

THE BIBLE  
AND  
HOLY SCRIPTURES  
CONTAINED IN  
THE OLDE AND NEW E  
Testament.

TRANSLATED ACCOR-  
ding to the Ebrue and Greke, and conferred With  
the best translations in diuers langages.

WITH MOSTE PROFITABLE ANNOTA-  
tions vpon all the hard places, and other things of great  
importance as may appeare in the Epistle to the Reader.

FEARE YE NOT, STAND STIL, AND BEHOLDE  
*the saluacion of the Lord, which he wil shewe to you this day. Exod. 14. 23.*



*Great are the troubles of the right hand.*

*But the Lord delivereth them out of all, Psal. 34. 19.*

THE LORD SHAL FIGHT FOR YOU: THEREFORE  
*holde you your peace. Exod. 14. vers. 14.*

AT GENEVA.  
PRINTED BY ROULAND NALD  
M. D. L X.



# THE NAMES AND ORDER OF ALL THE BO.

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sabet, Quene of England, France, & Ireland, &c. Your humble subiects of the English Church at Geneva, wish  
grace and peace from God the Father through  
Christ Iesus our Lord.

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**N**Ow hard a thing it is, and what great impedimentes let, to enterprise any worthie act, not only dailie experience sufficiently sheweth (moste noble and vertuous Quene) but also that notable prouerbe doeth cōfirme the same, which admonisheth vs, that all thīgs are hard which are faire and excellēt. And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthie of singuler commendation, then the building of the Lords Temple, the house of God, the Church of Christ, where of the Sonne of God is the head and perfection?

When Zerubbabel went about to builde the material Temple, according to the commandement of the Lord, what difficulties and staves daily arose to hinder his worthy indeuours, y books of Ezra & Esdras playnely witnesse: how that not on ly he and the people of God were sore molested with foreyn aduersaries, (whereof some maliciously warred against them, and corrupted the Kings officers: and others craftely practised vnder pretence of religion) but also at home with domesticall enemies, as false Prophetes, craftie worldlings, faint hearted soldiers, and oppressors of their brethren, who aswel by false doctrine and lyes, as by subtil counsel, cowardies, and extortion, discouraged the heartes almoste of all: so that the Lords worke was not only interrupted and left of for a long tyme, but scarcely at the length with great labour and danger after a sort brought to passe.

Which thing when we weigh aright, and consider earnestly how much greater charge God hath laid vpon you in making you a builder of his spiritual Temple, we can not but partely feare, & knowing the crafte and force of Satan our spiritual enemy, and the weakenes and vnabilitie of this our nature: and partely be feruent in our prayers toward God that he wolde bring to perfection this noble worke which he hath begon by you: and therefore we indeuour our selues by all meanes to ayde, & to bestowe our whole force vnder your graces standard, whome God hath made as our Zerubbabel for the erecting of this moste excellent Temple, and to plant and maynteyn his holy worde to the aduancement of his glorie, for your owne honour and saluatiō of your soule, and for the singuler comfort of that great flocke which Christ Iesus the great shepherd hath bought with his precious blood, and committed vnto your charge to be fed both in body and soule.

Considering therefore how many enemies there are, which by one meanes or other, as the aduersaries of Iudah and Benjamin went about to stay the building of that Temple, so labour to hinder the course of this building (whereof some are Papistes, who vnder pretence of fauoring Gods worde, traiterously seke to erect idolatrie and to destroy your maiestie: some are worldlings, who as Demas haue forsake Christ for the loue of this worlde: others are ambitious prelates, who as Amasiah & Diotrophes can abide none but them selues: and as Demetrius many practised sedition to maynteyne their errors) we perswaded our selues that there was no way so expedient and necessarie for the preservation of the one, and destruction of

1. Cor. 3. 17.  
1. Tim. 3. 14.  
Ephes. 1. 22.  
Ebr. 3. 6.

Ezra 4.

1. Esdr. 2. 16

Ezra 4. 7  
Ezra 4. 2

Nehem. 6. 10  
Nehem. 6. 18  
Nehem. 5. 1

Ioh. 2. 20  
Ezra 3. 12

2. Cor. 2. 13

Ebr. 13. 20

1. Pet. 1. 19

The enemies w labour to stay religion.

Ezra 4. 1

2. Tim. 4. 10

Amos 7. 12

3. Iohn 9

Act. 19. 24

The necessitie of gods

worde for

reformation of religion.



John 14.23

1. John 4.1

1. Cor. 13.29

Ebr. 4.12

The ground  
of true  
religion.

All impedi-  
ments must  
be taken a-  
way.

2. King. 23.16

2. Chro. 34.5

Iosias zeale  
and true o-  
bediēce to  
God.

Deu. 10.5

Leu. 20.6

Deu. 18.11

2. Chro. 35.22

2. Chro. 14.5.

15.15

Wherein  
standeth y  
quietnes of  
kingdo-  
mes.

2. Chro. 12.8

What wis-  
dome is re-  
quisite for  
the establi-  
shing of re-  
ligion and  
the meanes  
to obteyne  
it.

1. King. 3.9

2. Chro. 1.10

Exod. 31.1

1. King. 7.14

Diligence  
and zeale  
are neces-  
sarie to  
builde it  
spedely.

2. Chro. 34.21

2. Chro. 34.31

A solemne  
orde for y  
mayntena-  
ce of Gods  
worde.

the other, as to present vnto your Maiestie the holy Scriptures faithfully and playnely translated according to the langages wherein thei were first written by the holy Gost. For the worde of God is an euident token of Gods loue and our assurance of his defence, wheresoeuer it is obediently receyued: it is the trial of the spirits: and as the Prophet saith, It is as a fyre and hammer to breake the stonie heartes of them that resist Gods mercies offered by the preaching of the same. Yea it is sharper then any two edged sworde to examine the very thoghtes and to iudge the affections of the heart, and to discouer whatsoeuer lyeth hid vnder hypocrisie and wolde be secret from the face of God and his Church. So that this must be the first fundacion and groundworke, according whereunto the good stones of this building must be framed, and the euil tried out and reiected.

Now as he that goeth about to lay a fundacion surely, first taketh away suche impedimentes, as might iustely ether hurt, let or difforme the worke: so is it necessarie that your graces zeale appeare herein, that nether the craftie persuation of man, nether worldly policie, or natural feare dissuade you to roote out, cut downe and destroy these wedes and impedimentes which do not only deface your building, but vtterly indeuour, yea & threaten the ruine thereof. For when the noble Iosias entreprised the like kinde of worke, among other notable and many things he destroyed, not only with vtter confusion the idoles with their appertinances, but also burnt (in signe of detestatiō) the idolatrous priests bones vpon their altars, and put to death the false prophetes and sorcerers, to performe the wordes of the Lawe of God: and therefore the Lord gaue him good successe & blessed him wonderfully, so long as he made Gods worde his line and rule to followe, and enterprised nothing before he had inquired at the mouth of the Lord.

And if these zealous begynnings seme dangerous and to brede disquietnes in your dominions, yet by the storie of King Afa it is manifest, that the quietnes and peace of kingdomes standeth in the vtter abolishing of idolatrie, and in aduancing of true religion: for in his dayes Iudah lyued in rest and quietnes for the space of fyue and thirtie yere, til at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lord sent him warres, & at length toke him away by death.

Wherefore great wisdom, not worldelie, but heauenly is here required, which your grace must earnestly craue of the Lord, as did Salomon, to whome God gaue an vnderstanding heart to iudge his people aright, and to discerne betwene good and bad. For if God for the furnishing of the olde temple gaue the Spirit of wisdom & vnderstanding to them that shulde be the workemen thereof, as to Bezael, Aholiab, and Hiram: how much more wil he indewe your grace and other godly princes and chefe gouernours with a principal Spirit, that you may procure and commande things necessarie for this moste holy Temple, forese and take hede of things that might hinder it, and abolish and destroy whatsoeuer might impere and ouerthrowe the same?

Moreouer the maruelous diligence and zeale of Iehoshaphat, Iosiah, and Hezekiah are by the singuler prouidence of God left as an example to all godly rulers to reforme their countreys and to establiish the worde of God with all spede, lest the wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely imbrace the worde promptly and ioyfully, but also procured earnestly and commanded the same to be taught, preached and maynteyned through all their countreys and dominions, bynding them and all their subiectes bothe great and smale with solemne protestations and couenantes before God to obey the worde, and to walke after the waies of the Lord. Yea and in the daies of



of Kyng Asa it was enacted that whosoever wolde not seke the Lord God of Israel, shulde be slayne, whether he were smale or great, man or woman. And for the establishing hereof and performance of this solemne othe, as well Priests as Iudges were appointed and placed through all the cities of Iudah to instruct the people in the true knollage and feare of God, and to minister iustice according to the worde, knowing that, except God by his worde dyd reigne in the heartes and soules, all mans diligence and indeuors were of none effect: for without this worde we can not discerne betwene iustice, and iniurie, protection and oppression, wisdom and foolishnes, knollage and ignorance, good and euil. Therefore the Lord, who is the chefe gouernour of his Church, willeth that nothing be attempted before we haue inquired thereof at his mouth. For seing he is our God, of duetie we must giue him this preeminence, that of our selues we entreprise nothing, but that which he hath appointed, who only knoweth all things, and gouerneth them as may best serue to his glorie and our saluation. We ought not therefore to preuent him, or do any thing without his worde, but as sone as he hath reueiled his wil, immediately to put it in execution.

Now as concerning the maner of this building, it is not according to man, nor after the wisdom of the flesh, but of the Spirit, & according to the worde of God, whose waies are diuers from mans waies. For if it was not lawfull for Moses to build the material Tabernacle after any other sorte then God had shewed him by a pattern, nether to prescribe any other ceremonies & lawes then suche as the Lord had expressely commaded: how can it be lawfull to procede in this spiritual building any other waies, then Iesus Christ the Sonne of God, who is bothe the fundacion, head and chief corner stone thereof, hath commanded by his worde? And for as muche as he hath established and left an order in his Church for the building vp of his body, appointing some to be Apostles, some Prophetes, others Euangelistes, some pastors, and teachers, he signifieth that euery one according as he is placed in this body which is the Church, ought to inquire of his ministres concerning the wil of the Lord, which is reueiled in his worde. For thei are, saith Ieremiah, as the mouth of the Lord: yea he promiseth to be with their mouth, & that their lippes shal kepe knollage, & that the trueth & the law shalbe in their mouth. For it is their office chesely to vnderstand the Scriptures & teache them. For this cause the people of Israel in matters of difficultie vsed to aske the Lord ether by the Prophetes, or by the meanes of the hie Priest, who bare Vrim & Thummim, which were tokens of light & knollage, of holines & perfectio which shulde be in the hie Priest. Therefore when Iehoshaphat toke this order in the Church of Israel, he appointed Amariah to be the chief concerning the worde of God, because he was moste expert in the law of the Lord, and colde gyue counsell and gouerne according vnto the same. Els there is no degre or office which may haue that autoritie and priuiledge to decise concerning Gods worde, except withall he hath the Spirit of God, and sufficient knollage and iudgement to define according thereunto. And as euery one is indued of God with greater giftes, so ought he to be herein chesely heard, or at least that without the expresse worde none be heard: for he that hath not the worde, speaketh not by the mouthe of the Lord. Agayne, what danger it is to do any thing, seme it neuer so godly or necessarie, without consulting with Gods mouth, the examples of the Israelites, deceiued hereby through the Gibeonites: and of Saul, whose intention semed good and necessarie: and of Iosiah also, who for great considerations was moued for the defence of true religion & his people, to fight against Pharaoh Necho King of Egypt, may sufficiently admonish vs.

Last of all (moste gracious Quene) for the aduancement of this building

\* \* \* iii.

2. Chron. 15. 25

An act against the that obeyed not Gods worde.

2. Chron. 17. 7.

Ex. 19. 5

What policie must be vsed for the plating of religio.

Dent. 6. 9. &

11. 18

Gods worde must go before, or els we build in vaine.

We must first consult with God.

Isa. 30. 2

The maner of building is as God hath prescribed by his worde.

Isa. 55. 8

Exod. 25. 4

alt. 7. 44

Exr. 8. 5

Dent. 5. 32

Ephes. 4. 11

Of whome we must inquire concerning the wil of the Lord and knollage of his worde.

Ier. 15. 19

Exod. 4. 12

Mal. 2. 7.

Iudg. 1. 1. &

20. 1

1. Sam. 10. 22

1. Sam. 9. 9

2. King. 22. 13

Exod. 28. 30

What is requisite in them that must giue counsel by Gods worde.

Ier. 23. 16

Ioh. 9. 14

1. Sam. 13. 9

2. Chron. 35. 30

The setting vp of the building.



## EPISTLE.

and rearing vp of the worke, two things are necessarie, First, that we haue a lyuely & stedfast faith in Christ Iesus, who must dwell in our heartes, as the only meanes and assurance of our saluation: for he is the ladder that reacheth from the earth to heauen: he lifteth vp his Church and setteth it in the heauenly places: he maketh vs lytely stones and buildeth vs vpon him selfe: he ioyneth vs to him selfe as the members and body to the head: yea he maketh him selfe and his Church one Christ. The next is, that our faith bring forth the good fruites, so that our godly conuersation may serue vs as a witness to confirme our election, and be an example to all others to walke as apperteyneth to the vocation whereunto they are called: lest the worde of God be euil spoken of, and this building be stayed to growe vp to a iust height, which can not be without the great prouocation of Gods iuste vengeance and discouraging of many thousandes through all the worlde, if they shulde see that our life were not holy and agreeable to our profession. For the eyes of all that feare God in all places beholde your countreyes as an example to all that beleue, and the prayers of all the godly at all tymes are directed to God for the preseruatiō of your maiestie. For considering Gods wonderful mercies toward you at all seasons, who hath pulled you out of the mouthe of the lyons, and how that from your youth you haue bene broght vp in the holy Scriptures, the hope of all men is so increased, that they can not but looke that God shulde bring to passe some wonderful worke by your grace to the vniuersal comfort of his Church. Therefore euen aboue strength you must shewe your selfe strong and bolde in Gods matters: and thogh Satan lay all his power and craft together to hurt and hinder the Lorders building: yet be you assured that God wil fight from heauen against this great dragon, the ancient serpent, which is called the deuil and Satan, til he haue accomplished the whole worke and made his Church glorious to him selfe, without spot or wrinkle. For albeit all other kingdomes and monarchies, as the Babylonians, Persians, Grecians & Romaines haue fallen & taken end: yet the Church of Christ euen vnder the Crosse hath from the begynning of the worlde bene victorious, and shalbe euerlastingly. Trueth it is, that sometyme it semeth to be shadowed with a cloude, or driuen with a stormie persecution, yet suddenly the beames of Christ the sunne of iustice shine and bring it to light and libertie. If for a tyme it lie couered with ashes, yet it is quickly kindled agayne by the wynde of Gods Spirit: thogh it seme drowned in the sea, or parched and pyned in the wildernes, yet God giueth euer good successe. for he punisheth the enemies, and deliuereth his, nourisheth them and stil preserueth them vnder his wyngs. This Lord of lorders & King of kings who hath euer defended his, strengthē, cōfort and preserue your maiestie, that you may be able to builde vp the ruines of Gods house to his glorie, the discharge of your conscience, and to the comfort of all them that loue the comming of Christ Iesus our Lord.

From Geneva. 10. April. 1560.

Ephes. 3.17

Gen. 28.12

19.15

1. Pet. 2.5

2. Cor. 12.12

2. Pet. 1.10

Ephes. 4.1

Rom. 2.12

2. Thess. 1.7

2. Tim. 3.15

Reuel. 12.9

Ephes. 4.27



# TO OVR BELOVED IN

THE LORD THE BRETHREN OF EN-

gland, Scotland, Ireland, &c. Grace, mercie and  
peace, through Christ Iesus.

**B**Esidēs the manifolde and continual benefites which almightie God bestoweth vpon vs, bothe corporal and spiritual, we are especially bounde (deare brethren) to giue him thanks without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this meruelous light of his Gospel, & mercifully to regarde vs after so horrible backesliding and falling away from Christ to Antichrist, from light to darcknes, from the liuing God to dumme and dead idoles, & that after so cruel murder of Gods Saintes, as alas, hath bene among vs, we are not altogether cast of, as were the Israelites, and many others for the like, or not so manifest wickednes, but receyued agayne to grace with moſte euident signes and tokens of Gods especial loue and fauour. To the intent therefore that we may not be vnmyndeful of these great mercies, but seke by all meanes (according to our duetie) to be thankful for the same, it behoueth vs so to walke in his feare and loue, that all the daies of our life we may procure the glorie of his holy name. Now forasmuche as this thing chesely is atteyned by the knollage and practising of the worde of God (which is the light to our paths, the keye of the kingdome of heauen, our comfort in affliction, our shielde and sworde against Satan, the schoole of all wisdome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of our soules) we thought that we coulde bestowe our labours & studie in nothing which coulde be more acceptable to God and comfortable to his Church then in the translating of the holy Scriptures into our natie tongue: the which thing, albeit that diuers heretofore haue indeuored to atchieue: yet considering the infancie of those tymes and imperfect knollage of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicat any thing to our selues aboue the least of our brethren (for God knoweth with what feare and trembling we haue bene now, for the space of two yeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlynes we reuerence, exhorted, and also encouraged by the ready willes of suche, whose heartes God likewise touched, not to spare any charges for the furtherance of suche a benefite and fauour of God toward his Church (thogh the tyme then was moſte dangerous and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seing the great oportunitie and occasions, which God presented vnto vs in this Church, by reason of so many godly and learned men: and suche diuersities of translations in diuers tongues, we vndertoke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the worde of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a moſte prosperous end. And this we may with good conscience protest, that we haue in euery point and worde, according to the measure of that knollage which it pleased al mightie God to giue vs, faithfully rendred the text, and in all hard places moſte sincerely expounded the same. For God is our witnes that we haue by all meanes indeuored to set forthe the puritie of the worde and right sense of the holy Gost for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwaies to restore it to all integritie: so haue we moſte reuerently kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greke tongue, rather conſtrayned them to the liuely phrase of the Ebrewe, then entreprised farre by mollifying their langage to speake as the Gentils did. And for this and other causes we haue in many places reserued the Ebrewe phrases, notwithstanding that thei may seme somewhat hard in their eares that are not wel practised and also delite in the swete sounding phrases of the holy Scriptures. Yet lest ether the simple shulde be discouraged, or the malicious haue any occasion of iust cauillation, seing some translations read after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margent noted that diuersitie of speache or reading which may also seme agreeable to the mynde of the holy Gost and propre for our langage with this marke.

A gayne where as the Ebrewe speache semed hardly to agre with ours, we haue noted it in the margent after this sort, vsing that which was more intelligible. And albeit that many of the Ebrewe names be altered from the olde text, and restored to the true writing and first original, whereof thei haue their signification, yet in the vsual names litle is changed for feare of troubling the simple readers. Moreouer whereas the necessitie of the sentence required any thing to be added (for suche is the grace and proprietie of the Ebrewe and Greke tongues, that it



# TO THE READER.

can not but ether by circumlocution, or by adding the verbe or some worde be vnderstand of them that are not wel practised therein) we haue put it in the text with another kynde of lettre, that it may easely be discerned from the common lettre. As touching the diuision of the verses, we haue followed the Ebrewe examples, which haue so euen from the begynning distinct them. Which thing as it is moste profitable for memorie: so doeth it agre with the best translations, & is moste easie to finde out both by the best Concordances, and also by the cotations which we haue dilygently herein perused and set forth by this starre \*. Besides this the principal matters are noted and distincted by this marke ¶. Yea and the argumentes bothe for the booke and for the chapters with the nombre of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may greatly further aswel for memorie, as for the chief point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sectes and heresies growe dailie for lacke of the true knollage thereof, and how many are discouraged (as thei pretend) because thei can not atteine to the true and simple meaning of the same, we haue also indeuored bothe by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather brief annotations vpon all the hard places, aswel for the vnderstanding of suche wordes as are obscure, and for the declaratiō of the text, as for the application of the same as may moste apperteine to Gods glorie and the edification of his Church. Forthermore whereas certeyne places in the bookes of Moses, of the Kings and Ezekiel semed so darke that by no description thei colde be made easie to the simple reader, we haue so set them forth with figures and notes for the ful declaration thereof, that thei which can not by iudgement, being holpen by the annotations noted by the letters a b c. &c. atteyn thereunto, yet by the perspectiue, and as it were by the eye may sufficiently knowe the true meaning of all suche places. Whereunto also we haue added certeyne mappes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countreys, partely described, and partely by occasion touched, bothe in the olde and newe Testament. Finally that nothing might lacke which might be bought by labors, for the increase of knowlage and fortherance of Gods glorie, we haue adioyned two moste profitable tables, the one seruing for the interpretation of the Ebrewe names: and the other conteyning all the chiefe and principal matters of the whole Bible: so that nothing (as we trust) that any colde iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseeche you, that this riche perle and inestimable treasure may not be offred in vayne, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whome it hath pleased him to raise vp for this purpose, so you wolde willingly receyue the worde of God, earnestly studie it and in all your life practise it, that you may now appeare in dede to be the people of God, not walking any more according to this worlde, but in the frutes of the Spirit, that God in vs may be fully glorified through Christ Iesus our Lord, who lyueth and reigneth for euer. Amen. From Geneva, 10. April. 1560.



# THE FIRST BOKE OF

Moses, called \* Genesis.

## THE ARGUMENT.

**M**OSESES in effect declareth the things, which are here chiefly to be considered: First, that the worlde & all things therein were created by God, & that man being placed in this great tabernacle of the worlde to beholde Gods wonderful workes, & to praise his Name for the infinite graces, wherewith he had endued him, fel willingly from God through disobedience: who yet for his owne mercies sake restored him to life, & confirmed him in the same by his promes of Christ to come, by whome he shulde overcome Satan, death and hel. Secondely, that the wicked, vnmindful of Gods moste excellent benefites, remained stil in their wickednes, & so falling moste horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroye the whole worlde. Thirdly, he assureth vs by the exampls of Abraham, Isaac, Iacob & the rest of the Patriarkes, that his mercies neuer faile them; whome he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comforte, & deliuereth them. And because the beginning, increase, preseruacion and successe thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewenes of them, which haue at all times worshipped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the smale flocke and litle number, that man in his wisdom might be confounded, & the Name of God euer more praised.

## CHAP. I.

1 God created the heauen & the earth, 2 The light & the darkenes, 3 The firmament. 4 He separateth the water from the earth 5 He createth the sunne, the moone, & the starres. 6 He createth the fish, birdes, beastes. 7 He createth man and giueth him rule ouer all creatures, 8 And prouideth nourishment for man and beast.



**I**N THE beginning  
\* God created y hea-  
uen and the earth.  
And the earth was  
without forme & voy-  
de, and <sup>c</sup> darkenes was  
vpon the depe, & the  
Spirit of God <sup>d</sup> moued

vpon the waters.

3 Then God said, \* Let there be light: and there was <sup>c</sup> light.

4 And God sawe y light that it was good, and God separated the light from the darkenes.

5 And God called the light, Day, and the darkenes, he called Night. || So the euenig and the morning were the first day.

6 ¶ Againe God said, \* Let there be <sup>a</sup> firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, & parted the waters, which were <sup>f</sup> vnder the firmament, from the waters which were <sup>a</sup> about the firmament, and it was so.

8 And God called the firmament, <sup>b</sup> Hea-  
uen. || So the euenig and the morning were the seconde day.

9 ¶ God said againe, \* Let the waters vnder the heauē be gathered into one place, & let the drye land appeare, and it was so.

10 And God called the drye land, Earth, & he called y gathering together of the waters, Seas: & God sawe that it was good.

11 Then God said, <sup>h</sup> Let the earth budde

forthe the budde of the herbe, that sedeth sede, the fruteful tre, w beareth frute according to his kinde, which maie haue his sede in it self vpon the earth. & it was so.

12 And the earth brought forth the budde of the herbe, that sedeth sede accordig to his kinde, also the tre that yeldeth frute, w hathe his sede in it selfe according to his kinde: & God <sup>i</sup> sawe that it was good.

13 || So the euenig and the morning were the third daie.

14 ¶ And God said, \* Let there be <sup>k</sup> lightes in the firmament of the heauen, to <sup>l</sup> separate the daie from the night, & let them be for <sup>m</sup> signes, and for seasons, and for daies and yerres.

15 And let them be for lightes in the firmament of the heauen to giue light vpo the earth, and it was so.

16 God then made two <sup>n</sup> great lightes: the greater light <sup>o</sup> to rule the daie, & the lesse light to rule <sup>y</sup> night: he made also <sup>p</sup> starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to <sup>q</sup> rule in the daie, & in the night, and to separate the light from the darkenes: and God sawe that it was good.

19 || So the euenig and the morning were the fourth daie.

20 Afterwarde God said, Let the waters bring forth in abundāce <sup>r</sup> euerie <sup>s</sup> creeping thing that hath <sup>t</sup> life: & let the soule flie vpon the earth in the <sup>u</sup> open firmament of the heauen.

21 Then God created the great whales, & euerie thing liuing & mouing, w the <sup>v</sup> waters brought forth in abundāce, accordig to their kinde, & euerie feathered soule according to his kinde: & God sawe that it was good.

a.i.

\* This worde signifieth the beginning and generation of the creature.

i This sentence is so oft repeated, to signifye y God made all his creatures to serue to his glorie, & to the profit of man: but for sinne thei were accursed, yet to y elect, by Christ they are restored & serue to their welth.

|| The 3. day.

Psal. 136. 7.

dent. 4. 39.

k By y lightes he meaneth y sunne, the moone, and the starres.

l Which is y artificiall day, fro the sunne rising to the going downe.

m Of things appertaining to natural and political ordres and seasons.

n To wit, the sunne and the moone: & here he speaketh as man iudgeth by his eye: for els the moone is lesse the the planete Saturnus.

o To giue it sufficient light, as instruments appointed for y same, to serue to man's vse.

psal. 136. 7.

|| The 4. day.

p As fish and wormes which slide, swimme or crepe.

q Ruler the soule of life.

r The face of the firmament.

s The fish & foules, had bothe one beginning, wherco we see that nature giueth place to Gods wil, forasmuch as the one sorte is made to flie about in the ayre, & the other to swimme beneath in the water.

a First of all, & before that any creature was, God made heauen and earth of nothing.

Psal. 33. 8. & 136. 5. eccl. 11. 3. & 14. 13 & 17. 24.

b As a rude lump, & without any creature in it: for the waters covered all.

c Darkenes covered y depe waters: for as yet y light was not created.

d He maintained this confuse heape by his secret power.

e The light was made before either sunne or moone was created: therefore we must not attribute that to y creatures that are Gods instruments, & onely appertei- neth to God.

|| The 1. day.

Psal. 33. 8. & 136. 5. & 10. & 11. 3.

f As the sea & rivers, from those waters that are in the cloudes, which are vpholde- n by Gods power, lest they shulde ouerwhelme the worlde.

|| The 2. day.

Psal. 33. 7. & 136. 4.

g That is, the region of the ayre, and all y in about vs.

|| The 2. day.

Psal. 33. 7. & 136. 4.

h So that we see it is the onely power of Gods worde that maketh y earth fruteful, which els naturally is barren.



# The creation of man.

# Genesis... The creation of woman.

That is, by the vertue of his worde he gaue power to his creatures to ingendre. The 3. day. Ebr. soule of life.

Chap. 1. 5. & 9. 6. 1. cor. 11. 7. colof. 3. 10.

f God comanded the water and the earth, to bring forth the other creatures: but of man he saith, Let vs make: signifying y God taketh counsel with his wisdom & verue, purposing to make an excellent worke aboue all the rest of his creation.

t This image and likenes of God in man is expounded Ephes 4. 24: where it is writte, y man was created after God in righteousness & true holines, meaning by these two wordes all perfection, as wisdom, truth, innocencie, power, &c.

Wisdo. 2. 23. eccles. 17. 1.

Matt. 19. 4. u The propagation of man is the blessing of God, Psal. 128.

Chap. 3. 17. & 9. 1.

x Gods great liberalitie to man taketh away all excuse of his ingratitude.

Chap. 9. 3. Exod. 3. 17.

eccles. 39. 21. mar. 7. 37.

The 6 day. That is, the

innumerable abundance of creatures in heauē & earth.

Exod. 20. 11. & 31. 17.

Ebr. 4. 4.

b For he had now finished his creation, but his providence stil watcheth ouer his creatures, and gouerneth the. c Appointed it to be kept holy, that man might therein consider y excellencie of his workes & Gods goodnes towards him.

Or, the original beginning.

22 Then God blessed them, saying, Bring forth the frute and multiplie, and fil the waters in the seas, & let the foule multiplie in the earth.

23 So the euening & the morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring forth the liuing thing according to his kinde, cattel, & that which crepeth, & the beast of the earth, according to his kinde, and it was so.

25 And God made y beast of the earth according to his kinde, and the cattel according to his kinde, & euerie creping thing of y earth according to his kinde: & God sawe that it was good.

26 Furthermore God said, ¶ Let vs make man in our image according to our likenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, & ouer all the earth, and ouer euerie thing that crepeth & moueth on the earth.

27 ¶ Thus God created the man in his image: in the image of God created he him: he created them male and female.

28 And God blessed them, and God said to them, ¶ Bring forth the frute and multiplie, and fil the earth, and subdue it, and rule ouer the fish of the sea and ouer the foule of the heauen, & ouer euerie beast that moueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you euerie herbe bearing sēde, which is vpon all the earth, & euerie tre, wherein is the frute of a tre bearing sēde: that shalbe to you for meat.

30 Likewise to euerie beast of the earth, and to euerie foule of the heauen, & to euerie thing that moueth vpon the earth, which hath life in it selfe, euerie grene herbe shalbe for meat, and it was so.

31 ¶ And God sawe all that he had made, & lo, it was very good. ¶ So the euening and the morning were the sixt day.

## CHAP. II

God resteth the seuenth day, and sanctifieth it. 1. He setteth man in the garden. 2. He createth the womā. 3. Marriage is ordeined.

1 Thus the heauens and the earth were finished, & all the holte of them.

2 For in the seuenth day God ended his worke which he had made, & the seuenth daye he rested from all his worke, which he had made.

3 So God blessed the seuenth day, & sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the generacions of the heauens & of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euerie plant of the field, before it was in the earth, and euerie herbe of the field, before it grewe: for the Lord God had not caused it to raine vpo the earth,

6 But a myst went vp from the earth, and watred all the earth.

7 ¶ The Lord God also made the mā of the dust of the ground, and breathed in his face breath of life, and the man was a liuing soule.

8 And the Lord God plāted a garden Eastwarde in Eden, and there he put the man whome he had made.

9 (For out of the ground, made the Lord God, to growe euerie tre pleasant to the sight, and good for meat: the tre of life also in the middes of the garden, and the tre of knowledge of good and of euil.

10 And out of Eden went a riuer to water the garden, and from thence it was deuided, and became into foure heades.

11 The name of one is Pishon: the same compasseth the whole land of Hauilah, where is golde.

12 And the golde of that land is good: there is also bdellium, and the onix stone.

13 And the name of the secōde riuer is Gihon: the same compasseth the whole land of Cush.

14 The name also of y third riuer is Hiddekel: this goeth towarde the Eastside of Asshur: and the fourth riuer is Perath).

15 ¶ Then the Lord God toke the man, and put him into the garden of Eden, that he might dresse it and kepe it.

16 And the Lord God commanded the man, saying, Thou shalt eat frely of euerie tre of the garden,

17 But as touching the tre of knowledge of good and euil, thou shalt not eat of it: for whensoever thou eatest thereof, thou shalt dye the death.

18 Also the Lord God said, It is not good that the man shulde be him selfe alone: I wil make him an helpe more for him.

19 So the Lord God formed of the earth euerie beast of the field, and euerie foule of the heauen, & broght them vnto the mā to se how he wolde call the: for howsoever the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattel, and to the foule of the heauen, and to euerie beast of the field: but for Adam founde he not an helpe more for him.

21 ¶ Therefore the Lord God caused an heauie slepe to fall vpon the man: & whiles he slept, he toke one of his rybbes and closed vpo the flesh in steade thereof.

22 And the rybbe which the Lord God had taken from the man, made he a woman, and broght her to the man.

Or, str, as Chap. 21. 15.

d God onely openeth the heauens and shutteth the. he sendeth drouge and raine according to his good pleasure. e He sheweth whereof mans bodye was created, to the intent that mā shulde not glorie in the excellencie of his owne nature.

f This was the name of a place, as some thinke, in Mesopotamia, moste pleasant & abundant in all thinge.

g Which was a signe of the life receaued of God.

h That is, of miserable experience, which came by disobeying God.

i Eccle. 24. 35. i Which Hauilah is a countrey ioyning to Persia Eastwarde & enclineth towarde the West.

Or, precious stone, or perle. Plinie sayth it is the name of a tre.

Or, Ethiopia.

Or, Syria.

Or, Assyria.

Or, Euphrate.

k God wolde not haue man ydle, though as yet there was no nede to labour.

l So that man might knowe there was a soueraigne Lord, to whome he owed obedience.

m Ebr. in the day.

n By this de-ath he meaneth the separation of man fro God, who is our life and chief felicitie: and also that our disobedience is the cause thereof.

Or, before him.

o Signifying, that mankind was perfect.

p A ribb of womā was created, before was like to a ribbe.

q Ebr. before.

r Ebr. buylding.

23 Then



1. Cor. 11. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 Then the man said, \* This now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man.

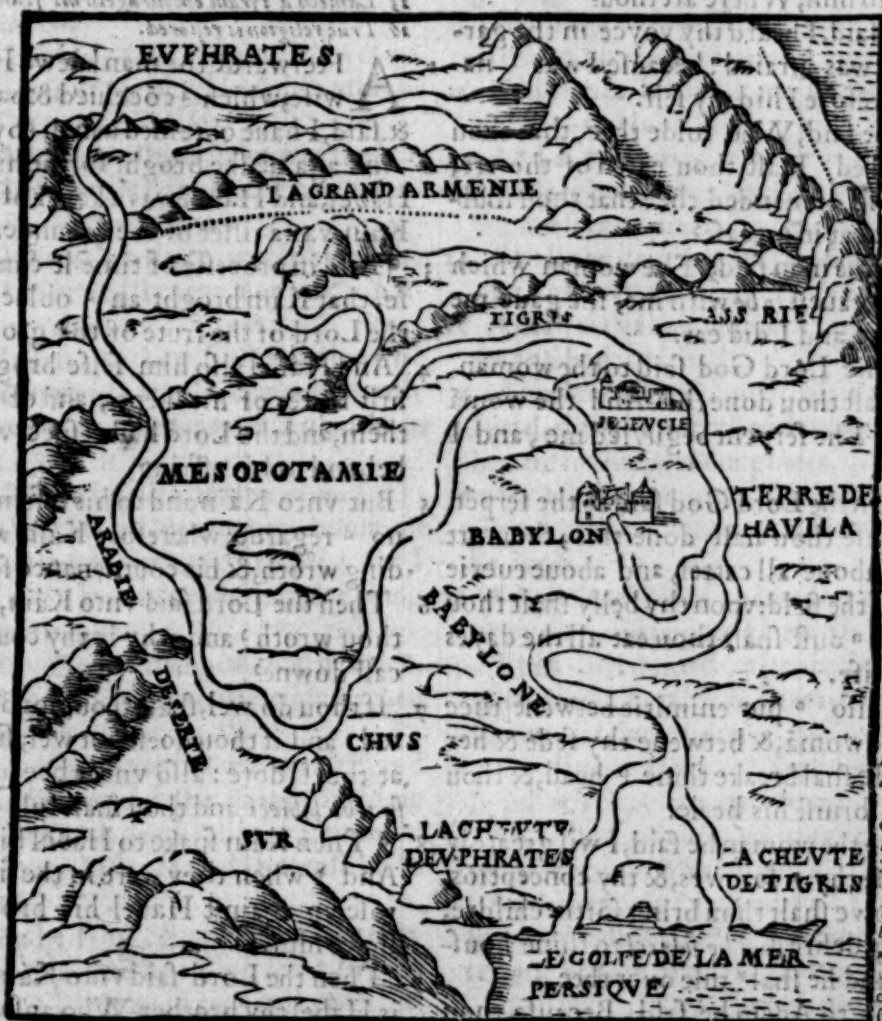
24 \* Therefore shall man leave his father

and his mother, and shall cleave to his wife, and they shall be one flesh.

25 And they were both naked, the man & his wife, and were not ashamed.

For before Adam entered, all things were honest and comely.

THE SITUATION OF THE GARDEN OF EDEN.



La grand Arménie. Or, Armenia the great.

Terre de Havilah. Or, land of Havilah.

La chute d'Euphrate. Or, the fall of Euphrate.

La chute de Tygris. Or, the fall of Tygris.

Le golfe de la mer Persique. Or, the gulf of the Persian sea.

Because mention is made in the tenth verse of this seconde chapter of the river that watered the garden, we must note that Euphrates and Tygris called in Hebrew Perath and Hiddekel; were called but one river where they joyned together, els they had foure heades: that is, two as their springs, & two where they fell into the Persian sea. In this country and moste plentiful land Adam dwelt, and this was called Paradise: that is, a garden of pleasure, because of the frutesfulness and abundance thereof. And whereas it is said that Pishon compasseth the land of Haulah, it is meant of Tygris, which in some place, as it passed by divers places, was called by sundry names, as some time Diglito, in other places Pasitigris, & of some Phasin or Pishon. Likewise Euphrates towarde the country of Cush or Ethiopia, or Arabia was called Gihon. So that Tygris and Euphrates (which were but two rivers, and some time when they joyned together, were called after one name) were according to divers places called by these foure names, so that they might seeme to have bene foure divers rivers.

CHAP. III.

1 The woman seduced by the serpent, 6 Enticeth her husband to sinne. 14 They there are punished. 22 Christ is promised. 29 Man is dust. 32 Man is cast out of paradise.

NOW the serpent was more subtil then any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God in dede said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We eat of the frute of the trees of the garden, But of the frute of the tree, which is in the middes of the garden, God hath said, Ye shall not eat of it, neither shall ye touche it, lest ye dye.

4 Then the serpent said to the woman, Ye shall not dye at all, But God doth knowe, that when ye shall eat thereof, your eyes shall be opened, & ye shall be as gods, knowing good and euil. So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, & a tree to be desired to get knowledge) took of the frute thereof, and did eat, and gave also to her husband with her, and he did eat.

7 Then the eyes of them both were opened, & they knewe that they were naked, and they sewed fig tree leaves together, and made them selves breeches.

8 Afterwarde they heard the voyce of

3. Cor. 11. 3. d This is Satan chiefest subtiltie, to cause vs not to feare Gods threateninge. e As though he shulde say, God doeth not forbid you to eat of the frute, save that he knoweth that if you shulde eat thereof, you shulde be like to him. Eccles. 2. 26. f Not, so muche to please his wife, as moved by ambition at her persuasion. g They began to feele their miserie, but they sought not to God for remedie. h Ebr. things to give about this in hise things promised.

Wisdo. 2. 23. a As Satan changed him selfe into an Angel of light, so did he abuse the wisdom of the serpent to deceaue man. b God suffered Satan to make the serpent his instrument, and to speake in him. c In drawing of Gods threagons, the yellowe serpent.



<sup>Or, winds.</sup>

<sup>h</sup> The sinful  
edificence meeth  
Gods presen-  
ce.

<sup>i</sup> His hypocri-  
sie appeareth  
in that he hid  
the cause of his  
nakednes, &  
was the trans-  
gression of  
Gods comma-  
ndement.

<sup>k</sup> His wicked-  
nes & lacke of  
true repentance  
appeareth in  
this, he bur-  
deneth God w  
his faulte, be-  
cause he had  
giue him a wife.

<sup>l</sup> In stead of  
confessing her  
sinne, she in-  
creaseth it by  
accusing the  
serpent.

<sup>m</sup> He asked the  
reason of Adá  
and his wife,  
because he  
wolde bring  
them to repen-  
tance, but he  
asketh not the  
serpent, because  
he wolde she-  
we him no  
mercie.

<sup>n</sup> As a vile &  
contemptible  
beast, Isa. 65,  
35.

<sup>o</sup> He chiefly  
meaneth Sátá,  
by whose mo-  
tion & craft the  
serpent decei-  
ued the woman.

<sup>p</sup> That is, the  
power of sinne  
and death.

<sup>q</sup> Satan shal  
bring Christ &  
his members,  
but not ouer-  
come them.

<sup>r</sup> The Lord  
comforteth A-  
dám by the  
promises of the  
blessed fede, &  
also punisheth  
his body for the  
sinne, which his  
soule shulde  
haue bene pun-  
ished for, &  
the spirit ha-  
ving concei-  
ued hope of  
forgiuenes,  
might liue by  
faith.

<sup>1 Cor. 14. 34.</sup>

<sup>s</sup> The trans-  
gression of Gods  
commandement  
was the cause  
of bothe man-  
kinde and all  
other creatu-  
res were sub-  
iect to the  
curse.

<sup>t</sup> These are  
not the natural  
frutes of the  
earth, but pro-  
ceede of corrup-  
tion of man-  
ne.

<sup>u</sup> Or gaue the  
knowledge to  
make the fel-  
lows coates.

<sup>x</sup> By this de-  
scription he re-  
procheth Adá's  
miserie, whereinto he was fallen by ambition.  
y Adám de-  
prived of life lost also the signe thereof.

the Lord God walking in the garden in the coole of the day, and the man and his wife hid them selues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who said, I heard thy voyce in the garden, and was afraied: because I was naked, therefore I hid my self.

11 And he said, Who tolde thee, that thou wast naked? Hast thou eaten of the tre, whereof I commanded thee that thou shuldest not eat in no case?

12 Then the man said, The woman which thou gauest to be with me, she gaue me of the tre, and I did eat.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguyled me, and I did eat.

14 ¶ Then the Lord God said to the serpent, Because thou hast done this, thou art cursed aboue all cattel, and aboue euery beast of the field: vpon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life.

15 I wil also put enimitie betwene thee and the woman, & betwene thy seede & her seede. He shal breake thine head, & thou shalt bruise his heele.

16 ¶ Vnto the woman he said, I wil greatly increase thy sorowes, & thy conceptions, In sorowe shalt thou bring forth the childre, and thy desire shal be subiect to thine husband, and he shal rule ouer thee.

17 ¶ Also to Adám he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tre (whereof I commanded thee, saying, Thou shalt not eat of it) cursed is the earth for thy sake: in sorowe shalt thou eat of it all the dayes of thy life.

18 ¶ Thornes also, and thistles shal it bring forth to thee, and thou shalt eat the herbe of the field.

19 In the sweat of thy face shalt thou eat bread, til thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuáh; because she was the mother of all liuing)

21 Vnto Adám also and to his wife did the Lord God make coates of skinnies, and clothed them.

¶ And the Lord God said, Beholde, the man is become as one of vs, to knowe good and euil. And now lest he put forth his hand, and take also of the tre of life and eat and liue for euer,

23 Therefore the Lord God sent him forth from the garden of Eden, to til the earth, whence he was taken.

24 Thus he cast out man, and at the Eastside of the garden of Eden he set the Cherubims, and the blade of a sworde shaken, to kepe the waye of the tre of life.

## CHAP. IIII.

<sup>1</sup> The generation of mankinde. <sup>2</sup> Káin killeth Hábel.

<sup>23</sup> Lámech a tyrant encourageth his feareful wiues.

<sup>26</sup> True religion is restored.

¶ Afterwarde the man knewe Heuáh his wife, which conceiued & bare Káin, & said, I haue obtained a man by the Lord. And againe she brought forth his brother Hábel, and Hábel was a keeper of shepe, & Káin was a tiller of the grounde.

¶ And in processe of time it came to passe, that Káin brought an oblation vnto the Lord of the frute of the grounde.

¶ And Hábel also him selfe brought of the first frutes of his shepe, and of the fat of them, and the Lord had respect vnto Hábel, and to his offering,

But vnto Káin and to his offering he had no regarde: wherefore Káin was exceeding wroth, & his countenance fel downe.

¶ Then the Lord said vnto Káin, Why art thou wroth? and why is thy countenance cast downe?

If thou do wel, shalt thou not be accepted? and if thou doest not wel, sinne lieth at the dore: also vnto thee his desire shal be subiect, and thou shalt rule ouer him.

¶ Then Káin spake to Hábel his brother. And when they were in the field, Káin rose vp against Hábel his brother, and slewe him.

¶ Then the Lord said vnto Káin, Where is Hábel thy brother? Who answered, I can not tel. Am I my brothers keeper?

¶ Again he said, What hast thou done? the voyce of thy brothers blood cryeth vnto me from the grounde.

¶ Now therefore thou art cursed from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

¶ When thou shalt til the grounde, it shal not henceforth yelde vnto thee her strength: a vagabonde and a renegade shalt thou be in the earth.

¶ Then Káin said to the Lord, My punishment is greater, then I can beare.

¶ Beholde, thou hast cast me out this day from the earth, and from thy face shal I be hid, and shal be a vagabonde and a renegade in the earth, & whosoever findeth me, shal slaye me.

¶ Then the Lord said vnto him, Douteles whosoever slayeth Káin, he shal be punished seven folde. And the Lord set a marke vpon Káin, lest anie man finding him shulde kil him.

¶ Then Káin went out from the presence of the Lord and dwelt in the land of Nod towards the Eastside of Eden.

because he did punish him so sharply. Or, my fate is greater then I can beare.

¶ A visible signe of Gods iudgement that others shulde feare.

<sup>a</sup> Mans nature, the state of marriage, & Gods blessing were not utterly abolished through sinne, but the quality or condition thereof was changed.

<sup>b</sup> That is, according to the Lords promise, as chap. 3. 15. some read, To the Lord, as reioycing for sinne, & she had borne, whom she wolde offer to the Lord as the first frutes of her birth.

<sup>c</sup> This declarereth that the father instructed his childre in knowledge of God, and also how God gaue the sacrifices to signifye their saluation: albeit they were destitute of the sacrament of the tre of life.

<sup>d</sup> Because he was an hypocrite and offered onely for an outward shew without sinceritie of heart.

<sup>e</sup> Bothe thou and thy sacrifice shal be acceptable to me.

<sup>f</sup> Sinne shal still torment thy conscience.

<sup>g</sup> The dignitie of the first borne is giuen to Káin ouer Hábel.

<sup>h</sup> This is the nature of the reprobate who thei are reproued of their hypocrisie, due to neglect God and despise him.

<sup>i</sup> God reuenge the wrongs of his Saints, though none can plaine: for the iniquitie it selfe cryeth for vengeance.

<sup>k</sup> The earth shal be a witness against thee which mercifully receiued that blood, which thou cruelly sheddest.

<sup>l</sup> Thou shalt neuer haue rest: for thine heart shal be in continual feare & care.

<sup>m</sup> He burdeneth God as a cruel iudge.



17 Káin also knewe his wife, which cōceiued and bare Henóch: and he buylt a citie and called the name of the citie by the name of his sonne, Henóch.

18 And to Henóch was borne Irád, and Irád begate Mehuiáel, and Mehuiáel begate Methushaél, and Methushaél begate Láméch.

19 ¶ And Láméch toke to him two wiues: the name of the one was Adáh, and the name of the other Zilláh.

20 And Adáh bare Iabál, who was the father of suche as dwel in the tentes, and of suche as haue cattel.

21 And his brothers name was Iubál, who was the father of all that playe on the harpe and organes.

22 And Zilláh also bare Tubal-káin, who wrought cunningly euerie crafte of brasle and of yron: and the sister of Tubal-káin was Naamáh.

23 Then Láméch said vnto his wiues Adáh and Zilláh, Heare my voyce, ye wiues of Láméch: hearken vnto my speche: for I wolde slaye a man in my woude, & a yong man in mine hurt.

24 If Káin shalbe auenged seuen folde, truly Láméch, seuentie times seuen folde.

25 ¶ And Adám knewe his wife againe, and she bare a sonne, and she called his name Sheth: for God, said she, hath appointed me another seide for Hábel, because Káin slewe him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enósh. Then began men to call vpon the Name of the Lord.

## CHAP. V.

The genealogie: s Age and death of Adám, & His succession vnto Noah and his children.

THIS is the booke of the generacions of Adám. In the day that God created Adám, in the likenes of God made he him,

Male and female created he the, & blessed them, and called their name Adám in the day that they were created.

¶ Now Adám liued an hūdreth and thirtie yeres and begate a childe in his owne likenes after his image, and called his name Sheth.

¶ And the dayes of Adám, after he had begotten Sheth, were eight hundreth yeres, and he begate sonnes and daughters.

So all the dayes that Adám liued, were nine hundreth and thirtie yeres: and he dyed.

¶ And Sheth liued an hūdreth, and fyue yeres, and begate Enósh.

¶ And Sheth liued, after he begate Enósh, eight hundreth and seuen yeres, and begate sonnes and daughters.

So all the dayes of Sheth were nine hūdreth and twelue yeres: & he dyed.

¶ Also Enósh liued ninety yeres & begate Kenán.

¶ And Enósh liued, after he begate Kenán, eight hundreth and fiftene yeres, and begate sonnes and daughters.

So all the daies of Enósh were nine hundreth and fyue yeres: and he dyed.

¶ Likewise Kenán liued seuentie yeres, and begate Mahalaleél.

¶ And Kenán liued, after he begate Mahalaleél, eight hundreth and fourty yeres, & begate sonnes and daughters.

So all the dayes of Kenán were nine hūdreth and ten yeres: and he dyed.

¶ Mahalaleél also liued sixty & fyue yeres and begate Iéred.

¶ Also Mahalaleél liued, after he begate Iéred, eight hundreth and thirtie yeres, & begate sonnes and daughters.

So all the dayes of Mahalaleél were eight hundreth ninety and fyue yeres: and he dyed.

¶ And Iéred liued an hundreth sixty and two yeres, and begate Henóch.

¶ Then Iéred liued, after he begate Henóch, eight hundreth yeres, and begate sonnes and daughters.

So all the dayes of Iéred were nine hundreth sixty and two yeres: & he dyed.

¶ Also Henóch liued sixty and fyue yeres, and begate Methushélah.

¶ And Henóch walked with God, after he begate Methushélah, thre hundreth yeres, and begate sonnes and daughters.

So all the daies of Henóch were thre hūdreth sixty and fyue yeres.

¶ And Henóch walked with God, and he was no more sene: for God toke him away.

¶ Methushélah also liued an hundreth eighty and seuen yeres, and begate Láméch.

¶ And Methushélah liued, after he begate Láméch, seuen hundreth eighty and two yeres, and begate sonnes and daughters.

So all the dayes of Methushélah were nine hundreth sixty and nine yeres: and he dyed.

¶ Then Láméch liued an hūdreth eighty and two yeres, and begate a sonne,

¶ And called his name Nóah, saying, This same shal comforte vs concerning our worke and sorowe of our hands, as touching the earth, which the Lord hath cursed.

¶ And Láméch liued, after he begate Nóah, fyue hundreth ninety and fyue yeres, and begate sonnes and daughters.

So all the dayes of Láméch were seue hundreth seuentie and seuen yeres: and he dyed.

The chief cause of long life in the first age was the multiplicatiō of mankind that accordig to Gods commandement at the beginning the worlde might be increased with people, which might vniuersally praise his Name.

Ecd. 44. 11.  
Obt. 11. 5.

That is, he led an vpright & godlie life.

To shewe there was a better life prepared, & to be a testimonie of the immortality of soules & bodies. As to inquire where he became, is mere curiositie.

Láméch had respect to the promes, Chap. 3. 15. and desired to see the deliuerer, & shulde be sent, & yet sawe but a figure thereof. he also spake this by the Spirit of prophetic, because Nóah deliuered the Church, and preferred it by his obedience.



31 And Noah was five hundred yere olde. And Noah begate Shem, Ham and Iapheth.

CHAP. VI.

3 God threateneth to bring the flood. 5 Man is altogether corrupt. 10 Noah is preserved in the Arke, which he was commanded to make.

a The childre of the godlie, which began to degenerate.

b Those that came of wicked parents as of Cain.

c Having more respect to their beaultie, & to worldly considerations, then to their maners, and godlines.

d Because man could not be wonne by Gods lenitie and long sufferance, whereby he shroue to overcome him, he wolde no longer stay his vengeance.

e Which terme God gaue man to repent before he wolde destroy the earth, 1 Pet. 3. 20.

f Which usurped autoritie over others & did degenerate from simplicity, wherein their fathers lived.

g God doeth neuer repent, but he speaketh after our capacite, because he did destroy him, & in that, as it were, did disauowe him to be his creatur.

h God declarereth how much he detesteth sinne, seeing the punishment thereof extendeth to the brute beasts.

i God was merciful vnto him.

k Meaning all were giuen to the contempt of God and oppression of their neighbours.

l That is, of three heights, as appeareth in this figure.

m To the intent that in this great enterprise & mockings of the whole worlde thou mightest be confirmed, that thy faith faile not.

n That is, he obeyd Gods comande ment in all points.

o The length three hundred cubites.

p The breadth fifty.

q The height thirty.

r The windowe a cubite long.

s The dore.

t The three heights.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them,

Then the sonnes of God sawe the daughters of men that they were faire, and they toke them wiues of all that they liked,

Therefore the Lord said, My Spirit shal not alway striue with man, because he is but flesh, & his dayes shal be an hundred and twentie ye; es,

There were gyantes in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of me, and they had borne them children, these were mightie men, which in olde time were men of renoume.

When the Lord sawe that the wickednes of man was great in the earth, and all the imaginacions of the thoghts of his heart were onely euil continually,

Then it repeted the Lord, that he had made man in the earth, and he was sorie in his heart.

Therefore the Lord said, I wil destroye from the earth the man, whome I haue created, from man to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.

But Noah founde grace in the eyes of the Lord.

These are the generacions of Noah. Noah was a iuste and vpright man in his time, and walked with God.

And Noah begate thre sonnes, Shem, Ham and Iapheth.

The earth also was corrupt before God:

for the earth was filled with crueltie.

Then God looked vpo the earth, and beholde, it was corrupt: for all flesh had corrupt his way vpon the earth.

And God said vnto Noah, An end of all flesh is come before me: for the earth is filled with crueltie through them: and beholde, I wil destroye them with the earth.

Make thee an Arke of pine trees: thou shalt make cabines in the Arke, and shalt pytch it within and without with pytch.

And thus shalt thou make it: The legth of the Arke shalbe thre hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the dore of the Arke shalt thou set in the side thereof: thou shalt make it with the lowe, seconde and third rounne.

And I, beholde, I wil bring a flood of waters vpon the earth, to destroye all flesh, wherein is breath of life vnder the heauen: all that is in the earth shal perish.

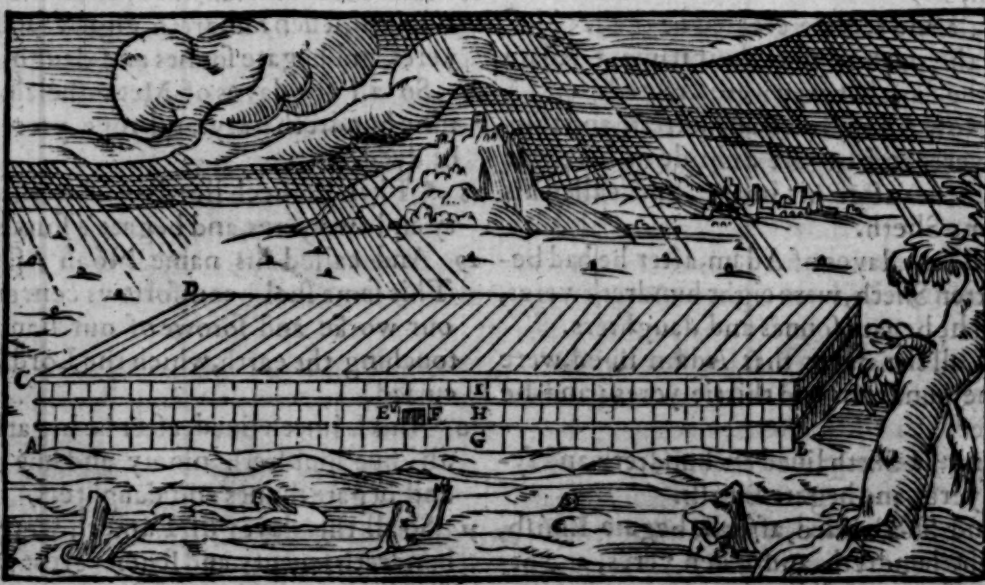
But with thee wil I establish my covenant, & thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

And of euerie liuing thing, of all flesh two of euerie sorte shalt thou cause to come into the Arke, to kepe them aliue with thee: they shalbe male and female.

Of the foules after their kinde, and of the cattel after their kinde, of euerie creeping thing of the earth after his kinde, two of euerie sorte shal come vnto thee, that thou maicst kepe them aliue.

And take thou with thee of all meat that is eat: & thou shalt gather it to thee, that it may be meat for thee & for them.

Noah therefore did according vnto all, that God commanded him: euen so did he.



A. B. The

length three

hundred cub-

ites.

A. C. The

breadth fifty.

D. E. The

height thirty.

E. The win-

dowe a cu-

bite long.

F. The dore.

G. H. I. The

three heights.



## CHAP. VII.

1 Noah and his entre into the Arke. 20 The flood destroyeth all the rest vpon the earth.

1 And the Lord said vnto Noāh, Entre thou and all thine house into the Arke: for thee haue I sene <sup>a</sup> righteous before me in this age.

2 Of euerie <sup>b</sup> cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beastes by couples, y male and his female.

3 Of the foules also of the heauen by seuens, male and female, to kepe sede aliue vpon the whole earth.

4 For seuen dayes hence I wil cause it raine vpon the earth fourty dayes & fourty nights, and all the substance that I haue made, wil I destroye from of the earth.

5 \*Noāh therefore did according vnto all that the Lord commanded him.

6 And Noāh was six hundreth yeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noāh entred and his sonnes, & his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beastes, and of the foules, & of all that crepeth vpon the earth,

9 There came two & two vnto Noāh into the Arke, male & female, as God had commanded Noāh.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the six hundreth yere of Noāhs life in the <sup>c</sup> seconde moneth, the seuententh day of the moneth, in the same day were all the <sup>d</sup> fountaines of the great depe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourty dayes and fourty nights.

13 In the selfe same day entred Noāh with Shem, & Ham and Iapheth, the sonnes of Noāh, and Noāhs wife, and the thre wiues of his sonnes with the into the Arke.

14 They and euerie beast after his kinde, & all cattel after their kinde, & euerie thing that crepeth and moueth vpon the earth after his kinde, & euerie foule after his kinde, <sup>e</sup> euen euerie birde of euerie fether.

15 For they came to Noāh into the Arke, two and two, <sup>f</sup> of all flesh wherein is the breath of life.

16 And they entring in, came male & female of all flesh, as God had comāded him: and the Lord shut him in.

17 Then the flood was fourty dayes vpon the earth, and the waters were increased, & bare vp y Arke, which was liue vp aboue the earth.

18 The waters also waxed strong, and were

increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters <sup>g</sup> preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fiftene cubites vpwarde did the waters preuaile, when the mountaines were couered.

21 \*Then all flesh perished that moued vpon the earth, bothe foule and cattel and beast, & euerie thing that crepeth & moueth vpon the earth, and euerie man.

22 Euerie thing in whose nostrels the spirit of life did breathe, whatsoeuer they were in the drye land, they dyed.

23 So <sup>h</sup> he destroyed euerie thing that was vpon the earth, from man to beast, to the creping thing, and to the foule of the heauen: they were euen destroyed from the earth. and Noāh onely <sup>i</sup> remained, & they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

## CHAP. VIII.

13 The flood ceaseth. 16 Noāh is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiset that all things shal continue in their first ordre.

1 Now God <sup>a</sup> remembred Noāh & <sup>b</sup> euerie beast, & all the cattel that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the depe & the windowes of heauen were stopped & the raine from heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the <sup>c</sup> seuenth moneth, in the seuententh day of the moneth, the Arke <sup>d</sup> rested vpon the mountaines of Ararat.

5 And the waters were going & decreasing vntil the <sup>e</sup> tenth moneth: in the tenth moneth, & in the first day of the moneth were the toppes of the mountaines sene.

6 ¶ So <sup>f</sup> after forty dayes, Noāh opened y windowe of the Arke, which he had made,

7 And sent forth a rauen, which went out going forthie and returning, vntil the waters were dried vp vpon the earth.

8 Again he sent a doue from him, that he might se if the waters were diminished from of the earth.

9 But the doue founde no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) & he <sup>g</sup> put forth his hand, & toke her, and pulled her to him into the Arke.



10 And he abode yet other seven dayes, and againe he sent forth the doue out of the Arke.

11 And the doue came to him in the euenig, & lo, in her<sup>e</sup> mouthe was an<sup>e</sup> oliue leafe that she had pluckt: whereby Nóah knewe that y<sup>e</sup> waters were abated from of y<sup>e</sup> earth.

12 Notwithstanding he waited yet other seven dayes, & sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the six hundredth and one yere, in the first daie of the 8 first moneth the waters were dried vp from of the earth: & Nóah remoued the couering of the Arke & looked, & beholde, the vpper parte of the grounde was drye.

14 And in the seconde moneth, in the seven and twentieth day of the moneth was the earth drye.

15 ¶ Then God spake to Nóah, saying,

16 Go forth of y<sup>e</sup> Arke, thou & thy wife, & thy sonnes & thy sonnes wiues w<sup>th</sup> thee.

17 Bring forth the with thee euerie beast that is with thee, of all flesh, bothe foule and cattel, & euerie thing that creepeth & moueth vpon the earth, that thei maie brede abundantly in the earth, & bring forth the frute and increase vpon the earth.

18 So Nóah came forth, and his sonnes, & his wife, and his sonnes wiues with him.

19 Euerie beast, euerie creeping thing, & euerie foule, all that moueth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Nóah buylt an altar to y<sup>e</sup> Lord and toke of euerie cleane beast, & of euerie cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a<sup>s</sup> sauour of rest, & y<sup>e</sup> Lord said in his heart, I wil henceforth curse the ground no more for mās cause: for the imaginacion of mans<sup>e</sup> heart is euil, euen frō his youth: nether wil I smite anie more all things liuing, as I haue done.

22 Hereafter I sēde time & haruest, & colde & heate, & sommer and winter, & daie & night shal not cease, so long as the earth remaineth.

CHAP. IX.

The confirmaciō of marriage. 3 Permissiō of meates. 6 The power of the sword. 14 The rainebow is the signe of Gods promes. 21 Nóah is drunken & mocked of his sonne, whome he curseth. 39 The age & death of Nóah.

And God blessed Nóah & his sōnes, and said to them, Bring forth the frute, and multiplie, and replenish the earth.

Also the<sup>e</sup> feare of you, and the dread of you shalbe vpon euerie beast of the earth, and vpon euerie foule of the heauen, vpon all that moueth on the earth, & vpon all the fishes of the sea: into your hand are thei deliuered.

Euerie<sup>e</sup> thing that moueth & liueth, shalbe meat for you: as y<sup>e</sup> grene herbe, haue I

giuen you all things.

4<sup>d</sup> But flesh with the life thereof, I mean<sup>e</sup>, with the blood thereof, shal ye not eat.

5 For surely I wil require your blood, wherein your liues are: at the hand of euerie beast wil I require it: and at the hand of man, euen at the hand of a mās<sup>e</sup> brother wil I require the life of man.

6 Whoso<sup>e</sup> sheddeth mans blood, by man shal his blood be shed: for in the 8 image of God hathe he made man.

7 But bring ye forth the frute and multiplie: growe plētifully in the earth, and increase therein.

8 ¶ God spake also to Nóah & to his sonnes with him, saying,

9 Beholde, I, euen I establish my<sup>e</sup> couenāt with you, and with your<sup>e</sup> sēde after you,

10 And with euerie liuing creature that is with you, with the foule, with the cattel, & with euerie beast of the earth with you, from all that go out of the Arke, vnto euerie beast of the earth.

11 And my couenāt wil I establish with you, that from henceforth the all flesh shal not be rooted out by the waters of the flood, nether shal there be a flood to destroye the earth any more.

12 Then God said, This is the token of the couenāt which I make betwene me and you, & betwene euerie liuing thing, that is with you vnto perpetual generacions.

13 I haue set my<sup>e</sup> bowe in the cloude, and it shalbe for a signe of the couenāt betwene me and the earth.

14 And when I shal couer the earth with a cloude, and the bowe shal be sene in the cloude,

15 Then wil I remēber my<sup>e</sup> couenāt, which is betwene me and you, & betwene euerie liuing thing in all flesh, & there shalbe no more waters of a flood to destroy all flesh.

16 Therefore y<sup>e</sup> bowe shalbe in the cloude, y<sup>e</sup> I may se it, & remember the euerlasting couenāt betwene God, and euerie liuing thing in all flesh that is vpon the earth.

17 God said yet to Nóah, This is the signe of the couenāt, which I haue established betwene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Nóah going forth of the Arke, were Shem & Ham & Iápheth. And Ham is the father of Canaan.

19 These are the thre sonnes of Nóah, and of them was the<sup>e</sup> whole earth ouerspred.

20 Nóah also began to be an housband mā and planted a vineyard.

21 And he drōke of y<sup>e</sup> wine & was drōnkē, & was vncouered in y<sup>e</sup> middes of his tent.

22 And when Ham the father of Canaan sawe the nakednes of his father, he tolde his two brethren without.

23 Then toke Shem and Iápheth a garmēt, and

<sup>Or, lit.</sup> f Which was a signe that y<sup>e</sup> waters were muche diminished: for the oliues growe not on the hic mountaines.

g Called in E-brewē Abib, containing part of Marche & parte of April.

h Nóah declareth his obedience in y<sup>e</sup> he wolde not departe out of the Arke without Gods expresse commandement, as he did not entre in without the same.

Chap. 1. 22.

Chap. 1. 1.

i For sacrifices, which were as an exercise of their faith, whereby thei vied to giue thanks to God for his benefites

<sup>Or, a fūne sa-</sup>

k That is, thereby he shewed him selfe appeased, and his angre to rest.

Chap. 6. 5.

mat. 11. 19. l The ordre of nature destroyed by the flood is restored by Gods promes.

m God increased them with frute, & declared vnto them his counsel as touching y<sup>e</sup> replenishing of the earth.

n By the vertue of this commandement beastes rage not so muche against man as they wolde, yea and many serue to his vse thereby.

o By this permission man may with a good conscience vse y<sup>e</sup> creatures of God for his necessitie.

Chap. 9. 3.

Leu. 17. 14. d That is, liuing creatures & the flesh of beastes that are strangled: & hereby all crueltie is forbidden.

e That is, I wil take vengeance for your blood

<sup>Or, vnto you.</sup>

Mat. 26. 28.

rouel. 13. 10.

f Not onely by the magistrates, but oft times God raiseth vp one murderer to kill another.

g Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but to God.

h To assure you that the world shalbe no more destroyed by a flood.

i The childre which are not yet borne, are comprehēded in Gods couenāt made w<sup>th</sup> their fathers.

Isa. 54. 9.

k Hereby we se that signes or sacraments ought not to be separate from the worde.

Eccles. 43. 11.

l When men shal se my bowe in y<sup>e</sup> heauen, thei shal knowe that I haue not forgotten my couenāt with them.

m God doeth repeat this the oftener to confirme Noahs faith so muche more.

n This declarereth what was the vertue of Gods blessing, when he said, Increase and bring forth.

Chap. 1. 28.

<sup>Or, Nóah begā</sup>

again. o This is set before our eyes to shewe what an horrible thing drōkenness is.

p Of whome came the Canaanites that wicked natiō, who were also cursed of God.

q In derisiō & contempt of his father.



and put it vpon bothe their shulders and wēt backward, and couered the nakednes of their father with their faces backward: so thei sawe not their fathers nakednes.

24 Then Nôah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And said, Cursed be Canaan: a seruante of seruantes shal he be vnto his brethren.

26 He said moreouer, Blessed be the Lord God of Shem, and let Canaan be his seruant.

27 God persuaide Iapheth, that he may dwell in the tentes of Shem, and let Canaan be his seruant.

28 And Nôah liued after y<sup>e</sup> flood thre hundred and fifty yeres.

29 So all the dayes of Nôah were nine hundred and fifty yeres: and he dyed.

#### CHAP. X.

The increase of mankinde by Nôah and his sonnes.  
The beginning of cities, countreies and nations.

Now these are the generations of y<sup>e</sup> sonnes of Nôah, Shem, Ham & Iapheth: vnto whome sonnes were borne after the flood.

1 The sonnes of Iapheth were Gômer and Magôg, and Madâi, and Iauân, and Tubâl and Méshech, and Tirás.

2 And the sonnes of Gômer, Ashkenáz, and Riphâth and Togarmâh.

3 Also y<sup>e</sup> sonnes of Iauân, Elishâh and Tarshish, Kittim, and Dodanim.

4 Of these were the yles of the Gentiles deuided in their landes, euerie man after his tongue, and after their families in their nacions.

5 Moreouer y<sup>e</sup> sonnes of Ham were Cush, and Mizráim, and Put, and Canaan.

6 And the sonnes of Cush, Sebâ and Hauilâh, and Sabtâh, and Raamâh, and Sabtechâ: also the sonnes of Raamâh were Shebâ and Dedân.

7 And Cush begate Nimród, who began to be mighty in the earth.

8 He was a mighty hunter before the Lord. wherfore it is said, As Nimród y<sup>e</sup> mighty hunter before the Lord.

9 And the beginning of his kingdome was Babel, and Erech, and Accád, and Calnéh, in the land of Shinâr.

10 Out of that land came Asshûr, & buylded Niniueh, and the citie Rehobôth, and Calah:

11 Resen also betwene Niniueh and Calah: this is a great citie.

12 And Mizráim begate Ludim, and Anamim, and Lehabim, and Naphtuhim.

13 Pathrusim also, and Casluhim (out of whome came the Philistims) and Caph-torims.

14 Also Canaan begate Zidon his first

borne, and Heth,

16 And Iebusi, and Emori, and Girgashí,

17 And Hiui, and Arki, and Siní,

18 And Aruadi, and Zemari, & Hamathi: & afterwarde were the families of y<sup>e</sup> Canaanites spred abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vntil Azzâh, & as thou goest vnto Sodom, and Gomorah, and Admâh, & Zeboiim, euen vnto Lâsha.

20 These are y<sup>e</sup> sonnes of Ham according to their families, according to their tongues in their countreies and in their nacions.

21 Vnto Shem also the father of all the sonnes of Eber, and elder brother of Iapheth were children borne.

22 The sonnes of Shem were Elâm and Asshûr, and Arpachshád, and Lud, and Arám.

23 And the sonnes of Arám, Vz & Hul, and Gether and Mash.

24 Also Arpachshád begate Shélah, and Shélah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Péleg: for in his dayes was the earth diuided: & his brothers name was Ioktân.

26 Then Ioktân begate Almodád and Shéleph, & Hazarmâueth, and Iérâh,

27 And Hadorâm, & Vzâl, and Dicklâh,

28 And Obâf, & Abimaél, and Shebâ,

29 And Ophir, and Hauilâh, and Iobâb. all these were the sonnes of Ioktân.

30 And their dwelling was from Meshá, as thou goest vnto Sephâr a mount of the East.

31 These are y<sup>e</sup> sonnes of Shem according to their families, according to their tongues, in their countreies and nacions.

32 These are the families of the sonnes of Nôah, after their generacions amôg their people: and out of these were the nacions diuided in the earth after the flood.

#### CHAP. XI.

The buylding of Babel was the cause of the confusion of tongues. The age and generacion of Shem vnto Abram. 31 Abrams departure from Ur with his father Têrah, Sarâi & Lot. 32 The age and death of Têrah.

Then the whole earth was of one language and one speache.

2 And as they went from the East, they founde a plaine in the land of Shinâr, & there they abode.

3 And they said one to an other, Come let vs make brycke, and burne it in the fire. So thei had brycke for stone, and slyme had they in steade of morter.

4 Also they said, Go to, let vs buylde vs a citie and a tower, whose toppe may reach vnto the heauen, that we may get vs a name, lest we be scatred vpon y<sup>e</sup> whole earth.

5 But the Lord came downe, to se the citie & tower, which y<sup>e</sup> sonnes of men buylded.

b.i.

In his flock the Church was preferred therfore. Moses leaue of speaking of Iapheth and Ham, and in treateth of Shem more at large. Of whome came the Ebrewes or Iewes.

1. Chro. 1. 17.

This diuision came by the diuersitie of languages, as appeareth chap. 11. 9.

Or, of these came diuers nacions.

Wisd. 10. 5.

a. In the yere an hundred and thirtie after the flood.

b. Towit, Nimrod and his companie.

c. That is, from Armenia, where the Arke staid.

d. Which was afterward called Caldea.

e. They were moued w<sup>th</sup> pride and ambition, thinking to preferre their own glorie to Gods honour.

f. Meaning, y<sup>e</sup> he declared by effect that he knewe their wicked enterprise for Gods power is euery where.



1 He maketh  
mencio first of  
Abram, not be-  
cause he was  
the first borne,  
but for the hi-  
storie, which  
properly ap-  
pertaineth vnto  
him.

Then Harán dyed before Téra<sup>h</sup> his fa-

¶ Then there came a famine in the lād:  
therefore Abrām went downe into Egypt,  
to sojourn there: for there was a great  
famine

we trial of  
brams faith:  
herby we se  
at the end  
one afflictio  
y beginning



famine in the land.

11 And when he drew nere to entre into Egypt, he said to Sarái his wife, Beholde now, I knowe that thou art a faire woman to loke vpon:

12 Therefore it wil come to passe, that whē the Egyptians se thee, they wil say, She is his wife: so wil thei kil me, but they wil kepe thee aliue.

13 Say, I pray thee, y thou art my sister, that I may fare wel for thy sake, and that my life may be preserued by thee.

14 ¶ Now, when Abrám was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the princes of Pharaóh sawe her, and commended her vnto Pharaóh: so the woman was taken into Pharaóhs house:

16 Who intreated Abrám wel for her sake, and he had shepe, and beues, and he asses, and men seruantes and maide seruantes, and she asses, and camelles.

17 But the Lord plagued Pharaóh and his house with great plagues, because of Sarái Abrams wife.

18 Then Pharaóh called Abrám and said, Why hast y done this vnto me? Wherefore didest thou not tel me, that she was thy wife?

19 Why saidest thou, She is my sister, that I shulde take her to be my wife? Now therefore beholde thy wife, take her and go thy way.

20 And Pharaóh gaue men p commandemēt concerning him: and they conueied him forthe, and his wife, and all y he had.

#### CHAP. XIII.

1 Abrám departeth out of Egypt. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promes made to Abrám renewed. 18 Abrám buyldeth an altar to the Lord.

1 Then Abrám went vp from Egypt, he, and his wife, and all that he had, & Lot with him toward the South.

2 And Abrám was very riche in cattel, in siluer and in golde.

3 And he wēt on his iourney frō the South toward Beth-él, to the place where his tent had bene at the beginning, betwene Beth-él and Haái,

4 Vnto y place of the altar, which he had made there at the first: and there Abrám called on the Name of the Lord.

5 ¶ Lot also, who wēt with Abrám, had shepe cattel and tentes,

6 So that the land colde not beare them, that they might dwel together: for their substance was great, so that they colde not dwel together.

7 Also there was debate betwene the herdmen of Abrams cattel, & the herdmen of Lots cattel. (and the Canaanites & the

Perizzites dwelled at that time in y lād)

8 Then said Abrám vnto Lot, Let there be no strife, I pray thee, betwene thee & me, nether betwene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole lād before thee? departe I pray thee frō me: if thou wilt take y left hand, then I wil go to the right: or if thou go to the right hand, then I wil take the left.

10 So when Lot lifted vp his eies, he sawe y all the plaine of Iordén was watered euerie where: (for before the Lord destroyed Sodom and Gomoráh, it was as the garden of the Lord, like the land of Egypt, as thou goest vnto Zóar)

11 The Lot chose vnto him all y plaine of Iordén and toke his iourney frō the East: & they departed the one from y other.

12 Abrám dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.

13 Now the men of Sodom were wicked & exceding sinners against the Lord.

14 ¶ The Lord said vnto Abrám, (after that Lot was departed from him) Lift vp thine eies now, and loke from the place, where y art, Northward, and Southward, and Eastward, and Westward:

15 For all the land, which thou seest, wil I giue vnto thee and to thy sede for euer,

16 And I wil make thy sede, as the dust of y earth: so that if a man can number y dust of the earth, then shal thy sede be nobred.

17 Arise, walke through the land, in the length thereof, and bredth thereof: for I wil giue it vnto thee.

18 Then Abrám remoued his tent, and came and dwelled in the plaine of Mamré, which is in Hebrón, & buylded there an altar vnto the Lord.

#### CHAP. XIII.

12 In the overthrowe of Sodom Lot is taken prisoner. 16 Abrám deliuereth him. 18 Melchizedek commeth to mete him. 23 Abrám wolde not be enriched by the King of Sodom.

1 And in the daies of Amraphél King of Shinar, Arióh King of Ellafár, Chedor-laómer King of Elám, and Tidál King of the nations:

2 These men made warre with Berá King of Sodom, & with Birsá King of Gomoráh, Shináb King of Admáh, and Shemebér King of Zeboiím, and the King of Belá, which is Zóar.

3 All these ioyned together in the vale of Siddim, which is the salte Sea.

4 Twelue yeres were they subiect to Chedor-laómer, but in y thirteenth yere they rebelled.

5 And in the fourteenth yere came Chedor-laómer, & the Kings that were with him, & smote the Rephaims in Ashteroth kar-

b. ii.

e He cutteth of the occasion of contencion: therefore the euil ceaseth.

f Abrám refigneth his owne right to his peace.

g Which was Edē, chap. 2, 10

h This was done by Gods guidance, that one ly Abrám and his sede might dwell in the lād of Canaan.

i Lot thinking to get paradise found hel. k The Lord comforted him, lest he shoulde haue taken thoght for the departure of his nepheu.

Chap. 12. 7. & 15. 1. & 26. 4. deu 34. 4.

l Meaning, a long time, and til y coming of Christ, as Exo. 21. 6. deu 15. 17. ier 2. 20 and spirituallly this is referred to the true children of Abrám, borne according to y promes & not according to y flesh, which are heires of the true land of Canaan.

a That is, of Babylon: by Kings here meaning the, that were gouernours of cities. b Of a people gathered of diuers countries.

c Ambicion is the chief cause of warres among princes. d Called also y dead Sea, or y lake Asphaltite nere vnto Sodom and Gomoráh.

m By this we maie learne not to vie vnlawful meanes, nor to put others in danger to saue our selues. read verse twentie albeit it maie appeare y Abrám feared not sunnch death, as that, if he shuld die with outisue, Gods promes shulde not haue take place: wherein appeared a weak faith.

n Eie, that my saile maie line. o To be his wife. p The Lord toke y defence of this poore stranger agais a mightie King: and as he is euer careful ouer his, so did he preserue Sarái.

q To the entē y nose shulde hurt him ether in his persone or goods.

r His great riches got in Egypt hindred him not to fol lowe his voca-tion.

s He calleth y place by that name, which was after giue vnto n. chap. 21. 9.

Chap. 12. 7.

t This income came by their riches, & by their friendship, and as it was the bond of nature.

Chap. 36. 7. u Who seeing their citenies might blasphem God and detraie them.



náim, and the Zuzims in Ham, and the Emims in Shauéh Kiriathaim.

6 And the Horites in their mount Seir, vnto the plaine of Parán, w<sup>ch</sup> is by y<sup>e</sup> wildernes.

7 And thei returned and came to En-mishpát, which is Kadésh, and smote all y<sup>e</sup> coutrie of the Amalekites, and also the Amorites that dwelled in Hazézon-tamar.

8 Then went out the King of Sodóm, & the King of Gomoráh, & y<sup>e</sup> King of Admah & y<sup>e</sup> King of Zeboim, & the King of Béla, w<sup>ch</sup> is Zóar: and thei ioyned battel with them in the vale of Siddim:

9 To wit, with Cheder-laómer King of Elám, and Tidál King of naciones, and Amraphél King of Shinár, and Arióh King of Ellasar: foure Kings against fíue.

10 Now the vale of Siddim was ful of flyme pittes, and y<sup>e</sup> Kings of Sodóm and Gomoráh fled & fel there: and y<sup>e</sup> residue fled to the mountaine.

11 Then thei toke all the substance of Sodóm and Gomoráh, and all their vitailles and went their waie.

12 Thei toke Lot also Abrams brothers sonne and his substance: (for he dwelt at Sodóm) and departed.

13 ¶ Then came one that had escaped, and tolde Abrám the Ebrewé, which dwelt in y<sup>e</sup> plaine of Mamré the Amorite, brother of Eshcól, and brother of Anér, which were confederat with Abrám.

14 When Abrám heard that his brother was taken, he broght forth the of them that were borne and broght vp in his house, thre hūdreth & eightene, & pursued the vnto Dan.

15 Thē he, & his seruantes diuided them selues against the by night, & smote them and pursued them vnto Hobáh, which is on the left side of Damascus,

16 And he recouered all the substance, and also broght againe his brother Lot, and his goods, & the women also and y<sup>e</sup> people.

17 ¶ After that he returned frō the slaughter of Chedor-laómer and of the Kings that were with him, came the King of Sodóm forth to mete him in the valley of Shauéh, which is the Kings dale.

18 And Melchi-zédek King of Shalém broght forth the bread and wine: & he was a Priest of the moste high God.

19 Therefore he blessed him, saying, Blessed art thou, Abrám, of God moste high possessor of heauen and earth,

20 And blessed be the moste high God, w<sup>ch</sup> hath deliuered thine ennemies into thine hand. \* And Abrám gaue him tithe of all.

21 Then the King of Sodóm said to Abrám, Giue me the personnes, and take y<sup>e</sup> goods to thy selfe.

22 And Abrám said to the King of Sodóm, I haue lift vp mine hand vnto the Lord the moste high God possessor of heauen

and earth,

23 That I wil not take of all that is thine, so muche as a threde or shoulacher, lest y<sup>e</sup> shuldest saie, I haue made Abrám riche,

24 \* Saue onely that, which the yong men haue eaten, and the partes of the men w<sup>ch</sup> wēt with me, Anér, Eshcól, and Mamré: let them take their partes.

# CHAP. XV.

1 The Lord is Abrams defence and rewarde. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

1 After these things, y<sup>e</sup> worde of y<sup>e</sup> Lord came vnto Abrám in a visio, saying, Feare not, Abrám, I am thy buckler, and thine exceeding great rewarde.

2 And Abrám said, O Lord God, what wilt thou giue me, seing I go childeles, and the stuarde of mine house is this Eliézer of Damascus?

3 Againe Abrám said, Beholde, to me thou hast giuen no sede: wherfore lo, a seruant of mine house shalbe mine heire.

4 Then beholde, the worde of y<sup>e</sup> Lord came vnto him, saying, He shal not be thine heire, but one that shal come out of thine owne bowelles, he shalbe thine heire.

5 Moreouer he broght him forth and said, \* Loke vp now vnto heauen, & tel the starres, if thou be able to nombre them: and he said vnto him, So shal thy sede be.

6 And Abrám beleued the Lord, and he counted that to him for righteousness.

7 Againe he said vnto him, I am the Lord, that broght thee out of Vr of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, whereby shal I knowe that I shal inherit it?

9 Then he said vnto him, Take me an heifer of thre yeres olde, and a she goate of thre yeres olde, and a ramme of thre yeres olde, a turtel doue also and a pigion.

10 So he toke all these vnto him, & diuided them in the middes, and laied euerie pece one against an other: but the birdes diuided he not.

11 Then foules fel on the carcases, and Abrám droue them awaie.

12 And when the sunne went downe, there fel an heauie slepe vpon Abrám: & lo, a verie feareful darcknes fel vpon him.

13 Then he said to Abrám, \* Knowe this of a suretie, that thy sede shal be a stranger in a land, that is not theirs, foure hundreth yeres, and shal serue them: and thei shal entreate them euil.

14 Notwithstanding the nacion, whome thei shal serue, wil I iudge: and afterward shal thei come out with great substance.

15 But y<sup>e</sup> shalt go vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the fourthe generació thei shal come

Ebr. If I take  
früthe a threde  
Ebr. read 1 Sam.  
14, 44  
k He wolde  
not y his libe  
ralitie shuld  
be hurtful vnto  
others.

Or, the Lord  
spake to Abrám  
Rom. 12, 6.

Psal 106, 6.  
a His feare  
was not onely  
left he shulde  
not haue chil-  
dren, but lest  
the promes of  
the blessed  
sede shulde  
not be accom-  
plished in him.

Rom. 4, 18.  
Rom. 4, 3.  
iam. 2, 2  
gal. 3, 6.

Chap. 11, 22.  
b This is a  
particular moti-  
on of Gods  
Spirit, which  
is not lawfull  
for all to fol-  
low in asking  
signes: but  
was permitted  
to some by a  
peculiar moti-  
on, as to Gide-  
ón, and Ezechia-  
ah.

c This was y<sup>e</sup>  
olde custome  
in making co-  
uenants, Ierem.  
34, 18: to the  
which God  
added these  
condicions, y<sup>e</sup>  
Abrams poste-  
rie shulde be  
as torne in pe-  
ces, but after  
thei shulde be  
coupled toge-  
ther: also that  
it shulde be  
asked, but  
yet deliuered.  
Ebr. a feare of  
great darcknes.  
Aa. 7, 6.  
d Counting  
frō the birthe  
of Ishák to  
their departu-  
re out of Egypt  
which decla-  
reth that God  
wil suffer his  
to be afflicted  
in this worlde.

Or, after four  
hundreth yeres

Or, plaine.

Or, distressed.

e And after-  
ward was ouer  
whelmed with  
water, and so  
was called the  
salt Sea.  
Or, were dis-  
cussed.

f The godlie  
are plagued  
manie times  
with the wic-  
ked: therefore  
their compa-  
nie is dange-  
rous.

g God moued  
them to ioyne  
with Abrám,  
and persued  
him frō their  
idolatrie and  
superstitions.

Or, armed.

Ebr. Damsk.

3. Sam. 18, 12.

Ebr. 7, 3.

h For Abrám  
and his soldi-  
ers refection,  
& not to offer  
sacrifice.  
i In that Mel-  
chi-zédek fed  
Abrám, he de-  
clared him  
selfe to repre-  
sent a King: &  
in y<sup>e</sup> he bles-  
sed him, the  
high Priest.  
Ebr. 7, 8.  
Ebr. iudex.

Or, I haue  
sworn.



<sup>e</sup> Though God  
suffre the wic-  
ked for a time,  
yet his végan-  
ce falleth vpon  
them, whē the  
measure of  
their wicked-  
nes is ful.

Chap. 12, 7-13.  
13, 26, 4. deut.  
4, 4.  
1. King. 4, 31.  
2 chro. 9, 26.  
11. Psal. 11.

<sup>a</sup> It seemeth  
that she had  
respect to  
Gods promes,  
which colde  
not be accom-  
plished with-  
out issue.  
<sup>b</sup> She failerh  
in binding  
Gods power  
to the commo  
ordre of nar-  
re, as though  
God colde  
not giue her  
children in  
her olde age.  
11. Eze. 4, 1.  
11. Eze. 4, 1.

<sup>e</sup> This puni-  
shment declar-  
eth what the  
gaine that attri-  
bute to the wor-  
de of God.  
11. Eze. 4, 1.  
11. Eze. 4, 1.

<sup>d</sup> Which was  
Christ, as ap-  
peareth verse  
10 & chap. 12,  
11.

<sup>e</sup> God reie-  
ceth none  
of people  
in their mis-  
eries, but sen-  
deth them es-  
capes.

come hether againe: for the wickednes  
of the Amorites is not yet ful.

17 Also when the sunne went downe, there  
was a darckenes: & beholde, a smoking fur-  
nace, and a firebrāde, which went betwene  
those peces.

18 \* In that same day the Lord made a co-  
uenant with Abrám, saying, Vnto thy sede  
haue I giuen this land, \* from the riuer of  
Egypt vnto the great riuer, the riuer" Eu-  
phrates.

19 The Kenites, & the Kenizites, & y Kad-  
monites,

20 And the Hittites, and the Perizzites, &  
the Rephaïms,

21 The Amorites also, & the Canaanites &  
the Girgashites, and the Iebusites.

#### CHAP. XVI.

1 Sarái being barren, giueth Hagár to Abrám. 4 Which  
cōseiueth & despiseth her dame: 6 And being ilhande-  
led fleeth. 7 The Angel comforteth her. 11, 12 The name  
and maners of her sonne. 13 She calleth vpon the Lord,  
whome she findeth true.

**N**OW Sarái Abrams wife bare him  
no children, and she had a maide an  
Egyptian, Hagár by name.

2 And Sarái said vnto Abrám, Beholde  
now, the Lord hath restrayned me from  
childe bearing. I pray thee go in vnto my  
maide: it may be y I shal receiue a childe  
by her. And Abrám obeyed the voice of  
Sarái.

3 Then Sarái Abrams wife toke Hagár her  
maide the Egyptian, after Abrám had  
dwelled ten yere in the land of Canaan,  
and gaue her to her housband Abrám for  
his wife.

4 And he wēt in vnto Hagár, & she con-  
ceiued, and when she sawe y she had con-  
ceiued, her dame was despised in her eies.

5 Then Sarái said to Abrám, Thou doest  
me wrōg. I haue giuen my maide into thy  
bosome, and she seeth that she hath cōcei-  
ned, and I am despised in her eies: y Lord  
iudge betwene me and thee.

6 Then Abrám said to Sarái, Beholde, thy  
maide is in thine hand: do with her as it  
pleaseth thee. The Sarái delt roughly with  
her: wherefore she fled from her.

7 But the Angel of the Lord founde her  
beside a fountayne of water in the wilder-  
nes by the fountaine in the way to Shur,

8 And he said, Hagár Sarais maide, whence  
comest thou? and whether wilt thou go?  
And she said, I flee from my dame Sarái.

9 The Angel of y Lord said to her, Re-  
turne to thy dame, and humble thy selfe  
vnder her handes.

10 Again the Angel of the Lord said vn-  
to her, I wil so greatly encrease thy sede,  
that it shal not be nombred for multitude.

11 Also the Angel of the Lord said vnto  
her, Se, thou art with childe, and shalt bea-

re a sonne, and shalt call his name Ishma-  
él: for the Lord hath heard thy tribula-  
tion.

12 And he shal be a wilde man: his hand  
shalbe against euery man, and euery mā  
hād against him. \* and he shal dwel in the  
presence of all his brethren.

13 Then she called the name of the Lord,  
that spake vnto her, Thou God lokest on  
me: for she said, Haue I not also here lo-  
ked after him that seeth me?

14 \* Wherefore the well was called, Beér-la-  
hái-roi. lo, it is betwene Kadésh & Béréd.

15 And Hagár bare Abrám a sonne, and A-  
brám called his sonnes name, which Ha-  
gár bare, Ishmaél.

16 And Abrám was foure score and sixe ye-  
re olde, when Hagár bare him Ishmaél.

#### CHAP. XVII.

1 Abrams name is changed to confirme him in the pro-  
mes. 8 The land of Canaan is the fist time promised.  
12 Circūcision is instituted. 15 Sarái is named Sarab.  
18 Abrahā prayeth for Ishmaél. 19 12 hak is promised.

**W**HEN Abrám was ninety yere ol-  
de and nine, the Lord appeared  
to Abrám, and said vnto him, I am God  
all sufficient. \* walke before me, and be  
thou vpright,

2 And I wil make my couenant betwene  
me and thee, and I wil multiply thee ex-  
ceedingly.

3 Then Abrám fel on his face, and God  
talked with him, saying,

4 Beholde, I make my couenant with thee,  
& thou shalt be a father of manie naciōs,  
5 Nether shal thy name anie more be cal-  
led Abrám, but thy name shalbe Abrahā:  
\* for a father of manie naciōs haue  
I made thee.

6 Also I wil make thee exceeding fructeful,  
and wil make naciōs of thee: yea, Kings  
shal procede of thee.

7 Moreouer I wil establissh my couenant  
betwene me and thee, and thy sede after  
thee in their generaciōs, for an euerla-  
sting couenant, to be God vnto thee and  
to thy sede after thee.

8 And I wil giue thee and thy sede after  
thee the land, wherein thou art a stranger,  
euen all the lād of Canaan, for an euerla-  
sting possession, and I wil be their God.

9 Again God said vnto Abrahā, Thou  
also shalt kepe my couenant, thou, and  
thy sede after thee in their generaciōs.

10 This is my couenant, which ye shal ke-  
pe betwene me and you, and thy sede after  
thee, \* Let euery man childe among you  
be circūcised:

11 That is, ye shal circūcise the foreskin  
of your flesh, and it shal be a signe of  
the couenant betwene me and you.

12 And euery mā childe of eight daies ol-  
de among you, shalbe circūcised in your

b.iii.

<sup>Or, feare and  
cruel, or, as a  
wilde asse.</sup>

Chap. 25, 17.  
f That is, the  
Ishmaelites  
shalbe a pecu-  
liar people by  
them selues &  
not a portion  
of an other  
people.

<sup>g</sup> She rebu-  
keth her owne  
dulnes and ac-  
knowledgeth  
Gods graces,  
who was pre-  
sent with her  
euery where.

Chap. 24, 62.  
<sup>Or, the well of  
the living and  
sing me.</sup>

<sup>Or, almighty.</sup>  
Chap. 5, 22.  
<sup>Or, with one  
hypocrite.</sup>

<sup>a</sup> Not only ac-  
cording to y  
fleshe, but of a  
farre greater  
multitude by  
faith, ro. 4, 17.  
<sup>b</sup> The chan-  
ging of his na-  
me is a scale  
to confirme  
Gods promes  
vnto him.

Rom. 4, 37.

Chap. 13, 11.

<sup>c</sup> Circūcisiō  
is called the  
couenāt, becau-  
se it significeth  
the couenāt &  
hath the pro-  
mes of grace  
ioyned to it:  
which phrase  
is commune  
to all sacra-  
ments.

Ad. 7, 8.

<sup>d</sup> That priue  
parte is circū-  
cised to shewe  
that all that is  
begotten of  
mā is corrupt  
and must be  
mortified.

Rom. 4, 11.



generaciós, aswel he that is borne in thine house, as he that is boght with money of any stranger, which is not of thy sēde.

13 He that is borne in thine house, and he that is boght with thy money, must nedes be circumcised: so my couenant shal be in your flesh for an euerlasting couenant.

14 But the vncircumcised<sup>e</sup> man childe, in whose flesh the foreskinne is not circumcised, euen that personne shal be cut of frō his people, *because he hathe broke my couenant.*

15 ¶ Afterward God said vnto Abrahám, Sarái thy wife shalt thou not call Sarái, but<sup>o</sup> Saráh<sup>o</sup> shalbe her name.

16 And I wil blesse her, & wil also giue thee a sonne of her, yea, I wil blesse her & she shalbe the mother of nations: Kings also of people shal come of her.

17 Thē Abrahám fel vpō his face, &<sup>f</sup> laughed, & said in his heart, Shal a childe be borne vnto him, that is an hundreth yere olde? and shal Saráh that is ninety yere olde beare?

18 And Abrahám said vnto God, \*Oh, that Ishmaél might liue in thy sight.

19 Thē God said, Saráh thy wife shal beare thee a sonne in dede, & thou shalt call his name Izhák: & I wil establiish my couenāt with him for an euerlasting couenāt, and with his sēde after him.

20 And as cōcerning Ishmaél, I haue heard thee: lo, I haue blessed him, and wil make him fruteful, and wil multiplie him<sup>g</sup> exceedingly: twelue princes shal he beget, and I wil make a great nacion of him.

21 But my couenant wil I establiish with Izhák, which Saráh shal beare vnto thee, y next<sup>h</sup> yere at this season.

22 And he left of talking with him, and God went vp from Abrahám.

23 ¶ Then Abrahám toke Ishmaél his sonne and all that were borne in his house, & all that was boght with his money, *that is, euerie man childe among the men of Abrahams house, and<sup>h</sup> he circumcised the foreskinne of their flesh in that self same day, as God had commanded him.*

24 Abrahám also him selfe was ninety yere olde & nine, when the foreskinne of his flesh was circumcised.

25 And Ishmaél his sonne was thirtene yere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abrahám circumcised, and Ishmaél his sonne:

27 And all the men of his house, *bothe borne in his house, and boght with money of the strāger,* were circumcised with him.

## CHAP. XVIII.

¶ Abrahám receiueth thre Angels into his house.

10 Izhák is promised againe. 12 Saráh laugheth.

18 Christ is promised to all nations. 19 Abrahám

taught his familie to knowe God. 21 The destruction of Sod. m is declared vnto Abrahám. 23 Abrahám prayeth for them.

1 A Gaine the Lord<sup>a</sup> appeared vnto him in the<sup>o</sup> plaine of Mamré, as he sate in his tent dore about the heate of the day.

2 And he lift vp his eies, and looked: and lo, thre<sup>a</sup> men stode by him, and when he sawe them, he ran to mete them from ther tent dore, & bowed him selfe to the grounde.

3 And he said, b Lord, if I haue now found fauour in thy sight, go not, I praie thee, from thy seruant.

4 Let a litle water, I pray you, be broght, and<sup>c</sup> wash your fete, and rest your selues vnder the tre.

5 And I wil bring a morsel of bread, that you may cōfort your heartes, afterwarde ye shal go your waies: for therfore are ye come to your seruant. And they said, Doeuen as thou hast said.

6 Then Abrahám made haste into the tēt vnto Saráh, and said, Make ready at once thre<sup>d</sup> measures of fine meale: knede it, and make cakes vpon the herthe.

7 And Abrahám ran to y beastes, & toke a tender and good calfe, and gaue it to the seruant, who halted to make it ready.

8 And he toke butter & milke, and the calfe, which he had prepared, and set before them, and stode him selfe by them vnder the tre, and<sup>e</sup> thei did eat.

9 ¶ Thē thei said to him, Where is Saráh thy wife? And he answered, Beholde, she is in the tent.

10 And he said, \* I wil certainly come againe vnto thee according to y time<sup>f</sup> of life: and lo, Saráh thy wife shal haue a sonne. and Saráh heard in the tēt dore, which was behinde him.

11 ( Now Abrahám and Saráh were olde & stryken in age, and it ceased to be with Saráh after the maner of women)

12 Therefore Saráh<sup>g</sup> laughed within her selfe, saying, After I am waxed olde, \* & my lord also, shal I haue lust?

13 And y Lord said vnto Abrahám, Wherefore did Saráh thus laugh, saying, Shal I certainly beare a childe, which am olde?

14 ( Shal anie thig be<sup>h</sup> hard to the Lord? at y time appointed wil I returne vnto thee, euen according to the time of life, and Saráh shal haue a sonne.)

15 But Saráh denied, saying, I laughed not: for she was afraied. And he said, It is not so: for thou laughedst.

16 ¶ Afterward y mē did rise vp frō thēce & looked toward Sodóm: and Abrahám wēt with them to bring them on y waie.

17 And the<sup>i</sup> Lord said, Shal I hide from Abrahám that thing which I do,

18 Seig y Abrahám shalbe in dede a great and a mightie nacion, & \* all the naciós of the

<sup>e</sup> Albeit women were not circumcised, yet were they partakers of Gods promises: for vnder the mankinde all was consecrated. & here is declared, that whosoever cōtēeth y signe, despieth also the promises. \* Or, dame, or, princeffe.

<sup>f</sup> Which proceeded of a soolen ioye, and not of infidelitie.

Chap. 18. 10. and 21. 2.

<sup>g</sup> The euerlasting couenant is made with the childre of the Spirit: and with the childre of the fleshe is made y temporal promises, as was promised to Ishmaél. \* Or, greatly greatly Chap. 31. 2.

<sup>h</sup> Thei were wel instructed which obeyed to be circumcised without resistance: w<sup>h</sup> thig declareth y masters in their houses ought to be as preachers to their families, that from the hieft to y lowest they may obey the wil of God.

Ebr. 13. 2.

\* Or, xij. men.

<sup>a</sup> That is, thre Angels in mans shape.

<sup>b</sup> Speaking to one of them, in whome appeared to be most maiestie: for he thought thei had bene men.

<sup>c</sup> For men v-sed because of the great heat to go bare footed in those parties.

<sup>d</sup> As sent of God, that I shulde do my durtie to you.

\* Ebr. Strim.

<sup>e</sup> For as God gaue them bodies for a time, so gaue he the y faculties thereof, to walke, to eat and drinke, & suche like.

Chap. 17. 19. and 21. 2. 10.

9. 9.

<sup>f</sup> That is, whe the shalbe deliuered, or whe the childe shal come into this life. <sup>g</sup> For she rather had respect to the order of nature, then beleneed the promises of God.

1. Pet. 3. 6.

\* Or, hid.

<sup>h</sup> Iehouah the Ebrewe worde, which we call Lord, sheweth that this Angel was Christ: for this worde is onely applied to God.

Chap. 12. 13. and 22. 17.



the earth shal be blessed in him

19 For I knowe him: y he wil commande his sonnes and his housholde after him, that thei kepe the waie of the Lord, to do righteousness and iudgement; that the Lord maie bring vpon Abraham that he hath spoken vnto him.

20 Then the Lord said, Because the crie of Sodóm and Gomoráh is great, and because their sinne is exceding grieuous,

21 I wil<sup>k</sup> go downe now, and se whether thei haue done altogether according to y<sup>e</sup> crie, which is come vnto me: and if not, that I maie knowe.

22 And y<sup>e</sup> men turned thence & went toward Sodóm: but Abraham stode yet before the Lord.

23 The Abraham drewe nere, & said, Wilt y<sup>e</sup> also destroe y<sup>e</sup> righteous with y<sup>e</sup> wicked?

24 If there be fiftie righteous within the citie, wilt thou destroe & not spare the place for y<sup>e</sup> fiftie righteous that are therein?

25 Be it farre fro thee fro doing this thing, to slay the righteous with the wicked: & that the righteous shulde be euen as the wicked, be it farre from thee. shal not the iudge of all the worlde do right?

26 And the Lord answered, If I shal finde in Sodóm<sup>m</sup> fiftie righteous within y<sup>e</sup> citie, the wil I spare all the place for their sakes.

27 Then Abraham answered and said, Beholde now, I haue begonne to speake vnto my Lord, and I am<sup>a</sup> but dust and ashes.

28 If there shal lacke fwe of fiftie righteous, wilt y<sup>e</sup> destroe all the citie for fwe? And he said, If I finde there fwe and fourty, I wil not destroe it.

29 And he yet spake to him againe, and said, What if there shalbe founde fourtie? Then he answered, I wil not do it for fourties sake.

30 Againe he said, Let not my Lord now be angry y<sup>e</sup> I speake, What if thirtie be founde there? Then he said, I wil not do it, if I finde thirtie there.

31 Moreouer he said, Beholde, now I haue begonne to speake vnto my Lord, What if twentie be founde there? And he answered, I wil not destroe it for twentys sake.

32 Then he said, Let not my Lord be now angry, & I wil speake but this<sup>o</sup> once, What if ten be founde there? And he answered, I wil not destroe it for tens sake.

33 And y<sup>e</sup> Lord went his waie when he had left communing with Abraham, & Abraham returned vnto his place.

#### CHAP. X

33 Lot receiue two Angels into his house. 4 The filthy lustes of the Sodomites. 16 Lot is deliuered 24 Sodó is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters ly with their father of whom come Moab and Ammon.

And in y<sup>e</sup> euening their came two<sup>a</sup> Angels to Sodóm: and Lot sat at the gate

of Sodóm, & Lot sawe them, & rose vp to mete them, and he bowed him selfe with his face to the grownd:

2 And he said, Se my Lords, I praie you turne in now into your seruants house, & tarie all night, and<sup>\*</sup> wash your fete, and ye shal rise vp early and go your waies. Who said, Naie, but we wil abide in the strete all night.

3 Then<sup>b</sup> he preased vpon them earnestly, and thei turned into him, and came to his house, and he made them a feast, and did bake vnleauened bread, and thei<sup>c</sup> did eat.

4 But before thei went to bed, the men of the citie, *even* the men of Sodóm compassed the house round about from the yong to the olde, <sup>d</sup> all the people from all quarters.

5 Who cryig vnto Lot said to him, Where are y<sup>e</sup> men, which came to thee this night? bring them out vnto vs that we maie knowe them.

6 Then Lot went out at y<sup>e</sup> dore vnto them, and shut the dore after him,

7 And said, I praie you, my brethren, do not so wickedly.

8 Beholde now, I haue two<sup>e</sup> daughters, w<sup>h</sup> haue not knowen man: the wil I bring out now vnto you, and do to them as semeth you good: onely vnto these men do nothing. <sup>f</sup> for therfore are thei come vnder the shadowe of my rose.

9 Then thei said, Awaie hence. and thei said, He is come alone as a stranger, & shal he iudge and rule? we wil now deale worse with thee then with them. So thei preased fore vpon Lot<sup>h</sup> him selfe, & came to breake y<sup>e</sup> dore.

10 But the men put forthe their hand & pulled Lot into the house to them and shut to the dore.

11<sup>\*</sup> Then thei smote the men that were at the dore of y<sup>e</sup> house with blindenes bothe smale and great, so that thei were wearie in<sup>g</sup> seeking the dore.

12<sup>h</sup> Then the men said vnto Lot, Whome hast thou yet here? ether sonne in lawe or thy sonnes, or thy daughters, or what soeuer thou hast in the citie, bring it out of this place.

13 For we wil destroe this place, because the<sup>i</sup> crie of them is great before y<sup>e</sup> Lord, and the Lord hath sent vs to destroe it.

14 Then Lot went out and spake vnto his sonnes in lawe, which married his daughters, & said, Arise, get you out of this place: for the Lord wil destroe the citie: but he semed to his sonnes in lawe as though he had mocked.

15<sup>i</sup> And when y<sup>e</sup> morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters: which are here, lest y<sup>e</sup> be destroyed in the punishmet of the citie.

b. iiii.

Chap. 11. 4.

<sup>b</sup> That is, he praied them so instantly. <sup>c</sup> Not for y<sup>e</sup> thei had neede of fite, but because y<sup>e</sup> time was not yet come that thei wolde reuile them selues. <sup>d</sup> Nothing is more dangerous, then to dwell where sinne reigneth for it corrupteth all.

<sup>e</sup> He deserueth praise in defending his guests, but he is to be blamed in seeking vnlawful meane. <sup>f</sup> That I shulde preserve them from all iniurie.

<sup>g</sup> Tet. 2. 7.

Wisdo. 19. 18.

<sup>h</sup> Ebr. findag.

<sup>i</sup> This pro- ueth that the Angels are mi- nisters, as wel to execute Gods wrath, as to declare his fauour.

Chap. 13. 20. <sup>o</sup> Or, shulde mar- rie.

<sup>i</sup> Ebr. which are fronds.



h The mercie of God striueth to ouercome mans flownes in following Gods calling. *Wisd. 10. 6.*

He willed hi to flee from Gods iudgements, and not to be sorie to depart from y<sup>e</sup> riche countrei and ful of vaine pleasures.

Though it be litle, yet it is great ynough to saue my lifer: wher he of fendeth in cho sing another place then the Angel had appointed him. *Ebr. thy face.* I Because Gods commandemēt was to destroe the cite and to saue Lot. m Which before was called Belah, cha. 14. 2. *Deu. 29. 23. isai 13. 19. ierem. 50. 40. ezec. 16. 49. oz. 11. 8. amos. 4. 11. luk. 17. 29. iude 7.* n As touching the bodie onely: & this was a notable monumēt of Gods vengeance to all them that passed that way.

Having before felt Gods mercie, he durst not provoke him againe by continuing among the wicked. p Meaning, in the countrei, which y<sup>e</sup> Lord had now destroyed. q For except he had bene overcome w<sup>th</sup> wine, he wolde neuer haue done y<sup>e</sup> abominable act.

16 And as he prolonged the time, the men caught bothe him & his wife, and his two daughters by the handes (y<sup>e</sup> Lord being merciful vnto him) & they brought him forth, & set him without the citie.

17 And when they had brought the out, the Angel said: escape for thy life: loke not behinde thee, nether tarie thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot said vnto them, Not so, I praie thee, my Lord.

19 Beholde now, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in sauing my life: and I can not escape in the mountaine, lest some euil take me, and I die.

20 Se now this citie hereby to flee vnto, which is a litle one: Oh let me escape thither: is it not a litle one, & my soule shall liue?

21 Then he said vnto him, Beholde, I haue receiued thy request also concerning this thing, that I wil not ouerthrowe this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can do nothing til thou be come thether. Therefore y<sup>e</sup> name of y<sup>e</sup> citie was called Zóar.

23 The sunne did rise vpon the earth, whe Lot entred into Zóar.

24 Then the Lord rained vpon Sodóm and vpon Gomoráh brimstone, and fire from the Lord out of heauen,

25 And ouerthrewe those cities and all the plaine, & all the inhabitáts of the cities, and that that grewe vpon the earth.

26 Now his wife behinde him looked backe, and was turned in to a pillar of salt.

27 And Abraham rising vp early in y<sup>e</sup> morning went to y<sup>e</sup> place, where he had stand before the Lord, and looking toward Sodóm and Gomoráh and toward all the land of the plaine:

28 Beholde, he sawe the smoke of the land mounting vp as the smoke of a fornace.

29 But yet when God destroyed the cities of the plaine, God thought vpon Abrahám, and sent Lot out from the middes of the destructiō, whe he ouerthrewe the cities, wherein Lot dwelled.

30 Then Lot went vp fro Zóar, and dwelt in the mountaine with his two daughters: for he feared to tarie in Zóar, but dwelt in a caue, he, and his two daughters.

31 And the elder said vnto y<sup>e</sup> yonger, Our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the earth.

32 Come, we wil make our father drinke wine, and lye with him, that we maie preserve sede of our father.

33 So thei made their father drinke wine y<sup>e</sup>

night, and the elder went and laie with her father: but he perceiued not, nether when she laie downe, nether when she rose vp.

34 And on the morow the elder said to the yonger, Beholde, yester night laie I with my father: let vs make him drinke wine this night also, and go thou and lye with him, y<sup>e</sup> we maie preserve sede of y<sup>e</sup> father.

35 So thei made their father drinke wine y<sup>e</sup> night also, and the yonger arose, and laie with him, but he perceiued not, when she laie downe, nether when she rose vp.

36 Thus were bothe the daughters of Lot with childe by their father.

37 And the elder bare a sonne, & she called his name Moáb: the same is the father of y<sup>e</sup> Moabites vnto this daie.

38 And the yonger bare a sonne also, and she called his name Ben-ammi: the same is y<sup>e</sup> father of y<sup>e</sup> Ammonites vnto this daie.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerár.

2 Abimelech taketh awaie his wife. 3 God reproveth the King. 4 And the King. Abrahám. 5 Sarah is restored with great gifts. 6 Abraham praieth, and the King and his are healed.

Afterwarde Abraham departed thence toward the South countrie and dwelled betwene Cadésh & Shur, and sojourned in Gerár.

2 And Abraham said of Sarah his wife, She is my sister. The Abimelech King of Gerár sent and toke Sarah.

3 But God came to Abimelech in a dreame by night and said to him, Beholde, thou art but dead, because of the womā, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come nere her) And he said, Lord, wilt thou slaie euen the righteous nation? Said not he vnto me, She is my sister? yea, and she her selfe said, He is my brother: w<sup>th</sup> an vpright minde, and innocēt hāds haue I done this.

6 And God said vnto him by a dreame, I knowe y<sup>e</sup> thou didest this euen with an vpright minde, & I kept thee also that thou shuldest not sinne against me: therefore suffered I thee not to touche her.

7 Now then deliuer y<sup>e</sup> man his wife againe: for he is a Prophet, & he shall praye for thee y<sup>e</sup> thou mayest liue: but if thou deliuer her not againe, be sure y<sup>e</sup> thou shalt die the death, thou, & all that thou hast.

8 Then Abimelech rising vp early in the morning called all his seruātes, and tolde all these things vnto them, and the men were sore afraide.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs: and what haue I offended thee, that thou hast brought on me and on my kingdome this great sinne: thou hast done things vnto me that ought not to be done.

Thus God permitted him to fall more horribly in y<sup>e</sup> solitarie mooraynes, whome the wickednes of Sodóm could not ouercome. (Who as they were borne in more horrible incest, so were they and their posteritie vile and wicked. That is, some of my people: signifying, that they rather reioiced in their sinne, then repented for the same.

a Which was toward Egypt.

b Abraham had now twise falle into this fault: such is mans frailtie. c So greatly God detesteth the breache of marriage.

d The infidels confessed that God wold not punish but for iust occasion: therefore when he punished, y<sup>e</sup> occasion is more. e As one falling by ignorance, and not doing euil of purpose. f Not thinking to do any man harme.

g God by his holie Spirit reuereñth the that offend by ignorance, that they fall not into greater incontinencie. h That is, vnto God he sheweth himselfe familiarly.

i For y<sup>e</sup> prayer of y<sup>e</sup> godlie is of force towards God. k The wickednes of the King bringeth Gods wrath vpon y<sup>e</sup> whole realm.



10 So Abimélech said vnto Abrahám, What sawest thou that thou hast done this thing?

11 Then Abrahám answered, Because I thought thus, Surely thou fearest of God is not in this place, and they will slay me for my wiues sake.

12 Yet in very dede she is my sister: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.

13 Now when God caused me to wandre out of my fathers house, I said the to her, This is thy kindenes that thou shalt shewe vnto me in all places where we come, \* Say thou of me, He is my brother.

14 Then toke Abimélech shepe & beues, & men seruantes, and women seruantes, and gaue them vnto Abrahám, and restored him Saráh his wife.

15 And Abimélech said, Behold, my land is before thee: dwel where it pleaseth thee.

16 Likewise to Saráh he said, Beholde, I haue giuen thy brother a thousand peces of silver: beholde, he is thy vaile of thine eies to all that are with thee, and to all others: and she was thus reprovéd.

17 ¶ Then Abrahám praied vnto God, & God healed Abimélech, and his wife, and his maid seruantes: and they bare children.

18 For the Lord had shut vp euerie wombe of the house of Abimélech, because of Saráh Abrahams wife.

#### CHAP. XXI.

1 Izhák is borne. 2 Ishmaél mocketh Izhák. 3 Hagár is cast out with her sonne. 17 The Angel comforteth Hagár. 22 The couenāt betwene Abimélech & Abrahám.

1 Now the Lord visited Saráh, as he had said, and did vnto her according as he had promised.

2 For Saráh conceived, & bare Abrahám a sonne in his olde age, at the same season that God tolde him.

3 And Abrahám called his sonnes name that was borne vnto him, which Saráh bare him, Izhák.

4 Then Abrahám circumcised Izhák his sonne, when he was eight daies olde, \* as God had commanded him.

5 So Abrahám was an hundreth yere olde, when his sonne Izhák was borne vnto him.

6 ¶ The Saráh said, God hath made me to reioyce: all that heare wil reioyce w me.

7 Again she said, Who wolde haue said to Abrahám, that Saráh shulde haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grewe & was weaned: & Abrahám made a great feast the same day that Izhák was weaned.

9 ¶ And Saráh sawe the sonne of Hagár the Egyptiā (which she had borne vnto Abrahám) \* mocking.

10 Wherefore she said vnto Abrahám, Cast out this bond woman and her sonne: for

the sonne of this bond woman shal not be heire with my sonne Izhák.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abrahám, Let it not be grieuous in thy sight for the childe, and for thy bond womā: in all that Saráh shal saie vnto thee, heare her voice: for in Izhák shal thy sede be called.

13 As for the sonne of the bond womā, I wil make him a naciō also, because he is thy sede.

14 So Abrahám arose vp early in the morning, and toke bread, and a bottel of water, and gaue it vnto Hagár, putting it on her shulder and the childe also, and sent her away: who departing wanded in the wildernes of Beer-sheba.

15 And when the water of the bottel was spent, she cast the childe vnder a certeine tre.

16 Then she went and sate her ouer against him a farre of about a bowe shote: for she said, I wil not se the death of the childe. and she sate downe ouer against him, and lift vp her voyce and wept.

17 Then God heard the voyce of the childe, and the Angel of God called to Hagár from heauen, and said vnto her, What aileth thee, Hagár? feare not, for God hath heard thy voyce of the childe where he is.

18 Arise, take vp the childe, and holde him in thine hand: for I wil make of him a great people.

19 And God opened her eies, & she sawe a well of water. so she went and filled the bottel with water, & gaue the boye drinke.

20 So God was with the childe & he grewe and dwelt in the wildernes, and was an archer.

21 And he dwelt in the wildernes of Parān, and his mother toke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimélech and Phichól his chief captaine spake vnto Abrahám, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with my countrie, where thou hast bene a stranger, according vnto the kindenes that I haue shewed thee.

24 Then Abrahám said, I wil sweare.

25 And Abrahám rebuked Abimélech for a well of water, which Abimelechs seruantes had violently taken away.

26 And Abimélech said, I knowe not who hath done this thing: also thou toldest me not, nether heard I of it but this daie.

27 Then Abrahám toke shepe, and beues, and gaue them vnto Abimélech: and they two made a couenant.

28 And Abrahám set seuen lambes of the

c.i.

He sheweth that no honor can be hoped for, where the feare of God is not.

By sister, he meaneth his consingermain, & by daughter, Abrahams nece: for so the Hebrewes vse these words.

Chap. 12, 13.

Or, it is thy commandment.

Such an head, as with whome thou must be preserved from all dangers.

God caused this heauenly King to reprove her, because she dissembled, like God had giuen her a husband, as her vaile and defense.

Had taken away from the gift of conueniency.

Chap. 17, 19.

Or, 18, 10.

Act. 7, 8.

Gal. 4, 23.

Chap. 11, 11.

A Therefore the miracle was greater.

Chap. 17, 12.

She accuseth her selfe of ingratitude that she did not beleue the Angel.

He derided Gods promises made to Izhák, which the Apostle calleth perfecting.

d The promised sede shal be counted from Izhák and not from Ishmaél. Rom. 9, 7. ebr. 11, 12.

e The Ishmaelites shal come of him.

f True faith reuoceth all natural affections to obey Gods commandment.

g For his promises sake made to Abrahám, and not because the childe had discretion and indignemēt to pray.

h Except God open our eies, we can neither see, nor vse the meanes which are before vs.

i As touching outward things God caused him to prosper.

\* Or, for in the house and was an house.

\* Ebr. deale falsly with me, or lye.

k So it is a lausful thing to take an othe in matters of importance, for to iustifie the truth and to assure others of our sinceritie. Wicked seruantes do many evils vnknewe to their masters.



flocke by them selues.

29 Then Abimelech said vnto Abrahám, What meane these seuen lambes, which thou hast set by them selues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambes, y it may be a witnes vnto me, that I haue digged this well.

31 Wherefore the place is called Beer-sheba, because there thei bothe sware.

32 Thus made they a<sup>m</sup> couenant at Beer-sheba: afterward Abimelech & Phichól his chief captaine rose vp, & turned againe vnto the land of the Philistims.

33 ¶ And Abrahám planted a groue in Beer-sheba, and called there on the Name of the Lord, the euerlasting God.

34 And Abrahám was a stranger in the Philistims land a long season.

#### CHAP. XXII.

1.2. The faith of Abrahám is proued in offering his sonne Izhák. 8 Izhák is a figure of Christ. 20 The generation of Nahór Abrahams brother, of whome cometh Rebekáh.

1 And after these things God did<sup>a</sup> proue Abrahám, & said vnto h<sup>i</sup>, Abrahám. Who answered, Here am I.

2 And he said, Take now thine onely sonne Izhák whome thou louest, & get thee vnto the lande of<sup>a</sup> Moriáh, and<sup>b</sup> offre him there for a burnt offering vpon one of the mountaines, which I wil shewe thee.

3 Then Abrahám rose vp early in the morning, and saddled his asse, and toke two of his seruants with him, and Izhák his sonne, and cloue wood for the burnt offering, and rose vp and went to the place, which God had tolde him.

4 ¶ Then y third day Abrahám lift vp his eyes, and sawe the place a farre of,

5 And said vnto his seruants, Abide you here w<sup>th</sup> the asse: for I & the childe wil go y order & worship, & come againe vnto you.

6 Then Abrahám toke the wood of y burnt offering, & laied it vpon Izhák his sonne, & he toke the fire in his hand, & the knife: and they went bothe together.

7 Then spake Izhák vnto Abrahám his father, & said, My father. And he answered, Here am I, my sonne. And he said, Beholde the fire & the wood, but where is the lambe for the burnt offering?

8 The Abrahám answered, My sonne, God wil<sup>d</sup> prouide him a lambe for a burnt offering: so they went bothe together.

9 Whē they came to y place w<sup>th</sup> God had shewed h<sup>i</sup>, Abrahám buylded an altar there, & couched y wood, & bound Izhák his sonne, & laied him on y altar vpon y wood.

10 And Abrahám stretching forth his hand, toke the knife to kil his sonne.

11 But y Angel of the Lord called vnto him from beauc, saying, Abrahám, Abrahám.

And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, nether do anie thing vnto him: for now I knowe that thou fearest God, seing for my sake<sup>e</sup> thou hast not spared thine onely sonne.

13 And Abrahám lifting vp his eyes, looked: & beholde, there was a ram behinde him caught by y hornes in a bushe. then Abrahám wēt & toke the ram & offered him vp for a burnt offering in y stede of his sonne.

14 And Abrahám called the name of that place, Iehouáh-iireh. as it is said this day, In the mount wil the Lord be sene.

15 ¶ And the Angel of the Lord cryed vnto Abrahám from heauen the seconde time,

16 And said, By<sup>h</sup> my selfe haue I sworne (saith y Lord) because thou hast done this thig, & hast not spared thine onely sonne,

17 Therefore wil I surely blesse thee, and wil greatly multiplie thy sede, as y starres of the heauen, and as y sande which is vpon the seashore, and thy sede shal possesse the gate of his enemies.

18 ¶ And in thy sede shal all y naciōs of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abrahám againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abrahám dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abrahám, sayig, Beholde Milcáh, she hathe also borne children vnto thy brother Nahór:

21 To wit, Vz his eldest sonne, & Buz his brother, & Kemuel the father of Arám,

22 And Chesed and Hazó, & Pildásh, & Iidláph, and Bethuél.

23 And Bethuél begate Rebekáh: these eight did Milcáh beare to Nahór Abrahams brother.

24 And his concubine called Reumah, she bare also Tébah, & Gáhan & Tháhash & Maacháh.

#### CHAP. XXIII.

1. Abrahám lamenteth the death of Saráh. 4 He bieth a field, to bury her, of the Hittites. 13 The equitie of Abrahám. 19 Saráh is buried in Machpeláh.

1 When Saráh was an hūdreth twenty and seuen yere olde ( so long liued she )

2 Then Saráh dyed in Kiriath-arbá: the same is Hebrón in the land of Canaan. & Abrahám came to mourne for Saráh and to wepe for her.

3 ¶ Then Abrahám rose vp frō y sight of his corps, & talked w<sup>th</sup> the Hittites, saying,

4 I am a stranger, & a foriner among you, giue me a possession of buryal with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abrahám, saying vnto him,

6 Heare vs, my Lord: thou art a prince<sup>b</sup> of God among vs: in the chiefest of our sepulchres

<sup>a</sup> Or, well of the water, or, of fruit, meaning labour. In Thus we see that y godlie, as touching our wards things, may make peace with y wicked y knowe not the true God. In That is, he worshipped God in all points of true religion.

Ebr. 12, 17.

Ebr. 12, 17.

<sup>a</sup> Which signifieth the feare of God, in the which place he was honored: and Salomo afterward buyld the temple.

<sup>b</sup> Herein shode y chiefest point of his reuerence, seing he was commanded to offre vp him in whome God had promised to blesse all the nations of the worlde.

<sup>c</sup> He doubted not, but God wolde accomplish his promise: though he shulde sacrifice his sonne.

<sup>d</sup> The onely way to overcome all tentations is to rest vpon Gods prouidence.

<sup>e</sup> For it is like y his father had declared to him Gods commandment whereunto he shewed him self obedient.

Ebr. 12, 16.

<sup>f</sup> That is, by thy true obedience thou hast declared thy true faith.

<sup>g</sup> Or, and hath not withholden thine onely sonne from me.

<sup>h</sup> Or, The Lord wil se, or prouide.

<sup>i</sup> The name is changed, to shewe y God dothe both se & prouide secretly for his, and also evidently is seene and felt in time conuenient. In Signifying, that there is no greater the he.

<sup>j</sup> Or, holder. Chap. 12, 3. & 18, 18. eccles. 4, 4. 25. act. 3, 25. gal. 3, 8.

<sup>k</sup> Or, of the sons of men.

<sup>l</sup> Concubine is oftentimes taken in the good parte for those women which were inferior to the wiues.

<sup>m</sup> Ebr. the years of the life of Saráh.

<sup>n</sup> That is whē he had mourned: so y godlie may mourne, if thei passe not measure: and y natural affection is commendable.

<sup>o</sup> Ebr. sources of Hebr.

<sup>p</sup> That is, godlie or excellent: for y Ebrewes so speake of all things that are notable, because all excellencie cometh of God.



chres bury thy dead: none of vs shal forbid thee his sepulchre, but thou maiest bury thy dead therein.

7 Then Abrahám stode vp, & bowed him selfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be<sup>a</sup> your minde, y I shal bury my dead out of my sight, heare me, and intreat for me to Ephrón the sonne of Zóhar,

9 That he wolde giue me ycaue<sup>b</sup> of Machpeláh, which he hathe in the end of his field: y he wolde giue it me for as muche<sup>c</sup> money as it is worthe, for a possession to bury in among you.

10 (For Ephrón dwelt among y Hittites) Then Ephrón the Hittite answered Abrahám in the audience of all the Hittites y went in at the gates of his citie; saying, No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: *even* in the presence of the sonnes of my people giue I it thee, to bury thy dead.

11 Then Abrahám<sup>d</sup> bowed him self before the people of the land,

12 And spake vnto Ephrón in the audience of the people of the cōtrei, saying, Seing y wilt giue it, I praye thee, hoare me, I wil giue y price of the field: receiue it of me, and I wil bury my dead there.

13 Ephrón then answered Abrahám, saying vnto him,

14 My Lord, hearkē vnto me: y land is worthe four hūdreth shekels of siluer: what is y betwene me & thee: bury therefore thy dead.

15 So Abrahám hearkened vnto Ephrón, & Abrahám weyed to Ephrón the siluer, which he had named, in the audience of the Hittites, *even* foure hūdreth siluer shekels of currant money among marchātes.

16 ¶ So y field of Ephrón which was in Machpeláh, & ouer against Mamré, *even* y field & the caue y was therein, and all the trees y were in the field, which were in all the borders roundabout, was made sure

17 Vnto Abrahám for a possession, in the sight of the Hittites, *even* of all that went in at the gates of his citie.

18 And after this, Abrahám buried Saráh his wife in the caue of the field of Machpeláh ouer against Mamré: the same is Hebrón in the land of Canaan.

19 Thus bothe the field and the caue, y is therein, was made sure vnto Abrahám for a possession of buryal<sup>e</sup> by the Hittites.

#### CHAP. XXIII.

1 Abrahám causeth his seruant to sweare to take a wife for Izhák in his owne kinred. 12 The seruant prayeth to God. 34 His fidelitie toward his master. 50 The friends of Rebekáh commit the matter to God. 58 They aske her consent and she agreeth. 67 And is married to Izhák.

Now Abrahám was olde, and<sup>f</sup> stricken in yeres, and the Lord had blessed

Abrahám in all things.

2 Therefore Abrahám said vnto his eldest oseruant of his house, which had the rule ouer all that he had, <sup>a</sup> Put now thine hand vnder my thigh,

3 And I wil make thee<sup>b</sup> sweare by the Lord God of y heauen, & God of y earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites amōg whome I dwel.

4 But thou shalt go vnto my<sup>c</sup> cōtrie, & to my kinred, & take a wife vnto my sonne Izhák.

5 And the seruant said to him, What if the woman wil not come w me to this land: shal I bring thy sonne againe vnto the lad from whence thou camelt?

6 To whome Abrahám answered, Beware y y bring not my sonne<sup>d</sup> thether againe.

7 ¶ The Lord God of heauen, who toke me from my fathers house, & from y lād where I was borne, and that spake vnto me, & that sware vnto me, saying, Vnto thy sēde wil I giue this land, he shal send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 Neuertheles if the womā wil not followe thee, then shalt thou be<sup>e</sup> discharged of this mine othe: onely bring not my sonne thether againe.

9 Then the seruant put his hand vnder the thigh of Abrahám his master, & sware to him for this matter.

10 ¶ So the seruant toke ten camels of the camels of his master, and departed: for he had all his masters goods in his hād, & so he arose, and went to Arām Naharām, vnto the<sup>f</sup> citie of Nahór.

11 And he made his camels to<sup>g</sup> lie downe without the citie by a well of water, at *euē* about the time that women come out to drawe water.

12 And he said, O Lord God of my master Abrahám, I beseeche thee, send me good spede this day, and shewe mercie vnto my master Abrahám.

13 Lo, I stand by the well of water, whiles the mēs daughters of this citie come out to drawe water.

14 ¶ Grant that y maide, to whome I saie, Bowe downie thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I wil giue thy camels drinke also: may be she y thou hast ordeined for thy seruant Izhák: & thereby shal I knowe y thou hast shewed mercie on my master.

15 ¶ Now yer he had left speaking, beholde, Rebekáh came out, the daughter of Bethuél, sonne of Milcáh the wife of Nahór Abrahams brother, and her pitcher vpon her shuldre.

16 (And the maide was very faire to loke vpon, a virgine and vnknown of man) &

c.ii.

Chap. 47. 29.

a Which ceremonye declared y seruants obedience towards his master, and y masters power ouer the seruāt.

b This theweeth that an othe may be required in a lawfull cause.

c He wolde not y his sonne might marry out of the godlie familie: for the inconueniēcy come by marrying with the vngodlie are set forth in sundrie places of the Scriptures.

d Left he shuld lose the inheritance promised.

e Chā. 12. 7. & 13. 15. & 18. 18. & 26. 4.

f Ebr. innocent.

g Or, Mesopotamia, or, Syria of the two flood: 29 wit, of Tygris and Euphrates.

e That is, to Charān

h Ebr. to bowe their knees.

i He groundeth his prayer vpon Gods promises made to his master.

Or, cause me to meet.

j The seruants moued by Gods Spirit desired to be assured by a signe, whether God prospered his iourney or no.

k God giueth good successe to all things y are undertaken for the glorie of his Name and according to his worde.

<sup>a</sup> Ebr. yā yāw<sup>7</sup> sale.

<sup>b</sup> Or, double cause, because one was within an other. <sup>c</sup> Ebr. nā fāl sāl wīr.

<sup>d</sup> Meaning, all the citizens & inhabitants.

<sup>e</sup> To shewe y he had them in good estimation and reuerence.

<sup>f</sup> The commē shekel is about 20 pēce, so the 400 shekels mount to 8000. Shall. & 8 pence, after shall. Rerl. the once.

<sup>g</sup> Or, iugur.

<sup>h</sup> That is, all the people cōfirmed y sale.

<sup>i</sup> Ebr. came into Izhák.



<sup>1</sup> Here is declared y<sup>e</sup> God euer hearth the praies of his, and granteth their requestes.

<sup>1</sup> Ebr. my lord.

<sup>1</sup> Ebr. haue made an end of drinking.

<sup>1</sup> Or, euing. & God permitted manie things both in apparel and other things w<sup>h</sup> are nowe forbid: specialy when thei appertene not to our mortification. <sup>1</sup> The golden shekel is here ment and not that of silver.

<sup>1</sup> He boasteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promises.

<sup>1</sup> For he waited on Gods hand, who had now heard his praier.

<sup>1</sup> To wit, Labán. <sup>1</sup> The gentle intertainment of strangers vsed among the godlie fathers. <sup>1</sup> The fidelitie that seruants owe to their masters, causeth them to preferre their masters busines to their owne necessitie.

<sup>1</sup> To blesse, significth here to enriche, or encrease with substance, as y<sup>e</sup> text in y<sup>e</sup> same verse declareth.

she went downe to the well, and filled her pitcher, and came vp.

<sup>17</sup> Then the seruant ran to meete her, and said, Let me drinke, I praye thee a little water of thy pitcher.

<sup>18</sup> And she said, Drinke syr: and she hasted, & let downe her pitcher vpon her hand & gaue him drinke.

<sup>19</sup> And when she had giuen him drinke, she said, I wil drawe water for thy camels also vntil thei haue drunken ynough.

<sup>20</sup> And she poured out her pitcher into the trogh spedely, and ranne againe vnto the well to drawe water, and she drewe for all his camels.

<sup>21</sup> So the man wondred at her, and helde his peace, to wit, whether the Lord had made his iourney prosperous or not.

<sup>22</sup> And when the camels had left drinking, the man toke a golden <sup>1</sup> abillement of halfe a shekel weight, & two bracelettes for her hāds, of tē shekels weight of golde:

<sup>23</sup> And he said, Whose daughter art thou? tel me, I praie thee, Is there roume in thy fathers house for vs to lodge in?

<sup>24</sup> Then she said to him, I am y<sup>e</sup> daughter of Bethuél the sonne of Milcāh whome she bare vnto Nahór.

<sup>25</sup> Moreouer she said vnto him, We haue lytter also and prouander ynough, and roume to lodge in.

<sup>26</sup> And the man bowed him selfe and worshipped the Lord,

<sup>27</sup> And said, Blessed be the Lord God of my master Abrahám, w<sup>h</sup> hath not withdrawn his mercie <sup>1</sup> and his trueth from my master: for whē I was in y<sup>e</sup> waie, y<sup>e</sup> Lord brought me to my masters brethrēs house.

<sup>28</sup> And the maide ran & tolde them of her mothers house according to these wordes.

<sup>29</sup> ¶ Now Rebekāh had a brother called Labán, & Labán ran vnto y<sup>e</sup> mā to the well.

<sup>30</sup> For when he had sene the earings & the bracelettes in his sisters hands, & when he heard the wordes of Rebekāh his sister, saying, Thus said the man vnto me, then he went to the man, & lo<sup>u</sup> he stode by the camels at the well.

<sup>31</sup> And he said, Come i y<sup>e</sup> blessed of y<sup>e</sup> Lord: wherfore standest y<sup>e</sup> without, seing I haue prepared the house, & roume for y<sup>e</sup> camels?

<sup>32</sup> ¶ Then y<sup>e</sup> man came into y<sup>e</sup> house, and he vnsadeled the <sup>1</sup> camels and brought lytter & prouander for the camels, and water to washe his fete, & the mens fete that were with him.

<sup>33</sup> Afterward the meat was set before him: but he said, I wil not eat, vntil I haue said my message: And he said, Speake on.

<sup>34</sup> Then he said, I am Abrahams seruant,

<sup>35</sup> And the Lord hath <sup>1</sup> blessed my master wonderfully, that he is become great: for he hath giuen him shepe, and beues, & sil-

uer, and golde, and men, seruantes, & maide seruantes, and camels, and asses.

<sup>36</sup> And Sarāh my masters wife hath borne a sonne to my master, whē she was olde, & vnto him hath he giue all that he hath.

<sup>37</sup> Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the <sup>1</sup> Canaanites, in whose land I dwell:

<sup>38</sup> But thou shalt go vnto my <sup>1</sup> fathers house and to my kinred, and take a wife vnto my sonne.

<sup>39</sup> Then I said vnto my master, What if the woman wil not followe me?

<sup>40</sup> Who answered me, The Lord, before whome I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

<sup>41</sup> Then shalt y<sup>e</sup> be discharged of <sup>1</sup> mine othe, when thou comest to my kinred: and if thei giue thee not one, thou shalt be fre from mine othe.

<sup>42</sup> So I came this daie to the well, and said, O Lord, the God of my master Abrahám, if y<sup>e</sup> now prosper my <sup>1</sup> iourney which I go,

<sup>43</sup> Beholde, <sup>1</sup> I stand by the well of water: when a virgine commeth forth to drawe water, & I saie to her, Giue me, I praie thee, a litle water of thy pitcher to drinke,

<sup>44</sup> And she saie to me, Drinke y<sup>e</sup>, and I wil also drawe for thy camels, let her be the wife, which the Lord hath <sup>1</sup> prepared for my masters sonne.

<sup>45</sup> And before I had made an end of speaking in mine <sup>1</sup> heart, beholde, Rebekāh came forth, and her pitcher on her shuldre, & she went downe vnto the well, and drewe water. Thē I said vnto her, Giue me drinke, I praie thee.

<sup>46</sup> And she made haste, and toke downe her pitcher from her <sup>1</sup> shuldre, and said, Drinke, & I wil giue thy camels drinke also. So I dranke, & she gaue the camels drinke also.

<sup>47</sup> Then I asked her, & said, Whose daughter art y<sup>e</sup>? And she answered, The daughter of Bethuél Nahors sonne, whome Milcāh bare vnto him. Then I put the abillement vpon her face, and the bracelettes vpon her handes:

<sup>48</sup> ¶ And I bowed downe & worshipped y<sup>e</sup> Lord, and blessed the Lord God of my master Abrahám, which had brought me y<sup>e</sup> <sup>1</sup> right waie to take my masters brothers daughter vnto his sonne.

<sup>49</sup> Now therefore, if ye wil deale <sup>1</sup> mercifully and truely with my master, tel me: and if not, tel me that I maie turne me to the <sup>1</sup> right hand or to the left.

<sup>50</sup> Then answered Labán and Bethuél, & said, This thing is proceded of the Lord: we can not therefore saie vnto thee, <sup>1</sup> neither euil nor good.

<sup>1</sup> The Canaanites were re-cursed & therefore the godlie coulde not ioine with thei in marriage. <sup>1</sup> Meaning among his kinsfolkes, as ver.

<sup>1</sup> u Which by mine autoritie I caused thee to make.

<sup>1</sup> Or, waie. Verse 23.

<sup>1</sup> Or, send.

<sup>1</sup> x Signifying y<sup>e</sup> this praier was not spokē by the mouth, but onely meditate in his heart.

<sup>1</sup> y He sheweth what is our due, when we haue receiued anie benefite of the Lord.

<sup>1</sup> Ebr. in the waie of trueth.

<sup>1</sup> z If you wil frely & faithfully giue your daughter to my masters sonne.

<sup>1</sup> a That is, I maie provide els where. <sup>1</sup> b So sone as thei perceiue that it is Gods ordinance thei yelde.



*106, at thy com- mandment.*  
*107, desired.*  
 51 Beholde, Rebekáh is before thee: take her & go, that she maie be thy masters sonnes wife, euen as the Lord hath said.

52 And when Abrahams seruant heard their wordes, he bowed him selfe towards the earth vnto the Lord.

53 Then the seruāt toke forthe iewels of siluer, & iewels of golde, & raiment, & gaue to Rebekáh: also vnto her brother and to her mother he gaue giftes.

*108, 109.*  
 54 Afterwarde they did eat & drinke, both he, and the men that were with him, and taried all night: and when they rose vp in the morning, he said, \*Let me departe vnto my master.

*109, 110.*  
 55 Then her brother and her mother answered, Let the maide abide with vs, at the least ten dayes: then shal she go.

*110, 111.*  
 56 But he said vnto the, Hidre you me not, seig y Lord hath prospered my iourney: send me away, y I may go to my master.

*111, 112.*  
 57 Then they said, We wil call the maide, and aske her consent.

*112, 113.*  
 58 And they called Rebekáh, and said vnto her, Wilt thou go with this man? And she answered, I wil go.

*113, 114.*  
 59 So they let Rebekáh their sister go, and her nurse, with Abrahams seruant and his men.

*114, 115.*  
 60 And thei blessed Rebekáh, and said vnto her, Thou art our sister, growe into thousand thousandes, and thy sede possesse the gate of his enemies.

*115, 116.*  
 61 ¶ Then Rebekáh arose, and her maides, & rode vpon the camels, and followed y mā. & y seruāt toke Rebekáh, & departed.

*116, 117.*  
 62 Now Izhák came from the way of \*Beer-lahái-roi, (for he dwelt in the South countrey)

*117, 118.*  
 63 And Izhák went out to pray in the field toward the euening: who lift vp his eies and looked, and beholde, the camels came.

*118, 119.*  
 64 Also Rebekáh lift vp her eies, and when she sawe Izhák, she lighted downe from the camel.

*119, 120.*  
 65 (For she had said to the seruant, Who is yonder man, that commeth in the field to mete vs? And the seruāt had said, It is my master) So she toke a vaile and couered her.

*120, 121.*  
 66 And the seruant tolde Izhák all things, that he had done.

*121, 122.*  
 67 Afterward Izhák broght her into the rét of Saráh his mother, & he toke Rebekáh, & she was his wife, & he loued her: so Izhák was cōforted after his mothers death.

#### CHAP. XXV.

*122, 123.*  
 1 Abrahám taketh Keturah to wife, and getteth many children. 6 Abrahám giueth all his goods to Izhák.

*123, 124.*  
 12 The genealogie of Ishmaél. 25 The birth of Iacob and Esau. 30 Esau selleth his birth right for a messe of porage.

*124, 125.*  
 Now Abrahám had taken him another wife called Keturah,

2 Which bare him Zimrán, & Iokshán, & Medán, & Mideán, & Ishbak, and Shúrah.

3 And Iokshán begate Shebá & Dedán: \* And the sonnes of Dedán were Asshurím, & Letushím, and Leummim.

4 Also the sonnes of Mideán were Epháh, & Ephér, & Hanóch, & Abidá, and Eldáh: all these were the sonnes of Keturah.

5 ¶ And Abrahám gaue all his goods to Izhák,

6 But vnto the sonnes of the concubines, which Abrahám had, Abrahám gaue giftes, and sent them away from Izhák his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundreth seuentie and fíue yere.

8 The Abrahám yelded the spirit, & dyed in a good age, an olde man, and of great yeres, and was gathered to his people.

9 And his sonnes, Izhák and Ishmaél buried him in the caue of Machpeláh in the field of Ephrón sonne of Zohar the Hittite, before Mamré.

10 Which field Abrahám boght of the Hittites, where Abrahám was buried w Saráh his wife.

11 ¶ And after the death of Abrahám God blessed Izhák his sonne, \* and Izhák dwelt by Beer-lahái-roi.

12 ¶ Now these are the generacions of Ishmaél Abrahams sonne, whome Hagar the Egyptian Sarahs handmaide bare vnto Abrahám.

13 \* And these are y names of the sonnes of Ishmaél, name by name, accordig to their kindreds: the eldest sonne of Ishmaél was Nebaióth, then Kedár, & Adbeél, & Mibsam,

14 And Mishmá, & Dumáh, & Massá,

15 Hadár, & Temá, Ietúr, Naphish, & Kédemah.

16 These are the sonnes of Ishmaél, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are y yeres of the life of Ishmaél, an hundreth thirty and seven yere, and he yelded the spirit, and dyed, & was gathered vnto his people)

18 And they dwelt fró Hauiláh vnto Shúr, that is towardes Egypt, as thou goest to Asshúr: Ishmaél dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generacions of Izhák Abrahams sonne. Abrahám begate Izhák,

20 And Izhák was fourty yere olde, when he toke Rebekáh to wife, the daughter of Bethuél the Aramite of Padán Arám, and sister to Labán the Aramite.

21 And Izhák prayed vnto the Lord for his

*1 Chr. 1. 32.*

*Es. 48. 18.*

*b For by the vertue of Gods worde he had not onely Izhák, but begate many mo. e Reade, chap. 22, 24.*

*d To auoide the dissension that els might haue come because of the heritage.*

*e Hereby the Anciens signified that man by death perished not wholly: but as the soules of the godlie liued after in perpetual ioye, so the soules of the wicked in perpetual paine.*

*Chap. 16, 34, and 24, 62.*

*1 Chr. 1. 29.*

*25. 1. 1. 1.*

*f Which dwelt among the Arabians, and were separated from the blessed sede.*

*g He meaneth that his lot fel to dwell among his brethren, as the Angel promised. chap. 16.*

*h Or, Syrian of Mesopotamia.*



wife, because she was baren: and the Lord was intreated of him, and Rebekáh his wife conceiued,

*Or, have not an other.*

*h That is, w childre, seing one shal de- stroye ano- ther.*

*i For that is the onely re- fuge in all our miseries.*

*Rom 9.10.*

*h That is, w childre, seing one shal de- stroye ano- ther.*

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*h That is, w childre, seing one shal de- stroye ano- ther.*

*i For that is the onely re- fuge in all our miseries.*

*Rom 9.10.*

*h That is, w childre, seing one shal de- stroye ano- ther.*

*i For that is the onely re- fuge in all our miseries.*

*Rom 9.10.*

22 But the children stroue together within her: therefore she said, Seig it is so, why am I thus? wherefore she wēt to aske y Lord.

23 And the Lord said to her, two nations are in thy wombe, and two maner of people shalbe deuided out of thy bowels, and the one people shalbe mightier then the other, and the elder shal serue y younger.

24 ¶ Therefore when her time of deliuerā- ce was fulfilled, beholde, twinnes were in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garment, and they called his name Esau.

26 \* And afterwarde came his brother out, and his hand held Esau by the heele: there- fore his name was called Iaakób. Now Izhák was thre score yere olde when Re- bekáh bare them.

27 And the boyes grewe, & Esau was a cun- ning hunter, & lived in y fields: but Iaa- kób was a plaine man, and dwelt in tētes.

28 And Izhák loued Esau, for venison was his meat, but Rebekáh loued Iaakób.

29 Now Iaakób sodde pottage, & Esau came from the field and was wearie.

30 Then Esau said to Iaakób, Let me eat, I pray thee, of y pottage so red, for I am wea- ry. Therefore was his name called Edóm.

31 And Iaakób said, Sel me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what is then this birthright to me?

33 Iaakób then said, Swear to me euē now. And he sware to him, & solde his birth- right vnto Iaakób.

34 Then Iaakób gaue Esau bread and pot- tage of lentiles: and he did eat and drinke and rose vp, & went his way: So Esau cō- temned his birthright.

#### CHAP. XXVI.

1 God prouideth for Izhák in the famine. 3 He renueth his promises. 9 The king blameth him for denying his wife.

14 The Philistims hate him for his riches. 15 Stoppe his welles. 16 And driue him away. 24 God comforteth him. 31 He maketh alliance with Abimélech.

ANd there was a famine in the land besides the first famine that was in the dayes of Abraham. wherefore Izhák went to Abimélech King of the Philistims vnto Gerár.

2 For the Lord appeared vnto him, & said, Go not downe into Egypt, but abide in the land which I shal shewe vnto thee.

3 Dwel in this land, & I wil be with thee, and wil blesse thee: for to thee, and to thy seed I wil giue all these countreys: and I wil perfo me the othe which I sware vnto Abraham thy father.

4 Also I wil cause thy sede to multiplie: as the starres of heauen, and wil giue vnto

thy sede all these countreys: & in thy sede shal all the naciōs of the earth be blessed,

5 Because that Abraham obeyed my voy- ce and kept mine ordinance, my com- mandementes, my statutes, and my Lawes.

6 ¶ So Izhák dwelt in Gerár.

7 And the men of the place asked him of his wife, & he said, She is my sister: for he feared to say, She is my wife, lest, said he, the men of the place shulde kil me, be- cause of Rebekáh: for she was beautiful to the eie.

8 So after he had bene there long time, Abimélech King of the Philistims looked out at a window, and lo, he sawe Izhák sporting with Rebekáh his wife.

9 Then Abimélech called Izhák, and said, Lo, she is of a suretie thy wife, & why saidst y, She is my sister? To whome Izhák answered, Because I thought this, It maie be that I shal die for her.

10 Then Abimélech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shuldest thou haue broght sinne vpon vs.

11 Thē Abimélech charged all his people, saying, He that toucheth this man, or his wife, shal die the death.

12 Afterward Izhák sowed in that land, and founde in the same yere an hūdreth folde by estimacion: and so y Lord blessed him.

13 And the man waxed mightie, and til increased, til he was exceeding great,

14 For he had flockes of shepe, and herdes of cattel, and a mightie housholde: therefore the Philistims had enuie at him,

15 In so muche that y Philistims stopped & filled vp with earth all the wells which his fathers seruants digged in his father Abrahams time.

16 Then Abimélech said vnto Izhák, Get thee from vs, for thou art mightier thē we a great deale.

17 ¶ Therefore Izhák departed thēce & pitched his tent in the vallei of Gerár, and dwelt there.

18 And Izhák returning, digged the wel- les of water, which thei had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, & he gaue thē the same names, which his father gaue them.

19 Izhaks seruants then digged in the val- lei, & found there a well of liuing water.

20 But the herd men of Gerár did strue w Izhaks herd mē sayig, The water is ours: therefore called he the name of the well Esék, because thei were at strief w him.

21 Afterward thei digged another well, and stroue for that also, and he called the na- me of it Sitnáh.

22 Then he remoued thence, & digged an other well, for the w thei stroue not: there-

*Chap. 12. 37. and 15. 12. & 22. 9. and 23. 14.*

*c He commen deth Abrahā's obedience be- cause Izhák shulde be the more readie to follow y like: for as God made this pnes of his fre mer- cie, so doeth y confirmation thereof pcede of the same fountaine.*

*"Ebr. my ap- ping*

*d Whereby we se y feare and distrust is found in y mo re faithful.*

*c Or shewing some familiar signe of loue, whereby it might be kno- wen that she was his wife.*

*f In all ages men were per- suaded y Gods wegeance shul- de light vpon wredloke bre- akers.*

*"Or, an hūdrth measure.*

*"Ebr. he went forth going & increasing.*

*g The malici- ous enuie al- waies the gra- ces of God in others.*

*h The Ebrews worde signifi- eth a flood, or valle, where water at any time runneth.*

*"Or, springing.*

*"Or, Contentious strife.*

*"Or, barred.*

*k The repro- bat esteeme not Gods benefites except they fele them pre- sently, & there- fore they pre- ferre present pleasures.*

*Ebr 12. 16.*

*l Thus y wic- ked preferre their worlde- lie comodities to Gods spiri- tual graces: but y childre of God do the contrary.*

*a In the land of Canaan.*

*b Gods proui- dēce alwaies watcheth to direct y waies of his childre.*

*Chap. 13. 15. & 15. 18.*



Or, largesse.  
sume.

fore called he the name of it <sup>Rehobóth</sup>, & said, Because <sup>ý</sup> Lord hath now made vs rourne, we shal encrease vpon <sup>ý</sup> earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God of Abraham thy father: feare not, for I am with thee, and wil blesse thee and multiplie thy fede for my seruant Abrahams sake.

25 Thē he buylt an <sup>alt</sup> altar there, and called vpon the name of the Lord, & there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimélech to him frō Gerár, and Ahuzzáth one of his friends, and Phichól the captaine of his armie.

27 To whome Izhák said, Wherefore come ye to me, seing ye hate me and haue put me awaie from you?

28 Who answered, We sawe certainly that the Lord was with thee, and we thought thus, Let there be now an othe betwene vs, euen betwene vs and thee, and let vs make a couenant with thee.

29 Thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vn to thee nothing but good, and sent thee awaie in peace: thou now, the blessed of the Lord, do this.

30 Then he made them a feast, & thei did eat and drinke.

31 And thei rose vp betimes in the morning, and sware one to an other: then Izhák let them go, and thei departed from him in peace.

32 And that same daye Izhaks seruants came & tolde him of a well, which thei had digged, & said vnto him, We haue found water.

33 So he called it <sup>Shibáh</sup>: therefore the name of the citie is called <sup>Beer-sheba</sup> vnto this daye.

34 ¶ Now when Esáu was fourtie yere olde, he toke to wife Iudith, the daughter of Beerí an Hittite, & Bassemáth <sup>ý</sup> daughter of Elón an Hittite also.

35 And thei were a grief of minde to Izhák and to Rebekáh.

# CHAP. XXVII.

1 Iakób getteth the blessing from Esáu by his mothers counsel. 38 Esáu by weeping moueth his father to pittie him. 41 Esáu hateth Iakób and threateneth his death. 43 Rebekáh sendeth Iakób awaie.

1 And when Izhák was olde, & his eies were dimme (so that he colde not se) he called Esáu his eldest sonne, and said vnto him, My sonne. And he answered him, I am here.

2 Then he said, Beholde, I am now olde and knowe not the daie of my death:

3 Wherefore now, I praie thee take thine instruments, thy quier and thy bowe, & get thee to the field, that thou maiest

take me some venison.

4 Then make me sauourie meat, such as I loue, and bring it me that I maie eat, and <sup>ý</sup> my soule maie blesse thee, before I dye.

5 (Now Rebekáh heard, when Izhák spake to Esáu his sonne) and Esáu went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekáh spake vnto Iakób her sonne, saying, Beholde, I haue heard thy father talking w Esáu thy brother, saying,

7 Bring me venison, and make me sauourie meat, that I maie eat and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I commande thee.

9 Get thee now to the flocke, & bring me thence two good kyds of the goates, that I maie make pleasant meat of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and he shal eat, to the intent that he maie blesse thee before his death.

11 But Iakób said to Rebekáh his mother, Beholde, Esáu my brother is rough, and I am smothe.

12 My father maie possibly fele me, and I shal seme to him to be a mocker: so shal I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, Vpō me be thy curse, my sonne: onely heare my voyce, and go and bring me them.

14 So he went and fet them, and broght them to his mother: and his mother made pleasant meat, such as his father loued.

15 And Rebekáh toke faire clothes of her elder sonne Esáu, which were in her house, and clothed Iakób her yonger sonne:

16 And she couered his hands and the smothe of his necke with the skinnies of the kyds of the goates.

17 Afterwarde she put the pleasant meat and bread, which she had prepared, in the hand of her sonne Iakób.

18 ¶ And whē he came to his father, he said, My father. Who answered, I am here: who art thou, my sonne?

19 And Iakób said to his father, I am Esáu thy first borne, I haue done as <sup>ý</sup> badest me, arise, I praie thee: sit vp and eat of my venison, that thy soule maie blesse me.

20 Then Izhák said vnto his sonne, How hast thou founde it so quickly my sonne? Who said, Because the Lord thy God broght it to mine hand.

21 Againe said Izhák vnto Iakób, Come nere now, that I maie fele thee, my sonne, whether thou be that my sonne Esáu or not.

22 Then Iakób came nere to Izhák his father, and he felt him and said, The voyce is Iakobs voyce, but the hāds are the handes of Esáu.

Or, borne.

a The carnal affectio, which he bare to his sonne, made him forget <sup>ý</sup> which God spake to his wife. Chap. 35.

b This subtiltie is blame-worthie because she shulde haue taried til God had performed his promise.

c Ebr. before his eies. Or, as though I wolde deceiue him.

Or, I wil take the danger on me.

c The assurance of Gods decre made her bolde.

d Although Iakób was assured of this blessing by faith: yet he did euil to feke it by lies and the more because he abuseth Gods Name therun to.

e This declarereth that he suspected some thing, yet God wolde not haue his decre altered.



23 (For he knewe him not, because his handes were rough as his brother Esaus handes: wherefore he blessed him)

24 Again he said, Art thou that my sonne Esau? Who answered, "Yea."

25 Then said he, Bring it me hether, and I wil eat of my sonnes venisō, that my soule may blesse thee. And he brought it to him and he ate: also he brought him wine, and he dranke.

26 Afterwarde his father Izhák said vnto him, Come nere now, and kisse me, my sonne.

27 And he came nere and kissed him. Then he smelled the sauour of his garments, & blessed him, and said, Beholde, the smel of my sonne is as the smel of a field, which y Lord hath blessed.

28 \* God giue thee therefore of the dewe of heauen, and the fatnes of the earth, and plentie of wheat and wine.

29 Let people be thy seruants, and nations bowe vnto thee: be lord ouer thy brethre, and let thy mothers childre honour thee. Cursed be he that curseth thee, and blessed be he that blesseth thee.

30 And when Izhák had made an end of blessing Iakób, and Iakób was scace gone out from the presence of Izhák his father, then came Esau his brother from his hunting.

31 And he also prepared sauourie meat and brought it to his father, and said vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blesse me.

32 But his father Izhák said vnto him, Who art thou? And he answered, I am thy sōne, *even* thy first borne Esau.

33 Then Izhák was stricken with a meruelous great feare, & said, Who and where is he that hunted venison, and brought it me, and I haue eat of all before thou camest? and I haue blessed him, therefore he shal be blessed.

34 When Esau heard the wordes of his father, he cryed out with a great crye and bitter, out of measure, and said vnto his father, Blesse me, *even* me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustely called Iakób? for he hath deceiued me these two times: he toke my birthright, and lo, now hath he taken my blessing. Also he said, Hast thou not reserved a blessing for me?

37 Then Izhák answered, and said vnto Esau, Beholde, I haue made him thy lord, and all his brethren haue I made his seruantes: also with wheat and wine haue I furnished him, and vnto thee now what

*f* In perceiuing his error, by appointing his heyre against Gods sentence pronounced before.

*Or* sufficiently.

*g* In the chap. 25. he was so called because he helde his brother by the heile, as though he wolde ouerthrowe him: & therefore he is here called an ouerthrower, or deceiver.

*h* For Izhák did this as he was the minister and Prophet of God.

shal I do, my sonne?

38 The Esau said vnto his father, Hast thou but one blessing my father blesse me, *even* me also, my father: and Esau lifted vp his voyce, and \* wept.

*Or*, I am alth (thy sinne)

Ebr. 12, 18.

39 Then Izhák his father answered, and said vnto him, Beholde, the fatnes of the earth shal be thy dwelling place, and thou shalt haue of the dewe of heauen from aboue.

40 And by thy sworde shalt thou liue, and shalt be thy brothers \* seruant. But it shal come to passe, whe thou shalt get the mastery, that thou shalt breake his yoke from thy necke.

*i* Because the enemies shal be rounde about thee.

*k* Which was fulfilled in his posteritie: who were tributaries for a time to Israel, and after came to libertie.

*Abd. 1, 10.*

*l* Hypocrites onely abstaine from doing euil for feare of men.

41 Therefore Esau hated Iakób, because of y blessing, wherewith his father blessed him. And Esau thought in his minde, \* The dayes of mourning for my father wil come shortly, then I wil slay my brother Iakób.

42 And it was tolde to Rebekáh of y wordes of Esau her elder sonne, and she sent and called Iakób her yonger sonne, and said vnto him, Beholde, thy brother Esau is comforted against thee, *meaning* to kill thee:

*m* He hath good hope to reconce his birthright by killing thee.

43 Now therefore my sōne, heare my voyce: arise, and flee thou to Harán, to my brother Labán,

44 And tary with him a while vntil thy brothers scarcenes be swaged,

45 And til thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then wil I send and take thee from thence: why shulde I be *deprived* of you bothe in one day?

46 Also Rebekáh said to Izhák, \* I am weary of my life, for the daughters of Heth. If Iakób take a wife of the daughters of Heth like these of the daughters of the land, what auaieth it me to liue?

*n* For y wicked sonne wil kill the godlie: & y plague of God wil afterward light on y wicked son.

*Chap. 26, 35.*

*o* Which were Esaus wiues.

*p* Hereby he persuaded Izhák to agree to Iakóbs departing.

#### CHAP. XXVIII.

*1* Izhák forbiddeth Iakób to take a wife of the Canaanites: *6* Esau taketh a wife of the daughters of Ishmael against his fathers wil: *12* Iakób in the way to Harán seeth a ladder reaching to heauen: *14* Christ is promised: *20* Iakób asketh of God onely meat and clothing.

**T**hen Izhák called Iakób and blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

*2* This second blessing was to cōfirme Iakóbs faith, lest he shuld thinke y his father had given it without Gods motion.

*Or*, 22, 12.

2 Arise, \* get thee to \* Padán Arám to the house of Bethuél thy mothers father, and thence take thee a wife of the daughters of Labán thy mothers brother.

*Chap. 24, 10.*

3 And God all sufficiēt blesse thee, & make thee to encrease, & multiplie thee, that thou maiest be a multitude of people,

*Or*, 28, 14.

4 And giue thee the blessing of Abraham, *even* to thee & to thy sede with thee, that thou maiest inherit the lād (wherein thou art a \* strāger) which God gaue vnto Abraham.

*b* The godlie fathers were put in minde continually, y they were but strangers i this world: to this end that they shuld liue vp their eyes to y heauen, where they shulde haue a sure dwelling.

5 Thus



5 Thus Izhák sent for the Iaakób, and he went to Padán Arám vnto Labán sonne of Bethuél the Aramite, brother to Rebekáh, Iaakób's and Esau's mother.

6 ¶ Whē Esau sawe that Izhák had blessed Iaakób, and sent him to Padán Arám, to set him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakób had obeyed his father & his mother, & was gone to Padán Arám:

8 Also Esau seing y<sup>e</sup> the daughters of Canaan displeased Izhák his father,

9 Then went Esau to Ishmaél, & toke vnto y<sup>e</sup> wiues, which he had, Mahaláth the daughter of Ishmaél Abrahams sonne, the sister of Nabaióth, to be his wife.

10 ¶ Now Iaakób departed frō Beer-sheba, and went to Harán,

11 And he came vnto a certeine place, & tarried there all night, because y<sup>e</sup> sonne was downe, and toke of the stones of the place and laied vnder his head and slept in the same place.

12 Then he dreamed, and beholde, there stode a ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it.

13 ¶ And beholde, the Lord stode aboue it, and said, I am the Lord God of Abraham thy father, & the God of Izhák: the land, vpon the which thou sleepest, wil I giue thee and thy sede.

14 And thy sede shal be as the dust of the earth, and thou shalt spreade abroad\* to y<sup>e</sup> West, and to the East, and to the North, and to the South, and in thee and in thy sede shal all the \* families of the earth be blessed.

15 And lo, I am with thee, & wil kepe thee whither soeuer thou goest, and wil bring thee againe into this land: for I wil not forsake thee vntil I haue performed that, that I haue promised thee.

16 ¶ Then Iaakób awoke out of his slepe, and said, Surely the Lord is in this place, and I was not aware.

17 And he was afraid and said, How fearful is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakób rose vp early in the morning, and toke the stone that he had laied vnder his head, and set it vp as a pillar, and powred oyle vpon the top of it.

19 And he called the name of that place Beth-él: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakób vowed a vowe, saying, If God wil be with me, and wil kepe me in this journey which I go, and wil giue me bread to eat, and clothes to put on:

21 So that I come againe vnto my fathers house in safety, then shal the Lord be my God.

22 And this stone, w<sup>h</sup> I haue set vp as a pillar, shal be Gods house: & of all that y<sup>e</sup> shalt giue me, wil I giue the tenth vnto thee.

#### CHAP. XXIX.

1 Iaakób commeth to Labán and serueth seuen yere for Rahél. 2 Leah brought to his bed in stede of Rahél. 3 He serueth seuen yere more for Rahél. 4 Leah conceiveth and beareth foure sonnes.

1 Then Iaakób lift vp his fete and came into the East countrei.

2 And as he looked about, beholde there was a well in the field, and lo, thre flockes of shepe lay thereby (for at that well were y<sup>e</sup> flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all y<sup>e</sup> flockes gathered, and they rolled the stone from the welles mouth, and watered the shepe, and put the stone againe vpon the welles mouth in his place.

4 And Iaakób said vnto them, My brethren, whence be ye? And they answered, We are of Harán.

5 Then he said vnto them, Knowe ye Labán the sonne of Nahór? Who said, We knowe him.

6 Againe he said vnto them, Is he i<sup>n</sup> good helth? And they answered, He is in good helth, and beholde, his daughter Rahél commeth with the shepe.

7 Thē he said, Lo, it is yet hie day, nether is it time y<sup>e</sup> the cattel shulde be gathered together: watter ye the shepe & go fede the.

8 But they said, We may not vntil all the flockes be brought together, & til that men rolle the stone frō the welles mouth, that we may watter the shepe.

9 ¶ While he talked with them, Rahél also came w<sup>h</sup> her fathers shepe, for she kept the.

10 And as sone as Iaakób sawe Rahél the daughter of Labán his mothers brother, and the snepe of Labán his mothers brother, thē came Iaakób nere, and rolled the stone from the welles mouth, and watered the flocke of Labán his mothers brother.

11 And Iaakób kissed Rahél, and lift vp his voyce and wept.

12 (For Iaakób tolde Rahél, that he was her fathers brother, & that he was Rebekahs sonne) then she ran and tolde her father.

13 And whē Labán heard tel of Iaakób his sisters sonne, he ran to meet him, and embraced him and kissed him, & brought him to his house: and he tolde Labán all these things.

14 To whome Labán said, Wel, thou art my bone and my flesh, and he abode with him the space of a moneth.

15 ¶ For Labán said vnto Iaakób, Thogh thou be my brother, shuldest thou there-

a That is, he wet forth on his journey. b Ebre is the lād of the children of the EBR. c Thus he was directed by y<sup>e</sup> onely providence of God who brought hī alse to Labāns house.

e It seemeth y<sup>e</sup> in those daies y<sup>e</sup> custome was to call ene's brothers brethren.

d Or, is he in peace? by the w<sup>h</sup> worde the Ebrewees signifye all prosperitie.

e Or, my bone.

f That is, the cause why he departed from his fathers house, & what he sawe in y<sup>e</sup> way. g That is, of my blood and kindred.

101. beside his weare. 102. Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he asked not away the cause of the enill.

d Christ is the ladder whereby God and mē are ioyned together, and by whome the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

Chap. 35. 1. and 48. 3. e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.

Deut. 32. 30.

and 29. 4.

Chap. 32. 31.

and 28. 18. &

22. 28. and 26. 4.

f He was touched with a godlike feare & reverence.

g To be a remembrance onely of y<sup>e</sup> visitation shewed vnto him.

h Or, house of God.

i He bindeth his God vnder this condition: he acknowledgeth his infirmities, and promitteth to be thankful.



Dr. conf. f. f. f.  
Mat. 4, 2.  
"Ebr. f. f. f. f. f.  
bearing.

## СНАР. XXX.

4. 9. *Rahel and Leah being bothe barren giue their maid-  
des vnto their husband, and they beare him children.  
15 Leah giueth maſdrakes to Rahel that Iaakob might  
lie with her. 27 Laban is enriched for Iaakobs sake, 43  
Iaakob is made very riche.*

**A**Nd when Rahél sawe that she bare  
Iaakób no children, Rahél enuied  
her sister, and said vnto Iaakób, Giue me  
children, or els I dye.

3 The Iakobs angre was kindeled against  
Rahél, and he said, Am I in a Gods stede,  
which hath withholden frō thee the frute  
of the wombe?

3 And she said, Beholde my maide Bilhah,  
go in to her, and she shal beare vpon my  
knees, & I shal haue childre also by her.

23 Wherefore Labán gathered together  
all the men of the place, and made a feast.  
24 But <sup>h</sup>when the euening was come, he took  
Leáh his daughter and brought her to him,  
and he went in vnto her.

a 18 is onely  
God that maketh bare and  
fruitful, and  
therefore I am  
not in fault.

b I wil recei-  
ue her childre  
on my lappe,  
as thogh they  
were mine  
owne.  
"Ebr. I shall  
bryde."

24 And Laban gaue his maide Zilpah to  
his daughter Leah, to be her seruant.

25 But when the morning was come, behol-  
de, it was Leah. Then said he to Laban,  
Wherefore hast thou done thus to me? did  
not I serue thee for Rachel? wherefore then  
hast thou beguiled me?

4 Then she gaue him Bilháb her maide to wife, and Iaakób went in to her.

5 So Bilháh conceiued and bare Iakób a  
sonne.

6 Thē said Rahél, God hath giuen sentēce  
on my side, & hath also heard my voyce.

and hath giuen me a sonne : therefore  
called she his name, Dan.

7 And Bilhah Rahels maide conceiued againe, and bare Iaakób the seconde sonne.

8 Then Rahél said, With <sup>an</sup> excellēt wrestlings have I wrestled with my syster and

have gotten the vpper hand : and she called his name, Naphtali.

9 And when Leah sawe that she had left  
bearing, she toke Zilpah her maide, and

10 And Zilpáh Leahs maide bare Jaakób a

11. Then said I eab d A companie cometh:

and she called his name, Gad.

12. Then said I ahy: Ah blessed day I fear

13 Then said Leah, Ah, blessed am I, for the daughters will blesse me. and she called his name, Asher.

14 ¶ Now Reubén went in the dayes of the wheat haruest and found e mandrakes in

the field & brought them vnto his mother  
Leáh. Then said Rahél to Leáh. Giue me.

I pray thee, of thy sonnes mandrakes.  
15 But she answered her. Is it a smale mat-

ter for thee to take mine housbād, except  
thou take my sonnes mādrakes also. The

saide Rahel, Therefore he shal slepe with thee this night for thy sonnes mandrakes.

16 And Jaakób came from the field in the evening, and Leáh went out to meet him.

& said, Come in to me, for I haue" boght  
and payed for thee with my sonnes man-

And God heard Leah and she conceived.

17 And God heard Isaac and the voice, and bare ynto Iaakób the fifth sonne.

18 Then

And Leah conceived and bare a sonne

and she called his name Reuben: for she  
said, Because the Lord hath looked vpon  
my tribulation, now therefore mine hous-  
band wil loue me.

33 And she conceived againe and bare a  
sonne, and said, Because the Lord heard  
that I was hated, he hath therefore giuen  
me this sonne also, and she called his name  
Simcón.

34 And she conceived againe and bare a sonne, and said, Now at this time wil my housbād kepe me companie, because I haue borne him thre sonnes: therefore was his name called Leui.

35 Moreover she conceived againe and ba-



*In Bede of  
acknowledg  
her faulte, she  
boasteth as if  
God had re-  
warded her  
therefore.*

18 The said Leáh, God hath giuen me my rewarde, because I gaue my maide to my housband, & she called his name Issachár.

19 After, Leáh conceiued againe, and bare Iaakób the sixt sonne.

20 The Leáh said, God hath endued me w<sup>th</sup> a good dowrie: now wil mine housbād dwel with me, because I haue borne him six sones: & she called his name Zebulún.

21 After that, she bare a daughter, and she called her name Dináh.

22 ¶ And God remembred Rahél, and God heard her, and opened her wombe.

23 So she conceiued and bare a sonne, and said, God hath taken away my rebuke.

24 And she called his name Ioseph, saying, The Lord wil giue me yet another sonne.

25 ¶ And as sone as Rahél had borne Ioseph, Iaakób said to Labán, Séd me away that I may go vnto my place and to my country.

26 Giue me my wiues and my children, for whome I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

27 To whome Labán answered, If I haue now founde fauour in thy sight, *take* I haue perceiued that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I wil giue it thee.

29 But he said vnto h<sup>i</sup>, Thou knowest, what seruice I haue done thee, and in what taking thy cattel hath bene vnder me.

30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee by my coming: but now whē shal I trauel for mine owne house also?

31 Then he said, What shal I giue thee? And Iaakób answered, Thou shalt giue me nothing at all: if thou wilt do this thing for me, I wil retorne, sede, and kepe thy shepe.

32 I wil passe through all thy flockes this day, and separat from them all the shepe with litle spotted and great spotted, & all blacke lambes among the shepe, and the great spotted, and litle spotted among the goates: and it shal be my wages.

33 So shal my righteousness answere for me hereafter, when it shal come for my rewarde before thy face, & euerie one that hath not litle or great spotted among the goates, and blacke among the shepe, the same shal be theft with me.

34 Then Labán said, Go to, wolde God it might be according to thy saying.

35 Therefore he toke out the same day the he goates that were party coloured, and with great spotted, and all the she goates with litle and great spotted, and all y<sup>e</sup> had white in the, and all the blacke among y<sup>e</sup> shepe, & put the in y<sup>e</sup> keeping of his sones.

36 And he set thre daies iourney betwene him selfe and Iaakób. & Iaakób kept the rest of Labans shepe.

37 ¶ Then Iaakób toke rodde of grene popular, and of haseh, and of the chesnut tre, and pilled white strakes in them, and made the white appeare in the rodde.

38 Then he put y<sup>e</sup> rodde, which he had pilled, in the gutters and watering troghes, when the shepe came to drinke, before y<sup>e</sup> shepe: (for they were in heate, when they came to drinke)

39 And the shepe were in heate before the rodde, & afterward broght forth the yong of party colour, and with smale & great spotted.

40 And Iaakób parted these lambes, and turned the faces of the flocke towards these lambes party coloured and all maner of blacke, among the shepe of Labán: so he put his owne flockes by them selues, & put them not with Labans flocke.

41 And in euerie ramming tyme of the stronger shepe, Iaakób laied the rodde before the eies of the shepe in the gutters y<sup>e</sup> they might conceiue before the rodde.

42 But when the shepe were feble, he put them not in: and so y<sup>e</sup> febler were Labans, and the stronger Iaakobs.

43 So the man encreased exceedingly, and had manie flockes, and maide seruants, and men seruants, and camels and asses.

## CHAP. XXXI.

1 Laban children murmure against Iaakób. 2 God commandeth him to retorne to his country. 3 The care of God for Iaakób. 4 Rahél stealeth her fathers idoles. 5 Laban followeth Iaakób. 6 The couenant betwene Laban and Iaakób.

1 Now he heard the wordes of Labán sones, saying, Iaakób hath takē away all that was our fathers, and of our fathers goods hath he gottē all this honour.

2 Also Iaakób behelde the countenance of Labán, that it was not towards him as in times past:

3 And the Lord had said vnto Iaakób, Turne againe into the land of thy fathers, and to thy kinred, and I wil be with thee.

4 Therefore Iaakób sent and called Rahél and Leáh to the field vnto his flocke.

5 The said he vnto them, I se your fathers countenance, that it is not towards me as it was wonte, and the God of my father hath bene with me.

6 And ye knowe that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ten times: but God suffred him not to hurt me.

8 If he thus said, The spotted shal be thy wages, the all the shepe bare spotted: & if he said thus, The partie coloured shal be thy reward, the bare all y<sup>e</sup> shepe partie coloured.

d. ii.

*Iaakób here-  
in vsed no de-  
ceit: for it was  
Gods comma-  
dement as he  
declareth in y<sup>e</sup>  
next chapter,  
ver. 9. and 11.*

*Or, conceived.*

*m As they toke y<sup>e</sup> ram about Septēbre, & broght forth the about marche: so the febler in marche, & lambde in Septēbre.*

*a The childre vttered in wordes that w<sup>th</sup> the father dissimble in heart. for y<sup>e</sup> courteous think y<sup>e</sup> what- soeuer they can not snatche is plund<sup>r</sup>ed from the.*

*b The God whome my father worshipped.*

*Or, many times*

*Or, made her fruitful.*

*Because fruitfulness came of Gods blessing, who said, Increase and multiply: barrenes was counted as a curse.*

*Or, tried by experience.*

*Or, with me.*

*Elc. as my father. The ordre of nature requieth that euerie one provide for his owne familie.*

*Or, apparat shew.*

*Or, yed.*

*i That which shal hereafter be thus spotted. God shal requite for my righteous dealing by rewarding my labours.*

*Or, caused sleep.*

*Or, laid.*



*c* This declar-  
eth that the  
thing, which  
Iaakób did  
before, was by  
Gods coman-  
dement, & not  
through de-  
ceite.

*Or, castel.*

*d* This Angel  
was Christ  
appeared to  
Iaakób in Be-  
thel: & hereby  
appeareth he  
had taught his  
wiues & teare  
of God: for  
he talketh as  
thogh they  
knewe this  
thing.

*Chap. 22. 18.*  
*e* For they we-  
re giuen to  
Iaakób in re-  
compence of  
his seruice: &  
was a kinde of  
sale.

*f* For so the  
worde here si-  
gnifieth, becau-  
se Labán cal-  
leth the gods,  
ver. 30.  
*Or, went a way*  
*prinely from*  
*Labán.*  
*Or, Emphatic.*

*Or, hissefkes*  
*to fricude.*

*Or, inuad with*  
*him.*

*Or, from god*  
*to enil.*

*Or, conuighed*  
*thy selfe away*  
*prinely.*

9 Thus hath God taken awaie your fa-  
thers substance, and giuen it me.  
10 ¶ For in ramming time I lifted vp mine  
eies and sawe in a dreame, and beholde, the  
he goates leaped vpō the she goates, that  
were partie coloured with litle and great  
spottes spotted.  
11 And the Angel of God said to me in a  
dreame, Iaakób. And I answered, Lo, I am  
here.  
12 And he said, lift vp now thine eies, and  
se all the he goates leaping vpon the she  
goates that are partie coloured, spotted  
with litle & great spottes: for I haue sene  
all that Labán doeth vnto thee.  
13 ¶ I am the God of Beth-él, where thou  
anointedst y piller, where thou vowedst  
a vowe vnto me. Now arise, get thee out  
of this countrei & returne vnto the land  
where thou wast borne.  
14 Then answered Rahél and Leáh, and  
said vnto him, Haue we anie more porci-  
on and enheritance in our fathers house?  
15 Doeth not he count vs as strangers? for  
he hath solde vs, and hath eaten vp &  
consumed our monie.  
16 Therefore all y riches, which God hath  
taken from our father, is ours and our  
childrés: now then what soeuer God hath  
said vnto thee do it.  
17 ¶ The Iaakób rose vp, and set his sonnes  
and his wiues vpon camels.  
18 And he caried awaie all his flockes, and  
all his substance which he had gotten, to  
wit, his riches, which he had gotten in  
Padán Arám, for to go to Izhák his fa-  
ther vnto the land of Canaan.  
19 When Labán was gone to shere his she-  
pe, then Rahél stole her fathers idoles.  
20 Thus Iaakób stole awaie the heart of  
Labán the Aramite: for he tolde him not  
that he fled.  
21 So fled he with all that he had, & he rose  
vp, and passed the riuer, and set his face  
toward mount Gileád.  
22 The third day after was it tolde Labán,  
that Iaakób fled.  
23 Then he toke his brethren with him, &  
followed after him seuen dayes iourney,  
and ouertoke him at mount Gileád.  
24 And God came to Labán the Aramite  
in a dreame by night, and said vnto him,  
Take hede that thou speake not to Iaakób  
"oght saue good.  
25 ¶ Then Labán ouertoke Iaakób, & Iaa-  
kób had pitched his tent in the mount: &  
Labán also with his brethren pitched vp-  
on mount Gileád.  
26 Then Labán said to Iaakób, What hast  
thou done? thou hast euen stollen away  
mine heart & caried away my daughters  
as thogh they had bene taken captiues w  
the sworde.

27 Wherefore diddest thou flee so secretly  
& steale away from me, & diddest not tel  
me, that I might haue sent thee forth  
with mirth & with songs, with timbrel &  
with harpe?  
28 But thou hast not suffered me to kisse  
my sonnes and my daughters: now thou  
hast done foolishly in doing so.  
29 I am able to do you euil: but the God  
of your father spake vnto me yester night,  
saying, Take hede that thou speake not to  
Iaakób oght saue good.  
30 Now thogh thou wentest thy way, be-  
cause thou greatly longedst after thy fa-  
thers house: yet wherefore hast thou stollē  
my gods?  
31 The Iaakób answered, & said to Labán,  
Because I was afraid, & thogh that thou  
woldest haue taken thy daughters from  
me.  
32 But with whome thou findest thy gods,  
let him not liue. Serche thou before our  
brethren what I haue of thine, and take it  
to thee (but Iaakób wist not that Rahél  
had stollen them)  
33 Then came Labán into Iaakobs tent, &  
into Leahs tent, and into the two maides  
tentes, but founde them not. so he wēt out  
of Leahs tent, & entred into Rahels tent.  
34 (Now Rahél had takē the idoles & put  
them in the camels litter & sate downe  
vpon them) & Labán serched all the tent,  
but founde them not.  
35 Then said she to her father, My lord, be  
not angry that I cannot rise vp before  
thee: for the custome of womē is vpon me:  
so he serched, but found not the idoles.  
36 ¶ The Iaakób was wroth, & chode with  
Labán: Iaakób also answered and said to  
Labán, What haue I trespassed? what haue  
I offended, that thou hast pursued after  
me?  
37 Seing thou hast serched all my stuffe,  
what hast y founde of all thine housholde  
stuffe? put it here before my brethren and  
thy brethren, that they may iudge be-  
twene vs bothe.  
38 This twēty yere I haue bene with thee:  
thine ewes and thy goates haue not calt  
their yong, & the rams of thy flocke haue  
I not eaten.  
39 What soeuer was torne of beastes, I broght  
it not vnto thee, but made it good my sel-  
fe: of mine hāde diddest thou require it,  
were it stollen by day or stollen by night.  
40 I was in the day consumed with heat,  
and with frost in the night, and my slepe  
departed from mine eies.  
41 Thus haue I bene twenty yere in thine  
house, and serued thee fourtēth yeres for  
thy two daughters, and six yeres for thy  
shepe, and thou hast changed my wages  
ten times.

*Or, power is*  
*in mine hand.*  
*He was an*  
*idolater, and*  
*therefore wold*  
*not acknowla-*  
*ge the God of*  
*Iaakób for his*  
*God.*

*Or, let him die.*

*Or, Arawe, the*  
*saddle.*

*Or, let me*  
*augre be in the*  
*eyes of my Lord.*

*Or, bene barren,*

*Or, the more*  
*or, sake by pray.*

*Exod. 22. 13.*

*Or, I sleep not.*



42 Except the God of my father, the God of Abraham, & the feare of Izhák had bene with me, surely thou haddest sent me away now empty: but God behelde my tribulacion, & the labour of mine handes, & rebuked thee yester night.

43 Then Labán answered, & said vnto Iaakób, These daughters are my daughters, and these sonnes are my sonnes, and these shepe are my shepe, and all that thou seest, is mine, and what can I do this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore come and let vs make a couenant, I and thou, which may be a witness betwene me and thee.

45 Then toke Iaakób a stone, and set it vp as a pillar:

46 And Iaakób said vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eat there vpon the heape.

47 And Labán called it *Iegár-sahaduthá*, and Iaakób called it *Galeéd*.

48 For Labán said, This heape is witness betwene me & thee this day: therefore he called the name of it *Galeéd*. Also he called it *Mizpáh*, because he said, The Lord looke betwene me & thee, when we shalbe departed one from another,

49 If y<sup>e</sup> shalt uexe my daughters, or shalt take wiues beside my daughters: there is no man with vs, beholde, God is witness betwene me and thee.

50 Moreover Labán said to Iaakób, Beholde this heape, & beholde, the pillar, which I haue set betwene me and thee,

51 This heape shalbe witness, and the pillar shalbe witness, y<sup>e</sup> I wil not come ouer this heape to thee, and that y<sup>e</sup> shalt not passe ouer this heape & this pillar vnto me for euil.

52 The God of Abraham, & the God of Nahór, & y<sup>e</sup> God of their father be iudge betwene vs: but Iaakób sware by the feare of his father Izhák.

53 Then Iaakób did offre a sacrifice vpon the mount, and called his brethren to eat bread, and they did eat bread, & taried all night in the mount.

54 And early in the morning Labán rose vp and kissed his sonnes & his daughters, & blessed them, and Labán departing, went vnto his place againe.

#### CHAP. XXXII.

God comforteth Iaakób by his Angels. 9-10 He prayeth vnto God confessing his Unworthines. 13 He sendeth presentes vnto Esau. 24-28 He wrestled with the Angel who nameth him Israel.

Now Iaakób wēt forthe on his iourney & the Angels of God met him. And when Iaakób sawe them, he said, This is Gods host, & called the name of

the same place *Mahanáim*.

3 Then Iaakób sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edóm:

4 To whome he gaue commandemēt, saying, Thus shal ye speake to my lord Esau: Thy seruant Iaakób saith thus, I haue bene a stranger with Labán & taried vnto this time.

5 I haue beues also & asses, shepe, & men seruantes, and women seruantes, and haue sent to shewe my lord, that I may finde grace in thy sight.

6 So the messengers came againe to Iaakób, saying, We came vnto thy brother Esau, and he also commeth against thee and foure hundred men with him.

7 Then Iaakób was greatly afraid, and was sore troubled, & deuided the people that was with him, and the shepe, and the beues, and the camels into two cōpanies.

8 For he said, if Esau come to the one companie and smite it, the other companie shal escape.

9 Moreover Iaakób said, O God of my father Abraham, and God of my father Izhák: Lord, which saidest vnto me, Returne vnto thy countrei & to thy kinned, and I wil do thee good,

10 I am not worthy of the least of all the mercies & all the trueth, which thou hast shewed vnto thy seruant: For w<sup>h</sup> my staffe came I ouer this Iordén, and now haue I gotten two bandes.

11 I pray thee, Deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he wil come and smite me, & the mother vpon the children.

12 For y<sup>e</sup> saidest, I wil surely do thee good, and make thy sede as the sand of the sea, which can not be nombred for multitude.

13 And he taried there the same night, & toke of that which came to hand, a presente for Esau his brother:

14 Two hundred she goates and twenty he goates, two hundred ewes and twentie rammes:

15 Thirty milche camels with their coltes, fourtie kine, & ten bullockes, twetic she asses and ten soles.

16 He deliuered them into the hand of his seruantes, euerie droue by them selues, & said vnto his seruantes, Passe before me, and put a space betwene droue & droue.

17 And he commanded the foremost, saying, If Esau my brother mete thee, and aske thee, saying, Whose seruant art thou? & whither goest thou? and whose are these before thee?

18 Then thou shalt say, they be thy seruant Iaakób: it is a presente sent vnto my lord Esau: and beholde, he him selfe also is behinde vs.

Or, Tent.

b He remembered his brother in worldly things, because he chiefly looked to be preferred to y<sup>e</sup> spiritual promises.

c Albeit he was comforted by the Angels, yet the inhumane of y<sup>e</sup> flesh doeth appeare.

d Ebr. I am less than all thy mercies.

d That is, poore, & without all prouision.

e Meaning, he wil put all to death: this proverbe cometh of them which kille the birde together with her young ones.

f Not distrusting Gods assistance, but using such means as God had giue him.



19 So likewise commanded he the seconde & the third, & all that followed the droues, saying, After this maner, ye shal speake vnto Esau, when ye finde him.

20 And ye shal say moreover, Beholde, thy seruant Iaakób commeth after vs (for he thought, I wil appease his wrath with the present that goeth before me, and afterward I wil see his face: it may be that he wil accept me)

21 So went the present before him: but he taried that night with the companie.

22 And he rose vp the same night, and toke his two wiues, and his two maides, and his eleue children, & went ouer the forde Iabbók.

23 And he toke them, & sent them ouer the riuier, & sent ouer that he had.

24 ¶ When Iaakób was left him selfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he sawe that he coulde not preuaile against him: therefore he touched his holow of his thigh, & the holow of Iaakobs thigh was loosed, as he wrestled with him.

26 And he said, Let me go, for my morning appeareth. Who answered, I wil not let thee go except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakób.

28 Then said he, Thy name shal be called Iaakób no more, but Israél: because thou hast had power with God, thou shalt also preuaile with men.

29 Then Iaakób demaied, saying, Tel me, I pray thee, thy name. And he said, Wherefore now dost thou aske my name? And he blessed him there.

30 And Iaakób called the name of the place, Peniél: for, said he, I haue sene God face to face, and my life is preserued.

31 And the sunne rose to him as he passed Peniél, and he halted vpon his thigh.

32 Therefore the children of Israél eat not of the sinew that shranke in the holow of the thigh, vnto this day: because he touched the sinew that shranke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4. Esau and Iaakób mete and are agreed. 17. Esau receiueth his gifts. 19. Iaakób byeth a wife. 20. And buyldeth an altar.

1 And as Iaakób lift vp his eyes, and looked, beholde, Esau came, and with him foure hundred men: and he divided the children to Leah, and to Rahél, and to the two maides,

2 And he put the maides, & their children formost, and Leah and her children after, and Rahél, and Ioseph hindermost.

3 So he went before thé and bowed him selfe to the grounde seven times, vntil he came nere to his brother.

4 Then Esau ran to mete him and embraced him, and fel on his necke and kissed him, and thei wept.

5 And he lift vp his eyes, and sawe the women, and the children, and said, Who are these with thee? And he answered, Thei are my childre whome God of his grace hath giuen thy seruant.

6 Then came my maides nere, thei, and their children, and bowed them selues.

7 Leah also with her children came nere and made obeisance: and after Ioseph & Rahél drewe nere and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I maie finde fauour in thy sight of my lord.

9 And Esau said, I haue ynough, my brother: kepe that thou hast to thy selfe.

10 But Iaakób answered, Nay, I pray thee: if I haue founde grace now in thy sight, then receiue my present at mine hand: for

I haue sene thy face, as though I had sene the face of God, because thou hast accepted me.

11 I praie thee take my blessing, that is broght thee: for God hath had mercie on me, & therefore I haue all things: so he compelled him, and he toke it.

12 And he said, Let vs take our iourney & go, and I wil go before thee.

13 Then he answered him, My lord knoweth, that the children are tendre, and the ewes & kine with yong vnder mine hand: & if thei shulde ouerdriue them one day, all the flocke wolde dye.

14 Let now my lord go before his seruāt, and I wil driue softly, according to the passe of the cattel, which is before me, and as the children be able to endure, vntil

I come to my lord vnto Seir.

15 Then Esau said, I wil leaue thé some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Iaakób went forward towarde Succoth, & buylt him an house, and made boothes for his cattel: therefore he called the name of the place Succoth.

18 ¶ Afterwarde, Iaakób came safe to Shechem a citie, which is in the land of Canaan, when he came from Padan Arám, and pitched before the citie.

19 And there he bought a parcel of groude, where he pitched his tent, at the hand of the sonnes of Hamór Shechems father, for an hundred pieces of money.

20 And he set vp there an altar, and called it, The mightie God of Israél.

CHAP. XXXIII.

1. Dinah is rauished, & Hamór asketh her in marriage for

g He thought it no losse to departe w these goods, for he lated he might follow the vocatio whereto God called him.  
"Ebr receiue my face"

h That is, God in forme of man.  
i For God as saileth his w the one hand, & vpholdeth them with the other.

o 29. 12. 4.

Chap. 33. 20.

k God gaue Iaakób bothe power to ouer come & also praise of the victorie.

l Or, faile.

m The faithfull so ouercome their tētations, what thei fele the smart thereof, to the intent that thei shulde not glorie, but i their humilitie.

n That if the one part were assailed, the other might escape.

o By this gesture he partly did reuerence to his brother, & partly praied to God to mitigate Esaus wrath.

e Iaakób and his familie are the image of y Church vnder the yoke of tyrants, & for teare are broght to subiection.

d In that that his brother embraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods preiudice.  
"Or, gift."  
e By earnest intreatie.

f He promised that w (as semeth) his minde was not to performe.

g Or, much

h Or, My spouse.

i Or, I am, or, money so wanted.

j He called the signe the thing, which it signifieth, in token y God had mightily deliuered him.



for his sonne. 22. The Shechemites are circumcised at the request of Iaakób's sonnes, and the persuasion of Hamor. 23. The whoredome is reuenged. 24. Iaakób reprobates his sonnes.

**T**HEN Dináh the daughter of Leáh, which she bare vnto Iaakób, wēt out to se the daughters of that countrey.

Whome when Shechém the sonne of Hamór the Hiuite lord of that countrey sawe, he toke her, and lay w<sup>th</sup> her, & defiled her.

So his heart claue vnto Dináh y<sup>e</sup> daughter of Iaakób: and he loued the maide, & spake kindly vnto the maide.

Thē said Shechém to his father Hamór, saying, Get me this maide to wife.

(Now Iaakób heard that he had defiled Dináh his daughter, and his sonnes were with his cattel in y<sup>e</sup> field: therefore Iaakób helde his peace, vntil they were come)

¶ Then Hamór the father of Shechém went out vnto Iaakób to commune with him.

And when the sonnes of Iaakób were come out of the field and heard it, it grieved the men, & they were very angrie, because he had wrought vilennie in Israël, in that he had liē with Iaakób's daughter: which thing oghr not to be done.

And Hamór comuned with them, saying, The soule of my sonne Shechém longeth for your daughter: giue her him to wife, I pray you.

So make affinitie w<sup>th</sup> vs: giue your daughters vnto vs, and take our daughters vnto you,

And ye shal dwel with vs, and the land shal be before you: dwel, and do your busines in it, and haue your possessions therein.

Shechém also said vnto her father and vnto her brethren, Let me finde fauour in your eies, and I wil giue whatsoeuer ye shal appoint me.

"Alke of me abundantly bothe dowrie and giftes, & I wil giue as ye appoint me, so that ye giue me the maide to wife.

Thē the sonnes of Iaakób answered Shechém and Hamór his father, talking among them selues deceitfully, because he had defiled Dináh their sister,

And they said vnto them, We can not do this thing, to giue our sister to an vncircumcised man: for that were a reprove vnto vs.

But in this wil we consent vnto you, if ye wil be as we are, that euerie mā childe among you be circumcised:

Then wil we giue our daughters to you, and we wil take your daughters to vs, and wil dwel with you, and be one people.

But if ye wil not hearken vnto vs to be circumcised, then wil we take our daughter & departe.

Now their wordes pleased Hamór, and Shechém Hamors sonne.

And the yong man deferde not to do the thīg because he loued Iaakób's daughter: he was also the moste set by of all his fathers house.

¶ Then Hamór and Shechém his sonne went vnto the gate of their citie, & comuned with the men of their citie, saying,

These men are peaceable with vs: & y<sup>e</sup> they may dwel in the land, and do their affaires therein (for beholde, the land hath the rounge ynough for them) let vs take their daughters to wiues, and giue them our daughters.

Onely herein wil y<sup>e</sup> men consent vnto vs for to dwel with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

Shal not their flockes and their substance and all their cattel be ours: onely let vs consent herein vnto thē, and they wil dwel with vs.

And vnto Hamór, & Shechém his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, even all that went out of the gate of his citie.

And on the third day (when they were fore) two of the sonnes of Iaakób, Simeón and Leui, Dinahs brethren toke ether of them his sworde & went into the citie boldely, and slewe euerie male.

They slewe also Hamór and Shechém his sonne with the edge of the sworde, & toke Dináh out of Shechems house, and went their way.

Againe the other sonnes of Iaakób came vpon the dead, and spoiled the citie, because they had defiled their sister.

They toke their shepe, and their beues, and their asses, and whatsoeuer was in the citie, and in the fields.

Also they caried away captiue and spoiled all their goods, and all their children and their wiues, and all that was in the houses.

Then Iaakób said to Simeón and Leui, Ye haue troubled me, & made me stinke among the inhabitants of the land, as wel the Canaanites, as the Perizzites, and I being fewe in nombre, they shal gather them selues together against me, and slay me, and so shal I, and my house be destroyed.

And they answered, Shulde he abuse our sister as a whore?

#### CHAP. XXXV.

Iaakób at Gods commādemēt goeth vp to Beth-el. He reformeth his householde. Deborah dyeth. The land of Canaan is promised him. Reubē dyeth in labour. Reuben lieth with his fathers concubine. The death of Leah.



a God is ever at hand to succour his in their troubles.

Chap. 28, 13.

b That by this our warde act they shuld see we their inwarde repentance.

c For therein was some signe of superstition as in tablets & Agnus deis.

d Thus, notwithstanding inconuenience y came before, God deliuered Jaakób.

Chap. 28, 19.

e Or, she of Isaac's generation.

Chap. 32, 28.

f Or, almightie.

g As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when his vision is ended.

h The Ebrewe worde signifieth as much ground as one may go five bayte to bayte, & is take for halfe a days journey.

1 Then God said to Jaakób, Arise, go vp to Beth-él & dwel there, & make there an altar vnto God, that appeared vnto thee, whē thou fleddest from Esāu thy brother.

2 Then said Jaakób vnto his housholde & to all that were with him, Put away the strange gods that are among you, & cleanse your selues, and change your garments:

3 For we wil rise and go vp to Beth-él, and I wil make an altar there vnto God, which heard me in the day of my tribulacion, & was with me in the way which I went.

4 And they gaue vnto Jaakób all the strange gods, which were in their hands, and all their eearings, which were in their eares, and Jaakób hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the feare of God was vpon the cities, that were round about them: so that they did not followe after the sonnes of Jaakób.

6 So came Jaakób to Luz, which is in the land of Canaan: (the same is Beth-él) he and all the people that was with him.

7 And he buylt there an altar, & had called the place, The God of Beth-él, because that God appeared vnto him there; whē he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, and was buried beneth Beth-él vnder an oke: and he called the name of it Allón bachúth.

9 Againe God appeared vnto Jaakób, after he came out of Padan Arám, and blessed him.

10 Moreouer God said vnto him, Thy name is Jaakób: thy name shal be no more called Jaakób, but Israël shal be thy name: and he called his name Israël.

11 Againe God said vnto him, I am God all sufficiēt. growe, & multiplie: a nation & a multitude of natiōs shal sprig of thee, and Kings shal come out of thy loynes.

12 Also I wil giue y land, which I gaue to Abraham and Izhák, vnto thee: & vnto thy fede after thee wil I giue that land.

13 So God ascended from him in the place where he had talked with him.

14 And Jaakób set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Jaakób called the name of the place, where God spake with him, Beth-él.

16 Then they departed from Beth-él, & whē there was about halfe a days journey of ground to come to Ephrath, Rahel trauiled, and in trauieling she was in peril.

17 And when she was in peines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as she was about to yelde vp the goste (for she dyed) she called his name Ben-oni, but his father called him Benjamin.

19 Thus dyed Rahel, & was buried in the way to Ephrath, which is Beth-léhem.

20 And Jaakób set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 The Israël went forward, & pitched his tent beyonde Migdal-éder.

22 Now, when Israël dwelt in that land, Reubén went, and laye with Bilháh his fathers concubine, and it came to Israels eare. And Jaakób had twelue sonnes.

23 The sonnes of Leah: Reubén Jaakobs eldest sonne, and Simeón, & Leui, & Iudáh, & Issachár, & Zebulún.

24 The sonnes of Rahel: Ioseph and Benjamin.

25 And y sonnes of Bilháh Rahels maide: Dan and Naphtalí.

26 And the sonnes of Zilpáh Leahs maide: Gad and Ashér. these are the sonnes of Jaakób, which were borne him in Padan Arám.

27 Then Jaakób came vnto Izhák his father to Mamré a citie of Arbáh: this is Hebrón, where Abraham and Izhák were strangers.

28 And the dayes of Izhák were an hundredth and foure score yeres.

29 And Izhák gaue vp the goste and dyed, and was gathered vnto his people, being olde and ful of daies: & his sonnes Esāu and Jaakób buried him.

CHAP. XXXVI.

1 The winter of Esāu. 7 Jaakób and Esāu are riches. 9 The genealogie of Esāu. 24 The finding of mules.

1 Now these are the generations of Esāu, which is Edóm.

2 Esāu toke his wiues of the daughters of Canaan: Adáh the daughter of Elón an Hittite, and Aholibamáh the daughter of Anáh, the daughter of Zibeón an Hiuire,

3 And toke Basemáth Ishmaels daughter, sister of Nebaióth.

4 And Adáh bare vnto Esāu, Elipház: & Basemáth bare Reuel.

5 Also Aholibamáh bare Ieúsh, & Iaalam, and Kórah: these are the sonnes of Esāu which were borne to him in the land of Canaan.

6 So Esāu toke his wiues and his sonnes, & his daughters, & all the soules of his house, and his flockes, and all his cattel, and all his substance, which he had gotten in the land of Canaan, & went into another countrei from his brother Jaakób.

7 For their riches were so great that they colde not dwel together, & the land, wherein they were strangers, colde not receiue them because of their flockes.

8 There-

g The ancient fathers vnto this ceremony to aske their hope of the resurrection to come, which was not generally received. h This recheeth that the fathers were not chosen for their merites, but by Gods onely merces, whose electiō by their fathers was not changed.

Chap. 48, 7.

Chap. 32, 5.

a This genealogie declarereth that Esāu was blessed temporally, & that his fathers blessing toke place in worldly things. b Besides those wiues wher of is spoken, chap. 26, 34. c Chap. 22, 26.

d Merely appeareth Gods providence, which causeth the wicked to give place to the godlie. e Jaakób might enioye Canaan according to Gods promise.



*10. 34. 4.* 8 Therefore dwelt Esau in mount Seir: this Esau is Edóm.

*Or, the Edomites.* 9 ¶ So these are the generaciōs of Esau father of Edóm in mount Seir.

*1. Chron. 1. 35.* 10 These are the names of Esaus sonnes: \*Elipház, the sonne of Adáh, the wife of Esau, & Reuél the sonne of Bassemáth, the wife of Esau.

11 And the sonnes of Elipház were Temán, Omár, Zephó, and Gatám, and Kenáz.

12 And Timmá was concubine to Elipház Esaus sonne, & bare vnto Elipház, Amalék: these be the sonnes of Adáh Esaus wife.

*Or, nephews.* 13 ¶ And these are y<sup>e</sup> sonnes of Reuél: Náhath, and Zéráh, Shammáh, and Mizzáh: these were the sonnes of Bassemáth Esaus wife.

*Or, nece.* 14 ¶ And these were y<sup>e</sup> sonnes of Aholibamáh the daughter of Anáh, daughter of Zibeón Esaus wife: for she bare vnto Esau, Ieúsh, and Iaalám, and Kórah.

*Or, chief men.* 15 ¶ These were <sup>d</sup> Dukes of the sonnes of Esau: the sonnes of Elipház, the first borne of Esau: duke Temán, duke Omár, duke Zephó, duke Kenáz,

*d If Gods promes be so sure towards the, which are not of his house, how much more wil he performe the same to vs?* 16 Duke Kórah, duke Gatám, duke Amalék: these are y<sup>e</sup> dukes that came of Elipház in the land of Edóm: these were the sonnes of Adáh.

*Or, nephews.* 17 ¶ And these are the sonnes of Reuél Esaus sonne: duke Náhath, duke Zéráh, duke Shammáh, duke Mizzáh: these are the dukes that came of Reuél in the land of Edóm: these are the sonnes of Bassemáth Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamáh Esaus wife: Duke Ieúsh, duke Iaalám, duke Kórah: these dukes came of Aholibamáh, the daughter of Anáh Esaus wife.

19 These are the children of Esau, & these are the dukes of the: This Esau is Edóm.

*1. Chron. 1. 38.* 20 ¶ These are the sonnes of Seir the Horite, which inhabited the land before, Lotán, and Shobál, and Zibeón, and Anáh.

*e Before that Esau did there inhabit.* 21 And Dishón, and Ezer, and Dishán: these are the dukes of the Horites, the sonnes of Seir in the land of Edóm.

22 And the sonnes of Lotán were, Horí & Hemám, and Lotans sister was Timná.

23 And the sonnes of Shobál were these: Aluáh, and Manáhath, and Ebal, Shephó, And Onám.

*f Who not contented with those kides of heales, which God had created, found out the monstrous generation of mules between the ass and the mare.* 24 And these are the sonnes of Zibeón: bothe Aiáh, & Anáh: this was Anáh that founde mules in the wilderness, as he fed his father Zibeons asses.

25 And the children of Anáh were these: Dishón & Aholibamáh, the daughter of Anáh.

26 Also these are the sonnes of Dishán: Hemdán, & Eshbán, & Ithrán, & Cherán.

27 The sonnes of Ezer are these: Bilhán, & Zauán, and Akán.

28 The sonnes of Dishán are these: Vz, and Arán.

29 These are the dukes of the Horites: duke Lotán, duke Shobál, duke Zibeón, duke Anáh,

30 Duke Dishón, duke Ezer, duke Dishán: these be the dukes of the Horites, after their dukedomes in the land of Seir.

31 ¶ And these are y<sup>e</sup> Kings that reigned in the lād of Edóm, before there reigned any King ouer the children of Israël.

32 The Béla the sonne of Beór reigned in Edóm, and the name of his citie was Dinhabah.

33 And when Béla dyed, Iobáb the sonne of Zéráh of Bozrá reigned in his stede.

34 When Iobáb also was dead, Hushám of the lād of Temaní reigned in his stede.

35 And after the death of Hushám, Hadád the sonne of Bedád, which slewe Midián in the field of Moáb, reigned in his stede, and the name of his citie was Auith.

36 When Hadád was dead, then Samláh of Masrekáh reigned in his stede.

37 When Samláh was dead, Shaúl of Rehobóth by the riuier, reigned in his stede.

38 When Shaúl dyed, Baal-hanán the sonne of Achbór reigned in his stede.

39 And after the death of Baal-hanán the sonne of Achbór, Hadád reigned in his stede, and the name of his citie was Páu: & his wiues name Mehetabél the daughter of Matréd, the daughter of Mezaháb.

*Or, nece.* 40 Then these are the names of the dukes of Esau according to their families, their places and by their names: duke Timná, duke Aluáh, duke Iethéth,

41 Duke Aholibamáh, duke Eláh, duke Pinón,

42 Duke Kenáz, duke Temán, duke Mibzár,

43 Duke Magdiél, duke Irám: these be the dukes of Edóm, according to their habitations, in the land of their inheritance. This Esau is the father of Edóm.

#### CHAP. XXXVII.

*2 Joseph accuseth his brethren. 3 He dreameth and is hated of his brethren. 28 They sel him to the Ishmaelites. 34 Iakób bewaileth Ioséph.*

Iakób now dwelt in the land, wherein his father was a stranger, in the lād of Canaan.

2 These are the generaciōs of Iakób, when Ioséph was seuententh yere olde: he kept shepe with his brethré, & the childe was with the sonnes of Bilháh, and with the sonnes of Zilpáh, his fathers wiues.

And Ioséph brought vnto their father their euil<sup>e</sup> saying.

3 Now Israël loued Ioséph more then all his sonnes, because he begate him in his

c.i.

*g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the childre of God continueth euer. psal 102, 28.*

*h Which citie is by the riuier Euphrates.*

*i Of Edóm came the Idumeans.*

*a That is, the storie of such things as came to him and his familie, as chap. 52.*

*Or, slander. b He complained of the euil wordes & injuries, which they spake & did against him.*



*Or, pieces.*

olde age, and he made him a coate of many colours.

4 So when his brethren saw that their father loved him more than all his brethren, then they hated him, and could not speak peaceably unto him.

*e God revealed to him by a dreame, what shulde come to passe.*

5 ¶ And Ioseph dreamed a dreame, and tolde his brethren, who hated him so much the more.

6 For he said unto them, Heare, I pray you, this dreame which I haue dreamed.

7 Beholde now, we were binding sheaves in y middes of the field: & lo, my shefe arose and also stode vpright, & beholde, your sheues compassed rounde about, and did reuerence to my shefe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominio<sup>n</sup> ouer vs? And they hated him so much the more, for his dreames, & for his wordes.

*d The more God sheweth him selfe honorable to his, y more doeth the malice of y wicked rage against them.*

9 ¶ Again he dreamed an other dreame, & tolde it his brethren, & said, Beholde, I haue had one dreame more, and beholde, the sunne and the moone and eleuen starrs did reuerence to me.

*e Not despising the vision, but seeking to appease his brethren.*

10 Then he tolde it unto his father & to his brethren, and his father rebuked him, & said unto him, What is this dreame, which thou hast dreamed? shal I, & thy mother, and thy brethren come in dede and fall on the ground before thee?

11 And his brethren enuied him, but his father noted the saying.

*Or, kept diligently. f He knewe that God was autor of the dreame, but he vnderstood not the meaning.*

12 ¶ Then his brethren went to kepe their fathers shepe in Shechem.

13 And Israel said unto Ioseph, Do not thy brethren kepe in Shechem? come & I will send thee to them.

14 And he answered him, I am here. Then he said unto him, Go now, se whether it be wel with thy brethren, and how the flockes prosper, and bring me worde againe. so he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man founde him, for lo, he was wandring in the field, and the man asked him, saying, What sekest thou?

16 And he answered, I seke my brethren: tel me, I pray thee, where they kepe shepe.

17 And the man said, They are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him a far of, euen before he came at them, they conspired against him for to slaie him.

*g The holy Ghost conuerteth not mens fautes, as do vaine writers & make vice vertue.*

19 For they said one to an other, Beholde, this dreamer commeth.

*Or, master of dreamers.*

20 Come now therefore, & let vs slaie him, and cast him into some pit, & we wil say, A wicked beast hath deuoured him: the we shal se, what wil come of his dreames.

21 ¶ But when Reuben heard that, he deliuered him out of their hands, & said, Let vs not kil him.

*Chap. 42. 22. "Ebr. let vs not smite his life."*

22 Also Reuben said vnto them, Shed not blood, but cast him into this pit that is in the wilderness, & lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coat, his particoloured coate y was vpon him.

24 And they toke him, & cast him into a pit, & the pit was empty, without water in it.

*h Their hypocritie apparet in this y they feared not more then God: & thought it was not murder, if they shed not his blood: or els had an excuse to couer their fault.*

25 Then they sat them downe to eat bread: and they lift vp their eyes and looked, and beholde, there came a company of Ishmeelites from Gilead, and their camels laden with spicerie, and rosen, and myrrhe, and were going to carie it downe into Egypt.

26 The Iudah said vnto his brethren, What auaileth it, if we slaie our brother, though we kepe his blood secret?

27 Come and let vs sel him to the Ishmeelites, and let not our hands be vpon him: for he is our brother & our flesh: and his brethren obeyed.

28 Then the Midianites marchant men passed by, and they drewe forth, and lift Ioseph out of the pit, and solde Ioseph vnto the Ishmeelites for twentie pieces of silver: who brought Ioseph into Egypt.

*Wisd. 10. 13. p sal. 105. 17.*

29 ¶ Afterward Reuben returned to y pit, and beholde, Ioseph was not in the pit: then he rent his clothes,

*i Moses writing accordig to the opinion of the, which toke the Midianites and Ishmeelites to be bothe oad, doeth here co founde their names: as also appeareth ver. 36. and chap. 39. 1. or els he was first offered to y Midianites, but solde to the Ishmeelites. k To wit, the messengers w were sent.*

30 And returned to his brethren, & said, The childe is not y<sup>e</sup>der, & I, whether shal I go? And they toke Iosephs coate, and killed a kid of the goates, and depped the coate in the blood.

31 So they sent that particoloured coate, & they brought it vnto their father, & said, This haue we founde: se now, whether it be thy sonnes coate, or no.

32 Then he knew it and said, It is my sonnes coat: a wicked beast hath deuoured him: Ioseph is surely torne in pieces.

*Chap. 44. 28.*

33 And Iacob rent his clothes, & put sackcloth about his loynes, & sorowed for his sonne a long season.

34 Then all his sonnes & all his daughters rose vp to comforte him, but he wolde not be comforted, but said, Surely I wil go downe into y graue vnto my sonne mourning: so his father wept for him.

*Or, I will mourne for him so long as I liue.*

35 And the Midianites solde him into Egypt vnto Potiphar an Eunuche of Pharaohs, and his chief stuarde.

#### CHAP. XXXVIII.

1 The marriage of Iudah 2 The trespass of Er and Onan, and the vengeance of God that came thereupon.

3 Iudah lyeth with his daughter in lawe Tamar.

4 The birth of Pharez and Zarah.

*l Which worde doeth not alwaie signifie him, y is gelded, but also him that is some high dignitie. Or, captaine of the garde.*

And



<sup>a</sup> Moses describeth the genealogie of Iudáh because the Meisias should come of him.

<sup>1. Chro. 2. 3.</sup>  
<sup>b</sup> Which afflictie notwithstanding was condemned of God.

<sup>Nom. 26. 9.</sup>

<sup>c</sup> This ordre was for the preservation of the flocke, that the childre begotten by the second brother should have some and inheritance of the first Which is in the new Testament abolished.

<sup>d</sup> For she could not marry in any other familie so long as Iudáh would receive her in his.

<sup>e</sup> Er, was consumed.

<sup>f</sup> Er, in the dove of the fountain: where were no waters.

<sup>g</sup> God had wonderfully blinded him: he could not know her by her talke.

<sup>h</sup> Er, in the dove of the fountain.

**A**Nd at that time Iudáh went downe from his brethren, and turned in to a man called Hiráh an Adullamite.

And Iudáh gave there the daughter of a man called Shuah a Canaanite: and he took her to wife, and went in vnto her.

So she conceived and bare a sonne, & he called his name Er.

\* And she conceived againe, and bare a sonne, and she called his name Onán.

Moreover she bare yet a sonne, whome she called Sheláh: and Iudáh was at Chezib when she bare him.

Then Iudáh took a wife to Er his first borne sonne whose name was Tamar.

\* Now Er the first borne of Iudáh was wicked in the sight of the Lord: therefore the Lord slewe him.

Then Iudáh said to Onán, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, & raise up seed vnto thy brother.

And Onán knewe the seede should not be his: therefore when he went in vnto his brothers wife, he spilled it on the ground, lest he should give seed vnto his brother.

And it was wicked in the eyes of the Lord, which he did: wherefore he slewe him also.

Then said Iudáh to Tamar his daughter in lawe, <sup>d</sup> Remaine a widowe in thy fathers house, til Sheláh my sonne growe up (for he thought thus, Lest he die aswell as his brethren) So Tamar went & dwelt in her fathers house.

¶ And in processe of time also the daughter of Shuah Iudahs wife dyed. Then Iudáh, when he had left mourning, went up to his shepe shepers to Timnáh, he, and his neighbour Hiráh the Adullamite.

And it was tolde Tamar, saying, Beholde, thy father in lawe goeth up to Timnáh, to see his shepe.

Then she put her widowes garments off from her, & couered her with a vail, and wrapped her selfe, & sate downe in Petháh-enaim, which is by the way to Timnáh, because she sawe Sheláh was grown, & she was not giue vnto him to wife.

When Iudáh sawe her, he iudged her an whore: for she had couered her face.

And he turned to the way, towards her, & said, Come, I pray thee, let me lye with thee. (for he knewe not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lye with me?

Then said he, I will send thee a kid of the goates from the flocke. & she said, Well, if thou wilt giue me a pledge, til I send it.

Then he said, What is the pledge that I shall giue thee? And she answered, Thy signet, & thy cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

Then she rose, and went & put her vail from her & put on her widowes raymet.

Afterward Iudáh sent a kid of the goates by the hand of his neighbour the Adullamite, for to receive his pledge from the womans hand: but he founde her not.

Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

He came therefore to Iudáh againe, & said, I can not finde her, & also the men of the place said, There was no whore there.

Then Iudáh said, Let her take it to her, lest we be ashamed: beholde, I sent this kid, and thou hast not founde her.

¶ Now after thre moneths, one tolde Iudáh, saying, Tamar thy daughter in lawe hath played the whore, and lo, with playing the whore, she is great with childe. Then Iudáh said, Bring ye her forth, and let her be burnt.

When she was brought forth, she sent to her father in law, saying, By the man, vnto whome these things pertaine, am I with childe: & said also, Loke, I pray thee, whose these are, the seale, & the cloke, and the staffe.

Then Iudáh knewe them, and said, She is more righteous than I: for she hath done it because I gaue her not to Sheláh my sonne. So he laye with her no more.

¶ Now, when the time was come that she should be deliuered, beholde, there were twinnes in her wombe.

And when she was in trauel, the one put out his hand: & the midwife took and bounde a red thred about his hand, saying, This is come out first.

But when he plucked his hand backe againe, lo, his brother came out, & the midwife said, How hast thou broken the breache vpon thee? & his name was called Phárez.

And afterwarde came out his brother, who had the red thred about his hand, and his name was called Zárah.

#### CHAP. XXXIX.

<sup>1</sup> Joseph is sold to Potiphar. <sup>2</sup> God prospereth him. <sup>7</sup> Potiphar's wife tempteth him. <sup>13</sup> He is accused & cast in prison. <sup>21</sup> God sheweth him fauour.

**N**OW Joseph was brought downe into Egypt: & Potiphar an Eunuche of Pharaohs (and his chief stuard an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

And the Lord was with Joseph, and he was a man that prospered and was in the house of his master the Egyptian.

And his master sawe that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

So Joseph founde fauour in his sight, & serued him: and he made him ruler of his house, and put all that he had in his hand.

c. ii.

<sup>f</sup> That his wickednes might not be knowen to others.

<sup>g</sup> Er, in euill. <sup>h</sup> He searcheth man more than God.

<sup>h</sup> We see that the lawe, which was written in mans heart, taught them that whoredome should be punished with death: albeit no lawe as yet was giuen. <sup>i</sup> That is, she ought rather to accuse me than I her. <sup>k</sup> For the horror of sinne condemned him.

<sup>l</sup> Their halious sinne was signified by this monstrous birth. <sup>m</sup> Or the separation betweene thee & thy brother.

<sup>1. Chro. 2. 4.</sup>  
<sup>mat. 1. 2.</sup>

<sup>a</sup> Read chap. 37. 36.

<sup>b</sup> The fauour of God is the fountain of all prosperitie.

<sup>c</sup> Because God prospered him: and so he made religion to serue his purpose.



d The wicked are blessed by the godlie.

e For he was assured y all things shulde prosper wel: therefore he ate and dranke & toke no care.

f In this word he declareth y somme who reunto all her flatteries did send.

g The feare of God preferued him against her continual detractions.

h Or, to do vs violence and flatterie. In This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

i Or, after this manner.

j Ebr in the pri son house. i His euil intreatment in the prison may be gathered of the psal 105. 18. k Ebr. inclined mercie was him. l Or, lords.

5 And fro that time that he had made him ruler ouer his house & ouer all that he had, the Lord<sup>d</sup> blessed the Egyptias house for Iosephs sake: & the blessing of the Lord was vpon all that he had in y house, and in the field.

6 Therefore he left all y he had in Iosephs had, & toke accompte of nothig, that was w him, saue onely of the bread, which he did eat. And Ioseph was a faire personne, and wel fauoured.

7 ¶ Now therefore after these thigs, his masters wife cast her eyes vpon Ioseph, and said, I Lye with me.

8 But he refused & said to his masters wife, Beholde, my master knoweth not what he hathe in the house with me, but hathe committed all that he hathe to mine hand.

9 There is no man greater in this house then I: nether hathe he kept any thing fro me, but only thee, because thou art his wife: how then can I do this great wickednes & so sinne against God?

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lye with her, or to be in her companie.

11 Then on a certeine day Ioseph entred into the house, to do his busines: & there was no man of the housholde in the house:

12 Therefore she caught him by his garment, sayig, Slepe w me: but he left his garment in her hand and fled, & got him out.

13 Now when she sawe that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, he hathe brought i an Ebrewe vnto vs<sup>e</sup> to mocke vs: who came into me for to haue slept with me: but I<sup>h</sup> cryed with a loude voyce.

15 And when he heard y I lift vp my voyce and cryed, he left his garment with me, & fled away, and got him out.

16 So she layed vp his garment by her, vntil her lord came home.

17 Then she tolde him<sup>i</sup> according to these wordes, saying, The Ebrewe seruant, w thou hast brogt vnto vs, came into me to mocke me.

18 But asone as I lift vp my voyce and cryed, he left his garmēt w me, & fled out.

19 Then when his master heard the wordes of his wife, which she tolde him, saying, After this maner did thy seruāt to me, his angre was kindled.

20 And Iosephs master toke him and put him in<sup>j</sup> prison, in the place, where the Kings prisoners lay bounde: and there he was in prison.

21 ¶ But y Lord was with Ioseph, & shewed him mercie, and got him fauour in the sight of the<sup>k</sup> master of the prison.

22 And the keeper of the prison committed to Iosephs had all the prisoners that were

in the prison, and whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

¶ The interpretation of dreames of God. 12. 19. Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

1 And after these thigs, the butler of y King of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry against his two officers, against the chief butler, and against the chief baker.

3 Therefore he put them in warde in his chief stuardes house, in the prison and place where<sup>a</sup> Ioseph was bounde.

4 And the chief stuarde gaue Ioseph charge ouer them, & he serued them: and they continued a season in warde:

5 ¶ And they bothe dreamed a dreame, ether of the his dreame in one night, b eche one according to y interpretation of his dreame, lo the y butler & the baker of the King of Egypt, w were bounde in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore<sup>c</sup> loke ye so sadly to day?

8 Who answered him, We haue dreamed, eche one a dreame, & there is none to interpret the same. Then Ioseph said vnto the, Are not interpretations of God? tel them me now.

9 So the chief butler tolde his dreame to Ioseph, and said vnto him, In my dreame, beholde, a vine was before me,

10 And in the vine were thre branches, and as it budded, her floure came forth: & the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, & I toke the grapes, and wrong them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This<sup>d</sup> is the interpretation of it: The thre branches are thre dayes.

13 Within thre dayes shal Pharaoh lift vp thine head, & restore thee vnto thine<sup>e</sup> office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when y wast his butler.

14 But haue me in remembrance with thee, when thou art in good case, & shewe mercie, I pray thee, vnto me, and make mencion of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stollen away by theft out of y land of the Ebrewes, & here also haue I done

k That is, something was done without his commandment.

l Or, enuouch, she wote signifieth them that were in high estate, or, them that were gathered. a God worked many wonderfull meanes to deliuer his.

b That is, eche dreame had his interpretation, as the thing afterward declared.

c Ebr why are your faces sad?

d Can not God raise vp such as shal interpret such things?

e He was assured by the Spirit of God y his interpretation was true.

f Ebr place.

g He refused not the means to be deliuered, which he thought God had appointed.



done nothing, wherefore they shulde put me in the dungeon.

16 And when the chief baker sawe that the interpretaciō was good, he said vnto Ioséph, Also me thoght in my dreame that I had thre white baskets on mine head.

17 And in the vppermost basket there was of all maner bakē meates for Pharaoh: & the birdes did eat them out of the basket vpon mine head.

18 Then Ioséph answered, & said, This is the interpretacion thereof: The thre baskets are thre dayes:

19 Within thre daies shal Pharaoh take thine head from thee, & shal hang thee on a tre, and the birdes shal eat thy flesh from of thee.

20 ¶ And so the third day, which was Pharaohs birthday, he made a feast vnto all his seruantes: and he lifted vp the head of the chief butler, and the head of the chief baker among his seruantes.

21 And he restored the chief butler vnto his butlership, who gaue the cup in to Pharaohs hand,

22 But he hanged the chief baker, as Ioséph had interpreted vnto them.

23 Yet the chief butler did not remembre Ioséph, but forgot him.

#### CHAP. XII.

24 Pharaohs dreames are expounded by Ioséph. 40 He is made ruler ouer all Egypt. 51 He hath two sonnes: Manasseh and Ephraim. 54 The famine beginneth throughout the worlde.

1 And two yeres after, Pharaoh also dreamed, and beholde, he stode by a riuer,

2 And lo, there came out of the riuer seuen goodlie kine and fatfleshed, and they fed in a meadow:

3 And lo, seuen other kine came vp after them out of the riuer, euilfaoured and leane fleshed, and stode by the other kine vpon the brinke of the riuer.

4 And the euilfaoured and leane fleshed kine did eat vp the seuen wellfaoured & fat kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the seconde time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodlie.

6 And lo, seuen thinne eares, & blasted with the East winde, sprang vp after them:

7 And the thinne eares deuoured the seuen ranke and ful eares: then Pharaoh awaked, and lo, it was a dreame.

8 Now when the morning came, his spirite was troubled: therefore he sent and called all the sothesaiers of Egypt, & all the wise men thereof, and Pharaoh tolde them his dreames: but none coulde interpret them to Pharaoh.

9 Then spake the chief butler vnto Pharaoh, saying, I call to minde my fautes

this day.

10 Pharaoh being angry with his seruantes, put me in warde in the chief stuardes house, bothe me and the chief baker.

11 The we dreamed a dreame in one night, bothe I, and he: we dreamed eche man according to the interpretacion of his dreame.

12 And there was with vs a yong man, an Ebrewe, seruant vnto the chief stuarde, whome when we tolde, he declared our dreames to vs, to euerie one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 ¶ Then sent Pharaoh, and called Ioséph, and they broght him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioséph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioséph answered Pharaoh, saying, Without me God shal answer for the welth of Pharaoh.

17 And Pharaoh said vnto Ioséph, In my dreame, beholde, I stode by the banke of the riuer:

18 And lo, there came vp out of y riuer seuen fatfleshed, and wellfaoured kine, and they fed in the medow.

19 Also lo, seuen other kine came vp after them, poore and very euilfaoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euilfaoured.

20 And the leane and euilfaoured kine did eat vp the first seuen fat kine.

21 And when they had eaten them vp, it colde not be knowne that they had eaten them, but they were stil as euilfaoured, as they were at the beginning: so did I awake.

22 Moreouer I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, ful and faire.

23 And lo, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the sothesaiers, and none can declare it vnto me.

25 ¶ Then Ioséph answered Pharaoh, Bothe Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to do.

26 The seuen good kine are seuen yeres, & the seuen good eares are seuen yeres: this is one dreame.

27 Likewise the seuen thinne and euilfaoured kine, that came out after them, are seuen yeres: and the seuen emptie eares

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

That is, made of white twiggies, or, as some read, baskets full of lilies.

He sheweth that the ministers of God ought not to covet evil, that, w<sup>ch</sup> God reuileth vnto them.

Which was an occasion to appoint his officers and so to examine the that were in prison.

As at the end of two yeres of Adm.

This dreame was not so much for Pharaoh, as to be a meane to deliver Ioséph, and to provide for his Church.

All these meanes God vied to deliver his seruant, & to bring him in to fauour and autoritie.

This feare was ynough to moue him, that this vision was sent of God.

The wife of the worlde yn her hand not God's secrets, but to his seruants his will sheweth. The wife of the worlde yn her hand not God's secrets, but to his seruants his will sheweth.

Read Chapter 40, 5.

Psalm 105, 29. The wicked seke to prophesie of God in their necessities, whome in their prosperitie they abhorre.

As though he wolde say, If I interpret thy dreame, it cometh of God & not of me.

Ebr. laugh.

Ebr. were gone into their inward partes.

Bothe his dreames tend to one end.



blasted with the East winde are seuen yeres of famine.

28 This is the thing, which I haue said vnto Pharaóh, that God hath shewed vnto Pharaóh, what he is aboute to do.

29 Beholde, there come seuen yeres of great plentie in all the land of Egypt.

*Or, abundance and surpluse.*

30 Againe, there shal arise after them seuen yeres of famine, so that all the plentie shalbe forgotten in the land of Egypt, and the famine shal consume the land:

*Or, they shal remembre no more the plentie.*

31 Nether shal the plentie be knowen in the land, by reason of this famine that shal come after: for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaóh the second time, because the thing is established by God, & God halteth to performe it.

*The office of a true Prophet is not onely to shewe & euils to come, but also the remedies for the same.*

33 Now therefore let Pharaóh prouide for a man of vnderstanding and wisdom, & set him ouer the land of Egypt.

34 Let Pharaóh make and appoint officers ouer the lād, and take vp the fiftie parte of y lād of Egypt in y seuen plenteous yeres.

35 Also let them gather all the fode of these good yeres that come, and lay vp corne vnder the hand of Pharaóh for fode, in the cities, and let them kepe it.

36 So the fode shalbe for the prouision of the land, against the seuen yeres of famine, which shalbe in the land of Egypt, that the land perish not by famine.

37 ¶ And y saying pleased Pharaóh and all his seruantes.

38 Then said Pharaóh vnto his seruantes, Can we finde *suche* a man as this, in whome is the *k* Spirit of God?

*k* None shuld be preferred to honour, haue not gifts of God mete for the same.

39 The Pharaóh said to Ioséph, For as muche as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

*Psal. 105. 27.*

*1. mac. 2. 53.*

*Mat. 7. 10.*

*Or, mouthe.*

*I Some read,*

*The people*

*shal kisse thy*

*mouthe: that*

*it, shal obey*

*thee in all*

*things.*

*Or, his signes.*

*Or, seconde*

*chaire.*

*m* In signe of

*honour: which*

*worde some*

*expound, ten-*

*der father, or*

*father of the*

*king, or kuele*

*downe.*

*Or, the exposi-*

*der of secret.*

*Or, priest.*

40 \*Thou shalt be ouer mine house, & at thy worde shal all my people be armed, onely in y Kings throne wil I be aboute thee.

41 Moreouer Pharaóh said to Ioséph, Beholde, I haue set thee ouer all the land of Egypt.

42 And Pharaóh toke of his ring from his hand, and put it vpon Iosephs hand, and araied him in garments of fine linen and put a golden chaine about his necke.

43 So he set him vpon the best charet that he had, saue one: & they cryed before him, *Abrech*, and placed him ouer all the land of Egypt.

44 Againe Pharaóh said vnto Ioséph, I am Pharaóh, & without thee shal no man lift vp his hand or his fote in all the land of Egypt.

45 And Pharaóh called Iosephs name *Zaphnath-paaneáh*: and he gaue him to wife *Asenath* y daughter of *Poti-phérah* prince of *On*, then went Ioséph abroad in the

land of Egypt.

46 ¶ And Ioséph was a thirty yere olde when he stode before Pharaóh King of Egypt: and Ioséph departing from the presence of Pharaóh, went through out all the land of Egypt.

*n* His age is mencion'd both to shewe that his auctoritie came of God, and also that he suffered imprisonment & exile twelue yeres: and mo.

*Or, made for gatherings.*

47 And in the seuen plenteous yeres the earth broght forth the store.

48 And he gathered vp all the fode of the seuen plenteous yeres, which were in the land of Egypt, and layed vp fode in the cities: the fode of the field, that was round about euery citie, layed he vp in the same.

49 So Ioséph gathered wheat, like vnto the sand of y sea in multitude out of measure, vntil he left nombring: for it was without nombre.

50 Now vnto Ioséph were borne two sonnes (before the yeres of famine came) *Asenath* the daughter of *Poti-phérah* prince of *On* bare vnto him.

*Chap. 46. 26. & 48. 5.*

51 And Ioséph called the name of the first borne *Manasséh*: for God, said he, hath made me forget all my labour & all my fathers householde.

52 Also he called the name of the seconde *Ephraim*: for God, said he, hath made me fruteful in the land of mine affliction.

*o* Notwithstanding that his fathers house was the true Church of God: yet y compaie of the wicked & prosperitie caused him to forget it.

*Psal. 105. 16.*

53 ¶ So the seuen yeres of the plentie that was in the land of Egypt were ended.

54 \*The began the seuen yeres of famine to come, according as Ioséph had said: & the famine was in all landes, but in all the land of Egypt was bread.

*Or, fode.*

55 At the length all the land of Egypt was affamished and the people cryed to Pharaóh for bread. And Pharaóh said vnto all the Egyptians, Go to Ioséph: what he saith to you, do ye.

56 When the famine was vpon all the lād, Ioséph opened all places, wherein the store was and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreis came to Egypt to bye corne of Ioséph, because the famine was sore in all landes.

*Or, came to Egypt to bye corne.*

## CHAP. XLII.

*Iosephs brethren come into Egypt to bye corne. 7 He knoweth them, and tryeth them. 24. 25. Simeón is put in pri son. 26 The other returne to their father to set Benjamin.*

1 Then *Yaakób* sawe that there was fode in Egypt, & *Yaakób* said vnto his sonnes, Why gaze ye one vpon another?

*a* This storie sheweth plainly that all things are gouerned by Gods prouidence for the profite of his Church. *b* As men desire of cou sel.

2 And he said, Beholde, I haue heard that there is fode in Egypt, \*Get you downe thither & bye vs fode thence, that we may liue, and not die.

3 ¶ So went Iosephs ten brethren downe to bye corne of the Egyptians.

*Mat. 7. 12.*

4 But *Béiamín* Iosephs brother wolde not *Yaakób* send with his brethren: for he said, Lest death shulde befall him.

*Or, shulde befall him.*

5 And



5 And the sonnes of Israël came to bye fode amōg them that came: for there was famine in the land of Canaan.

6 Now Ioseph was gouernor of the land who sold to all the people of the lād: the Iosephs brethren came, and bowed their face to the ground before him.

*This diffm  
bling is not to  
be followed,  
nor any parti-  
cular facts of  
fathers not  
approved by  
Gods worde.*

7 And whē Ioseph sawe his brethre, he kne- we them, and made him selfe strange toward them, and spake to them roughly, & said vnto them, Whēce come ye? Who answered, Out of the land of Canaan, to bye vitaille.

8 (Now Ioseph knewe his brethren, but they knewe not him.)

*Chap. 37. 3.*

9 And Ioseph remembered the dreames, which he dreamed of them) and he said vnto them, Ye are spies, and are come to se the weakenes of the land.

*the asiders,  
n. fithers.*

10 But they said vnto him, Nay, my lord, but to bye vitaille thy seruātes are come.

11 We are all one mans sonnes: we meane truly, and thy seruantes are no spies.

12 But he said vnto them, Nay, but ye are come to se the weakenes of the land.

13 And they said, We thy seruantes are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yō- gest is this day with our father, and one is not.

*Wh. is dead.*

14 Againe Ioseph said vnto the, This is it that I spake vnto you, sayig, Ye are spies.

*4 The Egyp-*

15 Hereby ye shalbe proued: by the life of Pharaoh, ye shal not go hēce, except your yongest brother come hether.

*tion, which*

16 Sēd one of you which may fet your brother, and ye shal be kept in prison, that your wordes may be proued, whether there be trueth in you: or els by the life of Pharaoh ye are but spies.

*was idola-*

17 So he put them in warde thre dayes.

*tem, vied to*

18 Then Ioseph said vnto them the third day, This do, and liue: for I feare God.

*seare by*

19 If ye be true men, let one of your brethren be bounde in your prison house, & go ye, carie fode for the famine of your houses:

*for their kings*

20 \* But bring your yonger brother vnto me, that your wordes may be tried, and y ye die not: and they did so.

*li: but God*

21 And thei said one to an other, We haue verely sinned against our brother, in y we sawe the anguish of his soule, when he besoght vs, and we wolde not heare him: therefore is this trouble come vpon vs.

*forbidder to*

22 And Reuben answered them, saying, Warned I not you, saying, \* Sinne not against the childe, and ye wolde not heare? and lo, his blood is now required.

*to sweare by*

23 (And they were not aware that Ioseph vnderstode them: for he spake vnto them by an interpreter)

*him: yet he*

24 Then he turned from them, and wept,

and turned to them againe, and communed with them, and toke Simeon from amōg them, and bounde him before their eyes.

25 ¶ So Ioseph commanded that thei shulde fille their sackes with wheat, and put euerie mans money againe in his sacke, & giue them vitaille for the iourney: and thus did he vnto them.

26 And they laied their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouandre in the ynne, he espied his money: for lo, it was in his sackes mouth.

28 Then he said vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart failed them, & they were astonnished, and said one to an other, What is this, that God hath done vnto vs?

*For, wens 10th  
Because their  
conscience ac-  
cused them of  
their sinne,  
they thought  
God wolde  
haue brought  
the to trouble  
by this mo-  
ney.*

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison as spies of the cōntrei.

31 And we said vnto him, We are true mē, and are no spies.

32 We be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the lād of Canaan.

*Or, can 10th  
founde.*

33 Then the lord of the countrei said vnto vs, Hereby shal I knowe if ye be true mē: Leaue one of your brethren with me, and take fode for the famine of your houses & departe,

34 And bring your yongest brother vnto me, that I may knowe that ye are no spies, but true mē: so wil I deliuer you your brother, and ye shal occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euerie mans bundel of money was in his sacke: and when they and their father sawe the bñdels of their money, they were afraied.

36 Then Iaakob their father said to them, Ye haue robbed me of my childre: Ioseph is not, and Simeon is not, and ye wil take Bēiamin: all these thigs are against me.

*Or, light vpon  
me.  
For they se-  
med not to be  
touched w any  
loue toward  
their brethre,  
w increased  
his sorowe &  
partely as ap-  
peareth he su-  
specteth them  
for Ioseph.*

37 Then Reuben answered his father, saying, Slay my two sōnes, if I brig him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.

38 But he said, My sōne shal not go downe w you: for his brother is dead, & he is left alone: if death come vnto him by y way, which ye go, then ye shal bring my graie head with sorowe vnto the graue.

#### CHAP. XLIII.

13 Iaakob suffereth Benjamin to departe with his childre.

23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and wepeeth. 32 They feast together.

C. liii.



<sup>a</sup> This was a great tentatio to Iacob to suffre so great famine in that lād, where God had promised to blesse him.

Chap. 42. 20.

Chap. 42. 20.

<sup>d</sup> Or, of our estate and condition.

<sup>e</sup> Ebr. to the mouth of these werdesthat is, that thing which be asked vs.

Chap. 44. 32.

<sup>f</sup> Ebr. I will sin as to thee.

<sup>g</sup> Or, sweete smell.

<sup>h</sup> Whē we are in necessitie or danger God forbiddeth not to vse all honest meanes to better o estate and condition.

<sup>i</sup> Our chief trust ought to be in God and not in worldelie meanes. He speaketh these wordes not so much of despaire, as to make his sonnes more careful to bring againe their brother.

<sup>j</sup> Or, as the ruler of his house.

**N**OW great a famine was in the land. And when they had eaten vp the vitaille, which they had broght from Egypt, their father said vnto them, Turne againe, and bye vs a litle fode.

And Iudā answered him, saying, The man charged vs by an othe, saying, \* Neuer se my face, except your brother be with you.

If thou wilt send our brother with vs, we wil go downe, and by thee fode:

But if thou wilt not send him, we wil not go downe: for the man said vnto vs, \* Loke me not in the face, except your brother be with you.

And Israël said, Wherefore delt ye so euil with me, as to tel the man, whether ye had yet a brother or no?

And they answered, The man asked straitly of our selues and of our kinred, sayig, Is your father yet aliue? haue ye any brother? And we tolde him according to these wordes: colde we knowe certainly y he wolde say, Bring your brother downe?

Then said Iudā to Israël his father, Sēd the boye with me, that we may rise & go, and that we may liue and not dye, both we, and thou, and our children.

I wil be suretie for him: of mine hand shalt thou require him. \* If I bring him not to thee, & set him before thee, then let me beare the blame for euer.

For except we had made this tarying, doutles by this we had returned the seconde time.

Then their father Israël said vnto them, If it must nedes be so nowe, do thus: take of the best frutes of the land in your vessels, and bring the man a present, a litle rosen, and a litle honie, spices and myrrer, nuttes, and almondes:

And take<sup>b</sup> double money in your hand, and the money, that was broght againe in your sackes mouthes: carie it againe in your hand, lest it were some ouer sight.

Take also your brother and arise, and go againe to the man.

And<sup>c</sup> God almightie giue you mercie in the sight of the man, that he maie deliuer you your other brother, and Benjamin: but I shalbe<sup>d</sup> robbed of my childe, as I haue bene.

Thus y men toke this present, and toke twise so muche money in their hand with Benjamin, and rose vp, and went downe to Egypt and stode before Ioseph.

And when Ioseph sawe Benjamin w<sup>e</sup>thē, he said to his stuard, Bring these men home and kil meat and make readie: for the men shal eat with me at noone.

And y man did as Ioseph bad, & broght the men vnto Iosephs house.

Now when the mē were broght into Io-

sephs house, thei were<sup>e</sup> afraied, and said, Because of the money, that came in our sackes mouthes at the first time, are we broght, that he maie<sup>f</sup> pike a quarel agais<sup>g</sup> vs, and<sup>h</sup> laie some thing to our charge, and bring vs in bondage and our asses.

Therefore came thei to Iosephs stuard, and communed with him at the dore of the house.

And said, Oh syr, \* we came i dede downe hether at the first time to bye fode,

And as we came to an ynne and opened our sackes, behold, euerie mans money was in his sackes mouth, <sup>i</sup> even our money in ful weight, but we haue broght it againe in our hands.

Also other money haue we broght in o handes to bye fode, but we cā not tel, who put our money in our sackes.

And he said, Peace be vnto you, feare not: your God and the God of your father hathe giuen you that treasure in your sackes, I had your money: and he broght forth the Simeon to them.

So the man led the in to Iosephs house, and gaue them water to wash their fete, and gaue their asses prouander.

And thei made redy their presēt agais<sup>t</sup> Ioseph came at none, (for thei heard saie, that thei shulde eat bread there.)

When Ioseph came home, thei broght the present into the house to him, which was in their hands, and bowed downe to the ground before him.

And he asked them of<sup>j</sup> their prosperitie, and said, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

Who answered, Thy seruāt our father is in good helth, he is yet aliue: and they bowed downe, and made obeisance.

And he lifting vp his eies, behelde his brother Benjamin his<sup>k</sup> mothers sonne, & said, Is this your yonger brother, of whome ye tolde me? And he said, God be merciful vnto thee, my sonne.

And Ioseph made haste (for his<sup>l</sup> affection was inflamed toward his brother, and soght<sup>m</sup> where to wepe) and entred into his chambre, and wept there.

Afterward he washed his face, and came out, and refrained him selfe, and said, Set on<sup>n</sup> meat.

And they<sup>o</sup> prepared for him by him selfe, and for them by them selues, and for y Egyptians, which did eat with him, by them selues, because the Egyptians might not eat bread with y Ebrewes: for that was an<sup>p</sup> abomination vnto the Egyptians.

So they sate before him: the eldest according vnto his age, and the yongest according vnto his youthe, and the men

marueiled

<sup>e</sup> So the inlment of God pressed their consciences.

Chap. 42. 20.

<sup>f</sup> Or, you are well. Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

<sup>g</sup> Ebr. pear.

<sup>h</sup> For they twonely were borne of Rachel.

<sup>i</sup> Ebr. bowels.

<sup>j</sup> Ebr. bread.

<sup>k</sup> To signifie his dignitie.

<sup>l</sup> The nature of the superstitious is to condemn all other in respect of the selues.



marueiled among them selues.

- 14 And thei toke meases frō before him, & sent to thē: but Beniamins mease was fīue times so muche as anie of theirs: & thei dronke<sup>k</sup> & had of the best drinke w<sup>h</sup> him.

## CHAP. XLIIII.

- 15 Ioséph accuseth his brother of these. 33 Iudáh offereth him selfe to be seruant for Benjamin.

1 A fterwarde he cōmanded his stuard, saying, Fil the mens sackes with fode, as muche as thei can cary, and put euerie mans money in his sackes mouthe.

2 And<sup>a</sup> put my cup, I meane the siluer cup, in the sackes mouthe of the yongest, and his corne money. And he did according to the commandement that Ioséph gaue him.

3 And in the<sup>b</sup> morning the men were sent away, thei, and their asses.

4 And when thei went out of the citie not farre of, Ioséph said to his stuard, Vp, followe after the men: & whē thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euil for good?

5 Is that not the cup, wherein my lord drinke<sup>b</sup> and in the which he doeth deuine and prophecie? ye haue done euil in so doing.

6 ¶ And whē he ouertoke thē, he said those wordes vnto them.

7 And thei answered him, Wherefore saiest my lord suche wordes? God forbid that thy seruants shulde do suche a thing.

8 Beholde, the money which we found in our sackes mouthe, we broght againe to thee out of the land of Canaan: how then shulde we steale out of thy lordes house siluer, or golde?

9 With whome soeuer of thy seruants it be founde, let him dye, and we also wil be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whome it is founde, shalbe my seruant, & ye shal be<sup>c</sup> blameles.

11 Then at once euerie mā toke downe his sacke to the grounde, and euerie one opened his sacke.

12 And he searched, and began at the eldest and left at the yongest: and the cup was founde in Beniamins sacke.

13 Then thei<sup>e</sup> rent their clothes, and laded euerie man his asse, and went againe into the citie.

14 ¶ So Iudáh & his brethren came to Ioséphs house (for he was yet there) and thei fel before him on the grounde.

15 Thē Ioséph said vnto thē, What acte is this, which ye haue done? Knowe ye not that suche a man as I, can deuine & prophecie?

16 Then said Iudáh, What shal we say vnto my lord? what shal we speake? & how

can we iustifie our selues? God hath founde out the wickednes of thy seruantes: beholde we are seruants to my lord, bothe we, and he, with whome the cup is founde.

17 But he answered, God forbid, y I shulde do so, but the man, with whome the cup is founde, he shalbe my seruant, & go ye in peace vnto your father.

18 ¶ Thē Iudáh drewe nere vnto him, and said, Oh my lord, let thy seruant now speake a worde in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen<sup>e</sup> as Pharaōh.

19 My lord asked his seruants, saying, Haue ye a father, or a brother?

20 And we answered my lord, We haue a father that is olde, and a yong<sup>b</sup> childe, which he begate in his age: and his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now y<sup>f</sup> saidest vnto thy seruants, Bring him vnto me, that I may<sup>g</sup> set mine eie vp on him.

22 And we answered my lord, The childe can not departe from his father: for if he leaue his father, his father wolde dye.

23 Then saidest thou vnto thy seruants, Except your yonger brother come downe with you, loke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Go againe, bye vs a litle fode,

26 Thē we answered, We can not go downe: but if our yongest brother go with vs, then wil we go downe: for we may not se the mas face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye knowe that my<sup>f</sup> wife bare me two sonnes,

28 And the one went out from me, and I said, Of a surety he is torne in pieces, and I sawe him not since.

29 Now ye take this also away from me: if death take him, then s ye shal bring my gray head in sorowe to the graue.

30 Now therefore, whē I come to thy seruant my father, and the childe be not with vs (seing that his<sup>h</sup> life dependeth on the childe's life)

31 Then when he shal se that the childe is not come, he wil dye: so shal thy seruants bring the gray head of thy seruant our father with sorowe to the graue.

32 Doutles thy seruant became suretie for the childe to my father, and said, If I bring him not vnto thee againe, thē I wil beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to f.i.

d If we se no euident cause of our affliction, let vs loke to the secret counsel of God, who punisheth vs iustly for our sinnes.

e Equal in authority: or, next vnto the King.

Chap. 43. 18.

f Ebr. childe of his olde age.

g Or, that I may se him.

Chap. 43. 27.

h Ebr. be with vs.

i Rachel bare to Iacob Ioséph and Benjamin.

j Ye shal cause me to dye for sorowe.

k Ebr. his soule is bounde to his soule.

Chap. 43. 29.

Some time this worde signifieth to be drunken, but here it is met, that thei had yowgh, and dronke of the best wine.

a We may not by this example any vnlawful practises, seing God hath commended vs to walke in simplicitie. Ebr. the morning shone.

b Because the people thought he colde deuine, he attributed to him selfe y knowledge, or els he saith that he consulted w<sup>th</sup> soothsayers for it: which simulation is worthy to be reprobud.

c Ebr. innocent.

e To signifie how greatly the thing displeased them, and how sory thei were for it.



my lord, and let the childe go vp with his brethren.

*h* Meaning, he had rather remaine there prisoner, then to returne and se his father in heauines.

34 For *h* how can I go vp to my father, if the childe be not with me, onles I wolde se the euil that shal come on my father?

## CHAP. XLV.

*1* Ioséph maketh him selfe knowne to his brethren. *2* He sheweth that all was done by Gods providence. *18* Pharaoh commandeth him to send for his father. *24* Ioséph exhorteth his brethren to cōcorde. *27* Iakób reioyceth.

**T**hen Ioséph colde not refraine him selfe before all that stode by him, but he cryed, *a* Haue forthe euerie mā frō me. And there taried not one with him, while Ioséph vttered him selfe vnto his brethren.

*a* Not that he was alhamed of his kinred, but that he wolde couer his brethrens faute.

*2* And he wept & cryed, so that the Egyptians heard: y<sup>e</sup> house of Pharaoh heard also.

*3* Then Ioséph said to his brethren, I am Ioséph: doeth my father yet liue? But his brethren colde not answer him, for thei were astonished at his presence.

*4* Againe Ioséph said to his brethren, Come nere, I pray you, to me. And thei came nere. And he said, *\* I* am Ioséph your brother, whome ye solde into Egypt.

*Ab. 7. 13.*

*b* This exāple teacheth, that we must by all meanes efort the, which are truely hūbled & wounded for their sinnes.

*Chap. 30. 20.*

*5* Now therefore be not *b* sad, nether grieved with your selues, that ye solde me hether: *\* for* God did send me before you for your preseruacion.

*6* For now two yeres of famine haue bene through the land, and fīue yeres are behinde, wherein nether shal be earing nor haruest.

*7* Wherefore God sent me before you to preserue your posteritie in this land, and to saue you aliue by a great deliuerance.

*8* Now then you sent not me hether, but *c* God, who hathe made me a father vnto Pharaoh, and lord of all his house, and ruler through out all the land of Egypt.

*c* Albeit God detest sinne, yet he turneth mans wickednes to serue so his glorie.

*9* Hasten you and go vp to my father, and tel him, Thus saith thy sonne Ioséph, God hathe made me lord of all Egypt: come downe to me, tary not.

*10* And thou shalt dwel in the land of Goshen, and shalt be nere me, thou and thy children, & thy childrens childrē, & thy shepe, & thy bestes, & all that thou hast.

*11* Also I wil nourish thee there (for yet remaine fīue yeres of famine) lest thou perissh through pouertie, thou & thy household, and all that thou hast.

*12* And beholde, your eies do se, & the eies of my brother Benjamin, y<sup>e</sup> *d* my mouth speaketh to you.

*d* That is, that I speake in your owne language, and haue none interpreter.

*13* Therefore tel my father of all mine honour in Egypt, & of all that ye haue sene, & make haste, & bring my father hether.

*14* Then he fel on his brother Beniamins necke, and wept, & Benjamin wept on his necke.

*15* Moreouer he kissed all his brethren, and

wept vpon them: and afterwarde his brethren talked with him.

*16* ¶ And the tydings came vnto Pharaohs house, so that thei said, Iosephs brethren are come: and it pleased Pharaoh wel, & his seruants.

*Th. yike*

*17* Then Pharaoh said vnto Ioséph, Say to thy brethren, This do ye, lade your bestes & departe, go to y<sup>e</sup> lād of Canaan, *18* And take your father, and your householdes, and come to me, and I wil giue you the *e* best of the land of Egypt, and ye shal eat of the *f* fat of the land.

*e* The most plentiful ground  
*f* The chiefest frutes & commodities.

*19* And I commande thee, Thus do ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

*20* Also regard not your stufte: for the best of all the land of Egypt is yours.

*Th. let on your eie that your vessels.*

*21* And the children of Israel did so: and Ioséph gaue them charets according to the commādemēt of Pharaoh: he gaue them vitaille also for the iourney.

*22* He gaue the all, none except, change of raiment: but vnto Benjamin he gaue thre hundredth pieces of siluer, & fīue sutes of rayment.

*23* And vnto his father likewise he sent ten asses laden with the best things of Egypt, and ten she asses ladē with wheat, & bread, & meat for his father by the way.

*Or, he sent as much as wis, silver, as vers. 22. & ten asses.*

*24* So sent he his brethren away, and thei departed: and he said vnto them, *g* Fall not out by the way.

*g* Seing he had remitted the same done toward him, he wolde not y<sup>e</sup> thei shulde accuse one another.

*25* ¶ Then thei wēt vp from Egypt, & came vnto the land of Canaan vnto Iakób their father,

*26* And tolde him, saying, Ioséph is yet aliue, and he also is gouernour ouer all the lād of Egypt, and Iakobs heart *h* failed: for he beleued them not.

*h* As one betwene hope & feare.

*27* And thei tolde him all the wordes of Ioséph, which he had said vnto them: but when he sawe the charets, which Ioséph had sent to cary him, then the spirit of Iakób their father reuiued.

*28* And Israel said, I haue ynough: Ioséph my sonne is yet aliue: I wil go and se him yer I dye.

## CHAP. XLVI.

*2* God assureth Iakób of his iourney into Egypt. *17* The nombre of his familie when he went into Egypt. *29* Ioséph meeteth his father. *34* He teacheth his brethren what to answer to Pharaoh.

**T**hen Israel toke his iourney with all that he had, & came to Beer-sheba, and *a* offred sacrifice vnto the God of his father Izhák.

*3* And God spake vnto Israel in a vision by night, saying, Iakób, Iakób. Who answered, I am here.

*a* Whereby he both signified, that he worshipped y<sup>e</sup> true God, and also that he kept in his heart y<sup>e</sup> possession of that land, frō whence present necessitie drew him.

*3* Then he said, I am God, the God of thy father, feare not to go downe into Egypt: for



for I wil there make of thee a great nation.

I wil go downe with thee into Egypt, and I wil also bring thee vp againe, and Ioseph shal put his had vpon thine eyes.

Then laakób rose vp from Beer-sheba: and the sonnes of Israël caried laakób their father, and their children, and their wiues in the charets, which Pharaóh had sent to cary him.

And thei toke their cattel & their goods, which they had gotten in the land of Canaan, and came into Egypt, bothe laakób and all his fede with him,

His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his fede broght he with him into Egypt.

And these are the names of the children of Israël, which came into Egypt, euen laakób & his sonnes: Reubén, laakóbs first borne.

And the sonnes of Reubén: Hanóch, and Phallú, and Hezrón and Carmí.

And the sonnes of Simeón: Iemuél, & Iamín, and Ohad, and Iachín, & Zóhar, & Shaúl & sonne of a Canaanitish womā.

Also sonnes of Leuí: Gershón, Koháth and Merarí.

Also the sonnes of Iudáh: Er, and Onán, and Sheláh, and Phárez, and Zérah: (but Er, and Onán dyed in the land of Canaan) And the sonnes of Phárez were Hezrón and Hamúl.

Also the sonnes of Issachár: Tolá, & Phuuáh, and Iob, and Shimrón.

Also the sonnes of Zebulún: Séred, & Elón, and Iahleél.

These be the sonnes of Leáh, which she bare vnto laakób in Padán Arám, with his daughter Dináh. All the soules of his sonnes & his daughters were thirty & thre.

Also the sonnes of Gad: Ziphíón, and Haggi, Shuní, and Ezbón, Eri, and Arodí, and Arelí.

Also the sonnes of Ashér: Iimnáh, & Ishuáh, and Isuí, and Beriáh, and Sérah their sister. And the sonnes of Beriáh: Héber, and Malchiél.

These are the childre of Zilpáh, whome Labán gaue to Leáh his daughter: & these she bare vnto laakób, euen sixtene soules.

The sonnes of Rahél laakóbs wife were Ioseph, and Beniamín.

And vnto Ioseph in the lād of Egypt were borne Manasséh, & Ephraím, which Asenáth the daughter of Poti-phérah prince of On bare vnto him.

Also sonnes of Beniamín: Bélah, & Bécher, & Ashbél, Gerá, and Naamán, Ehi, & Rosh, Muppím, & Huppím, & Ard.

These are the sonnes of Rahél, which were borne vnto laakób, foureene soules in all.

Also the sonnes of Dan: Hushím.

Also the sonnes of Nephthalí: Iahzeél, and Guní, and Iézer, and Shillém.

These are the sonnes of Bilháh, which Labán gaue vnto Rahél his daughter, & she bare these to laakób, in all, seuen soules.

All the soules, that came with laakób into Egypt, which came out of his loynes (beside laakóbs sonnes wiues) were in the whole, thre score and sixe soules.

Also the sonnes of Ioseph, which were borne him in Egypt, were two soules: so that all the soules of the house of laakób, which came into Egypt, are seuen & e.

Then he sent Iudáh before him vnto Ioseph, to direct his way vnto Góshen, and they came into the land of Góshen.

Then Ioseph made ready his charet & went vp to Góshen to mete Israël his father, and presented him selfe vnto him, & fel on his necke, and wept vpon his necke a good while.

And Israël said vnto Ioseph, Now let me dye, since I haue sene thy face, and that thou art yet aliue.

Then Ioseph said to his brethren, and to his fathers house, I wil go vp and shewe Pharaóh, and tel him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

And the men are shepherdes, & because they are shepherdes, they haue broght their shepe & their cattel, & all thei haue.

And if Pharaóh call you, and aske you, What is your trade?

The ye shal say, Thy seruants are men occupied about cattel, fro our childhode euen vnto this time, bothe we and our fathers: that ye may dwel in the lād of Góshen: for euerie shepekeeper is an abominacion vnto the Egyptians.

CHAP. XLVII.

laakób cometh before Pharaóh, and telleth him his age. The land of Góshen is giuen him. The idolatrous priests haue lining of the King. laakóbs age, when he dyeth. Ioseph sweareth to bury him with his fathers.

Then came Ioseph and tolde Pharaóh, and said, My father, & my brethrē, & their shepe, & their cattel, and all thei haue, are come out of the land of Canaan, & beholde, they are in the land of Góshen.

And Ioseph toke parte of his brethrē, euen five men, & presented the vnto Pharaóh.

The Pharaóh said vnto his brethrē, What is your trade? And thei answered Pharaóh, Thy seruants are shepherdes, bothe we and our fathers.

Thei said moreouer vnto Pharaóh, For to sojourne in the land are we come: for thy seruants haue no pasture for their shepe, sofore is the famine in the land of Canaan. Now therefore, we pray thee, let thy seruants dwel in the land of Góshen.

Conducting thee by my power. In thy power. I shall shut thine eyes when thou diest: w<sup>h</sup> apperced to him that was moste dearest or chief of the kindred.

Job. 24. 4. Psal. 105. 23. Is. 53. 4.

Exod. 1. 2. and 6. 14. Num. 26. 5. 1. Chron. 5. 1.

Exod. 6. 15. 1. Chron. 4. 2. 4.

1. Chron. 6. 1.

1. Chron. 3. 3. & 4. 21. Gen. 35. 3.

1. Chron. 7. 1.

Gen. 35. 10.

1. Chron. 7. 30.

Gen. 41. 50.

1. Chron. 7. 6. and 1. 1.

Deut. 10. 21. 2. Chron. 35. 7.

Or, as purpose him a place.

2. Chron. 35. 7. charets.

2. Chron. 35. 7. still

He was not ashamed of his father and kindred, though they were of base condition.

God suffereth the worlde to hate his, that they may forsake the filth of the worlde & cleaue to him.

That King might be assured they were come, and se what manner of people they were.



*b* Iosephs great modestie appeareth in y<sup>e</sup> he wolde enterprise nothing without the Kings commandement.

*"Ebr. bleffed.*

*"Ebr. how many daies are the yeres of thy life."*

*Ebr. 11. p.*

*"Ebr. bleffed.*

*c* Which was a cite in the countrey of Goshen. Exod. 1. 11.

*d* Some read, that he fed the as little babes, because they coulde not provide for them selves against that famine.

*e* Wherein he bothe declareth his fidelitie toward the King, and his minde fre fro covetousnes.

*f* For except the ground be tilled & sowed, it perisheth & is, as it were dead.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in y<sup>e</sup> best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of aduinitie among them, make them rulers ouer my cattel.

7 Ioseph also brought Iakob his father, & set him before Pharaoh. And Iakob saluted Pharaoh.

8 Then Pharaoh said vnto Iakob, How olde art thou?

9 And Iakob said vnto Pharaoh, The whole time of my pilgrimage is an hundred & thirty yeres: fewe and euil haue the dayes of my life bene, & I haue not attained vnto the yeres of the life of my fathers, in y<sup>e</sup> dayes of their pilgrimages.

10 And Iakob toke leaue of Pharaoh, & departed from y<sup>e</sup> presence of Pharaoh.

11 And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of Ramesses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, euen to the yong children.

13 Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt & the land of Canaan were famished by the reason of y<sup>e</sup> famine.

14 And Ioseph gathered all the money, that was founde in the land of Egypt, and in the land of Canaan, for the corne which they bought, & Ioseph laied vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and said, Giue vs bread: for why shulde we dye before thee? for our money is spent.

16 Then said Ioseph, Bring your cattel, & I wil giue you for your cattel, if your money be spent.

17 So they brought their cattel vnto Ioseph, & Ioseph gaue them bread for the horses, and for the flockes of shepe, and for the herdes of cattel, and for the asses: so he fed them with bread for all their cattel that yere.

18 But when the yere was ended, they came vnto him the next yere, & said vnto him, We wil not hide from my lord, that since our money is spent, & my lord hathe the herdes of the cattel, there is nothing left in the sight of my lord, but our bodies & our grounde.

19 Why shal we perish in thy sight, bothe we, and our land: bye vs and our land for

bread, and we and our land wil be bonde to Pharaoh: therefore giue vs sede, y<sup>e</sup> we may liue and not dye, and that the land go not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for y<sup>e</sup> Egyptians solde euery man his grounde because the famine was sore vpon them: so the land became Pharaohs.

21 And he removed the people vnto the cities, from one side of Egypt euen to the other.

22 Onely the land of the Priestes bought he not: for the Priestes had an ordinarie of Pharaoh, and they did eat their ordinarie, which Pharaoh gaue the: wherefore they solde not their grounde.

23 Then Ioseph said vnto the people, Beholde, I haue bought you this day and your land for Pharaoh: lo, here is sede for you: so we therefore the grounde.

24 And of the encrease ye shal giue the fift parte vnto Pharaoh, and foure partes shal be yours for the sede of the field, and for your meat, and for them of your householdes, and for your children to eat.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, & we wil be Pharaohs seruats.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shulde haue the fift parte, except the land of the Priestes onely, w<sup>h</sup> was not Pharaohs.

27 And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreouer, Iakob liued in the land of Egypt seuentene yeres, so that the whole age of Iakob was an hundred & fourtie & seuen yere.

29 Now when the time drewe nere y<sup>e</sup> Israel must dye, he called his sonne Ioseph, and said vnto him, If I haue now founde grace in thy sight, put thine hand vnder my thigh, and deale mercifully and truly w<sup>th</sup> me: bury me not, I pray thee, in Egypt.

30 But when I shal slepe with my fathers, thou shalt cary me out of Egypt, and bury me in their burial. And he answered, I wil do as thou hast said.

31 Then he said, Swear vnto me. And he sware vnto him. And Israel worshipped toward the beds head.

#### CHAP. XLVIII.

1 Ioseph with his two sonnes visited his sicke father. 2 Iakob rehearseth Gods promises. 3 He receiveth Iosephs sonnes as his. 4 He preferreth the yonger. 5 He prophesieth their returne to Canaan.

1 A Gaine after this, one said to Ioseph, Lo, thy father is sicke: then he toke w<sup>th</sup> him his two sonnes, Manasseh & Ephraim. Also one tolde Iakob, & said, Beholde, thy sonne Ioseph is come to thee, and Israel

*g* By this ch<sup>ap</sup>. they signified y<sup>e</sup> they had nothing of their owne, but receiued all of the Kings lib<sup>er</sup>tie.

*"Ebr. ende of the border."*

*h* Pharaoh is providing for idolatrous priests, shalbe a condemnation to all them w<sup>h</sup> neglect y<sup>e</sup> true ministers of Gods worde.

*i* Hereby he protested y<sup>e</sup> he died in y<sup>e</sup> faith of his fathers, teaching his childre to hope for the promised land.

*k* He reioyced y<sup>e</sup> Ioseph had promised him, & setting him selfe vp vpon his pillowe, praised God, read 1. Chro. 29. 10.

*l* Iosephs mort<sup>er</sup> estemeth y<sup>e</sup> his childre shulde be receiued into Iakobs familie. w<sup>h</sup> was y<sup>e</sup> Church of God, then to enioye all the treasures of Egypt.



raël toke his strength vnto him and sate vpon the bed.

*chap. 31. 13.* 3 Then Iakób said vnto Ioséph, God<sup>a</sup> almighty appeared vnto me at<sup>a</sup> Luz in the land of Canaan, and blessed me.

*chap. 41. 10.* 4 And he said vnto me, Beholde, I wil make thee fruteful, and wil multiplie thee, & wil make a great<sup>a</sup> nombre of people of thee, and wil giue this land vnto thy seide after thee for an<sup>a</sup> euerlasting possession.

*chap. 41. 10.* 5 ¶ And now thy two sonnes, Manasséh & Ephraïm, which are borne vnto thee in y<sup>a</sup> land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben and Simeon are mine.

6 But thy lignage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their brethré in the ir enheritance.

*chap. 31. 19.* 7 Now whē I came frō Padān, Rahēl<sup>a</sup> dyed vpon mine hād in the land of Canaan, by the way when there was but halfe a daies journey of grounde to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-léhem.

8 Then Israël behelde Iosephs sonnes and said, Whose are these?

*e The faithful acknowledge all benefits to come of Gods mercies.* 9 And Ioséph said vnto his father, Thei are my sones, which<sup>a</sup> God hathe giue me here. then he said, I pray thee, bring them to me, that I may blesse them:

10 (For the eies of Israël were dim for age, so that he colde not see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israël said vnto Ioséph, I had not thought to haue sene thy face: yet lo, God hathe shewed me also thy seide.

*his face* 12 And Ioséph toke thē away frō his knees, and did reuerence<sup>a</sup> downe to the ground.

13 Then toke Ioséph them bothe, Ephraïm in his right hand toward Israels left hād, and Manasséh in his left hand toward Israels right hād, so he broght thē vnto hī.

*Gods iudgement is oft contrary to mans, & he preferreth y<sup>a</sup> which man despiseth.* 14 But Israël stretched out his right hand, and laid it on<sup>a</sup> Ephraïms head, which was the yonger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasséh was the elder.

*chap. 31. 21.* 15 ¶ Also he blessed Ioséph and said, The God, before whome my fathers Abraham and Izhāk did walke, the God, which hath fed me all my life long vnto this day, blesse thee.

*This Angel will be vnder the feet of Christ, as chap. 31. 13.* 16 The<sup>a</sup> Angel, which hathe deliuered me from all euil, blesse the children, and let my<sup>a</sup> name be named vpon them, and the name of my fathers Abraham and Izhāk, that they may growe as fish into a multitude in the middes of the earth.

*Ioséph said, I will be vnder the feet of Christ, as chap. 31. 13.* 17 But whē Ioséph sawe that his father laid his right hād vpon the head of Ephraïm, it displeased him: and he stayed his fathers

hand to remoue it from Ephraïms head to Manassehs head.

18 And Ioséph said vnto his father, Not so my father, for this is y<sup>a</sup> eldest: put thy right hand vpon his head.

19 But his father refused, and said, I knowe wel, my sonne, I knowe wel: he shalbe also a people, & he shalbe great likewise: but his yonger brother shalbe greater thē he, and his seide shalbe ful of nations.

20 So he blessed them that day, and said, In thee Israël shal blesse, and say, God make thee as<sup>a</sup> Ephraïm and as Manasséh. & he set Ephraïm before Manasséh.

21 Then Israël said vnto Ioséph, Beholde, I dye, and God shalbe with you, & bring you againe vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one porcion aboue thy brethré, which<sup>a</sup> I gate out of the hand of the Amorite by my sworde & by my bowe.

CHAP. XLIX.

*1 Iakób blesseth all his sonnes by name, and sheweth them what is to come. 25 He wil be buried with his fathers.*

*33 He dyeth.*

**T**hen Iakób called his sonnes, & said, Gather your selues together, that I may tel you what shal come to you in the<sup>a</sup> last daies.

*a When God shal bring you out of Egypt.* 2 Gather your selues together, & heare, ye sonnes of Iakób, & hearken vnto Israels your father.

3 ¶ Reuben mine eldest sonne, thou art my<sup>a</sup> might, & the beginning of my strength, & the excellencie of dignitie, & the excellencie of power.

*b Begotten in my youthe. c If thou hast not lost thy birth-right by thine offence.* 4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: then didest thou defile my bed, thy dignitie is gone.

*d Or, their sworde were in thrauerses of violence.* 5 ¶ Simeon and Leui, brethré in euil, the instruments of crueltie are in their habitaciōs.

*d Or tongue: meaning that he neither consented to thē in worde nor thought.* 6 Into their secret let not my soule come: my<sup>a</sup> glorie, be not thou ioyned with their assemblie: for in their wrath they slewe a<sup>a</sup> man, and in their selfewil they digged downe a wall.

*e The Shechemites. chap. 34. 26.* 7 Cursed be their wrath, for it was fearce, & their rage, for it was cruel: I wil<sup>a</sup> diuide them in Iakób, & scatter thē in Israël.

*f For Leui had no parte, & Simeon was vnder Iudah. 10f. 19. t. til God gaue them the place of the Amalechites. 1 Chro. 4. 43.* 8 ¶ Thou Iudah, thy brethren shal praise thee: thine hād shalbe in y<sup>a</sup> necke of thine enemies: thy fathers sonnes shal<sup>a</sup> bowe downe vnto thee.

*g As was verified in David and Christ.* 9 Iudah, as a lions whelp shalt thou come vp from the spoile, my sonne. He shal lie downe & couche as a lion, & as a lionesse.

*h His enemies shal feare him.* 10 Who shal ster him vp?

*i Which is Christ the Messiah, the geuer of all prosperitie: who shal call the Gentiles to salvation.* 11 The<sup>a</sup> sceptre shal not depart from Iudah, nor a lawgiuer from betwene his feet, vntil Shiloh come, and the people shal be gathered vnto him.

12 He shal binde his asse sole vnto the



*2 A country  
moste abun-  
dant with vi-  
nes and pasto-  
res is promi-  
sed him.*

*2* vine, & his asses colte vnto the best vine. he shal wash his garment in wine, and his cloke in the blood of grapes.

*12* His eyes shal be red with wine, and his teeth white with milke.

*13* ¶ Zebulun shal dwell by the sea side, & he shal be an haven for shippes: his border shal be vnto Zidon.

*¶ His force  
shal be great,  
but he shal  
want courage  
to resist his en-  
emies.*

*¶ His force  
shal be great,  
but he shal  
want courage  
to resist his en-  
emies.*

*¶ He shal haue  
honour of a  
tribe.*

*¶ That is, ful-  
of subtiltie.*

*¶ Seing his mi-  
series that his  
posteritie shal  
fall into, he  
brasteth out  
in prayer to  
God to reme-  
die it.*

*¶ He shal abu-  
de in corne &  
pleasur frutes.  
¶ Quering  
more by faire  
wordes then  
by force.*

*¶ Ebr. a fount of  
increase.*

*¶ Ebr. daughters  
¶ At his bre-  
thren, Poti-  
phar, and o-  
thers.*

*¶ That is, God.*

*¶ In as muche  
as he was mo-  
re nere to fac  
compliment  
of the pro-  
mes, & it had  
bene more of-  
ten confirmed,  
¶ Either in di-  
gnitie, or whe  
he was folde  
from his bre-  
thren.*

*14* Issachar shal be a strong ass, couching downe betwene two burdens:

*15* And he shal se that rest is good, and that the land is pleasant, and he shal bowe his shulder to beare, and shal be subiect vnto tribute.

*16* ¶ Dan shal iudge his people as one of the tribes of Israel.

*17* Dan shal be a serpent by the way, an adder by the path, byting the horse heles, so that his ryder shal fall backward.

*18* O Lord, I haue waited for thy saluation.

*19* ¶ Gad, an host of me shal ouercome him, but he shal ouercome at the last.

*20* Concerning Asher, his bread shal be fat, and he shal giue pleasures for a King.

*21* ¶ Naphtali shal be a hinde: let go, giuing goodlie wordes.

*22* ¶ Joseph shal be a frutefull bough, euen a frutefull bough by the well side: the small boughes shal runne vpon the wall.

*23* And the archers griued him, and shot against him, and hated him.

*24* But his bowe abode strong, and the hands of his armes were strengthened, by the hands of the mightie God of Iaakób, of whome was the feeder appointed by the stone of Israel.

*25* Euen by the God of thy father, who shal helpe thee, & by the almightie, who shal blesse thee with heauenlie blessings from aboue, with blessings of thy depe, that lieth beneath, with blessings of the breasts, & of the wombe.

*26* The blessings of thy father shal be stronger then the blessings of mine elders: vnto the end of the hilles of the worlde they shal be on the head of Joseph, and on the toppé of the head of him that was separat from his brethren.

*27* ¶ Benjamin shal rauine as a wolfe: in the morning he shal deuoure the praye, and at night he shal diuide the spoile.

*28* ¶ All these are the twelue tribes of Israel, and thus their father spake vnto the, and blessed them: euerie one of them blessed he with a seuerall blessing.

*29* And he charged them & said vnto the, I am ready to be gathered vnto my people:

*30* bury me with my fathers in the caue that is in the field of Ephron the Hittite;

*31* In the caue that is in the field of Machpelah besides Mamré in the land of Canaan: which caue Abraham bought w the

field of Ephron the Hittite for a possession to bury in.

*31* There thei buried Abraham and Sarah his wife: there thei buried Izhak & Rebekah his wife: and there I buried Leah.

*32* The purchase of the field & the caue is therein, was bought of thy childre of Herh.

*33* Thus Iaakób made an end of giuing charge to his sonnes, and plucked vp his feet into the bed and gaue vp the gost, & was gathered to his people.

#### CHAP. L.

*12* Iaakób is buried. 19 Joseph forgiveth his brethren. 23 He seeth his childrens children. 25 He dyeth.

*1* Then Joseph fel vpon his fathers face and wept vpon him, and kissed him.

*2* And Joseph commanded his seruantes the phisicians, to enbaume his father, & the phisicians enbaumed Israel.

*3* So forty daies were accomplished (for so long did the daies of them that were enbaumed last) and the Egyptians bewailed him seventy daies.

*4* And when the daies of his mourning were past, Joseph spake to the house of Pharaoh, saying, If I haue now founde fauour in your eyes, I pray you, in thy cares of Pharaoh, and say,

*5* My father made me sweare, saying, Lo, I dye, bury me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I praie thee, & bury my father and I wil come againe.

*6* The Pharaoh said, Go vp and bury thy father, as he made thee to sweare.

*7* ¶ So Joseph went vp to bury his father, and with him went all the seruantes of Pharaoh, both the elders of his house and all the elders of the land of Egypt.

*8* Likewise all the house of Joseph, and his brethren, and his fathers house: onely their children, and their shepe, and their cattel left they in the land of Goshen.

*9* And there went vp with him bothe chariots and horsemen: and they were an exceeding great companie.

*10* And they came to Góren Atád, which is beyonde Iordén, and there they made a great and exceeding sore lamentacion: and he mourned for his father seuen daies.

*11* And when the Canaanites the inhabitants of the land sawe the mourning in Góren Atád, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called Abél Mizráim, which is beyonde Iordén.

*12* So his sonnes did vnto him according as he had commanded them:

*13* ¶ For his sonnes caried him into the land of Canaan, & buried him in the caue of the field of Machpelah, w caue Abraham bought with thy field, to be a place to bury in, of Ephron the Hittite besides Mamré.

*14* ¶ Then

*x Whereby  
signified how  
quietly he  
died.*

*a He meaneth  
the y enbaum-  
med the dead  
& buried the.*

*b They were  
more exciti-  
ue in lamenting  
he y faithful.*

*c The very im-  
mortal woid  
haue other  
performed.*

*¶ Or, the east  
shore of Arak.*

*¶ Or, the lament-  
ation of the  
Egyptians.*

*Ab. 7. 21.*

*Chap. 23. 16.*

*¶ Or, a possession.*



14 ¶ Then Ioseph returned into Egypt, he and his brethren, & all that went vp with him to bury his father, after that he had buried his father.

15 And whē Iosephs brethrē sawe that their father was dead, they said, It may be y Ioseph wil hate vs, and wil paye vs againe all the euil, which we did vnto him.

16 Therefore they sent vnto Ioseph, sayig, Thy father commanded before his death, saying,

17 Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, y trespass of thy brethrē, and their sinne: for they rewarded thee euil. And now, we pray thee, forgiue y trespass of the seruants of thy fathers God. And Ioseph wept, when they spake vnto him.

18 Also his brethrē came vnto him, and fel downe before his face, & said, Beholde, we be thy seruantes.

19 To whome Ioseph said, Feare not: for am not I vnder God?

20 When ye thought euil against me, God

disposed it to good, that he might bring to passe, as it is this day, and saue much people aline.

21 Feare not now therefore, I wil nourish you, and your children: and he comforted them, and spake kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundred and ten yere.

23 And Ioseph sawe Ephraims children, euen vnto the third generacion: also the sonnes of Machir the sonne of Manassch were broght vp on Iosephs knees.

24 And Ioseph said vnto his brethrē, I am ready to dye, & God wil surely viset you, and bring you out of this land vnto the land, which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph toke an othe of the childrē of Israel, saying, God wil surely viset you, and ye shal cary my bones hence.

26 So Ioseph dyed, when he was an hundred and ten yere olde: and they embalmed him & put him in a chest in Egypt.

## THE SECONDE BOKE of Moses, called Exodus.

### THE ARGUMENT.

**A**FTER that Iaakob by Gods commandement Gen. 46.3. had broght his familie into Egypt, where they remained for the space of foure hundred yeres, and of seventy persones grew to an infinite nombre, so that the King and the countrey grudged and endeoured lothe by tyrannie and cruel slavery to suppress them: the Lord according to his promise Gen. 15.14. had compassion of his Church & deliuered them, but plagued their enemies in most strange and sondry sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauy iudgements increase against them, til Pharaoh & his armie were drowned in the same Sea, which gave an entrie and passage to the childrē of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderful benefites: & albeit he had giuen them the Passeouer to be a signe & memorial of the same, yet they fel to distrust, & tempted God with sondry murmurings and grudginges against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or suche like. Wherefore God visited them with sharpe rodde and plagues that by his corrections they might seke to him for remedy against his scourges & earnestly repent them for their rebellious & wickednes. And because God loveth the to the end, whome he hath once begone to love, he punished the not according to their desert, but dealt with them in great mercies, and euer with new benefites labored to ouercome their malice: for he stil gouerned them and gaue the his worde & Law, bothe concerning the maner of seruing him, & also the forme of iudgements and ciuil policie: to the intent that thei shoulde not serue God after their owne inuentions, but according to that ordre, which his heauenlie wisdom had appointed.

### CHAP. I.

2 The childrē of Iaakob that came into Egypt. 3 The newe Pharaoh oppresseth them. 12 The prouidence of God towards them. 15 The Kings commandement to the midwives. 22 The sonnes of the Ebreues are commanded to be cast into the riuer.



Ow these are y names of y childrē of Israel, w came i to Egypt (euerie man and his housholde came thither w Iaakob)

Reuben, Simeon, Leui,

and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, & Naphthali, Gad, & Asher.

5 So all y soules, that came out of y loynes of Iaakob, were seuentic soules: Ioseph was in Egypt already.

6 Now Ioseph dyed and all his brethrē, & that whole generacion.

7 ¶ And the children of Israel broght forth the frute and encreased in abundance, & were multiplied, and were exceding mightie, so that the land was ful of them.

8 Then there rose vp a newe King in Egypt, who knewe not Ioseph.

9 And he said vnto his people, Beholde, the

"Ebr. to their heart.

g Who, now with Raddig he bare rule in Egypt about foure score yeres, yet was ioyned with Church of God in faith and religion. Ebr. 11.22.

h He speaketh this by the spirit of prophecie, exhorting his brethren, to haue full trust in Gods promises for their deliuerance.

"Or, persouer. Gen. 46.26. den. 10.22.

AB. 7.17. b He meaneth the countrey of Goshen. c He considered not how God had perserued Egypt for Iosephs sake.



people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with the, lest they multiplie, and it come to passe, that if there be warre, they ioyne them selues also vnto our ennemies, & fight against vs, and get them out of the land.

d In to Canaan, and so we shal lose our commoditie.

e Or, come and promise.

f The more that God blest seeth his, the more doeth the wicked inuie them.

g Ebr. wherewith they serued the felues of them by crueltie.

h These seeme to haue bene the chief of the rest.

i Or, faster wher upon they fast in moun.

j Their disobedience herein was lawfull, but their dissembling euill.

k That is, God increased the families of the Israelites by their meanes. i When tyrants can not preuaile by craft, they braue for the into open rage.

l This Leuie was called Amram, who married Iochabed, cha. 6. 20.

m Ab. 7. 23. b. 7. 23.

11 Therefore did they set taskmasters ouer them, to kepe them vnder with burdens: and they buylt the cities Pithom & Raamses for the treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in claye and in bricke, and in all worke in the field, with all manner of bondage, which they laied vpon them mozte cruelly.

15 Moreover the King of Egypt commanded the midwiues of the Ebrewes women, (of which the ones name was Shiphrath, and the name of the other Puah)

16 And said, When ye do the office of a midwife to the women of the Ebrewes & se them on their stollles, if it be a sonne, the ye shal kil him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, & did not as the King of Egypt commanded them, but preserued aliue the me children.

18 Then the King of Egypt called for the midwiues, & said vnto the, Why haue ye done thus, and haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrewes women are not as the women of Egypt: for they are liuelie, and are deliuered yer y midwife come at the.

20 God therefore prospered the midwiues, and the people multiplied & were very mightie.

21 And because the midwiues feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Euerie man childe that is borne, cast ye into the riuer, but reserue euerie maidchilde aliue.

CHAP. II.

2 Moses is borne and cast into the ragges. 3 He is taken up of Pharaohs daughter & kept 12 the killeth the Egyptian. 15 the fleeth and marieth a wife. 23 The Israelites crye vnto the Lord.

1 Then there went a man of the house of Leui, & toke to wife a daughter of Leui,

2 And the woman conceived & bare a sonne: & when she sawe that he was faire, she hid him thre moneths.

3 But when she colde no longer hide him, she toke for him an arke made of rede, and daubed it w slime & with pitch, & laid the childe therein, & put it among y bulrushes by the riuer brinke.

4 Now his sister stood a far of, to wit what wolde come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: & when she sawe the arke among the bulrushes, she sent her maid to fet it.

6 Then she opened it, and sawe it was a childe: and beholde, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 The said his sister vnto Pharaohs daughter, Shal I go & call vnto thee a nurse of the Ebrewes womē to nurse thee y childe?

8 And Pharaohs daughter said to her, Go. So the maid went and called the childes mother.

9 To whome Pharaohs daughter said, Take this childe away, and nurse it for me, & I wil rewarde thee. The woman toke the childe and nurced him.

10 Now the childe grewe, and she brought him vnto Pharaohs daughter, & he was as her sonne, and she called his name Moses, because, said she, I drewe him out of the water.

11 ¶ And in those dayes, when Moses was growē, he went forth vnto his brethre, and looked on their burdens: also he sawe an Egyptia smiting an Ebrewe one of his brethren.

12 And he looked rounde about, & when he sawe no man, he slew the Egyptian, and hid him in the sand.

13 Againe he came forth the seconde day, and beholde, two Ebrewes stroue: and he said vnto him that did the wrōg, Wherefore smitest thou thy fellowe?

14 And he answered, Who made thee a mā of autoritie & a iudge ouer vs? Thinkest thou to kil me, as thou killedst the Egyptian? Then Moses feared and said, Certenly this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, & dwelt in the lād of Midian, and he sate downe by a well.

16 And y Priest of Midian had seue daughters, which came and drewe water, and filled the troghes, for to watter their fathers shepe.

17 Then the shepherdes came and droue them away: but Moses rose up & defended them, and wattered their shepe.

18 And when they came to Reuel their father, he said, How are ye come so sone to day?

19 And they said, A man of Egypt deliuered

b Committing hi to the providence of God, whom she colde not kepe from the rage of y tyrant.

c Mans counsel can not hinder that, which God hath determined shal come to passe.

d That is, when fortye yere old, Ab. 7. 23.

e The shew of the B. is assured that God had appointed him to deliuer the Israelites, Ab. 7. 23.

f Though by his feare he shewed his infirmite, yet faith covered it, Ebr. 11. 27.

g Or, prince.

h Ebr. saved.

i Or, grandfather.



red vs from the hand of the shepherdes, & also drewe vs water ynough, and watered the shepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? & call him that he may eat bread.

21 And Mosés agreed to dwel with the mā: who gaue vnto Mosés Zipporáh his daughter:

22 And she bare a sonne, \* whose name he called Geršóm: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in procelle of time, the King of Egypt dyed, & the childrē of Israël sigh- ed for the bondage and <sup>h</sup> cryed: & their crye for the bondage came vp vnto God.

24 Then God heard their mone, and God remembred his couenant with Abrahám, Izhák, and Iaakób.

25 So God looked vpon the children of Israël, and God <sup>i</sup> had respect vnto them.

### CHAP. III.

1 Mosés kept shepe, and God appeareth vnto him in a bushe. 10 He sendeth him to deliuer the children of Israël. 14 The name of God. 16 God teacheth him what to do.

1 **W**Hen Mosés kept the shepe of Iethró his father in lawe, Priest of Midian, & droue the flocke to the <sup>a</sup> backe side of the desert, and came to the <sup>b</sup> Mountaine of God, <sup>b</sup> Horéb,

2 Then the Angel of the Lord appeared vnto him in a flame of fyre, out of the middes of a <sup>c</sup> bushe: & he looked, & beholde, the bushe burned with fyre, and the bushe was not consumed.

3 Therefore Mosés said, I wil turne aside now, & se this great sight, why the bushe burneth not.

4 And when the <sup>d</sup> Lord saw that he turned aside to se, God called vnto him out of the middes of the bushe, and said, Mosés, Mosés. And he answered, I am here.

5 Then he said, Come not hither, <sup>e</sup> put thy shooes of thy fete: for the place whereon thou standest is <sup>f</sup> holy grounde.

6 Moreouer he said, \* I am the God of thy father, the God of Abrahám, the God of Izhák, & the God of Iaakób. Then Mosés hid his face: for he was <sup>g</sup> afraied to loke vpon God.

7 ¶ Then the Lord said, I haue surely sene the trouble of my people, which are in Egypt, & haue heard their crye, because of their <sup>h</sup> taskmasters: for I knowe their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good lād & a large, into a lād that <sup>i</sup> floweth with milke & hony, <sup>i</sup> even into the place of the Canaanites, and the Hittites, & the Amorites, and the Perizzites, and the

Hiuites, and the Iebusites.

9 <sup>k</sup> And now lo, the crye of the children of Israël is come vnto me, and I haue also sene the oppressiō, wherewith the Egyptians oppress them.

10 Come now therefore, and I wil send thee vnto Pharaóh, that thou maiest brig my people the children of Israël out of Egypt.

11 ¶ But Mosés said vnto God, Who am <sup>l</sup> I, that I shulde go vnto Pharaóh, and that I shulde bring the children of Israël out of Egypt?

12 And he answered, <sup>m</sup> Certainly I wil be with thee: & this shalbe a tokē vnto thee, that I haue set thee, After that thou hast brought the people out of Egypt, ye shal serue God vpon this Mountaine.

13 Then Mosés said vnto God, Beholde, when I shal come vnto the children of Israël, and shal say vnto them, The God of your fathers hath sent me vnto you: if thei say vnto me, What is his Name? what answere shal I giue them?

14 And God answered Mosés, I <sup>n</sup> AM THAT I AM. Also he said, Thus shalt thou say vnto the children of Israël, I AM hath sent me vnto you.

15 And God spake further vnto Mosés, Thus shalt thou say vnto the children of Israël, The Lord God of your fathers, the God of Abrahám, the God of Izhák, and the God of Iaakób hath sent me vnto you: this is my Name for euer, & this is my memorial vnto all ages.

16 Go and gather the Elders of Israël together, & thou shalt say vnto them, The Lord God of your fathers, <sup>o</sup> God of Abrahám, Izhák, & Iaakób appeared vnto me, & said, I haue surely remēbred you, & that which is done to you in Egypt.

17 Therefore I did say, I wil bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiuites, and the Iebusites, vnto a land that floweth with milke and hony.

18 Then shal thei obeie thy voyce, & thou and the Elders of Israël shal go vnto the King of Egypt, and saie vnto him, The Lord God of the Ebrewes hath <sup>p</sup> met w vs: we pray thee now therefore, let vs go thre dayes iourney in the wildernes, that we may <sup>q</sup> sacrifice vnto <sup>o</sup> Lord our God.

19 ¶ But I knowe, that the King of Egypt wil not let you go, but by strong hand.

20 Therefore wil I stretch out mine hād, and smite Egypt with all my wonders, & I wil do in the middes thereof: and after that shal he let you go.

21 And I wil make this people to be fauored of the Egyptians: so that when ye go, ye shal not go emptie.

<sup>k</sup> He heard before, but now he wolde reuenge it.

<sup>l</sup> He doeth not fully disobey God, but acknowledgeth his owne weakenes.

<sup>m</sup> Neither feare thine owne weakenes, nor Pharaóhs tyrannie.

<sup>n</sup> The God <sup>o</sup> haue euer bene, am, & shal be: <sup>o</sup> God almighty, by whome all things haue their being, & <sup>o</sup> God of mercie mindeful of my promes, Reuel 1, 4.

<sup>p</sup> Ebr in vising haue visited.

<sup>q</sup> Or, appeared vnto vs.

<sup>o</sup> Because Egypt was full of idolatrie, God wolde appoint them a place where they shulde serue him purely.



<sup>p</sup> This exāple may not be fol lowed gene rally: though at Gods cōman demēt thei did it iustly, recei uing some re compence of their labours. <sup>Or; in whose house she sojour neth.</sup>

<sup>a</sup> God beareth i with Mofés doutig, becau se he was not al together without faith.

<sup>b</sup> This power to worke mi racles was to confirme his doctrine, & to assure him of his vocation.

<sup>Or, white as snow.</sup>

<sup>c</sup> Or, the wordes confirmed by the first signe.

<sup>e</sup> Because the se three signes shulde be suf ficient witness es to proue y Mofés shulde deliuer Gods people.

<sup>Or, from ye sterday, & yer yesterday.</sup>

<sup>Or, heauie of mouth.</sup>

<sup>Mat. 10. 19. & 23. 11.</sup>

<sup>p</sup> For euerie woman shal aske of her neighbour, and of her<sup>a</sup> that sojourneth in her house, iewels of siluer and iewels of golde & raiment, & ye shal put them on your sonnes, and on your daughters, and shal spoile the Egyptians.

CHAP. IIIII.

<sup>3</sup> Mofés rod is turned into a serpent. <sup>6</sup> His hand is leprous. <sup>9</sup> The water of the riuer is turned into blood. <sup>14</sup> Aarón is giuen to helpe Mofés. <sup>21</sup> God hardeneth Pharaóh. <sup>25</sup> His wife circūciseth her sonne. <sup>27</sup> Aarón me teth with Mofés, and thei come to the Israelites and are beleued.

**T**hen Mofés answered, and said, <sup>a</sup> But lo, thei wil not beleue me, nor hear ken vnto my voyce: for thei wil say, The Lord hathe not appeared vnto thee.

<sup>2</sup> And the Lord said vnto him, What is y<sup>b</sup> in thine hād? And he answered, A rod.

<sup>3</sup> Then said he, Cast it on the grounde. So he cast it on the grounde, and it was turned into a serpent: and Mofés fled from it.

<sup>4</sup> Againe the Lord said vnto Mofés, Put forth the thine hād, and take it by the taile. Then he put forth the his hand and caught it, and it was turned into a rod in his hand.

<sup>5</sup> Do this<sup>b</sup> that thei may beleue, that the Lord God of their fathers, the God of Abraham, the God of Izhák, & the God of Iaakób hathe appeared vnto thee.

<sup>6</sup> ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bo some. And he thrust his hand into his bo some, and when he toke it out againe, be holde, his hand was<sup>c</sup> leprous as snowe.

<sup>7</sup> Moreover he said, Put thine hand into thy bosome againe. So he put his hād into his bosome againe, & pluckt it out of his bosome, and beholde, it was turned agai ne as his other flesh.

<sup>8</sup> So shal it be, if thei wil not beleue thee, nether obey<sup>c</sup> the voyce of the first signe, yet shal thei beleue for the voyce of the seconde signe.

<sup>9</sup> But if thei wil not yet beleue these two signes, neither obey vnto thy voyce, then shalt thou take of the<sup>e</sup> water of the ri uer, and powre it vpon the drye land: so the water which thou shalt take out of the riuer, shalbe turned to blood vpon the drye land.

<sup>10</sup> ¶ But Mofés said vnto the Lord, Oh my Lord, I am not eloquent, nether at any time haue bene, nor yet since thou haste spoken vnto thy seruānt: but I am<sup>f</sup> slow of speache and slow of tongue.

<sup>11</sup> Then the Lord said vnto him, Who ha the giuen the mouth to man? or who ha the made the dōme, or the deafe, or him y<sup>g</sup> seeth, or the blinde? haue not I the Lord?

<sup>12</sup> Therefore go now, and<sup>h</sup> I wil be with thy mouth, & wil teache thee what thou shalt say.

<sup>13</sup> But he said, Oh my Lord, send, I pray

thee, by the<sup>i</sup> hand of him, whome y<sup>d</sup> shuldest send.

<sup>14</sup> Then the Lord was<sup>e</sup> very angry with Mofés, and said, Do not I knowe Aarón thy brother the Leuite, that he him selfe shal speake for lo, he cōmeth also forthe to mete thee, and when he seeth thee, he wilbe glad in his heart.

<sup>15</sup> Therefore thou shalt speake vnto him, &<sup>f</sup> put these wordes in his mouth, and I wilbe with thy mouth, and w<sup>h</sup> his mouth, and wil teache you what ye oght to do.

<sup>16</sup> And he shalbe thy spokesman vnto the people: he shalbe, <sup>g</sup> *euē* he shalbe as thy mouth, & thou shalt be to him as<sup>g</sup> God.

<sup>17</sup> Moreouer y<sup>h</sup> shalt take this rod in thine hand, wherewith thou shalt do miracles.

<sup>18</sup> ¶ Therefore Mofés went and returned to Iethró his father in lawe, & said vnto him, I pray thee, let me go, and returne to my<sup>i</sup> brethren, which are in Egypt, and se whether thei be yet aliue. Then Iethró said to Mofés, Go in peace.

<sup>19</sup> (For the Lord had said vnto Mofés in Midian, Go, returne to Egypt: for thei are all dead which went about to kil thee)

<sup>20</sup> Then Mofés toke his wife, and his son nes, and<sup>j</sup> put them on an asse, and return ed towarde the land of Egypt, & Mofés toke the<sup>k</sup> rod of God in his hand.

<sup>21</sup> And the Lord said vnto Mofés, When thou art entred and come into Egypt a gaine, se that thou do all the wonders be fore Pharaóh, which I haue put in thine hand: but I wil<sup>l</sup> harden his heart, and he shal<sup>m</sup> not let the people go.

<sup>22</sup> Then thou shalt say to Pharaóh, Thus saith the Lord, Israël is my sonne, <sup>n</sup> *euē* my first borne.

<sup>23</sup> Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him go, beholde, I wil slay thy sonne, <sup>o</sup> *euē* thy first borne.

<sup>24</sup> ¶ And as he was by the way in the ynne, the Lord met him, and<sup>p</sup> wolde haue kil led him.

<sup>25</sup> Then Zipporáh toke a sharpe knife, and<sup>q</sup> cut away the fore skinne of her sonne, and cast it at his fete, and said, Thou art in dede a bloodie housband vnto me.

<sup>26</sup> So<sup>r</sup> he departed frō him. Then she said, O bloodie housband (because of the cir cumcision)

<sup>27</sup> ¶ Then the Lord said vnto Aarón, Go mete Mofés in the wilderness. And he wēt and met him in the<sup>s</sup> Mount of God, and kissed him.

<sup>28</sup> Then Mofés tolde Aarón all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

<sup>29</sup> ¶ So went Mofés and Aarón, & gathered all the Elders of the children of Israël.

<sup>30</sup> And Aarón tolde all the wordes, which the

<sup>Or, misfortune.</sup> <sup>d</sup> That is, of the Messias: or some other, that is more mete than I. <sup>e</sup> Though we prouoke God iustly to an gere, yet he wil neuer reioice his.

<sup>f</sup> Thou shalt instruct him what to say.

<sup>g</sup> Meaning as a wife counsel lor and ful of Gods Spirit.

<sup>Or, his father, & his brother.</sup>

<sup>h</sup> *Euē*, caused them to ride.

<sup>h</sup> Whereby he wrought the miracles.

<sup>i</sup> By retaining my spirit and deliuerig him vnto Satan to increase his malice.

<sup>k</sup> Meaning, more dere va to him.

<sup>l</sup> God punish ed with sick nes for neglec ting his Sacra ment.

<sup>m</sup> This acte was extraor dinarie: for Mofés was so re sick, and God euen the required it.

<sup>Or, the Angel.</sup>

<sup>Or, Hitt.</sup>



the Lord had spoken vnto Moses, and he did the miracles in the sight of the people,

And the people beleued, and when they heard that the Lord had visited y<sup>e</sup> children of Israel, and had looked vpon their tribulaciō, they bowed downe, & worshipped.

## CHAP. V.

*Moses and Aaron do their message to Pharaoh, who letteth not the people of Israel departe but oppresseth them more and more. 20 They crye out vpon Moses & Aaron therefore, and Moses complaineth to God.*

Then afterward Moses & Aaron went & said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they maie celebrate a feast vnto me in the wilderness.

And Pharaoh said, Who is the Lord, y<sup>e</sup> I shulde heare his voyce, & let Israel go? I knowe not the Lord, nether wil I let Israel go.

And they said, We worship the God of y<sup>e</sup> Ebrewes: we pray thee, suffre vs to go thre daies iournēi in the desert and to sacrifice vnto the Lord our God, lest he bring vpon vs the pestilence or sworde.

Thē said the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes? get you to your burdens.

Pharaoh said furthermore, Beholde, much people is now in the land, & ye make them leaue their burdens.

Therefore Pharaoh gaue commādemēt the same day vnto the taskemasters of the people, and to their officers, saying,

Ye shal giue the people no more strawe, to make bricke (as in time past) but let them go and gather them straw them selues:

Notwithstanding lay vpon them the nōbre of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore thei crye, saying, Let vs go to offre sacrifice vnto our God.

Lay more worke vpon the men, and cause them to do it, and let them not regarde vaine wordes.

Then went the taskemasters of y<sup>e</sup> people & their officers out, and tolde the people, saying, Thus saith Pharaoh, I wil giue you no more straw.

Go your selues, get you straw where ye can finde it, yet shal nothing of your labour be diminished.

Then were the people scatred abroad throughout all the land of Egypt, for to gather stubble in stede of straw.

And the taskemasters hastened thē, saying, Finish your dayes worke euerie dayes taske, as ye did when ye had straw.

And the officers of the children of Israel, which Pharaohs taskemasters had set

ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

Thē the officers of the childrē of Israel came, & cryed vnto Pharaoh, sayig, Wherefore dealest thou thus with thy seruants?

There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and thy people is blamed.

But he said, Ye are to muche idle: therefore ye say, Let vs go to offre sacrifice to the Lord.

Go therefore now & worke: for there shal no straw be giuen you, yet shal ye deliuer the whole tale of bricke.

Then the officers of the children of Israel sawe thē selues in an euil case, because it was said, Ye shal diminish nothing of your bricke, nor of euerie daies taske,

And they met Moses & Aaron, which stode in their way as they came out from Pharaoh,

To whome they said, The Lord loke vpon you and iudge: for ye haue made our sauour to stincke before Pharaoh & before his seruants, in that ye haue put a sworde in their hand to slay vs:

Wherefore Moses returned to y<sup>e</sup> Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

## CHAP. VI.

*God reneweth his promes of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Levi, of whome came Moses and Aaron.*

Thē the Lord said vnto Moses, Now shalt thou se, what I wil do vnto Pharaoh: for by a strong hand shal he let them go, and euen be constrained to driue thē out of his land.

Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

And I appeared vnto Abraham, to Izhak, and to Iakób by the Name of Almighty God: but by my Name Ichouah was I not known vnto them.

Furthermore as I made my couenāt with them to giue them the land of Canaan, the lād of their pilgrimage, wherein they were strangers:

So I haue also heard the groning of the children of Israel, whome the Egyptians kepe in bondage, & haue remembred my couenant.

*Or, thy people the Egyptians are in the fault.*

*Or, idle, ye are idle.*

*Or, loke sad on them, which said.*

*Read. Gen. 34.30.*

*It is a grievous thing to the seruants of God to be accused of euil, specially of their brethren, when they do as their duty requireth.*

*Or, is a strong land.*

*Or, all sufficient.*

*Whereby he signifieth that he wil performe in dede y<sup>e</sup> which he promised to their fathers: for this Name declareth y<sup>e</sup> he is constant & will performe his promes.*



6 Wherefore say thou vnto the childre of Israël, I am the Lord, and I wil bring you out from the burdens of the Egyptians, and wil deliuer you out of their bondage, and wil redeme you in a stretched out arme, and in great iudgements.

*Or, plagues.*  
b He meaneth, as touching the outward vocatiō: for election to life euēlastig is immurable.  
"Ebr. list vp mine hand."

7 Also I wil take you for my people, and wil be your God: then ye shal knowe y I the Lord your God bring you out from y burdens of the Egyptians.

8 And I wil bring you into the land which I sware that I wolde giue to Abraham, to Izhák and to Iaakób, and I wil giue it vnto you for a possession: I am the Lord.

9 ¶ So Mofes tolde the children of Israël thus: but thei hearkened not vnto Mofes, for anguish of spirit & for cruel bōdage.

c So hard a thing it is to shewe true obedience vnder the crosse.

10 Then the Lord spake vnto Mofes, saying,

11 Go speake to Pharaóh King of Egypt, that he let the children of Israël go out of his land.

12 But Mofes spake before y Lord, saying, Beholde, the children of Israël hearken not vnto me, how then shal Pharaóh heare me, which am of vncircumcised lippes?

d Or, barbarous and rude in speache. & by this worde (vncircumcised) is signified the whole corruption of mans nature.

13 Then the Lord spake vnto Mofes and vn to Aaron, & charged them to go to the children of Israël and to Pharaóh King of Egypt, to bring the children of Israël out of the land of Egypt.

e This genealogie sheweth of whome Mofes and Aaron came.

14 ¶ These be the heades of their fathers houses: the sonnes of Reubén the first borne of Israël are Hanóh and Pallú, Hezrón and Carmi: these are the families of Reubén.

15 Also the sonnes of Simeón: Iemuél & Iámín, & Ohád, and Iachín, & Zóar, and Shaúl the sonne of a Canaanitish womā: these are the families of Simeón.

16 ¶ These also are the names of the sonnes of Leui in their generacions: Gershón & Koháth and Merari (and the yeres of the life of Leui were an hundreth thirty and seuen yere)

f For he was 43 yere olde, when he came into Egypt, and there liued 94

17 The sonnes of Gershón were Libní & Shimí by their families.

18 And the sonnes of Koháth, Amráh and Izhár, & Hebrón and Vzziel. (& Koháth liued an hundreth thirty and thre yere)

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinreds.

g Which kinde of marriage was after in lawe forbidden, Leuit 18, 12.

20 And Amráh toke Iochébed his s fathers sister to his wife, and she bare him Aaron and Mofes (and Amráh liued and hundreth thirty and seuen yere)

h Mofes and he were brethrens childre, whose rebellion was punished, Nomb. 16, 1.

21 ¶ Also the sonnes of Izhár: b Kórah, & Népheg, and Zichrí.

22 And the sonnes of Vzziel: Mishaél, and Elzaphán, and Sithrí.

i Who was a Prince of Iudáh, Nom. 25.

23 And Aaron toke Elisheba daughter of Amminadáb, sister of Nahashón to his

wife, which bare him Nadáb, and Abihú, Eleazár and Ithamar.

24 Also the sonnes of Kórah: Afsír, & Elkanáh, & Abiasaph: these are the families of the Korhites.

25 And Eleazár Aarons sonne toke him one of the daughters of Putiél to his wife, which bare him Phinehás: these are the principal fathers of the Leuites through out their families.

Nomb. 25, 10.

26 These are Aaron and Mofes to whome the Lord said, Bring the childre of Israël out of the land of Egypt, according to their armies.

k For their families were so great, y they might be compared to armies.

27 These are y Mofes & Aaron, w spake to Pharaóh King of Egypt, that they might bring the childre of Israël out of Egypt.

28 ¶ And at that time when the Lord spake vnto Mofes in the land of Egypt,

29 When the Lord, I say, spake vnto Mofes, saying, I am the Lord, speake thou vnto Pharaóh the King of Egypt all that I say vnto thee,

l The disobedience both of Mofes and of y people sheweth y their deliurance came onely of Gods free mercie.

30 Then Mofes said before the Lord, Beholde. I am of vncircumcised lippes, and how shal Pharaóh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Mofes and Aaron do the miracles of the serpent, and the blood: and Pharaohs sorcerers do the like.

1 The Lord said to Mofes, Beholde, I haue made thee Pharaohs God, & Aaron thy brother shal be thy Prophet.

m I haue giue thee power & autoritie to speake in my name and to execute my iudgements vpon him.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shal speake vnto Pharaóh, that he suffre the children of Israël to go out of his land.

n Or, shal speake for thee (as for Pharaoh)

3 But I wil harden Pharaohs heart, and multiplie my miracles and my wondres in the land of Egypt.

4 And Pharaóh shal not hearkē vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, euē my people, the childre of Israël out of the lād of Egypt, by great iudgements.

b To strengthen Mofes faith, God promisseth against to punish the moste sharply the oppression of his Church.

5 Then the Egyptians shal know that I am y Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israël from among them.

6 So Mofes and Aaron did as the Lord commanded them, euē so did they.

7 (Now Mofes was foure score yere olde, & Aaron foure score and thre, when thei spake vnto Pharaóh)

c Mofes liued in affliction & banishment 40 yere before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord had spoken vnto Mofes and Aaron, saying,

9 If Pharaóh speake vnto you, saying, Shewe a miracle for you, then y shalt say vnto Aaron, Take thy rod & cast it before Pharaóh, and it shal be turned into a serpent.

o Or, dragon

10 ¶ Then went Mofes and Aaron vnto Pharaóh, and did euē as the Lord had commanded: and Aaron caste forth his rod



rod before Pharaoh and before his servants, and it was turned into a serpent.  
 11 Then Pharaoh called also for the wise men and forcerers: and those charmers also of Egypt did in like maner with their enchantements.  
 12 For they cast downe euerie man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.  
 13 So Pharaohs heart was hardened, & he hearkned not to the, as the Lord had said.  
 14 ¶ The Lord then said vnto Moses, Pharaohs heart is obstinat, he refuseth to let the people go.  
 15 Go vnto Pharaoh in the morning, (lo, he wil come vnto the water) & thou shalt stand & mete him by the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.  
 16 And thou shalt say vnto him, The Lord God of y Ebrews hath sent me vnto thee, saying, Let my people go, that they may serue me in the wilderness: & beholde, hitherto thou woldest not heare.  
 17 Thus saith the Lord, In this thou shalt knowe that I am the Lord: beholde, I wil smite with the rod that is in mine hand vpon y water that is in the riuer, & it shalbe turned to blood.  
 18 And the fish that is in the riuer shal dye, and the riuer shal stinke, & it shal greue y Egyptiās to drinke of y water of y riuer.  
 19 ¶ The Lord then spake to Moses, Say vn to Aaron, Take thy rod, & stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their poudes, and ouer all pooles of their waters, and they shalbe blood, and there shalbe blood through out all y land of Egypt, bothe in vessels of wood, & of stone.  
 20 So Moses and Aaron did euē as the Lord commanded: and he lift vp the rod, and smote the water that was in the riuer in y sight of Pharaoh, and in the sight of his seruants: and all the water that was in the riuer, was turned into blood.  
 21 And the fish that was in the riuer dyed, and the riuer stanke: so that the Egyptiās colde not drinke of the water of the riuer: and there was blood through out all the land of Egypt.  
 22 And the enchanters of Egypt did like wise w their sorceries: & the heart of Pharaoh was hardened: so y he did not hearken vnto them, as the Lord had said.  
 23 Then Pharaoh returned, & wet againe into his house, nether did this yet entre into his heart.  
 24 All y Egyptiās the digged round about y riuer for waters to drinke: for they colde not drinke of the water of the riuer.  
 25 And this continued fully seue daies after the Lord had smitten the riuer.

CHAPTER VII.  
 1 Frogs are sent. 23 Moses prayeth and they dye. 27 Lice are set, whereby the forcerers acknowledge Gods power. 28 Egypt is plagued with misse flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.  
 1 Afterwarde the Lord said vnto Moses, Go vnto Pharaoh, and tel him, Thus saith the Lord, Let my people go, y they may serue me:  
 2 And if thou wilt not let them go, beholde, I wil smite all thy countrey with frogges:  
 3 And the riuer shal scrall ful of frogges, which shal go vp and come into thine house: and into thy chambre, where thou sleepest, and vpon thy bed, & into the house of thy seruants, and vpon thy people, and into thine ouens, and into thy kneading troghes.  
 4 Yea, the frogges shal climbe vp vpon thee, and on thy people, and vpon all thy seruants.  
 5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch thine hand with thy rod vpon the streames, vpon the riuers, and vpon the poudes, and cause frogges to come vp vpon the land of Egypt.  
 6 Then Aaron stretched his hand vpon the waters of Egypt, and the frogges came vp, and couered the land of Egypt.  
 7 And y forcerers did likewise with their sorceries, and brought frogges vp vpon the land of Egypt.  
 8 Then Pharaoh called for Moses & Aaron, & said, Pray ye vnto the Lord that he may take away the frogges from me, and from my people, & I wil let the people go, that they may do sacrifice vnto the Lord.  
 9 And Moses said vnto Pharaoh, As concerning me, euē commande when I shal praye for thee, and for thy seruants, and for thy people, to destroye the frogges fro thee and from thine houses, that they may remaine in the riuer onely.  
 10 The he said, To morowe. And he answered, Be it as y hast said, that thou maiest knowe, that there is none like vnto the Lord our God.  
 11 So the frogges shal departe fro thee, & from thine houses, and from thy seruants, and from thy people: onely they shal remaine in the riuer.  
 12 Then Moses and Aaron went out from Pharaoh: and Moses cryed vnto the Lord concerning the frogges, which he had sent vnto Pharaoh.  
 13 And the Lord did according to the saying of Moses: so the frogges dyed in the houses, in the townes, & in the fields.  
 14 And they gathered them together by heapes, and the land stanke of them.  
 15 But whē Pharaoh sawe that he had rest

a. There is nothing so weak, that God can not cause to overcome the greatest power of man.

The seconde plague. b But God then, where Gods people dwelt, was excepted.

c Not Ioue, but seare cause the very infidels to seke vnto God.

d Ebr. Have this lesson only me.

e Ebr. according to thy words.

d In things of this life God oft times heareth the prayers of the iust for the vngodly.



giuen him, he hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretche out thy rod, & smite the dust of the earth, that it may be turned to llyce throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and llyce came vpon man & vpon beast: all the dust of the earth was llyce throughout all the land of Egypt.

18 Now y<sup>e</sup> encharers assailed likewise with their enchantments to bring forth the llyce, but they coulde not. so the llyce were vpon man and vpon beast.

19 Then said y<sup>e</sup> encharers vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinat, and he hearkened not vnto them, as the Lord had said.

20 ¶ Moreouer the Lord said to Moses, Rise vp early in y<sup>e</sup> morning, and stand before Pharaoh (lo, he wil come forth vnto the water) & say vnto him, Thus saith y<sup>e</sup> Lord, Let my people go, that they may serue me.

21 Els, if y<sup>e</sup> wilt not let my people go, behold, I wil send swarmes of flies bothe vpon thee, & vpon thy seruants, and vpon thy people, & into thine houses: and the houses of the Egyptians shalbe ful of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, wil I cause to be wonderful in that day, so that no swarmes of flies shal be there, y<sup>e</sup> thou maiest knowe that I am the Lord in the middes of the earth.

23 And I wil make a deliuerance of my people from thy people: to morowe shal this miracle be.

24 And the Lord did so: for there came great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, & said, Go, do sacrifice vnto your God in this land.

26 But Moses answered, It is not mete to do so: for then we shulde offre vnto the Lord our God that, which is an abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eies, and they not stone vs? 27 Let vs go thre daies journey in the desert, & sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I wil let you go, y<sup>e</sup> ye may sacrifice vnto the Lord your God in the wilderness: but go not farre away, pray for me.

29 And Moses said, Beholde, I wil go out from thee, and pray vnto the Lord, that y<sup>e</sup> swarmes of flies may departe fro Pharaoh, from his seruants, and from his people to morowe: but let Pharaoh fro henceforth deceiue no more, in not suffering y<sup>e</sup> people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to y<sup>e</sup> saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and fro his people, & there remained not one.

32 Yet Pharaoh hardened his heart euen then also, & did not let the people go.

CHAP. IX.

1 The moraine of beastes. 10 The plague of botches & sores. 23 The horrible haile, thundre, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednes. 33 Moses prayeth for him, 35 Ten is he obstinat.

1 Then the Lord said vnto Moses, Go to Pharaoh, and tel him, Thus saith y<sup>e</sup> Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them go, & wilt yet holde them stil,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: for vpon y<sup>e</sup> horses, vpon the asses, vpon the camels, vpon the cattel, & vpon the shepe shalbe a mighty great moraine.

4 And the Lord shal do wonderfully betwene the beastes of Israel, and the beastes of Egypt: so that there shal nothing dye of all, y<sup>e</sup> pertaineth to the childre of Israel.

5 And the Lord appointed a time, saying, Tomorowe the Lord shal finish this thing in this land.

6 So the Lord did it on the morowe, & all the cattel of Egypt dyed: but of the cattel of the children of Israel dyed not one.

7 Then Pharaoh sent, and beholde, there was not one of the cattel of the Israelites dead: and the heart of Pharaoh was obstinat, and he did not let the people go.

8 ¶ And the Lord said to Moses & to Aaron, Take your handful of ashes of the fornace, and Moses shal sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shalbe turned to dust in all the land of Egypt: & it shalbe as a scab breaking out into blisters vpon man and vpon beast throughout all the land of Egypt.

10 Then they toke ashes of the fornace, and stode before Pharaoh: and Moses sprinkled them toward the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the forcerers coulde not stand before Moses, because of y<sup>e</sup> scab: for the scab was vpon the encharers, & vpon all the E-

¶ The third plague.

¶ God confounded their wisdom & auroricie in a thing most vile. ¶ They acknowledged y<sup>e</sup> this was done by Gods power and not by sorcerie.

¶ Or, a multitude of vermin, beasts, as serpents, &c.

¶ Or, I wil separate.

¶ Or, land of Egypt.

¶ The fourth plague.

¶ For the Egyptians worshipped diuers beastes, as the ox, the shepe & such like, & the Israelites offered in sacrifice.

¶ So y<sup>e</sup> wicked prescribe vnto Gods messengers how farre they shal go.

¶ He coulde not iudge his heart, but yet he charged him to do this vainly.

¶ Where God giueth not faith, no miracles can prouaile.

¶ The fifth plague.

¶ He shal declare his heauie iudgement against his enemies, & his fauour toward his children.

¶ In to the land of Goshen, where the Israelites dwelled.

¶ Or, imbrued.

¶ The sixth plague.



12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto the Lord, as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tel him, Thus saith the Lord God of the Hebrewes, Let my people go, that they may serue me.

14 For I wil at this time send all my plagues vpon thine heart, and vpon thy seruants, & vpon thy people, that thou maiest know that there is none like me in all the earth.

15 For now I wil stretche out mine hand, that I may smite thee & thy people with the pestilence: & thou shalt perish from the earth.

16 And in dede, for this cause haue I appointed thee, to shewe my power in thee, & to declare my Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not go.

18 Beholde, tomorowe this time I wil cause to raine a mightie great haile, suche as was not in Egypt since the fundatiō thereof was laid vnto this time.

19 Send therefore now, and gather thy cattel, and all that thou hast in the field: for vpon all the men, & the beastes, which are founde in the field, and not brought home, the haile shall fall vpon them and they shall dye.

20 Suche then as feared the worde of the Lord among the seruantes of Pharaoh, made his seruants & his cattel flee into the houses:

21 But suche as regarded not the worde of the Lord, left his seruants, and his cattel in the field.

22 ¶ And the Lord said to Moses, Stretche forth the thine hād toward heauen, that there may be haile in all the land of Egypt, vpon man and vpon beast, and vpon all y herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thundre & haile, and lightening vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, & fire mingled with the haile, so grienous, as there was none throughout all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the lād of Egypt all that was in y field, bothe man and beast: also the haile smote all y herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Gōshen (where the children of Israël were) was no haile.

27 Then Pharaoh sent and called for Mo-

ses and Aaron, and said vnto them, I haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto y Lord (for it is ynough) that there be no more mightie thunders & haile, and I wil let you go, and ye shall tary no longer.

29 Then Moses said vnto him, As sone as I am out of y citie, I wil spreade mine handes vnto the Lord, and the thunder shall cease, nether shall there be any more haile, that thou maiest know that the earth is the Lords.

30 Now I knowe that thou, and thy seruantes feare the Lord God, before I pray.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheat & the rye were not smitten, for they were hid in the grounde)

33 Then Moses went out of the citie from Pharaoh & spread his hands to the Lord, and the thundre and the haile ceased, nether rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thundre were ceased, he sinned againe, and hardened his heart bothe he, and his seruants.

35 So the heart of Pharaoh was hardened: nether wolde he let the children of Israël go, as the Lord had said by Moses.

CHAP. X.

7 Pharaohs seruants counsel him to let the Israelites departe. 13 Greshoppers destroye the countrey. 16 Pharaoh confesseth his sinne. 22 Darcenes is sent. 23 Pharaoh forbiddeth Moses to come any more in his presence.

1 ¶ Again the Lord said vnto Moses, Go to Pharaoh: for I haue hardened his heart, & the heart of his seruants, that I might worke these my miracles in the middes of his realme.

2 And that thou maiest declare in the eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, & my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then Moses and Aaron came vnto Pharaoh, and said vnto him, Thus saith the Lord God of the Hebrewes, How long wilt thou refuse to humble thy selfe before me? Let my people go, that they may serue me.

4 But if thou refuse to let my people go, beholde, tomorowe wil I bring greshoppers into thy coastes.

5 And they shall couer the face of the earth, that a man can not see the earth: and they shall eat the residue which remaineth vnto you, and haue escaped from the haile: & they shall eat all your trees that bud in the field.

g The wicked confesse their sinnes to their condemnation, but they can not beleeue to obtaine remission.

h Meaning, y whē they haue their request, they are neuer the better.

Or, I haue sinned

Ab. by the hād of Moses.

Chap. 4. 24.

Or, I haue refused.

a The miracles shoulde be so great, y they shoulde be spoke of for euer, where also we see y duetie of parents toward their childre.

b The end of afflictions is, to humble our selues v true repentance vnder the hand of God.

Or, I haue refused.



6 And they shal fil thine houses, & all thy seruants houses, and the houses of all the Egyptians, as nether thy fathers, nor thy fathers fathers haue sene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shal he be an offence vnto vs? let the men go, that they may serue the Lord their God: wilt thou first knowe y Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, & he said to them, Go, serue the Lord your God, but who are they that shal go?

9 And Moses answered, We wil go with our yong and with our olde, with our sonnes and with our daughters, with our shepe and with our cattel wil we go: for we must celebrate a feast vnto the Lord.

10 And he said vnto them, Let the Lord so be with you, as I wil let you go and your children: beholde, for euil is before your face.

11 It shal not be so: now go ye that are me, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 After, y Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the gresnoppers, that they may come vpon the land of Egypt, and eat all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning, y East winde brought the gresnoppers.

14 So the gresnoppers went vp vpon all the land of Egypt, and remained in all quarters of Egypt: so grievous gresnoppers, like to these were neuer before, nether after them shal be suche.

15 For they couered all the face of y earth, so that the land was darcke: and they did eat all the herbes of the land, and all the frutes of the trees, which y haile had left, so y there was no grene thing left vpon the trees, nor among y herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And nowe forgiue me my sinne onely this once, and pray vnto the Lord your God, that he may take away from me this death onely.

18 Moses then went out from Pharaoh, and praied vnto the Lord.

19 And the Lord turned a mightie strong West winde, and toke away the gresnoppers, and violently cast the into the red Sea, so that there remained not one gresnopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel go.

21 Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, y there may be vpon y land of Egypt darcknes, euen darcknes that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke darcknes in all the land of Egypt three dayes.

23 No man saw an other, nether rose vp fro the place where he was for three dayes: but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses and said, Go, serue the Lord: onely your shepe and your cattel shal abide, and your children shal go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offrings that we may do sacrifice vnto the Lord our God.

26 Therefore our cattel also shal go w vs: there shal not an hoofe be left, for thereof must we take to serue the Lord our God: nether do we knowe how we shal serue the Lord, vntil we come thither.

27 (But y Lord hardened Pharaohs heart, and he wolde not let them go)

28 And Pharaoh said vnto him, Get thee fro me: loke thou se my face no more: for whensoever thou commest in my sight, thou shalt dye.

29 Then Moses said, Thou hast said wel: from henceforthe wil I se thy face no more.

CHAP. XI.

God promifeth their departure. 2 He willett them to borrow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

Now (the Lord had said vnto Moses, Yet wil I bring one plague more vpon Pharaoh, and vpon Egypt: after that he wil let you go hence: when he letteth you go, he shal at once chase you hence.

2 Speake thou now to the people, that euerie man require of his neighbour, and euerie woman of her neighbour iewels of siluer and iewels of golde.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was verie great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people)

4 Also Moses said, Thus saith y Lord, About midnight wil I go out into y middes

The water lemeth red because the sand or gravel is red: y Ebrewes call it y Sea of bulrushes.

h Because it was so thicke.

The ninth plague. Wisd. 17. 2.

Wisd. 18. 1.

The ministers of God ought not to yelde one iote to the wicked, as touching their charge. k That is, with what beastes or how many.

l Though before he confessed Moses iust, yet gaif his owne conscience he threatneth to put him to death.

a Withour any condition, but with haste and violence.

Or, borrow.

Chap. 3. 22.

Ex. 4. 1. 2.

Or, saue. e Meaning, the occasion of all these euils: so are the godlie euer charged, as Elias was by Achab.

d That is, I wolde y Lord were no more affectioned toward you, the I am minded to let you go.

e Punishment is prepared for you. Some read, Ye entend some mischief.

The eight plague.

Or, he caused the to remaine.

f The wicked in their miserie seke to Gods ministers for helpe, albeit they hate & detest the



des of Egypt.

5 And all the first borne in the land of Egypt shal dye, frō the firstborne of Pharaoh that sitteth on his throne, vnto the firstborne of the maid seruant, that is at the mille, & all the first borne of beastes.

6 Then there shal be a great crye throughout all the land of Egypt, suche as was neuer none like, nor shalbe.

7 But against none of the children of Israel shal a dog moue his tongue, nether against man nor beast, that ye may knowe that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all these thy seruantes shal come downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy fete, & after this wil I depart. So he wēt out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shal not heare you, <sup>d</sup> that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffred not the children of Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teache their children the myserie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoiled. 37 The nombre that departeth out of Egypt. 40 How long they were in Egypt.

1 **T**hen the Lord spake to Moses and to Aaron in the land of Egypt, saying, This <sup>a</sup> moneth shal be vnto you the beginning of moneths: it shalbe to you the first <sup>b</sup> moneth of the yere.

2 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euerie man take vnto him a lambe according to the house of the <sup>c</sup> fathers, a lābe for an house.

3 If the housholde be to litle for the lambe, he shal take his neighbour, which is next vnto his house, according to the nōbre of the persones: euerie one of you, according to his <sup>d</sup> eating shal make your compt for the lambe.

4 Your lambe shalbe without blemish, a male of a yere olde: ye shal take it of the lambes, or of the kiddes.

5 And ye shal kepe it vntil the fourteenth day of this moneth: then <sup>e</sup> all the multitude of the Congregation of Israel shal kil it <sup>f</sup> at euen.

6 After they shal take of the blood & strike it on the two postes, and on the vpper doore post of the houses where they shal eat it.

7 And they shal eat the flesh <sup>g</sup> same night, roste with fyre, & vnleauened bread: with sower herbes they shal eat it.

9 Eat not thereof rawe, boiled nor soddē in water, but roste with fyre, both his <sup>h</sup> head, his fete, and his purtenance.

10 And ye shal reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shal ye burne with fyre.

11 And thus shal ye eat it; Your loynes girded, your shoes on your fete, & your staues in your hands, and ye shal eat it in haste: for <sup>i</sup> it is the Lords Passeouer.

12 For I wil passe through the land of Egypt the same night, and wil smite all the first borne in the land of Egypt, bothe mā and beast, and I wil execute iudgement vpon all the <sup>j</sup> gods of Egypt. I am the Lord.

13 And the blood shalbe a token for you vpon the houses where ye are: so when I se the blood, I wil passe ouer you, and the plague shal not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shalbe vnto you a <sup>k</sup> remembrance: and ye shal kepe it an holy feast vnto the Lord, throughout your generations: ye shal kepe it holy by an ordinance <sup>l</sup> for euer.

15 Seuen daies shal ye eat vnleauened bread, & in any case ye shal put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day vntil the seuenth day, that persone shal be cut of from Israel.

16 And in the first day shalbe an holy <sup>m</sup> assemblie: also in the seuenth day shal be an holy assemblie vnto you: no worke shalbe done in them, saue about that which euerie man must eat: that onely may ye do.

17 Ye shal kepe also <sup>n</sup> the feast of vnleauened bread: for that same day I wil bring your armies out of the land of Egypt: therefore ye shal obserue this day, throughout your posteritie, by an ordinance for euer.

18 In the first <sup>o</sup> moneth and the fourteenth day of the moneth at <sup>p</sup> euen, ye shal eat vnleauened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes shal no leauen be founde in your houses: for whosoeuer eateth leauened bread, that persone shalbe cut of frō the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shal eat no leauened bread: but in all your habitacions shal ye eat vnleauened bread.

21 The Moses called all the Elders of Israel, and said vnto them, Chose out and take you for <sup>q</sup> euerie of your housholdes a lambe, and kil the Passeouer.

22 And take a <sup>r</sup> bunche of hyssope, and dip it in the blood that is in the bassen, & strike the lintel, and the <sup>s</sup> dore chekes with the blood that is in the bassen, & let none of you go out at the dore of his house, vntil <sup>t</sup> the morowe.

h.i.

<sup>f</sup> That is, all that may be eaten.

<sup>g</sup> The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they do represent, but signifye it.

<sup>h</sup> Or, princes, idols.

<sup>i</sup> Of the benediction received for your deliuerance.

<sup>j</sup> That is, vntil Christs coming: for then ceremonies had an end.

<sup>k</sup> Or, calling together of the people to serue God.

<sup>l</sup> For in olde time so they coopted, beginning the day at sunne set til the next day at the same time.

<sup>m</sup> Ex. 11. 23.

<sup>n</sup> Or, in some, it, vpper dore post.

<sup>o</sup> Or, two sides.

<sup>b</sup> From the highest to the lowest.

<sup>c</sup> That is, vnder thy power and gouernment.

<sup>d</sup> God hardened the heartes of the reprobar, that his glorie thereby might be the more set forth, rom. 9. 17.

<sup>a</sup> Called Nisan, containing parte of March & parte of April.

<sup>b</sup> As touching the obseruation of feastes: as for other pollicies, they reckoned from September.

<sup>c</sup> As the fathers of the household had great or small families.

<sup>d</sup> He shal take so many as are sufficient to eat the lambe.

<sup>e</sup> Euerie one in his house.

<sup>f</sup> Ebr. betweene the two eueninge twilight.



# Departure out of Egypt. Exodus.

til the morning.

*1 The Angel  
sent of God to  
kil the first  
borne.*

23 For the Lord wil passe by to smite the Egyptians: and when he seeth the blood vpon the lintel & on the two dore chekes, the Lord wil passe ouer the dore, & wil not suffre the <sup>1</sup> destroyer to come into your houses to plague you.

*m The land of  
Canaan.*

*Or, ceremouse.*

*Iosh. 4. 6.*

24 Therefore shal ye obserue this thing as an ordinance <sup>bothe</sup> for thee and thy sonnes for euer.

25 And when ye shal come into the <sup>m</sup> land, which the Lord wil giue you, as he hath promised, then ye shal kepe this seruice.

26 \*And whē your children aske you, What seruice is this ye kepe?

*a Thei gaue  
God thanks  
for so great a  
benefite.*

*Chap. 11. 4.  
The 1st pla-  
gue.*

*Wisd. 18. 5.*

27 Then ye shal say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israēl in Egypt, when he smote the Egyptians, and preserued our houses. Then the people <sup>n</sup> bowed them selues, and worshipped.

28 So the children of Israēl went, and did as the Lord had commanded Mosēs and Aarōn: so did thei.

29 ¶ Now at \* midnight, the Lord || smote all the firstborne in the lād of Egypt, frō the firstborne of Pharaōh that sat on his throne, vnto the \* firstborne of the captiue that was in prison, and all the firstborne of beastes.

*o Of these  
hor ses, wherein  
any firstborne  
was ether of  
me or beastes.*

30 And Pharaōh rose vp in the night, he, and all his seruants & all the Egyptians: and there was a great crye in Egypt: for there was <sup>o</sup> no house where there was not one dead.

31 And he called to Mosēs and to Aarōn by night, & said, Rise vp, get you out frō among my people, bothe ye, and the children of Israēl, and go serue the Lord as ye haue said.

*Pray for me.*

32 Take also your shepe and your cattel as ye haue said, and departe, and <sup>p</sup> blesse me also.

33 And the Egyptiās did force the people, because thei wolde send them out of the land in haste: for thei said, We dye all.

34 Therefore the people toke their dowe before it was leauened, <sup>euen</sup> their dowe bounde in clothes vpon their shulders.

*Chap. 3. 22.  
11. 2.*

*Iosh. 24. 6.*

*Or, lent them.*

35 And the children of Israēl did according to the saying of Mosēs, and thei asked of the Egyptians \* iewels of siluer & iewels of golde, and raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and thei <sup>g</sup> rāted their request: so thei spoiled the Egyptians.

*Nomb. 33. 9.*

*q Which was  
a citie in Go-  
shen, Gen. 47.  
11.*

*r Which were  
strangers, and  
not borne of  
the Israelites.*

37 Then the \* children of Israēl toke their iourney from <sup>a</sup> Rameses to Succōth about six hundreth thousand men of fote, beside children.

38 And <sup>r</sup> a great multitude of sundry for-  
tes of people went out with them, and

shepe, and beues, & cattel in great abundance.

39 And thei baked the dowe which thei broght out of Egypt, & <sup>m</sup>ade vnleauened cakes: for it was not leauened, because thei were thrust out of Egypt, nerher colde they tary, nor yet prepare them selues vi-  
tailes.

40 ¶ So the dwelling of the childrē of Israēl, while thei dwelled in Egypt, was <sup>\*fou-</sup>re hundreth and thirty yeres.

*Gen. 15. 16.  
act. 7. 6.*

41 And when the <sup>f</sup> foure hundreth & thirty yeres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

*gala. 3. 17.  
f Frō Abrahā  
departing frō  
yr in Chaldea  
vnto <sup>f</sup> depart-  
ing of <sup>f</sup> chil-  
dren of Israēl  
from Egypt,  
are 430 yere.*

42 It is a night to be kept <sup>holy</sup> to the Lord, because he broght them out of the land of Egypt: this is that night of the Lord, which all the childrē of Israēl musti kepe throughout their generacions.

43 Also the Lord said vnto Mosēs and Aarōn, This is the lawe of the Passeouer: <sup>\*no</sup> stranger shal eat thereof.

*t Except he  
be circūcised  
& onely pro-  
fesse your re-  
ligion.*

44 But euerie seruāt that is boght for mo-  
ney, when thou hast circūcised him, then  
shal he eat thereof.

45 A stranger or an hyred seruant shal not eat thereof.

46 \*In one house shal it be eatē: thou shalt cary none of the flesh out of the house, <sup>\*nether</sup> shal ye breake a bone thereof.

*Nomb. 9. 11.*

*Iohn. 19. 36.*

47 All the Cōgregacion of Israēl shal obserue it.

48 But if a stranger dwel with thee, & wil obserue the Passeouer of <sup>y</sup> Lord, let him circūcise all the males, that belong vnto him, and then let him come and obserue it, and he shalbe as one that is borne in the land: for none vncircūcised persone shal eat thereof.

49 One <sup>n</sup> law shalbe to him that is borne in the land, & to the stranger that dwel-  
leth among you.

*u Thei that  
are of <sup>y</sup> hous-  
holde of God,  
must be all  
ioyned in one  
faith and reli-  
gion.*

50 Then all the children of Israēl did as the Lord commanded Mosēs and Aarōn: so did thei.

51 And the selfe same day did the Lord bring the children of Israēl out of the land of Egypt by their armies.

## CHAP. XIII.

*1 The firstborne are offered to God. 3 The memorial of their deliuerance. 8. 14 An exhortacion to teache their children to remembre this deliuerance. 17 Why thei are led by the wilderness. 19 The bones of Iosiph. 21 The pillar of the cloude and of the fire.*

1 **A**ND the Lord spake vnto Mosēs, saying,

2 \*Sanctifie vnto me all the firstborne: that <sup>is</sup>, euerie one that first openeth the wombe among the children of Israēl, as wel of man as of beast: for it is mine.

*Chap. 22. 29.  
13. 15.  
leu. 27. 26.  
nom. 3. 13. &  
8. 16. Luk. 2. 23.  
Exod. 23. 13.*

3 ¶ Then Mosēs said vnto the people, \*Re-  
membre this day in the which ye came  
out of



*Where they were in most cruel slavery. b To signify that they had not leisure to leave their bread. c Containing parts of March & parts of April, when corn began to ripen in that country.*

*Both the seventh & the first day were holy, as chap. 13. 16.*

*When thou dost celebrate the feast of unleavened bread.*

*Thou shalt have continual remembrance thereof, as y<sup>e</sup> wouldst of a thing that is in thine hand or before thine eyes.*

*Chap. 22. 29. & 34. 29. & Gen. 44. 30.*

*This is also a reminder of the horse and other beasts, which were not offered in sacrifice. b By offering a clean beast in sacrifice, Leui. 22. 6. Or, here after words.*

*Or, here after words.*

out of Egypt, out of the house of bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

This day come ye out in the month of Abib.

Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites (which he sware unto thy fathers, that he would give thee, a land flowing with milke and hony) thou shalt kepe this seruice in this month.

Seven daies shalt thou eat unleavened bread, & the seventh day shall be the feast of the Lord.

Unleavened bread shall be eaten seven daies, & there shall no leavened bread be sene with thee, nor yet leaue be sene with thee in all thy quarters.

And thou shalt shewe thy sonne in y<sup>e</sup> day, saying, This is done, because of that which the Lord did unto me, when I came out of Egypt.

And it shall be a signe unto thee upon thine hand, & for a remembrance betwene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

Kepe therefore this ordinance in his season appointed from yere to yere.

And when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, & shall give it thee,

Then shalt thou set a parte unto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, & commeth forth of thy beast: the males shall be the Lords.

But euery first foale of an asse, thou shalt redeme with a lambe: and if thou redeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou buye out.

And when thy sonne shall aske thee tomorrow, saying, What is this? thou shalt then say unto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

For when Pharaoh was hard hearted against our departing, the Lord slew all the firstborne in the land of Egypt: from the firstborne of man unto the firstborne of beast: therefore I sacrifice unto y<sup>e</sup> Lord all the males that first open the wombe, but all the firstborne of my sonnes I redeme.

And it shall be as a token upon thine hand, & as frontlets betwene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

Now when Pharaoh had let the people go, God carried them not by the way of the

Philistines country, though it were nearer: (for God said, Lest y<sup>e</sup> people repent when they see warre, & turne againe to Egypt)

But God made the people to go about by y<sup>e</sup> way of the wilderness of the red Sea: and the children of Israel went vp armed out of the land of Egypt.

(And Moses took the bones of Ioseph with him: for he had made the children of Israel sweare, saying, \*God will surely visite you, and ye shall take my bones away hence with you)

So they took their journey from Succoth, and camped in Etham in the edge of the wilderness.

And the Lord went before them by day in a pillar of a cloude to lead them the way, & by night in a pillar of fyre to giue them light, that they might go both by day and by night.

He took not away the pillar of the cloude by day, nor the pillar of fyre by night from before the people.

## CHAP. XIII.

Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites stricken with seare murmure against Moses. 21 He deuileth the Sea. 23. 27 The Egyptians followe and are drowned.

Then the Lord spake unto Moses, saying,

Speake to the children of Israel, that they returne & campe before Pi-hahiroth, betwene Migdol and y<sup>e</sup> Sea, ouer against Baal-zephon: about it shall ye campe by the Sea.

For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

And I will harden Pharaohs heart that he shall follow after you: so I will get me honour upon Pharaoh, and upon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

Then it was tolde the King of Egypt, that the people fled: & the heart of Pharaoh & of his seruants was turned against the people, and they said, Why haue we this done, & haue let Israel go out of our seruice?

And he made ready his charrets, & took his people with him,

And took six hundred chosen charrets, & all the charrets of Egypt, and captaines ouer euery one of them.

(For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an hye hand)

And the Egyptians pursued after them, & all the horses and charrets of Pharaoh, & his horsemen & his hoste ouertook them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

*Or, because.*

*i Which the Philistines wolde haue made against them by stopping them the passage. k That is, not priuely, but openly, and as the worde doeth signifie, set in order by force and force. Gen. 30. 25. Josh. 24. 32.*

*Nom. 14. 14. deut. 1. 13.*

*psal. 78. 14.*

*1. cor. 10. 1.*

*l To defend them from the heat of the sunne.*

*Neh. 9. 19.*

*a Fro towards the country of the Philistines.*

*b So the Sea was before them, mouing on either side, and the enemies at their back: yet they obeyed God and were deliuered.*

*c By punishing his obstinate rebellion.*

*d Ioseph writeth y<sup>e</sup> besides these charrets there were 50000 horsemen, and 200000 footmen. e With great ioye & boldnes. Josh. 24. 8. 1. mds. 4. 9.*



10 And when Pharaoh drewe nie, the children of Israel life vp their eies, and beholde, the Egyptians marched after the,

and they were sore afraid: wherefore the children of Israel cryed vnto the Lord.

f Thei, which a litle before in their deliuerance reioyced, being now in danger are afraid & murmure.



In this figure foure chief points are to be considered: first that the Church of God is ever subject in this worlde to the Crosse & to be afflicted after one sort or other. The second, that the ministers of God following their vocation shalbe euil spoken of, and murmured against, even of them that pretend the same cause and religion that thei do. The third, that God deliuereth not his Church incontinently out of dangers, but to exercise their faith and patience continueth their troubles, yea and often tymes augmenteth them as the Israelites were now in lesse hope of their liues then when thei were in Egypt. The fourth point is, that when the dangers are moste great, then Gods helpe is moste ready to succour: for the Israelites had on ether side the huge rockes & mountaines, be-

fore them the Sea, behinde them moste cruel enemies, so that there was no way left to escape to mans iudgement.

11 And thei said vnto Moses, Hast thou brought vs to dye in the wildernes, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?

g She he is the impacience of the flesh, that it can not abide Gods appointed time.

h Or, deliuerance.

h Onely put your trust in God without grudging or doubting. i Thus intentions faith fighteth against the flesh, and cryeth with inward groanings to the Lord.

12 Did not we tel thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians? for it had bene better for vs to serue the Egyptians, the than we shulde dye in the wildernes.

13 Then Moses said to the people, Feare ye not, stand stil, and beholde the saluacion of the Lord which he wil shewe to you this day. For the Egyptians, whome ye haue sene this day, ye shal neuer se them againe.

14 The Lord shal fight for you: therefore holde you your peace.

15 ¶ And the Lord said vnto Moses, Wherefore cryest thou vnto me? speake vnto the children of Israel that thei go forward:

16 And lift thou vp thy rod, & stretch out thine hand vpon the Sea & deuide it, and let the childre of Israel go on drye ground through the middes of the Sea.

17 And I beholde I wil harden the heart of the Egyptians that thei may followe the, and I wil get me honour vpon Pharaoh, & vpon all his hoste, vpon his charets, & vpon his horsemen.

18 Then the Egyptians shal knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, & vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remoued & went

behinde them: also the pillar of the cloude went from before them, and stode behinde them,

20 And came betwene the campe of the Egyptians and the campe of Israel: it was bothe a cloude and darckenes, yet gaue it light by night, so that all the night log the one came not at the other)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea drye land: for the waters were deuided.

22 The children of Israel wet through the middes of the Sea vpon the drye ground, and the waters were a wall vnto them on the right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the middes of the Sea, euen all Pharaohs horses, his charets, and his horsemen.

24 Now in the morning watche, when the Lord looked vnto the hoste of the Egyptians, out of the fry and cloudy pillar, he stroke the hoste of the Egyptians with feare.

25 For he toke of their charet wheles, and thei draue them with muche ado: so that the Egyptians euerie one said, I wil flee fro the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horsemen.

27 Then Moses stretched forth his hand vpon

k The cloude sheweth light to the Israelites, but to the Egyptians it was darcknes, so that their two hostes coulde not ioine together.

Iosh. 4. 23.

psal. 114. 3.

psal. 78. 13.

1 cor. 10. 1.

exr. 11. 29.

l Which was about the three last houres of the night.

Or, heauily.



vpon the Sea, and the Sea returned to his force early in the morning, & the Egyptians fled against it: but the Lord<sup>m</sup> ouerthrowe the Egyptians in the middes of the Sea.

28 So the water returned & couered y charrets and the horsen, *even* all the hoste of Pharaoh that came into the Sea after the: there remained not one of them.

29 But the children of Israél walked vpon drye land through the middes of the Sea, and the waters were a wall vnto them on their right hand, & on their left.

30 Thus y Lord saued Israél the same day out of the hand of the Egyptians & Israél sawe y Egyptians dead vpō y Sea backe.

31 And Israél sawe y mighty power, which the Lord shewed vpon the Egyptians: so the people feared the Lord and beleued y Lord, and his seruant Mosés.

#### CHAP. XV.

1.20 Mosés with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 At the praier of Mosés the bitter waters are swete. 26 God teacheth the people obedience.

THE<sup>a</sup> sang Mosés & the childre of Israél this song vnto the Lord, and said in this maner, I wil sing vnto the Lord: for he hath triumphed gloriously: y horse and him that rode vpō him hath he ouerthrowen in the Sea.

2 The Lord is my strength and praise, and he is become my saluaciō. He is my God, and I wil prepare him a tabernacle. he is my fathers God, and I wil exalt him.

3 The Lord is a man of warre, his Name is Iehouah.

4 Pharaohs charrets & his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.

5 The depths haue couered the, they sancke to the bothome as a stone.

6 Thy right hād, Lord, is glorious in power: thy right hand, Lord, hath bruised the ennemie.

7 And in thy great glorie thou hast ouerthrowē them that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by y blast of thy nostrels the waters were gathered, the floods stode stil as an heape, the depths congeled together in the heart of the Sea.

9 The ennemie said, I wil pursue, I wil ouertake them, I wil deuide the spoile, my lust shalbe satisfied vpō them, I wil drawe my sworde, mine hand shal destroy them.

10 Thou blewest with thy winde, the Sea couered them, they sancke as lead in the mightie waters.

11 Who is like vnto thee, o Lord, among the gods! who is like thee so glorio<sup>s</sup> in holines, & fearful in praises, shewing wōders!

12 Thou stretchedst out thy right hād, the earth swallowed them.

13 Thou wilt by thy mercie carye this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shal heare & be afraied: sorrowe shal come vpon the inhabitants of Palestina.

15 Then the dukes of Edóm shalbe amased, and trembling shal come vpon the great men of Moab: all the inhabitants of Canaan shal waxe faint hearted.

16 Feare & dread shal fall vpon them: because of the greatnes of thine arme, they shalbe stil as a stone, til thy people passe, o Lord: til this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, o Lord, for to dwel in, *enē* the sanctuarie, o Lord, which thine hāds shal establish.

18 The Lord shal reigne for euer and euer.

19 For Pharaohs horsen went with his charrets and horsen into the Sea, and the Lord broght the waters of the Sea vpon them: but the children of Israél went on drye land in the middes of the Sea.

20 And Miriām the propheteesse sister of Aaron toke a timbrel in her hand, and all the women came out after her w timbrels and daunces.

21 And Miriām answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Mosés broght Israél from the red Sea, and they went out into the wilderness of Shur: and they went thre dayes in the wilderness, & founde no waters.

23 And whē they came to Marah, they coulde not drinke of the waters of Marah, for they were bitter: therefore y name of the place was called Marah.

24 The people murmured against Mosés, saying, What shal we drinke?

25 And he cryed vnto the Lord, & y Lord shewed him a tre, which when he had cast into y waters, the waters were swete: there he made them an ordinance & a lawe, and there he<sup>m</sup> proued them,

26 And said, If thou wilt diligently hearkē, o Israél, vnto the voyce of the Lord thy God, and wilt do that, which is right in his sight, and wilt giue eare vnto his commandments, and kepe all his ordinances, then wil I put none of these diseases vpō thee, which I broght vpon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelue founteines of water & seuētie palm trees, & they cāped there by y waters.

h That is, into the lād of Canaan: or into mount Zīon.

Deut. 3. 23.  
iosh. 2. 9.  
Or, for thy great power.

i Which was mount Zīon, where afterward the Temple was buylt.

k Signifying their great ioye, which came from the Iewes observed in certain solēnities. Iud. 11. 34. & 21. 21: but it ought not to be a cloke to couer our wanton dances. l By singing y like song of thākes giuig.

Or, Bitternes.

Eccle. 38. 5.

m That is, God, or, Mosés in Gods name.

n Which is, to do that onely that God commandeth.

Nom. 33. 9.  
Or, dar water.



## CHAP. XVI.

*1 The Israelites come to the desert of Sin, and murmur against Moses and Aaron. 13 The Lord sendeth quails and Manna. 27 The seventh day Manna ceaseth not to be found. 32 It is kept for a remembrance to the posterity.*

**A**fterward all the Cōgregation of y<sup>e</sup> children of Israël departed from Elim, and came to the wilderness of <sup>a</sup> Sin, (which is betwene Elim and Sinai) the fiftenth day of the seconde moneth after their departing out of the land of Egypt. And the whole Cōgregaciō of the children of Israël murmured against Moses and against Aaron in the wilderness.

**3** For the children of Israël said to them, Oh y<sup>e</sup> we had dyed by the hand of y<sup>e</sup> Lord in the land of Egypt, when we sate by y<sup>e</sup> flesh<sup>b</sup> pottes, when we ate bread our bellies ful: for ye haue broght vs out into this wilderness, to kil this whole companie with famine.

**4** ¶ Then said the Lord vnto Moses, Beholde, I wil cause bread to raine frō heauen to you, and the people shal go out, & gather that y<sup>e</sup> is sufficient for euerie<sup>c</sup> day, that I may proue them, whether they wil walke in my Lawe or no.

**5** But the sixt day they shal prepare that, which they shal bring home, and it shalbe twise as muche as they gather daiely.

**6** Then Moses and Aaron said vnto all the children of Israël, At euen ye shal knowe, that the Lord broght you out of the land of Egypt:

**7** And in the morning ye shal se the glorie of y<sup>e</sup> Lord: <sup>d</sup> for he hath heard your grudging against the Lord: and what are we y<sup>e</sup> ye haue murmured against vs?

**8** Againe Moses said, At eue shal the Lord giue you flesh to eat, and in the morning your fil of bread: for y<sup>e</sup> Lord hath heard your murmurings, which ye murmur against him: for what are we? your murmurings are not against vs, but against the<sup>e</sup> Lord.

**9** ¶ And Moses said to Aaron, Say vnto all the Cōgregation of the childre of Israël, Drawe nere before y<sup>e</sup> Lord: for he hath heard your murmurings.

**10** Now as Aaron spake vnto the whole Cōgregation of the children of Israël, they looked toward the wilderness, and beholde, y<sup>e</sup> glorie of the Lord appeared<sup>e</sup> i<sup>n</sup> a cloude.

**11** (For the Lord had spoken vnto Moses, saying,

**12** \* I haue heard y<sup>e</sup> murmurings of the children of Israël: tel them therefore, & say, At euen ye shal eat flesh, and in the morning ye shalbe filled with bread, and ye shal knowe that I am the Lord your God)

**13** And so at eue the<sup>e</sup> quails came & couered the campe: & in the morning y<sup>e</sup> dewe laye rounde about the hoste.

**14** \* And when the dewe that was fallē was ascended, beholde, a smale rounde thing was vpon the face of the wilderness, smale as the hore frost on the earth.

**15** And when the children of Israël sawe it, they said one to another, It is <sup>f</sup> M A N, for they wist not what it was. And Moses said vnto them, \* This is the bread which the Lord hath giuen you to eat.

**16** ¶ This is the thing which y<sup>e</sup> Lord hath commanded: gather of it euerie man according to his eating: an Omer<sup>g</sup> for<sup>h</sup> a mā according to the nombre of your persones: euerie man shal take for the which are in his tent.

**17** And the children of Israël did so, & gathered, some more, some lesse.

**18** And when they did measure it with an Omer, <sup>i</sup> he that had gathered muche, had nothing ouer, & he that had gathered little, had no<sup>h</sup> lacke: so euerie man gathered according to his eating.

**19** Moses then said vnto them, Let no man reserue thereof til morning.

**20** Notwithstanding thei obeid not Moses: but some of them reserued of it til morning, and it was ful of wormes, & <sup>j</sup> stanke: therefore Moses was angry with them.

**21** And they gathered it euerie morning, euerie mā accordig to his eating: for when the heat of the sunne came, it was melted.

**22** ¶ And the sixt day they gathered <sup>k</sup> twise so muche bread, two Omers for one man: then all the rulers of the Cōgregation came and tolde Moses.

**23** And he answered the, This is that, which y<sup>e</sup> Lord hath said, To morowe is the rest of the holy Sabbath vnto the Lord: bake that to daie which ye wil bake, and sethe y<sup>e</sup> which ye wil sethe, and all that remaineth, lay it vp to be kept til y<sup>e</sup> mornig for you.

**24** And they laied it vp til the morning, as Moses bade, and it stanke not, nether was there any worme therein.

**25** Then Moses said, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye shal not<sup>l</sup> finde it in the field.

**26** Six dayes shal ye gather it, but in y<sup>e</sup> seuenth day is the Sabbath: in it there shalbe none.

**27** ¶ Notwithstanding, there<sup>m</sup> went out some of the people in the seuenth day for to gather, and they founde none.

**28** And the Lord said vnto Moses, How long refuse ye to kepe my commandements, & my lawes?

**29** Beholde, how the Lord hath giue you the Sabbath: therefore he giue you the sixt day bread for two dayes: tary therefore euerie man in his place: let no man go out of his place the seuenth day.

**30** So the people rested the seuenth day.

**31** And the house of Israël called the name of it

<sup>a</sup> This is the eight place wherein they had camped: there is another place called Zin, which was the 33 place, wher they camped: and is also called Kadish. Nom. 33. 36.

<sup>b</sup> So hard a thing it is to the flesh not to murmur against God, when the belly is pinched.

<sup>c</sup> To signifie, y<sup>e</sup> they shulde patiently depēd vpo Gods prouidēce frō day to day.

<sup>d</sup> He gaue the nor Manna because they murmured, but for his promes sake.

<sup>e</sup> He that conuicteth Gods ministers conuicteth God him self.

<sup>f</sup> Chap. 13. 21.

<sup>g</sup> Eccl. 48. 4.

<sup>h</sup> Or, in the twise night.

<sup>i</sup> Num. 11. 31.

Nomb. 11. 31. Psal. 78. 24. Numb. 10. 30.

<sup>f</sup> Which signifieth a pannes, portio, or gift: also meat prepared. Job. 6. 31. 1. Cor. 10. 9.

<sup>g</sup> Which containeth about a pottle of our measure. <sup>h</sup> Ebr. for as he ad.

<sup>i</sup> 2. Cor. 8. 13.

<sup>j</sup> h God is a cheeder of all, & none can infinitely complaine.

<sup>k</sup> i No creature is so pure, but being abused, it turneth to our destruction.

<sup>l</sup> Which portion shulde serue for the Sabbath and the day before.

<sup>m</sup> i God took away the occasion from their labour, to signifye how holly he wolde haue the Sabbath kept. <sup>n</sup> Their indelicie was so great, that they did expressly against Gods commandement.



*a In forme & figure, but not in colour. Num. 11. 7.*

of it, **MAN**. and it was like<sup>a</sup> to coriandre seide, but white: and the taste of it was like vnto wafers made with hony.

32 And Moses said, This is that which the Lord hath commanded, Fill an Omer of it, to kepe it for your posteritie: that they may se<sup>b</sup> y<sup>c</sup> bread wherewith I haue fed you in wildernes, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a<sup>d</sup> pot and put an Omer ful of **MAN** therein, & set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses: so Aaron laied it vp before the<sup>e</sup> Testimonie to be kept.

35 And the children of Israel did eat **MAN** fourty yeres, vntil they came vnto a lād inhabited: they did eat **MAN** vntil they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the<sup>f</sup> Ephah.

#### CHAP. XVII.

*1 The Israelites come into Rephidim and grudge for water. 6 Water is given them out of the rocke. 11 Moses holdeth up his hands, & they overcome the Amalekites.*

**A**Nd all the Congregaciō of the children of Israel departed from the wildernes of Sin, by their iourneis at the<sup>g</sup> commandemēt of the Lord, & camped in<sup>h</sup> Rephidim, where was no water for the people to drinke.

2 Wherefore the people contended with Moses, and said, Giue vs water that we may drinke. And Moses said vnto them, Why contend ye with me? wherefore do ye<sup>i</sup> tempt the Lord?

3 So the people thirsted there for water, & the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kil vs and our children & our cattel with thirst?

4 And Moses cryed to the Lord, saying, What shal I do to this people? for they be almost ready to<sup>j</sup> stone me.

5 And y<sup>k</sup> Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou<sup>l</sup> smotest the riuer, take in thine hād, and go:

6 Beholde, I wil stād there before thee vpon the rocke in Horēb, & thou shalt smite on the rocke & water shal come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place, **Maſſah** and<sup>m</sup> **Meribāh**, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the

<sup>a</sup> Lord among vs, or no?

8 ¶ Then came<sup>n</sup> Amalēk and fought with Israel in Rephidim.

9 And Moses said to Ioshua, Chuse vs out men, and go fight w<sup>o</sup> Amalēk: to morowe I wil stand on the top of the<sup>p</sup> hil with the rod of God in mine hand.

10 So Ioshua did as Moses bade hī, & fought with Amalēk: & Moses, Aaron, and Hur, went vp to the top of the hil.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hand<sup>q</sup> downe, Amalēk preuailed.

12 Now Moses hāds were heauy: therefore they toke a stone and put it vnder him, & he sate vpon it: and Aaron & Hur staid vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntil the going downe of the sunne.

13 And Ioshua discomfited Amalēk and his people with the edge of the sworde.

14 ¶ And y<sup>r</sup> Lord said to Moses, Write this for a remembrance<sup>s</sup> in the booke, and<sup>t</sup> rehearse it to Ioshua: for<sup>u</sup> I wil vtterly put out the remembrance of Amalēk from vnder heauen.

15 (And Moses buylte an altar and called the name of it, **Iehouāh-nissi**)

16 Also he said, The Lord hath sworn, that he wil haue warre with Amalēk from generacion to generacion.

#### CHAP. XVIII.

*1 Iethró commeth to se Moses his sonne in lawe. 3 Moses telleth him of the wonders of Egypt. 9 Iethró reioyceth and offereth sacrifice to God. 24 Moses obeioth his counsel in appointing officers.*

**W**HEN Iethró the<sup>v</sup> Priest of Midian Moses father in lawe heard all that God had done for Moses, and for Israel his people, & how the Lord had brought Israel out of Egypt,

2 Then Iethró the father in lawe of Moses toke Zipporāh Moses wife, (after he had<sup>w</sup> sent her away)

3 And her two sonnes, (whereof y<sup>x</sup> one was called Gershōm: for he said, I haue bene an aliant in a strange land:

4 And the name of the other was Eliēzer: for the God of my father, said he, was mine helpe, and deliuered me from the sworde of Pharaoh)

5 And Iethró Moses father in lawe came with his two sonnes, & his wife vnto Moses into the wildernes, where he camped by the<sup>y</sup> mount of God.

6 And he<sup>z</sup> said to Moses, I thy father in lawe Iethró am come to thee, & thy wife and her two sonnes with her.

7 ¶ And Moses wēt out to mete his father in lawe, and did obeisance and kissed him, and eche asked other of his<sup>aa</sup> welfare:

*d When in aduersitie we thinke God to be absent, we neglect his promises & make him a liar. Deut. 32. 17.*

*e Who came of Eliphāz, sonne of Esau, Gen. 36. 13. f That is, Horēb, which is also called Sina.*

*g So that we se how dangerous a thing is it to fainte in prayer.*

*h In the booke of y<sup>l</sup> lawe. i Ebr. put it in the gates of Ierusalem.*

*Num. 24. 20.*

*1. Sam. 15. 3.*

*j That is, the Lord is my banner: as he declared by holding vp his rod and his hands.*

*k Ebr. The hand of the Lord vp the throne.*

*Chap. 2. 16.*

*a It may seeme y<sup>l</sup> he sent her backe to her father for her impaciencie, lest she shulde be a let to his vocatiō, & was so dangerous. Chap. 4. 25.*

*b Horēb is called y<sup>l</sup> mount of God, because God wrought many miracles there.*

*c That is, he sent messengers to say vnto him. Ebr. of peace.*

*b. iiii.*



and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, & to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered the.

9 And Iethró reioyced at all the goodnes, which the Lord had shewed to Israël, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethró said, Blessed be the Lord who hath deliuered you out of the hand of y Egyptians, and out of y hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I knowe that the Lord is greater then all the gods: for as they haue dealt proudly with them, so are they recom-pensed.

12 Then Iethró Moses father in law roke burnt offrings and sacrifices to offre vnto God. And Aaron and all the Elders of Israël came to eat bread with Moses father in law before God.

13 ¶ Now on the morowe, when Moses sate to iudge the people, the people stode aboute Moses from morning vnto euen.

14 And when Moses father in law sawe all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in lawe, Because the people come vnto me to seke God.

16 Whē they haue a matter, they come vnto me, and I iudge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law said vnto him, The thing, which thou doest, is not wel.

18 Thou bothe weariest thy selfe greatly, & this people that is w thee: for the thing is to heauie for thee: thou art not able to do it thy selfe alone.

19 \*Heare now my voyce, (I wil giue thee counsell, and God shalbe with thee) bethou for the people to Godwarde, & reporte thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, & shewe them the way, wherein they must walke, & the worke y they must do.

21 Moreouer prouide thou among all the people men of courage, fearing God, men dealing truely, hating couerousnes: and appoint suche ouer them to be rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euerie great matter let the bring vnto thee, & let them iudge all smale cau-

ses: so shal it be easier for thee, when they shal beare the burden with thee.

23 If thou do this thing, (and God so commaunde thee) bothe thou shalt be able to endure, & all this people shal also go quietly to their place.

24 So Moses obeyed y voyce of his father in lawe, and did all that he had said:

25 And Moses chose men of courage out of all Israël, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all seasons, but they broght the hard causes vnto Moses: for they iudged all smale matters them selues.

27 Afterward Moses let his father in lawe departe, and he went into his contrey.

# CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promises to obey God. 12 He that toucheth the hill dyeth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

1 IN the third moneth, after the childre of Israël were gone out of the land of Egypt, the same day came they into the wildernes of Sinai.

2 For they departed from Rephidim, and came to y desert of Sinai, & cāped in the wildernes: euen there Israël camped before the mount.

3 \*But Moses wēt vp vnto God, for y Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of

4 \*Ye haue sene what I did vnto the Egyptians, and how I caryed you vpon eagles wings, and haue broght you vnto me.

5 Now therefore if ye wil heare my voyce in dede, & kepe my couenāt, the ye shalbe my chief treasure aboute all people, though all the earth be mine.

6 Ye shalbe vnto me also a kingdome of \*Priestes, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israël.

7 ¶ Moses then came & called for the Elders of the people, and proposed vnto the all these things, which the Lord commanded him.

8 And the people answered altogether, & said, \*All that the Lord hath commaunded, we wil do. And Moses reported the wordes of the people vnto the Lord.

9 And y Lord said vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, & that they may also beleue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreover the Lord said vnto Moses, Go

4 Whereby it is evident that he worshiped the true God, and therefore Moses refused not to marry his daughter.

Chap. 1. 10. al so ver 16. 22. chap. 5. 7.

chap. 14. 18. e For they drowned the children of y Israelites, perished them selues by water. f They ate in y place, where the sacrificie was offered: for parte was burnt and the rest eaten.

g That is, to knowe Gods wil, and to haue iustice executed.

h Ebr. then wilt faint and fall.

Deu. 1. 9. Or, con. sel.

i Judge thou in harde causes, which can not be decided but by consultiug with God.

j What manner of men ought to be chosen to beare office.

k Godlie counsel ought euer to be obeyed, though it come of our inferiours: for to followe the Gods oftentimes giueth wisdom to humble them that are exalted.

l Read the occasion, Numb. 10. 29.

a Which was in y begiuing of the mounte Siuān, containing parte of May and parte of Iune. b That they departed from Rephidim.

Art. 7. 31.

c God called Iakob Israël therefore the house of Iakob, and the people of Israël signifie onely Gods people.

Deut. 29. 2. d For the eagle by flying hie, is out of danger, and in carying her birdes rather on her wings than in her talants declareth her loue.

Deu. 5. 2. Deu. 10. 14. psa. 34. 1.

1. Pet. 2. 9. yru. 1. 6.

Chap. 24. 3. deu. 5. 27. and. 36. 17. iosh. 24. 16.



*Teache the  
to be pure in  
heart, as they  
shew the fel-  
low outward-  
ly cleane by  
washing.*

Go to the people, and sanctifie them to daie, and to morowe, and let them wash their clothes.

11 And let the be ready on the third daie: for the third daie the Lord wil come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people rounde about, saying, Take hede to your selues that ye go not vp to the mount, nor touche the bordre of it: whosoever toucheth the mount, shall surely dye.

13 No hand shall touche it, but he shall be stoned to death, or stricken through with darts: whether it be beast or man, he shall not liue: when the horne bloweth long, thei shall come vp into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, & sanctified the people, and thei washed their clothes.

15 And he said vnto the people, Be ready on the third daie, and come not at your wiues.

16 And the third daie, when it was morning, there was thunders & lightnings, & a thicke cloude vpon the mount, & the sound of the trumpet exceeding loude, so that all the people, that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to mete with God, & thei stode in the nether part of the mount.

18 \* And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by his voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Go downe, charge the people, that thei breake not their boundes, to go vp to the Lord to gaze, lest manie of them perish.

22 And let the Priests also which come to the Lord be sanctified, lest the Lord destroye them.

23 And Moses said vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, & sanctifie it.

24 And the Lord said vnto him, Go, get thee downe, and come vp, thou, & Aaron with thee: but let not the Priests & the people breake their boundes to come vp vnto the Lord, lest he destroye them.

25 So Moses went downe vnto the people, and tolde them.

*The commandements of the first table. 12. The commandements of the seconde. 18. The people afraid are comforted by Moses. 23. Gods of siluer and golde are againe forbidden. 24. Of what sort the altar ought to be.*

1 Then God spake all these wordes, saying,

2 \* I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt haue none other gods before me.

4 \* Thou shalt make thee no graine image, nether anie similitude of things that are in heauen aboue, nether that are in the earth beneth, nor that are in the waters vnder the earth.

5 Thou shalt not bowe downe to them, nether serue them: for I am the Lord thy God, a ielouse God, visiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me:

6 And shewing mercie vnto thousands to them that loue me and kepe my commandements.

7 \* Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not holde him guiltles that taketh his Name in vaine.

8 Remembre the Sabbath daie, & to kepe it holy.

9 \* Six daies shalt thou labour, and do all thy worke,

10 But the seuenth daie is the Sabbath of the Lord thy God: in it thou shalt not do anie worke, thou, nor thy sone, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates.

11 \* For in six daies the Lord made the heauen and the earth, the sea, and all that in them is, & rested the seuenth daie: therefore the Lord blessed the Sabbath daie, and hallowed it.

12 ¶ Honour thy father and thy mother, that thy daies maie be prolonged vpon the land, which the Lord thy God giueth thee.

13 \* Thou shalt not kill.

14 Thou shalt not commit adulterie.

15 Thou shalt not steale.

16 Thou shalt not beare false witness against thy neighbour.

17 \* Thou shalt not couet thy neighbours house, nether shalt thou couet thy neighbours wife, nor his man seruant, nor his maid, nor his ox, nor his asse, nether any thing that is thy neighbours.

18 ¶ And all the people sawe the thunders, and the lightnings, and the sound of the trumpet, and the mountaine smoking, and when the people sawe it thei fled and stode afarre of,

*a When Moses and Aaron were gone vp, or had passed the boundes of the people, God spake thus out of mount Horib, & all the people heard.*

*Deu. 5. 8.*

*psal. 31. 11.*

*Or, seruants.*

*b To whose eyes all things are open.*

*Leu. 26. 1.*

*psal. 97. 7.*

*c By this out-*

*warde, geture*

*d And will be*

*reueneged of*

*contemners of*

*mine honour.*

*e So ready is*

*he rather to*

*shewe mercie*

*then to pun-*

*ish.*

*Leu. 19. 12.*

*deu. 5. 12.*

*mat. 5. 28.*

*f Either by*

*swearing fal-*

*sely or rashly*

*or contemning.*

*g Which is, by*

*meditating the*

*spiritual. rest,*

*by hearing*

*Gods worde,*

*and resting fro*

*worldelic tra-*

*uailes.*

*Chap. 23. 12.*

*ezek. 20. 12.*

*Or, chie.*

*Gen. 2. 2.*

*Deu. 5. 16.*

*mat. 15. 4.*

*ephe. 6. 2.*

*h By which*

*is met all that*

*haue autoritie*

*ouer vs.*

*Mat. 5. 16.*

*i But loue and*

*preserue thy*

*brothers life.*

*k But be pure*

*in heart, word*

*and dede.*

*l But studie to*

*saue his goods*

*m But further*

*his good na-*

*me, and speake*

*truth.*

*Rom. 7. 17.*

*n Thou maist*

*not so muche*

*as wishe his*

*hinderance in*

*anie thing.*

*Or, heard.*

*ezek. 31. 12.*



Deut. 5. 24.  
Ex. 16. 47.  
13. 18.

o Whether  
you wil obey  
his precepts  
as you promi-  
sed, chap. 19. 8.

Chap. 27. 8.  
Ex. 38. 7.  
Leui. 3. 1.

Deut. 27. 5.  
10. 8. 11.

Heb. it, that is,  
the stone.

p Which  
might be by  
his rousing,  
or flying abro-  
ad of his clo-  
thes.

Leui. 25. 39.  
Deut. 15. 12.  
Jerem. 34. 14.  
a Paying no  
money for his  
libertie.  
b Not having  
wife nor chil-  
dren.

c Till her time  
of seruitude  
was expired,  
which might  
be the seventh  
yere or the  
fiftieth.

Heb. gods.  
d Where the  
iudges sate.  
e That is, 30  
yere of iubi-  
le, which was  
euerie fiftieth  
yere.  
f Constrained  
either by po-  
uertie, or els,  
if master shuld  
marry her.  
g By giuing  
another mo-  
ney to bye her  
of him.  
Or, defouled  
her.

19 And said vnto Moses, \* Talke thou with  
vs, and we wil heare: but let not God tal-  
ke with vs, lest we dye.  
20 Then Moses said vnto the people, Fea-  
re not: for God is come to o proue you,  
and that his feare may be before you, that  
ye sinne not.  
21 So the people stode a far of, but Moses  
drew nere vnto the darcknes where God  
was.  
22 ¶ And the Lord said vnto Moses, Thus  
thou shalt say vnto the children of Isra-  
el, Ye haue sene that I haue talked with  
you from heauen.  
23 Ye shal not make therefore with me gods  
of siluer, nor gods of golde: you shal ma-  
ke you none.  
24 \* An altar of earth y shalt make vnto me,  
& thereon shalt offre thy burnt offerings,  
& thy \* peace offerings, thy shepe, & thine  
oxen: in all places, where I shal put the re-  
membrance of my Name, I wil come vn-  
to thee, and blesse thee.  
25 \* But if thou wilt make me an altar of  
stone, thou shalt not buyld it of hewen  
stones: for if thou lift vp thy tole vpon  
them, thou hast polluted them.  
26 Nether shalt thou go vp by steppes vn-  
to mine altar, that thy filthines be not  
discouered thereon.

CHAP. XXI.

Temporal and ciuile ordinances, appointed by God, tou-  
ching seruitude, murders, and wronges: the obseruatiō  
whereof doeth not iustifie a man, but are giuen to bri-  
del our corrupt nature, which els wolde breake out in-  
to all mischief and crueltie.

1 **N**OW these are the lawes, which thou  
shalt set before them:  
2 \* If thou bye an Ebrewe seruant, he shal  
serue six yeres, and in the seuenth he shal  
go out fre, a for nothing.  
3 If he came b him selfe alone, he shal go  
out him selfe alone: if he were married, the  
his wife shal go out with him.  
4 If his master hathe giuen him a wife, &  
she hathe borne him sonnes or daughters,  
the wife and her children shal be her c ma-  
sters, but he shal go out him self alone.  
5 But if the seruant say thus, I loue my  
master, my wife and my children, I wil  
not go out fre,  
6 Then his master shal bring him vnto  
the Iudges, and set him to the d dore, or  
to the poste, and his master shal bore his  
eare through with a nawle, & he shal ser-  
ue him for e euer.  
7 ¶ Likewise if a man f sel his daughter to  
be a seruant, she shal not go out as the me  
seruants do.  
8 If she please not her master, who hathe  
betrothed her to him selfe, then shal g he  
cause to bye her: he shal haue no power to  
sel her to a strange people, seing he despi-

sed her.

9 But if he hathe betrothed her vnto his  
sonne, he shal deale with her h according  
to the custome of the daughters.  
10 If he take i him an other wife, he shal not  
diminish her fode, her rayment, and re-  
compence of her virginie.  
11 And if he do not these k thre vnto her,  
the shal she go out fre, paying no money.  
12 ¶ \* He that smiteth a man, and he dye,  
shal dye the death.  
13 And if a man hathe not laied waite, but  
l God hathe offred him into his had, \* then  
I wil appoite thee a place whither he shal  
flee.  
14 But if a man come presumptuously vp-  
on his neighbour to slaie him with guile,  
thou shalt take him from mine m altar,  
that he may dye.  
15 ¶ Also he that smiteth his father or his  
mother, shal dye the death.  
16 ¶ And he that stealeth a man, & selleth  
him, if it be founde with him, shal dye  
the death.  
17 ¶ \* And he that curseth his father or  
his mother, shal dye the death.  
18 ¶ When men also strue together, & one  
smite another with a n stone, or with the  
fist, & he dye not, but lieth in bed,  
19 If he rise againe and walke without vp-  
on his staffe, then shal he that smote him  
go o quite, saue onely he shal beare his  
charges p for his resting, and shal pay for  
his healing.  
20 ¶ And if a man smite his seruant, or  
his mayd with a rod, & he dye vnder his  
hand, he shal be surely punished.  
21 But if he continue a day, or two daies,  
he shal not p be punished: for he is his  
money.  
22 ¶ Also if men strue and hurt a woman  
with childe, so that her childe departe fro  
her, & q death followe not, he shal be su-  
rely punished according as the womans  
housband shal appoint him, or he shal pay  
as the Iudges determine.  
23 But if death followe, the thou shalt paye  
life for life,  
24 \* Eie for eie, tothe for tothe, hand for  
hand, fote for fote,  
25 Burning for burning, wonde for wode,  
stripe for stripe.  
26 ¶ And if a man smite his seruant in the  
eie, or his maid in the eie, and hathe pe-  
rished it, he shal let him go fre for his eie.  
27 Also if he smite f out his seruants tothe,  
or his maydes tothe, he shal let him go  
out fre for his tothe.  
28 ¶ If an oxe gore a man or a woman, that  
he dye, the oxe shal be t stoned to death,  
and his flesh shal not be eaten, but the ow-  
ner of the oxe shal go quite.  
29 If the oxe were wonte to push in times  
past

h That is, he  
shal giue her  
dowrie.  
i For his sone.

k Nether ma-  
ry her him  
selfe, nor giue  
an other mo-  
ney to bye  
her, nor be-  
stowe her vpo  
his sonne.

Leui. 24. 17.  
l Though a ma  
be killed at  
vnwares, yet it  
is Gods pro-  
uidece, that it  
shulde so be.  
Deut. 19. 2.  
m The holines  
of the place  
oght not to  
defiled the  
ther.

n Either far of  
him or nere.

o By the ciuile  
iustice.  
Or, losing of his  
time.

p By the ciuile  
Magistrate,  
but before  
God he is a  
murderer.

q Of the mo-  
ther, or childe,

Or, arbitrarie.

Leui. 24. 20.  
Deut. 19. 20.  
r The executiō  
of this lawe  
onely beloged  
to the Magi-  
strat, mat. 23. 3.

s So God reuē-  
geth crueltie  
in moite least  
things.

Gen. 9. 5.  
t It the best  
be punished,  
much more  
shal the mur-  
derer.



20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

By the next of the kindred of him that is so sayne.

Read Gen. 31. 15.

This law forbiddeth not onely not to hurt, but to be ware lest any be hurt.

Either great beak of the herd, or a small beast of the flocke.

Sam. 11. 6. Breaking an house to entre in, or vaderminning.

But when the furee riseth vpon him. He shalbe put to death.

But in his hand.

But if he is, whether he be had.

past, & it hathe bene<sup>a</sup> tolde his master, & he hathe not kept him, and after he killeth a man or a woman, the ox shall be stoned and his owner shall dye also.

30 If there be set to him a<sup>a</sup> summe of money, then he shall pay the reason of his life, whatsoeuer shall be laied vpon him.

31 Whether he hathe gored a sonne, or gored a daughter, he shall be iudged after the same maner.

32 If the ox gore a seruant or a mayd, he shall giue vnto their master thirty<sup>x</sup> shekles of siluer, and the ox shall be stoned.

33 ¶ And when a man shall open a well, or when he shall dig a pit and couer it not, & an ox or an asse fall therein,

34 The owner of the pit shall<sup>y</sup> make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans ox hurt his neighbours ox that he dye, then they shall sell the liue ox, & deuide the money thereof, & the dead ox also they shall deuide.

36 Or if it be knownen that the ox hathe vsed to push in times past, and his master hathe not kept him, he shall pay ox for ox, but the dead shall be his owne.

#### CHAP. XXII.

1 Of theft. 2 Damage. 7 Lending. 14 Borrowing. 16 Intising of maidens. 18 Witchcraft. 20 Idolatrie. 21 Support of strangers, widows, and fatherles. 25 Usurie. 28 Reuerence to Magistrates.

1 IF a man steale an<sup>a</sup> ox or a shepe, and kil it or sell it, he shall restore foue oxen for the ox, & foure shepe for the shepe.

2 ¶ If a thefe be founde<sup>b</sup> breaking vp, & be smitten that he dye, no blood shall be shed for him.

3 But if it be<sup>c</sup> in the day light, blood shall be shed for him: for he shulde make full restitution: if he had not<sup>d</sup> wherewith, then shulde he be solde for his theft.

4 If the theft be founde<sup>e</sup> with him, aliue, (whether it be ox, asse, or shepe) he shall restore the double.

5 ¶ If a man do hurt field, or vineyarde, and put in his beast to fede in another mans field, he shall recompence of the best of his owne field, & of the best of his owne vineyarde.

6 ¶ If fyre breake out, and cathe in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindeled the fyre shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stufte to kepe, and it be stollen out of his house, if the thefe be found, he shall paye the double.

8 If the thefe be not founde, then the master of the house shall be brought vnto the Iudges to sweare, whether he hathe<sup>f</sup> put

his had vnto his neighbours good, or no.

9 In all maner of trespassse, whether it be for oxen, for asse, for shepe, for rayment, or for any maner of lost thing, which another chalengeth to be his, the cause of bothe parties shall come before the Iudges, & whome the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to kepe asse, or ox, or shepe, or any beast, and it dye, or be<sup>g</sup> hurt, or taken away by

11 ¶ An othe of the Lord shall be betwene them twaine, that he hathe not put his hand vnto his neighbours good, and the owner of it shall take the othe, & he shall not make it good.

12 ¶ But if it be stollen from him, he shall

13 If it be torne in pieces, he shall bring<sup>h</sup> recorde, & shall not make that good, which is deuoured.

14 ¶ And if a mā borowe<sup>i</sup> ought of his neighbour, and it be hurt, or els dye, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, he shall not make it good: for if it be an hired thing, it came for his hire.

16 ¶ And if a mā entise a mayd that is not betrothed, & lye with her, he shall endowe her, and take her to his wife.

17 If her father refuse to giue her to him, he shall pay money, according to the dowrie of virgines.

18 ¶ Thou shalt not suffre a witche to liue.

19 ¶ Whosoever lieth with a beast, shall dye the death.

20 ¶ He that offreth vnto any gods, saue vnto the Lord onely, shall be slaine.

21 ¶ Moreouer thou shalt not do iniurie to a stranger, nether oppresse him: for ye were strangers in the land of Egypt.

22 ¶ Ye shall not trouble any widowe, nor fatherles childe.

23 If thou vexe or trouble suche, and so he call and crye vnto me, I wil surely heare his crye.

24 Then shall my wrath be kindeled, and I wil kil you with the sworde, & your<sup>j</sup> wiues shall be widowes, and your children fatherles.

25 ¶ If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne go downe:

27 For that is his couering onely, & this is his garment for his skin: wherein shall he slepe: therefore when he<sup>k</sup> cryeth vnto me, I wil heare him: for I am merciful.

Ebr. broken.

Thei shulde sweare by the Name of the Lord.

Gen. 31. 39.

He shall shewe some parte of the beast.

He that hired it shall be fire by paying the hire. Deut. 22. 26.

Deut. 13. 13. 1. mac. 2. 24.

Leui. 19. 33.

Zach. 7. 10.

h The last plague of God vpon y oppresers.

Leui. 25. 37. deut. 23. 19. psal. 110. 5.

i For colde & necessitie.



**AB. 13.5.** 28 ¶ Thou shalt not raile vpo the Iudges, nether speake euil of the ruler of thy people.

**k** Thine abundance of thy corne, oyle & wine.  
**Chap. 13.2.**  
**Or 34.19.** 29 ¶ Thine <sup>k</sup> abundance & thy licour shalt thou not kepe backe. \* The firstborne of thy sonnes shalt thou giue me.

30 Likewise shalt thou do with thine oxen and with thy shepe: seuen dayes it shalbe with his damme, & the eight day thou shalt giue it me.

**Leui. 22.8.**  
**Or 44.31.** 31 ¶ Ye shalbe an holy people vnto me, \* nether shal ye eat any flesh that is torne of beastes in the field: ye shal cast it <sup>1</sup> to the dog.

## CHAP. XXIII.

*2 Not to followe the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feastes. 20.23 The Angel is promised to leade the people. 25 What God promisseth, if they obey him. 29 God wil cast out the Canaanites by litle and litle, and why.*

**Dr. reports a false tale.**  
**Or, contr.** 1 **T**hou shalt not receiue a false tale, nether shalt thou put thine had with the wicked, to be a false witness.

**Dr. asser.**  
**a** Do that w<sup>ch</sup> is godlie though few do fauour it. 2 ¶ Thou shalt not followe a multitude to do euil, nether agre in a controuersie <sup>a</sup> to decline after many & ouerthrow the truth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

**b** If we be bode to do good to our enemies bea<sup>st</sup>, muche more to our enemye him selfe, Mat. 5. 44. 4 ¶ If thou mete thine enemies oxe, or his asse going a straye, thou shalt bring him to him againe.

5 If thou se thine enemies <sup>c</sup> asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his sute.

7 Thou shalt kepe thee farre from a false matter, and shalt not slay the <sup>d</sup> innocent and the righteous: for I wil not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blindeth the <sup>e</sup> wise, & peruerteth <sup>f</sup> y wordes of the righteous.

**Deut. 16.19.**  
**eccl. 20.33.**  
**Dr. seing.** 9 ¶ Thou shalt not oppresse a stranger: for ye knowe the <sup>g</sup> heart of a stranger, seing ye were strangers in the land of Egypt.

10 \* Moreouer, six yeres thou shalt sowe thy land, and gather the frutes thereof,

**Leui. 25.3.**  
**26.43. deus. 15.1.** 11 But the seuenth yere thou shalt let it rest and lye stil, that the poore of thy people may eat, and what they leaue, the beastes of the field shal eat. In like maner thou shalt do with thy vineyarde, & with thine oliue trees.

**Chap. 30.8.**  
**deus. 5.12.** 12 \* Six daies thou shalt do thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, & the sonne of thy maid and the stranger may be refreshed.

**f** Nether by swearing by the, nor speaking of them, Psal. 16.4. yph. 10. 13 And ye shal take hede to all things that I haue said vnto you: and ye shal make <sup>h</sup> no mention of the name of other gods,

nether shal it be heard out of thy mouth.

14 ¶ Thre times thou shalt kepe a feast vnto me in the yere.

15 Thou shalt kepe the feast <sup>i</sup> of vnleauened bread: thou shalt eat vnleauened bread seuen daies, as I comanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: & none shal appeare before me emptie:

16 The <sup>h</sup> feast also of the haruest of the first frutes of thy labours, which thou hast sown in the field: and the <sup>i</sup> feast of gathering frutes in the end of the yere, when thou hast gathered in thy labours out of the field.

17 These thre times in the yere shal all thy men children appeare before the Lord Ichouah.

18 Thou shalt not offre the blood of my sacrifice with <sup>k</sup> leauened bread: nether shal the fat of my sacrifice remaine vntil the morning.

19 The first of the first frutes of thy land thou shalt bring into <sup>j</sup> house of the Lord thy God: yet shalt thou not seeth a kid in his <sup>l</sup> mothers milke.

20 ¶ Beholde, I send an Angel before thee, to kepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, & p<sup>u</sup>oke him not: for he wil not spare your misdeds, because my <sup>m</sup> Name is in him.

22 But if thou hearken vnto his voyce, and do all that I speake, then I wil be an enemye vnto thine enemies, and wil afflict them that afflict thee.

23 For mine Angel <sup>n</sup> shal go before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I wil destroye them.

24 Thou shalt not bowe downe to their gods, nether serue them, nor do after the workes of the: but <sup>n</sup> vtterly ouerthrowe them, and breake in pieces their images.

25 For ye shal serue the Lord your God, & he shal blesse thy <sup>o</sup> bread and thy water, & I wil take all sickenes away fro the middes of thee.

26 ¶ There shal none cast their frute nor be barren in thy land: the nombre of thy dayes wil I fulfil.

27 I wil send my <sup>p</sup> feare before thee, & wil destroy all the people amog whom thou shalt go: and I wil make all thine enemies turne their backes vnto thee:

28 And I wil send hornets before thee, which shal driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I wil not cast them out from thy face in one yere, lest the land growe to a wilderness: and the beastes of the field multiplie against thee.

**g** That is, Easter, in remembrance that the Angel passed ouer & spared the Israelites, when he slewe the firstborne of the Egyptians.

**h** Which is, Wifontide, in token that the Law was giue 50. daies after they departed from Egypt.

**i** This is, the feast of tabernacles, signifying that they dwelled 40. yere vnder the tents or the tabernacles in wilderness.

**k** No leauened bread shalbe then in thine house.

**l** Meaning that no frutes shalbe taken before iust time: & hereby are bridled all cruel & wanton appetites.

**m** I wil giue him mine authority, and he shal gouerne you in my Name.

**Chap. 33.2.**  
**deus. 7.21.**  
**10.34.11.**

**n** God comendeth his not onely not to worship idoles, but to destroye them.

**o** That is, all things necessarie for this present life.

**Deus. 7.14.**  
**p** I wil make them afraid at thy coming.



30 By litle and litle I wil driue them out from thy face vntil thou encrease, and inherite the land.

<sup>a</sup> Called the sea of Syria.  
<sup>b</sup> Of Arabia called desert.  
<sup>c</sup> To wit, Euphrates.

31 And I wil make thy coastes fro the red Sea vnto the sea <sup>a</sup> of the Philistims, and from the <sup>b</sup> desert vnto the <sup>c</sup> Riuer: for I wil deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

<sup>a</sup> Chap. 34. 15.  
<sup>b</sup> deu. 7. 2.

32 \*Thou shalt make no couenant with the, nor with their gods:

<sup>a</sup> Ebr. efface, or iust.

33 Neither shal they dwel in thy land, lest they make thee sinne against me: for if <sup>a</sup> y serue their gods, surely it shal be thy destruction.

#### CHAP. XXIII.

3 The people promise to obey God. 4 Moses writeth the cibile lawes. 9. 13. Moses returneth into the mountaine.

14 Aaron and Hur haue the charge of the people.

15 Moses was 40 daies & 40 nights in the mountaine.

<sup>a</sup> When he called him vp to the mountaine to giue him <sup>b</sup> lawes, beginning at the 20. chap. higher.

**N**OW he had <sup>a</sup> said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, & Abihú, and seuentie of the Elders of Israël, & ye shal worship a far of.

<sup>a</sup> Whē he had receiued these lawes i mount Sinai.  
<sup>b</sup> Ebr. iudge-ment.

2 And Moses hi selfe alone shal come nere to the Lord, but they shal not come nere, nether shal the people go vp with him.

<sup>a</sup> Chap. 19. 8.

3 <sup>a</sup> Afterward Moses came and tolde the people all the wordes of the Lord and all the <sup>b</sup> lawes: and all the people answered with one voyce, and said, \*All the things which the Lord hathe said, wil we do.

<sup>a</sup> Chap. 30. 24.

<sup>b</sup> Or, as the fore of the mountaine.

4 And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an <sup>a</sup> altar <sup>b</sup> vnder the mountaine, and twelue pillars according to the twelue tribes of Israël.

<sup>a</sup> For as yet the priesthode was not giuen to Levi.

5 And he sent yong <sup>c</sup> men of the children of Israël, which offered burnt ofirings of beues, & sacrificed peace ofirings vnto the Lord.

<sup>a</sup> Or, the booke of the Lawe.

6 The Moses toke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

<sup>a</sup> Pet. 1. 2.  
<sup>b</sup> deu. 9. 20.

7 After he toke the <sup>b</sup> boke of the couenant, and read it in the audience of the people: who said, All that the Lord hathe said, we wil do, and be obedient.

<sup>a</sup> Which blood signifieth that the couenant broken can not be sanctified with our blood the day.

8 Then Moses toke the <sup>a</sup> blood, and sprinkled it on the people, & said, Beholde, the <sup>b</sup> blood of the couenant, which the Lord hathe made with you concerning all these things.

<sup>a</sup> As perfectly as their infirmities colde beholde his maiestie.

9 <sup>a</sup> Then went vp Moses and Aaron, Nadab, and Abihú, and seuentie of the Elders of Israël.

<sup>a</sup> Ebr. brishe worke.  
<sup>b</sup> He made the not afraid, nor punished them.  
<sup>c</sup> That is, to beayn.

10 And they <sup>a</sup> sawe the God of Israël, and vnder his <sup>b</sup> fete was as it were a <sup>c</sup> worke of a Saphir stone, & as the verie heauen whē it is cleare.

11 And vpon the nobles of the children of Israël he laid not his hand: also they sawe God, and s did eat & drinke.

12 <sup>a</sup> And the Lord <sup>b</sup> said vnto Moses, Come vp to me into the mountaine, & be there, and I wil giue thee <sup>c</sup> tables of stone, and <sup>d</sup> Lawe & the commandement, which I haue written, for to teache <sup>e</sup> them.

<sup>a</sup> The secon time.

<sup>b</sup> Signifying <sup>c</sup> hardenes of our hearts, except God do write his lawes therein by his Spirit. Ie. re. 31. 33. ezek. 11. 19. 1. cor. 3. 1. ebr. 3. 10. & 10. 16.

13 Then Moses rose vp & his minister Joshua, & Moses went vp into the mountaine of God,

<sup>k</sup> To wit, the people.

14 And said vnto the Elders, Tarie vs here, vntil we come againe vnto you: & beholde, Aaron, and Hur <sup>a</sup> are w you: whosoeuer hathe anie matters, let him come to them.

15 Then Moses went vp to the mount, and the cloude couered the mountaine,

<sup>a</sup> Or, him.

16 And the glorie of the Lord abode vpon mount Sinai, & the cloude couered <sup>a</sup> it six daies: and the seuenth day he called vnto Moses out of the middes of the cloude.

17 And the sight of the glorie of the Lord was like <sup>a</sup> consuming fire on the top of the mountaine, in the cies of the children of Israël.

<sup>a</sup> The Lord appeareth like deuouring fire to carnal men: but to them that he draweth with his Spirit, he is like pleasant Saphir.

<sup>a</sup> Chap. 34. 28.  
<sup>b</sup> deu. 9. 20.

18 And Moses entred into the middes of the cloude, & went vp to the mountaine: & Moses was in the <sup>a</sup> mount fourty daies and fourty nightes.

#### CHAP. XXV.

3 The voluntarie gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercieseat. 33 The Table. 37 The Candelstick. 40 All must be done according to the pattern.

1 Then the Lord spake vnto Moses, saying,

2 <sup>a</sup> Speake vnto the children of Israël, that they receiue an offering for me: of <sup>b</sup> euerie mā, whose heart giueth it frely, ye shaltake the offering for me.

<sup>a</sup> After the moral and iudicial lawe he giueth them <sup>b</sup> ceremonial lawe, that nothing shuld be left to mans inuention.

3 And this is <sup>a</sup> y offering which ye shal <sup>b</sup> take of them, golde, and siluer, and brasse,

<sup>a</sup> Chap. 35. 8.  
<sup>b</sup> For <sup>c</sup> buylding and vse of the Tabernacle.

4 <sup>a</sup> And blewe filke, and purple, and skarlet, and fine linen, and goates <sup>b</sup> heere.

<sup>a</sup> Or, yellow.  
<sup>b</sup> Which is thought to be a kinde of cedar, which wil not rot.

5 And ramme skins coulored red, and the skins of badgers, and the wood <sup>a</sup> Shittim,

<sup>a</sup> Ordeined for <sup>b</sup> Priests.

6 Oyle for the light, spices for <sup>a</sup> anointing oyle, & for the perfume of swete sauour,

<sup>a</sup> Chap. 38. 4.

7 Onix stones, and stones to be set in the <sup>a</sup> Ephod, and in the <sup>b</sup> brest plate.

<sup>a</sup> Chap. 38. 15.

8 Also they shal make me a <sup>a</sup> Sanctuarie, <sup>b</sup> y I may dwel among them.

<sup>a</sup> A place bothe to offere sacrifice and to heare <sup>b</sup> Lawe.

9 According to all that I shewe thee, euen so shal ye make the forme of the Tabernacle, and the facion of all the instruments thereof.

<sup>a</sup> Chap. 37. 2.

10 <sup>a</sup> They shal make also an <sup>b</sup> Arkē of Shittim wood, two cubites and an halfe long, & a cubite and an halfe broad, & a cubite and an halfe hie.

11 And thou shalt ouerlaie it with pure golde: within & without shalt thou ouerlaie it, and shalt make vpō it a <sup>a</sup> crowne of golde rounde about.

<sup>a</sup> Or, a circle & a bordre.

12 And thou shalt cast foure rings of golde for it, and put them in the foure <sup>a</sup> corners

<sup>a</sup> Or, feet.



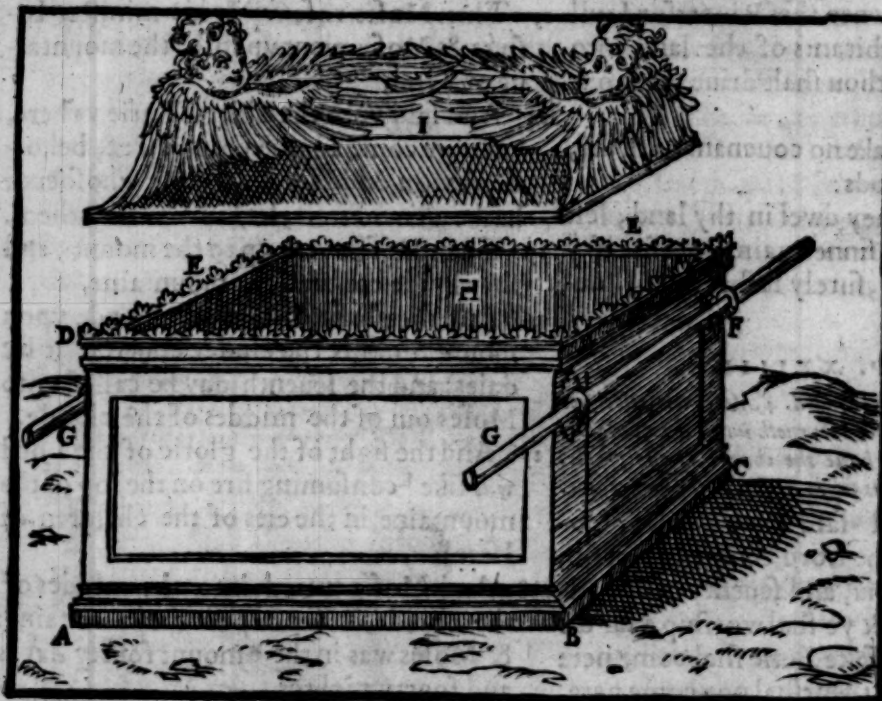
thereof: that is, two rings *shalbe* on y one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim

wood, and couer them with golde.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare y Arke with them.

THE ARKE OF THE TESTIMONIE.



- A B The length, two cubites and an halfe.  
 B C The breadth a cubite and an halfe.  
 A D The height a cubite and an halfe.  
 E E The golde crowne about the Arke.  
 F The four rings of golde in the four corners.  
 G The barres couered w golde to put through the rings to cary the Arke.  
 H The inner parte of the Arke where the Testimonie was put.  
 I The Mercie seate, w was the couering of the Arke: where were the two Cherubims, & whence y oracle came.

15 The barres shal be in the rings of the Arke: they shal not be taken away from it.

*f The Bone of Aarons, the rod of Aaron and Manna, which were a testimonie of Gods presence. Or, covering: or, propitiatorie. There God appeared mercifully vnto them: and this was a figure of Christ.*

16 So thou shalt put in the Arke the Testimonie which I shal giue thee.

17 Also thou shalt make a Merciseat of pure golde, two cubites and an halfe lōg, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at y two endes of the Merciseat.

19 And the one Cherub shalt thou make at the one end, & the other Cherub at y other end: of the matter of the Merciseat shalt ye make the Cherubims, on the two endes

thereof.

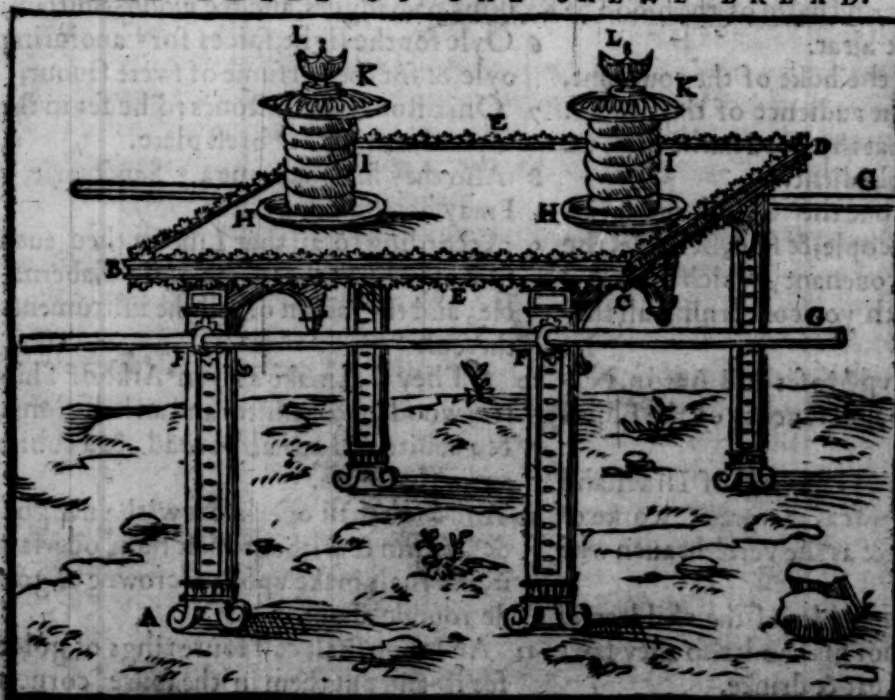
20 And the Cherubims shal stretch their wings on hie, couering the Merciseat with their wings, & their faces one to an other: to the Merciseat ward shal the faces of y Cherubims be.

21 And thou shalt put the Merciseat about vpon the Arke, and in the Arke thou shalt put y Testimonie, which I wil giue thee,

22 And there I wil declare my selfe vnto thee, and from about the Merciseat betwene the two Cherubims, which are vpon the Arke of the Testimonie, I wil tel thee all things which I wil giue thee in comendement vnto the children of Israel.

*Or, will appoint with thee. Nom. 7. 19.*

THE TABLE OF THE SHEWE BREAD.



- A B The height a cubite and an halfe.  
 B C The length two cubites.  
 C D The breadth a cubite.  
 E A crowne of golde about & beneath separated the one from the other by a border of an hand breadth thicke, & declareth that the table was an hand breadth thicke.  
 F The four rings.  
 G The barres to cary the table, which were put through y rings.  
 H Dishes wherein y shewe bread was put.  
 I The twelve cakes or loaves called the shewe bread.  
 K The goblets or coverings.  
 L The incense.



- Chap. 37. 20.* 23 ¶ Thou shalt also make a table of Shittim wood, of two cubites long, & one cubite broad, and a cubite and an half high: 24 And thou shalt couer it w<sup>th</sup> pure golde, and make thereto a crowne of golde rounde about. 25 Thou shalt also make vnto it a border of <sup>for, as hand</sup> foure fingers rounde about: and thou shalt make a golden crowne rounde about the border thereof. <sup>mad.</sup> 26 After, thou shalt make for it foure rings of golde, & shalt put the rings in y<sup>e</sup> foure corners that are in the foure fete thereof: 27 Ouer against the border shall the rings be for places for barres, to beare the Table. 28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with golde, that y<sup>e</sup> Table may be borne with them. 29 Thou shalt make also <sup>h</sup> dishes for it, and incens cups for it and coverings for it, and goblets, wherewith it shall be couered, <sup>h</sup> <sup>Yo see the</sup> <sup>bread vpon.</sup> and of fine golde shalt thou make them. 30 And thou shalt set vpon the Table shewbread before me continually.

## THE CANDELSTICKE.

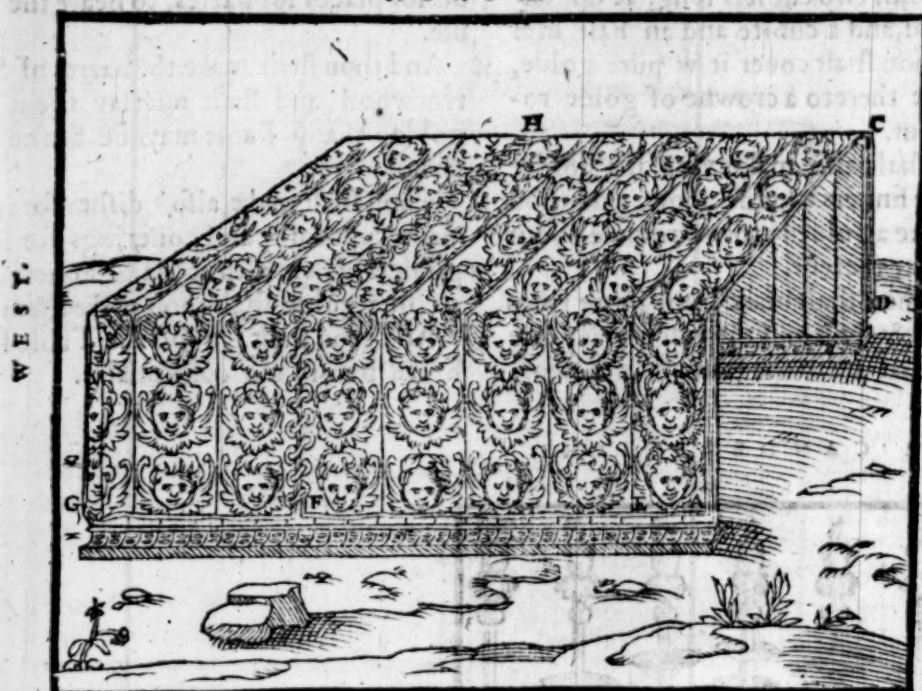


Because the facion of the candelstick is so plaine & euident, it needeth not to describe the particular partes thereof according to the ordre of letters. Onely where as it is said in the 34. verse, that there shall be foure bowles or cuppes in the candelstick, it must be vnderstand of the shaft or shanke: for there are but three for ouerlie one of the other branches. Also the knoppes of the candelstick are those which are vnder the braches as they issue out of the shaft on either side.

- Chap. 37. 17.* 31 ¶ Also thou shalt make a Candelstick of pure golde: of worke beaten out w<sup>th</sup> the hammer shall the Candelstick be made, his shaft, & his braches, his bolles, his knops: and his floures shall be of the same. 32 Six branches also shall come out of the sides of it: three branches of the Candelstick out of the one side of it, and three branches of the Candelstick out of the other side of it. 33 Three bolles like vnto almondes, one knop and one floure in one branche: and three bolles like almondes in the other brache, one knop and one floure: so through out the six branches that come out of the Candelstick. 34 And in the shaft of y<sup>e</sup> Candelstick shall be foure bolles like vnto almondes, his knops & his floures. 35 And there shall be a knop vnder two branches made thereof: & a knop vnder two braches made thereof: and a knop vnder two braches made thereof according to the six branches comming out of the Candelstick. 36 Their knops and their branches shall be thereof. all this shall be one beate worke of pure golde. 37 And y<sup>e</sup> shalt make the seven lāpes thereof, & y<sup>e</sup> lāpes thereof shalt y<sup>e</sup> put thereon, to giue light toward that that is before it. 38 Also the snoffers & snoffedishes thereof shall be of pure golde. 39 Of a talēt of fine golde shalt thou make it with all these instruments. 40 ¶ Loke therefore that thou make them after their facion, that was shewed thee in the mountaine.

<sup>k</sup> This was y<sup>e</sup> talent weight of the temple & waied 120 pounde. Ebr. 2. 9. ad. 7. 44.



THE FIRST COVERING OF THE TABERNACLE.  
NORTH.

S O V T H E.

A B C D The ten curtaines, which were eight and twentie cubites long of Cherubin worke.  
 A E The breadth of a curtaine was foure cubites, and so the ten were fourtie cubites broad.

F G Two curtaines & an halfe: so that y whole laid together declareth that the tabernacle was thirtie cubites long and twelue broad.

F H Taches or hokes to tie the curtaines together.

## CHAP. XXVI.

1. The forme of the Tabernacle and the appertinances.  
 33 The place of the Arke, of the Mercie seat, of the Table, and of the Candelsticke.

1 **A**fterward thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blew filke, and purple, & skarlet: & in the thou shalt make Cherubims of a broidred worke.

2 The length of one curtaine shalbe eight and twentie cubites, & the breadth of one curtaine, foure cubites: euerie one of y curtaines shal haue one measure.

3 Fiue curtaines shal be coupled one to another: and the other fiue curtains shalbe

coupled one to an other.

4 And thou shalt make strings of blew filke vpo the edge of the one curtaine, which is in the seluedge<sup>b</sup> of the coupling: & likewise shalt y make in y edge of y other curtaine in y seluedge, in y secōde couplig.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the secōde coupling: y strings shalbe one right against an other.

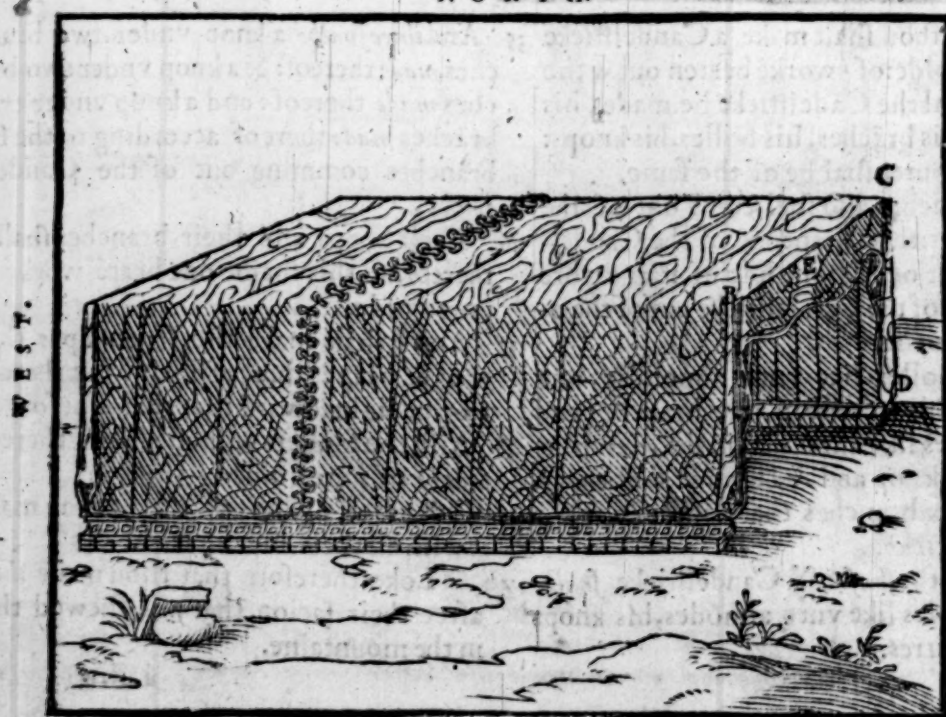
6 Thou shalt make also fiftie taches of golde, and couple y curtaines one to another w<sup>th</sup> the taches, & it shalbe one tabernacle.

<sup>b</sup> On the side that the curtaines might be tied together.

<sup>c</sup> In tying together both the sides.

<sup>d</sup> Or, by the sides.

<sup>a</sup> That is, of moste conning or fine worke.

THE CVRTAINES OF GOATES HEERE.  
NORTH.

S O V T H E.



*These eleuen curtaines of goates heere were put aboue the other ten, and the eleuenth hanged before the entrie of the Tabernacle, like E. These also were 30. cubites long and the other but eight and twenty, and therefore on the Southe side they were a cubite longer then the other like A. and also another on the North side, that the boardes might be covered.*

7 ¶ Also y<sup>e</sup> shalt make curtaines of goates heere, to be a<sup>d</sup> couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

8 The length of a curtaine shalbe thirtie cubites, & the breadth of a curtaine foure cubites: the eleuen curtaines shalbe of one measure.

9 And thou shalt couple fise curtaines by them selues, and the six curtaines by them selues: but thou shalt double the <sup>e</sup> six curtaine vpon the fore fronte of the couering.

10 And thou shalt make fifty strings in the edge of one curtaine in the seluedge of the coupling, and fifty strings in the edge of the other curtaine in the seconde coupling.

11 Likewise thou shalt make fifty<sup>o</sup> taches of brasse, and fasten them on the strings, & shalt couple the couering together, that it may be one.

12 And the <sup>f</sup> renant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shalbe left at the backe side of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on ether side of the Tabernacle to couer it.

14 Moreouer for that couering thou shalt make a <sup>g</sup> couering of rams skins died red, & a couering<sup>h</sup> of badgers skins aboue.

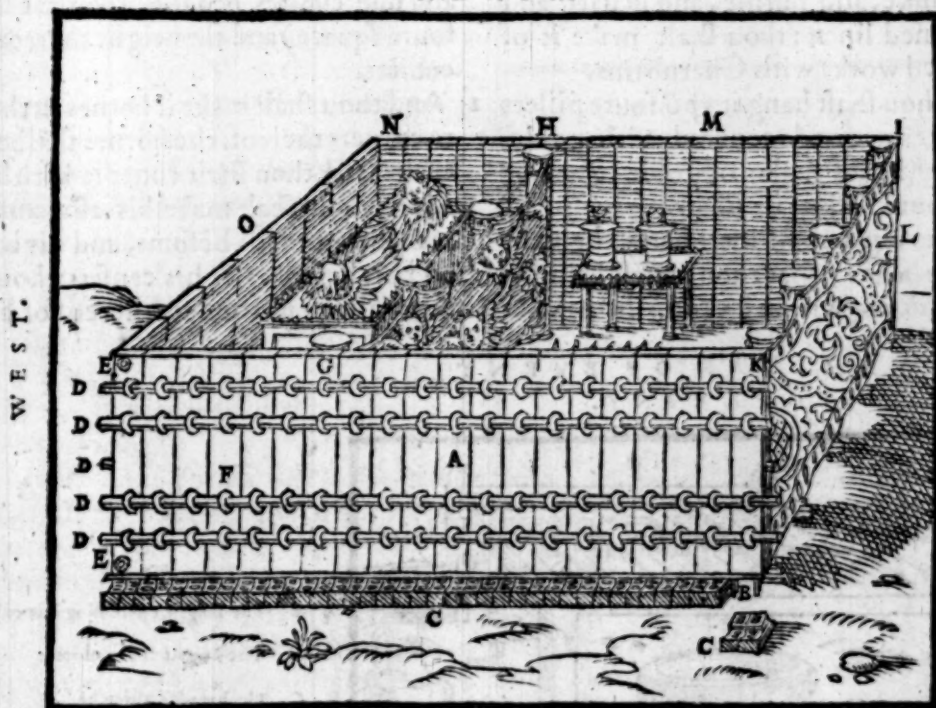
15 ¶ Also thou shalt make boardes for the Tabernacle of Shittim wood to stand vp.

*f For these curtaines were two cubites longer then the curtaines of y<sup>e</sup> Tabernacle: so that they were sider by a cubite on bothe sides.*

*g To be put vpon the couering, y<sup>e</sup> was made of goates heere. h This was y<sup>e</sup> thirde couering for the Tabernacle.*

## THE TABERNACLE.

NORTH.



SOUTH.

A M Twentie boardes on the Southe side and twentie on the North side.

B K The length of euerie one ten cubites, & the breadth a cubite and an halfe.

16 Ten cubites shalbe the length of a boarde, and a cubite and an halfe cubite the breadth of one boarde.

17 Two tenons shalbe in one boarde set in ordre as the fere of a ladder, one against an other: thus shalt thou make for all the boardes of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, euen twentie boardes on the Southe side, euen ful Southe.

19 And thou shalt make fourtie<sup>o</sup> sockets of siluer vnder the twentie boardes, two sockets vnder one boarde for his two tenons,

E K & N I Declare that all the boardes ioyned together made thirtie cubites, which was the length of the Tabernacle. Iosephus writeth that euerie boarde was an handiul thicke.

& two sockets vnder an other boarde for his two tenons.

20 In like maner on the other side of the Tabernacle towarde the North side shalbe twentie boardes,

21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder a nother boarde.

22 And on the side of the Tabernacle, toward the West shalt thou make six boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in y<sup>e</sup> two sides.

24 Also they shalbe ioyned beneth, & likewise.

*i The Ebbewe worde signifieth twines: declaring that they shalbe so perfect and well ioyned as were possible.*

*d Left raise and wether shulde marre it.*

*e That is, fise on y<sup>e</sup> one side, & fise on the other, and the six shulde hang ouer the dore of y<sup>e</sup> Tabernacle.*

*20<sup>o</sup>, halfe piece, wherein were the mortises for the tenons.*



wife thei shalbe ioyned aboue to a ring: thus shal it be for them two: thei shalbe for the two corners.

25 So thei shalbe eight boardes hauing sockets of siluer, *euē* sixtene sockets, *that is*, two sockets vnder one boarde, & two sockets vnder an other boarde.

26 ¶ Then thou shalt make fīue barres of Shittim wood for the boardes of one side of the Tabernacle,

27 And fīue barres for the boardes of the other side of the Tabernacle: also fīue barres for the boardes of the side of the Tabernacle towarde the Westside.

28 And the middle barre shal go through the middes of the boardes, from end to end.

29 And thou shalt couer the boardes with golde, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde.

30 So thou shalt reer vp the Tabernacle \* according to the facion thereof, which was shewed thee in the mount.

31 ¶ Moreouer thou shalt make a vaile of blewe filke, and purple, and skarlet, and fine twined linen: thou shalt make it of broyded worke with Cherubims.

32 And thou shalt hang it vpō foure pillers of Shittim wood couered with golde, (whose \* hokes shalbe of golde) *standing* vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile " on the hokes, that thou maicst bring in thither, *that is* (within y vaile) the Arke of

the Testimonie: and the vaile shal make you a separacion betwene the Holy place and the <sup>1</sup> moste Holy place.

34 Also thou shalt put the Merciseat vpon the Arke of the Testimonie in the moste Holy place.

35 And thou shalt set the Table <sup>m</sup> without the vaile, & the Candellsticke ouer against the Table on y Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an <sup>n</sup> hanging for the dore of the Tabernacle of blewe filke, and purple, and skarlet, and fine twined linen wrought with needle.

37 And thou shalt make for the hanging fīue pillers of Shittim, and couer the with golde: their heades shalbe of golde, & thou shalt cast fīue sockets of brasie for them.

#### CHAP XXVII.

1 The altar of the burnt offering. 2 The court of the Tabernacle. 10 The lampes continually burning.

1 **M**oreouer thou shalt make y \* altar of Shittim wood, fīue cubites long and fīue cubites broad: (the altar shalbe foure square) and the height thereof thre cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of it <sup>b</sup> selfe, and thou shalt couer it with brasie.

3 Also thou shalt make his ashpanes for his ashes and his besoms, and his basens, and his fleshokes, & his censers: thou shalt make all the instrumētts thereof of brasie.

<sup>1</sup> Whereunto the hie Priest onely entred once a yere.

<sup>m</sup> Meaning in y holy place.

<sup>n</sup> This hanging or vaile was betwene the holy place & there where y people were.

<sup>a</sup> For y burnt offering.

<sup>b</sup> Of the same wood & matter, not fastened vnto it.

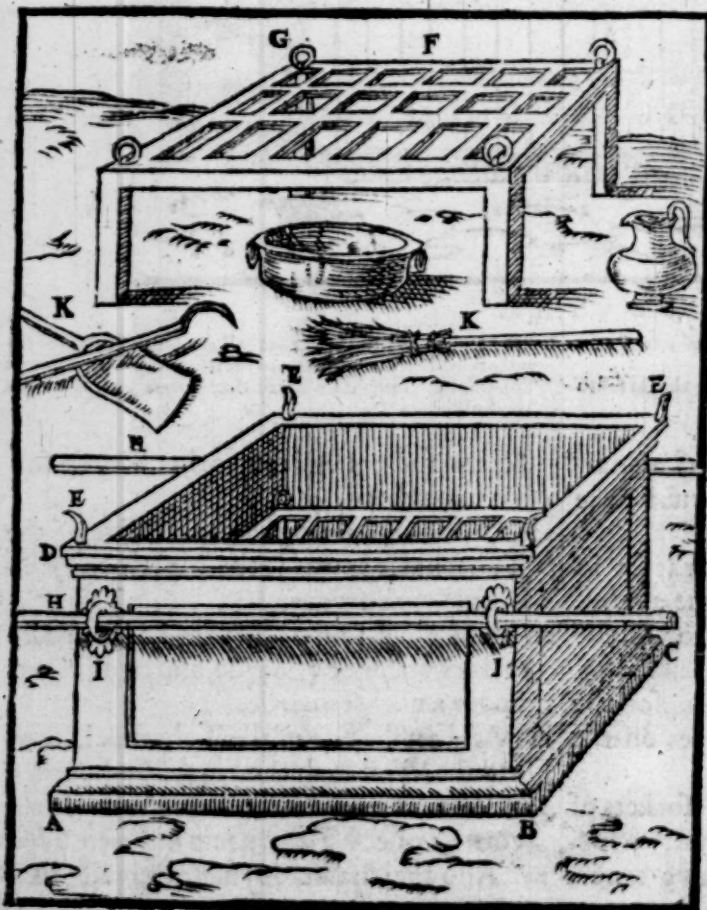
<sup>10</sup> Or, five pāns

Chap 25, 9,  
37 40.  
ebr. 8, 5.  
act. 7, 44.

<sup>a</sup> Some read, heades of the pillers.

<sup>"</sup> Ebr. vnder the hokes: meaning that it shoulde hang downward from the hokes.

#### THE ALTAR OF BURNT OFFERING.



A B The length containing fīue cubites.

A D The height thre cubites.

B C The breadth asmuch.

E The foure hornes or foure corners.

F The grate, which was put within the altar, and wherupon the sacrifice was burnt.

G Foure rings to lift vp the grate by, when thei auoided the ashes.

H The barres to cary the altar.

I The rings through the which the barres were put.

K Ashpans, besoms, fleshokes, basens & suche instrumētts appertaining to the altar.



4 And thou shalt make vnto it a grate like networke of brasie: also vpon that grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the cōpasse of the altar beneth, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, & shalt couer them with brasie.

7 And the barres thereof shalbe put in the rings, the which barres shalbe vpo the two sides of the altar to beare it.

8 Thou shalt make y altar holowe betwene the boardes: as God shewed thee in the mount, so shal they make it.

<sup>e</sup> This was y first currie in to the Tabernacle, where y people abode.

9 ¶ Also thou shalt make the cōcourte of y Tabernacle in the Southside, euen ful Southe: the courte shal haue curtaynes of fine twined linen, of an hundreth cubites long, for one side,

10 And it shal haue twentie pillers, with their twentie sockets of brasie: the heades of the pillers, & their <sup>d</sup> filets shalbe siluer.

<sup>d</sup> They were certain hopes or circles for to becauise y pillar.

11 Likewise on the Northside in length there shalbe hangings of an hundreth cubites long, & the twentie pillers thereof w their twentie sockets of brasie: the heades of y pillers and the filets shalbe siluer.

12 ¶ And the breadth of the courte on the Westside shal haue curtaynes of fiftie cubites, with their ten pillers & their ten sockets.

13 And the breadth of the courte, Eastward ful East shal haue c fiftie cubites.

<sup>e</sup> Meaning curtaynes of lity cubites.

14 Also hangings of fiftene cubites shalbe on the one <sup>f</sup> side with their thre pillers and their thre sockets.

<sup>f</sup> Of the dore of the courte.

15 Likewise on the other side shalbe hangings of fiftene cubites, with their thre pillers, and their thre sockets.

16 ¶ And in the gate of the courte shalbe a vaile of twentie cubites, of blewe silke, & purple, and skarlet, and fine twined linen wrought with needle, with the foure pillers thereof and their foure sockets.

17 All the pillers of the courte shal haue filets of siluer rounde about, with their heades of siluer, and their sockets of brasie.

18 ¶ The length of the court shalbe an hundreth cubites, and the breadth fiftie <sup>g</sup> at ether end, and the height fine cubites, and the hangings of fine twined linen, & their sockets of brasie.

<sup>g</sup> Else fifty is fity.

19 All the vessels of the Tabernacle for all maner seruice thereof, & all the pins thereof, & all the pins of the courte shalbe brasie.

<sup>h</sup> Or stakes, wherewith y curtaynes were fastened to the ground.

20 ¶ And thou shalt commande the childre of Israél, that they bring vnto thee pure oyle oliue <sup>h</sup> beaten for the light, that the lampes may alway burne.

<sup>h</sup> Suche as cometh from y oliue, when it is first pressed or beaten.

21 In the Tabernacle of the Congregaciō

without the vaile, which is before the Testimonie, shal Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generacions to be obserued by the children of Israél.

## CHAP. XXVIII.

1 The Lord calleth Aaron & his sonnes to the Priesthode. 2 Their garments 12-29 Aaron entreteth in to the Sanctuary in the name of the children of Israél. 30 Urim and Thummim. 38 Aaron beareth the iniquities of the Israelites offerings.

1 **A**Nd cause thou thy brother Aaron to come vnto thee and his sonnes w him, from among the children of Israél, that he may serue me in the Priests office: I meane Aaron, Nadab, and Abihú, Eleazar, and Ithamar Aarons sonnes.

2 Also y shalt make holy garments for Aaron thy brother, a glorious & beautiful.

3 Therefore thou shalt speake vnto all cōning me, whome I haue filled with the spirit of wisdome, that they make Aarons garments to b consecrate him, that he may serue me in the Priestes office.

<sup>a</sup> Whereby his office may be knowne to be glorious & excellent. <sup>b</sup> Eldr. wife is he art. <sup>c</sup> Which is, to separat him from the rest.

## THE GARMENTS OF THE HIGH PRIEST.



A The Ephod, or vpmost coate, which was like cloth of golde and was girded vnto him, wherein was the breast plate with the twelue stones, which was tied about with two cheines to two onyx stones and beneath with two laces.

B The robe w was next vnder the Ephod, wherunto were ioined the pomegranates and belles of golde.

C The tunicle or broydred coate, which was vnder y robe and longer then it, and was also with out sleeves.

4 Now these shalbe y garments, w thei shal make, a breast plate, & a Ephod, & a robe, & k.ij.

<sup>e</sup> A short and streight coate without sleeves put vpon his garments to kepe the clost vnto him.



a broyded coat, a mitre, & a girdle. so the se holy garmets shal they make for Aaron thy brother, & for his sonnes, that he may serue me in the Priests office.

5 Therefore they shal take golde, & blewe silke, and purple, and skarlet, & fine linnen,

6 ¶ And they shal make the Ephod of golde, blewe silke, and purple, skarlet, & fine twined linnen of broyded worke.

7 The two shulders thereof shalbe ioyned together by their two edges: so shal it be closed.

<sup>a</sup> Which were about his vpmost coat.

8 And y<sup>a</sup> embroyded garde of the same Ephod, which shalbe vpon him, shalbe of y<sup>a</sup> selfe same worke and stuffe, <sup>euen</sup> of golde, blewe silke, and purple, and skarlet, and fine twined linnen.

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel:

<sup>e</sup> As they were in age, so shulde they be grauen in order.

10 Six names of the vpon the one stone, & the six names that remaine, vpon the seconde stone, according to their generaciōs.

11 Thou shalt cause to graue y<sup>a</sup> two stones accordig to the names of y<sup>a</sup> childre of Israel by a grauer of signets, y<sup>a</sup> worketh and graueth in stone, and shalt make them to be set and embossed in golde.

<sup>f</sup> That Aaron might remembre the Israelites to God warde.

12 And thou shalt put the two stones vpon the shulders of the Ephod, as stones of remembrance of y<sup>a</sup> children of Israel: for Aaron shal beare their names before y<sup>a</sup> Lord vpon his two shulders for a remembrance.

<sup>g</sup> Of the bosses.

13 So thou shalt make bosses of golde, 14 ¶ And two cheines of fine golde: at the endes, of wrethed worke shalt y<sup>a</sup> make them, & shalt fasten the wrethed cheines vpon the bosses.

<sup>h</sup> It was so called, because y<sup>a</sup> hie Priest could not give sentence in iudgement without that on his breast.

<sup>i</sup> The description of the breast plate.

15 ¶ Also thou shalt make the breast plate of iudgement with broyded worke: like the worke of the Ephod shalt thou make it: of golde, blewe silke, and purple, and skarlet, & fine twined linnen shalt y<sup>a</sup> make it.

<sup>Or, sardine.</sup>  
<sup>Or, emeraude.</sup>

16 Foure square it shalbe and double, an hand bred long and an hand bred broad.

<sup>Or, carbuncle.</sup>  
<sup>Or, iasper.</sup>

17 Then thou shalt set it ful of places for stones, <sup>euen</sup> foure rowes of stones: y<sup>a</sup> ordre shalbe this, a<sup>a</sup> ruby, a topaze, and a<sup>a</sup> carbuncle in the first rowe.

18 And in the seconde rowe thou shalt set an<sup>a</sup> emeraude, a saphir, and a<sup>a</sup> diamond.

<sup>Ebr. sarphish.</sup>

19 And in y<sup>a</sup> third rowe a turkeis, an achate, and an hematite.

20 And in the fourte rowe a<sup>a</sup> chrysolite, an onix, and a iasper: and they shalbe set in golde in their embossments.

21 And the stones shalbe according to the names of the childre of Israel, twelue, according to their names, grauen as signets, <sup>euerie</sup> one after his name, & they shalbe for the twelue tribes.

22 ¶ Then thou shalt make vpon the breast plate two cheines at the endes of wrethen

worke of pure golde.

23 Thou shalt make also vpon the breast plate two rings of golde, and put the two rings on<sup>k</sup> the two endes of the breast plate.

<sup>k</sup> Which are vpmost toward the shulder.

24 And thou shalt put the two wrethe cheines of golde in the two rings in the endes of the breast plate.

25 And the other two endes of the two wrethen cheines, thou shalt fasten in the two embossments, and shalt put them vpon the shulders of the Ephod on y<sup>a</sup> fore side of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the two other endes of the breast plate, vpon the border thereof, toward y<sup>a</sup> inside of y<sup>a</sup> Ephod.

<sup>l</sup> Which are benches.

27 And two other rings of golde thou shalt make, & put them on the two sides of the Ephod, beneth in the fore parte of it ouer against the coupling of it vpon the broyded garde of the Ephod.

28 Thus they shal binde the breast plate by his rings vnto the rings of the Ephod, w<sup>a</sup> a lace of blewe silke, that it may be fast vpon the broyded garde of the Ephod, & y<sup>a</sup> the breast plate be not losed fro y<sup>a</sup> Ephod.

29 So Aaron shal<sup>m</sup> beare the names of the childre of Israel in the breast plate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

<sup>m</sup> Aaron shal not entre into the holy place in his owne name, but in the name of all the children of Israel.

30 ¶ Also thou shalt put in the breast plate of iudgement the<sup>n</sup> Vrim & the Thumim, w<sup>a</sup> shalbe vpon Aarons heart, whe he goeth in before the Lord: and Aaron shal beare the iudgement of the children of Israel vpon his heart before the Lord continually.

<sup>n</sup> Vrim signifieth light, and Thumim perfection: declaring that the stones of the breast plate were mozte cleare, and of perfect beautie: by Vrim also is met knowledge, and Thumim holynes, shewing what vertues are required in the Priests.

31 ¶ And thou shalt make the robe of the Ephod altogether of blewe silke.

32 And the hole for his heade shalbe in the middes of it, hauig an edge of wouē worke rounde about y<sup>a</sup> collar of it: so it shalbe as y<sup>a</sup> collar of an habergeō that it ret not.

33 ¶ And beneth vpon the skirtes thereof y<sup>a</sup> shalt make pomgranates of blewe silke, & purple, & skarlet, round about the skirtes thereof and belles of golde betwene them round about:

34 That is, a golden bel and a pomgranate, <sup>Eccles. 45. 16</sup> a golden bel and a pomgranate rounde about vpon the skirtes of the robe.

35 So it shalbe vpon Aaron, when he ministrereth, and his sound shalbe heard, when he goeth into the holy place before the Lord, and when he commeth out, and he shal not dye.

36 ¶ Also thou shalt make a plate of pure golde, & graue therō, as signets are graued,

HOLINES TO THE LORD, 37 And y<sup>a</sup> shalt put it on a blewe silke lace, and it shalbe vpon the mitre: <sup>euen</sup> vpon y<sup>a</sup> fore fronte of the mitre shal it be.

38 So it shalbe vpon Aarons forehead, that Aaron may<sup>p</sup> beare the iniquitie of y<sup>a</sup> of frings

<sup>o</sup> Holines apperteineth to the Lord: for he is mozte holy, and nothing vnholly may appeare before him. <sup>p</sup> Their offrigts coulde not be so perfect, but some faulte wolde be therein: & sime the hie Priest bare and pacified God.



frings, which the childre of Israël shal offere in all their holy offrings: & it shalbe alwaies vpon his forehead, to make them acceptable before the Lord.

19 Likewise thou shalt embroydre the fine linen coat, and thou shalt make a mitre of fine linen, but thou shalt make a girdel of needle worke.

40 Also thou shalt make for Aarons sonnes coates, & thou shalt make the girdels, & bonets shalt thou make them for glorie and comelines.

41 And thou shalt put them vpon Aarón thy brother, & on his sonnes with him, & shalt anoint them, and fill their hands, and sanctifie them, y they may minstre vnto me in the Priests office.

42 Thou shalt also make them linen breeches to couer their priuities: fro the loynes vnto the thighs shal they reache.

43 And they shalbe for Aarón and his sonnes when they come into the Tabernacle of the Cōgregacion, or when they come vnto the altar to minister in y holy place, that they commit not iniquitie, & so dye. This shalbe a lawe for euer vnto him and to his sēde after him.

#### CHAP. XXIX.

1 The maner of consecrating the Priests. 38 The continual sacrifice. 45 The Lord promisseth to dwell among the children of Israël.

1 This thing also shalt thou do vnto the when thou cōsecratest them to be my Priestes, \* Take a yong calf, and two rams without blemish,

2 And vnleauened bread & cakes vnleauened tempered with oyle, & wafers vnleauened anointed with oyle: (of fine wheat flower shalt thou make them)

3 The y shalt put the in one basket, & present them in the basket with the calf and the two rams,

4 And shalt bring Aarón and his sonnes vnto the dore of the Tabernacle of y Cōgregacion, and wash them with water.

5 Also thou shalt take the garments, & put vpon Aarón the tunicle, and the robe of the Ephod, and the Ephod, and the brest plate, and shalt close them to him with the broidred garde of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy crowne vpon the mitre.

7 And thou shalt take the anointing oyle, and shalt powre vpon his head, and anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt girde them with girdels, bothe Aarón & his sonnes: and shalt put the bonets on them, and the Priestes office shalbe theirs for a perpetual lawe: thou shalt also fill the hands of Aarón, and the hāds of his sonnes.

10 After, thou shalt present the calf before the Tabernacle of the Cōgregacion, \* and Aarón and his sonnes shal put their hāds vpon the head of the calf.

11 So thou shalt kil the calf before y Lord, at the dore of the Tabernacle of the Cōgregacion.

12 Then thou shalt take of y blood of the calf, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the fote of the altar.

13 \* Also thou shalt take all the fat that couereth the inwards, and the kall, that is on the liuer, and the two kidneis, and the fat that is vpon the, and shalt burne them vpon the altar.

14 But the flesh of the calf, and his skin, and his doug shalt thou burne with fire with out the holte: it is a sinne offering.

15 Thou shalt also take one ram, and Aarón and his sonnes shal put their hands vpon the head of the ram.

16 Then thou shalt kil the ram, and take his blood, and sprinkle it round about vpon the altar,

17 And thou shalt cut the ram in pieces, and wash y inwards of him and his legges, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram vpon the altar: for it is a burnt offering vnto the Lord for a swete sauour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ram, and Aarón and his sonnes shal put their hands vpon the head of the ram.

20 Then shalt thou kil the ram, and take of his blood & put it vpon the lap of Aarons eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hand, & vpon the great toe of their right fote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aarón, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shalbe halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rams y fat & the rompe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shulder, (for it is the ram of consecration)

23 And one loaf of bread, and one cake of bread tempered with oyle, & one wafer, out of y basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the hāds of Aarón, and in the hāds of his sonnes, and

*Leuit. 1. 3.*

*e Signifying that the sacrificewas also offered for them, and that they did approuit.*

*Leuit. 3. 5.*

*\* Ebr flane, 2. 47 5. 12.*

*d Or a sauour of rest, which causeth the wrath of God to cease.*

*e Meaning the soft & nether parte of the eare.*

*f Wherewith the altar must be sprinkled.*

*g Which is offered for the consecration of the Priest.*

*That is, consecrat the, by giuing them things to offere, and thereby admit them to their office.*

*9. of Wines.*

*7. In not hiding their na- mednes.*

*Gen. 9. 2.*

*a To offere the sacrifice.*

*b Which was next vnder the Ephod.*

*Chap. 28. 36.*

*Chap. 30. 23.*

*Chap. 28. 41.*

*\* Or, consecrat them.*



shalt shake them to and fro before y<sup>e</sup> Lord.  
25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a swete sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ram of the consecracion, which is for Aaron, and shalt shake it to <sup>h</sup> and fro before the Lord, and it shalbe thy parte.

27 And thou shalt sanctifie the brest of the shaken offering, & the shulder of the <sup>i</sup> heaue offering, which was shaken to and fro, & which was heaued vp of the ram of the consecracion, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shalbe an heaue offering of the children of Israel, of their <sup>k</sup> peace offerings, *euen* their heaue offering to the Lord.

29 ¶ And the holy garmets, which *apperteyne* to Aaron, shalbe his sonnes after him, to be anointed therein, and to be cōsecrat therein.

30 That sonne that shalbe Priest in his steede, shal put them on seuen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ram of y<sup>e</sup> cōsecracion, and sethe his flesh in the holy place.

32 ¶ And Aaron and his sonnes shal eat the flesh of the ram, and the bread that is in y<sup>e</sup> basket, at the dore of the Tabernacle of y<sup>e</sup> Congregation.

33 So they shal eat these things, <sup>i</sup> whereby their atonemēt was made, to cōsecrat thē, and to sanctifie thē: but a stranger shal not eat thereof, because they are holy things.

34 Now if ought of y<sup>e</sup> flesh of the cōsecraciō, or of y<sup>e</sup> bread remaine vnto the morning, then thou shalt burne the rest with fire: it shal not be eatē, because it is an holy thig.

35 Therefore shalt thou do thus vnto Aaron and vnto his sonnes, according to all things, which I haue commanded thee: seuen daies shalt thou <sup>h</sup> consecrat them,

36 And shalt offer euerie day a calf or a sinne offering, for <sup>m</sup> reconciliation: and thou shalt cleanse y<sup>e</sup> altar, when thou halt offred vpon it for reconciliation, & shalt anoint it, to sanctifie it.

37 Seuen daies shalt thou cleanse the altar, and sanctifie it, so the altar shalbe moste holy: and whatsoeuer toucheth the altar, shalbe holy.

38 ¶ Now this is y<sup>e</sup> which thou shalt present vpon the altar: *euen* two lābes of one yere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with y<sup>e</sup> one lābe, a <sup>n</sup> tenth parte of fine floure mingled w<sup>th</sup> the fourte parte of an <sup>o</sup> Hin of beaten oile, and the fourte parte of an Hin of wine, for a drinke offering.

41 And the other lambe y<sup>e</sup> shalt present at euen: thou shalt do thereto according to the offering of the morning, & according to the drinke offering thereof, to be a burnt offering for a swete sauoure vnto the Lord.

42 This shal be a continual burnt offering in your generatiōs at the dore of the Tabernacle of the Cōgregacion before y<sup>e</sup> Lord, where I wil <sup>p</sup> make appointment with you, to speake there vnto thee.

43 There I wil appoint with the children of Israel, and the place shalbe sanctified by my <sup>p</sup> glorie.

44 And I wil sanctifie the Tabernacle of y<sup>e</sup> Cōgregacion & the altar: I wil sanctifie also Aaron & his sonnes to be my Priests,

45 And I wil <sup>d</sup> dwel among the children of Israel, and wil be their God.

46 Then shal they knowe that I am y<sup>e</sup> Lord their God, that brought them out of y<sup>e</sup> land of Egypt, that I might dwel among them: I am the Lord their God.

CHAP. XXX.

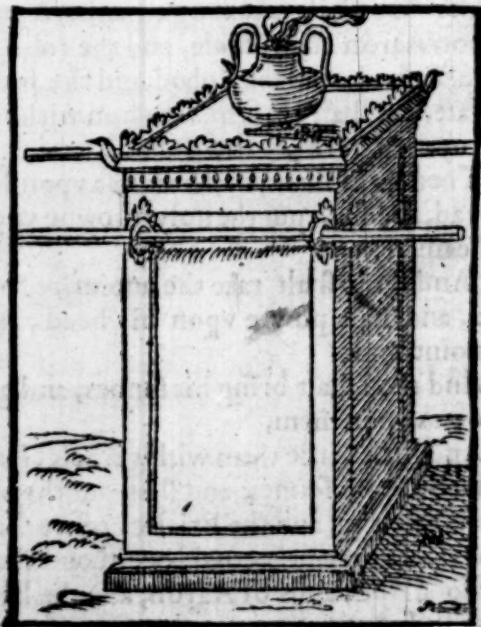
1 The Altar of incense. 13 The summe that the Israelites shulde pay to the Tabernacle. 16, The brasen Laver. 23 The anointing Oyle. 34 The making of the perfume.

1 F<sup>r</sup>thermore thou shalt make an altar for swete perfume, of Shittim wood thou shalt make it.

2 The length therof a cubite & y<sup>e</sup> breadth thereof a cubite (it shalbe foure square) and the height thereof two cubites: the hornes thereof shalbe <sup>b</sup> of the same,

3 And y<sup>e</sup> shalt ouerlaie it with fine golde, both y<sup>e</sup> top thereof & y<sup>e</sup> sides thereof rōud about, and his hornes: also thou shalt make vnto it <sup>a</sup> a crowne of gold rōud about.

THE ALTAR OF SWETE PERFUME.



This altar was one cubite long, and one cubite broad, and in height two cubites: the rest may be understood by the former figures.

<sup>h</sup> This sacrifice the Priest did moue toward the East, West, North and South. <sup>i</sup> So called, because it was not onely shake to and fro, but also lifted vp.

<sup>k</sup> Which were offrings of thankes giuing to God for his benefites.

<sup>l</sup> That is, by the sacrifices.

<sup>m</sup> For their hands.

<sup>n</sup> To appease Gods wrath y<sup>e</sup> sinne may be pardoned.

<sup>o</sup> Num. 28, 3.

<sup>n</sup> That is, an Omer read chap. 16, 16. <sup>o</sup> Which is about a pint.

<sup>p</sup> Or I will make my selfe as you.

<sup>p</sup> Because of any glorious presence.

<sup>q</sup> Lev. 26, 12. 2. cor. 5, 16.

<sup>q</sup> It is I the Lord, that am their God.

<sup>a</sup> Vpon the top the swete perfume was burnt. ver. 14.

<sup>b</sup> Of the fine wood & master.

<sup>c</sup> Or, a circle of border.



4 Besides this thou shalt make vnder this crowne two golden rings on ether side: *even* on euerie side shalt thou make *them*, that thei may be as places for the barres to beare it with all.

5 The *w* barres thou shalt make of Shittim wood, and shalt couer them *w* golde.

*c* That is, in the Sanctuary, and not in the Holy of all.

6 After thou shalt set it before the vaile, that is nere the Arke of Testimonie, before the Mercieseat that is vpon the Testimonie, where I wil appoint with thee.

*d* Meaning whē he triumpheth them, & refresheth the oyle.

7 And Aarōn shal burne thereon swete incense euerie morning: when he *d* dresseth the lampes thereof, shal he burne it.

8 Likewise at *euen*, when Aarōn setteth vp the lāpes thereof, he shal burne incense: *this* perfume shalbe perpetually before the Lord, throughout your generations.

*e* Otherwise made the this, which is described.

9 Ye shal offer no *e* strange incense thereon, nor burnt sacrifice, nor offering, nether pware anie drinke offering *f* thereon.

*f* But it must onely serue to burne perfume

10 And Aarōn shal make recōciliation vpon *y* hornes of it once in a yere *w* the blood of the sinne offering *in the day* of recōciliation: once in the yere shal he make reconciliation vpon it throughout your genera-

tions: *this* is moste holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moyses, saying,

12 \*When thou takest the summe of *y* children of Israël after their nōbre, then they shal giue euerie mans a redemption of his life vnto the Lord, whē thou tellest them, that there be no plague among them whē thou countest them.

*Nom. 1, 2, 3*

*g* Wherby he testified *y* he redeemed his life which he had forsaite, as is declared by David, 2. Sam. 24. 1.

13 This shal euerie mā giue, that goeth into the nombre, half a shekel, after the *h* shekel of the Sanctuarie: (\* a shekel is twenty gerāhs) the halfe shekel shalbe an offering to the Lord.

*h* This shekel valued two common shekels: & *y* gerāh valued about 23 pence after 5. shill. sterl. the once of silver, *Leu. 27, 35.*

14 All that are nōbred frō twenty yere olde and aboue, shal giue an offering to *y* Lord.

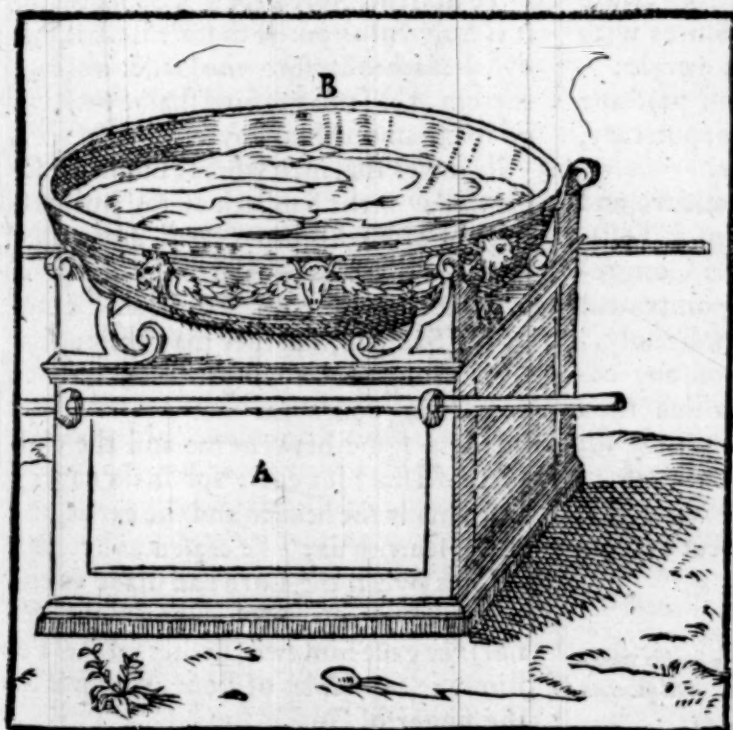
*Leu. 27, 35.*  
*Nom. 3, 47.*  
*Ex. 35, 1, 2*

15 The riche shal not passe, and the poore shal not diminish from halfe a shekel, whē ye shal giue an offering vnto *y* Lord, for the redemption of your liues.

*i* That God should be merciful vnto you.

16 So thou shalt take the money of *y* redemption of the children of Israël, and shalt put it vnto the vse of the Tabernacle of *y* Cōgregacion, that it may be a memorial vnto the children of Israël before *y* Lord for the redemption of your liues.

# THE LAVER OF BRASSE.



A The fundation or fore of the Lauer.

B The Lauer. Because Moyses describeth not the maner of this Lauer, this figure is made after the facion of Salomons, & seemeth to be moste agreable to this, 1 King 7, 38. saue in Rede of wheles are put barres to beare it, as in the other figures also appeareth.

17 ¶ Also *y* Lord spake vnto Moyses, saying,

18 Thou shalt also make a lauer of brasse, & his fore of brasse to wash, and shalt put it betwene *y* Tabernacle of *y* Congregation & the altar, & shalt put water therein.

*Signifying y* he that cometh to God, must be washed from all sinne and corruption.

19 For Aarōn and his sonnes shal *w* wash their hands and their fete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister & to make *y* perfume of the burnt offering to the Lord, they shal wash the selues with water, lest they dye.

21 So they shal wash their hāds & their fete *y* they dye not: & *this* shalbe to the an ordi-

nance *i* for euer, *bothe* vnto him and to his sede throughout their generacions.

*i* So long as *y* priesthode shal last.

22 ¶ Also *y* Lord spake vnto Moyses, saying,

23 Take thou also vnto thee, principal spices of *y* moste pure myrrhe *fiue* hundred *m* shekels, of swete cinamō halfe so muche, *that is*, two hundred & fiftie, and of swete *n* calamus, two hundred, and fiftie:

*m* Waying so muche.

24 Also of cassia *fiue* hundred, after the shekel of the Sanctuarie, and of oile oliue an *\* Hin*.

*n* It is a kinde of reede of a very swete saour within, & is vsed in pou-dres & odours.

25 So thou shalt make of it the oile of holy ointement, *even* a moste precious ointement after the arte of the apotecarie: *this*

*Chap. 39, 40.*



shalbe the oile of holy ointement.  
 26 And thou shalt anoint y<sup>e</sup> Tabernacle of the Congregation therewith, & the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candelsticke, with all y<sup>e</sup> instruments thereof, & the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the lauer & his fote.

29 So thou shalt sanctifie them, and they shalbe moste holy: all y<sup>e</sup> shal touche them, shalbe holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrat them, that they may minstre vnto me in the Priests office.

31 Moreouer thou shalt speake vnto y<sup>e</sup> children of Israel, saying, This shal be an holy ointing oyle vnto me, throughout your generacions.

32 None shal anoint p<sup>r</sup> mas flesh therewith, nether shal ye make any composition like vnto it: for it is holy, and shalbe holy vnto you.

33 Whosoeuer shal make y<sup>e</sup> like ointement, or whosoeuer shal put any of it vpon a stranger, euē he shalbe cut of from his people.

34 And the Lord said vnto Moses, Take vnto thee these spices, pure myrrhe & cleare gūme and galbanum, these odoures with pure frankincense, of eche like weight:

35 Then thou shalt make of them perfume composed after the arte of the apotecary, mingled together, pure & holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of y<sup>e</sup> Testimonie in the Tabernacle of the Congregation, where I wil make appointment with thee: it shalbe vnto you moste holy.

37 And ye shal not make vnto you any composition like this perfume, which thou shalt make: it shalbe vnto thee holy for the Lord.

38 Whosoeuer shal make like vnto that to smel thereto, euē he shal be cut of from his people.

## CHAP. XXXI.

2 God makerh Bezaleel & Aboliab mete for his worke.  
 13 The Sabbath day is the signe of our sanctification.  
 18 The tables written by the finger of God.

1 And y<sup>e</sup> Lord spake vnto Moses, sayig, Beholde, I haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Iudah,

3 Whome I haue filled with the Spirit of God, in wisdom, & in vnderstanding & in knowledge & in all workmanship:

4 To finde out curious workes to worke in golde, & in siluer, and in brasle,

5 Also in the art to set stones, and to carue in timber, and to worke in all maner of workmanship.

6 And beholde, I haue ioyned with hi Aboliab the sonne of Ahisamah of the tribe of

Dan, & in the heartes of all that are wise hearted, haue I put wisdom to make all y<sup>e</sup> I haue commanded thee:

7 That is, y<sup>e</sup> Tabernacle of y<sup>e</sup> Congregation, and the Arke of the Testimonie, and the Merciseat that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candelsticke with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments, and the Lauer with his fote:

10 Also the garmentes of the ministracion, and the holy garmets for Aaron y<sup>e</sup> Priest, and the garmets of his sonnes, to minister in the Priests office,

11 And the anointing oyle, and swete perfume for the Sanctuarie: according to all that I haue commaded thee, shal they do.

12 Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, & say, Notwithstanding kepe ye my Sabbaths: for it is a signe betwene me and you in your generations, that ye may knowe that I the Lord do sanctifie you.

14 Ye shal therefore kepe y<sup>e</sup> Sabbath: for it is holy vnto you: he that defileth it, shal dye y<sup>e</sup> death: therfore whosoeuer worketh therein, the same persone shalbe euen cut of from among his people.

15 Six dayes shal men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shal dye the death.

16 Wherefore the childre of Israel shal kepe the Sabbath, that they may obserue the rest through out their generations for an euerlasting couenant.

17 It is a signe betwene me and the children of Israel for euer: for in six dayes y<sup>e</sup> Lord made the heauen and the earth, and in the seuenth day he ceased, and rested.

18 Thus (when the Lord had made an end of comuning with Moses vpon mount Sinai) he gaue him two Tables of the Testimonie, euen tables of stone, written with the finger of God.

## CHAP. XXXII.

4 The Israelites impute their deliuerance to the calf.  
 14 God is appaied by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

But when the people sawe, that Moses taried long or he came downe from y<sup>e</sup> mountaine, the people gathered the selues together against Aaron, & said vnto him, Vp, make vs gods to go before vs: for of this Moses (the man that broght vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron said vnto them, Plucke of the

• All things which appertaine to the Tabernacle.

p Nether at their burialls nor other wise.

q Ether a stranger, or an Israelite, saue onely the Priests.  
 r In Ebrew, Sheheleth: w is a swete kinde of gumme and shinneth as the nail.

f Onely dedicated to the vse of the Tabernacle.

a I haue chosen and made mete. Chap. 35. 30.

b This sheweth that hād crafts are the gifts of Gods Spirit, & therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the coming and reueled therein, or because the whole was beaten out of one piece.

e Which onely wasto anoint the Priests & instruments of the Tabernacle, and not to burne.

f Though I haue made these workes to be done, yet will not that you breake my Sabbaths dayes.

Chap. 20. 11. 22. 23. g God reproveth this people because the whole keeping of the Law standeth in the true vse of the Sabbath, which is to cease from our workes, to obey the wil of God.

h 10. Sabbath.

Gen. 1. 31. 2. 2.

i From creating his creatures, but not fro governing & preserving them.  
 Deut. 9. 19. j Whereby he declared his wil to his people.

a The rote of idolatrie is, when we thinke that God is not at hand, except they see him carnally.  
 b Thinking y<sup>e</sup> they would rather forgo idolatrie, than to reuenge their more precious isles.



the golden earrings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people plucked from the selues the golden earrings, which were in their eares, and they brought them vnto Aarón.

4 \* Who receiued them at their hands, and fashioned it with the grauing tole, & made of it a molten calf: then they said, \* These be thy gods, O Israél, which brought thee out of the land of Egypt.

5 When Aarón sawe that, he made an altar before it: and Aarón proclaimed, saying, To morowe shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, & brought peace offerings: also \* the people sate them downe to eat and drinke, and rose vp to playe.

7 ¶ Then the Lord said vnto Moses, \* Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their waies.

8 Thei are sone turned out of the way, which I commanded them: for thei haue made them a molten calf, & haue worshipped it, & haue offered thereto, sayig, \* These be thy gods, O Israél, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, \* I haue sene this people, and beholde, it is a stiffnecked people.

10 Nowe therefore let me alone, that my wrath may waxe hote against them, for I wil consume them: but I wil make of thee a mightie people.

11 ¶ But Moses praied vnto the Lord his God, and said, O Lord, why doest thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 \* Wherefore shall the Egyptians speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth: turne from thy ferece wrath, and change thy minde from this euil toward thy people.

13 Remembre s Abraham, Izhák, & Israél thy seruants, to whome thou swarest by thine owne selfe, and saidest vnto them, \* I wil multiplie your sede, as the starres of the heauen, and all this land, that I haue spoken of, wil I giue vnto your sede, and thei shall inherit it for euer.

14 Then the Lord changed his minde from the euil, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were writte on bothe their sides, euen on y

one side & on the other were thei written. 16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noise of the people, as thei shewed, he said vnto Moses, There is a noise of warre in the hoste.

18 Who answered, It is not the noise of the that haue the victorie, nor the noise of the that are ouercome: but I do heare the noise of singing.

19 Nowe, as he came nere vnto the hoste, he sawe the calf and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in peeces beneth the mountaine.

20 ¶ After, he toke the calf, which they had made, & burned it in the fire, and ground it vnto powder, and strowed it vpon the water, & made the childre of Israél drinke of it.

21 Also Moses said vnto Aarón, What did this people vnto thee, y thou hast brought so great a sinne vpon them?

22 The Aarón answered, Let not the wrath of my lord waxe ferece: thou knowest this people, that thei are enen set on mischief.

23 And thei said vnto me, Make vs gods to go before vs: for we knowe not what is become of this Moses (the man y brought vs out of the land of Egypt.)

24 The I said to them, Ye that haue golde, plucke it of: and thei brought it me, and I did cast it into the fire, and thereof came this calf.

25 Moses therefore sawe that the people were naked (for Aarón had made them naked vnto their shame among their enemies)

26 And Moses stode in the gate of the cap, and said, Who pertaineth to the Lord? let him come to me. And all the sonnes of Leui gathered them selues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israél, Put euerie man his sworde by his side: go to and fro, fro gate to gate, through the hoste, and slay euerie man his brother, and euerie man his companion, & euerie man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fel of the people the same day about thre thousand me.

29 (For Moses had said, Consecrat your hands vnto the Lord this day, euen euerie man vpon his sonne, and vpon his brother, that there may be giuen you a blessing this day)

30 And when the morning came, Moses said vnto the people, Ye haue comitted a grieuous crime: but now I wil go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue fin-

h All these repetitions shewe how excellent a thing thei defrauded them selues of by their idolatrie

Deut. 9. 21.

i Partely to spite them of their idolatrie & partely y thei shulde haue none occasion to remember it afterwarde.

k Bothe the destitute of Gods fauour, & an occasion to their enemies to speake euil of their God.

l This fact did so please God, that he turned the curse of Iakob against Leui, to a blessing. Deut 33. 9

m In reneging Gods glorie we must haue no respect to persons, but put of all carnal affection.

e Suche is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

Psalm 106. 19. d Thei smelted of their leue of Egypt, where thei sawe calves, oares, & serpents worshipped.

1. King. 12. 28.

1 Cor. 10. 7.

e Whereby we see what necessity we haue to pray earnestly to God, to kepe vs in his true obedience and to send vs good guides.

1. King. 12. 28

Chap. 33. 3.

Deut. 9. 13.

f God sheweth y the praies of the godly may his punishment.

Psalm 100. 23.

Numb 14. 13

Or, blasphemie.

Or, repeat.

g That is, thy promises made to Abraham.

Gen. 12. 7.

11. 7. & 48. 16



ned a great sinne and haue made the gods of golde.

32 Therefore now if thou pardone their sinne, thy mercie shal appeare: but if thou wilt not, I pray thee, raise me<sup>a</sup> out of thy boke, which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against me, I wil put him out of my<sup>a</sup> boke.

34 Go now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shal go before thee, but yet in the day of my visitacion I wil visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calf which he made.

# CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to go vp with them. 9 Moses talketh familiarly with God. 13 He praisth for the people, 18 And desireth to see the glorie of the Lord.

1 Afterwarde the Lord said vnto Moses, Departe, a go vp fro hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak and to Iaakob, sayig, Vnto thy sede wil I giue it.

2 And I wil send an Angel before thee & wil cast out the Canaanites, y Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke & hony: for I wil not go vp with thee, because thou art a stifnecked people, lest I consume thee in the way.

4 And when the people heard this euil tidings, they sorowed, & no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stifnecked people, I wil come suddenly vpon thee, and consume thee: therefore now put thy costly rayment fro thee, that I may knowe what to do vnto thee.)

6 So the childre of Israel laied their good rayment from them, after Moses came downe from the mount Horeb.

7 Then Moses toke his tabernacle, & pitched it without the hoste far of from the hoste, and called it<sup>c</sup> Ohel-moed. And when anie did seeke to the Lord, he wet out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stode euerie man at his tent dore, and looked after Moses, vntil he was gone into the Tabernacle.

9 And as sone as Moses was entred into the Tabernacle, the cloudy pillar descended and stode at the dore of the Tabernacle,

and the Lord talked with Moses.

10 Now when all the people sawe the cloudy pillar stand at the Tabernacle dore, all the people rose vp, & worshipped euerie man in his tent dore.

11 And the Lord spake vnto Moses, face to face, as a man speaketh vnto his friend. After he turned againe into the hoste, but his seruant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, Se, y saiest vnto me, Lead this people fourth, & thou hast not shewed me whome thou wilt send with me: thou hast said moreover, I knowe thee by<sup>e</sup> name, & thou hast also founde grace in my sight.

13 Now therefore, I pray thee, if I haue founde fauour in thy sight, shewe me now thy way, that I may knowe thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My<sup>f</sup> presence shal go with thee, and I wil giue thee rest.

15 Then he said vnto him, If thy presence go not with vs, cary vs not hence.

16 And wherein now shal it be knowe, that I and thy people haue founde fauour in thy sight? shal it not be when thou goest with vs? so I, & thy people shal haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I wil do this also that thou hast said: for thou hast founde grace in my sight, and I knowe thee by name.

18 Again he said, I beseeche thee, shewe me thy<sup>g</sup> glorie.

19 And he answered, I wil make all my<sup>h</sup> good go before thee, and I wil<sup>i</sup> proclaim the Name of the Lord before thee:

\* for I wil shewe, k mercie to whome I wil shewe mercie, & wil haue compassion on whome I wil haue compassion.

20 Furthermore he said, Thou cast not se my face, for there shal no man se me, and I liue.

21 Also the Lord said, Beholde, there is a place by<sup>m</sup> me, and thou shalt stode vpon the rocke:

22 And while my glorie passeth by, I wil put thee in a cleft of the rocke, and wil couer thee with mine hand whiles I passe by.

23 After I wil take away mine hand, & thou shalt se my<sup>n</sup> backepartes: but my face shal not be sene.

# CHAP. XXXIII.

1 The Tables are remoued. 6 The description of God. 12 All felowship with idolaters is forbidden. 18 The three feasts. 28 Moses is go. dauid in the mount. 30 His face shineth, and he couereth it with a vail.

1 And y Lord said vnto Moses, Hewe thee two Tables of stone, like vnto y first

n So muche he esteemed y glorie of God, y he preferred it eue to his owne saluation. o I wil make it knowe that he was neuer predestinate in mine eternal counsell to life euertlasting.

p This declarereth how grieuous a sinne idolatrie is, seeing that at Moses prayer God wolde not fully remitte it.

a The land of Canaan was compassed w hilles: so thei, that entred into it, must passe vp by the hilles.

Gen. 12. 7. exod. 23. 27. iosh. 24. 11. Deu. 7. 21.

Chap. 32. 9. deut. 9. 13.

b That ether may shewe mercie, if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they shulde be instructed of the Lords wil.

d Moske plainly & familiarly of all others, Num. 12. 7.

e I care for thee and wil preserve thee in this thy vocation.

f Ebr. face. g Signifying y the Israelites shulde excell through Gods fauour all other people. vers. 16.

g Thy face, thy substance, and thy nature. h My mercie, & fatherly care.

i Read chap. 34. vers. 6, 7.

Rom. 9. 11.

k For finding nothing in me that ca defectue mercie, he wil frely salue his.

l For Moses sawe not his face in full nakedie, but as mans weaknes coulde beare.

m In mount Horeb.

n So muche of my glorie as in this mortal life thou art able to se.

Deut. 10. 2.



first, and I wil write vpon the Tables the wordes that were in y first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou maieſt come vp early vnto the mount of Sinai, and waite there for me in the top of the mount.

3 But let no man come vp with thee, nether let anie man be ſene throughout all the mount, nether let the ſhepe nor cattel fede before this mount.

4 ¶ The Moſes hewed two Tables of ſtone like vnto the firſt, and roſe vp early in y morning, and went vp vnto the mount of Sinai, as the Lord had cōmanded him, & toke in his hand two Tables of ſtone.

5 And the Lord deſcended in the cloude, and ſtoode with him there, and proclaimed the Name of the Lord.

6 So the Lord paſſed before his face, and cryed, The Lord, y Lord, ſtrong, merciful, and gracious, ſlow to angre, & abundant in goodnes and trueth,

7 Reſeruing mercie for thouſands, forgiving iniquitie, & tranſgreſſion and ſinne, and not making the wicked innocent, viſiting the iniquitie of the fathers vpon the children, and vpon childrens childre, vnto the third and fourth generation.

8 Then Moſes made haile and bowed him ſelf to the earth, and worſhipped,

9 And ſaid, O Lord, I praye thee, if I haue founde grace in thy ſight, that the Lord wolde now go w vs (for it is a ſtiſnecked people) and pardone our iniquitie & our ſinne, and take vs for thine enheritance.

10 And he answered, Beholde, \* I wil make a couenant before all thy people, and wil do meruels, ſuche as haue not bene done in all the world, nether in all nations: and all the people amōg whome thou art, ſhal ſe the worke of y Lord: for it is a terrible thing that I wil do with thee.

11 Kepe diligently that which I commande thee this day: beholde, I wil caſt out before thee the Amorites, and the Canaanites, and the Hittites, & the Perizzites, and the Hiuites, and the Iebuſites.

12 \* Take hede to thy ſelf, that thou make no compact with the inhabitants of the land whither y goeſt, leſt thei be the cauſe of ruine among you:

13 But ye ſhal ouerthrowe their altars, and breake their images in pieces, and cut downe their groues,

14 (For thou ſhalt bowe downe to none other god, becauſe the Lord, whoſe Name is Ielous, is a ielous God)

15 Leſt thou make a \* compact with the inhabitants of the land, and when they go a whoring after their gods, and do ſacrifice vnto their gods, ſome man call thee, and thou \* eat of his ſacrifice:

16 And leſt thou take of their \* daughters vnto thy ſonnes, and their daughters go a whoring after their gods, and make thy ſonnes go a whoring after their gods.

17 Thou ſhalt make thee no gods of metal.

18 ¶ The feaſt of vneleuened bread ſhalt y kepe: ſeuē dayes ſhalt thou eat vneleuened bread, as I commanded thee, in the time of the \* moneth of Abib: for in the moneth of Abib thou cameſt out of Egypt.

19 \* Euerie male, that firſt openeth y wombe ſhalbe mine: alſo all the firſt borne of thy flocke ſhalbe reconed mine, bothe of beues and ſhepe.

20 But the firſt of the aſſe thou ſhalt bye out with a lambe: and if thou redeme him not, then thou ſhalt breake his necke: all the firſt borne of thy ſonnes ſhalt thou redeme, and none ſhal appeare before me empty.

21 ¶ Six dayes thou ſhalt worke, and in the ſeuēth day thou ſhalt reſt: bothe in earing time, and in the harueſt thou ſhalt reſt.

22 ¶ Thou ſhalt alſo obſerue the feaſt of weekes in the time of y firſt frutes of wheat harueſt, and the feaſt of gathering frutes in the end of the yere.

23 ¶ Thrife in a yere ſhal all your me childre appeare before y Lord Iehouah God of Iſrael.

24 For I wil caſt out the nacions before thee, and enlarge thy coaſtes, ſo that no man ſhal deſire thy land, whe thou ſhalt come vp to appeare before the Lord thy God thrife in the yere.

25 Thou ſhalt not offer the blood of my ſacrifice with leauen, nether ſhal ought of the ſacrifice of the feaſt of Paſſeouer be leſt vnto the morning.

26 The firſt ripe frutes of thy land thou ſhalt bring vnto the houſe of the Lord thy God: yet ſhalt thou not ſethe a kid in his mothers milke.

27 And the Lord ſaid vnto Moſes, Write thou theſe wordes: for after the renoure of \* theſe wordes I haue made a couenant with thee and with Iſrael.

28 So he was there with the Lord \* fourtie daies and fourtie nights, and did nether eat bread nor drinke water: and he wrote in the Tables \* the wordes of y couenant, euen the ten \* commandements.

29 ¶ So when Moſes came downe fro mount Sinai, the two Tables of the Teſtimonie were in Moſes hand, as he deſcended from the mount: (now Moſes wiſt not that y ſkin of his face ſhone bright, after that God had talked with him)

30 And Aaron and all the childre of Iſrael looked vpon Moſes, and beholde, the ſkin of his face ſhone bright, and they were afraid to come nere him.

e As golde, ſiluer, braſſe, or any thing that is molten.

Chap. 13. 4.

Chap. 13. 3. & 22. 29.

22. 44. 30.

f With out offering ſome thing.

Chap. 23. 16.

g Which was in September, when y ſunne declined, which in the counte of political things thei called y ende of y yere.

h God promiſeth to defend them & theirs, which obey his commande ment.

i Read chap. 23. 19. deu. 14. 21.

Chap. 24. 18. deu. 9. 9.

k This miracle was to cōfirme the autoritie of the Lawe, and ought no more to be followed then other miracles.

Deu. 4. 13. Or, wordes.

l Read 1 Cor. 13. 7.



31 And



<sup>10</sup>Or, with the spirit of God.

31 And hath filled him<sup>a</sup> with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all maner worke,

32 To finde out curious workes, to worke in golde, and in siluer, and in brasse,

33 And in grauing stones to set the, and in karuing of wood, *euē* to make anie maner of fine worke.

34 And he hath put in his heart that he may teache *other*: bothe he, and Aholiab y<sup>e</sup> sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdom of heart to worke all maner<sup>b</sup> of conning<sup>c</sup> & broyded, & nedleworke: in blewe silke, and in purple, in skarlet, and in fine linen & weauing, *euē* to do all maner of worke and subtile inuentions.

<sup>b</sup> Pertaining to grauing, or karuing, or such like. Chap. 26. 1.

CHAP. XXXVI.

1 The great readines of the people, insomuche that he commanded the to cease. 2 The curtaines made. 3 The couerings. 4 The boardes. 5 The barres, 6 And the waile.

1 Then wrought Bezaleel, and Aholiab, and all<sup>a</sup> conning men, to whome the Lord gaue wisdom, and vnderstanding, to knowe how to worke all maner worke for the seruice of the<sup>a</sup> Sanctuarie, according to all that the Lord had commanded.

2 For Mosés had called Bezaleel, & Aholiab, and all the wise hearted men, in whose hearts the Lord had giue wisdom, *euē* as manie as their heartes encouraged to come vnto that worke to worke it.

3 And they receiued of Mosés all y<sup>e</sup> offering which the children of Israél had brought for the worke of the seruice of the Sanctuarie, to make it: also<sup>b</sup> they brought stil vn- to him fre gifts euerie morning.

4 So all the wise men, that wrought all the holy worke, came euerie man fro his worke which they wrought,

5 And spake to Mosés, saying, The people bring to<sup>c</sup> muche, and more then ynough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Mosés gaue a commandemēt, and they caused it to be proclaimed throughout the hoste, saying, Let nether man nor woman prepare anie more worke for the oblacion of the Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and to muche.

8 \*All the conning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linen, and of blewe silke, and purple, and skarlet:

9 Cherubims of broyded worke made they vpon them.

10 The length of one curtaine was twenty and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one cise.

<sup>a</sup>Ebr. wise to brain.

<sup>a</sup> By the Sanctuarie he meaneth here all y<sup>e</sup> Tabernacle.

<sup>b</sup> Meaning y<sup>e</sup> Israelites.

<sup>c</sup> A rare example & notable to se the people is ready to serue God with their goods.

Chap. 26. 4.

<sup>d</sup> Which were lile pictures with winges in the forme of children.

10 And he coupled fise curtaines together, and other fise coupled he together.

11 And he made strings of blewe silke by y<sup>e</sup> edge of one curtaine, in the seluedge of y<sup>e</sup> coupling: likewise he made on the side of the *other* curtaine in the seluedge in the seconde coupling.

12 \*Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the *other* curtaine, which was in the seconde coupling: the strings were set one against an other.

13 After, he made fiftie<sup>e</sup> taches of golde, & coupled the curtaines one to an other w<sup>th</sup> the taches: so was it one Tabernacle.

14 ¶ Also he made curtaines of goates heere for the<sup>f</sup> couering vpon the Tabernacle: he made them to the number of eleuen curtaines.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cise.

16 And he coupled fise curtaines by them selues, and six curtaines by them selues:

17 Also he made fiftie strings vpon the edge of one curtaine in y<sup>e</sup> seluedge in the coupling, and fiftie strings made he vpon the edge of the *other* curtaine in the seconde coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made a<sup>g</sup> couering vpon the paullion of rams skins died red, & a couering of badgers skins aboue.

20 ¶ Likewise he made the boardes for the Tabernacle of Shittim<sup>h</sup> wood to stand vp.

21 The length of a boarde was ten cubites, & the breadth of one boarde was a cubite, and an halfe.

22 One boarde had two tenons, set in ordre as the fete of a ladder, one against an other: thus made he for all the boardes of y<sup>e</sup> Tabernacle.

23 So he made twetic boardes for y<sup>e</sup> South side of the Tabernacle, *euē* ful South.

24 And fourtie sockets of siluer made he vnder the twetic boardes, two sockets vnder one boarde for his two tenons, & two sockets vnder another boarde for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twetic boardes,

26 And their fourtie sockets of siluer, two sockets vnder one boarde, & two sockets vnder another boarde.

27 Likewise toward the West side of the Tabernacle he made six boardes.

28 And two boardes made he in the corners of the Tabernacle, for ether side,

29 And they were<sup>i</sup> ioyned beneth, and likewise were made sure aboue with a ring:

Chap. 26. 10

<sup>e</sup>Or, heere

<sup>f</sup>Or, paullion

<sup>g</sup> These two were aboue y<sup>e</sup> couering of goates heere.

<sup>h</sup> And to beare vp the curtaines of the Tabernacle.

<sup>i</sup> Or toward the sea, & was the sea called mediterraneū westward fro Ierusalem.

Chap. 26. 24.



thus he did to bothe in bothe corners.

30 So there were eight boardes and their fixtene sockets of filuer, vnder euerie board two sockets.

Chap. 25, 27.  
30, 4.

31 ¶ After, he made \*barres of Shittim wood, fiue for the boardes in the one side of the Tabernacle,

32 And fiue barres for the boardes in the other side of the Tabernacle, and fiue barres for the boardes of the Tabernacle on the side toward the West.

33 And he made the middest barre to shote through the boardes, from the one end to the other.

34 He ouerlaied also the boardes with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

h Which was betweene y<sup>e</sup> Sanctuary and y<sup>e</sup> Holiest of all.

35 ¶ Moreouer he made a<sup>h</sup> vaile of blewe silke, and purple, and of skarlet, and of fine twined linen: with Cherubims of broyred worke made he it:

36 And made thereunto foure pillars of Shittim, and ouerlaied them with golde: whose<sup>h</sup> hokes were also of golde, and he cast for them foure sockets of filuer.

Or, header.

i Which was betweene the court and the Sanctuary.

37 And he made an<sup>h</sup> hanging for the Tabernacle dore, of blewe silke, and purple, and skarlet, and fine twined linen, and nedle worke,

38 And the fiue pillars of it with their hokes, and ouerlaied their chapiters & their<sup>h</sup> filets with golde, but their fiue sockets were of brasle.

Or, granen bords.

#### CHAP. XXXVII.

1 The Arke. 6 The Merciseat. 10 The Table. 17 The Candellsticke. 25 The Altar of incense.

Chap. 25, 10

1 A Fter this, Bezaleel made the<sup>a</sup> Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

2 And ouerlaied it with fine golde within and without, and made a<sup>a</sup> crowne of golde to it round about,

a Like battel-moens.

3 And cast for it foure rings of golde for y<sup>e</sup> foure corners of it: that is, two rings for y<sup>e</sup> one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, & couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

Chap. 25, 17.

6 ¶ And he made the<sup>a</sup> Merciseat of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde, vpon the two ends of the Merciseat: euen of worke beaten with the hammer made he them.

b Of the self same matter y<sup>e</sup> the Merciseat was.

8 One Cherub on y<sup>e</sup> one end, and an other Cherub on the other end: b of the Merciseat made he the Cherubims, at the two

ends thereof.

9 And y<sup>e</sup> Cherubims spred out their wings on hie, and couered the Merciseat w<sup>th</sup> their wings, and their faces were one towardes an other: toward the Merciseat were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites was the legth thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaied it with fine golde, and made thereto a crowne of golde round about.

12 Also he made thereto a border of an<sup>h</sup> had breadth round about, and made vpon y<sup>e</sup> border a crowne of golde round about.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure fete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.

16 \* Also he made the instruments for the Table of pure golde: dishes for it, & incens cups for it, and goblets for it, & coverings for it, wherewith it shulde be couered.

Chap. 25, 19.

17 ¶ Likewise he made the Candellsticke of pure golde: of worke beaten out with the hammer made he the Candellsticke: and his shaft, & his branche, his bolles, his knops, and his floures were of one piece.

18 And six branches came out of the sides thereof: thre branches of the Cadellsticke out of the one side of it, and thre branches of the Candellsticke out of the other side of it.

19 In one branche thre bolles made like almondes, a knop and a floure: and in an other branche thre bolles made like almondes, a knop & a floure: and so throughout the six branches that proceded out of the Candellsticke.

20 And vpon the Candellsticke were foure bolles after the facion of almondes, the knops thereof and the floures thereof:

21 That is, vnder euerie two branches a knop made thereof, and a knop vnder the secode branche thereof, and a knop vnder the third branche thereof, according to the six branches comming out of it.

22 Their knops and their branches were of the same: it was all one<sup>a</sup> beaten worke of pure golde.

23 And he made for it seuen lampes with y<sup>e</sup> snuffers, & snuffdishes thereof of pure gold.

24 Of a<sup>c</sup> talent of pure golde made he it with all the instruments thereof.

c Read chap. 25, 39.

25 Furthermore he made the<sup>a</sup> perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the hornes

Chap. 30, 14.



hörneshereof was of the same.

26 And he couered it with pure golde, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and ouerlaid them with golde.

29 And he made the holy \* anointing oyle, & the swete pure incense after the apotaries arte.

# CHAP. XXXVIII.

1 The Altar of burnt offerings. 2 The brasen Lauer. 3 The Courte. 24 The summe of that the people offered.

1 Also he made the altar of the burnt offering \* of Shittim wood: five cubites was the length thereof, and five cubites the breadth thereof: it was square and thre cubites hie.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, & he ouerlaid it with brasle.

3 Also he made all the instruments of the Altar: y<sup>e</sup> \* ashpans, & the besomes, and the basins, y<sup>e</sup> fleshookes, & the censers: all the instruments thereof made he of brasle.

4 Moreouer he made a brasle grate wrought like a net to the Altar, vnder the compass of it beneth in the middes of it,

5 And cast foure rings of brasle for y<sup>e</sup> foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasle.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it holowe within y<sup>e</sup> boardes.

8 ¶ Also he made the Lauer of brasle, and the fote of it of brasle of the b<sup>e</sup> glasses of y<sup>e</sup> women that did assemble and came together at the dore of the Tabernacle of the Congregation.

9 ¶ Finally he made y<sup>e</sup> courte on the Southside ful Southe: the hangings of the courte were of fine twined linen, hauing an hundreth cubites.

10 Their pillers were twentie, & their brasen sockets twentie: the hokes of the pillers, and their filets were of siluer.

11 And on the Northside the hangings were an hundreth cubites: their pillers twentie, & their sockets of brasle twentie, y<sup>e</sup> hokes of y<sup>e</sup> pillers & their filets of siluer.

12 On the Westside also were hangings of fiftie cubites, their ten pillers with their ten sockets: y<sup>e</sup> hokes of the pillers and their filets of siluer.

13 And toward the Eastside, ful East, were hangings of fiftie cubites.

14 The hangings of the one side were fiftene cubites, their thre pillers, and their

thre sockets:

15 \* And of the other side of the courte gate on bothe sides were hangings of fiftene cubites, with their thre pillers and their thre sockets.

16 All the hangings of the courte round about were of fine twined linen:

17 But the sockets of the pillers were of brasle: the hokes of the pillers and their filets of siluer, and the couering of their chapiters of siluer: and all the pillers of the courte were hooped about with siluer.

18 He made also the hanging of the gate of the courte of nedle worke, blewesilke, and purple, and skarlet, and fine twined linen euen twentie cubites long, and five cubites in height & breadth, like the hängings of the courte.

19 And their pillers were foure with their foure sockets of brasle: their hokes of siluer, and the couering of their chapiters, and their filets of siluer.

20 But all the \* pins of the Tabernacle and of the courte round about were of brasle.

21 ¶ These are the partes of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of y<sup>e</sup> Leuites by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iudah, made all y<sup>e</sup> the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workeman and an embroyderer and a worker of nedle worke in blewesilke, and in purple, and in skarlet, and in fine linen.

24 All the golde that was occupied in all y<sup>e</sup> worke wrought for the holy place (which was the golde of the offering) was nine & twentie talents, and seuen hundreth and thirtie shekels, according to the shekel of the Sanctuarie.

25 But the siluer of them that were nombred in the Cōgregation, was an hundreth talēts, and a thousand seuen hundreth seuentie and five shekels, after the shekel of the Sanctuarie.

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuarie, for all them that were nombred from twentie yere olde and aboue, among six hundreth thousand, and thre thousand, & five hundreth and fiftie men.

27 Moreouer there were an hundreth talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hokes for the pillers of a thousand seuen hundreth and seuentie & five shekels, and ouerlaid their chapiters,

Chap. 27. 14.

"Ebr ouer as gaine."

Chap. 27. 19.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Nob.

d As a grauer or carpenter, chap. 31. 4.

"Or, halfe a shekel."

a So y<sup>e</sup> the grid yron or grate was halfe to hie as y<sup>e</sup> altar, & stode within it.

b R. Kimhi saith, that the women brought their looking glasses, which were of brasle or fine metal and offered them truly vnto the vie of the Tabernacle: it was a bright thing & of great maiestie.



and made filets about them.

<sup>e</sup> Read the weight of a talent, Chap. 25, 19.

29 Also the brasse of the offering was seuen-  
tie talents, and two thousand, and foure  
hundreth shekels.

30 Whereof he made y sockets to the dore  
of the Tabernacle of the Congregation  
and the brasen Altar, & the brasen grate  
which was for it, with all the instruments  
of the Altar,

31 And the sockets of the courte round about,  
and the sockets for the courte gate, & all  
the pins of the Tabernacle, and all the  
pins of the courte round about.

Chap. 27, 19.

#### CHAP. XXXIX.

<sup>1</sup> The apparel of Aaron and his sonnes. <sup>32</sup> All that the  
Lord commanded, was made, and finished. <sup>43</sup> Moses  
blesseth the people.

<sup>a</sup> As coverings  
for the Arke,  
& Candelsticke,  
the Altars &  
suche like.

Chap. 31, 10.  
35, 19.

<sup>1</sup> Moreouer they made garments of  
ministration to minstre in the San-  
ctuarie of blewe silke, and purple, & skar-  
let: thei made also the holy garments for  
Aaron, as the Lord had commanded Mo-  
ses.

2 So he made the Ephod of golde, blewe  
silke, and purple, and skarlet, and fine twi-  
ned linen.

3 And they did beate the golde into thin  
plates, and cut it into wiers, to worke it in  
the blewe silke & in the purple, and in the  
skarlet, & in the fine linen, with broyded  
worke.

4 For the which thei made sholders to cou-  
ple together: for it was closed by the two  
edges thereof.

5 And the broyded garde of his Ephod  
that was vpon him, was of the same stuffe,  
and of like worke: <sup>euen</sup> of golde, of blewe  
silke, and purple, and skarlet, and fine twi-  
ned linen, as the Lord had commanded  
Moses.

Chap. 28, 9.

<sup>b</sup> That is, of  
very fine and  
curious work-  
manship.

Chap. 28, 12.

6 And they wrought two onix stones closed  
in ouches of golde, and graued, as <sup>b</sup> sig-  
nets are grauen, with the names of the  
children of Israel,

7 And put the on the sholders of y Ephod,  
as stones for a remembrance of the chil-  
dren of Israel, as the Lord had comman-  
ded Moses.

8 Also he made the brest plate of broy-  
ded worke like the worke of the Ephod:  
to wit, of golde, blewe silke, and purple, &  
skarlet, and fine twined linen.

9 They made the brest plate double, and it  
was square, an hand breadth long, and  
an hand breadth broad: it was also double.

10 And they filled it with foure rowes of  
stones. The ordre was thus, a ruby, a topa-  
ze, and a carbuncle in the first rowe.

<sup>c</sup> Or a figure,  
which stone  
authors write  
that it com-  
meth of the  
vrine of the  
beast called  
lion.

11 And in the seconde rowe, an emeraude,  
a saphir, and a diamond:

12 Also in the third rowe, a turkeis, an a-  
chate, and an hematite:

13 Likewise in the fourte rowe, a chrysolite,

an onix, and a iasper: closed and set in ou-  
ches of golde.

14 So the stones were according to the na-  
mes of the children of Israel, <sup>euen</sup> twelue  
after their names, grauen like signets e-  
uerie one after his name according to the  
twelue tribes.

<sup>d</sup> That is, eu-  
erie tribe had  
his name writ-  
ten in a stone.

15 After, they made vpon the brest plate  
cheines at the endes, of wrethen worke  
of pure golde.

16 They made also two bosses of golde, &  
two golde rings, and put the two rings in  
the two corners of the brest plate.

17 And they put the two wrethen cheines  
of golde in the two rings, in the corners  
of the brest plate.

18 Also the two other endes of the two wre-  
then cheines they fastened in the two bos-  
ses, and put them on the sholders of the  
Ephod vpon the fore fronte of it.

19 Likewise they made two rings of golde,  
and put them in the two other corners of  
the brest plate vpon the edge of it, which  
was on the inside of the Ephod.

20 They made also two other golden rings,  
and put them on the two sides of the E-  
phod, beneth on the foreside of it and ou-  
er against his coupling about the broy-  
ded garde of the Ephod.

21 Then they fastened the brest plate by his  
rings vnto the rings of the Ephod, with  
a lace of blewe silke, that it might be fast  
vpon the broyded garde of the Ephod,  
and that the brest plate shulde not be lo-  
sed from the Ephod, as the Lord had co-  
manded Moses.

22 Moreouer he made the robe of the  
Ephod of wouen worke, altogether of  
blewe silke.

<sup>e</sup> Which was  
next vnder the  
Ephod.  
<sup>f</sup> Where it  
shulde put  
through his  
head.

23 And the hole of the robe was in the  
middles of it, as y collar of an habergeon,  
with an edge about the collar, that it shul-  
de not rent.

24 And they made vpon the skirtes of the  
robe pomegranates, of blewe silke, & pur-  
ple, and skarlet, and fine linen twined.

25 They made also belles of pure golde, &  
put the belles betwene the pomegrana-  
tes vpon the skirtes of the robe rounde a-  
bout betwene the pomegranates.

Chap. 28, 35.

26 A bel & a pomegranate, a bel & a pome-  
granate round about the skirtes of the ro-  
be to minister in, as the Lord had coman-  
ded Moses.

27 After, they made coates of fine line, of  
wouen worke for Aaron & for his sonnes.

28 And the mitre of fine linen, and goodlie  
bonnets of fine linen, and linen breches  
of fine twined linen,

Chap. 28, 41.

29 And the girdel of fine twined linen,  
& of blewe silke, & purple, & skarlet, <sup>euen</sup>  
of needle worke, as the Lord had coman-  
ded Moses.



Chap. 26. 36.

30 ¶ Finally thei made the plate for the holy crowne of fine golde, and wrote vpon it a superscription like to the grauing of a signet, **HOLINES TO THE LORD.**

31 And thei tied vnto it a lace of blew silk to fasten it on hye vpon the mitre, as the Lord had commanded Moses.

Chap. 27. 21.

32 ¶ Thus was all the worke of the Tabernacle, *even* of the Tabernacle of the Congregation finished: & the children of Israel did according to all that the Lord had commanded Moses: so did thei.

33 ¶ Afterwarde thei broght the Tabernacle vnto Moses, the Tabernacle & all his instruments, his taches, his boardes, his barres, and his pillers, and his sockets,

34 And the couering of rāmes skins died red, & the couerings of badgers skinnes, and the *g* couering vaile.

*g* So called, because it haged before y mercieat & couered it fro sight chap. 35. 12.

35 The Arke of the Testimonie, and the barres thereof, and the Merciseat,

36 The Table, with all the instruments thereof, and the shewe bread,

37 The pure Candellsticke, the lampes thereof, *even* the lampes *h* set in ordre, and all the instruments thereof, and the oyle for light:

*h* Or, which Aaron dressed and refreshed with oyle euerie mornig, chap. 30. 7.

38 Also the golden Altar & the anointing oyle, and the swete incens, and the hāging of the Tabernacle dore,

39 The brasen Altar with his grate of brasfe, his barres and all his instruments, the Lauer and his fote.

40 The curtaines of the court with his pillers, and his sockets, & the hanging to the courte gate, & his cordes, and his pinnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuarie, & the holy garmets for Aaron the Priest, and his sonnes garments to minister in the Priests office.

*i* Signifying y in Gods mat- ters man may neither adde nor diminish. *k* Praised God for y peoples diligence and praised for the.

42 According to euerie point that the Lord had commanded Moses, so the children of Israel made all the worke.

43 And Moses behelde all the worke, and behelde, thei had done it as the Lord had commanded: so had thei done: and Moses *k* blessed them.

## CHAP. XL.

*The Tabernacle with the appertinances is reared vp.*  
34 The glorie of the Lord appeareth in the cloude couering the Tabernacle.

**T**hen the Lord spake vnto Moses, saying,

In the *a* first day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

*a* After y Moses had bene 40. daies and 40 nights in y mount, that is, fro the beginning of August to the 10. of Sept. he came downe, & caused this worke to be done: which being finished, was set vp in Abib, which moneth cōtaineth halfe Marche and halfe April.

4 Also thou shalt bring in the *\** Table, and set it in ordre as it doeth require: thou shalt also bring in the Candellsticke, and light his lampes;

5 And thou shalt set the incense Altar *b* of golde before the Arke of the Testimonie, and put the *c* hanging at the dore of the Tabernacle.

*b* That is, the altar of perfume, or to burne incense on. *c* This hāging or vaile was betwene the Sanctuarie and the courte.

6 Moreouer thou shalt set the burnt offering Altar before the dore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betwene the Tabernacle of the Congregation & the Altar, and put water therein.

8 Then thou shalt appoint the courte rōud about, and hang vp the hanging at the courte gate.

9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and halowe it with all the instruments thereof, that it may be holye.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an altar moste holy.

11 Also thou shalt anoint the Lauer and his fote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the dore of the Tabernacle of the Congregation, & wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, & sanctifie him that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that thei may minister vnto me in the Priests office: for their anointing shal be *a* signe, that y priesthode shalbe euerlasting vnto the throughout their generacions.

*d* Till bothe y priesthode and y ceremonies shulde ende, w was at Christs commig.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in *e* the seconde yere.

*e* After thei came out of Egypt, Nomb. 7. 1.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boardes thereof, and put in the barres of it, and reared vp his pillers.

19 And he spred the couering ouer the Tabernacle, and put the couering of that couering on hie about it, as the Lord had commanded Moses.

20 ¶ And he toke and put the *f* Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Merciseat on hie vpon the Arke.

*f* That is, the tables of the Lawe, chap. 31. 18. & 34. 29.

21 He broght also the Arke into the Tabernacle, and hanged vp the *\** couering vaile, Chap. 35. 12.



and couered the Arke of the Testimonie,  
as the Lord had commanded Moses,  
22 ¶ Furthermore he put the Table in the  
Tabernacle of the Congregation in the  
Northside of the Tabernacle, without  
the vaile,  
23 And set the bread in ordre before the  
Lord, as the Lord had commanded Mo-  
ses.  
24 ¶ Also he put the Candelsticke in the  
Tabernacle of the Congregation ouer a-  
gainst the Table towarde the Southside  
of the Tabernacle.  
25 And he lighted the lampes before the  
Lord, as the Lord had commanded Mo-  
ses.  
26 ¶ Moreover he set the golden Altar in  
the Tabernacle of the Congregation be-  
fore the vaile,  
27 And burnt swete incense thereon, as the  
Lord had commanded Moses.  
28 ¶ Also he haged vp the vaile at the dore  
of the Tabernacle.  
29 After he set the burnt offering Altar with-  
out the dore of the Tabernacle, called the  
Tabernacle of the Congregation, & of-  
fired the burnt offering and the sacrifice  
thereon, as the Lord had comāded Moses.  
30 ¶ Likewise he set the Lauer betwene

10. 1. 17.

g Betwene the  
Sanctuarie and  
the court.

the Tabernacle of the Congregation &  
the Altar, and powred water therein to  
wash with.  
31 So Moses, and Aaron, and his sonnes,  
washed their hands & their fete thereat.  
32 When thei went into the Tabernacle  
of the Congregation, and when thei ap-  
proched to the Altar, thei washed, as the  
Lord had commanded Moses.  
33 Finally he reared vp the court round  
about the Tabernacle and the Altar, and  
hanged vp the vaile at the court gate: so  
Moses finished the worke.  
34 ¶ Then the cloude couered the Taber-  
nacle of the Congregation, and the glo-  
rie of the Lord filled the Tabernacle.  
35 So Moses colde not entre into the Ta-  
bernacle of the Congregation, because  
the cloude abode thereon, and the glorie  
of the Lord filled the Tabernacle.  
36 Now when the cloude ascēded vp from  
the Tabernacle, the children of Israēl  
went forward in all their iourneis.  
37 But if the cloude ascēded not, then thei  
iourneied not til the day that it ascēded.  
38 For the cloude of the Lord was vpon  
the Tabernacle by day, and fire was in it  
by night, in the sight of all the house of  
Israēl, throughout all their iorneies.

Nomb. 9. 15.  
1 King. 8. 10.h Thus the  
presence of  
God preferred  
& guided the  
night and day  
til thei came  
to the land  
promised.

## THE THIRD BOKE OF Moses, called \* Leuiticus.

\* Because in  
this boke is  
chiefly intrea-  
ted of Le-  
uites, and of  
things pertain-  
ing to their  
office.

### THE ARGUMENT.

AS God daily by most singular benefites declared him selfe to be mindeful of his Church: so he wolde  
not that thei shulde haue anie occasion to trust ether in them selues, or to depend vpon others for  
lacke of temporal things, or oght that belonged to his diuine seruice and religion. Therefore he or-  
dained diuers kindes of oblations and sacrifices, to assure them of forgiuenes of their offenses. (if thei  
offred them in true faith and obedience) Also he appointed their Priests and Leuites, their apparel, offi-  
ces, conuersation and portion: he shewed what feastes thei shulde obserue, and in what times. Moreo-  
uer he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without  
the blood of Christ the innocent Lambe there can be no forgiuenes of sinnes. And because thei shulde  
giue no place to their owne inuentions (which thing God most detesteth as appeareth by the terrible  
example of Nadab and Abihu) he prescribed euen to the least things, what thei shulde do, as what  
beastes thei shulde offere and eat: what diseases were contagious and to be auoyded: what ordre thei  
shulde take for all maner of filthines and pollution: whose companie thei shulde see: what maria-  
ges were lausful: and what politike lawes were profitable. Which things declared, he promised fauour  
and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

### CHAP. I.

2 Of burnt offerings for particular persons. 3. 10. & 14 The  
maner to offere burnt offerings as wel of bullocks, as of  
shepe and birdes.

a Hereby Mo-  
ses declareth  
that he taught  
nothing to the  
people but y.  
which he re-  
ceiued of God

Now the Lord called  
Moses, and spake vnto  
him out of the Taber-  
nacle of the Congrega-  
cion, saying,  
2 Speake vnto the chil-

dre of Israēl, & thou shalt say vnto the, If  
anie of you offer a sacrifice vnto the Lord,  
ye shal offer your sacrifice of cattel, as of  
beues and of the shepe.

3 \* If his sacrifice be a burnt offering of the  
herde, he shal offer a male without blemish,  
presenting him of his owne volun-  
tary wil at the dore of the Tabernacle  
of the Congregation before the Lord.

b So thei colde  
offere of no  
one other sort,  
but of those  
which were  
commanded.Exod. 29. 18.  
c Meaning  
within the court  
of the Taber-  
nacle.



4 And he shal put his hand vpon the head of the burnt offering and it shalbe accepted to the Lord, to be his atonement.

<sup>a</sup> Ebr. in him.  
<sup>d</sup> The Priest or Leuite.

5 And <sup>d</sup> he shal kil the bullocke before the Lord, and the Priestes Aarons sonnes shal offer the blood, and shal sprinkle it round about vpon the <sup>e</sup> altar, that is by the dore of the Tabernacle of the Congregation.

<sup>e</sup> Of the burnt offering, Exod. 27.1

6 Then shal he fley the burnt offering and cut it in pieces.

7 So the sonnes of Aaron the Priest shal put fire vpon the altar, and lay the wood in ordre vpon the fire.

<sup>f</sup> Or, the body of the beast or the fowls.

8 Then the Priestes Aarons sonnes shal lay the partes in ordre, the head and the <sup>g</sup> kall vpon the wood that is in the fire which is vpon the altar.

9 But the inwardes thereof and the legs thereof he shal wash in water, and the Priest shal burne all on the altar: for it is a burnt offering, an oblatiō made by fire, for a swete sauour vnto the Lord.

<sup>f</sup> Or a sauour of rest, which pacifieth the angre of the Lord.

10 ¶ And if his sacrifice for <sup>h</sup> y burnt offrig be of the flockes (as of the shepe, or of <sup>i</sup> y goates) he shal offer a male without blemish,

<sup>g</sup> Read vers. 5.  
<sup>h</sup> Before the altar of the Lord.

11 And he shal kil it on the Northside of the altar <sup>h</sup> before the Lord, & the Priestes Aarons sonnes shal sprinkle the blood thereof round about vpon the Altar.

<sup>i</sup> Ebr. into his piece.  
<sup>Or, fat.</sup>

12 And he shal cut it in <sup>i</sup> pieces, separating his head and his <sup>g</sup> kall, and the Priest shal lay them in ordre vpon the wood that <sup>j</sup> lieth in the fire which is on the altar:

13 But he shal wash the inwardes, and the legs with water, and the Priest shal offer the whole & burne it vpon the altar: for it is a burnt offering, an oblatiō made by fire for a swete sauoure vnto the Lord.

14 ¶ And if his sacrifice be a burnt offering to the Lord of the foules, the he shal offer his sacrifice of the turtle doves, or of the yong pigeons.

<sup>j</sup> The Hebrew worde signifieth to pinch of with the nayle.  
<sup>Or, drained, or pressed.</sup>

15 And the Priest shal bring it vnto the altar, and <sup>k</sup> wring the necke of it a sunder, and burne it on the altar: and the blood thereof shal be shed vpon the side of the altar.

<sup>k</sup> On the side of the court gate in <sup>l</sup> y pannes, which shal be with ashes, Exod. 27.3.

16 And he shal plucke out his mawe <sup>l</sup> w his fethers, and cast them beside the altar on the <sup>k</sup> Eastparte in the place of the ashes.

17 And he shal cleaue it with his wings, but not deuide it a sundre: and the Priest shal burne it vpon the altar vpon the wood that is in <sup>l</sup> y fire: for it is a burnt offering, an oblatiō made by fire for a swete sauour vnto the Lord.

#### CHAP. II.

1 The meat offering is after thre sortes: of fine flour vnbaken, 4 Of bread baken, 14 And of corne in the eare.

<sup>a</sup> Because the burnt offering shalbe cold, not be without the meat offering.

1 And whe anie wil offer a <sup>a</sup> meat offrig vnto the Lord, his offering shalbe of fine flour, and he shal poure oyle vpon it, and put incense thereon,

2 And shal bring it vnto Aarons sonnes the Priestes, and <sup>b</sup> he shal take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shal burne it for a <sup>c</sup> memorial vpon the altar: for it is an offering made by fire for a swete sauour vnto the Lord.

<sup>b</sup> The Priest.

<sup>c</sup> To signifie that God remembereth him that offereth.

3 \*But the remnant of the meat offering shal be Aarons and his sonnes: for it is <sup>d</sup> moſte holy of the Lords offerings made by fire.

Eccl. 7.34.

<sup>d</sup> Therefore none colde eat of it but the Priests.

4 ¶ If thou bring also a meat offering baken in the ouē, it shalbe an vnleauened cake of fine flour mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy <sup>e</sup> meat offering be an oblatiō of the fryng pan, it shalbe of fine flour vnleauened, mingled with oyle.

<sup>e</sup> Which is a gift offered to God to pacifie him.

6 And thou shalt parte it in pieces, and powre oyle thereon: for it is a meat offering.

7 ¶ And if thy meat offering be an oblation made in the caudron, it shalbe made of fine flour with oyle.

8 After, thou shalt bring the meat offering (<sup>h</sup> y is made of these things) vnto <sup>h</sup> y Lord, & shalt present it vnto the Priest, and he shal bring it to the altar,

9 And the Priest shal take from the meat offering a <sup>i</sup> memorial of it, and shal burne it vpon the altar: for it is an oblation <sup>i</sup> made by fire for a swete sauour vnto the Lord.

Vers. 2.

Exod. 29.13.

10 But <sup>j</sup> y which is left of the meat offering, shalbe Aarons and his sonnes: for it is moſte holy of the offerings of the Lord made by fire.

11 All the meat offerings which ye shal offer vnto <sup>j</sup> y Lord, shalbe made without leauē: for ye shal nether burne leauen nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the first frutes ye shal offer <sup>k</sup> them vnto the Lord, but they shal not be burnt vpon the altar for a swete sauour.

<sup>k</sup> That is, frutes, which are swete as hony, ye may offer. But reserved for <sup>j</sup> Priests.

Mar. 9.49.

13 (All the meat offerings also shalt thou season with <sup>l</sup> salt, nether shalt thou suffice the salt of the <sup>l</sup> couenant of thy God to be lacking from thy meat offering, but vpon all thine oblations thou shalt offer salt)

<sup>h</sup> Which they were bound (as by a couenat) to vse in all sacrifices, Nōb. 18. 19. cack. 43. 24: or it meaneth a sure and pure couenat.

Chap. 23. 14.

14 If then thou offer a meat offering of thy first frutes vnto the Lord, thou shalt offer for thy meat offering of thy first frutes <sup>l</sup> eares of corne dried by the fire, and wheat beaten out of <sup>l</sup> the grene eares.

<sup>l</sup> Or, full eares: for the worde signifieth a fruitful field.

15 After, thou shalt put oyle vpon it, and laie incense thereon: for it is a meat offering.

16 And the Priest shal burne the memorial of it, <sup>m</sup> even of that that is beaten and of the oyle of it with all the incense thereof: for it is an offering vnto the Lord made by fire.

m. ii.



## CHAP. III.

*1 The manner of peace offerings, and beasts for the same.  
17 The Israelites may neither eat fat, nor blood.*

*a A sacrifice of thanksgiving offered for peace & prosperity, either generally or particularly.*

*b One part was burnt, another was to the Priests, & the third to him that offered.*

*Exod. 29. 29.*

*c Or, the which kidneys are next the flanks.*

*c In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the male: so here, can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.*

*d The burnt offering was wholly consumed, and of the offering made by fire only the inward parts &c. were burnt: the shoulder & breast, with the two claws and the maw were to the Priests, & the rest his that offered.*

*Vers. 4.*

*e Meaning at the Northside of the altar, chap. 1. 1.*

**A**lso if his oblation be a peace offering, if he wil offer of y<sup>e</sup> droue (whether it be male or female) he shal offer such as is without blemish, before y<sup>e</sup> Lord, And shal put his hand vpon the head of his offering, and kil it at the dore of the Tabernacle of the Congregation: & Aarons sonnes the Priests shal sprinkle the blood vpon the altar round about.

So he shal offer <sup>b</sup> parte of the peace offrings as a sacrifice made by fire vnto the Lord, <sup>euen</sup> the \* fat that couereth the inwardes, and all the fat that is vpon the inwardes.

He shal also take away the two kidneis, and the fat that is on them, and vpon the flanks, and the kall on the liuer with the kidneis.

And Aarons sonnes shal burne it on the altar with the burnt offering, which is vpon the wood, that is on the fire: *this is* a sacrifice made by fire for a swete sauour vnto the Lord.

¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he shal offer it without blemish.

If he offer a lambe for his oblation, then he shal bring it before the Lord,

And lay his hand vpon the head of his offering, and shal kil it before the Tabernacle of the Congregation, and Aarons sonnes shal sprinkle y<sup>e</sup> blood thereof round about vpon the altar.

After, of the peace offerings he shal offer <sup>d</sup> an offering made by fire vnto y<sup>e</sup> Lord: he shal take away the fat thereof, & the rumpe altogether, hard by the backe bone, & the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

Also he shal take away the two kidneis, with the fat that is vpon them, and vpon the \* flanks, & the kall vpon the liuer with the kidneis.

The Priest shal burne it vpon the altar, as the meat of an offering made by fire vnto the Lord.

¶ Also if his offering be a goat, then shal he offer it before the Lord,

And shal put his hand vpon the head of it, and kil it before the Tabernacle of the Congregation, & the sonnes of Aaron shal sprinkle the blood thereof vpon the altar round about.

The he shal offer thereof his offering, <sup>euen</sup> an offering made by fire vnto the Lord, the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

Also he shal take away the two kidneis, & the fat that is vpon them, and vpon the flanks & the kall vpon the liuer with the kidneis.

So the Priest shal burne them vpon the altar, as y<sup>e</sup> meat of an offering made by fire for a swete sauour: \* all y<sup>e</sup> fat is the Lords. *Chap. 7. 2. 5.*

This shal be a perpetual ordinance for your generacions, through out all your dwellings, so that ye shal eat nether fat nor \* blood.

## CHAP. IIII.

*1 The offering for finnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.*

**M**ouer the Lord spake vnto Moses, saying,

Speake vnto the children of Israel, saying, If anie shal sinne through ignorance, in anie of the commandements of y<sup>e</sup> Lord (which ought not to be done) but shal do *contrarie* to anie of them,

If the Priest that is anointed do sinne (according to the sinne of the people) the shal he offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

And he shal bring the bullocke vnto the dore of the Tabernacle of the Congregation before the Lord, & shal put his hand vpon the bullocks head, and kil the bullocke before the Lord.

And the Priest that is anointed shal take of the bullocks blood, and bring it into y<sup>e</sup> Tabernacle of the Congregation.

Then the Priest shal dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the Sanctuarie.

The Priest also shal put *some* of the blood before the Lord, vpon the hornes of y<sup>e</sup> altar of swete incense, which is in y<sup>e</sup> Tabernacle of the Congregation, then shal he powre \* all the rest of the blood of the bullocke at the fore of y<sup>e</sup> altar of burnt offering, which is at the dore of the Tabernacle of the Congregation.

And he shal take away all the fat of the bullocke for the sinne offering: *to wit*, y<sup>e</sup> fat that couereth the inwardes, and all the fat that is about the inwardes.

He shal take away also the two kidneis, and the fat that is vpon them, and vpon the flanks, & the kall vpon the liuer with the kidneis,

As it was taken away from the bullocke of the peace offerings, and the Priest shal burne the vpon the altar of burnt offering.

\* But the skin of the bullocke, and all his flesh, with his head, and his legs, & his inwardes, and his dounge shal he beare out.

So he shal cary the whole bullocke out of the hoste vnto a cleane place, where y<sup>e</sup> ashes are powred, & shal burne him on y<sup>e</sup> wood in the fire: where the ashes are cast out, shal he be burnt.

¶ And if the whole Congregation of Israel

*f By eating fat, was meate to be carnal, and by blood eating, was signified crucifixion.*

*Gene. 9. 4. chap. 2. 23.*

*g Ebr. a fault, a That is, of negligence or ignorance, specially of the ceremonial law: for otherwise the punishments for crimes are appointed according to the transgression, Nomb. 15. 22. b Meaning the high Priest.*

*c Hereby expressing that the delectation of the same punishment which the beast suffered.*

*d Which was between the Hornes of all & y<sup>e</sup> Sanctuarie.*

*e Which was in the court: meaning by the Tabernacle of the Sanctuarie: & in the end of this verse it is taken for the court.*

*Chap. 5. 9.*

*Exod. 29. 19 nomb. 19. 5.*

*Ebr. 13. 11.*

*f The multitude of execution not the sin.*



Chap. 5.

Israel shal sinne through ignorance, and the thing be \* hid from the eies of the multitude, and haue done *against* anie of y<sup>e</sup> cōmandements of the Lord which shulde not be done, and haue offended:

14 When the sinne which they haue cōmitted shalbe knowen, then the Congregaciō shal offre a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the Elders of the Congregation shal put their hands vpon the head of the bullocke before the Lord, and he shal kil the bullocke before the Lord,

16 Then the Priest that is anointed, shal bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, *enen* before the vaile.

18 Also he shal put *some* of the blood vpon the hornes of the altar, which is before the Lord, y<sup>e</sup> is in the Tabernacle of the Congregation: then shal he powre all the *rest* of y<sup>e</sup> blood at y<sup>e</sup> fore of the altar of burnt offering, which is at the dore of the Tabernacle of the Congregation,

19 And he shal take all his fat from him, & burne it vpon the altar.

20 And the Priest shal do with this bullocke, as he did with the bullocke for *his* sinne: so shal he do w<sup>th</sup> this: so the Priest shal make an atonement for them, and it shalbe forgien them.

21 For he shal carie the bullocke without y<sup>e</sup> hoste, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shal sinne, & do through ignorance *against* anie of the cōmandements of the Lord his God, which shulde not be done and shal offende;

23 If one shewe vnto him his sinne which he hathe cōmitted, then shal he bring for his offering an<sup>e</sup> he goat without blemish,

24 And shal lay his hand vpon the head of the he goat, & kil it in <sup>h</sup> the place where he shulde kil the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shal take of the blood of the sinne offering with his finger, & put it vpon the hornes of the burnt offering altar, and shal powre *the rest* of his blood at the fote of the burnt offering altar,

26 And shal burne all his fat vpon the altar, as the fat of the peace offering: so y<sup>e</sup> Priest shal make an<sup>i</sup> atonement for him, concerning his sinne, and it shal be forgien him.

27 ¶ Likewise if anie of the<sup>e</sup> people of the land shal sinne through ignorance in doing *against* anie of the cōmandements of the Lord, which shulde not be done, & shal offend,

28 If one shewe him his sinne which he hathe cōmitted, then he shal bring for his offering<sup>e</sup> a she goat without blemish for his sinne which he hathe committed,

29 And he shal lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shal take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, & powre all *the rest* of the blood thereof at the fote of the altar,

31 And shal take away all his fat, as the fat of the peace offerings is taken away, and the Priest shal burne it vpon the altar for a *swete* sauour vnto the Lord, & the Priest shal make an atonement for him, and it shalbe forgien him.

32 And if he bring a lambe for his sinne offering, he shal brig a female without blemish,

33 And shal lay his<sup>1</sup> hand vpon the head of the sinne offering, and he shal slay it for a sinne offering in the place where he shulde kil the burnt offering.

34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, & shal powre all *the rest* of the blood thereof at the fote of the altar.

35 And he shal take away all y<sup>e</sup> fat thereof, as the fat of the lambe of y<sup>e</sup> peace offerings is taken away: then the Priest shal burne it vpon the altar<sup>m</sup> with the oblatiōs of the Lord made by fire, & the Priest shal make an atonement for him cōcerning his sinne that he hathe committed, and it shalbe forgien him.

## CHAP. V.

1 Of him that testifieth not the trueth, if he heare another swear falsely. 4 Of him that voweth rashely. 15 Of him that by ignorance withdraweth anie thing dedicate to the Lord.

1 Also if<sup>1</sup> anie haue sinned, that is, if he haue heard y<sup>e</sup> voyce of an othe, & he can be a witnes, whether he hathe sene or<sup>a</sup> known of it, if he do not vtter it, he shal beare his iniquitie:

2 Either if one touche anie vnleane thing, whether it be a cariō of an vnleane beast, or a cariō of vnleane cattel, or a cariō of vnleane creeping things, & is not ware of it, yet he is vnleane, & hathe offended:

3 Either if he touche anie vnclennes of mā (whatsoever vnclennes it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hathe sinned:

4 Either if anie<sup>b</sup> sweare, and pronounce w<sup>th</sup> his lippes to do euil, or to do good (whatsoever it be that a man shal pronounce w<sup>th</sup> an othe & it be hid frō him, & after knoweth y<sup>e</sup> he hathe offended in one of these points,

5 When he hathe sinned in anie of these<sup>c</sup> things, then he shal cōfesse that he hathe

<sup>Or, the female of the goat.</sup>

<sup>k Read vers. 24</sup>

<sup>Exod. 29. 18.</sup>

<sup>1 Meaning y<sup>e</sup> punishment of his sinne shulde be laid vpon that beast, or, that he had receiued all things of God, and offered this willingly.</sup>

<sup>m Or, besides y<sup>e</sup> burnt offerings, which were daily offered to the Lord.</sup>

<sup>1 Ebr. a scule. Or, if the iudge hathe taken an othe of anie other. a Whereby it is cōmāded to beare witnes to the trueth and disclose y<sup>e</sup> iniquitie of y<sup>e</sup> vngodly.</sup>

<sup>b Or vowe rashely without iust examination of the circumstances, & not knowing what shalbe y<sup>e</sup> issue of the same. c Which haue benemēcioned before in this chapter.</sup>



sinned therein.

6 Therefore shal he bring his trespassse offering vnto the Lord for his sinne which he hath committed, *euen* a female from y flocke, *be it* a lambe or a shee goat for a sinne offering, and the Priest shal make an atonement for him, concerning his sinne.

*a Ebr. if his hand can not reach, meaning for his power.*

7 But if he be not able to bring a shepe, he shal bring for his trespassse which he hath committed, two turtle doves, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

*Chap. 1. 15.*

8 So he shal bring them vnto the Priest, who shal offer the sinne offering first, and wring y necke of it a fundre, but not plucke it cleane of.

*a Or, poured.*

9 After he shal sprinkle of the blood of the sinne offering vpon the side of the altar, & the rest of the blood shal be shed at the fote of the altar: for it is a sinne offering.

*a Or, according to the lawe.  
d Or declare him to be purged of that sinne.*

10 Also he shal offer the secōde for a burnt offering as the maner is: so shal the Priest make an atonement for him (for his sinne which he hath committed) and it shal be forgiven him.

*Vers. 7.*

11 ¶ But if he be not able to bring two turtle doves, or two yong pigeons, then he y hathe sinned, shal bring for his offering, the tēth parte of an Ephah of fine floure for a sinne offering, he shal put none oyle thereto, nether put anie incense thereon: for it is a sinne offering.

*e Which is about a pottell.  
f As in the meat offering Chap. 2. 1.*

12 Then shal he bring it to the Priest and y Priest shal take his hādeful of it for the remembrance thereof, and burne it vpon the altar with the offerings of the Lord made by fire: for it is a sinne offering.

*Chap. 2. 2.  
Chap. 4. 35.*

13 So the Priest shal make an atonement for him, as touching his sinne that he hath committed in one of these points, and it shal be forgiven him: and the remnant shal be the Priests, as the meat offering.

14 ¶ And the Lord spake vnto Moses, saying,

*g As touching the first frutes or tithes, due to the Priests and Leuites.*

15 If anie persone transgresse and sinne through ignorāce by taking awaie things consecrated vnto the Lord, he shal then bring for his trespassse offering vnto y Lord a ram without blemish out of the flocke, *worthe two shekels of siluer* by thy estimation after the shekel of the Sāctuarie, for a trespassse offering.

*h By the estimation of the Priest, chap. 27. 12.*

16 So he shal restore y wherein he hath offended, *in taking awaie* of the holy thing, and shal put the fift parte more thereto, & giue it vnto the Priest: so the Priest shal make an atonement for him with the ram of the trespassse offering, and it shal be forgiven him.

*Chap. 4. 2.*

*i That is, afterward remembrance that he hath sinned when his conscience doth accuse him.*

17 ¶ Also if anie sinne & do against anie of the commandements of the Lord, which ought not to be done, & knowe not & sinne and beare his iniquitie,

18 Then shal he bring a ram without blemish out of the flocke, in thy estimation *worthe two shekels* for a trespassse offering vnto y Priest: and the Priest shal make an atonement for him concerning his ignorance wherein he erred, and was not ware: so it shal be forgiven him.

*Exod. 30. 13.*

*k Els if his sinne against God come of malice he must die, Nōd. 15. 15.*

19 This is the trespassse offering for the trespassse committed against the Lord.

#### CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The lawe of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meat offering. 20 The offerings of Aaron, and his sonnes.

1 And y Lord spake vnto Moses, sayig, 2 If anie sinne and commit a trespassse against the Lord, & denie vnto his neighbour that, which was taken him to kepe, or y which was put to him of trust, or doeth by robbery, or by violence oppresse his neighbour,

*a To bestowe & occupie for the vse of him that gaue it.  
b By anie guile or vnlawful meanes.*

3 Or hath found that which was lost, and denieth it, and sweareth falsely, \* for anie of these things that a man doeth, wherein he sinneth:

*Nomb. 31. 6.  
c Wherein he can not but sinne: or, wherein a mā accusmeth to sinne by perurie or such like thing.*

4 Whē, I say, he thus sinneth & trespassseth, he shal then restore the robbery that he robbed, or the thing taken by violence w he toke by force, or the thing which was deliuered him to kepe, or the lost thing which he founde,

5 Or for whatsoeuer he hath sworn falsely, he shal bothe restore it in the whole summe, & shal adde the fift parte more thereto, and giue it vnto him to whome it pertaineth; the same day that he offreth for his trespassse.

*Nomb. 5. 7.*

6 Also he shal bring for his trespassse vnto the Lord, a ram without blemish out of the flocke in thy estimation *worthe two shekels* for a trespassse offering vnto the Priest.

*Chap. 5. 15.*

7 And the Priest shal make an atonement for him before the Lord, & it shal be forgiven him, whatsoeuer thing he hath done, and trespassed therein.

8 ¶ Then y Lord spake vnto Moses, sayig, 9 Cōmāde Aaron and his sonnes, saying, This is the lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

*d That is, the ceremonies w ought to be observed therein.*

10 And the Priest shal put on his linnē garment, and shal put on his linnen breches vpon his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shal put them beside the altar.

*e vpon his secret partes, Exod. 28. 43.*

11 After he shal put of his garments, & put on other raiment, & cary the ashes forthe without the hoste vnto a cleane place.

*f In the shoppes appointed for that vse.*

12 But y fire vpon y altar shal burne thereō and neuer be put out: wherefore the Priest shal burne wood on it euerie mornig, & lay



¶ burnt offering in ordre vpon it, & he shal burne thereon the fat of y peace offrings.

13 The fire shal euer burne vpon the altar; and neuer go out.

Chap. 2. 1.  
numb. 1. 5. 4.

14 ¶ Also this is the lawe of y meat offering, which Aarōs sonnes shal offer in the presence of the Lord, before the altar.

15 He shal euen take thence his handful of fine floure of the meat offering and of the oyle, and all the incens which is vpon the meat offering & shal burne it vpon the altar for a swete sauour, as a \* memorial therefore vnto the Lord:

Chap. 2. 9.

16 But the rest thereof shal Aarōn and his sonnes eat: it shal be eaten without leauen in y holy place: in y courte of the Tabernacle of the Congregation they shal eat it.

g Or kned & leaued and after baken.

17 It shal not be bakē with leauen: I haue giuen it for their porciō of mine offrings made by fire: for it is as the sinne offering and as the trespass offering.

18 All the males among the children of Aarōn shal eat of it: It shalbe a statute for euer in your generacions concerning the offrings of the Lord, made by fire: \* whatsoever toucheth them shalbe holy.

Exod. 29. 37.

19 ¶ Againe the Lord spake vnto Moyses, saying,

20 This is y offering of Aarōn and his sonnes, which they shal offer vnto the Lord in the day whē he is anointed: the tēth parte of an \* Ephāh of fine floure, for a meat offering <sup>h</sup> perpetual: halfe of it in the morning, and halfe thereof at night.

Exod. 16. 36.

h So oft as the hie Priest shal be elected and anointed.

21 In the fryng pan it shalbe made with oyle: thou shalt bring it fried, and shalt offer the <sup>i</sup> baken pieces of the meat offering for a swete sauour vnto the Lord.

Or, fried.

i His sonne that shal succede him.

22 And the Priest that is <sup>i</sup> anointed in his stede among his sonnes shal offer it: it is y Lords ordinance for euer, it shal be burnt altogether.

23 For euerie meat offering of y Priest shal be burnt altogether, it shal not be eaten.

24 ¶ Furthermore the Lord spake vnto Moyses, saying,

25 Speake vnto Aarōn, and vnto his sonnes, and say, This is the lawe of the sin offering, In the place where the burnt offering is killed, shal the sin offering be killed before the Lord, for it is moste holy.

26 The Priest that offereth this sin offering, shal eat it: in the holy place shal it be eaten, in the courte of the Tabernacle of the Congregation.

k Meaning the garment of y Priest.

27 Whatsoeuer shal touche y flesh thereof shalbe holy: & when there droppeth of y blood thereof vpon a <sup>k</sup> garment, y shalt wash y whereon it droppeth in the holy place.

28 Also the earthe pot that it is sodden in, shalbe broken, but if it be sodde in a brasen pot, it shal bothe be scoured & washed with <sup>l</sup> water.

l Which was in the lauer, Exod. 30. 18.

29 All the males among the Priests shal eat thereof, for it is moste holy.

30 ¶ But no sin offering, whose blood is brought in to the Tabernacle of y Cōgregation to make recōciliation in the holy place, shal be eaten, but shal be burnt in the <sup>m</sup> fire.

Chap. 4. 5.  
Lev. 13. 11.

m Out of the campe.

#### CHAP. VII.

1 The lawe of the trespass offering, 11 Also of the peace offerings. 23 The fat & the blood may not be eaten.

1 Likewise this is the lawe of the <sup>a</sup> trespass offering, it is moste holy.

a Which is for the smaler sinnes, & such as are comitted by ignorance. b At the court to gate.

2 In the place <sup>b</sup> where they kil the burnt offering, shal they kil the trespass offering, & the blood thereof shal he sprinkle round about vpon the altar.

3 All the fat thereof also shal <sup>c</sup> he offer, the rúpe & the fat that couereth the inwards.

c The Priests.

4 After he shal take away y two kidneis, w<sup>th</sup> the fat that is on the & vpon the flāks, and the kall on the liuer with the kidneis.

5 Then the Priest shal burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shal eat thereof, it shalbe eaten in the holy place, for it is moste holy.

7 As the sin offering is, so is y trespass offering, one <sup>d</sup> lawe serueth for both, <sup>e</sup> y wherewith the Priest shal make atonemēt, shalbe his.

d The same ceremonies: notwithstanding that this worde trespass signifieth lesse then sinne.

8 Also the Priest that offereth anie mans burnt offering, shal haue the skin of the burnt offering which he hath offered.

e Meaning the rest which is left and not burnt.

9 And all the meat offering that is baken in the oven, and that is dressed in y pan, & in y fryng pan, shalbe y Priests y offereth it.

10 And euerie meat offering mingled with oyle, and that is <sup>f</sup> drie, shal pertaine vnto all the sonnes of Aarōn, to all alike.

f Because it had no oyle nor licour.

11 Furthermore this is y lawe of the peace offrings, which he shal offer vnto the Lord.

12 If he offer it to <sup>g</sup> giue thākes, the he shal offer for his thanks offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine floure fried with the cakes mingled with oyle.

g Peace offrings containe a confession and thanks giuing for a benefite receiued, and also a vowe, & fre offering to receiue a benefite.

13 He shal offre also his offering with cakes of leauened bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shal offre one cake for an heaue offering vnto the Lord, & it shalbe the Priests that sprinkleth y blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanks giuing, shalbe eaten the same day that it is offered: he shal leaue nothing thereof vntil the morning.

16 But if the sacrifice of his offering be a <sup>h</sup> vowe, or a fre offering, it shalbe eaten y same day that he offereth his sacrifice: & so in y morning y residue thereof shalbe eatē.

h If he make a vowe to offer: for els the flesh of the peace offerings must be eaten the same day.

17 But as much of y offered flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if anie of y flesh of his peace offerings

m. iiii.



i The sinne,  
wherefore he  
offred shal re-  
maine.  
k After it be  
sacrificed.  
l Of the peace  
offring, that is  
cleane.

Chap. 15. 3.

Chap. 3. 17.

Gen. 9. 4.  
chap. 17. 14.

m And shulde  
not send it by  
another.

Exod. 29. 24.

be eaten in y third day, he shal not be accepted that offreth it, nether shal it be reckoned vnto him, but shalbe an abomination: therefore the persone that eateth of it shal beare his iniquitie.

19 The flesh also that toucheth anie vnclane thing, shal not be eatē, but burnt with fire: but <sup>l</sup> of this flesh all that be cleane shal eat thereof.

20 But if anie ear of the flesh of the peace offrings that pertaineth to y Lord, hauing his <sup>k</sup> vnclennes vpon him, euen the same persone shal be cut of from his people.

21 Moreouer when anie toucheth anie vnclane thing, as the vnclennes of man, or of an vnclane beast, or of anie filthie abomination, and eat of the flesh of the peace offrings, which pertaineth vnto the Lord, euē that persone shal be cut of from his people.

22 ¶ Againe the Lord spake vnto Moses, saying, Speake vnto the children of Israel, and say, \*Ye shal eat no fat of beues, nor of shepe, nor of goates:

24 Yet the fat of the dead beast, and the fat of that, which is torne with *beastes*, shalbe occupied to anie vse, but ye shal not eat of it.

25 For whosoever eateth the fat of y beast, of the which he shal offer an offring made by fire to the Lord, euen the persone that eateth, shal be cut of from his people.

26 Nether <sup>\*</sup>shal ye eat anie blood, ether of foule, or of beast in all your dwellings.

27 Euerie persone that eateth anie blood, euē the same persone shalbe cut of from his people.

28 ¶ And y Lord talked w Moses, saying,

29 Speake vnto the children of Israel, and say, He that offreth his peace offrings vnto the Lord, shal bring his gift vnto the Lord of his peace offrings:

30 His <sup>m</sup> hands shal bring the offrings of the Lord made by fire: *euen* the fat with the breast shal he bring, that the breast may be <sup>\*</sup> shaken to and fro before the Lord.

31 Then the Priest shal burne the fat vpon the altar, and the breast shal be Aarons & his sonnes.

32 And the right shulder shal ye giue vnto the Priest for an heaue offring, of your peace offrings.

33 The same that offreth the blood of the peace offrings, and the fat, among the sonnes of Aaron, shal haue the right shulder for his parte.

34 For the breast shaken to and fro, and the shulder lifted vp, haue I take of the childre of Israel, *euen* of their peace offrings, and haue giue them vnto Aaron y Priest and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the <sup>n</sup> anointing of Aaron, and the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which *portions* the Lord commaded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generacions.

37 This is also the lawe of y burnt offring, of the meat offring, and of y sinne offring, & of the trespassie offring, and of the <sup>o</sup> consecrations, and of the peace offrings,

38 Which the Lord commanded Moses in the mount Sinai, when he comanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

#### CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

1 Afterwarde the Lord spake vnto Moses, saying,

2 \*Take Aaron and his sonnes with him, & the garments and the <sup>\*</sup> anointing oyle, and a bullocke for the sin offring, and two rams, and a basket of vnleauened bread,

3 And assemble all the companie at the dore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the companie was assembled at the dore of the Tabernacle of the Congregation.

5 Then Moses said vnto the companie, \*This is the thing which the Lord hath commanded to do.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him y coat, & girded him with a girdel, and clothed him with the robe, and put the Ephod on him, which he girded with the broyded garde of the Ephod, & bonde it vnto him therewith.

8 After he put the brest plate thereon, and put in the brest plate <sup>\*</sup> the Vrim and the Thummim.

9 Also he put the mitre vpon his head, and put vpon the mitre on the fore fronte the golden plate, and the <sup>a</sup> holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oyle, & anointed the <sup>b</sup> Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seven times, & anointed the altar and all his instruments, and the lauer, and his foote, to sanctifie them)

12 \*And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdels, and put bonets vpon their heades, as the Lord had comanded Moses.

14 \*Then

n That is, his  
priuiledge, re-  
warde and por-  
tion.

o Which sacri-  
fice was offered  
while y Priests  
were consec-  
rated, Exod.  
29. 22.

Exod. 28. 4.  
Exod. 31. 24.

Exod. 29. 4.

Exod. 28. 34.

a So called  
because this  
super scriptio-  
Holines to the  
Lord, was gra-  
uen in it.  
b That is, the  
Holiest of all,  
the Sanctuary  
and the court.

Eccles. 4. 14.  
Psalm. 133. 2.



*Exod. 29, 1.* 14 \*Then he brought the bullocke for the sin offering, & Aaron & his sonnes put their hands vpon the head of the bullocke for the sinne offering.

*c Of the burnt offering.* 15 And Moses slewe him, & toke the blood, which he put vpon the hornes of the Altar round about with his finger, and purified the Altar, and powred the rest of the blood at the fote of the Altar: so he sanctified it, to make reconciliation vpon it.

*d To offer for the finnes of the people.* 16 Then he toke all the fat that was vpon the inwardes, and the kall of the liuer and the two kidneis, with their fat, which Moses burned vpon the Altar.

*e In other burnt offerings, which are not of consecration, or offering for him selfe, & Priest hathe the sinne, Chap 7, 2.* 17 But the bullocke and his hide, and his flesh, and his dounge, he burnt with fire without the hoste as the Lord had commanded Moses.

18 ¶ Also he brought the ram for the burnt offering, and Aaron & his sonnes put their hands vpon the head of the ram.

19 So Moses killed it, and sprinkled the blood vpon the Altar round about,

20 And Moses cut y ram in pieces, & burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legs in water: so Moses burnt the ram euerie whit vpon the Altar. for it was a burnt offering for a swete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

*Exod. 29, 31.* 22 ¶ After, he brought y other ram, the ram of consecrations, and Aaron and his sonnes laied their hãds vpon the head of the ram,

*f Moses did this because y Priests were not yet established i their office.* 23 Which Moses f slewe, and toke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thombe of his right hand, and vpon the great toe of his right fote.

24 Then Moses brought Aarons sonnes, & put of the blood on the lap of their right eares, & vpon the thumbes of their right hãds, & vpon the great toes of their right fete, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And he toke the fat and the rumpe, and all the fat that was vpon the inwardes, & the kall of the liuer, and the two kidneis with their fat, and the right shulder.

26 Also he toke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shulder.

*Exod. 29, 24.* 27 So he put \* all in Aarons hands, and in his sonnes hands, and shoke it to and fro before the Lord.

28 After, Moses toke the out of their hãds, and burnt the vpon the Altar for a burnt offering: for these were consecrations for a swete sauour which were made by fire vnto the Lord.

29 Likewise Moses toke the breast of the ram of consecrations and shoke it to and fro before the Lord: for it was Moses' portion, as the Lord had commanded Moses. *Exod. 29, 26.*

30 Also Moses toke of the anointing oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron & his sonnes, Sethe the flesh at the dore of the Tabernacle of the Congregation, and there \* eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shal eat it,

*g At the dore of the court. Exod. 29, 32. Chap. 28, 9.*

32 But that which remaineth of the flesh & of the bread, shal ye burne with fire.

33 And ye shal not departe from the dore of the Tabernacle of the Congregation seuen daies, vntil the daies of your consecrations be at an end: \* for seuen daies, *Exod. 29, 35.*

34 As he hathe done this day: so the Lord hathe commanded to do, to make an atonement for you. *Exod. 29, 35. Ebr. fil your hands. Or, as I haue done.*

35 Therefore shal ye abide at the dore of the Tabernacle of the Congregation day and night, seuen daies, and shal kepe the watch of the Lord, that ye dye not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses.

*h By comissio giue to Moses.*

## CHAP. IX.

*8 The first offerings of Aaron. 22 Aaron blesteth the people. 23 The glorie of the Lord is shewed. 24 The fire commeth from the Lord.*

1 **A**ND in the eighth day Moses called Aaron and his sonnes, and the Elders of Israel:

2 \*Then he said vnto Aaron, Take thee a yong calf for a sinne offering, & a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the childre of Israel thou shalt speake, saying, Take ye an he goate for a sinne offering, and a calf, & a lambe bothe of a yere olde, without blemish for a burnt offering:

*a After their consecratiõ: for the seuen daies before, the Priests were consecrate.*

*Exod. 29, 1. b Aaron stretch into the possesio of y priesthode & offereth the foure principal sacrifices: the burnt offering, the sin offering, y peace offerings, & y meat offering.*

4 Also a bullocke, and a ram for peace offerings, to offer before the Lord, & a meat offering mingled with oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then they brought that which Moses commaded before the Tabernacle of the Congregation, & all the assemblie drewe nere and stode before the Lord.

*c Before the altar, where his glorie appeared.*

6 (For Moses had said, This is the thing, which the Lord commanded that ye shulde do, and the glorie of the Lord shal ap-



peare vnto you)

7 Then Moses said vnto Aaron, Drawe nere to the Altar, & offer thy sin offering, and thy burnt offering, and make an atonement for <sup>d</sup> thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, & killed the calf of the sin offering, which was for him self.

9 And the sonnes of Aaron brought the blood vnto him, and he dapt his finger in the blood, and put it vpon the hornes of the Altar, & powred the rest of the blood at the fote of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the sin offering, he <sup>e</sup> burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hyde he burnt with fire without the hoste.

12 After, he slewe the burnt offering, & Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also thei brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did wash the inwardes and the legs, and <sup>f</sup> burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering, & toke a goat, which was the sin offering for the people, and slewe it, and offered it for sinne, as the first:

16 So he offered the burnt offering, & prepared it, according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and <sup>\*</sup> beside the burnt sacrifice of the morning he burnt this vpon the Altar.

18 He slewe also the bullocke, and the ram for the peace offrings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Altar round about,

19 With the fat of the bullocke, and of the ram, the rumpe, and that which couereth the inwardes and the kidneis, and the kall of the liuer.

20 So thei laied the fat vpon the breasts, and he burnt the fat vpon the Altar.

21 But the <sup>g</sup> breasts and the right shulder Aaron shoke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand towards the people, and blessed them, & <sup>h</sup> came downe from offering of the sinne offering, and the burnt offering, and the peace offrings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and <sup>i</sup> blessed the people, <sup>\*</sup> & the

glorie of the Lord appeared to all the people.

24 ¶ And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fat: & when all the people sawe, thei gaue thakes, & fel on their faces.

# CHAP. X.

2 Nadab & Abihu are burnt. 6 Israel mourneth for the. but the Priests might not. 9 The Priests are forbidden wine.

1 **B**Vt Nadab and Abihu, the sonnes of Aaron, toke ether of them his censer, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, & deuoured them: so thei dyed before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nere me, & before all the people I will be glorified: but Aaron helde his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vnckle of Aaron, and said vnto them, Come nere, cary your brethren from before the Sanctuarie out of the hoste.

5 Then thei went, & caryed them in their coates out of the hoste, as Moses had commanded.

6 After, Moses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, <sup>c</sup> Vncover not your heades, nether rent your clothes, lest ye dye, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath kindled.

7 And go not ye out from the dore of the Tabernacle of the Congregation, lest ye dye: for the anointing oyle of the Lord is vpon you: and thei did according to Moses commandment.

8 ¶ And the Lord spake vnto Aaron, saying, 9 Thou shalt not drinke wine nor <sup>d</sup> strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest ye dye: this is an ordinance for euer throughout your generacions,

10 That ye may put difference betwene the holy and the vnholie, and betwene the cleane and the vnckleane,

11 And that ye may teache the children of Israel all the statutes which the Lord hath commanded the by the hand of Moses.

12 ¶ Then Moses said vnto Aaron & vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, & eat it without leauen beside the altar: for it is moste holy:

13 And ye shal eat it in the holy place, because it is thy duetie & thy sonnes duetie of

d Read for the vnderstanding of this place, Ebr. 5. & 7. 27.

e That is, he laied them in ordre, and so thei were burnt when the Lord set downe the fire.

f All this must be vnderstand of the preparation of the sacrifices which were burnt after, vers. 24.

Exod. 29. 38.

g Of the bullocke and the ram.

h Because the altar was nere the Sanctuarie which was the upper end, therefore he is said to come downe.

i Or praised for the people. 2. Mac. 3. 11.

Gen. 4. 4. 1. King. 18. 38. 2. Chro. 7. 1. 2. Mac. 2. 11. Or, gaue a shout for joy.

Nomb. 3. 4. & 26. 62. 1. Chro. 24. 2.

a Not taken of the altar, was sent from heau. n. & consumed til the captiuitie of Babylon.

b I will punish the that shew me otherwise the I have commanded not in the chieft, that the people may reare and praise my megements.

Or, effects.

c As though ye lamented for them, preferring your carnal affections to Gods iust judgement, Dent. 14. 1. & 31. 9. d In destroyng Nadab and Abihu the chief and menacing the rest except thei repent.

Or, drinke the meate drinke.

Or, commissa.



of the offrings of the Lord made by fire: for so I am commanded.

Exod. 29, 24.

*Or, where is no*

*vacuum.*

*e For y breast*

*and sholders*

*of the peace of*

*frings might*

*be broght to*

*their families*

*so y their da-*

*ughters might*

*eat of them, as*

*also of the of*

*frings of first*

*frutes, the first*

*borne, and the*

*Laker lambe,*

*read chap. 22,*

*12.*

*Or, right, or*

*posiō.*

2. Mac. 2, 11.

*f And not con-*

*sumed as Na-*

*ab, & Abihū.*

14 Also \* the shaken breast and the heave shulder shal ye eat in a cleane place: thou, and thy sonnes, and thy \* daughters with thee: for thei are given as thy \* duetie and thy sonnes duetie, of the peace offrings of the children of Israël.

15 The heave shulder, and the shake breast shal they bring with the offrings made by fire of the fat, to shake it to and fro before the Lord, and it shalbe thine and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

16 ¶ And Moses sought y goat that was offered for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were left alive, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seing it is moste holy? and God hath given it you, to beare the iniquitie of the Cōgregaciō, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not broght within the holy place: ye shulde have eaten it in the holy place, \* as I commaded.

19 And Aaron said vnto Moses, Beholde, this day & have they offered their sin offering and their burnt offering before the Lord, and suche things as thou knowest are come vnto me: if I had eaten the sin offering in the sight of the Lord?

20 So when Moses heard it, he was content.

#### CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, and which be vncleane.

1 After, the Lord spake vnto Moses & to Aaron, saying vnto them,

2 Speake vnto the children of Israël, and say, \* These are the beastes which ye \* shal eat, among all the beastes that are on the earth.

3 Whatsoever parteth the <sup>b</sup> loofe, and is clouen foted, and chaweth the cud among the beastes, that shal ye eat:

4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shal not eat: as the camel, because he cheweth the cud, and deuiderh not the hoofe, he shalbe vncleane vnto you.

5 Likewise the conie, because he cheweth the cud & deuiderh not y hoofe, he shalbe vncleane to you.

6 Also the hare, because he cheweth the cud, & deuiderh not the hoofe, he shalbe vncleane to you.

7 \* And the swine, because he parteth the hoofe and is clouen foted, but cheweth not the cud, he shalbe vncleane to you.

8 Of their \* flesh shal ye not eat, and their carkeis shal ye not touche: for thei shalbe

vncleane to you.

9 ¶ These shal ye eat, of all that are in the waters: whatsoeuer hath finnes & skales in the waters, in the seas, or in the riuers, them shal ye eat.

10 But all that haue not fins nor skales in the seas, or in y riuers, of all that <sup>d</sup> moueth in the waters & of all <sup>e</sup> liuing things that are in the waters, thei shalbe an abominacion vnto you.

11 Thei, I say, shalbe an abominacion to you: ye shal not eat of their flesh, but shal abhorre their carkeis.

12 Whatsoeuer hath not fins nor skales in the waters, that shalbe abominacion vnto you.

13 ¶ These shal ye haue also in abominaciō amōg the foules, thei shal not be eaten: for thei are an abominacion, the eagle, and the gofhauke, and the osprey:

14 Also the vultur, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ostriche also, and the night crowe, and the scameawe, and the hauke after his kinde:

17 The litle owle also, and the cormorant, and the great owle.

18 Also the redshake and the pelicane, and the swanne:

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euerie foule that crepeth and goeth vpon all foure, suche shalbe an abominacion vnto you.

21 Yet these shal ye eat: of euerie foule that crepeth, and goeth vpon all foure which haue their fete and leggs all of one to leape withall vpon the earth,

22 Of them ye shal eat these, the grasshoper after his kinde, and the <sup>f</sup> solean after his kinde, the hargol after his kinde, and the hagab after his kinde.

23 But all other foules y crepe & haue foure fete, thei shalbe abominacion vnto you.

24 For by suche ye shalbe polluted: whosoever toucheth their carkeis, shalbe vncleane vnto the euening.

25 Whosoever also beareth of their carkeis, shal wash his clothes, and be vncleane vntil euen.

26 Euerie beast that hath claws deuiderh, and is not clouen foted, nor cheweth the cud, suche shalbe vncleane vnto you: euerie one y toucheth the, shalbe vncleane.

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, suche shalbe vncleane vnto you: who doeth touche their carkeis shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane vntil the euen: for suche shalbe vncleane vnto you.

*d As litle fish*  
*ingendred of*  
*the slime.*  
*e As thei*  
*come of ge-*  
*neration.*

*Or, gryphon, as*  
*is in the greke.*

*Or, cothurn.*

*Or, porphyris.*

*Or, haue no*  
*wings on their*  
*fete.*

*f These were*  
*certaine kin-*  
*des of grassho-*  
*pers, which*  
*are not now*  
*properly kno-*  
*wen.*

*g Out of the*  
*campe.*

*Or, haue not*  
*his fete clouen*  
*in two.*

Gene 7, 3.

deu. 14, 4.

alt. 10, 14.

*a Or, whereof*

*ye may eat.*

*b He noteth*

*fourte sortes of*

*beastes: some*

*chewe the cud*

*onely, and so-*

*me haue onely*

*the fote clef:*

*others nether*

*chewe the cud*

*nor haue the*

*hoofe clef: y*

*fourthe bothe*

*chewe the cud*

*and haue the*

*hoofe deuiderh*

*which may be*

*eaten.*

2. Mat. 6, 18.

*c God wolde*

*that herby for*

*a time thei*

*shulde be dis-*

*cerned as his*

*people from y*

*Gentiles.*



<sup>h</sup> The grene  
frog that sit-  
teth on the  
bushes.  
<sup>u</sup> Or, crocodile.

<sup>i</sup> As a bottel  
or bag.

Chap. 6, 28.

<sup>k</sup> So much of  
the water as  
toucheth it.

<sup>l</sup> He speaketh  
of sede, that is  
layed to stepe  
before it be  
sowen.

<sup>m</sup> He sheweth  
why God did  
chuse them to  
be his people,  
1<sup>st</sup> Pet. 1. 15.

29 ¶ Also these shalbe vncleane to you a-  
mōg the things that crepe and moue vpon  
the earth, the weasel, and the mouse, and  
the <sup>h</sup> frog, after his kinde:

30 Also the rat, and the lizard, and the cha-  
meleon, and the stellio, and the molle.

31 These shalbe vncleane to you amōg all y  
crepe: whosoever doeth touche the when  
thei be dead, shalbe vncleane vntil the euen.

32 Also whatsoeuer anie of the dead car-  
keises of them doeth fall vpon, shalbe vn-  
cleane, whether it be vessel of wood, or rai-  
ment, or <sup>i</sup> skin, or sacke: whatsoeuer vessel  
it be that is occupied, it shalbe put in the  
water as vncleane vntil the euen, and so  
be purified.

33 But euerie earthe vessel, whereinto anie  
of them falleth, whatsoeuer is with in it  
shalbe vncleane, and ye shal breake it.

34 All meat also that shalbe eaten, if anie  
suche water come vpon it, shalbe vncleane:  
and all drinke that shalbe dronke in all su-  
che vessels shalbe vncleane.

35 And euerie thing that their carkeis fall  
vpon, shalbe vncleane: the fornais or the  
pot shalbe broken: for thei are vncleane,  
and shalbe vncleane vnto you.

36 Yet the fountaines & welles where the-  
re is plentie of water shalbe cleane: but  
that which <sup>k</sup> toucheth their carkeises shal  
be vncleane.

37 And if there fall of their dead carkeis  
vpon anie sede, which vseth to be sowen,  
it shalbe cleane.

38 But if anie <sup>l</sup> water be powred vpon the  
sede, and there fall of their dead carkeis  
thereon, it shalbe vncleane vnto you.

39 If also anie beast, whereof ye may eat,  
dye, he that toucheth the carkeis thereof  
shalbe vncleane vntil the euen.

40 And he that eateth of the carkeis of it,  
shal wash his clothes and be vncleane vn-  
til the euen: he also that beareth the car-  
keis of it, shal wash his clothes, and be vn-  
cleane vntil the euen.

41 Euerie creping thing therefore that cre-  
peth vpon the earth shalbe an abomina-  
cion, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and  
whatsoeuer goeth vpon all foure, or that  
hathe manie fete amōg all creping things  
that crepe vpon the earth, ye shal not eat  
of them, for thei shalbe abominacion.

43 Ye shal not pollute your selues with anie  
thing y crepeth, nether make your selues  
vncleane w them, nether defile your selues  
thereby: ye shal not, I say, be defiled by the,

44 For I am the Lord your God: be sancti-  
fied therefore, and be <sup>m</sup> holy, for I am ho-  
ly, and defile not your selues with anie cre-  
ping thing, that crepeth vpon the earth.

45 For I am the Lord that brought you out  
of the land of Egypt, to be your God, and

that you shulde be holy, for I am holy.

46 This is the lawe of beastes, & of foules,  
and of euerie liuing thing that moueth  
in the waters, and of euerie thing that cre-  
peth vpon the earth:

47 That there may be a difference betwene  
the vncleane and cleane, and betwene the  
beast that may be eaten, & the beast that  
ought not to be eaten.

#### CHAP. XII.

<sup>2</sup> A lawe how women shulde be purged after their  
deliuerance.

1 And the Lord spake vnto Moses, say-  
ing,

2 Speake vnto the children of Israél, and  
say, When a woman hathe brought forth  
sede, and borne a manchild, she shal be  
vncleane <sup>a</sup> seuē daies, like as she is vnclea-  
ne whe she is put a parte for her <sup>\*disease</sup>.

3 (<sup>\*</sup> And in the eight day the foreskin of  
the childes flesh shalbe circumcised)

4 And she shal continue in the blood of  
her purifying thre <sup>b</sup> and thirty daies: she  
shal touche no <sup>c</sup> halowed thing, nor come  
in to the <sup>d</sup> Sanctuarie, vntil the time of her  
purifying be out.

5 But if she beare a maide childe, then she  
shalbe vncleane two <sup>e</sup> wekes, as when she  
hathe her disease: and she shal continue  
in the blood of her purifying thre score  
and six daies.

6 Now when the daies of her purifying  
are out, (whether it be for a sonne or for  
a daughter) she shal bring to the Priest a  
lambe of one yere olde for a burnt of-  
fring, and a yong pigeon or a turtle doue  
for a sin offering, vnto y dore of the <sup>f</sup> Ta-  
bernacle of the Congregation,

7 Who shal offer it before the Lord, and  
make an atonement for her: so she shalbe  
purged of the issue of her blood. this is y la-  
we for her y hathe borne a male or female.

8 But if she <sup>g</sup> be not able to bring a labe, she

shal bring two <sup>\*</sup> turtles, or two yong pi-  
geons: the one for a burnt offering, and  
the other for a sin offering: and the Priest  
shal make an atonement for her: so she  
shalbe cleane.

#### CHAP. XIII.

<sup>2</sup> What considerations the Priest ought to obserue in  
iudging the leprosie, 29 The blacke spot or skab,  
47 and the leproie of the garment.

1 Moreouer the Lord spake vnto Mo-  
ses, and to Aaron, saying,

2 The man that shal haue in the skin of his  
flesh a swelling or a skab, or a white spot,  
so that in the skin of his flesh <sup>a</sup> it be like y  
plague of leprosie, then he shalbe brought  
vnto Aaron the Priest, or vnto one of his  
sonnes the Priests,

3 And the Priest shal loke on the sore in  
the skin of his flesh: if the heere in the so-  
re be turned into white, and the sore se-  
me

<sup>a</sup> So that her  
household for  
that time col-  
de not re. oute  
to her  
<sup>Or, a scar.</sup>

Chap. 13, 19.  
Luk 2, 21.

<sup>b</sup> Besides the  
first seven  
daies.

<sup>c</sup> As sacrifice  
or such like.  
<sup>d</sup> That is, into  
the court ga-  
te, til after  
fourte daies.  
<sup>e</sup> Twice so long  
as if she bare  
a man child.

<sup>f</sup> Where the  
burnt offerings  
were wont to  
be offered.

<sup>g</sup> Ebr. if her bit  
fide not the  
worde of a la-  
be.

Luk 2, 24.

<sup>a</sup> That it may  
be suspected  
to be the le-  
proie.



*b* That is, shronke in, & be lower then the rest of the skin.  
*c* For it is not that contagious leprosie that infecteth, but a kinde of scirfe, which hath the not of flesh rawe as the leprosie.

me to be lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shall loke on him, and pronounce him vncleane:

4 But if the white spot be in y skin of his flesh, and seme not to be lower then the skin, nor the heere thereof be turned vnto white, then the Priest shall shut vp him that hath the plague, seven daies.

5 After, the Priest shall loke vpon him the seuenth day: & if the plague seme to him to abide stil, and the plague growe not in the skin, the Priest shall shut him vp yet seven daies more.

6 Then the Priest shall loke on him againe the seuenth day, and if the plague be darcke, and the sore growe not in the skin, then the Priest shall pronounce him cleane, for it is a skab: therefore he shall wash his clothes, and be cleane.

7 But if the skab growe more in the skin, after that he is sene of the Priest, for to be purged, he shall be sene of the Priest yet againe.

8 Then the Priest shall consider, and if the skab growe in the skin, then the Priest shall pronounce him vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall se him: & if the swelling be white in the skin, & haue made y heere white, & there be rawe flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his fete, wheresoeuer the Priest loketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce y plague to be cleane, because it is all turned into whitenes: so he shall be cleane.

14 But if there be rawe flesh on him when he is sene, he shall be vncleane.

15 For the Priest shall se the rawe flesh, and declare him to be vncleane: for the rawe flesh is vncleane, therefore it is the leprosie.

16 Or if the rawe flesh change and be turned into white, then he shall come to the Priest,

17 And the Priest shall beholde him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat

reddish, it shall be sene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skin, and the heere thereof be changed into white, the Priest shall pronounce him vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest loke on it and there be no white heeres therein, & if it be not lower then the skin, but be darcker, then the Priest shall shut him vp seven daies.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, & growe not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be anie flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a white spot, somewhat reddish or pale,

25 Then the Priest shall loke vpon it: and if the heere in that spot be chaged into white, and if appeare lower then the skin, it is a leprosie broke out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest loke on it, and there be no white heere in the spot, and be no lower then the other skin, but be darcker, then the Priest shall shut him vp seven daies.

27 After, the Priest shall loke on him the seuenth day: if it be growen abroad in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darcke, it is a rising of the burning: the Priest shall therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the Priest shall se the sore: and if it appeare lower then the skin, and there be in it a smale yelow heere, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest loke on the sore of the blacke spot, and if it seme not lower then y skin nor haue anie blacke heere in it, then the Priest shall shut vp him, that hath the sore of the blacke spot, seven daies.

32 After, in the seuenth day the Priest shall loke on the sore: and if y blacke spot growe not, & there be in it no yelow heere, and the blacke spot seme not lower then the skin,

33 Then he shall be shauen, but the place of y blacke spot shall he not shau: but y Priest shall shut vp him, that hath the blacke spot, seven daies more.

34 And the seuenth day the Priest shall loke on the blacke spot: and if the blacke spot

*g* None were exempted, but if the Priest pronounced him vncleane, he was put out from among y people: as appeareth by Marie the prophetesse, Numb. 12, 14, and by King Ozias. 2. Chro. 26, 20.

*h* If he haue a white spot in that place, where the burning was, and was after healed.

*i* Of swelling.

*j* Which was not wont to be there, or els smaller then in any other parte of the body.



growe not in the skin, nor seme lower the  
the other skin, then y<sup>e</sup> Priest shal clese him,  
& he shal wash his clothes, and be cleane.

35 But if the blacke spot growe abroade in  
the flesh after his clensing,

36 Then the Priest shal loke on it: and if  
the blacke spot growe in the skin, y<sup>e</sup> Priest  
shal not <sup>k</sup> seke for the yelowc heere: for he  
is vncleane.

<sup>k</sup> He shal not  
care whether  
the yelowc  
heere be the  
re, or no.

37 But if the blacke spot seme to him to a-  
bide, and that blacke heere growe therein,  
the blacke spot is healed, he is cleane, and  
the Priest shal declare him to be cleane.

38 ¶ Furthermore if there be manie white  
spots in y<sup>e</sup> skin of y<sup>e</sup> flesh of man or womā,

39 Then the Priest shal cōsider: and if the  
spots in the skin of their flesh be some-  
what darcke and white withall, it is but a  
white spot broken out in the skin: there-  
fore he is cleane.

40 And the man whose heere is fallen of  
his head and is balde, is cleane.

<sup>l</sup> By sick-  
nes, or anie o-  
ther inconue-  
nience.

41 And if his head close the <sup>l</sup> heere on the  
fore parte, & be balde before, he is cleane.

42 But if there be in the balde head, or in  
the balde fore heade a white reddish sore,  
it is a leprosie springig in his balde head,  
or in his balde forehead.

43 Therefore the Priest shal loke vpon it,  
and if the rising of the sore be white red-  
dish in his balde head, or in his balde fore-  
head, appearing like leprosie in the skin  
of the flesh,

44 He is a leper and vncleane: therefore the  
Priest shal pronounce him altogether vn-  
cleane: for the sore is in his head.

<sup>m</sup> In signe of  
sorowe and  
lamentation.  
n Either in to-  
ken of mour-  
ning, or for fe-  
are of infe-  
cting others.

45 The leper also in whome the plague is,  
shal haue his clothes <sup>m</sup> rent, and his head  
bare, and shal put a couering vpo his <sup>n</sup> lip-  
pes, and shal crye, I am vncleane, I am vn-  
cleane.

Nomb. 3. 2  
2. kin. 15. 2.

46 As long as the di sease shalbe vpon him,  
he shalbe polluted, for he is vncleane: he  
shal dwel alone, \* without the campe shal  
his habitation be.

47 ¶ Also the garmēt that the plague of le-  
prosie is in, whether it be a wollen gar-  
ment or a linen garment,

48 Whether it be in the warpe or in the  
woofe of linen or of wollen, ether in a  
skin or in anie thing made of skin,

49 And if the sore be grene or somewhat  
reddish in the garment or in the skin, or  
in the warpe, or in the woofe, or in anie  
thig that is made of skin, it is a plague of  
leprosie & shalbe shewed vnto the Priest.

<sup>o</sup> Whether it  
be garment,  
vessel, or in-  
strument.

50 Then the Priest shal se the plague, and  
shut vp <sup>o</sup> that hathe the plague, seuē daies,

51 And shal loke on the plague the seuenth  
day: if the plague growe in the garment  
or in the warpe, or in the woofe, or in the  
skin, or in anie thing that is made of skin,  
that plague is a freating leprosie and vn-

cleane.

52 And he shal burne the garment, or the  
warpe, or the woofe, whether it be wollen  
or linen, or anie thing that is made of  
skin, wherein the plague is: for it is a frea-  
ting leprosie, therefore it shalbe burnt in  
the fire.

53 If the Priest yet se that the plague gro-  
we not in the garment, or in the woofe,  
or in whatsoeuer thing of skin it be,

<sup>p</sup> But abide  
til in one pla-  
ce, as ver. 17.

54 Then the Priest shal commāde them to  
wash the thing wherein the plague is, &  
he shal shut it vp seven dayes more.

55 Againe the Priest shal loke on the pla-  
gue, after it is washed: and if the plague  
haue not changed his colour, though the  
plague spred no further, it is vncleane:  
thou shalt burne it in y<sup>e</sup> fire, for it is a frea-  
t inwarde, & whether the spot be in the bare  
place of the whole, or in parte thereof.

<sup>q</sup> But remai-  
ne as it did  
before.

<sup>r</sup> Or whether  
it be in any  
bare place be-  
fore or be-  
hinde.

56 And if the Priest se that the plague be  
darcker, after that it is washed, he shal cut  
it out of the garment, or out of the skin,  
or out of the warpe, or out of the woofe.

57 And if it appeare stil in the garment or  
in the warpe, or in the woofe, or in anie  
thing made of skin, it is a spreading leprosie:  
thou shalt burne the thing wherein the  
plague is, in the fire.

58 If thou hast washed the garment or the  
warpe, or y<sup>e</sup> woofe, or whatsoeuer thing of  
skin it be, if the plague be departed there-  
from, then shal it be washed <sup>r</sup> the seconde  
time, and be cleane.

<sup>s</sup> To the iudg-  
he might be  
sure that the  
leprosie was  
departed and  
that all occa-  
sion of infe-  
ction might  
be takē away.

59 This is the lawe of the plague of lepro-  
sie in a garment of wollen or linen, or in  
the warpe, or in the woofe, or in anie thing  
of skin, to make it cleane or vncleane.

CHAP. XIII.

3 The clensing of the leper. 34 And of the house that he  
is in.

1 And the Lord spake vnto Moses,  
saying,

2 \* This is the <sup>a</sup> lawe of the leper in the day  
of his clensing: that is, he shalbe brought  
vnto the Priest,

Mat. 1. 3.  
mar. 1. 40.  
luk. 5. 12.

3 And the Priest shal go out of the campe,  
and the Priest shal consider him: and if the  
plague of leprosie be healed in the leper,

<sup>a</sup> Or the cere-  
monie which  
shalbe vied  
in his purga-  
tion.

4 Then shal the Priest commande to take  
for him that is clensed, two <sup>b</sup> sparowes ali-  
ue and <sup>c</sup> cleane, and cedar wood and a  
skarlet lace, and hyssope.

<sup>b</sup> Or, little birdes.  
<sup>c</sup> Of birdes  
which were  
permitted to  
be eaten.

5 And the Priest shal commande to kil  
one of the birdes ouer <sup>c</sup> pure water in an  
earthen vessel.

<sup>c</sup> Running  
water, or of  
fountaines.

6 After, he shal take the liue sparowe with  
the cedar wood, and the skarlet lace, and  
the hyssope, and shal dip them and the li-  
uing sparowe in the blood of the sparowe  
slaine, ouer the pure water,

7 And he shal sprinkle vpon him, that must  
be clensed of his leprosie, seven times, and  
clense



Signifying y<sup>e</sup> that was made cleane, was set at liberty, and restored to the company of others.

Which hath no imperfection in anie member.

This measure i<sup>n</sup> Ebrew is called, log, and containeth six eggs in measure.

Exod. 29, 24.

Chap. 7, 1.

Ebr. the finger of his right hand.

Ebr. upon the blood of the trespass offering.

cleane him, and shal <sup>4</sup> let go the liue sparowe into the broad field.

8 Then he that shalbe censed, shal wash his clothes, and shaue of all his heere, and wash him selfe in water, so he shalbe cleane: after that shal he come into the hoste, but shal tarie without his tent seuē dayes.

9 So in the seuenth day he shal shaue of all his heere, *bothe* his head, and his beard, & his eie browes: euen all his heere shal he shaue, & shal wash his clothes & shal wash his flesh in water: so he shalbe cleane.

10 Then in the eight day he shal take two he lambes without <sup>e</sup> blemish, and an ewe lambe of an yere olde without blemish, and thre tenth deales of fine floure for a meat offering, mingled with oyle, <sup>f</sup> and a pinte of oyle.

11 And the Priest that maketh him cleane shal bring the man which is to be made cleane, and those things, before the Lord, at the dore of the Tabernacle of the Congregation.

12 Then the Priest shal take one lambe, & offer him for a trespass offering, and the pinte of oyle, and <sup>\*</sup> shake them to and fro before the Lord.

13 And he shal kil the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: for as the <sup>\*</sup> sin offering is the Priests, so is the trespass offering: for it is moste holy.

14 So the Priest shal take of the blood of the trespass offering, and put it vpon the lap of the right eare of him that shalbe censed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote.

15 The Priest shal also take of the pinte of oyle, and powre it into the palme of his left hand,

16 And the Priest shal dip his <sup>right</sup> finger in the oyle that is in his left hād, & sprinkle of the oyle with his finger seven times before the Lord.

17 And of the rest of the oyle that is in his hand, shal the Priest put vpon the lap of the right eare of him that is to be censed, & vpon the thumbe of his right hand, and vpon the great toe of his right fote, <sup>where</sup> the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the Priestes hand, he shal powre vpon the head of him that is to be censed: so the Priest shal make an atonement for him before the Lord.

19 And the Priest shal offer the sin offering and make an atonement for him that is to be censed of his vncleannes: the after shal he kil the burnt offering.

20 So the Priest shal offer the burnt offering & the meat offering vpon the altar: and the

Priest shal make an atonement for him: so he shalbe cleane.

21 But if he be poore, & <sup>not</sup> able, then he shal bring one lābe for a trespass offering to be shakē, for his recōciliation, & a <sup>8</sup> tenth deale of fine floure mingled with oyle, for a meat offering, with a pinte of oyle.

22 Also two turtle doues, or two yong pigeons, as he is able, whereof the one shalbe a sin offering, and the other a burnt offering,

23 And he shal bring them the eight day for his censing vnto the Priest at the dore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shal take the lambe of the trespass offering, and the pinte of oyle, and the Priest shal <sup>4</sup> shake them to and fro before the Lord.

25 And he shal kil the lambe of the trespass offering, & the Priest shal take of <sup>y</sup> blood of the trespass offering, and put it vpon the lap of his right eare that is to be censed, and vpon the thumbe of his right hand, & vpon the great toe of his right fote.

26 Also the Priest shal powre of the oyle into the palme of his owne <sup>left</sup> hand.

27 So the Priest shal with his right finger sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shal put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be censed, and vpon the thumbe of his right hand, and vpon the great toe of his right fote: vpon the place of the blood of the trespass offering.

29 But <sup>y</sup> rest of the oyle that is in <sup>y</sup> Priests hād, he shal put vpon the head of him that is to be censed, to make an atonement for him before the Lord.

30 Also he shal present one of the turtle doues, or of the yong pigeons, <sup>i</sup> as he is able:

31 Suche, I say, as he is able, the one for a sin offering, and the other for a burnt offering with the meat offering: so the Priest shal make an atonement for him that is to be censed before the Lord.

32 This is the <sup>lawe</sup> of him which hath <sup>y</sup> plague of leprosie, who is not able in his censing to *offre* the whole.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shal come and tel the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shal commande the to

Ebr. his hand can not take it.

g Which is an omer, read Exod. 16, 16.

h Or shal offer them as <sup>y</sup> offering that is shaken to and fro.

i Ebr. it is the palme of the Priests left hand.

Or, where the blood of the trespass offering was put, as ver. 17.

i Whether of them he can get.

Or, besides the meat offering.

k This ordre is appointed for the poore man.

l This declareth that no plague nor punishment cometh to man without gods providence & his sending.



empty the house before the Priest go into it to se the plague, that all that is in the house be not made vncleane, and then shall the Priest go in to se the house,  
 37 And he shal marke the plague: and if the plague be in the walles of the house, and that there be depe spots, greenish or reddish, which seme to be lower the wall,  
 38 Then the Priest shal go out of the house to the dore of the house, and shal cause to shut vp the house seuen daies.  
 39 So y<sup>e</sup> Priest shal come againe the seuenth day: and if he se that the plague be increased in the walles of the house,  
 40 Then the Priest shal commande them to take away y<sup>e</sup> stones wherein the plague is, and they shal cast them into a foule place without the citie.  
 41 Also he shal cause to scrape the house within round about, and powre the dust, that they haue pared of, without the citie in an vncleane place.  
 42 And they shal take other stones, and put the in y<sup>e</sup> places of those stones, & shal take other mortar, to plaister the house with.  
 43 But if the plague come againe and breake out in the house, after that he hath taken away the stones, and after y<sup>e</sup> he hath scraped and plaistred the house,  
 44 Then the Priest shal come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is therefore vncleane.  
 45 And he shal breake downe the house, with the stones of it, and the timber thereof, and all the mortar of the house, and he shal carie them out of the citie vnto an vncleane place.  
 46 Moreouer he that goeth into the house all y<sup>e</sup> while that it is shut vp, he shalbe vncleane vntil the euen.  
 47 He also that slepeth in the house shal wash his clothes: he likewise that eateth in the house, shal wash his clothes.  
 48 But if the Priest shal come and se, that the plague hath spread no further in the house, after the house be plaistered, the Priest shal pronounce that house cleane, for the plague is healed.  
 49 Then shal he take to purifie the house, two sparowes, and cedar wood, & skarlet lace, and hyssope.  
 50 And he shal kil one sparowe ouer pure water in an earthen vessel,  
 51 And shal take the cedar wood, and the hyssope, and the skarlet lace with the liue sparowe, and dip them in the blood of the slaine sparowe, and in the pure water, and sprinkle the house seuen times:  
 52 So shal he cleanse the house w<sup>th</sup> the blood of the sparowe and with the pure water, and with the liue sparowe, & with the cedar wood, and with the hyssope, and with

the skarlet lace.  
 53 Afterwarde he shal let go y<sup>e</sup> liue sparowe out of the towne into y<sup>e</sup> broade fieldes: so shal he make atonement for the house, and it shalbe cleane.  
 54 This is the lawe for euerie plague of leprosie and blacke spot,  
 55 And of the leprosie of the garment, and of the house,  
 56 And of the swelling, and of the skab, & of the white spot.  
 57 This is the lawe of y<sup>e</sup> leprosie to teache when a thing is vncleane, and when it is cleane.

CHAP. XV.

2. 19 The manner of purging the vncleane issues bothe of me and women. 31 The children of Israel must be separate from all vncleannes.

1 Moreouer the Lord spake vnto Moses, and to Aaron, saying,  
 2 Speake vnto the children of Israel, and say vnto them; Whosoever hath an issue from his flesh, is vncleane, because of his issue.  
 3 And this shalbe his vncleannes in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his vncleannes.  
 4 Euerie bed whereon he lieth that hath y<sup>e</sup> issue, shalbe vncleane, & euerie thing whereon he sitteth, shalbe vncleane.  
 5 Whosoever also toucheth his bed, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vntil the euen.  
 6 And he y<sup>e</sup> sitteth on anie thing, whereon he sate that hath the issue, shal wash his clothes, & wash him selfe in water, & shalbe vncleane vntil the euen.  
 7 Also he that toucheth the flesh of him that hath the issue, shal wash his clothes, & wash him selfe in water, and shalbe vncleane vntil the euen.  
 8 If he also, y<sup>e</sup> hath the issue, spit vp o<sup>f</sup> him that is cleane, he shal wash his clothes, & wash him selfe in water, & shalbe vncleane vntil the euen.  
 9 And what saddle soeuer he rideth vpon, that hath the issue, shalbe vncleane,  
 10 And whosoever toucheth anie thing that was vnder him, shalbe vncleane vnto the euen: and he that beareth those things, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vntil the euen.  
 11 Likewise whome soeuer he toucheth y<sup>e</sup> hath the issue (and hath not washed his hands in water) shal wash his clothes & wash him selfe in water, & shalbe vncleane vntil the euen.  
 12 And the vessel of earth that he toucheth, which hath the issue, shalbe broken: and euerie vessel of wood shalbe rinsed in water.

Or, blacknes. or hollow stridnes.

Or, pollute d.

m Where carions were cast, and other filth that the people might not be there with infected.

n That is, he shal commande it to be pulled downe, as ver. 40.  
 Or, dust.

a It semeth y<sup>e</sup> this was a lace or string to binde y<sup>e</sup> hyssope to y<sup>e</sup> wood, & so was made a sprinkler: the Apostle to the Hebrewes calleth it skarlet wolle, Ebr. 9. 19.

Chap. 13. 30.

Or, rise.

Ebr. in the day of the vncleane, and in the day of the cleane.

a Whose issue either in the pining, or else in the weakness of nature issueth at his secret parts.

b Or y<sup>e</sup> thing wherefore it shalbe vncleane.

c On whom the vncleane man spat.

d The word signifieth euerie thing whereon a man rideth.

Chap. 6. 2.



*e* That is, he  
restored to his  
olde state, and  
be healed the-  
reof.

13 But if he that hath an issue, be clen-  
sed of his issue, then shall he count him  
seven daies for his cleansing, and wash his  
clothes, and wash his flesh in pure water:  
so shall he be cleane.

14 Then the eighth day he shall take vnto  
him two turtle doves or two yong pigeons,  
and come before the Lord at the dore of  
the Tabernacle of the Congregation, &  
shall giue them vnto the Priest.

15 And the Priest shall make of the one of  
them a sinne offering, and of the other a  
burnt offering: so the Priest shall make an  
atonement for him before the Lord, for  
his issue.

16 Also if anie mans issue of sede departe  
from him, he shall wash all his flesh in  
water, and be vncleane vntil the euen.

17 And euerie garment, and euerie skin  
whereupon shall be issue of sede, shall be euen  
washed with water, & be vncleane vnto  
the euen.

18 If he that hath an issue of sede, do lie  
with a woman, thei shall bothe wash them  
selues with water, and be vncleane vntil  
the euen.

19 Also when a woman shall haue an issue,  
and her issue in her flesh shall be blood,  
she shall be put aparte seven daies: & who-  
soever toucheth her, shall be vncleane vnto  
the euen.

20 And whatsoever she lieth vpon in her  
separacion, shall be vncleane, and euerie  
thing y she sitteth vpon, shall be vncleane.

21 Whosoever also toucheth her bed, shall  
wash his clothes, and wash him selfe with  
water, & shall be vncleane vnto the euen.

22 And whosoever toucheth anie thing that  
she sate vpon, shall wash his clothes, & wash  
him selfe in water, and shall be vncleane  
vnto the euen:

23 So that whether he touche her bed, or a-  
nie thing whereon she hath sit, he shall be  
vncleane vnto the euen.

24 And if a man lie with her, and she floures  
of her separacion touche him, he shall be  
vncleane seven daies, & all the whole bed  
whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood run-  
neth long time besides the time of her  
floures, or when she hath an issue, longer  
then her floures, all the daies of the issue  
of her vncleannes she shall be vncleane, as  
in the time of her floures.

26 Euerie bed whereon she lieth (as long  
as her issue lasteth) shall be to her as her  
bed of her separacion: and whatsoever  
she sitteth vpon, shall be vncleane, as her  
vncleannes when she is put aparte.

27 And whosoever toucheth these things,  
shall be vncleane, & shall wash his clothes,  
and wash him selfe in water, & shall be vn-  
cleane vnto the euen.

28 But if she be clenfed of her issue, then  
she shall counte her seven daies, & after,  
she shall be cleane.

29 And in the eighth day she shall take vnto  
her two turtles or two yong pigeons, and  
bring them vnto the Priest at the dore of  
the Tabernacle of the Congregation.

30 And the Priest shall make of the one a  
sinne offering, and of the other a burnt of-  
fring, & the Priest shall make an atonement  
for her before the Lord, for the issue of  
her vncleannes.

31 Thus shall ye separate the children of  
Israel from their vncleannes, that thei dye  
not in their vncleannes, if thei defile my  
Tabernacle that is among them.

32 This is the lawe of him that hath an is-  
sue, & of him from whome goeth an issue  
of sede whereby he is defiled:

33 Also of her that is sicke of her floures,  
& of him that hath a running issue, whe-  
ther it be man or woman, and of him that  
lieth with her which is vncleane.

CHAP. XVI.

1 The Priest might not at all times come into the most  
holy place. 2 The scape goat. 3 The purging of the  
Sanctuarie. 4 The cleansing of the Tabernacle. 5 The  
Priest confesseth the finnes of the people. 6 The feast  
of cleansing finnes.

Furthermore the Lord spake vnto  
Moses, after the death of the two  
sonnes of Aaron, when thei came to offer  
before the Lord, and dyed:

2 And the Lord said vnto Moses, Speake  
vnto Aaron thy brother, that he come  
not at all times in to the Holy place  
within the vaile, before the Mercie seat,  
which is vpon the Arke, that he dye not:  
for I wil appeare in the cloude vpon the  
Mercie seat.

3 After this sort shall Aaron come into the  
Holy place: euen with a yong bullocke  
for a sinne offering, and a ram for a burnt  
offring.

4 He shall put on the holy linen coat, and  
shall haue linen breeches vpon his flesh,  
and shall be girded with a linen girdel, and  
shall couer his head with a linen mitre:  
these are the holy garments: therefore  
shall he wash his flesh in water, when he  
doeth put them on.

5 And he shall take of the Congregation  
of the children of Israel, two he goates  
for a sinne offering, and a ram for a burnt  
offring.

6 Then Aaron shall offer the bullocke for  
his sinne offering, & make an atonement  
for him selfe, and for his house.

7 And he shall take the two he goates, and  
present them before the Lord at the dore  
of the Tabernacle of the Congrega-  
cion.

8 Then Aaron shall cast lots ouer the two

*k* After the ti-  
me that she is  
recovered.

*l* Seeing y God  
requireth of  
his, puritie &  
cleannes: we ca-  
not be his, ex-  
cept our filth  
and finnes be  
purged with  
the blood of  
Iesus Christ.

*Exod. 30, 10.*

*Exod. 9, 7.*

*2* The hie  
Priest entred  
into the Ho-  
liest of all but  
once a yere,  
euen in y mo-  
neth of Septe-  
ber.

*Or, prouider.*

*Exod. 9, 7.*



**B** In Hebrew it is called Azazel, which some say is a mountaine nere Sinai whether this goat was for: but rather it is called the scape goat because he was not offered, but sent into the desert, as verſ. 22.

**c** The Holiest of all.

*Or, the smoke.*

*Or, Arise.*

*Exr. 1, 13. & 10, 4.*

*Chap. 4, 6.*

*d* That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

*e* Placed among them which are vncleane.

*Luk. 1, 10, 17.*

*f* Whereupon sweet incense & perfume was offered.

he goates: one lot for the Lord, and the other for the Scape goat.  
 9 And Aaron shal offer the goat, vpon which the Lords lot shal fall, and make him a sinne offering.  
 10 But the goat, on which the lot shal fall to be the Scape goat, shalbe presented alive before the Lord, to make reconciliation by him, & to let him go (as a Scape goat) into the wilderness.  
 11 Thus Aaron shal offer the bullocke for his sinne offering, & make a reconciliation for him selfe, and for his house, and shal kil the bullocke for his sinne offering.  
 12 And he shal take a censer full of burning coles from of the Altar before the Lord, & his handfull of sweet incense beat small, and bring it within the vaile,  
 13 And shal put the incense vpon the fire before the Lord, that the cloude of the incense may couer the Merciseat that is vpon the Testimonie: so he shal not dye.  
 14 And he shal take of the blood of the bullocke, & sprinkle it with his finger vpon the Merciseat Eastward: and before the Merciseat shal he sprinkle of the blood with his finger seuen times.  
 15 Then shal he kil the goat that is the peoples sinne offering, & bring his blood within the vaile, and do with that blood, as he did with the blood of the bullocke, & sprinkle it vpon the Merciseat, and before the Merciseat.  
 16 So he shal purge the Holy place from the vncleannes of the children of Israel, & from their trespasses of all their sinnes: so shal he do also for the Tabernacle of the Congregation placed with them, in the middes of their vncleannes.  
 17 And there shal be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntil he come out, & haue made an atonement for him selfe, & for his household, and for all the Congregation of Israel.  
 18 After, he shal go out vnto the Altar that is before the Lord, & make a reconciliation vpon it, & shal take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:  
 19 So shal he sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and halowe it from the vncleannes of the children of Israel.  
 20 When he hath made an end of purging the Holy place, & the Tabernacle of the Congregation, and the altar, then he shal bring the liue goat:  
 21 And Aaron shal put bothe his hands vpon the head of the liue goat, and confesse ouer him all the iniquities of the childre

of Israel, & all their trespasses, in all their sinnes, putting the & vpon the head of the goat, and shal send him away (by the hand of a man appointed) into the wilderness.  
 22 So the goat shal beare vpon him all their iniquities into the land that is not inhabited, and he shal let the goat go into the wilderness.  
 23 After, Aaron shal come into the Tabernacle of the Congregation, and put of the linen clothes, which he put on when he went into the Holy place, & leaue the there.  
 24 He shal wash also his flesh with water in the Holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for him self, and for the people.  
 25 Also the fat of the sinne offering shal he burne vpon the Altar.  
 26 And he that caryed for the goat, called the Scape goat, shal wash his clothes, and wash his flesh in water, and after that shal come into the hoste.  
 27 Also the bullocke for the sinne offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shal one cary out without the hoste to be burnt in the fire, with their skins, and with their flesh, and with their dounge.  
 28 And he that burneth them shal wash his clothes, and wash his flesh in water, and afterwarde come into the hoste.  
 29 So this shalbe an ordinance for euer vnto you: the tenth day of the seventh moneth, ye shal humble your soules, and do no worke at all, whether it be one of the same countrey or a stranger that sojourneth among you.  
 30 For the day shal the Priest make an atonement for you to cleanse you: ye shal be cleane from all your sinnes before the Lord.  
 31 This shalbe a Sabbath of rest vnto you, and ye shal humble your soules, by an ordinance for euer.  
 32 And the Priest whom he shal anoint, and whome he shal consecrate (to minister in his fathers stede) shal make the atonement, and shal put on the linen clothes & holy vestments,  
 33 And shal purge the holy Sanctuary and the Tabernacle of the Congregation, & shal cleanse the Altar, & make an atonement for the Priests and for all the people of the Congregation.  
 34 And this shalbe an euerlasting ordinance vnto you, to make an atonement for the childre of Israel for all their sinnes once a yere: and as the Lord commanded Moses, he did.

*g* Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people, 1st 3. 4. *Exr. the land of separation.*

*h* In the court where was the Lauer, *Exod. 30, 18.*

*Chap. 6, 30. Exr. 13, 11.*

*i* Which was Tisri, & answered to parte of September & parte of October.  
*k* Meaning by abstinence and fasting  
*Chap. 23, 7.*

*l* Or a rest & ye shal keepe moſte diligently.

*m* Whome the Priest shal anoint by Gods commandement to succede in his fathers rowme.

*Exod. 30, 16. Exr. 9, 7.*

CHAP. XVII.

*n* All sacrifices muste be brought to the dore of the Tabernacle



*bernacle. 7 To deuils may they not offer. 10 They may not eat blood.*

1 And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, & to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever he be of the house of Israel that killeth a bullocke, or labe, or goat in y<sup>e</sup> hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the dore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, & blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shalbe cut of from among his people.

5 Therefore the children of Israel shal bring their offerings, which they wolde offer abroad in the field, and present them vnto the Lord at y<sup>e</sup> dore of the Tabernacle of the Congregation by the Priest, & offer the for peace offerings vnto y<sup>e</sup> Lord.

6 Then the Priest shal sprinkle the blood vpon the altar of the Lord before the dore of the Tabernacle of the Congregation, and burne the fat for a swete sauour vnto the Lord.

7 And thei shal no more offer their offrings vnto deuils, after whome they haue gone a whoring: this shalbe an ordinance for euer vnto them in their generacions.

8 Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourne among them, that offreth a burnt offering or sacrifice,

9 And bringeth it not vnto the dore of the Tabernacle of the Congregation to offer it vnto the Lord, euē that man shalbe cut of from his people.

10 Likewise whosoever he be of the house of Israel, or of the strangers that sojourne among them, that eateth anie blood, I will euen set my face against that persone that eateth blood, & will cut him of from among his people:

11 For the life of the flesh is in the blood, & I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soyles: for this blood shal make an atonement for the soule.

12 Therefore I said vnto the childre of Israel, None of you shal eat blood: nether the stranger that sojourneth among you, shal eat blood.

13 Moreover whosoever he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh anie beast or foule that maie be eatē, he shal powre out y<sup>e</sup> blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is

ioyned with his life: therefore I said vnto the children of Israel, Ye shal eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shal be cut of.

15 And euerie persone that eateth it which dyeth alone, or that which is torne with beasts, whether it be one of the same countrey or a stranger, he shal bothe wash his clothes, & washe him selfe in water, & be vncleane vnto y<sup>e</sup> euen: after he shalbe cleane.

16 But if he wash them not, nor wash his flesh, then he shal beare his iniquitie.

#### CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are unlawful.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shal ye not do: & after the maner of the land of Canaan, whither I wil bring you, shal ye not do, nether walke in their ordinances,

4 But do after my iudgements, & kepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shal kepe therefore my statutes, and my iudgements, which if a man do, he shal then liue in them: I am the Lord.

6 None shal come nere to anie of y<sup>e</sup> kindred of his flesh to vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 The shame of thy fathers wife shalt y<sup>e</sup> not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (for she is thy sister) shalt thou not, I say, discouer her shame.

12 Thou shalt not vncouer the shame of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 Thou shalt not vncouer the shame of thy fathers brother: that is, thou shalt not go into his wife, for she is thine ante.

15 Thou shalt not discouer the shame

*Gen. 9, 3. Or, slain.*

*Or, coured cleane.*

*Or, his selfe. Or, the punishment of his bone.*

*a Ye shal presume your selues from these abominations following, & the Egyptians and Canaanites vie.*

*Exek. 20, 11. rom 10, 5.*

*gala 3, 12. o And therefore ye ought to serue me alone, as my people. c That is, to lie with her, though it be vnder title of mariage.*

*Chap. 20, 11. d Which is thy stepmother. e Either by father or mother, borne in mariage or otherwise.*

*f These are he children whose shame thou hast vncouered.*

*Chap. 20, 19. Or, incest.*

*Chap. 20, 20. g Which thine uncle doeth discouer. h Ebr. thy fathers brothers wife.*

*Chap. 20, 12.*



of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not vncover her shame.

Chap. 20. 21.

h Because the idolaters, among whom Gods people had dwelt & shulde dwell, were given to these horrible incests, God chargeth his to beware of the same.

i By leig thine affection more bent to her sister the to her.

Chap. 20. 22.

k Or whiles she hath her floures.

16 \*Thou shalt not discover y<sup>e</sup> shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discover the shame of y<sup>e</sup> wife & of her daughter, nether shalt y<sup>e</sup> take her sonnes daughter, nor her daughters daughter, to vncover her shame: for they are thy kinsfolkes, & it were wickednes.

18 Also thou shalt not take a wife with her sister, during her life, to vex her, in vncovering her shame vpon her.

19 \*Thou shalt not also go vnto a woman to vncover her shame, as long as she is put aparte for her disease.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnal copulation, to be defiled with her.

21 \*Also thou shalt not giue thy children to offer them vnto <sup>1</sup> Molech, nether shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 \*Thou shalt not also lie with anie beast to be defiled therewith, nether shal anie woman stand before a beast, to lie downe thereto: for it is abomination.

24 Ye shal not defile your selues in anie of these things: for in all these the nacions are defiled, which I wil cast out before you:

25 And the land is defiled: therefore I wil visit the wickednes thereof vpon it, and the land shal vomit out her inhabitants.

26 Ye shal kepe therefore mine ordinances, and my iudgements, and commit none of these abominations, as wel he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shal not the land spue you out if ye defile it, as it spued out the people y<sup>e</sup> were before you?)

29 For whosoever shal commit anie of these abominations, the persones that do so, shal be cut of from among their people.

30 Therefore shal ye kepe mine ordinances that ye do not anie of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

#### CHAP. XIX.

1 A repetition of sondrie lawes and ordinances.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, \*Ye shal be holy, for I the Lord your God am holy.

3 \*Ye shal feare euerie man his mother &

his father, and shal kepe my Sabbaths: for I am the Lord your God.

4 \*Ye shal not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 \*And when ye shal offer a peace offering vnto the Lord, ye shal offer it freely.

6 \*It shal be eaten the day ye offer it, or on the morowe: & that which remaineth vntil the third day, shal be burnt in the fire.

7 For if it be eaten the third day, it shal be vncleane, it shal not be accepted.

8 Therefore he that eateth it, shal beare his iniquitie, because he hath defiled the halowed thing of the Lord, and that person shal be cut of from his people.

9 \*When ye reape y<sup>e</sup> haruest of your land, ye shal not reape euerie corner of your field, nether shalt thou gather the gleanings of thy haruest:

10 Thou shalt not gather the grapes of thy vineyarde cleane, nether gather euerie grape of thy vineyarde, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 \*Ye shal not steale, nether deale falsely, nether lie one to another.

12 \*Also ye shal not sweare by my Name falsely, nether shalt thou defile the Name of thy God: I am the Lord.

13 \*Thou shalt not do thy neighbour wrong, nether robbe him. \*The worckemans hire shal not abide with thee vntil the morning.

14 \*Thou shalt not curse the deafe, nether put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

15 \*Ye shal not do vniustly in iudgement.

\*Thou shalt not fauour the persone of the poore, nor honour the persone of the mighty, but y<sup>e</sup> shalt iudge thy neighbour iustly.

16 \*Thou shalt not walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbour: I am the Lord.

17 \*Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffre him not to sinne.

18 \*Thou shalt not auenge, nor be mindeful of wrong against the childre of thy people, but shalt loue thy neighbour as thy selfe: I am the Lord.

19 \*Ye shal kepe mine ordinances. Thou shalt not let thy cattel gendre with others of diuers kides. Thou shalt not sowe thy field with mingled sode, nether shal a garment of diuers things, as of linen and wollen come vpon thee.

20 \*Whosoever also lieth and medleth with a woman that is a bonde maid, affianced to a housband, and not redeemed, nor

Chap. 20. 2.

2. kin. 23. 10.

Or. of thy se-

de.

Or. to make the

pass.

1 Which was

an idole of y<sup>e</sup>

Ammonites,

vnto whom

they burned

and sacrificed

their childre,

2 King. 23. 10.

Chap. 20. 15.

Or. is fufien.

m I wil punish the land where such incestuous marriages & pollutions are suffered.

n He compareth the wicked to euil humours and surfering, which corrupt y<sup>e</sup> stomacke and oppress nature, and therefore must be cast out by vomit.

o Bothe for their wicked marriages, vnnatural copulations, idolatrie or spiri- tual whoredome with Molech, and such like abominations.

p Either by ciuile sword, or by some plague that God wil send vpon suche.

Chap. 11. 44.

20. 7. 1 pet.

2. 16.

a That is, void of all pollution, idolatrie, and superstition bothe of soule and body.

b Of your own accorde. Chap. 7. 15.

c To wit, of God.

Chap. 23. 22.

Or. gathering & leauing.

d In that it is committed to your credit.

Exod. 20. 7.

de ut. 5. 11.

mat. 5. 34.

Or. oppress him by visitat.

Deu. 24. 14.

Job. 4. 15.

Dent. 27. 16.

Exod. 23. 5.

deut. 1. 17.

16. 16.

prou. 24. 23.

iam. 2. 2.

c As a slanderer, backbiter or quarelsome.

ker.

f By consenting to his de-

ath, or conspiring with the

wicked.

Or. suffer not sinne vpon him.

Mat. 5. 45.

rom. 13. 9.

gal. 5. 14.

iam. 2. 8.

g As a horse to teape an ass,

or a mule a mare.



*Elr a beaving  
salbe some ve  
d they shalbe  
death.*

nor fredome giuen her, "she shalbe scourged, but they shal not dye, because she is not made fre.

21 And he shal bring for his trespas offering vnto the Lord, at the dore of the Tabernacle of the Congregation, a ram for a trespas offering.

22 Then the Priest shal make an atonemēt for him with the ram of the trespas offering before the Lord, cōcerning his sinne which he hath done, and pardon shalbe giuen him for his sinne which he hath committed.

23 ¶ Also when ye shal come into the land, and haue planted euerie tre for meat, ye shal counte the frute thereof as vncircūcised: thre yere shal it be vncircūcised vnto you, it shal not be eaten:

24 But in the fourth yere all the frute thereof shal be holy to the praise of the Lord.

25 And in the fift yere shal ye eat of the frute of it that it may yelde to you the increase thereof: I am the Lord your God.

26 ¶ Ye shal not eat the flesh with the blood, ye shal not vse witch craft, nor obserue times.

27 \*Ye shal not cut round the corners of your heades, nether shalt thou marre the tuftes of thy beard.

28 \*Ye shal not cut your flesh for the dead, nor make anie printe of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter commē, to cause her to be a whore, lest the land also fall to whoredome and the land be ful of wickednes.

30 ¶ Ye shal kepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.

31 ¶ Ye shal not regarde them that worke w<sup>th</sup> spirits, \*nether sothesaiers: ye shal not seke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hored, and honour the persone of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, ye shal not vex him.

34 \*But the strāger that dwelleth with you, shalbe as one of your selues, & thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shal not do vniustly in iudgement, in line, in weight, or in measure.

36 \*You shal haue iuste balances, true weightes, a true Ephāh, and a true Hin. I am y<sup>e</sup> Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shal ye obserue all mine ordinances, and all my iudgements, and do them: I am the Lord.

CHAP. XX.

1 They that giue of their sede to Mōlech, must dyo. 6 They that haue recours to sorcerers. 10 The man that committeth adulterie. 11 Incest, or fornicacion with the kindred or affinitie. 24 Israël a peculiar people to the Lord.

1 And the Lord spake vnto Mōses, saying,

2 Thou shalt say also to the children of Israël, \*Whosoeuer he be of the children of Israël, or of the strāgers that dwel in Israël, that giueth his children vnto Mōlech, he shal dye the death, the people of the land shal stone him to death.

3 And I wil set my face against that man and cut him of from among his people, because he hath giuen his childre vnto Mōlech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and winke at that man when he giueth his children vnto Mōlech, and kil him not,

5 Then wil I set my face against that man, and against his familie, & wil cut him of, and all that go a whoring after him to commit whoredome with Mōlech, from among their people.

6 ¶ If anie turne after suche as worke with spirits, & after sothesaiers, to go a whoring after them, then wil I set my face against that persone, and wil cut him of from among his people.

7 ¶ Sanctifie your selues therefore, \*and be holy, for I am the Lord your God.

8 Kepe ye therefore mine ordinances, and do them. I am the Lord which doeth sanctifie you.

9 ¶ If there be anie that curseth his father or his mother, he shal dye the death: seing he hath cursed his father & his mother, his blood shalbe vpon him.

10 ¶ And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteres shal dye the death.

11 And the man that lieth with his fathers wife, because he hath vncouered his fathers shame, thei shal bothe dye: their blood shalbe vpon them.

12 Also the man that lieth with his daughter in lawe, they bothe shal dye the death, they haue wrought abomination, their blood shalbe vpon them.

13 \*The mā also that lieth with the male, as one lieth with a woman, they haue bothe committed abomination: they shal dye the death, their blood shalbe vpon them.

14 Likewise he that taketh a wife and her mother, f committeth wickednes: thei shal burne him and them with fire, that there be no wickednes among you.

o.iii.

Chap. 12, 21.

By Mōlech he meaneth anie kinde of idole, Chap. 18, 21.

Read Chap. 18, 21.

Though the people be negligent to do their duetie & defend Gods right, yet he wil not suffre wickednes to go unpunished

To exteme forcerers or coirers is spirital whoredome, or idolatrie.

Chap. 12, 44. 1. pet. 1, 16.

Exod. 21, 17. pro. 20, 20.

mat. 15, 4. He is worthy to dye.

Deu. 22, 22. ioh. 8, 4.

Chap. 18, 1.

Or, confusio.

Chap. 18, 22.

f It is an execrable and detestable thing.

h It shalbe enclidean, as y thing which is not circumcised.

or, that God may multiplye.

i To measure luckie or vn-luckie daies.

Chap. 21, 5. k As did the Gentiles in signe of mourning.

Or, cut, or seage

Deut. 14, 1.

hbr. soule, or perforce.

l By whipping your bodies or burning markes theri. m As did the Cyprians, and Locrenses.

1 Sam. 28, 8.

n In token of reuerence.

Or, as him w<sup>th</sup> g.

Exod. 22, 21.

o As in measuring the ground.

Prou. 11, 1. & 16, 11. & 20, 10

p By these two measures he meaneth all other, of Ephāh, read Exod 16, 36. & of Hin Ex. 16, 36, 40.



*Chap. 18. 9.* 15 \*Also the man that lieth with a beast, shal dye the death, and ye shal slay the beast.

16 And if a woman come to anie beast, and lie therewith, then thou shalt kil the womā and the beast: they shal dye the death, their blood shal be vpon them.

17 Also the mā that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame & she seeth his shame, it is villennie: therefore they shal be cut of in the sight of their people, because he hathe vncouered his sisters shame, he shal beare his iniquitie.

*Ebr. is the rise of the children of their people.*

*Chap. 18. 19.*  
*Or, flowers.*

18 \*The man also that lieth with a woman hauing her<sup>g</sup> disease, & vncouereth her shame, & openeth her fountaine, and she openeth the fountaine of her blood, thei shal be cut bothe cut of from among their people.

19 Moreouer thou shalt not vncouer thy shame of thy mothers sister, nor of thy fathers sister, because he hathe vncouered his kin: they shal beare their iniquitie.

*Ebr. flesh.*

20 Likewise the man that lieth with his fathers brothers wife, & vncouereth his vnclles shame: they shal beare their iniquitie, & shal dye & childles.

*g They shal be cut of from their people, & their children shal be taken as bairds: and not counted among the Israelites. h Read Chap. 18. 16.*

*Chap. 18. 26.*  
*Chap. 18. 25.*

21 So the man that taketh his brothers wife, comitteth filthines, because he hathe vncouered his brothers<sup>h</sup> shame: they shal be childles.

22 ¶ Ye shal kepe therefore all mine ordinances & all my iudgements, and do the, that the land, whither I bring you to dwell therein, spue you not out.

23 Wherefore ye shal not walke in the manners of this nacion which I cast out before you: for they haue committed all these things, therefore I abhorred them.

*Deut. 9. 5.*

24 But I haue said vnto you, ye shal inherit their land, and I wil giue it vnto you to possesse it, *euen* a land that floweth with milke & honie: I am the Lord your God, who haue separated you from other people.

*g Full of abundance of all things.*

*Chap. 11. 3.*  
*deut. 14. 4.*

25 \*Therefore shal ye put difference between cleane beastes and vncleane, and between vncleane foules and cleane: nether shal ye<sup>k</sup> defile your selues with beastes & foules, nor with anie *creeping thing*, that y<sup>g</sup> groude bringeth forth, which I haue separated from you as vncleane.

*k By eating them contrary to my commandment.*

*Vcr. 7.*

26 Therefore shal ye be<sup>h</sup> holie vnto me: for I the Lord am holie, and I haue separated you from other people, y<sup>g</sup> ye shulde be mine.

*Deut. 18. 7.*  
*1 Sam. 28. 7.*

27 ¶ And if a man or woman haue a spirit of diuinaciō, or sothe saying in them, they shal dye the death: they shal stone the to death, their blood shal be vpon them.

CHAP. XXI.

*2 For whom the Priests may lament. 6 How pure the Priests ought to be, bothe in them selues and in their familie.*

¶ And the Lord said vnto Moyses, Speake vnto the Priestes the sonnes of

Aarōn, and say vnto them, Let none be

defiled by the dead among his people,

*a By touching the dead, touching, or being at their buriall.*

But by his kinsema that is nere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

Or by his sister<sup>a</sup> maid, that is nere vnto him, which hathe not had a housband: for her<sup>b</sup> he may lament.

*b For being married she seemed to be cut of from his familie.*

He shal not lament for the prince among his people, to pollute him selfe.

*c Ebr. he may be defiled. c Only the Priest was permitted to mourne for his next kinned.*

Thei shal not make<sup>c</sup> balde partes vpon their head, nor shauē of the lockes of their beard, nor make anie cuttrigs in their flesh.

*Chap. 19. 27.*

They shal be holy vnto their God, and not pollute the Name of their God: for the sacrifices of y<sup>g</sup> Lord made by fire, and the bread of their God thei do offer: therefore they shal be holy.

Thei shal not take to wife an whore, or one polluted, nether shal thei marie a woman diuorced from her housband: for such<sup>d</sup> one is holy vnto his God.

*d Which haue the an euill name or is defamed.*

Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shal be holy vnto thee: for I the Lord, which sanctifie you, am holy.

*e Thou shalt counte thou holy and reuerence them. f The shewe bread.*

¶ If a Priests daughter fall to playe the whore, she polluteth her father: therefore shal she be burnt with fire.

¶ Also y<sup>g</sup> hie Priest among his brethren, (vpon whose head the anointing oyle was powred, and hathe consecrated his hand to put on the garments) shal not vncouer his head, nor rent his clothes,

*g He shal vnto no such ceremonies as the mourners obserued.*

Nether shal he go to anie dead body, nor make him selfe vncleane by his father or by his mother,

*h To go to the dead.*

Nether shal he go out of the Sanctuarie, nor pollute the holy place of his God: for the crowne of the anointing oyle of his God is vpon him: I am the Lord.

*i For by his anointing he was preferred to the other Priests, & therefore coulde not lament the dead, lest he shuld haue polluted his holy ointing.*

Also he shal take a maid vnto his wife:

But a widowe, or a diuorced woman, or a polluted, or an harlot, these shal he not mary, but shal take a maid of his owne people to wife:

*k Not onely of his tribe but of all Israel.*

Nether shal he defile his sede among his people: for I am the Lord who sanctifie him.

*l By mariyng anie vncleane or defamed woman.*

¶ And y<sup>g</sup> Lord spake vnto Moyses, saying, Speake vnto Aarōn, and say, Whosoeuer of thy sede in their generacions hathe anie blemishes, shal not preace to offer the bread of his God:

For whosoeuer hathe anie blemish, shal not come nere: as a man blinde or lame, or that hathe a flat nose, or that hathe anie misshapen membre,

*m Which is deformed or bruised.*

Or a man that hathe a broken fore, or a broken hand,

*n As not of equal proportion, or having in nombre more or less.*

Or is croke backt, or bleare eyed, or hathe a blemish in his cie, or be skiruiē, or skabbed

*o Or that hathe a web, or perle.*



skabbed, or haue his stones broken.

21 None of the sede of Aarón the Priest ſhal haue a blemish, ſhal come nere to offer ſacrifices of the Lord made by fire, hauing a blemish: he ſhal not preace to offer the bread of his God.

22 The bread of his God, *even* of the moſte holy, and of the holy ſhal he eat:

23 But he ſhal not go in vnto the vaile, nor come nere the altar, becauſe he hathe a blemish, leſt he pollute my Sanctuaries: for I am the Lord that ſanctifie them.

24 Thus ſpake Moſes vnto Aarón, and to his ſonnes, and to all the childre of Iſraél.

# CHAP. XXII.

Who ought to abſtaine from eating the things that were offered. 19 What oblations ſhulde be offered.

And the Lord ſpake vnto Moſes, ſaying,

25 Speake vnto Aarón, and to his ſonnes, that they be ſeparated from the holy things of the children of Iſrael, and that they pollute not mine holy Name in thoſe things, which they halowe vnto me: I am the Lord.

26 Say vnto them, Whoſoeuer he be of all your ſede among your generacions after you, that toucheth the holy things which the childre of Iſraél halowe vnto the Lord, hauing his vnclennes vpon him, euē that perſone ſhal be cut of from my ſight: I am the Lord.

27 \* Whoſoeuer alſo of the ſede of Aarón is a leper, or hathe a running iſſue, he ſhal not eat of the holy things vntil he be cleane: and whoſo toucheth anie that is vnclane by reaſon of the dead, or a man whoſe iſſue of ſede runneth from him,

28 Or the man that toucheth anie creeping thing, whereby he may be made vnclane, or a man, by whome he may take vnclennes, whatſoeuer vnclennes he hathe,

29 The perſone that hathe touched ſuche, ſhal therefore be vnclane vntil the euen, and ſhal not eat of the holy things, except he haue waſhed his fleſh with water.

30 But when the ſunne is downe, he ſhal be cleane, and ſhal afterward eat of the holy things: for it is his ſode.

31 \* Of a beaſt that dyeth, or is rent with beaſts, whereby he may be defiled, he ſhal not eat: I am the Lord.

32 Let them kepe therefore mine ordinance, leſt they beare their ſinne for it, and dye for it, if they defile it: I the Lord ſanctifie them.

33 There ſhal no ſtranger alſo eat of the holy thing, nether the geſt of the Priest, nether ſhal an hired ſeruant eat of the holy thing:

34 But if the Priest be anie with money, he ſhal eat of it, alſo he that is borne in his houſe: they ſhal eat of his meate.

35 If the Priests daughter alſo be married vnto a ſtranger, ſhe may not eat of the holy offerings.

36 Notwithſtanding if the Priests daughter be a widow or diuorced, and haue no child, but is returned vnto her fathers houſe, ſhe ſhal eat of her fathers bread, as ſhe did in her youth: but there ſhal no ſtranger eat thereof.

37 ¶ If a man eat of the holy thing vnwittingly, he ſhal put the ſiſte parte therevnto, and giue it vnto the Priest with the halowed thing.

38 So they ſhal not defile the holy things of the children of Iſraél, which they offer vnto the Lord.

39 Nether cauſe the people to beare the iniquitie of their treſpas, while they eat their holy thing: for I the Lord do halow them.

40 ¶ And the Lord ſpake vnto Moſes, ſaying, 41 Speake vnto Aarón, and to his ſonnes, and to all the children of Iſraél, and ſay vnto them, Whoſoeuer he be of the houſe of Iſraél, or of the ſtrangers in Iſraél, that wil offer his ſacrifice for all their vowes, and for all their fre offerings, w<sup>h</sup> they uſe to offer vnto the Lord for a burnt offering,

42 Ye ſhal offer of your fre minde a male without blemish of the beues, of the ſhepe, or of the goates.

43 Ye ſhal not offer anie thing that hath a blemish: for ſhal not be acceptable for you.

44 \* And whoſoeuer bringeth a peace offering vnto the Lord to accompliſh his vow, or for a fre offering, of the beues, or of the ſhepe, his fre offering ſhal be perfect, no blemish ſhal be in it.

45 Blinde, or broken, or maimed, or hauing a wenne, or ſkiruie, or ſkabbed: theſe ſhal ye not offer vnto the Lord nor make an offering by fire of theſe vpon the altar of the Lord.

46 Yet a bullocke, or a ſhepe that hathe anie mebre ſuperfluous, or lackiſg ſuche maielt thou preſent for a fre offering, but for a vowe it ſhal not be accepted.

47 Ye ſhal not offer vnto the Lord that which is bruised or cruſhed, or broken, or cut away, nether ſhal ye make an offering thereof in your land,

48 Nether of the hand of a ſtranger ſhal ye offer the bread of your God of anie of theſe, becauſe their corruption is in them, there is a blemish in the: therefore ſhal they not be accepted for you.

49 ¶ And the Lord ſpake vnto Moſes, ſaying, 50 Whē a bullocke, or a ſhepe, or a goat ſhal be brought forth, it ſhal be euē ſeuē daies vnder his damme: and from the eight day forth, it ſhal be accepted for a ſacrifice made by fire vnto the Lord.

51 As for the cowe or the ewe, ye ſhal not kil her, and her yong both in one day.

Who is not of the Priests kindred.

Chap. 20, 18

He ſhal giue that and a ſiſt part coner.

For if they did not offer for their errour, the people by their exaple might commit the like offence.

Deut. 15, 20. ecclef. 35, 40

Or, wane.

Chap. 21, 18

Ye ſhal not receiue anie vnperfect thing of a ſtranger, to make it the Lords offering: which he calleth the bread of the Lord.

Deut. 22, 6.



Chap. 7. 31.

k. For whoso-  
euer doeth o-  
therwise then  
God comman-  
deth, polluteh  
his name.

Or, conuocatio.

Exod. 20. 9.

Or, ye may  
worke.

Or, assemblie.

a For the Sab-  
bath was kept  
euerie weke, &  
these other  
were but kept  
once euerie  
yere.

Exod. 12. 15.

Leuit. 23. 17.

b Or bodellie  
labour, saue  
about that &  
one muste eat,  
Exod. 12. 16.

c The first day  
of the feast &  
seuenth we-  
re kept holy:  
in the rest thei  
might worke,  
except anie  
feast were ker-  
medeled, as f  
feast of vnleau-  
ened bread  
f fifteth day,  
& the feast of  
sheaues the  
sixteenth day.

Or, as smer:  
reade Deut. 24.  
19. rub. 2. 35.

Gal. 12. 7.

d That is, the  
seconde Sab-  
bath of f Pas-  
seouer.

e Which is, f  
fift parte of an  
Ephah or two  
omers, read  
Exod. 16. 16.

29 So when ye wil offer a thanke offering vn-  
to the Lord, ye shal offer willingly.

30 The same day it shal be eaten, ye shal  
leau<sup>e</sup> none of it vntil the morowe: I am  
the Lord.

31 Therefore shal ye kepe my commande-  
ments and do them: for I am the Lord.

32 Nether shal ye <sup>k</sup>pollute mine holy Na-  
me, but I wil be halowed among the chil-  
dren of Israel. I the Lord sanctifie you,

33 Which haue broght you out of the land  
of Egypt, to be your God: I am the Lord.

## CHAP. XXIII.

1 The feasts of the Lord. 3 The Sabbath. 5 The pas-  
seouer. 6 The feast of vnleauened bread. 10 The  
feast of first frutes. 16 Witsentide. 24 The feast  
of blowing trumpets. 34 The feast of tabernacles.

1 And the Lord spake vnto Moses,  
saying,

2 Speake vnto the children of Israel, and  
say vnto them, The feasts of the Lord  
which ye shal call the holy <sup>a</sup> assemblies,  
euen these are my feasts.

3 <sup>\*</sup>Six daies <sup>b</sup>shal worke be done, but in the  
seuenth day shalbe the Sabbath of rest, an  
holy <sup>c</sup> conuocation: ye shal do no worke  
therein, it is the Sabbath of the Lord, in all  
your dwellings.

4 ¶ These are <sup>d</sup>ye feasts of the Lord, and ho-  
ly conuocations, which ye shal proclame  
in their <sup>e</sup> seasons.

5 In the first moneth, and in the fourteenth  
day of the moneth at euening shalbe the  
Passeeouer of the Lord.

6 And on the fiftenth day of this moneth  
shalbe the feast <sup>f</sup>of vnleauened bread vnto  
the Lord: seuen daies ye shal eat vnleau-  
ened bread.

7 In the first day ye shal haue an holy con-  
uocation: ye shal do no <sup>g</sup>seruile worke  
therein.

8 Also ye shal offer sacrifice made by fire  
vnto the Lord seuen daies, and in the <sup>h</sup>se-  
uenth day shalbe an holy conuocation: ye  
shal do no seruile worke therein.

9 ¶ And <sup>i</sup>ye Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and  
say vnto the, When ye be come into the  
land, which I giue vnto you, and reape the  
haruest thereof, the ye shal bring <sup>j</sup>a sheafe  
of the first frutes of your haruest vnto the  
Priest,

11 And he shal shake the sheafe before  
the Lord, that it may be acceptable for  
you: the morowe after the <sup>k</sup>Sabbath, the  
Priest shal shake it.

12 And that day when ye shake the sheafe,  
shal ye prepare a lambe without blemish  
of a yere olde, for a burnt offering vnto the  
Lord:

13 And the meat offering thereof shalbe two  
tenth deales of fine floure mingled with  
oyle, for a sacrifice made by fire vnto the

Lord of swete sauour: and the drinke of-  
fring thereof the fourth part <sup>l</sup>of an Hin  
of wine.

14 And ye shal eat nether bread nor parched corne, nor <sup>m</sup>grene eares vntil the sel-  
fe same day that ye haue broght an of-  
fring vnto your God: <sup>n</sup>this shal be a lawe for  
euer in your generacions and in all your  
dwellings.

15 ¶ Ye shal count also to you from the mo-  
rowe after the <sup>o</sup>Sabbath, euen from the  
day that ye shal bring the sheafe of the  
shake offering, seuen <sup>p</sup>Sabbaths, thei shalbe  
complete.

16 Vnto the morowe after the seuenth Sab-  
bath shal ye nombre fifty daies: then ye  
shal bring a newe meat offering vnto the  
Lord.

17 Ye shal bring out of your habitacions  
bread for the shake offering: thei shalbe  
two <sup>q</sup>loaves of two tenth deales of fine  
floure, which shalbe baked with <sup>r</sup>leauen  
for first frutes vnto the Lord.

18 Also ye shal offer with the bread seuen  
lambes without blemish of one yere ol-  
de, and a yong bullocke and two rams:  
thei shal be for a burnt offering vnto the  
Lord, with their meat offerings and their  
drinke offerings, for a sacrifice made by fi-  
re of a swete sauour vnto the Lord.

19 Then ye shal prepare an he goat for a  
sin offering, and two lambes of one yere ol-  
de for peace offerings.

20 And the Priest shal shake them to and  
fro with the bread of the first frutes befo-  
re the Lord, and with the two lambes:  
thei shalbe holy to the Lord, for the  
<sup>s</sup>Priest.

21 So ye shal proclame the same day, that it  
may be an holy conuocation vnto you:  
ye shal do no seruile worke therein: it shal  
be an ordinance for euer in all your dwel-  
lings, throughout your generacions.

22 ¶ And when you reape the haruest of  
your land, thou shalt not rid cleane <sup>t</sup>ye cor-  
ners of thy fiede when thou reapest, ne-  
ther shalt thou make anie aftergathering  
of thy haruest, but shalt leau<sup>e</sup> them vnto  
the poore and to the stranger: I am the  
Lord your God.

23 ¶ And <sup>u</sup>ye Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and  
say, In the <sup>v</sup>seuenth moneth, and in the first  
day of the moneth shal ye <sup>w</sup>haue a Sab-  
bath, for the remembrance of <sup>x</sup>blowing  
the trumpets, an holy conuocation.

25 Ye shal do no seruile worke therein, but  
offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses,  
saying,

27 The <sup>y</sup>tenth also of this seuenth moneth  
shalbe a day of recociation: it shal be an  
holy conuocation vnto you, and ye shal

humble

f Read Exod.  
29. 40.

Or, felle

g That is, the  
seuenth day af-  
ter the first  
Sabbath of  
the Passeeouer.  
Or, week.

h Because the  
Priest shalbe  
eat them, &  
chap. 7. 11, and  
they shalbe  
not be offered  
to <sup>i</sup>ye Lord  
on the altar.

i That is, of-  
fred to the  
Lord, and the  
rest shalbe  
for <sup>j</sup>ye Priests.

Chap. 23. 9.  
Deut. 24. 19.

k That is, a-  
bout the end  
of September.  
l Or an holy-  
day to <sup>m</sup>ye Lord.

m Which blo-  
wing was to  
put them in re-  
membrance of  
the manifold  
feasts <sup>n</sup>ye we-  
re in <sup>o</sup>ye mon-  
eth, and of the  
Iubile.

Chap. 16. 30.  
Leuit. 23. 7.



a By fasting.

humble your soules, & offer sacrifice made by fire vnto the Lord.

28 And ye shal do no worke that same day: for it is a day of reconciliacion, to make an atonement for you before the Lord your God.

29 For euerie persone that humbleth not him selfe that same day, shal euen be cut of from his people.

30 And euerie persone that shal do anie worke that same day, the same persone also wil I destroye from amög his people.

31 Ye shal do no maner worke *therefore*: this shalbe a lawe for euer in your generacions, throughout all your dwellings.

32 This shalbe vnto you a Sabbath of rest, and ye shal hūble your soules: in the ninth day of the moneth *at euen*, from *o euen* to euen shal ye celebrate your Sabbath.

33 ¶ And y Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, \*In the fiftieth day of this seuēth moneth shalbe for seuen daies the feast of Tabernacles vnto the Lord.

35 In the first day shalbe an holy conuocation; ye shal do no seruile worke therein.

36 Seuen daies ye shal offer \* sacrifice made by fire vnto the Lord, and in the eight day shalbe an holy conuocation vnto you, and ye shal offer sacrifices made by fire vnto the Lord: it is the *p* solemne assemblie, ye shal do no seruile worke therein.

37 These are y feastes of the Lord (which ye shal call holy conuocations) to offer sacrifice made by fire vnto y Lord, as burnt offering, and meat offering, & sacrifice, and drinke offerings, euerie one vpon his day,

38 Beside the Sabbaths of the Lord, & beside your gifts, and beside all your vowes, and beside all your fre offerings, which ye shal giue vnto the Lord.

39 But in the fiftieth day of the seuenth moneth, whē ye haue gathered in the frute of the land, ye shal kepe an holy feast vnto the Lord seuen daies: in the first day shalbe a *r* Sabbath: likewise in the eight day shalbe a Sabbath.

40 And ye shal take you in the first day the frute of goodlie trees, branches of palme trees, and the boughes of *o* thicke trees, & willowes of the broke, and shal reioyce before the Lord your God seuen daies.

41 So ye shal kepe this fealt vnto the Lord seuen daies in the yere, by a perpetual ordinance through your generacions: in the seuenth moneth shal you kepe it.

42 Ye shal dwel in bootes seuen daies: all that are Israelites borne, shal dwel in bootes,

43 That your posteritie may knowe that I haue made the children of Israel to dwel in *i* bootes, when I broght them out of the lād of Egypt: I am y Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIII.

2 The oyle for the lampes. 5 The shewbread. 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

1 And the Lord spake vnto Moses, saying,

2 a Commande the children of Israel that a Read Exod. 27, 20. thei bring vnto thee pure oyle oliue beaten, for the light, to cause the lampes to burne continually.

3 Without the vaile *b* of the Testimonie, in the Tabernacle of the Congregation, shal Aaron dresse them, bothe euen and morning before the Lord alwaies: this shalbe a lawe for euer through your generacions.

4 He shal dresse the lampes vpon the \* pure Candellsticke before the Lord perpetually. Exod. 31, 8.

5 ¶ Also thou shalt take fine floure, & bake twelue \* cakes thereof: two *c* tenth deales shal be in one cake. Exod. 25, 30.

6 And thou shalt set them in two rowes, six in a rowe vpon the pure table before the Lord. c That is, two Omers: read Exod. 16, 16.

7 Thou shalt also put pure incense vpo the rowes, that *d* in stede of the bread it may be for a remembrance, and an offering made by fire to the Lord. d For it was burnt euerie Sabbath when the bread was taken away.

8 Euerie Sabbath he shal put the in rowes before the Lord euermore, *receiving them* of the childre of Israel for an euerlasting couenant.

9 \* And the bread shalbe Aarons & his sonnes, and thei shal eat it in the holy place: for it is moste holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance. Exod. 29, 33. chap. 8, 31. mat. 12, 1.

10 ¶ And there went *e* out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: & this sonne of the Israelitish woman, and a man of Israel stroue together in the holte. e Out of his tent.

11 So the Israelitish womans sonne *f* blasphemed the Name of the Lord, and cursed, and thei broght him vnto Moses (his mothers name also was Shelomith, y daughter of Dibri, of the tribe of Dan) f By swearing, or despising God.

12 And thei \* put him in ward, til he tolde them the minde of the Lord. Nomb. 15, 34

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the holte, and let all that heard him, \* put their hands vpon his head, and let all the Congregation stone him. Deu. 17, 9. & 17, 7.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shal *g* beare his sinne.

16 And he that blasphemeth the Name of *g* shalbe punished. g Shalbe punished.



the Lord, shal be put to death: all the Cōgregation shal stone him to death: as wel the stranger, as he that is borne in the lād: when he blasphemeth the Name of the Lord, let him be slaine.

Exod. 21. 11.  
deut. 19. 4.  
"Ebr. smiteth the soule of anie man."  
"Ebr. soule for soule."

17 ¶ He also that killeth anie man, he shalbe put to death.

18 And he that killeth a beast, he shal restore it, beast for beast.

19 Also if a man cause anie blemish in his neighbour: as he hath done, so shal it be done to him:

Exod. 21. 24.  
deut. 19. 21.  
mat. 5. 24.

20 \* Breache for breache, eie for eie, tothe for tothe: suche a blemish as he hath made in anie, suche shalbe repaied to him.

21 And he that killeth a beast shal restore it: but he that killeth a man shalbe slaine.

Exod. 12. 49.

22 Ye shal haue one lawe: it shalbe aswel for the stranger as for one borne in the countrey: for I am the Lord your God.

h Because the punishment was not yet appointed by the Lawe for the blasphemor, Moses consulted with the Lord, & tolde the people what God commanded.

23 ¶ Then Moses tolde the children of Israël, and thei broght the blasphemor out of the hoste, and stoned him with stones: so the children of Israël did as the Lord had commanded Moses.

CHAP. XXV.

The Sabbath of the seuenth yere. 3 The Iubile in the fiftieth yere. 14 Not to oppress their brethren. 23 The sale, and redeming of lands, houses and persones.

Exod. 23. 10.  
"Ebr. shal rest a rest."  
a The Iewes begā the count of this yere in September: for then all the frutes were gathered.

1 And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israël, and say vnto them, When ye shal come into the land which I giue you, the land shal kepe Sabbath vnto the Lord.

3 Six yeres thou shalt sowe thy field, and six yeres thou shalt cut thy vineyard, and gather the frute thereof.

4 But the seuenth yere shalbe a Sabbath of rest vnto the land: in shalbe the Lords Sabbath: thou shalt nether sowe thy field, nor cut thy vineyarde.

b By reason of the corne y fel out of the eares the yere past.  
c Or, which thou hast separated from thy selfe, and consecrated to God for the poore.  
d That which y lād bringeth forth in her rest.

5 That which groweth of it owne accorde of thy haruest, thou shalt not reape, nether gather the grapes that thou halte left vnlaboured: for it shalbe a yere of rest vnto the land.

6 And the rest of the lād shalbe meat for you, euen for thee, & for thy seruant, & for thy maid, & for thy hyred seruant, and for the stranger that sojourneth with thee:

7 And for thy cattel, and for the beastes that are in thy land shal all the increase thereof be meat.

"Or, weekes."

8 ¶ Also thou shalt nomber seuen Sabbaths of yeres vnto thee, euen seuen times seuen yere: and the space of the seuen Sabbaths of yeres wil be vnto thee nine and fourty yere.

e In the beginning of the 50. yere was the Iubile, so called, because the ioyful tidings of libertie was publicly proclaimed by the sounde of a cornet.

9 ¶ Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seuenth moneth: euen in the day of the reconciliacion shal ye make the trum-

pet blowe, through out all your land.

10 And ye shal halowe that yere, euen the fiftieth yere, and proclaime libertie in the land to all the inhabitants thereof: it shal be the Iubile vnto you, and ye shal returne euerie man vnto his possession, and euerie man shal returne vnto his familie.

f Which were in bondage.

g Because the tribes shulde nether haue their possessions, or families diminished nor cōfounded.

11 This fiftieth yere shalbe a yere of Iubile vnto you: ye shal not sowe, nether reape that which groweth of it selfe, nether gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it shal be holy vnto you: ye shal eat of the increase thereof out of the field.

13 In the yere of this Iubile, ye shal returne euerie man vnto his possession.

14 And whē thou sellest ought to thy neighbour, or byest at thy neighbours hand, ye shal not oppresse one another:

h By deceit or otherwise.  
i If the Iubile to come be nere, thou shalt sel better cheape: if it be farre of, dearer.

15 But according to the number of yeres after the Iubile thou shalt bye of thy neighbour: also according to the number of the yeres of the reuenues, he shal sel vnto thee.

16 According to the multitude of yeres, thou shalt encrease the price thereof, and according to the fewnes of yeres, thou shalt abate the price of it: for the number of frutes doeth he sel vnto thee.

k And not the full possession of the land.

17 Oppresse not ye therefore anie man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye shal obey mine ordinances, and kepe my lawes, and do them, and ye shal dwel in the land in safteie.

"Or, boldly without feare."

19 And the land shal giue her frute, and ye shal eat your fil, and dwel therein in safteie.

20 And if ye shal say, What shal we eat the seuenth yere, for we shal not sowe, nor gather in our increase?

21 I wil send my blessing vpon you in the sixt yere, and it shal bring forth the frute for thre yeres.

"Ebr. I will command."

22 And ye shal sowe the eight yere, and eat of the olde frute vntil the ninth yere: vntil the frute thereof come, ye shal eat the olde.

23 ¶ Also the land shal not be solde to be cut of from the familie: for the land is mine, and ye be but strangers and sojourners with me.

l It coulde not be solde for ever, but must returne to the familie in the Iubile.

24 Therefore in all the land of your possession ye shal grante a redemption for the land.

25 ¶ If thy brother be impouerished, & sel his possession, the his redemer shal come, euen his nere kinsman, and bye out that which his brother solde.

m Ye shal sel it on condition that it may be redeemed.

"Or, kinsman."

26 And if he haue no redemer, but hath gotten and founde to bye it out,

"Ebr. his hand hath gotten."

27 Then



<sup>n</sup> Abating the money of the yeres past, and paying for the rest of the yeres to come.

27 Then shal he counte the yeres of his sale, and restore the ouerplus to the man, to whome he solde it: so shal he returne to his possession.

28 But if he can not get sufficient to restore to him, then that which is solde, shal remaine in the had of him that hath bought it, vntil the yere of the Iubile: and in the Iubile it shal come out, and he shal returne vnto his possession.

29 Likewise if a man sel a dwelling house in a walled citie, he may bye it out againe within a whole yere after it is solde: within a yere may he bye it out.

30 But if it be not bought out within the space of a full yere, then the house that is in the walled citie, shalbe stablished, as cut of from the familie, to him that bought it, throughout his generacions: it shal not go out in the Iubile.

31 But the houses of villages, which haue no walles rounde about them, shalbe esteemed as the field of the countrey: they may be bought out againe, and shal go out in the Iubile.

32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeme at all seasons.

33 And if a mā purchase of the Leuites, the house that was solde, and the citie of their possession shal go out in the Iubile: for y houses of the cities of y Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their cities, shal not be solde: for it is their perpetual possession.

35 Moreouer if thy brother be impouerished, and fallen in decay with thee, thou shalt releue him, and as a stranger and sojourner, so shal he liue with thee.

36 Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitayles for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 If thy brother also that dwelleth by thee, be impouerished, and be solde vnto thee, thou shalt not compel him to serue as a bonde seruant,

40 But as an hyred seruant, and as a sojourner he shal be with thee: he shal serue thee vnto the yere of the Iubile.

41 The shal he departe from thee, lo he, and his children with him, and shal returne vnto his familie, and vnto the possession of his fathers shal he returne.

42 For they are my seruants, whome I

brought out of the land of Egypt: they shal not be solde as bonde men are solde.

43 Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bonde seruant also, and thy bonde maid, which thou shalt haue, shalbe of the heathen that are rounde about you: of the shal ye bye seruants and maids.

45 And moreouer of the children of the strangers, that are sojourners among you, of them shal ye bye, and of their families that are with you, which they begate in your land: these shalbe your possession.

46 So ye shal take them as inheritance for your children after you, to possesse them by inheritance, ye shal vse their labours for euer: but ouer your brethren the children of Israel ye shal not rule one ouer another with crueltie.

47 If a sojourner or a stranger dwelling by thee get riches, and thy brother by him be impouerished, and sel him selfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers familie,

48 After that he is solde, he may be bought out: one of his brethren may bye him out,

49 Or his vntle, or his vntles sone may bye him out, or anie of the kinred of his flesh among his familie, may redeme him: either if he can get so muche, he may bye him selfe out.

50 Then he shal reken with his byer from the yere that he was solde to him, vnto the yere of Iubile: and the money of his sale shalbe according to the number of yeres: according to the time of an hyred seruant shal he be with him.

51 If there be manie yeres behinde, according to them he shal giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeres vnto the yere of Iubile, the he shal couete with him, and according to his yeres giue againe for his redemption.

53 He shalbe with him yere by yere as an hyred seruāt: he shal not rule cruelly ouer him in thy sight.

54 And if he be not redeemed thus, he shal go out in the yere of Iubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that kepe the comandemētts. 54 The curse to those that breake them. 42 God promisseth to remembre his couenant.

YE shal make you none idoles nor grauen image, nether reare you vp anie pillar, nether shal ye set anie image of stone in your land to bowe downe to it: for

f Vnto perpetual seruitude. Eph. 6. 9. col. 4. 1.

e For thei shal not be bought out at the Iubile.

"Ebr. If his land take holde.

u If he be able.

x Which remaine yet to Iubile.

y Thou shalt not suffice him to increase him rigorously, if y knowe it.

Exod. 20. 9. deu. 5. 8. psal 97. 7. Or, thou shalt not have any image.



I am the Lord your God.  
 Chap. 19, 30. 2 Ye shal kepe my Sabbaths, and reuerence my Sanctuarie: I am the Lord.  
 Deu. 28, 1. 3 ¶ If ye walke in mine ordinances, and kepe my commandements, and do them,  
 a By promising abundance of earthly things he stirreth the mindes to consider the riches of spiritual blessings.  
 Iob 11, 19. 4 I wil then send you a raine in due season, and the land shal yelde her increase, and the trees of the field shal giue their frute.  
 5 And your threshing shal reache vnto the vintage, and the vintage shal reache vnto sowing time, and you shal eat your bread in plenteousnes, and dwel in your land safely.  
 6 And I wil send peace in the land, and ye shal slepe and none shal make you afraid: also I wil rid euil beasts out of the land, and the sworde shal not go through your land.  
 7 Also ye shal chase your enemies, and they shal fall before you vpon the sworde.  
 Ios. 23, 10. 8 \* And siue of you shal chase an hundreth, and an hundreth of you shal put ten thousand to flight, and your enemies shal fall before you vpon the sworde.  
 9 For I wil haue respect vnto you, & make you encrease, & multiplie you, and establish my couenant with you.  
 10 Ye shal eat also olde store, and cary out olde because of the newe.  
 11 \* And I wil set my Tabernacle among you, and my soule shal not lothe you.  
 12 Also I wil walke among you, and I wil be your God, and ye shal be my people.  
 13 I am the Lord your God which haue brought you out of the land of Egypt, that ye shulde not be their bondmen, and I haue broken the bondes of your yoke, and made you go vpright.  
 14 ¶ But if ye wil not obey me, nor do all these commandements,  
 15 And if ye shal despise mine ordinances, ether if your soule abhorre my Lawes, so that ye wil not do all my commandements, but breake my couenant,  
 16 Then wil I also do this vnto you, I wil appoint ouer you fearfulness, a consumption, and the burning ague to consume the eiēs, and make the heart heauie, and you shal sowe your sēde in vaine: for your enemies shal eat it:  
 17 And I wil set my face against you, and ye shal fall before your enemies, and they that hate you, shal reigne ouer you, and ye shal flee when none pursueth you.  
 18 And if ye wil not for these things obey me, then wil I punish you seven times more, according to your sinnes,  
 19 And I wil breake the pride of your power, and I wil make your heauen as yre, & your earth as brasle:  
 20 And your strength shal be spent in vaine: nether shal your land giue her increase, nether shal the trees of the land giue

their frute.  
 21 ¶ And if ye walke stubbornly against me, and wil not obey me, I wil then bring seven times more plagues vpon you, according to your sinnes.  
 22 I wil also send wilde beastes vpon you, which shal spoile you, and destroy your cattel, and make you fewe in number: so your hye wayes shal be desolate.  
 23 Yet if by these ye wil not be reformed by me, but walke stubbornly against me,  
 24 Then wil I also walke stubbornly against you, and I wil smite you yet seven times for your sinnes:  
 25 And I wil send a sworde vpon you, that shal auenge my quarel of my couenant: and when ye are gathered in your cities, I wil send pestilence among you, and ye shal be deliuered into the hand of the enemy.  
 26 When I shal breake the staffe of your bread, then ten womē shal bake your bread in one oven, and they shal deliuer your bread againe by weight, and ye shal eat, but not be satisfied.  
 27 Yet if ye wil not for this obey me, but walke against me stubbornly,  
 28 Then wil I walke stubbornly in mine anger against you, & I wil also chastice you seven times more according to your sinnes.  
 29 And ye shal eat the flesh of your sonnes, and the flesh of your daughters shal ye deuoure.  
 30 I wil also destroye your hie places, and cut away your images, and cast your carkeises vpon the bodies of your idoles, & my soule shal abhorre you.  
 31 And I wil make your cities desolate, and bring your Sanctuarie vnto nought, and wil not smel the sauour of your swete odoures.  
 32 I wil also bring the land vnto a wilderness, & your enemies, which dwel therein, shal be astonished thereat.  
 33 Also I wil scatter you among the heathē, and wil drawe out a sworde after you, and your land shal be waste, and your cities shal be desolate.  
 34 Then shal the lād enioye her Sabbaths, as long as it lieth voyde, and ye shal be in your enemies land: then shal the land rest, and enioye her Sabbaths.  
 35 All the daies that it lieth voyde, it shal rest, because it did not rest in your Sabbaths, when ye dwelt vpon it.  
 36 And vpon them that are left of you, I wil send euen a faintenes into their hearts in the land of their enemies, & the founde of a lease shaken shal chase them, and they shal flee as fleeing from a sworde, & they shal fall, no man pursuing them.  
 37 They shal fall also one vpon an other, as before a sworde, though none pursue them, and ye shal not be able to stand before

k Or, as some read, by fortune, imputing my plagues to chance and fortune.

l Of your children. 2. King. 17, 25.

m Because none dare passe thereby for fear of beastes.

2. Sam. 22, 27. psal. 17, 26.

n That is, strength, whereby the life is sustained, 1. 2. 4. 16. & 5, 16.

o One oven shal be sufficient for ten families.

2. Chro. 34, 7.

p I wil not accept your sacrifices.

q Signifying that none enemy can come without Gods sending.

Chap. 35, 2.

r Which I commanded you to kepe.

Or, cowardly.

s As if their enemies did chase them.

a By promising abundance of earthly things he stirreth the mindes to consider the riches of spiritual blessings.

Iob 11, 19.

\*Ebr. I wil cause the euil beast to cease.

b Ye shal haue no warre.

Ios. 23, 10.

\*Ebr. I wil increase you.  
 c Performe that which I haue promised.

Ezek. 37, 26.

2. Cor. 6, 16.

d I wil be daily present with you.

e I haue set you at full libertie, where as before ye were as beastes tied in bonds.

Deu. 28, 15.

Lament. 2, 17.

Mal. 2, 2.

f Which I made with you in choosing you to be my people.  
 Or, an halcyon plague.

g Read Chap. 17, 10.

Prouer. 28, 1.

h That is, more extremely.

i Ye shal haue drought & barrennes, Agree 1, 10.  
 Or, labour.



fore your enemies:

38 And ye shal perish among y<sup>e</sup> heathen, & the land of your enemies shal eat you yp.

39 And they that are left of you, shal pine away for their iniquitie, in your enemies lads, & for the iniquities of their fathers shal they pine away with<sup>t</sup> them also.

40 Then thei shal confesse their iniquitie, and y<sup>e</sup> wickednes of their fathers for their trespass, which they haue trespassed against me, and also because thei haue walked stubbornely against me.

41 Therefore I wil walke stubbornely against the, and bring them into the land of their enemies: so the their vncircumcised hearts shal be humbled, and the they shal willingly beare the punishment of their iniquitie.

42 Then I wil remembre my couenant with Iakob, and my couenant also with Izhak, and also my couenant with Abraham wil I remember, and wil remember the land.

43 The land also in the meane season shal be left of them, & shal enioye her Sabbaths while she lieth waste without them, but they shal willingly suffre the punishment of their iniquitie, because thei dispised my lawes, & because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shal be in the land of their enemies, \*I wil not cast them away, nether wil I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

45 But I wil remembre for them the<sup>x</sup> couenant of olde when I broght them out of y<sup>e</sup> land of Egypt in the sight of the heathē that I might be their God: I am the Lord.

46 These are the ordinances, & the iudgements, & the lawes, which the Lord made betwene him, and the children of Israel in mount<sup>y</sup> Sinai, by the hand of Moses.

#### CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same.  
28 A thing separate from the vse of man can not be solde, nor redeemed, but remaineth to the Lord.

1 **M**oreouer the Lord spake vnto Moses, saying,

2 Speake vnto y<sup>e</sup> childre of Israel, & say vnto the, If anie mā shal make a<sup>a</sup> vowe of a persone vnto y<sup>e</sup> Lord, by<sup>b</sup> thy estimaciō,

3 Then thy estimacion shal be thus: a male frō twenty yere olde vnto sixty yere olde shal be by thy estimacion euē fifty<sup>c</sup> shekels of siluer, after the shekel of the Sāctuarie.

4 But if it be a female, then thy valuacion shal be thirty shekels.

5 And from five yere olde to twenty yere olde thy valuacion shal be for the male twety shekels, & for y<sup>e</sup> female ten shekels.

6 But from a<sup>d</sup> moneth olde vnto five yere

olde, thy price of the male shal be five shekels of siluer, and thy price of the female, thre shekels of siluer.

7 And from sixty yere olde and aboue, if he be a male, then thy price shal be fiftene shekels, and for the female ten shekels.

8 But if he be poorer<sup>e</sup> then thou hast esteemed him, the shal he present him selfe before the Priest, & the Priest shal value him, according to the abilitie of him y<sup>e</sup> vowed, so shal the Priest value him.

9 And if it be a<sup>f</sup> beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shal be holy.

10 He shal not alter it nor chāge it, a good for a bad, nor a bad for a good: and if he change beast for beast, then bothe this and y<sup>e</sup>, which was chāged for it, shal be<sup>g</sup> holy.

11 And if it be anie vnclean beast, of w<sup>h</sup> me do not offer a sacrifice vnto y<sup>e</sup> Lord, he shal then present the beast before the Priest.

12 And the Priest shal value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shal it be.

13 But if he wil bie it againe, then he shal giue the fift parte of it more, aboue thy valuacion.

14 ¶ Also whē a man shal dedicate his house to be holy vnto y<sup>e</sup> Lord, the the Priest shal value it, whether it be good or bad, & as y<sup>e</sup> Priest shal prise it, so shal the value be.

15 But if he that sanctified it, wil redeme his house, then he shal giue thereto the fift parte of money more then thy estimacion, and it shal be his.

16 If also a man dedicate to the Lord anie groude of his inheritance, then shalt thou esteeme it according to the<sup>h</sup> sede thereof: an<sup>i</sup> Homer of barlie sede shal be at fiftie shekels of siluer.

17 If he dedicate his field immediately frō y<sup>e</sup> yere of Iubile, it shal be worthe as thou doest esteeme it.

18 But if he dedicate his field after y<sup>e</sup> Iubile, the the Priest shal rekē him the money according to the yeres that remaine vnto the yere of Iubile, and it shal be abated by thy estimacion.

19 And if he that dedicateth it, wil redeme the field, then he shal put the fift parte of the price, that thou esteemedst it at, thereunto, and it shal remaine his.

20 And if he wil not redeme the field, but the Priest<sup>k</sup> sel the field to another man, it shal be redeemed nomore.

21 But the field shal be holie to the Lord, when it goeth out in the Iubile, as a field separate from commune vses: the possession thereof shal be the Priestes.

22 If a man also dedicate vnto the Lord a field which he hath bought, which is not of the grounde of his inheritance,

23 The the Priest shal set the price to him,

<sup>e</sup> Forasmuch as they are culpable of their fathers sinnes, they shal be punished as wel as their fathers.

<sup>g</sup> For as for their sinne.

<sup>u</sup> Whiles they are captiues, and without repentance.

<sup>Deu. 4. 31. rom. 11. 29.</sup>

<sup>x</sup> Made to their forfathers.

<sup>y</sup> Fifty daies after they came out of E-  
277c.

<sup>a</sup> As of his sonne or his daughter.  
<sup>b</sup> Which are the Priest.

<sup>c</sup> Read the value of the shekel, Exod. 30. 13.

<sup>d</sup> He speaketh of those vowes whereby y<sup>e</sup> fathers dedicated their children to God, which were not of such force, but thei might be redeemed from the.

<sup>e</sup> If he be not able to pay after thy valuation.

<sup>f</sup> Which is cleane, Chap. 17. 2.

<sup>g</sup> That is, consecrate to the Lord.

<sup>h</sup> Ebr. so shal be Hand.

<sup>i</sup> Valuing the price thereof, according to the sede that is sown, or by the sede y<sup>e</sup> it doeth yelde.  
<sup>j</sup> Homer is a measure containing 10 Ephahs: read of Ephah Exod. 16. 16.

<sup>k</sup> For their owne necessitie or godlie vses.

<sup>l</sup> That is, & is dedicated to the Lord w<sup>h</sup> a curse to him that doeth turne it to his private vse No. 26. 2. deute. 10. 15. ioh. 6. 17.



# The number of the tribes. Numbers.

Vers 12.  
m The Priests  
valuation.

as\*thou esteimest it,vnto the yere of Iu-  
bile,and he shal giue m thy price the same  
day,as a thing holy vnto the Lord.

24 But in the yere of Iubile,the field shal re-  
turne vnto him, of whome it was boght:  
to him, I say, whose Inheritace y land was.

Exod. 30, 13.  
nom. 3, 47.

25 And all thy valuation shalbe according  
to the shekel of \* the Sanctuarie : a shekel  
conteineth twenty gerahs.

ezek 45, 12.

Exod. 13, 2. &

22, 29. nom.

3, 13.

n It was the

Lords already

26 ¶ Notwithstanding the first borne of  
y beastes, because it is the Lords first bor-  
ne, none shal dedicate suche, be it bullo-  
cke, or shepe: for it is the n Lords.

27 But if it be an vncleane beast, then he  
shal redeme it by thy valuation, and giue  
the fift parte more thereto: & if it be not  
redemed, then it shal be solde, according  
to thy estimacion.

Iosh. 6, 19.

28 \* Notwithstanding, nothing separate fro  
the comune vse that a man doeth separate  
vnto the Lord of all that he hathe ( whe-

ther it be man or beast, or land of his inhe-  
ritance) may be solde nor redemed: for e-  
uerie thing seperate from the comune vse  
is moste holy vnto the Lord.

29 Nothing separate from the comune vse,  
which shalbe separate fro man, shal be re-  
demed, but o dye the death.

o It shal re-  
maine without  
redemption.

30 Also all the tithe of the land bothe of the  
sede of the ground, and of the frute of the  
trees is the Lords: it is holy to the Lord.

31 But if a man wil redeme anie of his tithe,  
he shal adde the p fift parte thereto.

p Besides the  
value of the  
thing it selfe.

32 And euerie tithe of bullocke, and of she-  
pe, and of all that goeth vnder the q rod,  
the tenth shalbe holy vnto the Lord.

q All that is  
is nombred:  
that is, euerie  
reth, as he sal-  
leth by tale  
without ac-  
ception or re-  
spect.

33 He shal not loke if it be good or bad, ne-  
ther shal he change it: els if he change it,  
bothe it, and that it was changed withall,  
shalbe holy, and it shal not be redemed.

34 These are the comandements which the  
Lord commaded by Moses vnto the chil-  
dren of Israél in mount Sinái.

## THE FOU RTHE BOKE OF Moses, called Numbers.

\*So called be-  
cause of the  
diuersitie and  
multitude of  
nombings w  
are here chief-  
ly contained.

### THE ARGUMENT.

**F**Orasmuche as God hathe appointed that his Church in this worlde shalbe vnder the crosse, bothe  
because they shoulde learne not to put their trust in worldly things, and also fyle his comforte,  
when all other helpe faikth: he did not straight way bring his people, after their departure out of  
Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeres,  
and kept them in continual exercises before they enioyed it, to trye their faith, and to teache the  
to forget the worlde and to depend on him. Which tryal did greatly profit to discern the wis-  
ked and the hypocrites from the faithfull and true seruants of God, who serued him with pure he-  
art, where as the other preferring their carnal affections to Gods glorie, and making religion  
to serue their purpose, murmured when they lacked to content their lustes, and despised them  
whome God had appointed rulers over them. By reason whereof they prouoked Gods terrible iudge-  
ments against them, and are set forth as a moste notable example for all ages to beware how they  
abuse Gods worde, preferre their owne lustes to his wil, or despise his ministers. Notwithstanding  
God is euer true in his promes, and gouerneth his, by his holy Spirit, that ether they fall not to si-  
che inconueniences, or els returne to him quickly by true repentance: and therefore he continueth  
his graces toward them, he giueth them ordinances and instructions, as wel for religion as out ward  
politic: he preserveth them against all craft and conspiracie, and giueth them manifold victories  
against their enemies. And to auoyd all controuersies that might arise, he taketh away the occasiō,  
by diuiding among all the tribes, bothe the land, which they had wonne, & that also which he had  
promised, as seemed best to his godlie wisdom.

### CHAP. I.

2 Moses and Aaron with the twelue princes of the tri-  
bes are commanded of the Lord to number them that  
are able to go to warre. 49 The Leuites are exempted  
for the seruice of the Lord.

**H**e Lord spake againe  
vnto Moses in y wilder-  
nes of a Sinái, in the Ta-  
bernacle of the Congre-  
gaciō, in the first day of y  
seconde moneth, in the  
seconde yere after they were come out of  
the land of Egypt, saying,

a In that pla-  
ce of the wil-  
dernes y was  
nere to mount  
Sinái.  
b Which con-  
teineth part of  
April, & parte  
of Maie.

2 \*Takeye the summe of all the Congre-  
gation of the children of Israél, after their  
families, and houtholdes of their fathers  
with the number of their names: to wit, all  
the males, man by man:

Exod. 30, 12

3 From twentie yere olde and aboue, all  
that go forth to the warre in Israél, thou  
and Aaron shal number them, through-  
out their armies.

"Ebr. by their  
heads.

4 And with you shalbe c men of euerie tri-  
be, suche as are the heads of the house of  
their fathers.

c That is, the  
chiefest mā of  
euerie tribe.

5 And these are the names of the men  
that



d And asist  
you when ye  
nóber the pro-  
ple.

that shal<sup>d</sup> stād with you, of the tribe of Reu-  
bén, Elizúr, the sonne of Shedeúr:

6 Of Simeón, Shelumiél the sonne of Zu-  
rishaddái:

7 Of Iudáh, Nahshón the sonne of Am-  
minadáb:

8 Of Issachár, Nethaneél, the sonne of  
Zuár:

9 Of Zebulún, Eliáb, the sonne of Helón:

10 Of the children of Ioséph: of Ephrá-  
im, Elishamá the sonne of Ammihúd: of  
Manasséh, Gamliél, the sonne of Pedah-  
zúr:

11 Of Beniamín, Abidán the sonne of Gi-  
deóni:

12 Of Dan, Ahíezer, the sonne of Ammi-  
shaddái:

13 Of Ashér, Pagiél, the sonne of Ocrán:

14 Of Gad, Eliasáph the sonne of Deuél:

15 Of Naphtalí, Ahirá the sonne of Enán.

16 These were famous in the Congrega-  
cion, e princes of the tribes of their fa-  
thers, & heades ouer thousands in Israél.

17 ¶ The Mofés and Aarón toke these men  
which are expressed by their names.

18 And they called all the Congregacion  
together, in the first day of the secóde mo-  
neth, who declared their kinreds by their  
families, & by the houses of their fathers,  
according to the number of their names,  
from twentie yere olde and aboue, man by  
man.

19 As the Lord had commanded Mofés, so  
he nombred them in the wildernes of Si-  
nái.

20 So were the sonnes of ¶ Reubén Israels  
eldest sonne by their generacions, by  
their families, & by the houses of their fa-  
thers, according to the number of their  
names, man by man, euerie male from twé-  
tie yere olde and aboue, as many as went  
forthe to warre:

21 The number of them, I say, of the tribe  
of Reubén, was six & fourtie thousand, &  
fue hundreth.

22 Of the sonnes of ¶ Simeón by their ge-  
neracions, by their families, & by the hou-  
ses of their fathers, the summe thereof  
by the number of their names, man by mā,  
euerie male from twentie yere olde and  
aboue, all that went forthe to warre:

23 The summe of them, I say, of the tribe  
of Simeón was nine and fiftie thousand, &  
thre hundreth.

24 ¶ Of the sonnes of ¶ Gad by their gene-  
racions, by their families, & by the houses  
of their fathers, according to the number  
of their names, from twentie yere olde and  
aboue, all that went forthe to warre:

25 The number of them, I say, of the tribe  
of Gad was fue and fourtie thousand, and  
six hundreth and fiftie.

26 ¶ Of the sonnes of ¶ Iudáh by their ge-

neraciós, by their families, & by the hou-  
ses of their fathers, according to the nom-  
ber of their names, from twentie yere olde  
and aboue, all that went forthe to warre:

27 The number of them, I say, of the tribe  
of Iudáh was threscore & fourtene thou-  
sand, and six hundreth.

28 ¶ Of the sonnes of ¶ Issachár by their ¶ Issachár.  
generacions, by their families, & by the  
houses of their fathers, according to the  
number of their names, from twentie yere  
olde & aboue, all that wēt forthe to warre:

29 The number of them also of the tribe  
of Issachár was foure and fiftie thousand  
and foure hundreth.

30 ¶ Of the sonnes of ¶ Zebulún, by their ¶ Zebulún.  
generacions, by their families, & by the  
houses of their fathers, according to the  
number of their names, from twentie yere  
olde and aboue, all that went forthe to  
warre:

31 The number of them also of the tribe of  
Zebulún was seuē and fiftie thousand &  
foure hundreth.

32 ¶ Of the sonnes of Ioséph, namely of  
the sonnes of ¶ Ephráim by their genera- ¶ Ephráim.  
cions, by their families, & by the houses  
of their fathers, according to the number  
of their names, from twentie yere olde &  
aboue, all that went forthe to warre:

33 The number of them also of the tribe of  
Ephráim was fourtie thousand and fue  
hundreth.

34 ¶ Of the sonnes of ¶ Manasséh by their ¶ Manasséh.  
generacions, by their families, & by the  
houses of their fathers, according to the  
number of their names, from twentie yere  
olde and aboue, all that went forthe to  
warre:

35 The number of them also of the tribe  
of Manasséh was two & thirtie thousand  
and two hundreth.

36 Of the sonnes of ¶ Beniamín by their ¶ Beniamín.  
generacions, by their families, & by the  
houses of their fathers, according to the  
nóber of their names, frō twentie yere ol-  
de & aboue, all that wēt forthe to warre:

37 The number of them also of the tribe  
of Beniamín was fue and thirtie thou-  
sand and foure hundreth.

38 Of the sonnes of ¶ Dan by their genera ¶ Dan.  
cions, by their families, & by the houses  
of their fathers, according to the nom-  
ber of their names, from twentie yere ol-  
de & aboue, all that went forthe to warre:

39 The number of them also of the tribe  
of Dan was threscore and two thousand  
and seuē hundreth.

40 ¶ Of the sonnes of ¶ Ashér by their ge- ¶ Ashér.  
neraciós, by their families, & by the hou-  
ses of their fathers, according to the nó-  
ber of their names, from twentie yere olde  
and aboue, all that went forthe to warre:

e Or captain-  
es, & gouver-  
ners.

f In shewing  
euerie mā his  
tribe, & his an-  
cesters.

¶ These are the  
names of the  
twelve tribes,  
as first of Re-  
ubén.

¶ Or, as were a-  
ble to beare  
weapons.

¶ Simeón.

¶ Gad.

¶ Iudáh.



41 The number of them also of the tribe of Asher was one and fourtie thousand and five hundred.

*Naphtali.*

42 ¶ Of the childre of Naphtali, by their generacions, by their families, & by the houses of their fathers according to the number of their names, from twentie yere olde and aboue, all that went to the warre.

43 The number of them also of the tribe of Naphtali, was three and fiftie thousand, & foure hundred.

*Or, ful counte.*

44 These are the summes which Moses, & Aaron nombred, and the Princes of Israel: the twelue men, which were euerie one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yere olde and aboue, all that wet

to the warre in Israel, And all they were in nōber six hūdreth & thre thousand, five hundred and fiftie.

47 But the Leuites, after the tribes of their fathers were not nombred among them, For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Leui, nether take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, and ouer all things that belong to it: they shal beare the Tabernacle, and all the instruments thereof, and shal minister in it, and shal dwell round about the Tabernacle.

*g Which were warriors, but were appointed to the vie of the Tabernacle.*

*Elc camp,*

THE FIGURE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROVNDE ABOUT IT.



A B The length of the court, of an hundred cubites on the South side, which in this figure is called midi: in the space were twentie pillars of five cubites high, to which were tied curtains, to shut and close up the court: the North side called Septentrion was all alike.

C D The West side called Occident, was fiftie cubites broad, wherein were ten pillars of like height with the other, whereunto were fastened the curtains to close that side. The East side also called Orient was fiftie cubites broad. A B.

Thus the court was fiftie cubites longer then it was broad. They entered into the court on the East side and before the gate was an hanging of twentie cubites long. F G fastened on foure pillars, and on the sides thereof to make it close, were curtains of fiftie cubites long. E F & G H, which on euerie side were fastened on thre pillars, as this figure sufficiently declareth.



51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the <sup>h</sup> stranger that cometh nere, shall be slaine.

<sup>h</sup> Whosoever is not of the tribe of Leui.

52 Also the children of Israël shall pitch their tents, euery man in his campe, and euery man vnder his stāderd throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance <sup>i</sup> come vpon the Congregation of the children of Israël, & the Leuites shall take the charge of the Tabernacle of the Testimonie.

<sup>i</sup> By not having due regard to the Tabernacle of the Lord.

54 So the children of Israël did according to all that the Lord had commanded Moses: so did they.

#### CHAP. II.

2 The ordre of the tents, and the names of the captains of the Israelites.

1 And the Lord spake vnto Moses, & to Aaron, saying,

<sup>a</sup> In the twelve tribes were foure principal stāders, so that euery three tribes had their stāderd.

2 Euery man of the childre of Israël shall campe by his stāderd, and vnder the ensigne of their fathers house: farre of about the Tabernacle of the Congregation shall they pitch.

3 On the Eastside toward the rising of the sunne, shall they of the stāderd of the hoste of Iudā pitch according to their armies: & Nahshon the sonne of Amminadab shall be captaine of the sonnes of Iudā.

<sup>Or, prince.</sup>

4 And his hoste and the number of them were seuen and foure thousand and six hundred.

<sup>b</sup> Iudā, Issachār & Zebulun the sonnes of Leah were of the first stāderd.

5 Next vnto him shall they of the tribe <sup>b</sup> of Issachār pitch, and Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachār:

6 And his hoste, and the number thereof were foure and fiftie thousand, and foure hundred.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof seuen and fiftie thousand and foure hundred:

<sup>c</sup> Of them were obtained vnder that name.

9 The whole number of the <sup>c</sup> hoste of Iudā are an hundred foure score and six thousand, & foure hundred according to their armies: they shall first set forth.

10 ¶ On the Southside shall be the stāderd of the hoste <sup>d</sup> of Reuben according to their armies, & the captaine ouer the sonnes of Reuben shall be Elizur the sonne of Shedeur.

<sup>d</sup> Reuben and Simeon & sonnes of Leah, & Gad the sonne of Zilpah her maid, were of the seconde stāderd.

11 And his hoste, and the number thereof six and fourtie thousand & fife hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of

Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them, nine and fiftie thousand & three hundred.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shall be Eliasaph the sonne of Deuel:

<sup>Or, Reuēl.</sup>

15 And his hoste and the number of them were fife and fourtie thousand, six hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one and fiftie thousand, & foure hundred and fiftie according to their armies, and they shall set forth in the seconde place.

17 ¶ Then the Tabernacle of the Congregation shall go with the hoste of <sup>e</sup> Leuites, in the <sup>e</sup> middes of the campe as they haue pitched, so shall they go forward, euery man in his ordre according to their stāders.

<sup>e</sup> Because it might be in equal distance from each one, and all indifferently haue recours therunto.

18 ¶ The stāderd of the cape of Ephraim shall be toward the West accordig to their armies: and the captaine ouer the sonnes of Ephraim shall be Elishama the sonne of Ammihud:

<sup>f</sup> Because Ephraim & Manasse supplied <sup>g</sup> place of Joseph their father, they are taken to be Rahels children: so they & Benjamin make the third stāderd.

19 And his hoste and the number of them were fourtie thousand and fife hundred.

20 And by him shall be the tribe of Manasseh, and the captaine ouer the sonnes of Manasseh shall be Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them were two & thirtie thousand & two hundred.

22 And the tribe of Benjamin, & the captaine ouer the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoste, and the number of them were fife and thirtie thousand and foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall go in the third place.

25 ¶ The stāderd of the hoste of <sup>g</sup> Dan shall be toward the North according to their armies: and the captaine ouer the children of Dan shall be Ahiezer the sonne of Ammishaddai:

<sup>g</sup> Dan & Naphtali the sonnes of Bilha Raels maid, with Asher the sonne of Zilpah make <sup>h</sup> fourth stāderd.

26 And his hoste and the number of them were two & thre score thousand and seuen hundred.

27 And by him shall <sup>h</sup> the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shall be Pagiél the sonne of Ocran.

28 And his hoste and the number of them were one and fourtie thousand and fife hundred:

29 ¶ The tribe of Naphtali, & the captaine ouer the children of Naphtali shall be Ahirah the sonne of Enan:

30 And his hoste & the number of them

q.i.



# The ordre of the tentes. Numbers.

were thre and fiftie thousand and foure hundreth.

31 All the number of the hoste of Dan was an hundreth and seuen and fiftie thousand and six hundreth: thei shal go hinmoste with their standers.

<sup>h</sup> Which were of twentie yeres and aboue.

32 ¶ These are the <sup>h</sup> summes of the childre of Israél by the houses of their fathers, all the number of the hoste, according to their armies, six hundreth and thre thousand, five hundreth and fiftie.

33 But the Leuites were not nombred amög the children of Israél, as the Lord had commanded Mosés.

34 And the children of Israél did according to all that the Lord had commanded Mosés: so thei pitched according to their standers, and so thei iourneyed euerie one with his families, according to the houses of their fathers.

<sup>i</sup> For vnder euerie one of the foure principal standers were diuers signes to kepe euerie bande in ordre.

## CHAP. III.

6 The charge and office of the Leuites. 12. 35. Why the Lord separated the Leuites for him self. 16 Their number, families and captaines. 40 The firstborne of Israél is redemed by the Leuites. 47 The ouerplus is redemed by money.

<sup>a</sup> Or, families & kindreds.

1 These also were the <sup>a</sup> generacions of Aarón & Mosés, in the day that the Lord spake with Mosés in mount Sinái.

Exod. 6. 23.

2 So these are the names of the sonnes of Aarón, \* Nadáb the firstborne, & Abihú, Eleazár, and Ithamar.

Exod. 27. 3.

3 These are the names of the sonnes of Aarón the anointed Priests, whome Mosés did \* consecrate to minister in the Priests office.

Leui. 10. 1. chap. 26. 61.

4 \* And Nadáb and Abihú dyed <sup>b</sup> before the Lord, when thei offred \* strange fire before the Lord in the wilderness of Sinái, and had no children: but Eleazár and Ithamar serued in the Priests office in the sight of Aarón their father.

<sup>i</sup> Chron. 24. 2. <sup>b</sup> Or, before the Altar. Leui. 9. 24.

<sup>c</sup> Whiles their father liued.

5 Thē the Lord spake vnto Mosés, saying, Bring the tribe of Leui, and <sup>d</sup> set them before Aarón the Priest that thei may serue him,

<sup>d</sup> Offer them vnto Aarón for the vse of the Tabernacle.

7 And take the charge with him, euen the charge of the whole Congregation <sup>e</sup> before the Tabernacle of the Congregation to do the seruice of the Tabernacle.

<sup>e</sup> Which appertained to the executig of the Priests commandement, to the ouer sight of the people, & to the seruice of the Tabernacle.

8 Thei shal also kepe all the instrumēt of the Tabernacle of the Congregation, & haue the charge of the children of Israél to do the seruice of the Tabernacle.

<sup>f</sup> Aarons sonnes the Priests serued in the Sanctuary in praying for the people & offering sacrifices: the Leuites serued for the inferior vses of the same.

9 And thou shalt giue the Leuites vnto Aarón & to his <sup>f</sup> sonnes: for thei are giuen him frely from among the children of Israél.

<sup>g</sup> Anie that wolde minister, not being a Leuite.

10 And thou shalt appoint Aarón and his sonnes to execute their Priests office: and the <sup>g</sup> stranger that commeth nere, shal be slaine.

¶ Also the Lord spake vnto Mosés, saying,

12 Beholde, I haue euētaken <sup>h</sup> Leuites frō among the children of Israél for all the firstborne, that openeth the mar:rice amög the children of Israél, & the Leuites shalbe mine,

13 Because all the firstborne are mine: for the same day, that I smote all the firstborne in the land of Egypt, \* I sanctified vnto me all the firstborne in Israél, bothe man and beast: mine thei shalbe: I am the Lord.

Exod. 13. 1. & 34. 19. leui. 27. 26. chap. 8. 16. luk. 2. 23.

14 ¶ Moreouer the Lord spake vnto Mosés in the wilderness of Sinái, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euerie male from a moneth olde & aboue shalt thou number.

16 \* Then Mosés nombred them according to the worde of the Lord, as he was commanded.

Exod. 6. 17. chap. 20. 57. 1. Chron. 9. 11. & 23. 6.

17 And these were the sonnes of Leui by their names, \* Gershón, and Koháth, and Merarí.

Gen. 46. 11.

18 Also these are the names of the sonnes of Gershón by their families: Libnì and Shimeí.

19 The sonnes also of Koháth by their families: Amráam, and Izehár, Hebrón, and Vzziel.

20 And the sonnes of Merarí by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershón came the familie of the Libnites & the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof ( <sup>h</sup> after the nōber of all the males from a moneth olde and aboue ) was counted seuen thousand and five hundreth.

<sup>h</sup> Onelie bring the male children.

23 ¶ The families of the Gershonites shal pitch behinde <sup>i</sup> Tabernacle Westwarde.

24 The captaine and <sup>i</sup> ancient of the house of the Gershonites shalbe Eliasaph the sonne of Laél.

<sup>i</sup> Or, father.

25 And the charge of the sonnes of Gershón in the Tabernacle of the Congregation shalbe the <sup>i</sup> Tabernacle, & the pavilion, the covering thereof, & the vaile of the dore of the Tabernacle of the Congregation,

<sup>i</sup> Their charge was to carry & couerit & hangings of the Tabernacle.

26 And the hanging of the courte, & the vaile of the dore of the courte, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the seruice thereof.

27 ¶ And o. Koháth came the familie of the Amramites, & the familie of the Izebarites, and the familie of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde & aboue was eight thousand and



<sup>k</sup> Doing euerie one his due in the Sanctuary.

and six hundredth, hauing the <sup>k</sup> charge of <sup>y</sup> Sanctuarie.

29 The families of the sonnes of Kohath shal pitch on the Southside of the Tabernacle.

30 The captaine and ancient of the house, and families of the Kohathites shalbe Elizaphan the sonne of Vzziel:

<sup>l</sup> The chief things within the Sanctuary were committed to the Kohathites.

31 And their charge shalbe the <sup>l</sup> Arke, and the table, and the candellsticke, and the altars, and the instruments of the Sanctuarie that they minister with, and the vaile, and all that serueth thereto.

<sup>m</sup> prince of priests.

32 And Eleazar the sonne of Aaron the Priest shalbe <sup>m</sup> chief captaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them, according to the n<sup>o</sup>ber of all the males, from a moneth olde and aboue was six thousand and two hundredth.

35 The captaine and the anci<sup>e</sup>t of the house of the families of Merari shalbe Zuriel the sonne of Abihail: thei shal pitch on the Northside of the Tabernacle.

<sup>n</sup> The woodworke & y<sup>e</sup> rest of the instruments were committed to their charge.

36 And in the charge & custodie of the sonnes of Merari shalbe <sup>n</sup> the boardes of the Tabernacle, and the barres thereof, & his pillers, & his sockets, & all the instrum<sup>e</sup>ts thereof, and all that serueth thereto,

37 With the pillers of the court round about, with their sockets, and their pins & their cordes.

38 ¶ Also on the forefront of the Tabernacle, toward the East, before the Tabernacle, <sup>o</sup> say, of the Cōgregation Eastward shal Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, <sup>o</sup> and the charge of the children of Israel: but the stranger that commeth nere, shalbe slaine.

<sup>a</sup> That none shulde entre into the Tabernacle contrary to Gods appointm<sup>e</sup>ts.

39 The whole summe of the Leuites, w<sup>h</sup> Moses & Aaron nombred at the commandement of the Lord throughout their families, <sup>o</sup> euen all the males from a moneth olde & aboue, was two and twentie<sup>o</sup> thousand.

<sup>b</sup> So that <sup>o</sup> first borne of the children of Israel were mo by 273.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth olde and aboue, and take the number of their names.

<sup>p</sup> So that <sup>o</sup> now the Leuites shulde satisfie vnto the Lord for the first borne of Israel, for the 273, which were mo then the Leuites, for whome they payed money.

41 And thou shalt take the Leuites to me for all the first borne of the childr<sup>e</sup> of Israel (I am the Lord) and the cattel of the Leuites for all the first borne of the cattel of the children of Israel.

42 And Moses nombred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all <sup>y</sup> first borne males rehearsed by

name (from a moneth olde and aboue, according to their n<sup>o</sup>ber were two & twentie thousand, two hundredth seuentie & thre.

44 ¶ And the Lord spake vnto Moses, sayig,

45 Take the Leuites for all the first borne of the children of Israel, and the cattel of the Leuites for their cattel, & the Leuites shalbe mine, (I am the Lord)

46 And for the redeming of the two hundredth seuentie and thre, which are mo the Leuites of the first borne of the children of Israel)

47 Thou shalt also take fife shekels for euerie persone: after the weight of the Sanctuarie shalt thou take it: <sup>q</sup> the shekel containeth twentie gerahs.

Exod. 30. 13.

Leu. 27. 25.

chap. 18. 16.

Exod. 45. 12.

48 And <sup>y</sup> shalt giue the money, wherewith the odde number of them is redemed, vnto Aaron and to his sonnes.

49 Thus Moses toke the redempcion of them that were redemed, being mo then the Leuites:

50 Of the <sup>q</sup> firstborne of the children of Israel toke he the money: euen a thousand thre hundredth thre score and fife shekels after the shekel of the Sanctuarie.

<sup>q</sup> Of the two hundredth seuentie & thre, & were more then the Leuites.

51 And Moses gaue the money of the that were redemed, vnto Aaron & to his sonnes according to the worde of the Lord, as the Lord had commanded Moses.

#### CHAP. IIII.

<sup>r</sup> The offices of the Leuites, when the hoste remoued.  
46 The n<sup>o</sup>ber of the thre families of Kohath, Gershon, and Merari.

¶ And the Lord spake vnto Moses, and to Aaron, saying,

Take the summe of the sonnes of Kohath fro among the sonnes of Leui, after their families, & houses of their fathers,

Fro <sup>a</sup> thirtie yere olde & aboue euen vntil fiftie yere olde, all that entre into the assemblie to do the worke in the Tabernacle of the Congregation.

<sup>a</sup> The Leuites were nombred after thre sorts: first at a moneth olde whe thei were consecrate to the Lord, next at 25 yere olde whe they were apointed to serue in <sup>y</sup> Tabernacle, & at 30 yere olde to beare the burthenes of the Tabernacle.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Cōgregation about the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron & his sonnes shal come & take downe <sup>b</sup> the couering vaile, & shal couer the Arke of the Testimonie therewith.

<sup>b</sup> Which denied the Sanctuarie from <sup>y</sup> Holiest of all.

6 And they shal put thereon a couering of badgers skins, and shal spread vpon it a cloth altogether of blew filke, and put to <sup>c</sup> the barres thereof:

7 And vpon the <sup>q</sup> table of shewe bread they shal spread a cloth of blew filke, and put thereon the dishes, & <sup>y</sup> incens cups, & goblets, & couerings to couer it <sup>d</sup> with, & the bread shalbe thereon continually:

<sup>c</sup> That is, put the vpon their shulders to carrie it: for the barres of the Arke colde neuer be remoued, Exod. 25. 15.

Exod. 25. 30.

<sup>d</sup> Meaning to couer <sup>y</sup> bread.

8 And they shal spread vpon them a couering of skarlet, and couer the same with a couering of badgers skins, and put to the barres thereof.



*Exod. 25. 17.*  
*Exod. 25. 28.*  
9 Then they shal take a cloth of blew silk, and couer the \* candelsticke of light with his lampes and his snuffers, \* and his snoffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shal put it, and all the instrumēt thereof in a couering of badgers skins, and put it vpon the \* barres.

*e The Ebrewe worde signifieth an instrumēt made of two stauces or barres*  
*f Which was to burne incense*  
*Exod. 25. 1.*  
11 Also vpon the golden altar they shal spreade a cloth of blew silk, and couer it with a couering of badgers skins, & put to the barres thereof.

12 And they shal take all the instruments of the ministerie wherewith they minister in the Sanctuarie, and put them in a cloth of blew silk, and couer them with a couering of badgers skins, & put them on the barres.

*g Of the burnt offering.*  
13 Also they shal take away the ashes from the altar, & spread a purple cloth vpon it,

14 And shal put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhokes & the besomes, and the basens, *euen* all the instruments of the altar: & they shal spread vpon it a couering of badgers skins, & put to the barres of it.

*h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.*  
*i Before it be couered.*  
15 And whē Aarōn & his sonnes haue made an end of couering the Sanctuarie, and all the instruments of the Sanctuarie, at the remouing of the hoste, afterwarde the sonnes of Kohāth shal come to beare it, but they shal not touche *anie* holy thing lest they dye. This is the charge of the sonnes of Kohāth in the Tabernacle of the Congregation.

*Exod. 30. 34.*  
*k Which was offered at morning and evening.*  
*Exod. 30. 23.*  
16 ¶ And to the office of Eleazār the sonne of Aarōn the Priest *perteineth* the oyle for the light, and the \* swete incense and the \* dailie meat offering, and the \* anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, *to be* in the Sāctuarie & in all the instrumēt thereof.

17 ¶ And the Lord spake vnto Moyses and to Aarōn, saying,

*l Committing by your negligence that the holy things be not wel wrapped, and so they by touching thereof perish.*  
*m Shewing what part euerie man shal beare.*  
18 Ye shal not cut of the tribe of y families of y Kohathites from among y Leuites:

19 But thus do vnto them, that they may liue & not dye, when they come nere to the moste holy things: let Aarōn and his sonnes come and appoint<sup>m</sup> them, euerie one to his office, and to his charge.

20 But let them not go in, to se when the Sanctuarie is folded vp, lest they dye.

21 ¶ And y Lord spake vnto Moyses, saying,

22 Take also the summe of the sonnes of Gershōn, euerie one by y houses of their fathers throughout their families:

*a Which were receiued into the companie of them that ministered in the Tabernacle of the Congregation.*  
23 From thirtie yere olde and aboue, vntil fiftie yere olde shalt thou nōbre them, all that<sup>n</sup> entre into y assemblie for to do seruice in y Tabernacle of y Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shal beare y curtaines of the Tabernacle, & the Tabernacle of the Cōgregation, his couering, and the couering of badgers skins, that is on hie vpon it, and y vaile of the<sup>o</sup> dore of the Tabernacle of the Congregation:

*o Which vaile hinged betwene y Sāctuarie and the court.*

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court, *p* which is nere the Tabernacle & nere the altar round about, with their cordes, and all the instrumentes for their seruice, and all that is made for them: so shal they serue.

*p Which couer copassed bothe the Tabernacle of the Cōgregation & y altar of burnt offering.*

27 At the commandement of Aarōn and his sonnes shal all the seruice of the sonnes of y Gershonites be done, in all their charges and in all their seruice, & ye shal appoint them to kepe all their charges.

28 This is the seruice of the families of y sonnes of the Gershonites in the Tabernacle of the Congregation, & their watch shalbe vnder the<sup>q</sup> hand of Ithamar the sonne of Aarōn the Priest.

*q Vnder the charge and ouersight.*

29 ¶ Thou shalt number the sonnes of Merari by their families, & by the houses of their fathers:

30 From thirtie yere olde & aboue, euen vnto fiftie yere olde shalt thou nōbre them, all that entre into the assemblie, to do the seruice of the Tabernacle of the Cōgregation.

31 And this is their office & charge according to all their seruice in the Tabernacle of the Congregation: the \* boardes of the Tabernacle with the barres thereof, and his pillars, and his sockets.

*Exod. 26. 18.*

32 And the pillars round about the court, with their sockets and their pins, and their cordes, w<sup>h</sup> all their instrumentes, euen for all their seruice, & by<sup>r</sup> name ye shal reke the instrumentes of their office & charge.

*r Ye shal make an inuention of all the things, w<sup>h</sup> ye comit to their charge.*

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hād of Ithamar the sonne of Aarōn the Priest.

34 ¶ Then Moyses and Aarōn and the princes of the Congregation nombred the sonnes of y Kohathites, by their families and by the houses of their fathers,

35 Fro thirtie yere olde & aboue, euen vnto fiftie yere olde, all that entre into the assemblie for the seruice of the Tabernacle of the Congregation.

36 So the<sup>n</sup> numbers of them throughout their families were two thousand, seuen hundred and fiftie.

*n Eke the number of them.*

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moyses and Aarōn did number according to the commandemēt of the Lord by the<sup>f</sup> hand of Moyses.

*f God appointing Moyses to be y minister & exerceuter thereof.*



38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yere olde and vpward, euen vnto fiftie yere olde: all that entre into the assemblie for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, & by the houses of their fathers were two thousand six hundred & thirtie.

41 These are the nōbers of y families of y sōnes of Gershon: of all that did seruice in the Tabernacle of the Congregation, whome Moses & Aaron did nōber according to the commandement of the Lord.

42 ¶ The nōbers also of the families of the sonnes of Merari by their families, & by the houses of their fathers,

43 Frō thirtie yere olde & vpward, eue vnto fiftie yere olde: all that entre into y assemblie for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were thre thousand, & two hundred.

45 These are y summes of y families of the sonnes of Merari, whome Moses & Aaron nōbred according to the commandemēt of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, & Aaron, & the princes of Israel nombred, by their families & by the houses of their fathers,

47 Frō thirtie yere olde & vpward, euen to fiftie yere olde, euerie one that came to do his duetie, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand five hundred and foure score.

49 According to the cōmandement of y Lord by y hād of Moses did Aaron nōber the, euerie one according to his seruice, & according to his charge. Thus were thei of that tribe nōbred, as the Lord commāded x Moses.

# CHAP. V.

2 The Leprous & the polluted shalbe cast forth. 6 The purging of sinne. 15 The tryal of the suspect wife.

1 And y Lord spake vnto Moses, sayig, 2 Commande the children of Israel y they put out of the hoste euerie leper, and euerie one y hathe \* an issue, & whosoever is defiled by \* the dead.

3 Bothe male and female shal ye put out: out of y hoste shal ye put the, that they defile not their \* tētes amōg whome I dwel.

4 And the children of Israel did so, and put the out of y hoste, euen as y Lord had cōmanded Moses, so did y childre of Israel.

5 ¶ And y Lord spake vnto Moses, saying,

6 Speake vnto the childre of Israel, \* Whe a man or woman shal commit anie sinne b that men commit, and trāsgresse against the Lord, when that persone shal trespas,

7 Then they shal cōfesse their sinne which

thei haue done, and shal restore the damage thereof \* with his principal, and put the fift parte of it more thereto, and shal giue it vnto him, against whome he hathe trespassed.

8 But if the \* man haue no kinsman, to whome he shulde restore the damage, the damage shalbe restored to the Lord for the Priests vse, besides the ram of the atonement, whereby he shal make atonement for him.

9 And euerie offering of all the holy things of the childre of Israel, which they bring vnto the Priest, shalbe \* his.

10 And euerie mans halowed things shal be his: that is, whatsoeuer anie man giueth the Priest, it shalbe his.

11 ¶ And y Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If anie mā \* wife turne to euil, and commit a trespas against him,

13 So that another man lie with her fleshly, and it be hid frō the eies of her housbād, and kept close, and yet she be defiled, and there be no witnes against her, nether she taken with the maner,

14 \* If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shal the man bring his wife to the Priest, and bring her offering with her, the tenth parte of an Ephāh of barley meale, but he shal not powre f oyle vpon it, nor put incens thereon: for it is an offering of ielousie, an offering for a remembrāce, calling the sinne to s minde:

16 And the Priest shal bring her, & set her before the Lord.

17 Then the Priest shal take h the holy water in an earthē vessel, and of the dust that is in the floore of the Tabernacle, euen the Priest shal take it and put it into the water.

18 After, the Priest shal set the woman before the Lord, and vncouer the womans head, and put the offering of the memorial in her hands: it is the ielousie offering, and the Priest shal haue bitter and i cursed water in his hand,

19 And the Priest shal charge her ly an othe, and say vnto the woman, If no man haue lien with thee, nether thou hast turned to vncleennes from thine housband, be fre from this bitter and cursed water.

20 But if thou hast turned from thine housband, and so art defiled, and some man ha the lien with thee beside thine housband,

21 (Then the Priest shal charge the womā with an othe of cursing, and the Priest shal say vnto the woman) The Lord make thee to be \* accursed, and detestable for

q.iii.

Leuit. 6. 5.

c If he be dead, to whome the wrong is done, and also haue no kinsman.

d Or, things offered to the Lord, as first-fruits, &c.

Leuit. 10. 12.

e By breaking the band of marriage, and playing the harlot.

f Ebr. If the spirit of ielousie come vpon him.

g Onely in the sinne offering, & this offering of ielousie were neither oyle nor incense offered. h Or making the sinne known, and not purging it. i Which also is called the water of purification or sprinkling. read Chap. 19. 9.

j It was so called by the effect, because it declared the woman to be accursed and turned to her destruction.

k Bothe because she had committed so heinous a fault, and forswore her selfe in denying the same.

Which were of competent age to serue therein, that is, betwene 30. and 50.

Who soeuer of the Leuites that had any manner of charge in the Tabernacle. Ebr. Accordig to the maner, or worde. x So that Moses nether added nor diminished from that which y Lord commāded him.

Leuit. 13. 3.

Leuit. 15. 2.

Leuit. 21. 1.

Or, in a place out of the hoste. a There were thre manner tētes, of y Lord, of y Leuites, & of the Israelites.

Leuit. 8. 3.

b Commit anie fault willingly.



*1. That is, be it so, as thou wishest, as pfa. 41, 14. deu 27.**1. That is, be it so, as thou wishest, as pfa. 41, 14. deu 27. 13. m. Shal wash the curſes, & are written, in to the water in the veſſel.**Or, perſume.**n Where the incenſe was offered.**Or, innocent.**o The man might accuſe his wife and not be reproved.**a Which ſeparated them ſelues from the world, & dedicated them ſelues to God: w figure was accomplished in Chriſt.**Indg. 33, 5. 1 ſam. 7, 21.*

the one among thy people, & y Lord cauſe thy thigh to rot, and thy belly to ſwel:

22 And that this curſed water maie go into thy bowels, to cauſe thy belly to ſwel, and thy thigh to rot. The woman ſhal answer, Amen, Amen.

23 After, the Priſt ſhal write theſe curſes in a booke, and ſhal blot them out with the bitter water,

24 And ſhal cauſe the woman to drinke the bitter and curſed water, and the curſed water, turned into bitterneſſe, ſhal entre into her.

25 The Priſt ſhal take the ielouſie offering out of the womans hand, & ſhal ſhake the offering before the Lord, and offer it vpon the altar.

26 And the Priſt ſhal take an handful of the offering for a memorial thereof, and burne it vpon the altar, and afterward make y woman drinke the water.

27 When he hath made her drinke the water, (if ſhe be defiled and haue treſpaſſed againſt her houſband) then ſhal the curſed water, turned into bitterneſſe, entre into her, and her belly ſhal ſwel, and her thigh ſhal rot, & the woman ſhal be accuſed among her people.

28 But if the woman be not defiled, but be cleane, ſhe ſhal be free and ſhal conceiue & beare.

29 This is the lawe of ielouſie, when a wife turneth from her houſband & is defiled,

30 Or when a man is moued with a ielous minde being ielous ouer his wife, then ſhal he bring the woman before y Lord, and the Priſt ſhal do to her according to all this lawe,

31 And the man ſhal be free from ſinne, but this woman ſhal beare her iniquitie.

## CHAP. VI.

2 The lawe of the conſecration of the Nazarites. 24 The manner to bleſſe the people.

1 And the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, When a man or a woman doeth ſeparate theſe ſelues to vowe a vowe of a Nazarite to ſeparate him ſelfe vnto the Lord,

3 He ſhal abſteine from wine & ſtrong drinke, and ſhal drinke no ſowre wine nor ſowre drinke, nor ſhal drinke anie licour of grapes, nether ſhal eat freſh grapes nor dried.

4 As long as his abſtinance endureth, ſhal he eat nothing y is made of the wine of y vine, nether the kernels, nor the huſke.

5 While he is ſeparate by his vowe, the razor ſhal not come vpon his head, vntil the dayes be out, in the which he ſeparateth him ſelfe vnto the Lord, he ſhal be holie, and ſhal let the lockes of the heere of his

head growe.

6 During the time that he ſeparateth him ſelfe vnto the Lord, he ſhal come at no dead body:

7 He ſhal not make him ſelfe vncleane at the death of his father, or mother, brother, or ſiſter: for the conſecration of his God is vpon his head.

8 All the dayes of his ſeparacion he ſhal be holy to the Lord.

9 And if anie dye ſodely by him, or he be ware, then the head of his conſecration ſhal be defiled, and he ſhal ſhaue his head in the day of his clenſing: in the ſeuenth day he ſhal ſhaue it.

10 And in the eight day he ſhal bring two turtles, or two yong pigeons to the Priſt, at the dore of the Tabernacle of the Congregation.

11 Then the Priſt ſhal prepare the one for a ſin offering, and the other for a burnt offering, & ſhal make an atonement for him, becauſe he ſinned by the dead: ſo ſhal he halowe his head the ſame day,

12 And he ſhal conſecrate vnto the Lord the daies of his ſeparacion, and ſhal bring a lambe of a yere olde for a treſpaſs offering, and the firſt 8 daies ſhal be voyde: for his conſecration was defiled.

13 ¶ This then is the lawe of the Nazarite: When the time of his conſecration is out, he ſhal come to the dore of the Tabernacle of the Congregation,

14 And he ſhal bring his offering vnto the Lord, an he lambe of a yere olde without blemiſh for a burnt offering, and a ſhe labe of a yere olde without blemiſh for a ſin offering, and a ram without blemiſh for peace offerings,

15 And a basket of vnleauened bread, of cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meat offering, and their drinke offerings:

16 The which the Priſt ſhal bring before the Lord, and make his ſin offering and his burnt offering.

17 He ſhal prepare alſo the ram for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priſt ſhal make his meat offering, and his drinke offering.

18 And y Nazarite ſhal ſhaue the head of his conſecration at the dore of the Tabernacle of the Congregation, and ſhal take the heere of the head of his conſecration, and put it in the fire, which is vnder the peace offering.

19 Then the Priſt ſhal take the ſoulder of the ram, and an vnleauened cake out of the basket, & a wafer vnleauened, and put them vpon the hands of the Nazarite, after he hath ſhaue his conſecration.

20 And the Priſt ſhal ſhake them to and fro

*b As at burials, or mourning.**c In that he ſuffered his heere to growe, he ſignified y he was conſecrate to God. d Which heere is a ſigne that he is dedicated to God.**e By being preſent, when the dead was.**f Beginning at the eight day, when he is purified.**g So that he ſhal begeth his vowe anew.**Leu. 23, 10.**Act. 21, 24. h In token y his vowe is ended.**i For the heere, which was conſecrate to y Lord, might not be caſt into anie place.**Exod. 29, 27.*



fro before the Lord: this is an holy thing for the Priest <sup>a</sup> besides the shaken breast, & besides the heave shulder: so afterward the Nazarite may drinke wine.

21 This is the lawe of the Nazarite, which he hath vowed, and of his offering vnto the Lord for his consecracion, <sup>b</sup> besides that that he is able to bring: according to the vowe which he vowed, so shal he do after the lawe of his consecracion.

22 ¶ And y Lord spake vnto Moses, saying, 23 Speake vnto Aaron and to his sonnes, saying, Thus shal ye <sup>c</sup> blesse the children of Israél, and say vnto them,

24 The Lord blesse thee, an kepe thee, 25 The Lord make his face shine vpon thee, and be merciful vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shal put my <sup>m</sup> Name vpon the children of Israél, and I wil blesse them.

CHAP. VII.

3 The heades or princes of Israél offere at the setting vp of the Tabernacle, 10 And at the dedicacion of the altar. 29 God speaketh to Moses fro the Merciseat.

1 NOW when Moses had finished the setting vp of the Tabernacle, and <sup>\*</sup> anointed it and sanctified it, and all the instruments thereof, and the altar with all the <sup>\*</sup> instrumets thereof, and had anointed them and sanctified them,

2 Then the princes of Israél, heades ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were nombred) offered,

3 And brought their offering before y Lord, six <sup>a</sup> couered charets, and twelue oxen: one charet for two princes, and for euerie one an ox, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying, 5 Take <sup>b</sup> these of them, that they may be to do the <sup>b</sup> seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euerie man according vnto his office.

6 So Moses toke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen he gaue to the sonnes of Gershón, according vnto their <sup>c</sup> office.

8 And foure charets and eyght oxen he gaue to y sonnes of Merari according vnto their office, vnder the hād of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, <sup>d</sup> because the charge of the Sanctuarie belonged to them, which they did beare vpon their shulders.

10 ¶ The princes also offered in the <sup>e</sup> dedicacion for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And y Lord said vnto Moses, One prince one day, and another prince another day shal offer their offering, for the dedicacion of the altar.

12 ¶ So then on the first day did ¶ Nahshón <sup>¶ The offering of Nahshón.</sup> the sonne of Amminadáb of the tribe of Iudáh offer his offering.

13 And his offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a <sup>\*</sup> meat offering, <sup>Leuit. 2. 1.</sup>

14 An incens cup of golde of ten shekels, ful of incens,

15 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

16 An he goat for a sin offering,

17 And for peace offerings, two bullockes, fiue rams, fiue he goates, & fiue lambes of a yere olde: this was the offering of Nahshón the sonne of Amminadáb.

18 ¶ The second day ¶ Nethaneél, the sonne <sup>¶ The offering of Nethaneél.</sup> of Zuár, prince of the tribe of Issachár did offer:

19 Who offered for his offering a siluer charger of an hundreth & thirty shekels weight, a siluer boule of seuentie shekels after the shekel of the Sanctuarie, bothe ful of fine floure, mingled w oyle, for a meat offering,

20 An incens cup of golde of ten shekels, ful of incens,

21 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

22 An he goat for a sin offering,

23 And for peace offerings, two bullockes, fiue rams, fiue he goates, fiue labes of a yere olde: this was the offering of Nethaneél the sonne of Zuár.

24 ¶ The third day ¶ Eliáb the sonne of Helón prince of y childre of Zebulún offered. <sup>¶ The offering of Eliáb.</sup>

25 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

26 A golden incens cup of ten shekels, ful of incens,

27 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

28 An he goat for a sin offering,

29 And for peace offerings, two bullockes, fiue rams, fiue he goates, fiue lambes of a yere olde: this was the offering of Eliáb the sonne of Helón.

30 ¶ The fourth day ¶ Elizúr y sonne of She-deúr prince of y childre of Reubén offered. <sup>¶ The offering of Elizúr.</sup>

31 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

32 A goldē incens cup of té shekels, ful of incens, <sup>¶ q. iiii.</sup>

10. with the

At the least he shal do this, if he be able to offer no more.

That is, pray for them, Leuit. 10. 19.

They shal pray in my Name for them.

Exod. 40. 18.

10. vessels.

10. captaines.

a Like horse-litters to kepe the things, y were caryed in them, from wether.

b That is, to carie things & stuffe in.

c For their vse to cary with.

d The holie things of the siduare must be caryed vpon their shulders, and not drawen with oxen, Chap 4. 15  
e That is, when the first sacrifice was offered thereupon by Aaron, Leuit. 9. 1.



# Offerings of the princes.

# Numbers.

33 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

34 An he goat for a sin offering,

35 And for a peace offering, two bullockes, fwe rams, fwe he goates, and fwe lambes of an yere olde: this was the offering of Elizúr the sonne of Shedeúr.

¶ The offering of Shelumiél.

36 ¶ The fift day ¶ Shelumiél the sonne of Zurishaddái, prince of the children of Simeón *offred.*

37 His offering was a siluer charger of an hūdreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

38 A golden *incens* cup of ten shekels ful of incens,

39 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

40 An he goat for a sin offering,

41 And for a peace offering, two bullockes, fwe rams, fwe he goates, fwe lābes of a yere olde: this was the offering of Shelumiél the sonne of Zurishaddái.

¶ The offering of Eliafāph.

42 ¶ The sixt day ¶ Eliafāph the sonne of Deuél prince of the children of Gad *offred.*

43 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

44 A golden *incens* cup of ten shekels ful of incens,

45 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering,

46 An he goat for a sin offering,

47 And for a peace offering, two bullocks, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Eliafāph the sonne of Deuél.

¶ The offering of Elishamá.

48 ¶ The seuenth day ¶ Elishamá the sonne of Ammiúd prince of the children of Ephraím *offred.*

49 His offering was a siluer charger of an hūdreth, & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

50 A golden *incens* cup of ten shekels, ful of incens,

51 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

52 An he goat for a sin offering,

53 And for a peace offering, two bullocks, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Elishamá, the sonne of Ammiúd.

¶ The offering of Gamliél.

54 ¶ The eyght day *offred* ¶ Gamliél the sonne of Pedazúr, prince of the children of Manasséh.

55 His offering was a siluer charger of an hundreth & thirtie shekels weight, a siluer

boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

56 A golden *incens* cup of ten shekels, ful of incens,

57 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

58 An he goat for a sin offering,

59 And for a peace offering, two bullockes, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Gamliél the sonne of Pedazúr.

60 ¶ The ninth day ¶ Abidán the sonne of Gideoní prince of the children of Beniamín *offred.* ¶ The offering of Abidán.

61 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

62 A golden *incens* cup of ten shekels, ful of incens,

63 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

64 An he goat for a sin offering,

65 And for a peace offering two bullocks, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Abidán the sonne of Gideoní.

66 ¶ The tenth day ¶ Ahíezer the sonne of Ammishaddái, prince of the children of Dan *offred.* ¶ The offering of Ahíezer.

67 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

68 A golden *incens* cup of ten shekels ful of incens,

69 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

70 An he goat for a sin offering,

71 And for a peace offering, two bullocks, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Ahíezer the sonne of Ammishaddái.

72 ¶ The eleuenth day ¶ Pagiél the sonne of Ocrán, prince of the childré of Ashér *offred.* ¶ The offering of Pagiél, & Paegeth.

73 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sāctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,

74 A golden *incens* cup of ten shekels, ful of incens,

75 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

76 An he goat for a sin offering,

77 And for a peace offering, two bullocks, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Pagiél the sonne of Ocrán.

78 ¶ The



The offering  
of Ahirá.

78 ¶ The twelue<sup>th</sup> day ¶ Ahirá the sonne of Enán, prince of the children of Naphtali offered.

79 His offering was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,

80 A golden incens cup of ten shekels, ful of incens,

81 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering.

82 An he goat for a sinne offering,

83 And for peace offerings two bullockes, fve rams, fve he goats, fve lambes of a yere olde: this was the offering of Ahirá, the sonne of Enán.

This was the  
offring of the  
princes, when  
Aarón did de-  
dicate the Al-  
tar.

84 This was the dedication of the Altar by the princes of Israél, when it was anointed: twelue chargers of siluer, twelue siluer boules, twelue incens cups of golde,

85 Euerie charger, containing an hundreth & thirtie shekels of siluer, and euerie boule seuentie: all the siluer vessel contained two thousand and foure hundreth shekels, after the shekel of the Sanctuarie.

86 Twelue incens cups of golde ful of incens, containing ten shekels euerie cup, after the shekel of the Sanctuarie: all the golde of the incens cups was an hundreth and twentie shekels.

87 All the bullockes for the burnt offering were twelue bullockes, the rams twelue, the lambes of a yere olde twelue, with their meat offerings, and twelue he goats for a sinne offering.

88 And all the bullockes for the peace offerings were foure & twentie bullockes, the rams sixtie, the he goats sixtie, the lambes of a yere olde sixtie: this was the dedicatio<sup>n</sup> of the Altar, after that it was anointed.

By Aarón.

That is, the  
Sanctuarie.

89 And when Mosés wēt into the Tabernacle of the Congregation, to speake with God, he heard the voyce of one speaking vnto him from the Merciseat, that was vpon the Arke of the Testimonie betwene the two Cherubims, and he spake to him.

According  
as he had pro-  
mised, Exod.  
25, 22.

#### CHAP. VIII.

<sup>a</sup> The orde of the lampes. <sup>b</sup> The purifying and offering of the Leuites. <sup>c</sup> The age of the Leuites, when they are receiued to seruice, and when they are dimissed.

1 And the Lord spake vnto Mosés, saying,

2 Speake vnto Aarón, and say vnto him, When thou lightest the lampes, the seuen lampes shal giue light toward the forefront of the Candelsticke.

To the par-  
te which is  
ouer against  
the Candelsticke,  
Exod. 25, 37.

3 And Aarón did so, lighting the lampes thereof toward the forefront of the Candelsticke, as the Lord had commanded Mosés.

4 And this was the worke of the Candelsticke, euen of golde beaten out with the hammer, bothe the shaft, and the floures thereof\* was beatē out with the hammer: Exod. 25, 18.

<sup>b</sup> accordig to the paterne, which the Lord had shewed Mosés, so made he the Candelsticke.

<sup>b</sup> And not set  
together of di-  
uers pieces.

5 ¶ And the Lord spake vnto Mosés, say- ing,

6 Take the Leuites from among the children of Israél, and purifie them.

7 And thus shalt thou do vnto them, when thou purifiest them, Sprinkle <sup>c</sup> water of purificacion vpon them, & let them shauē all their flesh, and wash their clothes: so thei shalbe cleane.

<sup>c</sup> In Ebrew,  
it is called the  
water of sinne,  
because it  
is made to pur-  
ge sinne, as  
Chap. 19, 9.

8 Then thei shal take a yong bullocke with his meat offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble <sup>d</sup> all the Congregation of the children of Israél.

<sup>d</sup> That thou  
maiest do this  
in presence of  
them all.

10 Thou shalt bring the Leuites also before the Lord, & the <sup>e</sup> children of Israél shal put their hands vpon the Leuites.

<sup>e</sup> Meaning, cer-  
taine of them  
in the name of  
the whole.

11 And Aarón shal offer the Leuites before the Lord, as a shake offering of the childre of Israél, that thei may execute the seruice of the Lord.

12 And the Leuites shal put their hands vpon the heades of the bullockes, and make thou the one a sinne offering, & the other a burnt-offring vnto the Lord, that thou maiest make an atonemēt for the Leuites.

13 And thou shalt set the Leuites before Aarón and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israél, & the Leuites shalbe <sup>f</sup> mine.

Chap. 3, 45.

15 And afterward shal the Leuites go in to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offering.

16 For thei are frely giuen <sup>g</sup> vnto me from among the children of Israél, for <sup>h</sup> suche as open anie wombe: for all the firstborne of the children of Israél haue I taken the vnto me.

Chap. 3, 9.

<sup>h</sup> That is, thei  
that are <sup>g</sup> first  
borne.

17 <sup>i</sup> For all the firstborne of the children of Israél are mine, bothe of man and of beast: since the day that I smote euerie firstborne in the land of Egypt, I sanctified them for my self.

Exod. 13, 2.  
Luk. 2, 20.

18 And I haue taken the Leuites for all the firstborne of the children of Israél,

19 And haue giuen the Leuites as a gift vnto Aarón, and to his sonnes from among the children of Israél, to do the seruice of the <sup>j</sup> children of Israél in the Tabernacle of the Congregation, and to make

<sup>j</sup> Which ser-  
uice the Isra-  
elites shal do  
etc. do.



<sup>h</sup> Because the  
Leuites go in-  
to the Sanctua-  
rie in their  
dame.

<sup>i</sup> In their pre-  
sence, to serue  
them.

<sup>k</sup> Suche office  
as was prime-  
ful, as to beare  
burthens and  
suche like.  
<sup>l</sup> In sing-  
ing psalmes, in-  
stru-  
cting, coun-  
selling and kee-  
ping <sup>y</sup> things  
in ordre.

<sup>Exod. 12, 3.</sup>

<sup>Leui. 23, 5.</sup>

<sup>numb. 28, 16.</sup>

<sup>deut. 16, 2.</sup>

<sup>Exod. 12, 6.</sup>

<sup>deut. 16, 6.</sup>

<sup>a</sup> Euen in all  
pointes as the  
Lord hath in-  
stituted it.

<sup>b</sup> By touching  
a corps, or be-  
ing at the bu-  
ryall.

an atonement for the children of Israël, that there be no plague among the children of Israël, when the children of Israël come nere vnto <sup>h</sup> the Sanctuarie.

<sup>10</sup> ¶ The Mosés and Aarón & all the Congregation of the children of Israël did with the Leuites, according vnto all that the Lord had commanded Mosés concerning the Leuites: so did the children of Israël vnto them.

<sup>21</sup> So the Leuites were purified, and washed their clothes, & Aarón offered the as a shake offering before the Lord, & Aarón made an atonemēt for the, to purifie the.

<sup>22</sup> And after that, went the Leuites in to do their seruice in the Tabernacle of <sup>y</sup> Cōgregation, <sup>i</sup> before Aarón & before his sonnes: as the Lord had commanded Mosés concerning the Leuites, so thei did vnto them.

<sup>23</sup> ¶ And <sup>y</sup> Lord spake vnto Mosés, saying,

<sup>24</sup> This also *belongeth* to the Leuites: from hie and twentie yere olde and vpwarde, thei shal go in, to execute *their* office in the seruice of the Tabernacle of the Cōgregation.

<sup>25</sup> And after the age of fiftie yere, thei shal cease from executing the <sup>k</sup> office, and shal serue no more:

<sup>26</sup> But thei shal minister <sup>l</sup> with their brethren in the Tabernacle of the Congregation, to kepe things committed to their charge, but thei shal do no seruice: thus shalt thou do vnto the Leuites touching their charges.

## CHAP. IX.

<sup>2</sup> The Passeouer is commanded againe. <sup>13</sup> The punishment of him that kepeth not the Passeouer. <sup>15</sup> The cloude conducteth the Israelites through the wilderness.

<sup>1</sup> And the Lord spake vnto Mosés in the wilderness of Sinái, in the first moneth of the secōde yere, after thei were come out of the land of Egypt, saying,

<sup>2</sup> The childre of Israël shal also celebrate the <sup>\*</sup> Passeouer at the time appointed therunto.

<sup>3</sup> In the fourtēth day of this moneth at <sup>\*</sup> euen, ye shal kepe it in his due season: according to <sup>a</sup> all the ordinances of it, and according to all the ceremonies thereof shal ye kepe it.

<sup>4</sup> Then Mosés spake vnto the children of Israël, to celebrate the Passeouer.

<sup>5</sup> And thei kept the Passeouer in the fourtēth day of the first moneth at euen in <sup>y</sup> wilderness of Sinái: according to all that the Lord had commanded Mosés, so did the children of Israël.

¶ And certeine men were defiled <sup>b</sup> by a dead man, that thei might not kepe the Passeouer the same day: and thei came before Mosés and before Aarón the same day.

<sup>7</sup> And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not <sup>c</sup> offer an offering vnto the Lord in the time therunto appointed among the children of Israël?

<sup>8</sup> Then Mosés said vnto them, Stand still, and I wil heare what the Lord wil cōmande concerning you.

<sup>9</sup> ¶ And the Lord spake vnto Mosés, saying,

<sup>10</sup> Speake vnto the children of Israël, and say, If anie among you, or of your posteritie shalbe vnclane by the reason of a corps, or be in a long iourney, <sup>d</sup> he shal kepe the Passeouer vnto the Lord.

<sup>11</sup> In the fourtēth day of the <sup>e</sup> secōde moneth at euen thei shal kepe it: with vnleauened bread and sowre herbes shal thei eat it.

<sup>12</sup> They shal leaue none of it vnto the morning, <sup>\*</sup> nor breake anie bone of it: according to all the ordinance of the Passeouer shal thei kepe it.

<sup>13</sup> But the man that is cleane and is not in a <sup>f</sup> iourney, and is negligent to kepe the Passeouer, the same persone shalbe cut of from his people: because he brought not the offering of the Lord in his due season, that man shal beare his <sup>g</sup> sinne.

<sup>14</sup> And if a stranger dwel among you, and wil kepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, & as the maner thereof is, so shal he do: <sup>\*</sup> ye shal haue one lawe bothe for the stranger, & for him that was borne in the same land.

<sup>15</sup> ¶ And whē the Tabernacle was reared vp, a cloude covered the Tabernacle, namely the Tabernacle of the Testimonie: & at euen there was vpon the Tabernacle, as the <sup>g</sup> appearance of fire vntil morning.

<sup>16</sup> So it was alwaie: the cloude covered it <sup>ly</sup> day, & the appearance of fire by night.

<sup>17</sup> And when the cloude was taken vp from the Tabernacle, then afterward the children of Israël iourneied: & in the place where the cloude abode, there the children of Israël pitched their tentes.

<sup>18</sup> At the <sup>h</sup> commandement of the <sup>h</sup> Lord the children of Israël iourneied, and at the commandement of the Lord thei pitched: as long as the cloude abode vpon the Tabernacle, <sup>\*</sup> they <sup>h</sup> laye still.

<sup>19</sup> And when the cloude taryed still vpon the Tabernacle a long time, the children of Israël kept the <sup>i</sup> watch of the Lord, & iourneied not.

<sup>20</sup> So when the cloude abode <sup>h</sup> a fewe daies vpon the Tabernacle, thei abode in their tentes according to the commandement of the Lord: for thei iourneied at the commandement of the Lord.

<sup>21</sup> And

<sup>c</sup> Or celebrate  
the Passeouer  
the fourtēth  
day of the first  
moneth.

<sup>d</sup> And can not  
come where <sup>y</sup>  
Tabernacle is,  
when others  
kepe it.

<sup>e</sup> So that the  
vnclane, and  
thei that are  
not at home,  
haue a month  
longer grāted  
vnto them.

<sup>Exod. 12, 46.</sup>  
<sup>John. 19, 36.</sup>

<sup>f</sup> When <sup>y</sup> Pas-  
seouer is cele-  
brate.

<sup>g</sup> Or, punishment  
of his sinne.

<sup>Exod. 12, 49.</sup>

<sup>Exod. 40, 34.</sup>

<sup>g</sup> Like <sup>a</sup> pil-  
ler of fire <sup>Exod.</sup>  
13, 21.

<sup>h</sup> Ebr. <sup>menin</sup>.  
<sup>h</sup> Who taught  
the what  
to do by the  
cloude.

<sup>i</sup> Cor. 10, 1.  
<sup>h</sup> Ebr. <sup>camp</sup>.

<sup>i</sup> Thei waited  
whē the Lord  
wolde signifye  
either their  
departure, or  
their abode by  
the cloude.  
<sup>h</sup> Ebr. <sup>daies</sup> of  
numbers.



21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, the they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude taried two dayes or a moneth, or a yere vpon the Tabernacle, abiding thereon, the children of Israél <sup>a</sup>abode still, and iourneied not: but when it was taken vp, they iourneyed.

23 At the commandemēt of the Lord they pitched, and at the commandement of the Lord they iourneyed, keping the watch of the Lord at the commandement of the Lord by the <sup>k</sup>hand of Mosēs.

## CHAP. X.

<sup>1</sup> The use of the siluer trumpettes. <sup>11</sup> The Israelites departe from Sinai. <sup>14</sup> The captaines of the hoste are nombred. <sup>30</sup> Hobab refuseth to go with Mosēs his sonne in lawe.

<sup>1</sup> And the Lord spake vnto Mosēs, saying,

<sup>2</sup> Make thee two trumpets of siluer: of an whole piece shalt thou make them, that thou maiest vse the for the assembling of the Congregation, and for the departure of the campe.

<sup>3</sup> And whē they shal blowe with the, all the Congregation shal assemble to thee before the dore of the Tabernacle of the Congregation.

<sup>4</sup> But if they blowe with one, then the princes, or heads ouer the thousands of Israél shal comē vnto thee.

<sup>5</sup> But if ye blowe an alarme, then the cape of the that pitche on the <sup>b</sup>East parte, shal go forwarde.

<sup>6</sup> If ye blowe an alarme the seconde time, the the hoste of them <sup>c</sup>lie on the Southside shal marche: for they shal blowe an alarme when they remoue.

<sup>7</sup> But in assembling the Congregation, ye shal blowe with out an alarme.

<sup>8</sup> And the sonnes of Aarón the Priest shal blowe the trumpets, and ye shal haue the as a lawe for euer in your generacions.

<sup>9</sup> And when ye go to warre in your land against <sup>d</sup>ye enemie that vexeth you, ye shal blowe an alarme w<sup>th</sup> the trūpets, and ye shal be remēbred before the Lord your God, and shal be saued from your enemies.

<sup>10</sup> Also in the day of your <sup>e</sup>gladnes, and in your feast daies, and in the beginning of your monethes, ye shal also blowe the trūpets ouer your burnt sacrifices, and ouer your peace offrings, that they may be a remembrance for you before your God: I am the Lord your God.

<sup>11</sup> And in the seconde yere, in the secōde moneth, and in the twentieth day of the moneth the cloude was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israél departed on their iourneis out of <sup>f</sup>desert of Sinai, and <sup>g</sup>cloude rested in the wildernes of Parán.

13 So they first toke their iourney at the cōmādemēt of the Lord, by <sup>h</sup>hād of Mosēs.

14 <sup>i</sup>In the first place wēt the stander of the hoste of the children of Iudáh, according to their armies: and <sup>j</sup>Nahshón the sonne of Amminadāb was ouer his bāde.

15 And ouer the bande of the tribe of the children of Issachār was Nethaneél the sonne of Zuár.

16 And ouer the bande of the tribe of the children of Zebulún was Eliáb the sonne of Helón.

17 When <sup>k</sup>Tabernacle was taken downe, then the sonnes of Gershón, and the sonnes of Merarí wēt forwarde bearing the Tabernacle.

18 After, departed the stāderd of the hoste of Reubén accordig to their armies, & ouer his bāde was Elizúr <sup>l</sup>sonne of Shedeúr.

19 And ouer the bande of the tribe of the childre of Simeón was Shelumiél the sonne of Surishaddái.

20 And ouer the bande of the tribe of the children of Gád was Eliasáph the sonne of Deuél.

21 The Kohathites also wēt forwarde and bare the <sup>m</sup>Sanctuarie, & the <sup>n</sup>former did set vp the Tabernacle against they came.

22 Then the stander of the hoste of the children of Ephráim went forwarde according to their armies, and ouer his bāde was Elishamá the sonne of Ammiúd.

23 And ouer the bande of the tribe of the sonnes of Manasséh was Gamliél the sonne of Pedazúr.

24 And ouer the bande of the tribe of the sonnes of Beniamín was Abidán the sonne of Gideoní.

25 Last, <sup>o</sup>stāderd of the hoste of <sup>p</sup>ye childre of Dan marched, <sup>q</sup>gatherig all the hostes according to their armies: & ouer his bāde was Abiezzer the sonne of Ammishaddái.

26 And ouer the bande of the tribe of the children of Asher was Pagiél the sonne of Ocrán.

27 And ouer the bande of the tribe of the children of Naphtalí was Ahirá the sonne of Enán.

28 These were the remouings of the children of Israél according to their armies, when they marched.

29 After, Mosēs said vnto <sup>r</sup>Hobab the sonne of Reuél <sup>s</sup>ye Midianite, the father in lawe of Mosēs, We go into the place, of <sup>t</sup>W<sup>h</sup> Lord said, I wil giue it you: Come thou with vs, and we wil do thee good: for the Lord hath promised good vnto Israél.

30 And he answered him, I wil not go: but I wil departe to mine owne countrey, and to my kinred.

<sup>Or, in keeping this order in their iourneys. f From Sinai to Parán, Chap. 33.</sup>

<sup>Chap. 2, 3.</sup>

<sup>Chap. 1, 7.</sup>

<sup>g With all the appertinances thereof.</sup>

<sup>h Vpon their shuldres. Chap. 4, 4. i The Merarites and Gershonites.</sup>

<sup>k Leaving none behind nor any of ye former that fainted in ye way.</sup>

<sup>l This was ye order of their hoste whē they remoued.</sup>

<sup>m Some thinke that Reuél, Iethró, Hobab, and Keni were all one: Kymhi saith ye Reuél was Iethros father: so Hobab was Mosēs father, in law.</sup>

<sup>Exod. 40, 36.</sup>

<sup>k Under the charge & gouernement of Mosēs.</sup>

<sup>a Or of worke beaten out w<sup>th</sup> the hammer.</sup>

<sup>b That is, the hoste of Iudáh and they that are vnder his ensigne. c Meaning the hoste of Reubén.</sup>

<sup>d So that onely the Priests must blowe ye trumpets, so long as the Priests haue lasted.</sup>

<sup>e When ye reioyce that God hath remoued any plague. Or, when ye offer burnt offerings.</sup>



31 The he said, I pray thee, leaue vs not: for thou knowest our cāping places in the wilderness: therefore y<sup>e</sup> maie be<sup>e</sup> our guide.

32 And if thou go with vs, what goodnes y<sup>e</sup> Lord shal shewe vnto vs, the same wil we shewe vnto thee.

33 ¶ So they departed from the<sup>a</sup> mount of the Lord, thre daies journey: and the Arke of the couenant of the Lord wēt before them in the thre daies journey, to searche out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, \* Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, he said, Returne, O Lord, to the<sup>a</sup> manie thousands of Israël.

## CHAP. XI.

*The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weake faith of Moses. 16 The Lord deuiceth the burthen of Moses to seuentie of the Ancientes. 31 The Lord sendeth quailes. 33 Their lust is punished.*

¶ **W**Hē the people became<sup>a</sup> "murmurers," it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and \* consumed the vtmost parte of the hoste.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called y<sup>e</sup> name of that place<sup>a</sup> Taberāh, because the fire of the Lord burnt among them.

4 ¶ And a number of<sup>a</sup> people that was among them, fel a lusting, and<sup>b</sup> turned away, and the children of Israël also wept and said, Who shal giue vs flesh to eat?

5 We remember the fish which we did eat in Egypt for<sup>c</sup> naught, the cucumbers, and the pepons, and the lekes, and the onions, and the garleke.

6 But now our soule is<sup>d</sup> dried away, we can se nothing but this M A N.

7 (The M A N also was as<sup>e</sup> coriāder sede, & his coulour like the coulour of<sup>e</sup> bdeliū.

8 The people went about and gathered it, and ground it in milles, or bet it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dew fel downe vpon the hoste in the night, the M A N fel with it)

10 ¶ Then Moses heard the people wepe throughout their families, euerie man in the dore of his tente, and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And Moses said vnto y<sup>e</sup> Lord, Wherefo-

re hast thou vexed thy seruant? and why haue I not founde<sup>f</sup> fauour in thy sight, seing thou hast put the charge of all this people vpon me?

12 Haue I<sup>g</sup> conceived all this people? or haue I begotten them? that thou shuldest say vnto me, Cary them in thy bosome (as a nurse beareth y<sup>e</sup> sucking childe) vnto the<sup>h</sup> land, for the which thou swarest vnto their fathers?

13 Where shulde I haue flesh to giue vnto all this people? for they wepe vnto me, saying, Giue vs flesh that we may eat.

14 I am not able to beare all this people alone, for it is to heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue founde fauour in thy sight, kil me, that I beholde not my miserie.

16 ¶ Then y<sup>e</sup> Lord said vnto Moses, Gather vnto me seuentie men of the Elders of Israël, whome thou knowest, that they are the Elders of the people, & gouerners ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I wil come downe, & talke with thee there, \* and take of the Spirit, which is vpon thee, and put vpon them, and they shal beare the burthe of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, Be sanctified against tomorowe, and ye shal eat flesh: for you haue wept in the eares of the Lord, saying, Who shal giue vs flesh to eat? for we were better in Egypt: therefore the Lord wil giue you flesh, and ye shal eat.

19 Ye shal not eat one day nor two daies, nor fūe daies, nether ten daies, nor twenty daies,

20 But a whole moneth, vntil it come out at your nostrels, and be lothesome vnto you, because ye haue<sup>m</sup> contemned the Lord, which is<sup>n</sup> among you, and haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses said, Six hundred thousand foremen are there of the people, \* among whome I am: & thou saiest, I wil giue the flesh, that they may eat a moneth long.

22 Shal the shepe and the beues be slaine for them, to finde them? ether shal all the fish of the sea be gathered together for them to suffice them?

23 And the Lord sayd vnto Moses, Is<sup>o</sup> the Lords hand shortened? thou shalt se now whether my worde shal come to passe vnto thee, or no.

24 ¶ So Moses went out, and tolde the people the wordes of the Lord, and gathered seuentie men of the Elders of the people, and set the round about the Tabernacle.

25 Then

<sup>a</sup> Ebr. eyes vnto

<sup>n</sup> Mount Sinai, or Horēb.

<sup>p</sup> Psal. 68. 2.  
\* Declare thy might and power.

<sup>q</sup> Ebr. to the ten thousand thousand.

<sup>r</sup> Ebr. as iniquity complainers.  
\* Ebr. it was evil in the eares of the Lord.

<sup>s</sup> Psal. 78. 21.

<sup>t</sup> Or, burning.

<sup>a</sup> Which were of those strangers that came out of Egypt with them.  
Exod. 12. 38.

<sup>b</sup> From God  
<sup>c</sup> For a small price, or good sheape.

<sup>d</sup> For the greedy lust of flesh

Exod. 16. 31.

Wisd. 16. 20.

Psal. 78. 24.

Iob. 6. 31.

<sup>e</sup> Which is, a white perle or precious stone.

<sup>Or, rail him.</sup>  
<sup>Or, where haue I displeased thee.</sup>

<sup>g</sup> And their father, that none may haue charge of the but it

<sup>h</sup> Of Canaan promised by an othe to our fathers.

<sup>i</sup> I had rather dye, then to be my grief and miserie thus daily increaseth by their rebellion.

<sup>k</sup> I wil distribute my Spirit among them, so I haue done to thee.

<sup>l</sup> Prepare your selues that ye be not vnclean.

<sup>m</sup> Or, cast him off, because ye refused Manna which he appointed as meat for you

<sup>n</sup> Who leade and gouerneth you.  
<sup>o</sup> Of whom I haue the charge.

<sup>p</sup> Is. 50. 2.  
<sup>q</sup> 59. 2.



25 The Lord came downe in a cloude, and spake vnto him, and toke of the Spirit, that was vpon him, and put it vpon the seuentie Anciet men: and when the Spirit rested vpon them, then they prophesied, and did not cease.

26 But there remained two of the men in the hoste: the name of the one was Eldád, and the name of the other Medád, and the Spirit rested vpon them, (for they were of them that were writen, and went not out vnto the Tabernacle) & they prophesied in the hoste.

27 Then there ran a yong man, and tolde Mosés, and said, Eldád and Medád do prophesie in the hoste.

28 And Ioshúa the sonne of Nun the seruant of Mosés one of his yong men, answered and said, My lord Mosés, forbid them.

29 But Mosés said vnto him, Enuyest thou for my sake? yea, wolde God that all the Lords people were Prophetes, & that the Lord wolde put his Spirit vpon them.

30 And Mosés returned into the hoste, he and the Elders of Israél.

31 Then there went forth a winde from the Lord, and broght quailes from the Sea, and let them fall vpon the campe, a daies iourney on this side, & a daies iourney on the other side, round about the hoste, and they were about two cubites about the earth.

32 Then the people arose, all that day, and all the night, and all the next day and gathered the quailes: he that gathered the least, gathered ten Homers ful, and they spread them abroad for their vse round about the hoste.

33 While the flesh was yet betwene their tethe, before it was chewed, euē the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague.

34 So the name of the place was called, Kibroth-hattaauáh: for there they buried the people that fel a lusting.

35 Fro Kibroth-hattaauáh the people toke their iourney to Hazeróth, and abode at Hazeróth.

CHAP. XII.

Aarón and Miriám grudge against Mosés. 10 Miriám is stricken with leprosie, and healed at the prayer of Mosés.

Afterward Miriám and Aarón spake against Mosés, because of the womā of Ethiopia whome he had married (for he had married a woman of Ethiopia)

And they said, What hath the Lord spoken but onely by Mosés? hath he not spoken also by vs? and the Lord heard this.

(But Mosés was a very meke man, about all the men that were vpon the earth)

And by and by the Lord said vnto Mosés, & vnto Aarón, & vnto Miriám, Come out ye thre vnto the Tabernacle of the Congregation: and they thre came forth.

Then the Lord came downe in the pillar of the cloude, and stode in the dore of the Tabernacle, & called Aarón and Miriám, and they bothe came forth.

And he said, Heare now my wordes, If there be a Prophet of the Lord among you, I wil be knowne to him by a vision, & wil speake vnto him by dreame.

My seruāt Mosés is not so, who is faithful in all mine house.

Vnto him wil I speake mouth to mouth, and by vision, & not in darke wordes, but he shal se y similitude of y Lord. wherefore then were ye not afraied to speake against my seruāt, euen against Mosés?

Thus the Lord was very angry with thē, and departed.

Also the cloude departed from the Tabernacle: & beholde, Miriám was leprous like snowe: and Aarón looked vpo Miriám, and beholde, she was leprous.

Then Aarón said vnto Mosés, Alas, my Lord, I beseeche thee, lay not the sinne vpo vs, which we haue foolishly committed & wherein we haue sinned.

Let her not. I pray thee, be as one dead, of whome the flesh is halfe consumed, whē he commeth out of his mothers wombe.

The Mosés cryed vnto the Lord, saying, O God, I beseeche thee, heale her now.

And the Lord said vnto Mosés, If her father had spit in her face, shulde she not haue bene ashamed seuen dayes? let her be shut out of the hoste seuen dayes, & after she shal be receiued.

So Miriám was shut out of the hoste seuen dayes, and the people remoued not, til Miriám was broght in againe.

CHAP. XIII.

Certaine men are sent to searche the land of Canaan. 24 They bring of the frute of the land. 31 Calēb comforteth the people against the discouraging of the other spies.

Then afterward the people remoued from Hazeróth, & pitched in the wilderness of Parán.

And the Lord spake vnto Mosés, saying,

Sēd thou men out to search the land of Canaan which I giue vnto the children of Israél: of euerie tribe of their fathers shal ye send a man, suche as are all rulers among them.

The Mosés sent them out of the wilderness of Parán at the commandement of y Lord: all those men were heades of the children of Israél.

Also their names are these: of the tribe of Reubén, Shāmúa the sonne of Zaccúr

Or, separated at vs/ 17.

From that day the Spirit of prophesie did not faile them.

Or, a yong man whome he had chosen from his yong men.

Suche blinde zeale was in the Apostles, Mar 9, 38. Iub 5, 4.

Exod. 16, 13. Psal. 78, 26.

Of Homer read Iou 27, 16. Also it signifieth an heape, as Exod. 8, 14. Iudg. 15, 15.

Psal. 78, 31.

Or, grapes of Aah.

Or, warmed. A Zipporáh was a Midianite, and because Miriám bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. Ecclē. 4, 5, 4. And so bare they their grudges, although he knewe this.

e These were the two ordinarie meanes.

d In all Israél which was his Church. Exod. 33, 17.

e So farre as any man was able to comprehend, he calleth his backe partes, Exod. 33, 23.

f Fro the dore of the Tabernacle.

g As a childe that commeth out of his mothers belly dead, hauing as it were bus the skin.

h In his displeasure. Leu. 13, 46.

a That is, in Richnā, was in Parán, Chap. 33, 18.

b After y people had requiered it of Mosés, as it is Deu 1, 22, then y Lord spake to Mosés so to do.

Or, mēsa.



# The spies. Numbers.

6 Of the tribe of Simeón, Shaphát the sonne of Horí:  
 7 Of the tribe of Iudáh, Caléb the sonne of Iephunnéh:  
 8 Of the tribe of Issachár, Igál the sonne of Ioséph:  
 9 Of the tribe of Ephráim, Oshéa the sonne of Nun:  
 10 Of the tribe of Beniamín, Paltí the sonne of Raphú:  
 11 Of the tribe of Zebulún, Gaddiél the sonne of Sodí:  
 12 Of the tribe of Ioséph, to wit, of the tribe of Manasséh, Gaddí the sonne of Susí:  
 13 Of the tribe of Dan, Ammiél the sonne of Gemallí:  
 14 Of the tribe of Ashér, Sethúr the sonne of Michaél:  
 15 Of the tribe of Naphtalí, Nahbí the sonne of Vophsí:  
 16 Of the tribe of Gad, Geuél the sonne of Machí.  
 17 These are the names of the <sup>e</sup>me, which Mosés sent to spie out the land: and Mosés called the name of Oshéa the sonne of Nun Iehoshúa.  
 18 So Mosés sent them to spie out the land of Canaan, and said vnto the, Go vp this way toward the South, and go vp into the mountaines,  
 19 And consider the land what it is, and the people that dwel therein, whether they be strong or weake, ether few or many,  
 20 Also what the land is that they dwel in, whether it be <sup>d</sup> good or bad: and what cities they be, that they dwel in, whether they dwel in tentes, or in walled townes:  
 21 And what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the frute of the land (for then was the time of the first ripe grapes)  
 22 ¶ So they went vp, & searched out the land, from the wilderness of <sup>e</sup> Zin vnto Rehób, to go to Hamáth,  
 23 And they ascended toward the South, and came vnto Hebrón, where were Ahimán, Sheshái and Talmái, the sonnes of <sup>f</sup> Anák. And <sup>g</sup> Hebrón was buylt seuen yere before Zoán in Egypt.  
 24 ¶ The they came to the riuer of Eshcól, and cut downe thence a branche with one clustre of grapes, and they bare it vpon a barre betwene two, and brought of the pomegranates and of the figges.  
 25 That place was called the <sup>h</sup>riuer Eshcól because of the clustre of grapes, which the children of Israël cut downe thence.  
 26 Then after fourty daies they turned againe from searching of the land.  
 27 And they went and came to Mosés and to Aarón & vnto all the Cōgregacion of the children of Israël, in the wilderness of

<sup>19, 1. 1. 1. 1.</sup>

<sup>e</sup> Which in number were twelue, according to the twelue tribes.

<sup>19, 1. 1. 1. 1.</sup>

<sup>d</sup> Plentiful or barren.

<sup>e</sup> Which was in the wilderness of Parán.

<sup>f</sup> Which were a kinde of gyantes.  
<sup>g</sup> Declaring <sup>h</sup> antiquitie thereof: also Abraham, Sara, Izhák & Iakób were buried there.  
 Deu. 1. 24.

<sup>h</sup> Or, the valley of Eshcól, that is, of grapes.

<sup>h</sup> Parán, to Kadésh, and brought to them, and to all the Congregation tidings, and shewed them the frute of the land.  
 28 And they tolde <sup>i</sup> him, and said, We came vnto the land whether thou hast sente vs, & surely it floweth with <sup>\*</sup> milke & honie: and here is of the frute of it.  
 29 Neuertheles the people be strong that dwel in the land, and the cities are walled and exceeding great: and moreouer, we sawe the <sup>\*</sup> sonnes of Anák there.  
 30 The Amalekites dwel in <sup>h</sup> the Southcōtrey, and the Hittites, and the Iebusites, and the Amorites dwel in the mountaines, and the Canaanites dwel by the Sea and by the coste of Iordén.  
 31 Then Caléb stilled the people <sup>h</sup> before Mosés, & said, Let vs go vp atonce, and possesse it: for vndoubtedly we shal ouercome it.  
 32 But the men, that went vp with him, said, We be not able to go vp against the people: for they are stronger then we.  
 33 So they brought vp an euil reporte of the lād which they had searched for the children of Israël, saying, The land which we haue gone through to searche it out, is a land that <sup>i</sup> eateth vp the inhabitants thereof: for all the people that we sawe in it, are men of great stature.  
 34 For there we sawe gyātes, the sonnes of Anák, which come of the gyantes, so that we seemed in our sight like greshoppers: and so we were in their sight.

<sup>h</sup> Called also Kadésh-benai

<sup>i</sup> That is, Mosés.

Exod. 33. 2.

<sup>h</sup> Ahimán, Sheshái, and Talmái, whom Caléb slew after ward.

<sup>h</sup> Or, murmuring against Mosés.

<sup>i</sup> The gyantes were so crand that they spoiled & killed one another, and those that came to them.

## CHAP. XIII.

<sup>a</sup> The people murmur against Mosés. 10 They wolde haue stoned Caléb and Ioshúa. 13 Mosés pacifieth God by his prayer. 41 The people that wolde entre into the land, contrarie to Gods wil, are slaine.  
 1 Then all the Congregation lifted vp their voice, and cryed: and <sup>a</sup> the people wept that night,  
 2 And all the children of Israël murmured against Mosés and Aarón: and the whole assemblie said vnto them, Wolde God we had dyed in the land of Egypt, or in this wilderness: wolde God we were dead.  
 3 Wherefore now hath the <sup>h</sup> Lord brought vs into this lād to fall vpon the sword: our wiues, and our children shal be <sup>b</sup> a praye: were it not better for vs to returne into Egypt?  
 4 And they said one to another, Let vs make a captaine and returne into Egypt.  
 5 Then Mosés and Aarón <sup>c</sup> fel on their faces before all the assemblie of the Congregation of the children of Israël.  
 6 ¶ And Ioshúa the sonne of Nun, and Caléb the sonne of Iephunnéh two of them that searched the land, <sup>d</sup> rent their clothes,

<sup>a</sup> Such as were affraid at the reporte of the ten spies.

<sup>b</sup> To our enemies the Canaanites.

<sup>c</sup> Lamenting people & praying for them.

Eccle. 4. 9.  
 1. mat. 2. 16.  
<sup>d</sup> For sorrow, hearing their blasphemie.

7 And



7 And spake vnto all the assemblie of the children of Israél, saying, The land which we walked through to searche it, is a very good land.

8 If the Lord loue vs, he wil bring vs into this land, and giue it vs, which is a land that floweth with milke and honie.

9 But rebel not ye against the Lord, neither feare ye the people of the land: for they are *but* bread for vs: their shielde is departed from them, and the Lord is with vs, feare them not.

*f* This is the condition of the that wolde perinade in Gods cause, to be persecuted of the multitude.

10 And all the multitude said, *f* Stone the with stones: but the glorie of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israél.

11 And the Lord said vnto Mosés, How long wil this people prouoke me, and how long wil it be, yer they beleue me, for all the signes which I haue shewed among them?

12 I wil smite them with the pestilence and destroy them, and wil make thee a greater nation and mightier then they.

*Exod. 32. 12.* 13 But Mosés said vnto the Lord, \* When the Egyptians shal heare it, (for thou broughtest this people by thy power from among them)

14 Then they shal say to the inhabitants of this land, (for they haue heard that thou, Lord, art amog this people, & that thou, Lord, art sene face to face, and that thy cloude standeth ouer them, and that thou \* goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

*\* Exod. 13. 21.*

*Exod. 13. 21.*

*g* So that none shal escape.

15 That thou wilt kil this people as one man: so the heathen which haue heard the fame of thee, shal thus say,

*Dent. 9. 28.*

16 Because the Lord was not \* able to bring this people into the land, which he swa- re vnto them, therefore hathe he slaine them in the wildernes.

17 And now, I beseeche thee, let the power of my Lord be great, according as thou hast spoken, saying,

*Exod. 34. 6.*

*psal. 103. 8.*

*psal. 142. 2.*

18 The Lord is \* slowe to angre, and of great mercie, and \* forgiuing iniquitie, and sinne, but not making the wicked innocent, & \* visiting the wickednes of the fathers vpon the children, in the third and fourth generation:

*Exod. 20. 5.*

*& 34. 7.*

19 Be merciful, I beseeche thee, vnto the iniquitie of this people, according to thy great mercy, and as thou hast forgiuen this people from Egypt, euen vntil now.

*h* In that he destroyed not them utterly, but left their posteritie and cerniceto enue.

20 And the Lord said, I haue forgiuen *h* it, according to thy request.

21 Notwithstanding, as I liue, all the earth shalbe filled with the glorie of the

Lord.

22 For all those men which haue sene my glorie, and my miracles which I did in Egypt, and in the wildernes, & haue tépted me this *i* ten times, and haue not obeyed my voyce,

*i* That is, four- drie times and often.

23 Certainely thei shal not se the land, whereof I swaie vnto their fathers: neither shal anie that prouoke me, se it.

24 But my seruant \* Caléb, because he had another *h* spirit, & hathe solowed me ftill, euen him wil I bring into the land, whether he went, and his sede shal inherit it.

*Iosh. 14. 6.*

*k* A meke and obedient spirit and not rebel- lous.

25 Now the Amalekites and the Canaanites *l* remaine in the valley: wherefore turne backe tomorowe, and get you into the *m* wildernes, by the way of the red Sea.

*l* And lie in wayt for you.

*m* For I wil not defend you.

26 ¶ After, the Lord spake vnto Mosés and to Aarón, saying,

27 \* How long shal I suffre this wicked multitude to murmure against me? I haue heard the murmurings of the childre of Israél, which they murmure against me.

*Psal. 106. 26.*

28 Tel them, As \* I liue (saith the Lord) I wil surely do vnto you, euen as ye haue spoken in mine eares.

*Chap. 26. 65.*  
*& 32. 10.*

29 Your carkeises shal fall in this wildernes, & all you that were \* counted through all your nombers, from twentie yere olde and aboue, which haue murmured against me,

*Dent. 1. 35.*

30 Ye shal not douteles come into the lād, for the which I \* lifted vp mine hand, to make you dwel therein, saue Caléb the sonne of Iephunnéh, and Ioshúa the sonne of Nun.

*Gen. 14. 22.*

31 But your children, (which ye said shulde be a praye) them wil I bring in, and they shal know the land which ye haue refused:

32 But euen your carkeises shal fall in this wildernes.

33 And your children shal *n* wander in the wildernes, fourtie yeres, & shal beare your *o* whoredomes, vntil your carkeises be wasted in the wildernes.

*n* The worde significth, to be shepherdes, or to wander like shepherdes to and fro.

34 After the number of the dayes, in the which ye searched out the land, *even* fourtie dayes, \* euerie day for a yere, shal ye beare your iniquitie, for \* fourtie yeres, and ye shal fele my breache of promise.

*o* Your inobedience and disobedience against God.

*Ezek. 4. 6.*  
*Psal. 95. 10.*  
*p* Whether my promises be true or no.

35 I the Lord haue said, Certainely I wil do so to all this wicked companie, that are gathered together against me: for in this wildernes they shalbe consumed, and there they shal dye.

36 And the men which Mosés had sent to searche the land (which, when they came againe, made all the people to mur-



# Oblacions.

# Numbers.

mure against him, and brought vp a slander vpon the land)

2. Cor. 10. 10.  
ebr. 3. 10.  
iude. 5.

37 Eue those men that did bring vp that vile slander vpon the lād,\*shal dye by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caléb the sonne of Iephunné, of those mé that went to searche the land, shal liue.

39 ¶ Then Mosés tolde these sayings vnto all the children of Israél, and the people sorowed greatly.

Deut. 1. 41.

40 \* And thei rose vp early in the morning, and gat them vp into the top of the mountaine, saying, Lō, we be ready, to go vp to the place which the Lord hathe promised: for we haue 9 sinned.

9 They cōfessed they sinned by rebelling against God, but consider not they offered in going vp without Gods commādemēt.

41 But Mosés said, Wherefore transgresse ye thus the commandement of the Lord: it wil not so come wel to passe.

42 Go not vp ( for the Lord is not among you ) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shal fall by y sword: for in as muche as ye are turned awaie from the Lord, the Lord also wil not be with you.

9 They coulde not be raised by anie means.

44 Yet they presumed obstinately to go vp to the top of the mountaine: but the Anke of the couenant of the Lord, and Mosés departed not out of the campe.

Deut. 1. 44.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, \* and consumed them vnto Hormah.

## CHAP. XV.

8 The offerings which the Israelites shulde offer whē they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

Leu. 23. 20.

a Into the lād of Canaan.

1 And the Lord spake vnto Mosés, saying,

2 Speake vnto the children of Israél, and say vnto them, \* When ye be come into y land of your habitacions, which I giue vnto you,

Leu. 23. 31.

Or, separate.

Exod. 23. 18.

Leu. 3. 1.

3 And wil make an offering by fire vnto the Lord, a burnt offrig or a sacrifice \* to fulfil a vowe, or a fre offering, or in your feastes, to make a \* swete sauour vnto y Lord of the heard, or of the flocke,

4 Read Exod.

29. 40.

4 Then \* let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine floure, mingled with y fourth parte of an b Hin of oyle.

5 Also thou shalt prepare the fourthe parte of an Hin of wine to be powred on a lambe, appointed for the burnt offering or anie offering.

6 And for a ram, thou shalt for a meat offering, prepare two tēth deales of fine floure, mingled with the third parte of an Hin of oyle.

7 And for a c drinke offering, thou shalt offer the third parte of an Hin of wine, for a swete sauour vnto the Lord.

c The floure was so called, because it was powred on y thing that was offered.

8 And whē thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfil a vowe or a peace offering to the Lord,

9 The let him offer with y bullocke a meat offering of c thre tēth deales of fine floure, mingled with halfe an Hin of oyle.

Or, three deales.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a swete sauour vnto the Lord.

11 Thus shal it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number d that ye prepare to offer, so shal ye do to cuerie one according to their number.

d Cuerie is a cūrie of beastes must haue their meat of fring & drinke offering, according to this proportion.

13 All that are borne of the cōtrey, shal do these things thus, to offer an offering made by fire of swete sauour vnto the Lord.

14 And if a stranger soiourne with you, or whosocuer be among you in your generations, and wil make an offering by fire of a swete sauour vnto the Lord, as ye do, so he shal do.

15 \* One ordinance shalbe bothe for you of Exod. 12. 49 the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generaciōs: as you are, so shal the stranger be before the Lord.

chap. 9. 14.

16 One lawe and one maner shal serue bothe for you & for the strāger that soiourneth with you.

17 ¶ And the Lord spake vnto Mosés, sayig,

18 Speake vnto the children of Israél, and say vnto them, When ye be come into y land, to the which I bring you,

19 And when ye shal eat of the bread of the lād, ye shal offer an heaue offering vnto the Lord.

20 Ye shal offer vp a cake of the first of your e dowe for an heaue offering: \* as the heaue offering of the barne, so ye shal lift it vp.

e Which is made of the first corne ye gather.

Leu. 23. 14.

21 Of the first of your dowe ye shal giue vnto y Lord an heaue offering in your generations.

22 ¶ And if ye f haue erred, & not obserued all these cōmandementes, which the Lord hathe spoken vnto Mosés,

f As by our sight or ignorance, read Leu. 4. 1.

23 Euen all that the Lord hathe commāded you by the hand of Mosés, from the first day that the Lord commanded Mosés, & henceforward among your generaciōs.

24 And if so be that oght be committed ignorātly of the s Cōgregation, then all the Cōgregation shal giue a bullocke for a burnt offering, for a swete sauour vnto the Lord, with the meat offering & drinke offering thereto, according to the \* maner, and an he goat for a sin offering.

g Some read, from the eyes of the Cōgregation: that is, which is hid from the Cōgregation. Leu. 4. 1.

25 And



35 And the Priest shal make an atonement for all the Congregation of the children of Israël, and it shalbe forgiuen them: for it is ignorance: and thei shal bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

36 Then it shalbe forgiuen all the Cōgregation of the children of Israël, and the stranger that dwelleth among them: for all the people were in ignorance.

Leui. 4. 37. 37 ¶ But if anie one persone sinne through ignorance, then he shal bring a shee goat of a yere olde for a sinne offering.

38 And the Priest shal make an atonement for the ignorant persone, when he sinneth by ignorance before the Lord, to make reconciliation for him: & it shalbe forgiuen him.

39 He that is borne among the children of Israël, and the stranger that dwelleth among them, shal haue bothe one lawe, who so doeth sinne by ignorance.

30 ¶ But the persone that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that persone shalbe cut of from among his people,

31 Because he hathe dispised the worde of the Lord, and hathe broken his commandment: that persone shalbe vtterly cut of: his iniquitie shalbe vpon him.

h. He shal suffer the punishment of his sinne. 32 ¶ And while the children of Israël were in the wildernes, thei founde a man that gathered stickes vpon the Sabbath day.

33 And thei that founde him gathering stickes, broght him vnto Moses & to Aaron, and vnto all the Congregation,

Leui. 24. 12. 34 And thei put him in ward: for it was not declared what shulde be done vnto him.

35 Then the Lord said vnto Moses, This man shal dye the death: & let all the multitude stone him with stones without the hoste.

36 And all the Congregation broght him without the hoste, and stoned him with stones, and he dyed, as the Lord had commanded Moses.

37 ¶ And y Lord spake vnto Moses, saying

Deut. 22. 12. 38 Speake vnto the children of Israël, and byd them that thei make them fringes vpon y borders of their garmets throughout their generacions, and put vpon the fringes of the borders a rybade of blew filke.

39 And he shal haue the fringes, that when ye loke vpon the, ye may remeber all the commandments of the Lord, & do the: & that ye seke not after your owne heart, nor after your owne cies, after the which ye go a whoring:

i By leauing Gods commandments and following your owne fantasies. 40 That ye may remember and do all my

commandments, and be holy vnto your God.

41 I am the Lord your God, which broght you out of the land of Egypt, to be your God: I am the Lord your God.

# CHAP. XVI.

1 The rebellion of Kórah, Dathan and Abirám. 31 Kórah and his companie perisheth. 41 The people the next day murmure. 49. 14700. are slaine for murmuring.

1 Now Kórah the sonne of Izhar, the sonne of Kohath, the sonne of Leui went a parte with Dathan, and Abirám the sonnes of Eliab, & On the sonne of Péleth, the sonnes of Reuben:

Chap. 27. 3.

eccl. 4. 5. 22.

inde 31.

Or, take other wish him.

2 And thei rose vp against Moses, with certeine of the children of Israël, two hundreth and fiftie captaines of the assemblie, famous in the Congregation & men of renoume.

Or, before 24. fer.

Chap. 26. 9.

3 Who gathered them selues together against Moses, and against Aaron, and said vnto them, a Ye take to muche vpon you, seing all the Congregation is holy, b euerie one of them, and the Lord is among them: wherefore then lift ye your selues aboute the Congregation of the Lord?

a Or, let it suffice you: meaning to haue abused them thus long.

b All are a like holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

4 But when Moses heard it, he fel vpon his face,

5 And spake to Kórah & vnto all his companie, saying, Tomorrow the Lord wil shewe who is his, and who is holy, & who ought to approche nere vnto him: & whome he hathe chosen, he wil cause to come nere to him.

c To be the Priest & to offer.

6 This do therefore, Take you censers, bothe Kórah, and all his companie,

7 And put fire therein, and put incens in them before the Lord tomorrow: and the man whome the Lord doeth chose, the same shalbe holy: d ye take to muche vpon you, ye sonnes of Leui.

d He laieth y same to their charge iustly, wherewith thei wrōgfully charged him

8 Againe Moses said vnto Kórah, Heare, I pray you, ye sonnes of Leui.

9 Semeth it a small thing vnto you that the God of Israël hathe separated you from the multitude of Israël, to take you nere to him self, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 He hathe also taken thee to e him, and all thy brethren the sonnes of Leui with thee, and seke ye the office of the Priest also?

e To serue in the Congregation, as in the verse before.

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abirám the sonnes of Eliab: who answered, We wil not come vp.

13 Is it a small thing that thou hast broght

f. i.



f Thus thei  
spake contemp-  
tuously, prefer-  
ring Egypt to  
Canaan.

g Wilt thou  
make the, that  
searched y<sup>e</sup> lād,  
beleue that  
thei sawe not  
y<sup>e</sup>, which thei  
sawe?  
Gen. 4. 4.

h At the dore  
of the Taber-  
nacle.

i All that we-  
re of there sac-  
rifice.

o Of euerie  
generation.

k With them  
that haue com-  
mitted so ma-  
ny finnes.

l I haue not  
forged the of  
mine owne  
braiue.

m Or, shewe a  
brange sight.

vs out of a land that floweth with milke  
and hony, to kil vs in the wildernes, ex-  
cept thou make thy self Lord and ruler  
ouer vs also?

14 Also thou hast not broght vs vnto a lād  
that floweth with milke and honie, nether  
giuen vs inheritance of fieldes and vine-  
yardes: wilt thou put out y<sup>e</sup> eies of these  
men? we wil not come vp.

15 The Mofes waxed verie angrie, & said  
vnto the Lord, \* Loke not vnto their of-  
fring, I haue not taken so muche as an as-  
se fro the, nether haue I hurte anie of the.

16 And Mofes said vnto Kórah, Be thou &  
all thy companie <sup>h</sup> before the Lord: *to the*  
thou, thei, and Aarón tomorowe:

17 And take euerie man his censor, and put  
incens in them, and bring ye euerie man  
his censor before the Lord, two hundreth  
and fiftie censors: thou also and Aarón, e-  
uerie one his censor.

18 So thei toke euerie man his censor, and  
put fire in them, and laied incens thereon,  
and rode in the dore of the Tabernacle  
of the Cōgregacion with Mofes & Aarón.

19 And Kórah gathered all the multitude  
against them vnto the dore of the Taber-  
nacle of the Congregation, then the glo-  
rie of the Lord appeared vnto all the Cō-  
gregacion.

20 And the Lord spake vnto Mofes and to  
Aarón, saying,

21 Separate your selues frō amōg this Cō-  
gregacion, y<sup>e</sup> I may consume the atonce.

22 And thei fel vpon their faces and said,  
O God y<sup>e</sup> God of the spirits, of all flesh,  
hathe not one man *onely* sinned, and wilt  
thou be wrath with all the Cōgregacion?

23 And the Lord spake vnto Mofes, saying,

24 Speake vnto the Congregation & say,  
Get you away frō about the Tabernacle  
of Kórah, Dathán and Abirám.

25 Then Mofes rose vp, & went vnto Da-  
thán and Abirám, and the Elders of Israél  
followed him.

26 And he spake vnto the Congregation,  
saying, Departe, I pray you, frō the tentes  
of these wicked men, and touche nothing  
of theirs, lest ye perish <sup>in</sup> all their finnes.

27 So thei gate them away frō the Taber-  
nacle of Kórah, Dathán and Abirám on  
euerie side: and Dathán, & Abirám came  
out and stode in the dore of their tentes  
with their wiues, and their sonnes, & their  
litle children.

28 And Mofes said, Hereby ye shal knowe  
that y<sup>e</sup> Lord hathe sent me to do all these  
workes: for *I haue not done them* of mine  
owne minde.

29 If these mē dye the cōmune death of all  
men, or if thei be visited after y<sup>e</sup> visitaciō  
of all men, the Lord hathe not sent me.

30 But if the Lord make <sup>m</sup> a newe thing, &

the earth open her mouth, & swalowe the  
vp w<sup>th</sup> all that thei haue, & thei go downe  
quicke into <sup>a</sup> y<sup>e</sup> pit, the ye shal vnderstād  
that these men haue prouoked the Lord.

31 ¶ And as sone as he had made an end of  
speaking all these wordes, euen the grou-  
de claue a sunder that was vnder them,

32 And the earth \* opened her mouthe, and  
swalowed them vp, with their families, &  
all the men that were with Kórah, and all  
their goods.

33 So thei & all that thei had, went downe  
aliue into the pit, & the earth couered the:  
so thei perished from among the Cōgre-  
gacion.

34 And all Israél that were about the, fled  
at the crye of the: for thei said, *Let vs fle,*  
lest the earth swalowe vs vp.

35 But there came out a fire from the Lord,  
and consumed the two hundreth and fiftie  
men that offred the incens.

36 ¶ And y<sup>e</sup> Lord spake vnto Mofes, saying,

37 Speake vnto Eleazár, the sonne of Aa-  
rón the Priest, that he take vp the censers  
out of the burning, and skater the fire be-  
yonde the altar: for thei are halowed,

38 The censers, *I say*, of these sinners, that de-  
stroyed <sup>d</sup> them selues: and let them make of  
them broad plates for a couering of the  
Altar: for they offred the before the Lord,  
therefore thei shalbe holy, and thei shalbe  
a signe vnto the children of Israél.

39 Then Eleazár the Priest toke the brasen  
cēfers, which thei, that were burnt, had of-  
fred, and made broad plates of them for  
a couering of the Altar.

40 *It is a remembrance* vnto the children  
of Israél, that no stranger which is not of  
the se de of Aarón, come nere to offer in-  
cens before the Lord, that he be not like  
Kórah and his companie, as the Lord  
said to him by the hand of Mofes.

41 ¶ But on the morowe all the multitude  
of the children of Israél murmured a-  
gainst Mofes and against Aarón, saying,  
Ye haue killed the people of the Lord.

42 And when the Cōgregacion was gathe-  
red against Mofes & against Aarón, then  
thei turned their faces toward the Ta-  
bernacle of the Cōgregacion: & beholde,  
the cloude couered it, & the glorie of the  
Lord appeared.

43 Then Mofes and Aarón were come be-  
fore the Tabernacle of the Cōgregaciō.

44 ¶ And the Lord spake vnto Mofes, sayig,

45 Get you vp from among this Congre-  
gacion: for I wil consume them quickly:  
then thei fel vpon their faces.

46 And Mofes said vnto Aarón, Take the  
censer and put fire therein of the <sup>r</sup> Altar,  
& put therein incens, & go quickly vnto  
the Congregation, & make an atonement  
for them: for there is wrath gone out frō  
the

\* Or, hel.  
n Or, depe &  
dareke places  
of the earth.

Chap. 27. 3.  
deut. 11. 6.  
psal. 106. 37.

o Which wo-  
re the occasiō  
of their owne  
death.

p Of Gods  
iudgements a-  
gainst rebels.

q Who presu-  
med about his  
vocation.

\* Or, fled: with  
Mofes & Aa-  
rón.

r For it was  
not laful to  
take anie o-  
ther fire, but  
of the Altar  
of burnt of-  
fring, leui. 10. 1.



the Lord: the plague is begonne.

47 Then Aaron toke as Moses commāded him, and ran into the middes of the Congregation, and beholde, the plague was begōne among the people, & he put in incens, & made an atonemēt for the people.

48 And when he stode betwene the dead, & the that were aliue, y<sup>e</sup> plague was stayed.

49 So they dyed of this plague fourtene thousand and seuen hundreth, beside the that dyed in the conspiracie of Kōrah.

50 And Aaron went againe vnto Moses before the dore of the Tabernacle of the Congregation, & the plague was stayed.

## CHAP. XVII.

1 The twelue rods of the twelue princes of the tribes of Israel. 9 Aarons rod buddeth, and beareth blossoms. 10 For a testimonie against the rebellious people.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the childre of Israel, & take of euerie one of them a rod, after y<sup>e</sup> house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou shalt write euerie mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euerie rod shalbe for the head of the house of their fathers.

4 And thou shalt put the in the Tabernacle of the Congregation, before the Arke of the Testimonie, where I wil declare my selfe to you.

5 And the mans rod, whome I chose, shal blossom: and I wil make cease from me the grudgings of the children of Israel, which grudge against you.

6 Then Moses spake vnto the children of Israel, & all their princes gaue him a rod, one rod for euerie prince, according to y<sup>e</sup> houses of their fathers, euen twelue rods, & the rod of Aaron was amōg their rods.

7 And Moses laid the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morowe went into the Tabernacle of the Testimonie, beholde, the rod of Aaron for the house of Leui was budded, and brought forth the budde, & brought forth the blossoms & bare ripe almondes.

9 Then Moses brought out all the rods fro before the Lord vnto all the children of Israel: and they looked vpon them, & toke euerie man his rod.

10 After, y<sup>e</sup> Lord said vnto Moses, Bring Aarons rod againe before the Testimonie to be kept for a tokē to the rebellious children, & thou shalt cause their murmurings to cease fro me, y<sup>e</sup> they dye not.

11 So Moses did as the Lord had commāded him: so did he.

12 And the children of Israel spake vnto Moses, saying, Beholde, we are dead, we perish, we are all lost:

13 Whosoever cometh nere, or approacheth to the Tabernacle of the Lord, shal dye: shal we be consumed and dye?

## CHAP. XVIII.

1 The office of Aaron & his sonnes. 2 With the Leuites. 8 The Priests parte of the offerings. 20 God is their portion. 26 The Leuites haue the tithes, and offer the tenthes thereof to the Lord.

1 And y<sup>e</sup> Lord said vnto Aaron, Thou, & thy sonnes and thy fathers house with thee, shal beare the iniquitie of the Sanctuarie: bothe thou & thy sonnes with thee shal beare y<sup>e</sup> iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the familie of thy father, which shalbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shal minister before the Tabernacle of the Testimonie.

3 And they shal kepe thy charge, euen the charge of all y<sup>e</sup> Tabernacle: but they shal not come nere the instruments of the Sanctuarie, nor to the altar, lest they dye, bothe they & you:

4 And they shal be ioyned with thee, & kepe the charge of the Tabernacle of the Congregation for all y<sup>e</sup> seruice of the Tabernacle: & no stranger shal come nere vnto you.

5 Therefore shal ye kepe the charge of the Sanctuarie, and the charge of the altar: so there shal fall no more wrath vpon the children of Israel.

6 For lo, I haue taken your brethren y<sup>e</sup> Leuites fro among y<sup>e</sup> children of Israel, which as a gift of yours, are giue vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou, & thy sonnes with thee shal kepe your Priests office for all things of the altar, and within the vaile: therefore shal ye serue: for I haue made your Priests office an office of seruice: therefore the sinner that commeth nere, shal be slaine.

8 Againe y<sup>e</sup> Lord spake vnto Aaron, Beholde, I haue giuen thee the keeping of mine offerings, of all the halowed things of the childre of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes, for a perpetual ordinance.

9 This shalbe thine of y<sup>e</sup> moste holie thigs, reserved from the fire: all their offering of all their meat offering, and of all their sin offering, and of all their trespass offering, w<sup>h</sup> they bring vnto me, that shalbe most holy vnto thee and to thy sonnes.

10 In the most holy place shalt thou eat it: euerie male shal eat of it: it is holy vnto thee.

11 This also shalbe thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee & to thy sonnes & to thy

lii.

God had begōne to punish the people.

God drew backe his hand & ceased to punish them.

While he was in the dore of the Tabernacle.

Exod. 17, 22.

To be the chief Priest.

Though Josephs tribe was deuided into two in y<sup>e</sup> distributio of the land, yet here it is but one, and Leui maketh a tribe.

To declare that God did chose y<sup>e</sup> house of Leui to serue him in y<sup>e</sup> Tabernacle.

Exr. 9, 4.

Grudging y<sup>e</sup> Aaron shulde be the Priest. The Chaldee text describeth thus their murmuring: We dye by the sword the earth swalloweth vs up, & pestilence doeth consume vs.

If you trespass in any thing concerning the ceremonies of the Sanctuarie, or your office, you shalbe punished.

That is, the things, which are committed to thee: or, thou dost enioyne them.

Which was not of y<sup>e</sup> tribe of Leui.

Chap. 3, 45.

At the first frute, firstborne, & y<sup>e</sup> rest.

That w<sup>h</sup> was not burned, shulde be the Priests.

That is, in y<sup>e</sup> Sanctuarie, betwene y<sup>e</sup> court & the Holie of all.



g Read Leuit.  
10, 14.

h That is, the  
chiefest, or the  
best.

Leuit. 27, 28.

Exod. 13, 2. &  
22, 29.

Leu. 27, 26.  
chap. 3, 13.

Exod. 30, 13.

Leu. 27, 25.  
chap. 3, 17.

ezek. 45, 12.  
i Because they  
are appointed  
for sacrifice.

Exod. 29, 26.  
Leu. 7, 30.

k That is, sure,  
stable, & incor-  
ruptible.

l Of Canaan.

Deu. 10, 9.  
& 18, 2.

iosh. 13, 14.  
ezek. 44, 28.

m To serve  
therein: for y  
Leuites are  
put in their  
place.

n If they fail-  
le in their offi-  
ce, they shall be  
punished.

8 daughters w<sup>th</sup> thee, to be a duetie for euer:  
all the cleane in thine house shall eat of it.

12 All the <sup>h</sup> fat of the oyle, and all the fat  
of the wine, and of the wheat, which they  
shall offer vnto the Lord for their first frutes,  
I haue giuen them vnto thee.

13 And the first ripe of all that is in their  
lad, which they shall bring vnto the Lord,  
shall be thine: all the cleane in thine house  
shall eat of it.

14 \*Euerie thing separate from the comu-  
ne vse in Israel, shall be thine.

15 All that first openeth the \*matrice of a-  
nie flesh, which they shall offer vnto the  
Lord, of man or beast, shall be thine: but  
the first borne of man shalt thou redeme,  
and the first borne of the vncleane  
beast shalt thou redeme.

16 And those that are to be redeemed, shalt y  
redeme from the age of a moneth, accord-  
ing to thy estimation, for the money of  
five shekels, after the shekel of the San-  
ctuarie, \*which is twentie gerahs.

17 But the first borne of a kowe, or the first  
borne of a shepe, or the first borne of a  
goat shalt thou not i redeme: for they are  
holy: thou shalt sprinkle their blood at  
the altar, and thou shalt burne they: fat: it  
is a sacrifice made by fire for a swete sa-  
uour vnto the Lord.

18 And the flesh of them shall be thine, \*as  
the shake breast, and as the right shulder  
shall be thine.

19 All the heaue offerings of the holy things  
which the children of Israel shall offer vn-  
to the Lord, haue I giuen thee, & thy son-  
nes, and thy daughters with thee, to be a  
duetie for euer: it is a perpetual couenant  
\*of salt before the Lord, to thee and to  
thy sede with thee.

20 ¶ And the Lord said vnto Aaron, Thou  
shalt haue none inheritance in their land,  
nether shalt thou haue anie parte among  
them: \*I am thy parte & thine inheritance  
among the children of Israel.

21 For beholde, I haue giue the childre of  
Leui all the tenth in Israel for an inheri-  
tance, for their seruice which they serue in  
the Tabernacle of the Congregation.

22 Nether shall the children of Israel anie  
more <sup>m</sup> come nere y Tabernacle of the Co  
gregation, lest they susteine sinne, & dye.

23 But the Leuites shall do the seruice in y  
Tabernacle of y Congregation, & they shall  
beare <sup>n</sup> their sinne: it is a lawe for euer in  
your generacions, y among the childre of  
Israel they possesse none enheritance.

24 For the tithes of the children of Israel,  
which they shall offer as an offering vnto y  
Lord, I haue giuen the Leuites for an in-  
heritance: therefore I haue said vnto the,  
Among the childre of Israel ye shall pos-  
sesse none inheritance.

25 ¶ And y Lord spake vnto Moses, sayig,  
26 Speake also vnto the Leuites & say vnto  
them, When ye shall take of the childre of  
Israel the tithes, w<sup>ch</sup> I haue giuen you of the  
for your inheritance, then shall ye take an  
heauie offering of that same for the Lord, e-  
uen the tenth parte of the tithe.

27 And your heauie offering shall be rekened vn-  
to you, as the <sup>o</sup> corne of the barne, or as  
the abundance of the wine presse.

28 So ye shall also offer an heauie offering vn-  
to the Lord of all your tithes, which ye  
shall receiue of the children of Israel, and  
ye shall giue thereof the Lords heauie of-  
fring to Aaron the Priest.

29 Ye shall offer of all your <sup>p</sup> gifts all the  
Lords heauie offerings: of all y <sup>q</sup> fat of the  
same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto the, Whe-  
ye haue offered the fat thereof, then it shall  
be counted vnto the Leuites, as the encre-  
ase of the corne floore, or as y encrease of  
the wine presse.

31 And ye shall eat it in all <sup>r</sup> places, ye, and  
your households: for it is your wages for  
your seruice in the Tabernacle of the Co  
gregation.

32 And ye shall beare no sinne by the rea-  
son of it, when ye haue offered the fat of it:  
nether shall ye pollute the holy <sup>t</sup> things of  
the children of Israel, lest ye dye.

#### CHAP. XIX.

2 The sacrifice of the red kowe. 9 The sprinkling water.  
11 He that toucheth the dead. 14 The man that dyeth  
in a tent.

1 And the Lord spake to Moses, and to  
Aaron, saying,

2 ¶ This is the ordinance of the lawe, which  
the Lord hath commaded, saying, Speake  
vnto the children of Israel that they bring  
thee a red kowe without blemish, wherein  
is no spot, vpon the which neuer came  
yoke.

3 And ye shall giue her vnto Eleazar the  
Priest, that he may bring her \*without the  
hoste, and cause her to <sup>b</sup> be slaine before  
his face.

4 Then shall Eleazar the Priest take of her  
blood with his \*finger, & sprinkle it befo-  
re the Tabernacle of the Congregation  
seuen times,

5 And cause y kowe to be burnt in his sight:  
with her \*skin, & her flesh, and her blood,  
and her dounge shall he burne her.

6 Then shall the Priest take cedar wood, &  
hyssope and skarlet lace, and cast them in  
the middes of the fire where the kowe  
burneth.

7 Then shall the <sup>c</sup> Priest wash his clothes,  
and he shall wash his flesh in water, and  
then come into the hoste, and the Priest  
shall be vncleane vnto the euen.

8 Also he that <sup>d</sup> burneth her, shall wash his  
clo-

o As accepta-  
ble as y frute  
of your owne  
grounde, or vi-  
neyarde.

p Which ye  
haue receiued  
of the childre  
of Israel.  
q Read v. 11.

r As is in the  
11. vers.

s Ye shall not  
be punished  
therefore.  
t The offerings  
which the Is-  
raelites haue  
offred to God.

a According  
to this lawe &  
ceremonie, ye  
shall sacrifice  
y red kowe.

b By another  
Priest.

c Ebr. 9, 13.

d Exod. 29, 13.  
Leu. 4, 11.

e Meaning, Eleazar.

f The inferior  
Priest who kil-  
led her & bur-  
ned her.



clothes in water, and wash his flesh in water, and be vncleane vntil euen.

- 9 And a man, *that is* cleane, shal take vp the ashes of the kowe, & put them without the holte in a cleane place: and it shalbe kept for the Congregation of the children of Israel for <sup>e</sup> a sprinkling water: it is a sinne offering.

- 10 Therefore he that gathereth the ashes of the kowe, shal wash his clothes, and remaine vncleane vntil euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

- 11 He that toucheth the dead bodie of anie man, shalbe vncleane euen seuen daies.

- 12 He shal purifie him selfe <sup>f</sup> therewith the third day, and the seuenth day he shalbe cleane: but if he purifie not him selfe the third day, then the seuenth day he shal not be cleane.

- 13 Whosoever toucheth the corps of anie man that is dead, and purgeth not him selfe, defileth <sup>g</sup> Tabernacle of the Lord, & that persone shalbe <sup>h</sup> cut of from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vncleane, and his vncleannes shal remaine stil vpon him.

- 14 This is the lawe, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes,

- 15 And all the vessels that be open, which haue no <sup>i</sup> couering fastened vpo them, shalbe vncleane.

- 16 Also whosoever toucheth one that is slaine with a sworde in <sup>j</sup> y fiede, or a dead persone, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

- 17 Therefore for an vncleane persone thei shal take of the burnt ashes of the <sup>k</sup> sin offering, and <sup>l</sup> pure water shal be put thereto in a vessel.

- 18 And a <sup>m</sup> cleane persone shal take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persones that were therein, and vpon him that touched the bone, or <sup>n</sup> y slaine, or the dead, or the graue.

- 19 And the cleane persone shal sprinkle vpon the vncleane the third day, and the seuenth day, and he shal purifie him self the seuenth day, & <sup>o</sup> wash his clothes, & wash him selfe in water, & shalbe cleane at euē.

- 20 But the man that is vncleane and purifieth not him selfe, that persone shalbe cut of from amōg the Congregation, because he hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: *therefore* shal he be vncleane.

- 21 And it shalbe a perpetual lawe vnto the, that he that sprinkleth the sprinkling wa-

ter, shal wash his clothes: also he that toucheth the sprinkling water, shal be vncleane vntil euen.

- 22 And whatsoeuer the vncleane persone toucheth, shal be vncleane: and the persone that toucheth <sup>p</sup> him, shalbe vncleane vntil the euen.

## CHAP. XX.

- 1 *Miriam dyeth. 2 The people murmure. 3 They haue water out of the rocke. 14 Edom denyeth the Israelites passage. 25. 28 The death of Aaron, in whose roome Eleazar succedeth.*

- 1 **T**hen the children of Israel came with the whole Congregation to the desert of Zin in the first <sup>a</sup> moneth, and the people abode at Kadish: where <sup>b</sup> Miriam dyed, and was buried there.

- 2 But there was no water for the Congregation, and they <sup>c</sup> assembled them selues against Moses and against Aaron.

- 3 And the people chode with Moses, and spake, sayig, Wolde God we had perished, <sup>d</sup> when our brethren dyed before <sup>e</sup> y Lord.

- 4 <sup>f</sup> Why haue ye thus broght the Congregation of the Lord vnto this wildernes, <sup>g</sup> y both we, and our cattel shulde dye there?

- 5 Wherefore now haue ye made vs to come vp fro Egypt, to bring vs into this miserable place, *which is* no place of sede, nor figs, nor vines, nor pomgranates: nether is there anie water to drinke.

- 6 Then Moses and Aaron went from the assemblie vnto the dore of the Tabernacle of the Congregation, and fel vpon their faces: and the glorie of the Lord appeared vnto them.

- 7 <sup>h</sup> And <sup>i</sup> y Lord spake vnto Moses, saying,

- 8 Take the <sup>j</sup> rod, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eies, & it shal giue forthe his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beastes drinke.

- 9 Then Moses toke the rod fro before the Lord, as he had commanded him.

- 10 And Moses and Aaron gathered <sup>k</sup> y Congregation together before the rocke, and <sup>l</sup> Moses sayd vnto them, Heare now, ye rebels: <sup>m</sup> shal we bring you water out of this rocke?

- 11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes dranke.

- 12 <sup>n</sup> Agayne the Lord spake vnto Moses & to Aaron, Because ye beleued me not, to <sup>o</sup> sanctifie me in the presence of the children of Israel, therefore ye shal not bring this Congregation into the land which I haue giuen them.

- 13 This is the water <sup>p</sup> of Meribah, because the children of Israel stroue with <sup>q</sup> y Lord,

f.iii.

<sup>m</sup> That is vncleane.

<sup>a</sup> This was fourtie yeres after their departure from Egypt  
<sup>b</sup> Moses and Aarons sister.  
<sup>c</sup> Another rebellion was in Raphidim, Exod. 17, and this was in Kadish. Chap. 11, 33. Exod. 17, 2.

<sup>d</sup> Wherewith thou didest miracles in Egypt, and didst deuide <sup>e</sup> y Sea.

<sup>e</sup> The punishment, which followed hereof, declared that Moses & Aaron beleued not the Lords promises, as appeareth ver. 12.

<sup>f</sup> That <sup>g</sup> y children of Israel shulde beleue and acknowledge my power, & so honour me.  
<sup>g</sup> Or strife, & contention.

<sup>e</sup> Or the water of separation, because that they that were sprinkled therewith & made cleane, Chap. 3, 7. It is also called holy water, because it was ordeined to an holy vse, Chap. 5, 17. <sup>f</sup> With the sprinkling water.

<sup>g</sup> So that he shulde not be esteemed to be of the holy people, but as a polluted & excommunicate persone.

<sup>h</sup> Else covering of cloth.

<sup>i</sup> Of the red kowe burnt for sinne.  
<sup>j</sup> Water of <sup>k</sup> fontaine or river.  
<sup>k</sup> One of the Priests which is cleane.

<sup>l</sup> Because he had bene amōg them that were vncleane: or els had touched the water, as ver. 21.



<sup>h</sup> By shewing  
his f almightie  
& maitey-  
ning his glo-  
rie.  
<sup>i</sup> Because Iaa-  
kub or Israël  
was Esaus bro-  
ther, who was  
called Edom.

and he <sup>h</sup> was sanctified in them.

14 ¶ Then Moses sent messengers from Ka-  
desh vnto y King of Edom saying, Thus  
saith thy brother Israël, Thou knowest  
all the trauaile that we haue had,

15 How our fathers went downe into E-  
gypt, and we dwelt in Egypt a long time,  
where the Egyptians handled vs euil &  
our fathers.

16 But when we cryed vnto the Lord, he he-  
ard our voyce, and sent an Angel, & hath  
brought vs out of Egypt, & beholde, we are  
in y citie Kadesh, in thine vtmost border.

17 I pray thee that we may passe through  
thy countrey: we wil not go through the  
fieldes nor the vineyardes, nether wil we  
drinke of the water of the welles: we wil  
go by the <sup>o</sup> kings way, and nether turne  
vnto the right hand nor to the left, vntil  
we be past thy borders.

18 And Edom answered him, <sup>o</sup> Thou shalt  
not passe by me, lest I come out against  
thee with the sworde.

19 Then the children of Israël said vnto  
him, We wil go vp by the hie way: & if I  
and my cattel drinke of thy water, I wil  
then paye for it: I wil onely (without anie  
harne) go through on my fete.

20 He answered againe, Thou shalt not  
go through. The Edom came out against  
him with muche people, and with a migh-  
ty power.

21 Thus Edom denied to giue Israël passa-  
ge through his coutrie: wherefore Israël  
turned away from him.

22 ¶ And when the children of Israël with  
all the Congregation departed from Ka-  
desh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to  
Aarón in the mount Hor nere the coste  
of the land of Edom, saying,

24 Aarón shalbe gathered vnto his peo-  
ple: for he shal not entre into the land, w  
I haue giuen vnto the children of Israël,  
because ye <sup>d</sup>isobeyed my commandement  
at the water of Meribáh.

25 Take Aarón and Eleazár his sonne, &  
bring them vp into the mount Hor,

26 And cause Aarón to put of his garmets  
& put them vpon Eleazár his sonne: for  
Aarón shal be gathered to his fathers, and  
shal dye there.

27 And Moses did as the Lord had comman-  
ded: & they went vp into the mount Hor,  
in the sight of all the Congregation.

28 And Moses put of Aarons clothes, and  
put them vpon Eleazár his sonne: so Aa-  
rón dyed there in the top of the mount: and  
Moses and Eleazár came downe from of  
the mount.

29 When all the Congregation sawe that  
Aarón was dead, all the house of Israël  
wept for Aarón thirtie dayes.

3 Israël vanquisheth King Arad. 6 The fiery serpen-  
tes are sent for the rebellion of the people. 24. 33 Si-  
hón and Og are ouercome in battel.

1 W Hen King Arad the Canaanite, which dwelt toward the South,  
heard tel that Israël came by the waie of  
the spies, then fought he against Israël, and  
toke of them prisoners.

2 So Israël vowed a vowe vnto the Lord,  
and said, If thou wilt deliuer and giue this  
people into mine hand, then I wil vtterly  
destroye their cities.

3 And the Lord heard the voyce of Israël,  
and deliuered them the Canaanites: & they  
vtterly destroyed them and their cities, &  
called the name of the place Hormáh.

4 ¶ After, they departed from the mount  
Hor by the way of the red Sea, to <sup>b</sup> com-  
passe the land of Edom: and the people  
were sore grieved because of the way.

5 And the people spake against God and  
against Moses saying, Wherefore haue ye  
brought vs out of Egypt, to dye in the wil-  
dernes? for here is nether bread nor water,  
and our soules lotheth this light bread.

6 ¶ Wherefore the Lord sent <sup>d</sup> fiery serpen-  
tes among the people which <sup>h</sup>og the peo-  
ple: so that manie of the people of Israël  
died.

7 Therefore the people came to Moses and  
said, We haue sinned: for we haue spo-  
ken against the Lord, and against thee:  
praye to the Lord, that he take away the  
serpents from vs: and Moses prayed for  
the people.

8 And the Lord said vnto Moses, Make thee  
a fiery serpent, and set it vp for a signe,  
that as manie as are bitten, may loke vpon  
it, and liue.

9 ¶ So Moses made a serpent of brasse, and  
set it vp for a signe: and when a serpent  
had bitten a man, then he looked to the ser-  
pent of brasse, and liued.

10 ¶ And the children of Israël departed  
thence, and pitched in Obóth.

11 ¶ And they departed from Obóth, and  
pitched in Iie-abarím, in the wildernes,  
which is before Moáb on the Eastside.

12 ¶ They remoued thence, and pitched  
vpon the riuer of Záred.

13 ¶ Thence they departed, and pitched on  
the other side of Arnón, which is in the  
wildernes, and commeth out of the costes  
of the Amorites: (for Arnón is the border  
of Moáb, betwene the Moabites and the  
Amorites)

14 Wherefore it shalbe spoken in the boke  
of the battels of the Lord, what thing  
he did in the red Sea, and in the riuers of  
Arnón,

15 And at the streame of y riuers that goeth  
downe to y dwelling of Ar, and lieth vpon  
the

Chap. 33. 43.

<sup>a</sup> By that way  
which their  
spies, that lea-  
ched the dan-  
gers, found to  
be moste safe.

<sup>o</sup> Or, destruyed.

<sup>b</sup> For they  
were forbid-  
den to destroy  
it, Deut. 33.

Chap. 11. 6.  
<sup>c</sup> Meaning Ma-  
na, which they  
thought did not  
nourish.  
Wisd. 16. 1.

1. Cor. 10. 9.  
<sup>d</sup> For they  
were <sup>h</sup>og them  
with, were so  
inflamed with  
the heat there-  
of, that they  
died.

<sup>o</sup> Or, vpon a  
pole.

2. Kin. 19. 4.  
1oh. 3. 14.

<sup>o</sup> Or, recovered.

Chap. 33. 47.

<sup>o</sup> Or, in the hea-  
per of Abarim,  
or, hillies.

<sup>e</sup> Which se-  
meth to be the  
boke of the  
Iudges, or as  
some thinke, a  
boke which is  
lost.  
<sup>o</sup> Or, (How God  
destroyed) Pa-  
heb (the ciuitie)  
with a whirle  
winde, and the  
rallies of Ara-  
non.

<sup>o</sup> Or, his way.

<sup>o</sup> Or, come not.

<sup>o</sup> Or, the Edomi-  
tes.

<sup>k</sup> To passe by  
another way.

Chap. 33. 37.

1. Read Gen.  
25. 8.

<sup>o</sup> Or, rebelled.

<sup>o</sup> Or, arise.

Chap. 33. 38.  
Deut. 32. 50.

Deut. 10. 6. &  
32. 50.

<sup>o</sup> Or, recovered.



the border of Moáb.

16 ¶ And from thence they turned to Beér: the same is the well where the Lord said vnto Moſes, Aſſemble the people, and I wil giue them water.

17 ¶ Then Iſraél ſang this ſong, <sup>o</sup> Rife vp well, ſing ye vnto it.

18 The princes digged this well, y<sup>e</sup> captaines of the people digged it, euen the ſawegiuers, with their ſtaues. And from the wildernes they came to Mattanáh,

19 ¶ And from Mattanáh to Nahaliél, and from Nahaliél to Bamóth,

20 ¶ And from Bamóth in the valley, that is in the plaine of Moáb, to the top of Piſgah that loketh toward Ierſhimón.

21 ¶ Then Iſraél ſent meſſengers vnto Sihón, King of the Amorites, ſaying,

22 \*Let me go through thy land: we wil not turne aſide into the fields, nor into the vineyardes, neither drinke of the waters of y<sup>e</sup> welles: we wil go by the kings way, vntil we be paſt thy countrei.

23 \*But Sihón gaue Iſraél no licence to paſſe through his countrey, but Sihón aſſembled all his people, and went out againſt Iſraél into the wildernes: and he came to Lahóz, and fought againſt Iſraél.

24 \*But Iſraél ſmote him with the edge of the ſworde, and conquered his land, from Arnón vnto <sup>h</sup> Labók, euen vnto the childre of Ammón: for the border of the children of Ammón was ſtrong.

25 And Iſraél toke all theſe cities, & dwelt in all the cities of the Amorites in Heſhbón and in all the <sup>o</sup> villages thereof.

26 For <sup>k</sup> Heſhbón was the citie of Sihón the King of the Amorites, which had fought before time againſt the King of the Moabites, and had taken all his land out of his hand, euen vnto Arnón.

27 Wherefore they that ſpake in proverbes, ſay, Come to Heſhbón, let the citie of Sihón be buylt and repared:

28 For <sup>l</sup> a fire is gone out of Heſhbón, and a flame from the citie of Sihón, and hath consumed Ar of the Moabites, and the lords of Bamóth in Arnón.

29 Wo be to thee, Moáb: o people of <sup>m</sup> Chemóſh, thou art vndone: he hath ſuffered his ſonnes to be purſued, and his daughters to be in captiuitie to Sihón the King of the Amorites.

30 Their <sup>o</sup> empire is loſt from Heſhbón vnto Dibón, and we haue deſtroyed them vnto Nophah, which reacheth vnto Medabá:

31 ¶ Thus Iſraél dwelt in the land of the Amorites.

32 And Moſes ſent to ſearch out Iazér, and they toke the townes belonging thereto, and roted out the Amorites that were there.

33 ¶ And they turned and went vp toward Baſhán: & Og the King of Baſhán came out againſt them, he, and all his people, to fight at Edréi.

34 Then the Lord ſaid vnto Moſes, Feare him not: ſo I haue deliuered him into thine hand & all his people, and his land: \*and thou ſhalt do to him as thou dideſt vnto Sihón the King of the Amorites, which dwelt at Heſhbón. <sup>Pſal. 135. 12.</sup>

35 They ſmote him therefore, and his ſonnes, and all his people, vntil there was none left him: ſo they conquered his land.

## CHAP. XXII.

King Balák ſendeth for Balaám to curſe the Iſraelites. 12 The Lord forbiddeth him to go. 22 The Angel of the Lord meteth him, & his aſſe ſpeaketh. 33 Balaám proteſteth that he wil ſpeake nothing, but that which the Lord putteth in his mouth.

1 **A**fter, the children of Iſraél departed and pitched in the plaine of Moáb on the <sup>a</sup> other ſide of Iordén from Ierichó.

2 ¶ Now Balák the ſonne of Zippór ſawe all that Iſraél had done to the Amorites.

3 And the Moabites were ſore afraid of the people, becauſe they were manie, and Moáb <sup>o</sup> feared againſt the children of Iſraél.

4 Therefore Moáb ſaid vnto the <sup>b</sup> Elders of Midián, Now ſhal this multitude licken vp all that are rounde about vs, as an oxe licketh vp the graſſe of the field: and Balák the ſonne of Zippór was King of the Moabites at that time.

5 \*He ſent meſſengers therefore vnto Balaám the ſonne of Beór to Perthór (which is by the <sup>c</sup> riuier of the land of the childre of his folke) to call him, ſaying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lie ouer againſt me.

6 Come now therefore, I pray thee, and curſe me this people (for they are ſtronger then I) ſo it may be that I ſhal be able to ſmite the and to driue them out of the land: for I knowe that he, whome thou bleſteſt, is bleſſed, and he whome thou curſeſt, ſhal be curſed.

7 And the Elders of Meáb, and the Elders of Midián departed, hauing <sup>d</sup> the rewardes of the ſoothſaying in their hand, and they came vnto Balaám, & tolde him the wordes of Balák.

8 Who answered them, Tary here this night, and I wil giue you an answer, as the Lord ſhal ſay vnto me. So <sup>e</sup> the princes of Moáb abode with Balaám.

9 Then God came vnto Balaám, and ſaid, What men are theſe with thee?

10 And Balaám ſaid vnto God, Balák the ſonne of Zippór, King of Moáb hath ſent vnto me, ſaying,

<sup>a</sup> Being at Ierichó, it was beyonde Iordén: but where the Iſraelites were, it was on this ſide.

<sup>b</sup> Which were the heades & gouerners.

<sup>c</sup> To wit, Euphrates: vpon y<sup>e</sup> which rode this citie Perthor.

<sup>d</sup> Thinking to bribe him w<sup>th</sup> giſtes to curſe the Iſraelites.

<sup>e</sup> Whome before he called Elders: meaning, the gouerners, & after calleth the ſeruants: that is, ſubiectes to their King.



11 Beholde, *there is* a people come out of Egypt and couereth the face of the earth: come nowe, curse them for my sake: so it may be that I shal be able to ouercome them in battel, and to driue them out.

12 And God <sup>f</sup> said vnto Balaám, Go not thou with them, nether curse the people, for they are blessed.

13 And Balaám rose vp in the morning, and said vnto the princes of Balák, Returne vnto your land: for the Lord hath refused to giue <sup>g</sup> me leaue to go with you.

14 So the princes of Moáb rose vp, and wet vnto Balák, and said, Balaám hath refused to come with vs.

15 ¶ Balák yet sent againe mo princes, and more honorable then they.

16 Who came to Balaám, and said to him, Thus saith Balák the sonne of Zippór, Be not thou stayed, I pray thee, from coming vnto me.

17 For I wil promote thee vnto great honour, and wil do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaám answered, and sayd vnto the seruantes of Balák, \* If Balák wolde giue me his house ful of siluer and golde, I can not go beyonde the worde of the Lord my God, to do lesse or more.

19 But nowe, I pray you, tary here this night, that I may wit, what the Lord wil say vnto me <sup>i</sup> more.

20 And God came vnto Balaám by night, and said vnto him, If the me come to call thee, rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou do.

21 So Balaám rose vp early, and saddled his asse, and went with the princes of Moáb.

22 And the wrath of God was kindled, because he <sup>k</sup> went: & the Angel of the Lord stode in the way to be against him, as he rode vpon his asse, and his two seruantes were with him.

23 And <sup>\*</sup> when the asse sawe the Angel of <sup>l</sup> Lord stād in the way, and his sworde drawn in his hand, the asse turned out of <sup>waie</sup> and went into the field, but Balaám smote the asse, to turne her into the way.

24 ¶ Again the Angel of the Lord stode in a path of the vineyardes, *hauing* a wall on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams fote against the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stode in a narowe place, where was no way to turne, *either* to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, she lay downe vnder Balaám:

therefore Balaám was very wrath, and smote the asse with a staffe.

28 Then the Lord <sup>m</sup> opened the mouth of the asse, and she said vnto Balaám, What haue I done vnto thee, that thou hast smitten me nowe thre times?

29 And Balaám said vnto the asse, Because thou hast mocked me: I wolde there were a sworde in mine hand, for now wolde I kil thee.

30 And the asse said vnto Balaám, Am not I thine asse, which thou hast ridden vpon <sup>n</sup> since thy first time vnto this day? haue I vsed at anie time to do thus vnto thee? Who said, Nay.

31 And the Lord <sup>o</sup> opened the eies of Balaám, and he sawe the Angel of the Lord standing in the way with his sworde drawe in his hand: then he bowed him selfe, and fel flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse thre times? beholde, I came out to withstand thee, because *thy* way is not straight before me.

33 But the asse sawe me, and turned from me now thre times: for els, if she had not turned from me, surely I had euē now slaine thee, and sauē her aliue.

34 Then Balaám said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stodest in the way <sup>p</sup> against me: now therefore if it displease thee, I wil turne <sup>q</sup> home againe.

35 But the Angel said vnto Balaám, Go with the men: but <sup>r</sup> what I say vnto thee, that shalt thou speake. So Balaám went with the princes of Balák.

36 And when Balák heard that Balaám came, he went out to mete him vnto a citie of Moáb, which is in the <sup>r</sup> border of Arnón, euen in the vtmost coste.

37 Then Balák said vnto Balaám, Did I not send for thee to call thee? wherefore camest thou not vnto me? am I not able in dede to promote thee vnto honour.

38 And Balaám made answer vnto Balák, Lo, I am come vnto thee, & can I now say <sup>s</sup> anie thing at all? the worde that God putteth in my mouth, that shal I speake.

39 So Balaám went with Balák, and they came vnto the citie of Huzóth.

40 Then Balák offred bullockes, and shepe, and sent *thereof* to Balaám, and to <sup>t</sup> y princes that were with him.

41 And on the morow Balák toke Balaám, and brought him vp into the hie places of Baál, that thence he might se the vtmost parte of the people.

#### CHAP. XXIII.

<sup>1</sup> Balaám causeth seu Altars to be buylt. <sup>2</sup> God teacheth him what to answer. <sup>3</sup> In stede of cursing he blesteth Israël. <sup>4</sup> God is not like man.

1 And

<sup>f</sup> He warned him by a dreame, y he shulde not consent to the kinges wicked request.

<sup>g</sup> Els he shewed him selfe willing, couetousnes had so blinded his heart.

<sup>h</sup> The wicked feke by all means to further their naughty enterprises, though they knowe that God is against them.

Chap 24. 13.

<sup>i</sup> Because he tempted God to require his contrary to his comandement, his petition was granted, but it turned to his owne cōdemnation.

<sup>k</sup> Moued rather with couetousnes, then to obey God.

<sup>l</sup> Pet. 2. 16. iude 11.

<sup>m</sup> The seconde time.

<sup>n</sup> Or, fl.

<sup>m</sup> Gave her power to speake.

<sup>n</sup> Since they had bene his master.

<sup>o</sup> For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.

<sup>p</sup> Bothe thy heart is corrupt and thine enterprise wicked.

<sup>q</sup> Or, before me, or, so mete me.

<sup>r</sup> Ebr. I wil returne to me.

<sup>q</sup> Because his heart was full his charge was renewed, that he shulde not pretend ignorance.

<sup>r</sup> Nere the place, where the Israelites camped.

<sup>s</sup> Of my selfe I can speake nothing: onely what God telleth, I will utter, I meane it good or bad. Or, of freewill, or, a popularis.

<sup>t</sup> Where the idole Baal was worshipped.



1 **A**ND Balaám said vnto Balák, Buyl-  
de me here seuen altars, and prepare  
me here seuen bullockes, and seuen rams.

2 And Balák did as Balaám said, and <sup>a</sup> Ba-  
lák and Balaám offred on *enerie* altar a bul-  
locke and a ram.

3 Then Balaám said vnto Balák, Stand by  
the burnt offering, & I wil go, if so be that  
the Lord wil come and mete me: & what-  
soeuer he sheweth me, I wil tel thee: so he  
went forthe alone.

4 And God <sup>b</sup> met Balaám, and Balaám said  
vnto him, I haue prepared seuen altars, &  
haue offred vpon *enerie* altar a bullocke  
and a ram.

5 And the Lord <sup>c</sup> put an answer in Balaás  
mouth, and said, Go againe to Balák, and  
say on this wise.

6 So when he returned vnto him, lo, he sto-  
de by his burnt offering, he, & all the prin-  
ces of Moáb.

7 Then he vttered his <sup>d</sup> parable, and said,  
Balák the King of Moáb hathe broght me  
from <sup>e</sup> Arám out of the mountaines of the  
East, *saying*, Come, curse Iakób for my  
sake: come, and <sup>f</sup> detest Ifraél.

8 How shal I curse, where God hathe not  
curse? or how shal I detest, *where* <sup>g</sup> Lord  
hathe not detested?

9 For frō the top of the rocks I did se him,  
and from the hils I did beholde him: lo,  
the people shal dwel by them selues, and  
shal not be rekened among the <sup>h</sup> nacions.

10 Who can tel the <sup>i</sup> dust of Iakób, and  
the number of the fourth parte of Ifraél?  
Let me <sup>j</sup> dye the death of the righteous,  
and let my last end be like his.

11 Then Balák said vnto Balaám, What  
hast thou done vnto me? I toke thee to cur-  
se mine enemies, and beholde, thou hast  
blessed them altogether.

12 And he answered, and said, Must I not  
take hede to speake that, which the Lord  
hathe put in my mouth?

13 And Balák said vnto him, Come, I pray  
thee, with me vnto an other place, whence  
thou maiest se them, and thou shalt se but  
the vtmost parte of them, and shalt not  
se them all: therefore curse the out of that  
place for my sake.

14 <sup>k</sup> And he broght him into <sup>l</sup> Sede-sophím  
to the top of Pisgáh and buylt seuen al-  
tars, & offred a bullocke, & a ram on *enerie*  
altar.

15 After, he said vnto Balák, Stand here by  
thy burnt offering, and I wil mete the Lord  
yonder.

16 And the Lord met Balaám, and <sup>m</sup> put an  
answer in his mouth, and said, Go agai-  
ne vnto Balák, and saie thus.

17 And when he came to him, beholde, he  
stode by his burnt offering, and the princes  
of Moáb with him: so Balák said vnto

him, What hathe the Lord said?

18 And he vttered his parable, & said, Ri-  
se vp, Balák, and heare: hearken vnto me,  
thou sonne of Zippór.

19 <sup>n</sup> God is not *as* man, that he shulde lie,  
nether *as* the sonne of man that he shul-  
de repent: hathe he said, and shal he not  
do it? and hathe he spoken, and shal he not  
accomplish it?

20 Beholde, I haue receiued *commandement*  
to blesse: for he hathe blessed, & I can not  
alter it.

21 He seeth none iniquitie in Iakób, nor  
seeth no transgression in Ifraél: the Lord  
his God is with him, & the <sup>o</sup> ioyful shou-  
te of a King is among them.

22 God broght them out of Egypt: their  
strength is as an vnicorne.

23 For *there* is no forcerie in Iakób, nor  
soothsaying in Ifraél: <sup>p</sup> according to this  
time it shalbe said of Iakób and of Ifra-  
él, What hathe God wrought?

24 Beholde, the people shal rise vp as a lió,  
and lift vp him-self as a yong lion: he shal  
not lie downe, til he eat of the praie, and  
til he drinke the blood of the slaine.

25 <sup>q</sup> Then Balák said vnto Balaám, Nether  
curse, nor blesse them at all.

26 But Balaám answered, and said vnto Ba-  
lák, Tolde not I thee, *saying*, All that the  
Lord speaketh, that must I do?

27 <sup>r</sup> Againe Balák said vnto Balaám, Come,  
I pray thee, I wil bring thee vnto another  
place, if so be it wil please God, that thou  
maiest thence curse them for my sake.

28 So Balák broght Balaám vnto the top  
of Peór, that loketh toward Ieshmón.

29 Then Balaám said vnto Balák, Make  
me here seuen altars, and prepare me here  
seuen bullockes, and seuen rams.

30 And Balák did as Balaám had said, and  
offred a bullocke and a ram on *enerie* al-  
tar.

#### CHAP. XXIIII

<sup>s</sup> Balaám prophesieth of the great prosperitie that shul-  
de come vnto Ifraél: 17 Also of the coming of Christ.  
20 The destruction of the Amalekites, and of the Ke-  
nites.

1 **W**HEN Balaám sawe that it pleased  
the Lord, to blesse Ifraél, then he  
went not, <sup>t</sup> as certeine times before, to set  
diuinacions, but set his face toward the  
wildernes.

2 And Balaám lift vp his eies, and looked  
vpō Ifraél, which dwelt accordig to their  
tribes, and the Spirit of God came vpon  
him.

3 <sup>u</sup> And he vttered his parable, and said,  
Balaám the sonne of Beór hathe said, and  
the man, whose eies <sup>v</sup> were shut vp, hathe  
said,

4 He hathe said, which heard the wordes  
of God, and sawe the vision of the Al-

t.i.

<sup>h</sup> Gods enemi-  
es are cōpel-  
led to confesse  
that his gouer-  
nement is iu-  
ste, constant, &  
without charge  
or repentance.

<sup>i</sup> Thei triumphe  
as victorious  
Kings ouer  
their enemies.

<sup>k</sup> Considerie  
what God shal  
worke this ti-  
me for the de-  
liverance of his  
people, all the  
worlde shal  
wonder.

<sup>l</sup> Thus <sup>h</sup> wic-  
ked imagine of  
God, that, that  
which he wil  
not grante in  
one place, he  
wil do it in  
another.

Chap. 23, 3.

<sup>a</sup> Where the  
Ifraélites ca-  
ped.

Chap. 23, 7.

<sup>b</sup> His eies were  
shut vp before  
in respect of  
clear vision  
& he sawe af-  
ter: some read  
were open.

<sup>a</sup> For among  
the Gentiles  
the Kings oft  
times vied to  
sacrifice, as  
did <sup>h</sup> Priests.

<sup>b</sup> Appeared  
vnto him.

<sup>c</sup> Taught  
him what to  
say.

<sup>d</sup> Prophecie.  
<sup>e</sup> Syria.

<sup>f</sup> Cause that  
all men may  
hate & detest  
them.

<sup>g</sup> But shal ha-  
ue religion &  
lawes a parte.  
<sup>h</sup> The infinite  
multitude, as  
the dust of the  
earth.  
<sup>i</sup> The feare of  
Gods iudge-  
ments caused  
him to with to  
be ioyned to  
the householde  
of Abraham  
thus <sup>j</sup> wicked  
haue their con-  
sciences woun-  
ded when thei  
consider Gods  
iudgements.

<sup>k</sup> Dr. Iacob the  
field of Ibi that  
puedya wis, left  
the enemy shul-  
de appeare.

Chap. 22, 35.



<sup>c</sup> Though he  
saye as in a  
flepe, yet the  
eies of his mi-  
de were open.

<sup>Or, seuer.</sup>

<sup>d</sup> His prospe-  
ritie and poite-  
ritie shal be ve-  
rie great.  
<sup>e</sup> Which name  
was commē to  
the Kings of  
Amalék.

<sup>Gen. 49. 9.</sup>

<sup>f</sup> In token of  
anger.

<sup>g</sup> Thus <sup>h</sup> wic-  
ked burden  
God, whē thei  
cā not compas  
their wicked  
entēprises.

<sup>h</sup> <sup>Or, counsel.</sup>  
He gaue al-  
so wicked coun-  
sel to cause <sup>i</sup>  
Israelites to  
sinne, that the-  
reby God  
might forsake  
them, Chap. 31,  
16.

<sup>i</sup> Meaning,  
Christ.  
<sup>k</sup> That is, the  
princes.  
<sup>l</sup> He shal sub-  
due all that  
resist: for of  
Shéth came  
Noah, and of  
Noah all the  
worlde.

<sup>m</sup> Of the E-  
domites.

mightie, and <sup>c</sup> falling in a trance had his  
eies opened.

5 ¶ How goodlie are thy tēts, o Iaakób, &  
thine habitacions, o Israël?

6 As the valles, are thei stretched forth, as  
gardēs by the riuers side, as the <sup>e</sup> aloē trees,  
which the Lord hathe planted, as the ce-  
dars, beside the waters.

7 The <sup>d</sup> water droppeth out of his bucket,  
and his sede shalbe in many waters, & his  
King shalbe hier then <sup>e</sup> Agág, & his king-  
dome shalbe exalted.

8 God broght him out of Egypt: his  
strength shalbe as an vnicone: he shal eat  
the nacions his enemies, and bruisse their  
bones, and shoote them through with his  
arrowes.

9 \* He coucheth and lieth downe as a yong  
lyon, & as a lyon: who shal stirre him vp?  
blesed is he that blesseth thee, and cursed  
is he that curseth thee.

10 Then Balák was verie angry w<sup>th</sup> Balaám,  
and <sup>f</sup> smote his hands together: so Balák  
said vnto Balaám, I sent for thee to curse  
mine enemies, and beholde, thou hast bles-  
sed them now thre times.

11 Therefore now flee vnto thy place: I  
thoght surely to promote thee vnto hon-  
our, but lo, the <sup>g</sup> Lord hathe kept thee  
backe from honour.

12 Then Balaám answered Balák, Tolde I  
not also thy messengers, which thou sen-  
test vnto me, saying,

13 If Balák wolde giue me his house ful of  
siluer and golde, I can not passe the com-  
mandement of the Lord, to do <sup>either</sup> good  
or bad of mine owne minde: what the  
Lord shal cōmāde, that same wil I speake.

14 And now beholde, I go vnto my peo-  
ple: come, I wil <sup>h</sup> aduertise thee what  
this people shal do to thy folke in the la-  
ter daies.

15 And he vttered his parable, and said,  
Balaám the sonne of Beór hathe said, and  
the man whose eies were shut vp, hathe  
said.

16 He hathe said that heard the wordes of  
God, & hathe the knowledge of the mo-  
ste high, & sawe the vision of the Almigh-  
tie, and falling in a trance had his eies ope-  
ned:

17 I shal se him, but not now: I shal behol-  
de him, but not nere: there shal come a  
<sup>i</sup> starre of Iaakób, and a scepter shal rise  
of Israël, and shal smite the <sup>k</sup> coastes of  
Moáb, and destroye all the sonnes of  
<sup>l</sup> Shéth.

18 And Edóm shalbe possessed, and Seír  
shalbe a possession to their enemies: but  
Israél shal do valiantly.

19 He also that shal haue dominiō shalbe of  
Iaakób, and shal destroye the remnant of  
the <sup>m</sup> citie.

20 ¶ And when he loked on Amalék, he  
vttered his parable, and said, Amalék  
was the <sup>n</sup> first of the nacions: but his la-  
ter end shal come to destruction.

21 And he loked on the <sup>o</sup> Kenites, and vt-  
tered his parable, and said, Strong is  
thy dwelling place, and <sup>p</sup> put thy nest in  
the rocke.

22 Neuertheles, <sup>q</sup> the Kenite shalbe spoil-  
ed vntil Ashúr cary thee away captiue.

23 Againe he vttered his parable, and  
said, Alas, <sup>r</sup> who shal liue when God  
doeth this?

24 The shippes also shal come frō the coa-  
stes of <sup>s</sup> Chittím and subdue Ashúr, and  
shal subdue Eber, and <sup>t</sup> he also shal come  
to destruction.

25 Then Balaám rose vp, and went and  
returned to his place: and Balák also went  
his way.

#### CHAP. XXV.

<sup>2</sup> The people committeth fornicacion with the daughters  
of Moab. <sup>9</sup> Phinehas killeth Zimri & Cozbi. <sup>11</sup> G<sup>d</sup>  
maketh his couenant with Phinehas. <sup>17</sup> God comman-  
deth to kil the Midianites.

1 **N**OW whiles Israël abode in Shittím,  
the people began to cōmit whore-  
dome with the <sup>a</sup> daughters of Moáb:

2 Which called <sup>b</sup> y<sup>e</sup> people vnto the sacrifice  
of their gods, & the people ate, & bowed  
downe to their gods.

3 And Israël <sup>b</sup> coupled him self vnto Báal  
Peór: wherefore the wrath of the Lord  
was kindled against Israël:

4 And the Lord said vnto Mosés, \* Take  
all the heades of the people, & hang them  
vp <sup>c</sup> before the Lord <sup>e</sup> against the sunne,  
that the indignacion of the Lords wrath  
may be turned from Israël.

5 Then Mosés said vnto the Iudges of Is-  
raél, Euerie oñe slay his <sup>d</sup> men that were  
ioyned vnto Báal Peór.

6 ¶ And beholde, one of the children of Is-  
raél came and broght vnto his brethren a  
Midianitish woman in the sight of Mosés,  
and in the sight of all the Congregation  
of the children of Israël, <sup>e</sup> who wept be-  
fore the dore of the Tabernacle of the  
Congregation.

7 \* And when Phinehás the sonne of Elea-  
zár the sonne of Aarón the Priest sawe it,  
he rose vp from the middes of the Con-  
gregation, and toke a <sup>g</sup> speare in his hand,

8 And followed the man of Israël into the  
tent, & thrust them bothe through: <sup>h</sup> to wit,  
the man of Israël, and the womā, through  
her belly: so the plague ceased from the  
children of Israël.

9 \* And there dyed in that plague, foure &  
twentie thousand.

10 Then <sup>i</sup> y<sup>e</sup> Lord spake vnto Mosés, saying,

11 \* Phinehás <sup>j</sup> y<sup>e</sup> sonne of Eleazár, the sonne  
of Aarón the Priest, hathe turned mine  
anger

<sup>n</sup> The Amale-  
kites first ma-  
de warre a-  
gainst Israël,  
as Chap. 14. 45.  
<sup>o</sup> Or, Midianites

<sup>p</sup> Make thy  
self as strong  
as thou canst.  
<sup>q</sup> Or, thou shalt  
shalt.

<sup>r</sup> Some read,  
Oh, who shall  
not perish,  
when the ene-  
mie, that is,  
Antichrist, shall  
set him self vp  
as God?  
<sup>s</sup> The Gree-  
ks, and Ro-  
mans.  
<sup>t</sup> Meaning,  
Eber, or the  
Iewes, for-  
telling against  
God.

<sup>a</sup> With <sup>y</sup> wo-  
man.

<sup>b</sup> Worshipped  
the idole of <sup>y</sup>  
Moabites, in  
was in the hill  
Peór.  
<sup>c</sup> Deut. 4. 3.  
<sup>d</sup> Josh. 22. 17.  
<sup>e</sup> Or, in the land.  
<sup>f</sup> Openly in <sup>y</sup>  
sight of all.

<sup>d</sup> Let him se  
execucio done  
of them that  
are vnder his  
charge.

<sup>e</sup> Repenting <sup>y</sup>  
thei had offen-  
ded God.

<sup>f</sup> Psal. 106. 39.  
<sup>g</sup> 1. Mac. 2. 54.

<sup>h</sup> Or, ianling.

<sup>i</sup> Or, in her tent,  
Chald. & Grek,  
in her secret.

<sup>j</sup> 1. Cor. 10. 8.

<sup>k</sup> Psal. 106. 30.



*f* He was zealous to maintain my glory.  
*Eccle. 45. 24.* *1 Ma. 2. 54.*  
 anger away from the children of Israél, while he *f* was zealous for my sake among them: therefore I haue not consumed the children of Israél in my ielousie.

*12* Wherefore saye to him, Beholde, \* I giue vnto him my couenant of peace,

*13* And he shal haue it, and his sede after him, *enen* the couenant of the Priests office for euer, because he was zealous for his God, and hath made an *s* atonement for the children of Israél.

*14* And the name of the Israelite *thus* slayne, which was killed with the Midianitish woman, was Zimrí the sonne of Salú, prince of the familie of the Simeonites.

*15* And the name of the Midianitish womā, that was slaine, was Cozbí the daughter of Zur, who was head ouer the people of his fathers house in Midián.

*16* ¶ Againe the Lord spake vnto Mosés, saying,

*17* \* Vexe the Midianites, and smite them:

*18* For they trouble you with their *h* wiles, wherewith they haue beguiled you as concerning Peór, & as concerning their sister Cozbí the daughter of a prince of Midián, which was slaine in the day of the plague because of Peór.

CHAP. XXVI.

*2* The Lord cōmandeth to number the children of Israél in the plaine of Moab from twenty yere olde & aboue. *57* The Leuites and their families. *64* None of them, that were nombred in Sinai, go in to Canaan saue Caleb, and Ioshua.

*a* Which came for their whoredome & idolatry.  
*1* And so after the *a* plague, the Lord spake vnto Mosés, & to Eleazár the sonne of Aarón the Priest, saying,

*2* Take the number of all the Congregation of the children of Israél \* from twenty yere olde and aboue through out their fathers houses, all that go forth to warre in Israél.

*3* So Mosés & Eleazár the Priest spake vnto them in the plaine of Moab, by Iordén *b* towarde Ierichó, saying,

*4* From twenty yere olde and aboue ye shal number the people, as the \* Lord had cōmanded Mosés, and the children of Israél, whē they came out of the land of Egypt.

*5* ¶ Reubén *y* first borne of Israél: *y* childre of ¶ Reubén were: Hanóch, of *whome* came the familie of the Hanochites, and of Pallú the familie of the Palluites:

*6* Of Hefrón, the familie of the Hefronites: of Carmí, the familie of *y* Carmites.

*7* These are *y* families of the Reubenites: and they were in number thre & fourtie thousand, seuen hundreth and thirty.

*8* And the sonnes of Pallú, Eliáb:

*9* And the sonnes of Eliáb, Nemuel, & Dathan, and Abirám: this Dathan and Abirám were famous in the Congregation, and *stroue* against Mosés and against Aarón in *e* the assemblie of Kórah, whē they

stroue against the Lord.

*10* And the earth opened her mouth, and swallowed them vp with Kórah, when the Congregation dyed, what time the fire consumed two hundreth and fifty men, who were *d* for a signe:

*11* Notwithstanding, all the sonnes of Kórah dyed not.

*12* ¶ And the childre of ¶ Simeón after their families were: Nemuel, of *whome* came *y* familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachín, the familie of the Iachinites:

*13* Of Zérah, the familie of the Zarhites: of Shaúl, the familie of the Shaulites.

*14* These are the families of the Simeonites: two and twenty thousand and two hundreth.

*15* ¶ The sonnes of ¶ Gad after their families were: Zephón, of *whome* came *y* familie of the Zephonites: of Haggí, the familie of the Haggites: of Shuní, the familie of the Shunites:

*16* Of Ozní, the familie of the Oznites: of Érí, the familie of the Erites:

*17* Of Aród, the familie of the Arodites: of Arelí, the familie of the Arelites.

*18* These are the families of the sonnes of Gad, according to their numbers, fourty thousand and fíue hundreth.

*19* ¶ The sonnes of ¶ Iudáh, Er & Onán: but Er and Onán dyed in the land of *e* Canaan.

*20* So were the sonnes of Iudáh after their families: of Sheláh came the familie of the Shelanites: of Phárez, *y* familie of *y* Pharizites, of Zérah, the familie of *y* Zarhites.

*21* And the sonnes of \* Phárez were: of Hefrón, the familie of *y* Hefronites: of Hamúl, the familie of the Hamulites.

*22* These are the families of Iudáh, after their numbers, seüety ad six thousand and fíue hundreth.

*23* ¶ The sonnes of ¶ Issachár, after their families were: Tolá, of *whome* came the familie of the Tolaites: of Puá, the familie of the Punites:

*24* Of Iashúb *y* familie of *y* Iashubites: of Shimrón the familie of the Shimronites.

*25* These are the families of Issachár, after their numbers, thre score and foure thousand and thre hundreth.

*26* ¶ The sonnes of ¶ Zebulún, after their families were: of Séred, the familie of *y* Sardites: of Elón, the familie of the Elonites: of Iahleél, the familie of the Iahleelites.

*27* These are the families of the Zebulunites, after their nōbers, thre score thousand and fíue hundreth.

*28* ¶ The sonnes of Ioséph, after their families were ¶ Manasséh and Ephraím.

*29* The sonnes of Manasséh were: of \* Machír, *y* familie of *y* Machirites: & Machír begate Gileád: of Gileád came *y* familie

*d* That is, for an example *y* other shulde not murmure and rebelle against Gods ministers. ¶ Simeón.

¶ Gad.

¶ Iudáh. *e* Before 132- kób went into Egypt. Gen. 38. 3. & 7.

Gen. 46. 12.

¶ Issachár.

¶ Zebulún.

¶ Manasséh.

10. 27. 3.



of the Giliadites.

30 These are the sonnes of Giliád: of Iezér, the familie of the Iezerites: of Hélek, the familie of the Helckites:

31 Of Afriél, the familie of the Afrielites: of Shéché, the familie of the Shichmites.

32 Of Shemidá, the familie of the Shemidaites: of Hépher, the familie of the Hépherites.

Chap. 37. 1. 33 ¶ And \*Zelophehád y sonne of Hépher had no sonnes, but daughters: and the names of the daughters of Zelophehád were Mahláh, and Noáh, Hogláh, Milcáh and Tirzáh.

34 These are the families of Manasséh, and the number of them, two and fifty thousand and seven hundredeth.

Ephraim. 35 ¶ These are the sonnes of Ephraim after their families: of Shutheláh came y familie of the Shuthalhites: of Beché, the familie of the Bachrites: of Táhan, the familie of the Tahanites.

36 And these are the sonnes of Shutheláh: of Erán the familie of the Eranites.

37 These are y families of the sonnes of Ephraim after their nōbers, two and thirtie thousand and five hundredeth. these are the sonnes of Ioséph after their families.

Beniamin. 38 ¶ These are the sonnes of Beniamín after their families: of Belá came the familie of the Baleites: of Ashbél, the familie of the Ashbelites: of Ahirám, the familie of the Ahiramites:

39 Of Shuphám, the familie of the Shuphamites: of Huphám, the familie of the Huphamites.

40 And the sonnes of Belá were Ard and Naamán: of Ard came the familie of the Ardites, of Naamán, the familie of the Naamites.

41 These are the sonnes of Beniamín after their families, and their numbers, five and forty thousand and six hundredeth.

Dan. 42 ¶ These are y sonnes of Dan after their families: of Shuhám came the familie of the Shuhamites: these are the families of Dan after their householdes.

43 All the families of the Shuhamites were after their numbers, thre score and foure thousand, and foure hundredeth.

Asher. 44 ¶ The sonnes of Ashér after their families were: of Imnáh, the familie of the Imnites: of Isuí, the familie of the Isuites: of Beriáh, the familie of the Beriites.

45 The sonnes of Beriáh were, of Héber the familie of the Heberites: of Malchiél, the familie of the Malchielites.

46 And the name of the daughter of Ashér was Sarah.

47 These are the families of the sonnes of Ashér after their numbers, thre and fifty thousand and foure hundredeth.

Naphtali. 48 ¶ The sonnes of Naphtalí, after their fa-

milies were of Iahzeél, the families of the Iahzeelites: of Guní, the familie of the Gunites.

49 Of Iézer, the familie of the Izrites: of Shillém, the familie of the Shillemites.

50 These are the families of Naphtalí accordig to their householdes, & their nōber, five & forty thousand & foure hundredeth.

51 These are the numbers of the children of Israél: six hundredeth, and one thousand, seven hundredeth and thirty.

f This is the third time y they are nombred.

52 ¶ And y Lord spake vnto Mofés, saying, 53 Vnto these the lād shal be deuided for an inheritāce, according to y nōber of names.

10. person. Chap. 33. 34.

54 \*Tō manie thou shalt giue the more inheritāce, and to fewe thou shalt giue lesse inheritance: to euerie one according to his number shal be giuen his inheritance.

55 Notwithstanding, the land shal be deuided by lot: according to the names of the tribes of their fathers thei shal inherit:

1. sh. 21. 23.

56 According to the lot shal the possession thereof be deuided betwene manie & fewe.

57 ¶ These also are the nōbers of the Leuites, after their families: of Gershón came the familie of the Gershonites: of Koháth the familie of the Kohathites: of Merarí the familie of the Merarites.

Exod. 6. 17.

58 These are the families of Leuí, the familie of the Libnites: the familie of y Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Koháth begate Amráh.

59 And Amrás wife was called \*Iochébed the daughter of Leuí, w was borne vnto Leuí in Egypt: and she bare vnto Amráh Aarón, & Mofés, and Miriám their sister.

Exod. 2. 1. 6. 20.

60 And vnto Aarón were borne Nadab, & Abihú, Eleazár, and Ithamár.

61 \*And Nadáb and Abihú dyed because they offered strange fire before the Lord.

Leu. 10. 2. chap. 3. 4

62 And their numbers were thre & twenty thousand, all males from a moneth olde and aboue: for they were not nombred among the childre of Israél, because there was none inheritance giuen them among the children of Israél.

1. shro. 24. 2.

63 ¶ These are the numbers of Mofés and Eleazár the Priest which nombred the children of Israél in the plaine of Moáb, nere Iordén, toward Ierichó.

64 And among these there was not a man of them, & whome Mofés and Aarón the Priest nōbred, whé they tolde the childre of Israél in the wildernes of Sinái.

g Wherein y peareth the great power of God, that so wonderfullly increased his people

65 For the Lord said of them, \* They shal dye in the wildernes: so there was not left a man of them, saue Caléb the sonne of Iephunnéh, & Ioshúa the sonne of Nun.

Chap. 14. 22. 1. cor. 10. 6.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelphéhád. 12 The land of promise shewed vnto Mofés. 16 Mofés praieth for a gouerner to the people.

18 1. sh. a



*18 Ioshua is appointed in his steede.*

*Chap. 26, 33.  
Ex. 36, 11.  
Jos. 17, 3.*

1 Then came the daughters of \* Zelophehad, the sonne of Hépher, the sonne of Gileád, the sonne of Machír, the sonne of Manasséh, of the familie of Manasséh, the sonne of Ioséph, (and the names of his daughters were these, Mahláh, Noáh, and Hogláh, and Milcáh, and Tirzáh)

2 And stood before Mosés, and before Eleazár the Priest, and before the princes, and all the assembly, at the dore of y<sup>e</sup> Tabernacle of the Congregation, saying,

*Chap. 16, 1.  
Ex. 31.*

3 Our father \* dyed in the wilderness, and he was not among the assemblie of them that were assembled against y<sup>e</sup> Lord in the cōpanie of Kórah, but dyed in his \* sinne, and had no sonnes.

*a According as all me dye, forasmuche as they are sinners.*

4 Wherefore shulde the name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

*b That is, their matter to be iudged, to knowe what he shulde determine, as he did all hard matters.*

5 Then Mosés broght their <sup>b</sup> cause before the Lord.

6 And the Lord spake vnto Mosés, saying, 7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israél, saying, If a man dye & haue no sonne, then ye shal turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shal giue his inheritance vnto his brethren.

10 And if he haue no brethren, ye shal giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shal giue his inheritance vnto his next kinsman of his familie, and he shal possesse it: and *this* shal be vnto the children of Israél a lawe of <sup>c</sup> iudgement, as the Lord hath commanded Mosés.

*c Meaning an ordinance to iudge by.*

*Deu. 32, 49.*

12 ¶ Againe y<sup>e</sup> Lord said vnto Mosés, \* Go vp into this moût of Abarím, and beholde the land which I haue giuen vnto the children of Israél.

*Chap. 20, 24.*

13 And when thou hast sene it, thou shalt be gathered vnto thy people also, \* as Aaron thy brother was gathered.

*Chap. 20, 12.*

14 For ye were \* disobedient vnto my worde in the desert of Zín, in the strife of the assemblie, to sanctifie me in the waters before their eyes. \* That is the water of Meribáh in Kadés in the wilderness of Zín.

*Exod. 17, 7.  
Or, strife.*

15 ¶ Then Mosés spake vnto the Lord, saying,

*d Who as he hath created so he gouerneth the heauens of all me.*

16 Let the Lord God of <sup>d</sup> the spirits of all flesh appoint a man ouer the Congregation,

17 Who may <sup>e</sup> go out and in before them, & lead them out and in, that the Congregation of the Lord be, not as shepe, which haue not a shepheard.

*e That is, gouerne them & do his duetie, as 2 Chr. 1, 10.*

18 And y<sup>e</sup> Lord said vnto Mosés, Take thee Ioshúa the sonne of Nun, in whome is the Spirit, and <sup>f</sup> put thine hands vpon him;

*f And so appoint him gouernour.*

19 And set him before Eleazár the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And <sup>g</sup> giue him of thy glorie, that all y<sup>e</sup> Congregation of the children of Israél may obeie.

*g Commend him to y<sup>e</sup> people as mete for y<sup>e</sup> office, & appointed by God.*

21 And he shal stand before Eleazár the Priest, who shal aske counsel for him \* by the <sup>h</sup> iudgement of Vrim before the Lord: at his worde they shal go out, and at his worde they shal come in, *loth* he, and all the children of Israél with him & all the Congregation.

*Exod. 28, 30. h According to his office: signifying that y<sup>e</sup> counsellor shal colde execute nothing but that w<sup>h</sup> he knewe to be y<sup>e</sup> wil of God.*

22 So Mosés did as the Lord had commanded him, & he toke Ioshúa, & set him before Eleazár the Priest, and before all the Congregation.

23 Then he put his hands vpon him, & gaue him a <sup>i</sup> charge, as the Lord had spoken by the hand of Mosés.

*i How he shulde gouerne himselfe in his office.*

#### CHAP. XXVIII.

4 The daiely sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first frutes.

1 And the Lord spake vnto Mosés, saying,

2 Commande the children of Israél, and say vnto them, Ye shal obserue to offer vnto me in their due season mine offering & <sup>a</sup> my bread, for my sacrifices made by fire for a swete sauour vnto me.

*a By bread, he meaneth all manner of sacrifice.*

3 Also thou shalt say vnto them, \* This is y<sup>e</sup> offering made by fire which ye shal offer vnto the Lord, two lambes of a yere olde without spot, dayly, for a continual burnt offering.

*Exod. 29, 38.*

4 One lambe shalt thou prepare in y<sup>e</sup> morning, and the other lambe shalt thou prepare at euen.

5 \* And the tēth parte of an \* Epháb of fine floure for a \* meat offering mingled with y<sup>e</sup> fourth parte of an \* Hin of beaten oyle.

*Exod. 26, 36.*

*Leui. 2, 1.*

*Exod. 29, 40.*

6 *This shall be* a daiely burnt offering, as was made in y<sup>e</sup> moût Siná for a swete sauour: *itis* a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth parte of an Hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at eue: as the meat offering of the morning and as y<sup>e</sup> drinke offering thereof shalt thou prepare *this* <sup>b</sup> for an offering made by fire of swete sauour vnto the Lord.

*b The meat offering & drinke offering of y<sup>e</sup> euening sacrifice.*

9 ¶ But on the Sabbath day ye shal offer two lambes of a yere olde, without spot, and

t.iii.



# Offerings.

# Numbers.

<sup>e</sup> Of the measure Ephah.

<sup>d</sup> Which was offered euerie day at morning and at evening.

<sup>e</sup> That is, the wine that shal be powdered upon the sacrifice.

Exod. 12, 18.  
Leu. 23, 15.

Leu. 23, 7.  
f Or solemn assembly.

<sup>g</sup> 36. bread.

<sup>h</sup> In counting seven weekes from the Pasche to Witsonside, as Leuit. 23, 15.

two <sup>e</sup> tenth deales of fine floure for a meat offering mingled with oyle, & the drinke offering thereof.

10 *This is* the burnt offering of euerie Sabbath, beside the <sup>d</sup> continual burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your monethes, ye shal offer a burnt offering vnto the Lord, two yong bullockes, and a ram, and seuen lambes of a yere olde, with out spot,

12 And thre tenth deales of fine floure for a meat offering mingled with oyle for one bullocke, and two tenth deales of fine floure for a meat offering, mingled with oyle for one ram,

13 And a tenth deale of fine floure mingled with oyle for a meat offering vnto one labe, for a burnt offering of swete sauour: it is an offering made by fire vnto the Lord.

14 And their <sup>e</sup> drinke offerings shal be halfe an Hin of wine vnto one bullocke, & the third parte of an Hin vnto a ram, and the fourth parte of an Hin vnto a labe; this is y<sup>e</sup> burnt offering of euerie moneth, throughout the moneths of the yere.

15 And one he goat for a sin offering vnto the Lord shal be prepared, besides the continual burnt offering, & his drinke offering.

16 \*Also the fourteenth day of the first moneth is the Pasche of the Lord.

17 And in the fiftenth day of the same moneth is the feast: seuen daies shal vnleauened bread be eaten.

18 In the <sup>\*</sup> first day shal be an holy <sup>f</sup> conuocation, ye shal do no seruile worke therein.

19 But ye shal offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and seuen lambes of a yere olde: se that they be without blemish.

20 And their meat offering shal be of fine floure mingled with oyle: thre tenth deales shal ye prepare for a bullocke, and two tenth deales for a ram:

21 One tenth deale shalt thou prepare for euerie lambe, *euē* for the seuen lambes.

22 And an he goat for a sin offering, to make an atonement for you.

23 Ye shal prepare these, beside the burnt offering in the morning, which is a continual burnt sacrifice.

24 After this maner ye shal prepare throughout all the seuen dayes, for the <sup>g</sup> maintaining of the offering made by fire for a swete sauour vnto the Lord: it shal be done beside the continual burnt offering and drinke offering thereof.

25 And in the seuenth day ye shal haue an holy conuocation, wherein ye shal do no seruile worke.

26 ¶ Also in y<sup>e</sup> day of your first frutes, when ye bring a newe meat offrig vnto y<sup>e</sup> Lord, according to <sup>h</sup> your weekes ye shal haue

an holy conuocation, and ye shal do no seruile worke in it:

27 But ye shal offer a burnt offering for a swete sauour vnto the Lord, two yong bullockes, a ram, and seuen lambes of a yere olde,

28 And their meat offering of fine floure mingled with oyle, thre tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euerie lambe throughout the seuen lambes,

30 And an he goat to make an atonement for you:

31 (Ye shal do *this* besides the continual burnt offering, and his meat offering: <sup>i</sup> se they be without blemish, with their drike offrigs. <sup>j</sup> *Ebr. they shal be to you.*)

## CHAP. XXIX.

<sup>k</sup> Of the thre principal feasts of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

1 **M**oreouer in the first day of the <sup>a</sup> seuenth moneth ye shal haue an holy conuocation: ye shal do no seruile worke therein: <sup>\*</sup> it shal be a day of blowing the trumpets vnto you. <sup>b</sup> *a Which containeth part of September, & parte of October. Leui. 23, 24.*

2 And ye shal make a burnt offering for a swete sauour vnto the Lord: one yong bullocke, one ram, & seuen lambes of a yere olde, without blemish.

3 And their meat offering shal be of fine floure mingled with oyle, thre tenth deales vnto the bullocke, and two tenth deales vnto the ram,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an he goat for a sin offering to make an atonement for you,

6 Beside the burnt offering of the <sup>b</sup> moneth, & his meat offering, and y<sup>e</sup> continual burnt offering, and his meat offering & the drinke offerings of the same, according to their maner, for a swete sauour: it is a sacrifice made by fire vnto the Lord. <sup>c</sup> *b Which must be offered in y<sup>e</sup> beginning of euerie moneth. c Which is for morning & evening.*

7 ¶ \* And ye shal haue in the tenth day of y<sup>e</sup> seuenth moneth, an holy <sup>d</sup> conuocation: and ye shal humble your soules, and shal not do anie worke therein: <sup>e</sup> *d Which is y<sup>e</sup> feast of reconciliation. Leui. 16, 30. e 23, 27.*

8 But ye shal offer a burnt offering vnto the Lord for a swete sauour: one yong bullocke, a ram, and seuen lambes of a yere olde: se they be without blemish.

9 And their meat offering shal be of fine floure mingled with oyle, thre tenth deales to a bullocke, & two tenth deales to a ram,

10 One tenth deale vnto euerie labe, throughout the seuen lambes,

11 An he goat for a sin offering, (beside y<sup>e</sup> sin offering to make the atonement and the continual burnt offering and the meat offering thereof) & their drinke offerings.

12 ¶ And in the fiftenth day of the seuenth moneth ye shal haue an holy <sup>f</sup> conuocation: ye shal <sup>f</sup> *e That is, offered euerie morning & evening. f Meaning the feast of y<sup>e</sup> Tabernacles.*



ye shal do no seruile worke therein, but ye shal kepe a feast vnto y Lord seuen dayes.

13 And ye shal offer a burnt offering for a sacrifice made by fire of swete sauour vnto the Lord, thirtene yong bullockes, two rams, & fourtene lambes of a yere olde: they shalbe without blemish.

14 And their meat offering shalbe of fine floure mingled with oyle, thre tenth deales vnto euery bullocke of y thirtene bullockes, two tenth deales to ether of y two rams,

15 And one tenth deale vnto eche of the fourtene lambes,

16 And one he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offering.

*The seconde day of y feast of Tabernacles.*

17 ¶ And the seconde day ye shal offer twelue yong bullockes, two rams, fourtene lambes of a yere olde without blemish,

18 With their meat offering & their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after the maner,

19 And an he goat for a sin offering (beside the continual burnt offering and his meat offering) and their drinke offerings.

*The third day.*

20 ¶ Also the third day ye shal offer eleuen bullockes, two rams, and fourtene lambes of a yere olde without blemish,

21 With their meat offering & their drinke offerings, for the bullockes, for the rams, & for the lambes, after their number according to the s maner,

*According to the ceremonies appointed thereunto.*

22 And an he goat for a sin offering, beside the continual burnt offering, and his meat offering and his drinke offering.

*The fourth day.*

23 ¶ And the fourth day ye shal offer te bullockes, two rams, & fourtene lambes of a yere olde without blemish.

24 Their meat offering & their drinke offerings, for the bullockes, for the rams, and for the lambes according to their number after the maner,

25 And an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offering.

*The fift day.*

26 ¶ In the fift day also ye shal offer nine bullockes, two rams, and fourtene lambes of a yere olde without blemish,

27 And their meat offering and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after the maner,

28 And an he goat for a sin offering, beside the continual burnt offering and his meat offering and his drinke offering.

*The sixt day.*

29 ¶ And in the sixt day ye shal offer eight bullockes, two rams, & fourtene lambes of a yere olde without blemish,

30 And their meat offering, & their drinke offerings for the bullockes, for the rams, & for the lambes according to their nōber,

after the maner,

31 And an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offerings.

32 ¶ In the seuenth day also ye shal offer seuen bullockes, two rams & fourtene lambes of a yere olde without blemish,

*The seuenth day.*

33 And their meat offering and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after their maner,

34 And an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drinke offering.

35 ¶ In the eight day, ye shal haue a soleme assemblie: ye shal do no seruile worke therein,

*The eighth day. Leui. 23, 36.*

36 But ye shal offer a burnt offering, a sacrifice made by fire for a swete sauour vnto the Lord, one bullocke, one ram, & seuen lambes of a yere olde without blemish,

37 Their meat offering and their drinke offerings for the bullocke, for the ram, & for the lambes according to their number, after the maner,

38 And an he goat for a sin offering, beside the continual burnt offering, and his meat offering, and his drinke offering.

39 These things ye shal do vnto y Lord in your feastes, beside your h vowes, & your fre offerings, for your burnt offerings, & for your meat offerings, & for your drinke offerings and for your peace offerings.

*h Beside y sacrifices y you shal vowe or offer of your owne mindes.*

CHAP. XXX.

3 Concerning vowes. 4 The Vowe of the maid, 7 Of the wife, 10 Of the widow, or deuorced.

1 Then Moses spake vnto the childre of Israël according to all that the Lord had commanded him,

*Ebr. Moser.*

2 Moses also spake vnto the heades of the tribes concerning the children of Israël, saying, This is the thing which the Lord hathe commanded,

*a Because they might declare them to the Israelites.*

3 Whosoever voweth a vow vnto y Lord, or sweareth an othe to bide him selfe by a bonde, he shal not breake his promes, but shal do accordig to all that proceedeth out of his mouth.

*Ebr. his soule. Ebr. violat his worde.*

4 If a woman also vowe a vowe vnto the Lord, & bide her selfe by a bōde, being in her fathers house, in y time of her youth,

5 And her father heare her vowe & bōde, wherewith she hathe bounde her selfe, and her father holde his b peace concerning her, then all her vowes shal stand & euerie bonde, wherewith she hathe bounde her selfe, shall stand.

*b For in so doing, he doeth approue her.*

6 But if her father disallowe her the same daye that he heareth all her vowes & bondes, wherewith she hathe bounde her selfe, they shal not be of value, and the Lord wil forgieue her, because her father disallowed her.

*c By not approving or consenting to her vowe.*



## Vowes.

- 7 And if she haue an housbād whē she vow-  
eth or <sup>d</sup> pronounceth *oght* with her lippes,  
wherewith she bindeth her selfe,  
8 If her housband heard it and holdeth his  
peace cōcerning her, the same day he hea-  
reth it, then her vowe shal stand, and her  
bondes wherewith she bindeth her selfe  
shal stand in effect.  
9 But if her housband disallowe her the sa-  
me day that he heareth it, then shal he ma-  
ke her vowe which she hathe made, & that  
that she hathe pronouced with her lippes,  
wherewith she bonde her <sup>e</sup> selfe, of none  
effect: and the Lord wil forgiue her.  
10 But euerie vowe of a widowe, and of her  
that is deuorced (wherewith she hathe bō-  
de her selfe) shal stand in <sup>f</sup> effect with her.  
11 And if she vowed in her housbandes  
house, or bōde her selfe strictly with an  
othe,  
12 And her housband hathe heard it, & hel-  
de his peace concerning her, not disallow-  
ing her, then all her vowes shal stand, &  
euerie bonde, wherewith she bōd her sel-  
fe, shal stand in effect.  
13 But if her housband disanulled them,  
the same day that he heard them, nothing  
that proceded out of her lippes concern-  
ing her vowes or concerning her bōdes,  
shal stand in effect: for her housband hathe  
disanulled them: and the Lord wil forgiue  
her.  
14 So euerie vowe, and euerie othe or bon-  
de, made to <sup>h</sup> humble the soule, her hous-  
band may stablisch it, or her housband  
may breake it.  
15 But if her housband holde his peace cō-  
cerning her frō <sup>i</sup> day to day, thē he stabli-  
sheth all her vowes and all her bondes  
which she hathe made: he hathe cōfirmed  
them because he held his peace concern-  
ing her the same day that he heard them.  
16 But if he <sup>k</sup> breake them after that he ha-  
the heard them, then shal he beare her  
iniquitie.  
17 These are the ordināces which the Lord  
commanded Mosēs, betwene a man & his  
wife, & betwene the father and his daugh-  
ter, being yong in her fathers house.

### CHAP. XXXI.

2 Five Kings of Midian & Balaām are slaine. 18 One-  
ly the maidens are reserved aliue. 27 The praye is equal-  
ly deuided. 49 A present giuen of Israël.

- 1 And the Lord spake vnto Mosēs, say-  
ing,  
2 \*Reuenge the children of Israël of the  
Midianites, & afterward shalt thou be  
gathered vnto thy people.  
3 And Mosēs spake to the people, saying,  
Harnes some of you vnto warre, and let  
them go against Midian, to execute the  
vengeance of the Lord <sup>a</sup> against Midian.  
4 A thousand of euerie tribe through out all

## Numbers.

- the tribes of Israël, shal ye send to the  
warre.  
5 So there were taken out of the thousands  
of Israël, twelue thousand prepared vnto  
warre, of euerie tribe a thousand.  
6 And Mosēs sent them to the warre, <sup>euen</sup>  
a thousand of euerie tribe, and <sup>sent</sup> them  
with Phinehās the sonne of Eleazār the  
Priest to the warre & the holy instrumēt:  
that is, the trumpets to blowe were in his  
hand.  
7 And they warred against Midian, as  
the Lord had commanded Mosēs, & slue  
all the males.  
8 They slue also <sup>y</sup> Kings of Midian amōg  
them that were slaine: \*Euī and Rēkem, &  
Zur, & Hur & Réba five kīgs of Midian,  
and thei slue <sup>c</sup> Balaām the sonne of Beór  
with the sworde:  
9 But the children of Israël toke the womē  
of Midian prisoners, and their children, &  
spoyled all their cattel, & all their floc-  
kes, and all their goods.  
10 And they burnt all their cities, wherein  
they dwelt, and all their <sup>g</sup> villages with  
fire.  
11 And they toke all the spoyle & all the  
praye <sup>bothe</sup> of men & beastes.  
12 And they brought the <sup>d</sup> captiues and that  
which they had taken, and the spoyle vnto  
Mosēs and to Eleazār the Priest, and vnto  
the Congregation of the children of Is-  
raél, into the cāpe in the plaine of Moāb,  
which was by Iordén toward Ierichó.  
13 ¶ Then Mosēs and Eleazār the Priest, &  
all the princes of the Congregation went  
out of the campe to mete them.  
14 And Mosēs was angry with the captai-  
nes of the hoste, with the captaines ouer  
thousands, & captaines ouer hundreds,  
which came from the warre and battel.  
15 And Mosēs said vnto them, What? haue  
ye saued all the <sup>e</sup> women?  
16 Beholde, <sup>\*</sup> these caused the children of  
Israél through the <sup>\*</sup> counsel of Balaām to  
commit a trespas against the Lord, <sup>f</sup> as cō-  
cerning Peór, and there came a plague a-  
mong the Congregation of the Lord.  
17 Now therefore, <sup>\*</sup> slay all the males a-  
mong the children, & kil all the women  
that haue knowen man by carnal copula-  
tion.  
18 But all the women children that haue  
not knowen carnal copulation, kepe aliue  
for your selues.  
19 And ye shal remaine without the hoste  
seuē dayes, all that haue killed any perso-  
ne, <sup>\*</sup> and all that haue touched anie dead,  
& purifie bothe your selues & your priso-  
ners the third day and the seuenth.  
20 Also ye shal purifie euerie garment and  
all that is made of skins & all worke of  
goates heere, & all things made of wood.

21 ¶ And

<sup>d</sup> Either by o-  
the, or solēne  
promise.

<sup>e</sup> For she is  
in subiectiō of  
her housbād,  
& can perfor-  
me nothing  
without his  
consent.  
<sup>f</sup> For thei  
are not vnder  
the auctoritie of  
man.  
<sup>g</sup> Her housbād  
being aliue.

<sup>h</sup> For the bōdes  
of her soule.

<sup>i</sup> To mortifie  
her selfe by ab-  
stinence, or o-  
ther bodily  
exercises.

<sup>j</sup> And warne  
her not the  
same day that  
he heareth it,  
as verſ. 9.

<sup>k</sup> Not <sup>l</sup> same  
day he heard  
them, but so-  
me day after,  
if sinne shalbe  
imputed to  
him & not to  
her.

<sup>b</sup> For his gre-  
zeale & hē-  
re to <sup>l</sup> Lord.  
Chap. 25. 11.

10. 11. 22.

<sup>c</sup> The fall  
pphet who  
ne counsel  
to cause  
Israelites to  
fed their God

<sup>g</sup> Or, palaces  
gorgeous  
dwelling.

<sup>d</sup> As the wo-  
men & li-  
children.

<sup>e</sup> As though  
said, Ye ought  
to haue spared  
none.

Chap. 25. 31.  
2. Pet. 2. 15.  
<sup>f</sup> For worship-  
ping of Peór.

Iudg. 21. 11.

<sup>g</sup> That is, all  
y me children.

Chap. 19. 21.



21 ¶ And Eleazár the Priest said vnto the men of warre, which went to the battel, This is the ordinance of the lawe which the Lord \* commanded Mosés,

22 As for golde, and siluer, brasle, yron, tynne, and lead:

23 *Even* all that may abyde the fire, ye shal make it go through the fire, and it shalbe cleane: yet, it shalbe <sup>h</sup> purified with \* the water of purification: and all that suffreth not the fire, ye shal cause to passe by the <sup>i</sup> water.

24 Ye shal wash also your clothes the seuenth day, and ye shalbe cleane: and afterward ye shal come into the Hoste.

25 ¶ And the Lord spake vnto Mosés, saying,

26 Take the summe of the praie that was taken, *bothe* of persones and of cattel, thou and Eleazár the Priest, & the chief fathers of the Congregation.

27 And deuide the praie || betwene the soldiers that went to the warre, and all the Congregation.

28 And <sup>y</sup> shalt take a tribute vnto the Lord of the <sup>k</sup> men of warre, which went out to battel: one persone of fise hundreth, *bothe* of the persones, and of the beues, & of the asses, and of the shepe.

29 Ye shal take it of their halfe and giue it vnto Eleazár <sup>y</sup> Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israël thou shalt take <sup>l</sup> one, taken out of fiftie, *bothe* of the persones, of the beues, of the asses, and of the shepe, *euē* of all the cattel: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Mosés and Eleazár the Priest did as the Lord had commanded Mosés.

32 And <sup>y</sup> bootye, *to wit*, the rest of the praie which the men of warre had spoiled, was six hundreth seuentie and fise thousand shepe,

33 And seuentie and two thousand beues,

34 And thre score and one thousand asses,

35 And two and thirtie thousand persones, in all of women that had <sup>lyen</sup> by no man.

36 And the halfe, *to wit*, the parte of them that went out to warre touching the number of shepe, was thre hundreth seuen and thirtie thousand, and fise hundreth.

37 And the <sup>m</sup> Lords tribute of the shepe was six hundreth and seuentie and fise.

38 And the beues were six and thirtie thousand, whereof the Lords tribute was seuentie and two.

39 And the asses were thirtie thousand and fise hundreth, whereof the Lords tribute was thre score and one:

40 And <sup>n</sup> of persones sixtene thousand, whereof <sup>y</sup> Lords tribute was two & thir-

tie persones.

41 And Mosés gaue <sup>y</sup> tribute of the Lords offering vnto Eleazár the Priest, as <sup>y</sup> Lord had commanded Mosés.

42 And of the <sup>o</sup> halfe of the children of Israël, which Mosés deuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation) was thre hundreth thirtie and seuen thousand shepe and fise hundreth,

44 And six and thirtie thousand beues,

45 And thirtie thousand asses, and fise hundreth,

46 And sixtene thousand persones.

47 Mosés, I say, toke of the halfe that pertained vnto the <sup>p</sup> children of Israël, one taken out of fiftie, *bothe* of the persones & of the cattel, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Mosés.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Mosés:

49 And said to Mosés, Thy seruants haue taken the summe of the men of warre which are vnder <sup>our</sup> autoritie, and there lacketh not one man of vs.

50 ¶ We haue therefore broght a present vnto the Lord, what euerie man founde of iewels of golde, bracelets, and cheines, rings, eare rings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Mosés and Eleazár the Priest toke the golde of them, and all wrought iewels.

52 And all the golde of <sup>y</sup> offering that they offred vp to the Lord, (of the captaines ouer thousands and hundreds) was sixtene thousand seuen hundreth & fiftie shekels,

53 (For the men of warre had spoiled, euerie man for him <sup>self</sup>)

54 And Mosés and Eleazár the Priest toke the golde of the captaines ouer the thousands, and ouer the hundreds, and broght it into the Tabernacle of the Congregation, for a <sup>memorial</sup> of the children of Israël before the Lord.

#### CHAP. XXXII.

2 The request of the Reubenites and Gadites, 16 And their promise vnto Mosés. 20 Mosés granteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manassés, conquer and buyld cities on this side Iordan.

¶ **N**OW the children of <sup>a</sup> Reubén, and the children of Gád had an exceeding great multitude of cattel: and they sawe the land of Iazér, and the land of <sup>b</sup> Gileád, that it was an apt place for cattel.

3 Then the children of Gád, and the chil-

<sup>o</sup> Of that part which was giue vnto them, in deuiding <sup>y</sup> spoile.

<sup>p</sup> Which had not bene <sup>at</sup> warre.

<sup>q</sup> Euerie vnder <sup>our</sup> hand.

<sup>q</sup> The captaines by this fre offering acknowledge <sup>y</sup> great benefit of God in preserving his people.

<sup>r</sup> And gaue <sup>no</sup> porciō to their captaines.

<sup>f</sup> That <sup>the</sup> Lord might remember <sup>y</sup> children of Israël.

<sup>a</sup> Reubén came of Leáb, & Gad of Zilpáh her handmaide

<sup>b</sup> Which multitude was so named of the heape of stones <sup>y</sup> Iakób made as a signe of the covenant betwene him & Labán, Gen 31.47.



dren of Reubén came, & spake vnto Moses and to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 The land of Ataróth, and Dibón, and Iazér, and Nimráh, and Heshbón, and Elealéh, and Shebám, and Nebó, and Beón,

4 Which countrey the Lord smote before the Congregation of Israël, is a land mete for cattel, and thy seruants haue cattel:

5 Wherefore, said thei, If we haue founde grace in thy sight, let this land be giuen vnto thy seruants for a possession, & bring vs not ouer Iordén.

6 And Moses said vnto the childre of Gad, and to the children of Reubén, Shal your brethien go to warre and ye tary here?

*"Ebr. break."*

7 Wherefore now? discourage ye y heart of the children of Israël, to go ouer into the land, which the Lord hath giuen the?

*Chap. 13, 24.  
"Or, valley."*

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.  
9 For \* when they went vp euen vnto the ryuer of Eshcol, and sawe the land: they discouraged the heart of the children of Israël, that thei wolde not go into the lād, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

*"Ebr. if any of the men."  
Chap. 14, 28.*

11 "None of the men that came out of Egypt \* from twentie yere olde and aboue, shal see the land for the which I swaie vnto Abraham, to Izhák, and to Iaakób, because thei haue not \* wholie folowed me:

*"Or, persecuted & sustained"*

12 Except Caléb the sonne of Iephunnéh the Kenesite, & Ioshúa the sonne of Nun: for thei haue constantly folowed the Lord.

13 And the Lord was verie angry with Israël, and made them wander in the wilderness fortie yeres, vntil all the generacion that had done \* euil in the sight of the Lord were consumed.

*e Because thei murmured, neither wolde beleue their report, & tolde y truth as concerning y lād.*

14 And beholde, ye are risen vp in your fathers steade as an increase of sinneful me, stil to augment the scarce wrath of the Lord, toward Israël.

15 For if ye turne away fró following him, he wil yet againe leaue the p. ople in y wilderness, and d ye shal destroye all this folke.

*d By your occasion.*

16 And thei went nere to him and said, We wil buylde shepe foldes here for d shepe, and for our cattel, and cities for our children.

17 But we our selues wil be ready armed to go before the children of Israël, vntil we haue broght them vnto their e place: but our children shal dwel in the defenced cities, because of the inhabitants of the land.

*e In the land of Canaan.*

18 We wil not returne vnto our houses, vntil the children of Israël haue inherited, euerie man his inheritance.

19 Nether wil we inherit with the beyode

Iordén and on that side, because our inheritance is fallen to vs on this side Iordén Eastward.

20 ¶ And Moses said vnto them, If ye wil do this thing, and go armed f before the Lord to warre:

*Iosh. 1, 13.  
f Before the Arke of the Lord.*

21 And wil go euerie one of you in harnes ouer Iordén before the Lord, vntil he hath cast out his e enemies from his sight:

*g That is, the inhabitants of the land.*

22 And vntil the land be subdued before the Lord, then ye shal returne and be innocent toward the Lord, and toward Israël: and this land shalbe your possession h before the Lord.

*h The Lord wil graunte you this land & ye require.*

23 But if ye wil not do so, beholde, ye haue sinned against the Lord, and be sure, that your sinne i wil finde you out.

*i Ye shal assuredly be punished for your sinne.*

24 Builde you then cities for your children and foldes for your shepe, and do that ye haue spoken.

25 Then the children of Gad & the children of Reubén spake vnto Moses, sayig, Thy seruants wil do as my lord commandeth:

26 Our children, our wiues, our shepe, and all our cattel shal remaine there in the cities of Gileád,

27 But \* thy seruants wil go euerie one armed to warre before the Lord for to fight, as my lord sayeth.

*Iosh. 4, 12.*

28 So concerning them, Moses \* commanded Eleazar the Priest, & Ioshúa the sonne of Nun, and the chief fathers of the tribes of the children of Israël:

*k Moses gave charge y his promises made to the Reubenites & others shal be performed after his death, so that thei breake not their.*

29 And Moses said vnto them, If the children of Gad, and the children of Reubén, wil go with you ouer Iordén, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gileád for a possession:

30 But if thei wil not go ouer with you armed, then thei shal haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reubén answered, saying, As the Lord hath said vnto thy seruants, so wil we do.

*l That is attributed to the Lord which his messenger speaketh.*

32 We wil go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iordén.

33 \* So Moses gaue vnto the, euen to the childre of Gad, & to the children of Reubén, & to half the tribe of Manasséh the sonne of Ioséph, y kingdome of Sihón King of the m Amorites, and the kingdome of Og, King of Bashán, the land with the cities thereof and coastes, euen the cities of the countrey round about.

*Deut. 3, 12.  
Iosh. 13, 1 & 22, 4.*

34 ¶ Then the children of Gad buylt Dibón, and Ataróth, and Aroér,

*m The Amorites dwelled on both sides of Iordén: but here he maketh mention of them that dwelt on this side: & Iosh. 12, he speaketh of them that inhabited beyonde Iordén.*

35 And Atróth, Shopán, and Iazér, and Iogbeháh.

36 And



Exod. 17. 1.

Exod. 19. 1.

Chap. 11. 34.

Chap. 11. 33.  
& 13. 1.

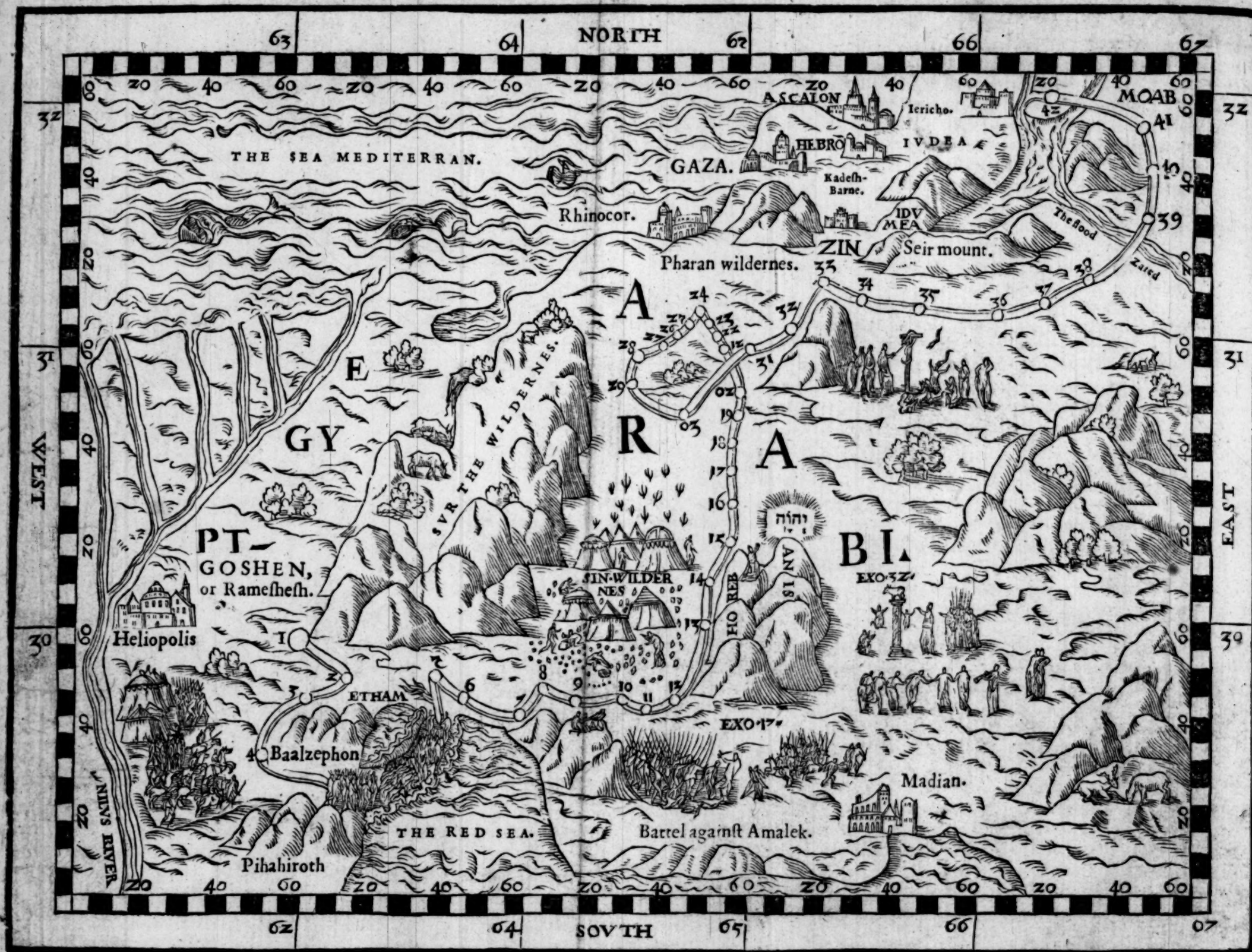
Chap. 20. 23.

Chap. 20. 25.  
ent. 32. 30.

Which 8  
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This mappe properly apperteineth to the 33 Chap. of Nombres.



This mappe declareth the way, which the Israelites went for the space of fourtie yeres from Egypt through the wilderness of Arabia, vntil they entred into the land of Canaan, as it is mencioned in Exod. Nomb. & Deuter. It containeth also the 42 places where they pitched their tentes, which are named Number. 33 with the obseruacion of the degrees, concerning the length and the breadth, and the places of their abode set out by numbers.



# Departing of the campe. Numbers.

36 And Beth-nimráh, and Beth-harán, defended cities: also shepe foldes.

37 And the childre of Reubén built Heshbón, and Elealéh, & Kiriatháim,

38 And Nebó, and Baal-meón, and turned their names, and Shibmáh: & gaue other names vnto the cities which they built.

Gen 30, 23. 39 And the children\* of Machir the sonne of Manasséh went to Gileád, & toke it & put out the Amorites that dwelt therein.

40 Then Moses gaue Gileád vnto Machir the sonne of Manasséh, and he dwelt therein.

Dent. 3, 14. 41 \*And Iaír the sonne of Manasséh wēt & toke the smal townes thereof, and called them<sup>a</sup> Hauóth Iaír.

<sup>a</sup> That is, villages of Iaír.

42 Also Nobáh went & toke Kenáth, with the villages thereof and called it Nobáh, after his owne name.

## CHAP. XXXIII.

1 Two & fourtie iourneis of Israel are nōbred 52 They are commanded to kil the Canaanites.

<sup>a</sup> From whence they departed, and whether they came.

1 These are the<sup>a</sup> iourneis of the childre of Israél, which went out of the land of Egypt according to their bandes vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneyes according to the commandement of the Lord: so these are the iourneis of their going out.

Exod. 12, 37.

3 Now they\* departed frō Ramesés y first moneth, euen y fiftēth day of the first moneth, on the morowe after the Passecouer: & the children of Israél went out with an hie hand in the sight of all the Egyptians.

<sup>b</sup> Either meaning their idoles, or their men of authority.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their<sup>b</sup> gods also the Lord did execucion.)

5 And the children of Israél remoued from Ramesés, and pitched in Succóth.

Exod. 13, 20.

6 And they departed from\* Succóth, & pitched in Ethám, which is in the edge of the wildernes.

<sup>c</sup> At y commandement of the Lord Exo. 14, 3

7 And they remoued from Ethám, & turned againe vnto<sup>c</sup> Pi-habiróth, which is before Baal-zephón, and pitched before Migdól.

Exod. 15, 22.

8 And they departed from before Hahiróth, and\* went through the middes of the Sea into the wildernes, and went thre dayes iourney in the wildernes of Ethám, and pitched in Maráh.

Exod. 16, 27.

9 And they remoued from Maráh, and came vnto\* Elím, and in Elím were twelue fountains of water, and seuentie palme trees, and they pitched there.

10 And they remoued from Elím, and camped by the red Sea.

Exod. 16, 3.

11 And they remoued from the red Sea, & laye in the\* wildernes of Sin.

12 And they toke their iourney out of the

wildernes of Dophkáh.

13 And they lay in Alúsh

14 And they in\* Rephidim people to drink

15 And they pitched in the

16 And they nai, and pitched

17 And they auáh, and lay

18 And they pitched in

19 And they pitched at Ber

20 \*And they réz, and pitched

21 And they ched in Rissah

22 And they ched in Kadesh

23 And they ched in mo

24 And they and lay in

25 And they pitched in

26 And they lay in Taba

27 And they ched in Ta

28 And they ched in Mi

29 And they in Hahmo

30 And they lay in Mos

31 And they pitched in

32 And they lay in Hor

33 And they pitched in

34 And they lay in Ebro

35 And they lay in Ezio

36 And they & pitched is Kadesh.

37 And they ched in mo

of Edóm.

38 \*(And A mount Ho

Lord, and re after the

out of the of the<sup>d</sup> fif

39 And Aar twetic yer



"Ebr. break.

Chap. 13, 24.  
"Ur, valley.

"Ebr. if any of  
the men.  
Chap. 14, 28.

"Ebr. persevere  
continued.

e Because the  
murmured, ne  
ther wolde bi  
leue their re  
port, & tolde  
trueth as con  
cerning y lā.

d By your oc  
casion.

e In the lae  
of Canaan.

nd of  
h the



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40 Then Mosés gaue Gileád vnto Machír the sonne of Manasséh, and he dwelt therein.

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ther they ca-  
me.

1 These are the \* iournies of the childre of Israél, which went out of the land of Egypt according to their bandes vnder the hand of Mosés and Aarón.

2 And Mosés wrote their going out by their iourneyes according to the commandement of the Lord: so these are the iournies of their going out.

Exod. 12. 37.

3 Now they\* departed frō Ramesés y first moneth, euen y fiftēth day of the first moneth, on the morowe after the Passecouer: & the children of Israél went out with an hie hand in the sight of all the Egyptians.

<sup>b</sup> Either mea-  
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9 And they remoued from Maráh, and came vnto\* Elím, and in Elím were twelue fountains of water, and seuentie palme trees, and they pitched there.

10 And they remoued from Elím, and camped by the red Sea.

Exod. 16. 1.

11 And they remoued from the red Sea, & laye in the\* wildernes of Sín.

12 And they toke their iourney out of the

wildernes of Sín, and set vp their tentes in Dophkáh.

13 And they departed from Dophkáh and lay in Alúsh.

14 And they remoued from Alúsh, and lay in\* Rephidím, where was no water for y<sup>e</sup> people to drinke. Exod. 17. 1.

15 And they departed from Rephidím, and pitched in the\* wildernes of Sinái. Exod. 19. 1.

16 And they remoued from the desert of Sinái, and pitched\* in Kibroth Hattaauáh. Chap. 19. 34.

17 And they departed frō Kibroth Hattaauáh, and lay at Hazeróth.

18 And they departed from Hazeróth, and pitched in Rithmáh.

19 And they departed from Rithmáh, and pitched at Rimmón Paréz.

Chap. 21. 33.  
& 33. 1.

20 \*And they departed from Rimmón Paréz, and pitched in Libnáh.

21 And they remoued from Libnáh, & pitched in Rissáh.

22 And they iourneied from Rissáh, & pitched in Kehelatháh.

23 And they went from Kehelatháh, & pitched in mount Shápher.

24 And they remoued frō mount Shápher, and lay in Haradáh.

25 And they remoued from Haradáh, and pitched in Makhelóth.

26 And they remoued from Makhelóth, & lay in Taháth.

27 And they departed from Taháth, & pitched in Taráh.

28 And they remoued from Taráh, & pitched in Mithkáh.

29 And they wēt from Mithkáh, & pitched in Hashmonáh.

30 And they departed from Hashmonáh, & lay in Moseróth.

31 And they departed from Moseróth, and pitched in Bene-iaakán,

32 And they remoued from Bene-iaakán, & lay in Hor-hagidgád.

33 And they went from Hor-hagidgád, & pitched in Iotbáthah.

34 And they remoued from Iotbáthah, & lay in Ebronáh.

35 And they departed from Ebronáh, and lay in Ezion-gáber.

36 And they remoued from Ezion-gáber, & pitched in the\* wildernes of Zín, which is Kadésh. Chap. 20. 22.

37 And they remoued from Kadésh, & pitched in mount Hor, in the edge of the lād of Edóm.

38 \*(And Aarón the Priest went vp into mount Hor at the commandement of the Lord, and died there, in the fourtieth yere after the children of Israél were come out of the land of Egypt, in the first day of the<sup>d</sup> fifth moneth.

<sup>d</sup> Which y  
Ebrewes call  
Abiand answ-  
resh to part of  
Iulie & part of  
August.

39 And Aarón was an hundreth, & thre and twētie yere olde, whē he died i mount Hor.



*Chap. 21, 1.* 40 And \*King Arád y Canaanite, w dwelt in the South of the land of Canaan, heard of the coming of y chidre of Israël.)

*Chap. 21, 10.* 41 And they departed from mount\* Hor, and pitched in Zalmonáh.

42 And they departed from Zalmonáh, & pitched in Punón.

43 And they departed from Punón, and pitched in Oboth.

44 And they departed from Oboth, & pitched in Iie-abarím, in y borders of Moáb.

*Num. 21, 4.* 45 And they departed from \*Ii m, and pitched in Dibón-gad,

46 And thei remoued from Dibón-gad, & lay in Almón-diblaháim.

47 And they remoued from Almon-diblaháim, and pitched in the mounteines of Abarím before Nebó.

*Or, field.* 48 And they departed from the mounteines of Abarím, and pitched in the playne of Moáb, by Iordén toward Ierichó.

*Chap. 25, 1.* 49 And they pitched by Iordén, from Bethieshimóth vnto \*Abel-shittím in the plaine of Moáb.

50 ¶ And the Lord spake vnto Mosés in the plaine of Moáb, by Iordén toward Ierichó, saying,

*Deut. 7, 2.* 51 Speake vnto the children of Israël, and say vnto them, \*When ye are come ouer Iordén to entre in to the land of Canaan,

*Josh. 11, 21.* 52 Ye shal then driue out all y inhabitants of the land before you, & destroy all their pictures, and breake a sunder all their images of metal, & plucke downe all their hie places.

*e Which were set vp in their hie places to worship.* 53 And ye shal possesse the land and dwel therein: for I haue giuen you the land to possesse it.

*Chap. 26, 13.* 54 And ye shal inherit the land by lot according to your families: \*to the more ye shal giue more inheritance, & to the fewer the lesse inheritance. where the lot shal fall to anie mā, that shalbe his: according to the tribes of your fathers shal ye inherit.

55 But if ye wil not driue out the inhabitants of the land before you, then those w ye let remaine of them, shal be \*prickes in your eies, and thornes in your sides, and shal vex you in the land wherein ye dwel.

*Josh. 23, 13.* 56 Moreouer, it shal come to passe, that I shal do vnto you, as I thoght to do vnto them.

## CHAP. XXXIIII.

3 The castles and borders of the land of Canaan.

17 Certaine men are assigned to deuide the land.

1 And the Lord spake vnto Mosés, saying,

2 Commande the children of Israël, and say vnto them, When ye come into the land of Canaan, this is the land that shal fall vnto your inheritance: that is, the land

of Canaan with the coastes thereof.

3 \*And your Southquarter shalbe from the wilderness of Zin to the borders of Edóm: so that your Southquarter shalbe from the salt Sea coast Eastward:

4 And the border shal compasse you from the Southe to Maaleh-akrabbím, and reache to Zin, & go out from the Southe to Kadesh-barnéa: thence it shal stretch to Hazar-addár, and go along to Azmón.

5 And the border shal compasse from Azmón vnto the b riuer of Egypt, and shal go out to the sea.

6 And your Westquarter shal be the gre at sea: euen that border shalbe your West-coast.

7 And this shal be your Northquarter: ye shal make out your border fró the great sea vnto mount d Hor.

8 From mount Hor ye shal point out til it come vnto Hamáth, and the end of the coast shalbe at Zedád.

9 And y coast shal reache out to Ziphrón, & go out at Hazar-enán: this shalbe your Northquarter.

10 And ye shal marke out your Eastquarter from Hazar-enán to Shephám.

11 And the coast shal go downe from Shephám to Ribláh, and from the Eastside of Ain: and the same border shal descend & go out at the side of the Sea of e Chinne-réth Eastwarde.

12 Also that border shal go downe to Iordén, and leaue at the salt Sea: this shalbe your land with the coastes thereof round about.

13 ¶ Then Mosés commanded the children of Israël, saying, This is the land which ye shal inherit by lot, which y Lord commanded to giue vnto nine tribes and halfe the tribe.

14 \*For the tribe of the children of Reuben, according to the householdes of their fathers, and the tribe of the children of Gad, according to their fathers householdes, and halfe the tribe of Manasséh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordén toward Ierichó ful East.

16 ¶ Again the Lord spake to Mosés, saying,

17 These are the names of the men which shal deuide the lād vnto you: Eleazar the Priest, and Ioshúa the sonne of Nun.

18 And ye shal take also a f prince of euerie tribe to deuide the land.

19 The names also of the men are these: Of the tribe of Iudáh, Caléb the sonne of Iephunnéh.

20 And of the tribe of the sonnes of Siméon, Shemuél the sonne of Ammihúd.

21 Of the tribe of Beniamín, Elidád the sonne

*Or, ascending  
of scorpions.*

*b Which was  
Nilus, or, as  
me thinks, the  
Nocorura.*

*c Which is  
called Medi-  
terranæum.*

*d Which is a  
mountaine nee  
Tyre & Sidon  
& not y Hor in  
the wilderness,  
where Aarón  
died.*

*e Which is y  
Gospeel is cal-  
led y lake of  
Genauzereth.*

*Chap. 32, 33.  
Josh. 14, 2.*

*f One of the  
heads of the  
se men of eu-  
erie tribe.*

*a Meaning the  
description of  
the land.*



sonne of Chillon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of y sonnes of Ephraim, the prince Kemuel, y sonne of Shiph-tan.

25 Of the tribe also of y sonnes of Zebulun, the prince Elizaphan, y sonne of Par-nach.

26 So of the tribe of y sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of y sonnes of Asher, the prince Ahihud the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whome the Lord commanded to deuide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

Unto the Levites are giuen cities and suburbs. 11 The cities of refuge. 16 The lawe of murder. 30 For one mans witnes shall no man be condemned.

1 And the Lord spake vnto Moses in y plaine of Moab by Iordan, toward Iericho, saying,

2 \*Commande the children of Israel, that they giue vnto the Leuites of the inheritance of their possession, cities to dwell in: ye shall giue also vnto the Levites the suburbs of the cities round about them.

3 So they shall haue the cities to dwell in, & their suburbs shall be for their cattel, and for their substance, & for all their beastes.

4 And the suburbs of the cities, which ye shall giue vnto the Levites, from the wall of the citie outwarde, shall be a thousand cubites round about.

5 And ye shall measure without the citie of the Eastside, two thousand cubites: and of the Southside, two thousand cubites: & of the Westside, two thousand cubites: & of the Northside, two thousand cubites: & the citie shall be in the middes: this shall be the measure of the suburbs of their cities.

6 And of the cities which ye shall giue vnto the Levites, there shall be six cities for refuge, which ye shall appoint, that he which killeth, may flee thither: & to them ye shall adde two and fourty cities mo.

7 All the cities which ye shall giue to y Levites, shall be eight and fourty cities: them shall ye giue with their suburbs.

8 And concerning the cities which ye shall giue, of the possession of the children of Israel: of many ye shall take mo, and of fewe ye shall take lesse: euery one shall giue of his cities vnto the Levites, accord-

ding to his inheritance, which he inheriteth.

9 ¶ And the Lord spake vnto Moses, saying, 10 Speake vnto the children of Israel, and say vnto them, \* When ye be come ouer Iordan into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth anie persone vnwares, may flee thither.

12 And these cities shall be for you a refuge from the auenger, that he which killeth, dye not, vntil he stand before the Congregation in iudgement.

13 And of the cities which ye shall giue, six cities shall ye haue for refuge.

14 Ye shall appoint thre \* on this side Iordan, and ye shall appoint thre cities in the land of Canaan which shall be cities of refuge.

15 These six cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that euery one which killeth anie persone vnwares, may flee thither.

16 \* And if one smite an other with an instrument of yron that he dye, he is a murderer, & the murderer shall dye y death.

17 Also if he smite him by casting a stone, wherewith he may be slaine, and he dye, he is a murderer, and the murderer shall dye the death.

18 Or if he smite him with an had weapon of wood, wherewith he may be slaine, if he dye, he is a murderer, and the murderer shall dye the death.

19 The reuenger of the blood him selfe shall slay the murderer: when he meteth him, he shall slay him.

20 But if he thrust him \* of hate, or hurle at him by laying of wait, that he dye,

21 Or smite him through enemie with his hand, that he dye, he that smote him shall dye the death: for he is a murderer: the reuenger of the blood shall slay the murderer when he meteth him.

22 But if he pushed him vnadvisedly, and \* not of hatred, or cast vpon him anie thing, without laying of wait,

23 Or anie stone (wherewith he might be slaine) and sawe him not, or caused it to fall vpon him, and he dye, & was not his enemie, neither sought him anie harme,

24 Then the Congregation shall iudge betwene the slayer & the auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the hie Priest, which is anointed with the holy oyle.

v.iii.

Exod. 21.13.  
deu. 19.2.  
iosh. 20.2.

d Meaning, from the next of y kindred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh.

f Ebr. among them.

Exod. 21.14.  
i Wittingly, and willingly.

g That is, a big and dangerous stone: in Ebr. with a stone of his hand.

Deu. 19.11.

Or, suddenly.  
Exod. 21.13.

Ebr. instrument

h That is, his next kinman.

i Under this figure is declared, y our finnes colde not be remitted, but by the death of the hie Priest, Iesus Christ.

And be iudges ouer euery piece of grounde that shulde fall to aue by lot, to chintet that all things might be done orderly & without contention.

iosh. 21.2.

a Because they had no inheritance assigned them in y land of Canaan.  
b God wolde haue the scape red through all y land, because y people might be preserved by the obedience of God & his lawe.

c So y in all were thre thousand: and in the compasse of these two thousand they might plow & sow.

Deu. 4.41.  
iosh. 21.3.



k By the sentence of the iudge.

l A lawe to iudge murders done, ether of purpose or vnadvisedly.

Deut. 17. 6.  
& 19. 13.  
Mat. 18. 16.  
2. Cor. 13. 1.

m Which purposly hath committed murder.

n So God is mindful of the blood wrongfully shed y he maketh his domine creatures to demand vengeance thereof.

a It semeth y tribes contended who might mary these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses.

Chap. 27. 1.  
Ios. 17. 3.  
b Meaning Moses.

26. But if the slayer come without the borders of the citie of his refuge, whither he was fled;

27. And the reuenger of blood finde him without the borders of the citie of his refuge, and the reuenger of blood slay the murderer, he shal be giltles.

28. Because he shulde haue remained in the citie of his refuge, vntill the death of the hye Priest: and after the death of the hye Priest: the slayer shal retorne vnto y land of his possession.

29. So these things shalbe a lawe of iudgement vnto you, throughout your generations in all your dwellings.

30. Whosoever killeth anie persone, the iudge shal slay the murderer, through \* witnesses: but \* one witnes shal not testifie against a persone to cause him to die.

31. Moreouer ye shal take no recompense for the life of y murderer, which is m worthe to die: but he shal be put to death.

32. Also ye shal take no recompense for him that is fled to the citie of his refuge, that he shuld come againe, and dwel in the land, before the death of the hye Priest.

33. So ye shal not pollute the land wherein ye shal dwel: for blood defileth the land: and the land can not be cleansed of the blood that is shed therein, but by y blood of him that shed it.

34. Defile not therefore the land which ye shal inhabite, for I dwel in the middes thereof: for I the Lord dwel among the children of Israel.

CHAP. XXXVI.

a An ordre for the mariage of the daughters of Zelophehad: The inheritance colde not be giuen from one tribe to another.

Then a the chief fathers of the familie of the sonnes of Gilead, the sonne of Machir the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, the chief fathers of the children of Israel,

2. And said, \* The Lord commanded b my lord to giue the land to inherite by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3. If they be married to anie of the sonnes of the other tribes of the children of Israel

then shal their inheritance be taken away from the inheritance of our fathers, & shal be put vnto the inheritance of the tribe whereof they shalbe: so shal it be taken away from the lot of our inheritance.

4. Also when the Iubile of the children of Israel commeth, then shal their inheritance be put vnto the inheritance of the tribe whereof they shalbe. so shal their inheritance be take away from the inheritance of the tribe of our fathers.

5. Then Moses commanded the children of Israel, according to the worde of the Lord, saying, The tribe of the sonnes of Ioseph haue sayd wel.

6. This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shal be wiues, to whome they thinke best, onely to the familie of the tribe of their father shal they mary:

7. So shal not the inheritance of the children of Israel remoue from tribe to tribe, for euerie one of the children of Israel shal ioine him selfe to the inheritance of the tribe of his fathers.

8. And euerie daughter that possesseth anie inheritance of the tribes of the children of Israel, shal be wife vnto one of the familie of the tribe of her father: that the children of Israel may enioye euerie man the inheritance of their fathers.

9. Nether shal the inheritance go about from tribe to tribe: but euerie one of the tribes of the children of Israel shal sticke to his owne inheritance.

10. As the Lord commanded Moses, so did the daughters of Zelophehad.

11. For \* Mahlah, Tirzah, and Hoglah, and Milcāh, and Noāh the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12. They were wyues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

13. These are the commandements and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iordan toward Iericho.

THE

c Signifying y at no time it colde retorne for in y Iubile all things returned to their owne tribes.

d For the tribe colde not haue continued if the inheritance which was the maintenance thereof shulde haue bene abalinated to others.

e When there is no male to inherite.

Chap. 27. 1.

f Touching the ceremonies and iudicial lawes.



# THE FIFTH BOKE OF

## Mosés, called\* Deuteronomie.

### THE ARGUMENT.

**T**He wonderfull loue of God toward his Church is lively set forth in this boke. For albeit through their ingratitude and sundry rebellions against God, for the space of forty yeres, *Deu. 9, 7*, they had deserved to haue bene cut off from the nōber of his people, and for euer to haue bene deprived of the vse of his holy wordes, & sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and wolde stil haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goodes, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had moste sharply punished) to feare and obey the Lord, to embrace and kepe his Lawe without adding ther vnto or diminishing there from. For by his worde he wolde be knowē to be their God, and they his people: by his worde he wolde governe his Church, and by the same they shoulde learne to obey him: by his worde he wolde discerne the false Prophet from the true, light from darknes, error from knollage, and his owne people from all other nations and infiteles: teaching them therely to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy wil: seme it otherwise neuer so good or precious in the eyes of man. And for this cause, God promised to raise vp Kings and gouernours for the setting forth of this worde and preseruation of his Church: giuing vnto them an especial charge for the executing thereof: whome therefore he willett to exercise them selues diligently in the continual studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre conuocions and vice, and whatsoever offendeth the maiestie of God. And as he had to fore instructed their fathers in all things appertaining, both to his spiritual service, and also for the maintenance of that societie which is betwene men: so he prescribeth here anewe, all suche Lawes and ordinances, which ether concerne his Diuine service, or els are necessarie for a comon weale: appointing vnto euery estate and degre their charge and duetie: aswel, how to rule and lue in the feare of God, as to nourish friendship toward their neighbours, and to reserue that ordre which God hath established among men: threatening with all, moste horrible plagues to them that transgresse his commandements, and promising all blessings & felicitie to suche as obserue and obey them.

### CHAP. I.

*A breue rehearsal of things done before, fro Horēb vnto Kadesh-berneā. 32 Mosēs reprobeth the people for their incredulitie. 44 The Israelites are ouer come by the Amorites because they fought against the commandement of the Lord.*



**T**HESE be y wordes which Mosēs spake vnto all Israel, on this side Iordē in the wilderness, in the plaine, ouer against y red Sea, betwene Parān & Tōphēl, and Labān, and Hazerōth,

and Di-zahāb.

- 2 There are eleue daies iourney from Horēb vnto Kadesh-berneā, by the way of mount Seir.
- 3 And it came to passe in the first day of the eleuenth moneth, in the forteth yere, that Mosēs spake vnto the children of Israel according vnto al that the Lord had giue him in commandement vnto them,
- 4 After that he had slaine Sihōn the King of y Amorites which dwelt in Heshbōn, and Og King of Bashān, which dwelt at Ashtarōth in Edrēi.
- 5 On this side Iordē in the land of Moāb begā Mosēs to declare this Law, saying,
- 6 The Lord our God spake vnto vs in Horēb, saying, Ye haue dwelt long ynough in this mount,
- 7 Turne you and departe, and go vnto the

mountaine of the Amorites, and vnto all places nere therunto: in the plaine, in the mountaine, or in the valley: bothe South ward, and to the sea side, to the land of y Canaanites, and vnto Lebanōn: euen vnto the great riuer, the riuer Perāth.

- 8 Beholde, I haue set the land before you: go in and \* possesse that land which the Lord sware vnto your fathers, Abraham, Izhāk, and Iaakōb, to giue vnto the and to their sede after them.
- 9 ¶ And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:
- 10 The Lord your God hathe multiplied you: & beholde, ye are this day as the starres of heauen in number:
- 11 (The Lord God of your fathers make you a thousand times so manie mo as ye are, and blesse you, as he hathe promised you)
- 12 How cā I alone i beare your cumbrance and your charge, and your strife?
- 13 Bring you men of wisdom and of vnderstanding, and \* knowen among your tribes, and I wil make them rulers ouer you:
- 14 Then ye answered me & said, The thing is good that thou hast cōmanded vs to do.
- 15 So I toke the chief of your tribes, I wise and knowen mē, and made the rulers ouer

\* That is, a seconde lawe: so called, because the Lawe of God gaue in mount Sināi, is here repeated, as though it were a newe Law and this boke is a commentarie or exposition of the re commandements.

*Or, Euphrates.*

*Gen. 15, 18. & 17, 7.*

g By the counsel of Iethro my father in lawe. Exod. 18, 19. h Not so much by y courts of nature, as miraculously.

i Signifying how great a burden it is, to gouerne the people. k Whose goodlines and vprightnes is knowen.

l Declaring what sort of men ought to haue a publicke charge, read Exod. 18, 21.



you, captaines ouer thousands, and captaines ouer hundreds, & captaines ouer fifty, and captaines ouer ten, and officers among your tribes.

*Leu. 7. 24.*

16 And I charged your iudges that same time, saying, Heare the *controuersies* betwene your brethren, and iudge righteously betwene euerie man and his brother, and the stranger that is with him.

*Leu. 19. 15.*

*chap. 16. 19.*

*1. sam. 17. 7.*

*prou. 24. 23.*

*eccl. 4. 5.*

*iam. 2. 2.*

*m And you are his lieutenants.*

17 Ye shal haue no respect of persone in iudgement, \*but shal heare the small as wel as the great: ye shal not feare the face of man: for the iudgemēt is <sup>m</sup> Gods: and the cause that is to hard for you, bring vnto me, and I wil heare it.

18 Also I cōmanded you the same time all the things which ye shuldē do.

19 ¶ Then we departed from Horēb, and went through all that great and terrible wilderness, (as ye haue sene) by the way of y<sup>e</sup> mounteine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

*a So that the saute was in them selues y<sup>e</sup> they dyd not soner possesse the inheritāce promised.*

20 And <sup>a</sup> I said vnto you, ye are come vnto the mounteine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hathe layed y<sup>e</sup> lād before thee: go vp & possesse it, as y<sup>e</sup> Lord y<sup>e</sup> God of thy fathers hathe said vnto thee: feare not, nether be discouraged.

*o Read Nōb. 3. 1.*

22 ¶ Then ye came vnto me euerie one, & said, We wil sēd mē before vs, to searche vs out the land and to bring vs worde againe, what way we must go vp by, and vnto what cities we shal come.

23 So the saying pleased me wel, and I toke twelue men of you, of euerie tribe one.

*Nomb. 13. 24. Or, valley of the cluster of grapes.*

24 \*Who departed, and went vp into the mounteine, & came vnto the <sup>r</sup>riuer Eshcōl, and searched out the land.

25 And toke of the frute of the lād in their hands, and broght it vnto vs, and broght vs worde againe, and <sup>p</sup>said, It is a good land, which the Lord our God doeth giue vs.

*p To wit, Caleb, & Ioshua: Moses preferreth the better part to y<sup>e</sup> greater, that is, two to ten.*

26 Notwithstanding, ye wolde not go vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tentes, and said, Because the Lord <sup>q</sup> hated vs, therefore hathe he broght vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

*q Suche was the Iewes vnthankfulness, that they coured Gods especial loue hated.*

28 Whether shal we go vp? our <sup>r</sup>brethrē haue discouraged our hearts, saying, The people is greater, and taller then we: the cities are great and walled vp to heauen: and moreouer we haue sene the sonnes of the \*Anakims there.

*r The other ten, not Caleb & Ioshua. Nōb. 13. 29. Declaring y<sup>e</sup> no renouice our owne force, & constantly to followe our vocation, and depend on the Lord, is y<sup>e</sup> true boldness, and agreeable to God.*

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, <sup>r</sup> who goeth before you, he shal fight for you, according

to all that he did vnto you in Egypt before your eyes,

31 And in the wilderness, where thou hast sene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 \*Who went in the way before you, to searche you out a place to pitche your tentes in, in fire by night, y<sup>e</sup> ye might se what way to go, and in a cloude by day. *Exod. 13. 21.*

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 \*Surely there shal not one of these mē of this froward generacion, se y<sup>e</sup> good land, which I sware to giue vnto your fathers, *Nomb. 14. 33.*

36 Saue Caleb the sonne of Iephūneh: he shal se it, \*and to him wil I giue the land *Josh. 14. 6.* that he hathe troden vpon, and to his children, because he hathe cōstantly followed the Lord.

37 \*Also the Lord was angry with me for your sakes, saying, \*Thou also shalt not go in thither, *Nomb. 29. 12. & 27. 14. Chap. 3. 36.*

38 But Ioshua the sonne of Nun which stādeth before thee, he shal go in thither: *& 4. 21. & 34. 4.* encourage him: for he shal cause Israel to inherit it. *t Which mē. nisteth vnto thee.*

39 Moreouer, your <sup>u</sup> children, which ye said shulde be a pray, and your sonnes, which in that day had no knowledge betwene good and euil, they shal go in thither, and vnto them wil I giue it, and they shal possesse it. *u Which were vnder twent yere olde, Nomb. 14. 31.*

40 But as for you, turne backe, & take your journey into the wilderness by the way of the red Sea.

41 Thē ye answered and said vnto me, We haue sinned against the Lord, <sup>x</sup> we wil go vp, and fight, according to all that y<sup>e</sup> Lord our God hathe commanded vs: and ye armed you euerie man to the warre, & were ready to go vp into the mounteine. *x This declarerh mans nature, who wil do that which God forbidderh, and wil not do that which he cōmandeth.*

42 But the Lord said vnto me, Say vnto thē, Go not vp, nether fight, (for I am <sup>y</sup> not amōg you) lest ye fall before your enemies. *y Signifying that man hath no strength, but when God is at hand to helpe him.*

43 And whē I tolde you, ye wolde not heare, but rebelled against the commandemēt of the Lord, and were presumptuous, and went vp into the mounteine.

44 Then the Amorites which dwelt in that mounteine came out against you, & chased you (as bees vse to do) and destroyed you in Seir, *euē* vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord wolde not <sup>z</sup> heare your voyce, nor incline his cares vnto you. *z Because ye rather shewed your hypocrisie, then true repentance: rather lamēting y<sup>e</sup> losse of your brethren, then repenting for your sinnes.*

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.



## CHAP. II.

*1 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon King of Heshbon is discomfited.*

*a They obeyed, after that God had chastised them.*

*b Eight and thirtie yere, as ver 14.*

*c This was the seconde time: for before they had caused the Israelites to returne, Nöb. 20. 21.*

*Gen. 36. 8.*

*d And given thee means wherewith thou shalt make recompence: also God will direct thee by his providence, as he hath done.*

*10, wilderness.*

*10, before.*

*e Which were the Moabites & Ammonites: signifying that as the gyants were drave out for their finnes: so these wicked wher their finnes are ripe can not avoide Gods plagues.*

*Nöb. 21. 12.*

*f He sheweth hereby, that as God is true in his promises: so his threatenings are not in vaine. h His plague & punishment to destroy all that were avenge yere olde and above.*

**T**Hen <sup>a</sup> we turned, and toke our iourney into the wilderness, by the waie of y red Sea, as the Lord spake vnto me: and we compassed mount Seir <sup>b</sup> a long time.

<sup>2</sup> And the Lord spake vnto me, saying,

<sup>3</sup> Ye haue compassed this mountaine long ynough: turne you Northwarde.

<sup>4</sup> And warne thou the people, saying, Ye shal go through the <sup>c</sup> coast of your brethren the children of Esäu, which dwel in Seir, and they shal be afraid of you: take ye good hede therefore.

<sup>5</sup> Ye shal not prouoke them: for I wil not giue you of their land so muche as a fote breadth, <sup>\*</sup> because I haue giue mount Seir vnto Esäu for a possession.

<sup>6</sup> Ye shal bye meat of them for money to eat, and ye shal also procure water of the for money to drinke.

<sup>7</sup> For y Lord thy God hath <sup>d</sup> blessed thee in all y workes of thine häd: he knoweth thy walking through this great wilderness, & the Lord thy God hath bene with thee this fortie yere, and thou hast lacked nothing.

<sup>8</sup> And when we were departed frö our brethren the children of Esäu which dwelt in Seir, through the way of the <sup>e</sup> plaine, from Eläth, & from Ezion-gäber, we turned and went by the way of the wilderness of Moäb.

<sup>9</sup> Then the Lord said vnto me, Thou shalt not <sup>f</sup> vex Moäb, nether prouoke them to battel: for I wil not giue thee of their läd for a possession, because I haue giuen Ar vnto the children <sup>e</sup> of Lot for a possessiö.

<sup>10</sup> The <sup>f</sup> Emims dwelt therein in times past, a people great, & many, and tall, as the Anakims.

<sup>11</sup> They also were taken for gyantes as the Anakims: whome the Moabites call Emims.

<sup>12</sup> The Horims also dwelt in Seir before time, whome the children of Esäu chased out and destroyed them before them, and dwelt in their stede: as Israél shal do vnto the land of his possession, which the Lord hath giuen them.

<sup>13</sup> Now rise vp, said I, and get you ouer the riuer <sup>\*</sup> Zeréd: and we went ouer the riuer Zeréd.

<sup>14</sup> The <sup>g</sup> space also wherein we came from Kadesh-barnéa vntil we were come ouer the riuer Zeréd, <sup>h</sup> was eight and thirtie yeres, vntil all the generacion of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

<sup>15</sup> For in dede the <sup>i</sup> hand of the Lord was against them, to destroye them frö amög

the hoste, til they were consumed.

<sup>16</sup> ¶ So when all the men of warre were consumed and dead from among the people:

<sup>17</sup> Then the Lord spake vnto me, saying, Thou shalt go through Ar the coast of Moäb this day:

<sup>19</sup> And thou shalt come nere ouer against the children of Ammön: <sup>i</sup> but shalt not lay siege vnto them, nor moue warre against them: for I wil not giue thee of the land of the children of Ammön <sup>an</sup>ie possession: for I haue giuen it vnto the children of Lot for a possession.

<sup>20</sup> That also was taken for a land <sup>i</sup> of gyants: for gyants dwelt therein a fore time, whome the Ammonites called Zamzumims:

<sup>21</sup> A people <sup>i</sup> that was great, & many, & tall, as the Anakims: but the Lord destroyed them before them, & they succeded them in their inheritance, and dwelt in their stede:

<sup>22</sup> As he did to the children of Esäu which dwelt in Seir, when he destroyed the Horims before them, & they possessed them, and dwelt in their stede vnto this day.

<sup>23</sup> And the Auims which dwelt in Hazerim <sup>en</sup> vnto <sup>\*</sup> Azzäh, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stede.

<sup>24</sup> ¶ Rise vp therefore, said the Lord: take your iourney, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihön: the <sup>k</sup> Amorite, King of Heshbön, and his land: begin to possesse it and prouoke him to battel.

<sup>25</sup> This day wil I <sup>i</sup> begin to send thy feare & thy dread vpon all people vnder the heauens, which shal heare thy fame & shal tremble and quake before thee.

<sup>26</sup> Then I sent messengers out of the wilderness of Kedemöth vnto Sihön King of Heshbön, with wordes of peace, saying,

<sup>27</sup> ¶ Let me passe through thy land: I wil go by the hie way: I wil nether turne vnto the right hand nor to the left.

<sup>28</sup> Thou shalt sel me meat for money, for to eat, and shalt giue me water for money for to drinke: onely I wil go through on my fote,

<sup>29</sup> (As the <sup>m</sup> children of Esäu which dwelt in Seir, and the Moabites which dwelt in Ar, did vnto me) vntil I be come ouer Iordén, into the land which y Lord our God giueth vs.

<sup>30</sup> But Sihön the King of Heshbön wolde not let vs passe by him: for the Lord thy God had <sup>n</sup> hardened his spirit, and made his heart obstinat, because he wolde deliuer him into thine hand, as appeareth this day.

<sup>31</sup> And the Lord said vnto me, Beholde, I

*i Who called the felues Re-phaim: that is, preservers, or phisicians to heale & reforme vices: but were in dede Zamzumims, that is, wicked & abominable.*

*Or, Gaxas*

*k According to his promise made to Abraham, Gen. 15. 21.*

*l This declarereth that the hearts of men are in Gods hands ether to be made faint, or bolde.*

*Nöb. 21. 26.*

*m Because whether intreaty nor exaples of others colde moue him, he colde not com plaine of his iuste destruction*

*n God, in his electiö & reprobation doeth not onlie appoint ends, but the meanes tending to the same.*



haue begonne to giue Sihón and his land before thee: begin to possesse and inherit his land.

*Nomb. 21, 23.* 32 \*Then came out Sihón to mete vs, himself with all his people to fight at Iaház.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

34 And we toke all his cities the same time, & destroyed euerie citie, me, & women, & children: we let nothing remaine.

35 Onely the cattel we toke to our selues, & the spoile of the cities which we toke,

36 From Aroér, which is by the banke of the riuer of Arnón, & from y<sup>e</sup> citie that is vpō the riuer, euē vnto Gileád: there was not one citie that escaped vs: for the Lord our God deliuered vp all<sup>e</sup> before vs.

37 Onely vnto the land of the children of Ammón thou camest not, nor vnto anie place of the<sup>r</sup> riuer Iabbók, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

## CHAP. III.

*3 Og King of Bashán is slaine. 11 The signes of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iordén armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.*

*Nomb. 21, 33.* *chap. 29, 7.* *a* Then we turned, and went vp by the way of Bashán: \*and Og King of Bashán<sup>a</sup> came out against vs, he, and all his people to fight at Edréi.

2 And the Lord said vnto me, Feare him not, for I wil deliuer him, and all his people, and his land into thine hand, & thou shalt do vnto him, as thou didest vnto

*Nomb. 21, 24.* \*Sihón King of y<sup>e</sup> Amorites, which dwelt at Heshbón.

*Nomb. 21, 33.* 3 So the Lord our God deliuered also vnto our hand, \*Og the King of Bashán, & all his people: and we smote him, vntil none was left him aliue,

4 And we toke all his cities the same time, nether was there a citie which we toke not from them, *euē* thre score cities, and all the countrey of Argób, the kingdome of Og in Bashán.

5 All these cities were fenced with hie walles, gates and barres, beside<sup>b</sup> vnwalled townes<sup>a</sup> a great many.

6 And we ouerthrew them, as we did vnto Sihón King of Heshbón, destroying euerie citie, with men, <sup>c</sup>women, & children.

7 But all the cattel and the spoile of the cities we toke for our selues.

8 Thus we toke at that time out of the hād of two Kings of the Amorites, the land that was on this side Iordén from the riuer of Arnón vnto mount Hermón:

9 (Which Hermón the Sidoniás call Shirión, but the Amorites call it Shenír)

10 All the cities of the plaine and all Gi-

leád, and all Bashán vnto Salcháh, and Edréi, cities of the kingdome of Og in Bashán.

11 For onelie Og King of Bashán remained of the remnant of the gyants, <sup>d</sup>who-  
*The more terrible y<sup>e</sup> gyant was, the greater occasion had that to glorifie God for y<sup>e</sup> victory.* sebed was a bed of yron: is it not at Rabbáth among the children of Ammón: the length thereof is nine cubites, and foure cubites the bredth of it, after the cubite of a man.

12 And this land which we possessed at that time, from Aroér, which is by the riuer of Arnón, and halfe mount Gileád, \*and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gileád, and all Bashán, the kingdome of Og, gaue I vnto the half tribe of Manasséh: *euē* all the countrey of Argób with all Bashán, which is called, The land of gyantes.

14 Iair the sonne of Manasséh toke all the countrey of Argób, vnto the coastes of Geshuri, and called them after his owne name, Bashán, Hauoth Iair vnto<sup>e</sup> this day.

15 And I gaue parte of Gileád vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gileád, and vnto the riuer of Arnón, halfe the riuer and the borders, euē vnto the riuer<sup>f</sup> Iabbók, which is the border of the children of Ammón:

17 The plaine also and Iordén, & the borders from Chinnéreth euē vnto the Sea of the plaine, *to wit*, the salt Sea<sup>g</sup> vnder the springs of Pisgáh Eastwarde.

18 \*And I commanded<sup>g</sup> you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall go ouer armed before your brethren the children of Israël, all men of warre.

19 Your wiues onelie, & your children, & your cattel (for I knowe y<sup>e</sup> ye haue muche cattel) shall abide in your cities, which I haue giuen you,

20 Vntil the Lord haue giue rest vnto your brethren as vnto you, and that thei also possesse the land, which y<sup>e</sup> Lord your God hath giuen them beyond Iordén: the shall ye<sup>e</sup> retorne euerie man vnto his possessiō, which I haue giuen you.

21 \*And I charged Ioshua the same time, saying, Thine eies haue sene all that the Lord your God hath done vnto these two Kings: so shall the Lord do vnto all the kingdomes whither thou goest.

22 Ye shall not feare the: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begonne to shewe thy seruant thy greatnes and thy mightie hand: for where is there a God in heauen or in earth, that can do like thy workes,

*o* God had cured Canaan & therefore he wolde not that anie of y<sup>e</sup> wicked race shuld be preferred.

*o* Or, I will not hand.

*o* Or, fourth.

*Nomb. 21, 33.* *chap. 29, 7.* *a* Therefore beside the commandment of the Lord, they had iuste occasiō of his parte to fight against him.

*Nomb. 21, 24.*

*Nomb. 21, 33.*

*b* As villages & small townes.

*c* Because this was Gods appointment, therefore it may not be indged cruel.

*d* The more terrible y<sup>e</sup> gyant was, the greater occasion had that to glorifie God for y<sup>e</sup> victory.

*Nomb. 11, 33.*

*e* Meaning what he wrote this historie.

*f* Which separateth y<sup>e</sup> Ammonites from the Amorites.

*g* Or, as Ashtab. p. 134.

*g* That is, the Reubenites, Gadites, and half Manasséh, as Nomb. 32, 4.

*h* Or, 22, 4.

*Nomb. 27, 18.*

*h* So that the victories came not by your owne wisdom strength or multitude.

*i* He speaketh according to y<sup>e</sup> common and corrupt speech of them & attribute that power vnto idoles y<sup>e</sup> onelie apperteneeth vnto God.



workes, and like thy power:

25 I pray thee let me go ouer and se the good land that is beyond Iordén, that goodlie <sup>k</sup> mountaine, and Lebanón.

26 But <sup>y</sup> Lord was angry with me for your fakes, and wolde not heare me: and <sup>y</sup> Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgáh, and lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & beholde it with thine eyes, for thou shalt not go ouer this Iordén:

28 But charge Ioshúa, and encourage him, and bolden him: for he shal go before this people, and he shal deuide for inheritance vnto them, the land which thou shalt se.

29 So we abode in the valley ouer against Beth-Peór.

#### CHAP. IIII.

*An exhortacion to obserue the Lawe without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 We must teache it to our children. 15 No image ought to be made to worship. 26 Threatenings against them that forsake the Law of God. 37 God chose the sede because he loued their fathers. 43 The three cities of refuge.*

**N**OW therefore hearken, o Israel, vnto the ordinances and to the lawes w<sup>h</sup> I teache you to <sup>a</sup> do, that ye may liue and go in, & possesse the land, which the Lord God of your fathers giueth you.

2 Ye shal <sup>b</sup> put nothing vnto the worde which I commande you, nether shal ye take ought there from, that ye may kepe the commandements of the Lord your God which I commande you.

3 Your <sup>d</sup> eyes haue sene what the Lord did because of Baal-Peór, for all the men that followed Baal-Peór, the Lord thy God hath destroyed euerie one frō amōg you.

4 But ye that did cleaue vnto <sup>y</sup> Lord your God, are aliue euerie one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye shulde do euen so with in the land whither ye go to possesse it.

6 Kepe them therefore, and do them: for that is your <sup>f</sup> wisdom, and your vnderstanding in the sight of the people, which shal heare all these ordinances, and shal say, <sup>g</sup> Onely this people is wise, and of vnderstanding and a great nacion.

7 For what nacion is so great, vnto whome the gods come so nere vnto them, as the Lord our God is <sup>h</sup> nere vnto vs, in all that we call vnto him for?

8 And what nacion is so great, that hath ordinances and lawes so righteous, as all this Lawe, which I set before you this day?

9 But take hede to thy selfe, and <sup>i</sup> kepe thy soule diligently, that thou forget not the things which thine eyes haue sene, & that they departe not out of thine heart, all the

daies of thy life: but teache the thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stodest before the Lord thy God in Horéb, when <sup>y</sup> Lord said vnto me, Gather me the people together, and I wil cause them heare my wordes, that they may learne to feare me all the dayes that they shal liue vpon the earth, and that they may teache their children:

11 Then came you nere & <sup>k</sup> stode vnder the mountaine & the mountaine <sup>l</sup> burnt with fire vnto the middes of heauen, and there was darcknes, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the wordes, but sawe no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he commanded you to <sup>k</sup> do, euen the ten commandements, and wrote them vpon two tables of stone.

14 And the Lord commanded me that same time, that I shulde teache you ordinances and lawes, which ye shulde obserue in the land, whither ye go, to possesse it.

15 Take therefore good hede vnto your selues: for ye sawe no <sup>l</sup> image in the day that the Lord spake vnto you in Horéb out of the middes of the fire:

16 That ye corrupt not your selues, & make you a grauen image or representacion of anie figure: <sup>m</sup> whither it be the likenes of male or female,

17 The likenes of anie beast that is on earth or the likenes of anie fethered foule that flieth in the aire:

18 Or the likenes of anie thing that crepeth on the earth, or the likenes of anie fish that is in the waters beneth the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the hoste of heauen, shuldest be driuen to worship them and serue them, which the Lord thy God hath <sup>n</sup> distributed to all people vnder the whole heauen.

20 But the Lord hath take you and brought you out of the <sup>o</sup> yron fornace: out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your wordes, and sware that I shulde not go ouer Iordén, & that I shulde not go in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must dye in this land, and shal not go ouer Iordén: but <sup>p</sup> ye shal go ouer, and possesse that good land.

23 Take hede vnto your selues, lest ye forget the couenant of the Lord your God w<sup>h</sup> he made with you, & lest ye make you anie grauen image, or likenes of anie thing, as

x.ii.

10, wander.

He meaneth Zion, where <sup>y</sup> temple shulde be buylt and God honored.

As before he sawe by the spirit of prophesie <sup>y</sup> good mountaine, w<sup>h</sup> was Zion, so here his eyes were lifted vp above the orde of nature to beholde all the plentyful lūd of Canaan.

For this doctrine standeth not in bare knowledge, but in practise of life.

Thinke not to be more wise then I am. God wil not be serued by halues, but wil haue full obedience.

Gods iudgements executed vpon other idolaters ought to serue for our instructiō.

And were

idolaters.

Because all men naturally desire wisdom, he sheweth how to attaine vnto it.

Or, surely.

Helping vs, and deliuering vs out of all dangers. He addeth all these wordes to shewe that we can neuer be careful ynough to kepe the lawe of God and to teache it to our posteritie.

The law was giuen with sea-  
rful miracles, to declare bo-  
the that God was the author thereof, & also that no flesh was able to abide <sup>y</sup> rigour of the same.

God ioineth this condiciō to his couen-  
nant.

Ebr. fules. Signifying <sup>y</sup> destruction is prepared for all them that make anie image to represent God.

He hath appointed the for to serue mā

He hath deliuered you out of moste miserable sla-  
uerie, and freely chosen you for his children.

Moses good affectiō appeareth in that that he, being de-  
prived of such an excel-  
lent treasure, doeth not en-  
uie them that enioy it.



p To these y  
come not vnto  
him with loue  
and reuerence,  
but rebelle a-  
gainst him,  
Ebr. 12. 29.

q Meaning  
hereby all su-  
perstition and  
corruption of  
the true ser-  
uice of God.

r Though men  
wolde absolue  
you, yet the in-  
fensible crea-  
tures shal be  
witnesses of  
your disobe-  
dience.

f So that his  
curse shal ma-  
ke his former  
blessings of  
none effect.

t Not w out-  
ward shew or  
ceremonie, but  
with a true co-  
fession, of thy  
fautes.

"Ebr. in the la-  
ter daies.

u To certifie  
them the mo-  
re of the assu-  
rance of their  
saluacion.

x Mans negli-  
gence is par-  
tely cause that  
he knoweth  
not God.

y By so mani-  
fest proofes y  
none colde  
doubte thereof.

z He sheweth  
the cause, why  
God wrought  
these mira-  
cles.

a Frely, & not  
of their de-  
sertes.

the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a ielous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye corrupt your selues, and make anie grauen image, or likenes of anie thing, and worke euil in the sight of the Lord thy God, to prouoke him to angre,

26 I call heauen and earth to recorde against you this day, that ye shal shortly perish from the land, whereunto ye go ouer Iorden to possesse it: ye shal not prolong your daies therein, but shal vtterly be destroyed.

27 And the Lord shal scatter you among the people, & ye shalbe left fewe in number among the nacions, whether the Lord shal bring you:

28 And there ye shal serue gods, *euen* the worke of mans hand, wood, & stone, which nether se, nor heare, nor eat, nor smel.

29 But if from thence thou shalt seke the Lord thy God, thou shalt finde him, if thou seke him with all thine heart, and with all thy soule.

30 When thou art in tribulacion, and all these things are come vpon thee, at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a merciful God) he wil not forsake thee, nether destroye thee nor forget the couenant of thy fathers, which he sware vnto them.

32 For inquire now of the daies y are past, which were before thee, since the day that God created man vpon the earth, and aske from the one end of heauē vnto the other, if there came to passe suche a great thing as this, or whether anie suche like thing hath bene heard.

33 Did euer people heare y voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go & take him a nacion from among nacions, by tentacions, by signes, and by wonders, and by warre, and by a mighty hand, & by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest knowe, that the Lord he is God, and that there is none but he alone.

36 Out of heauē he made thee heare his voyce to instruct thee, & vpo earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because he loued thy fathers, therefore he chose their sede after them, and hath brought thee out of Egypt in his sight, by his mighty power,

38 To thrust out nacions greater and mightier the thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that y Lord, he is God in heauen aboue, and vpon the earth beneth: there is none other.

40 Thou shalt kepe therefore his ordinances, and his commandements which I commande thee this day, that it may go wel with thee, and with thy childre after thee, and that thou maiest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated thre cities on this side of Iorden toward the sonne rising:

42 That the slayer shulde flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, \* Bézer in the wildernes, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: & Golán in Bashán among them of Manasséh.

44 ¶ So this is the lawe which Moses set before the children of Israël.

45 These are the witnesses, and the ordinances, and the lawes which Moses declared to the children of Israël after they came out of Egypt,

46 On this side Iorden, in the valey ouer against Beth-peór, in the land of Sihón King of the Amorites, which dwelt at Hesbón, whome Moses and the children of Israël smote, after they were come out of Egypt:

47 And they possessed his land, and the lād of \* Og King of Bashán, two Kings of the Amorites, which were on this side Iorden toward the sonne rising:

48 From Aroér, which is by the banke of the riuer Arnón, euen vnto mount Sión, which is Hermón,

49 And all the plaine by Iorden Estward, euen vnto the Sea, of the plaine, vnder the \* springs of pishgah.

#### CHAP. V.

5 Moses is the meane betwene God and the people.  
6 The Lawe is repeted. 23 The people are afraide at Gods voyce. 29 The Lord wisheth that the people wolde feare him. 32 They must nether decline to the right hand nor left.

¶ Then Moses called all Israël, and said vnto them, Heare o Israël the ordinances and the lawes which I propose to you this day, that ye may learne them, and take hede to obserue them.

\* The Lord our God made a couenant with vs in Horéb.

b God promi-  
seth rewai-  
de not for ou-  
merites, but  
to encourage vs,  
and to assure  
vs that our la-  
bour shal not  
be lost.

Isa. 20. 3.

c The articles  
and pointers of  
the couenant.

Nomb. 11. 34.  
chap. 1. 4.

Nomb. 11. 33.  
chap. 3. 3.

d That is, the  
salt Sea.  
Chap. 3. 17.

"Ebr. I speak  
in your eares.

Exod. 19. 5.

, The



<sup>a</sup> Some read, 3 The Lord \* made not this couenāt with our fathers, *onely*, but with vs, *euen* with vs all here aliue this day.

<sup>b</sup> The Lord talked with you <sup>b</sup> face to face in the mount, out of the middes of the fire.

<sup>c</sup> (At that time I stode betwene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraide at the sight of the fire, & went not vp into the mount) and he said,

<sup>d</sup> ¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, frō the house of bondage.

<sup>e</sup> Thou shalt haue none <sup>e</sup> other gods before my face.

<sup>f</sup> Thou shalt make thee no grauen image, or anie likenes of *that* y is in heauen aboue, or which is in the earth beneth, or that is in the waters vnder the earth.

<sup>g</sup> Thou shalt nether bowe thy self vnto them, nor serue them: for \* I the Lord thy God am a <sup>h</sup> ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

<sup>i</sup> And shewing mercie vnto thousands of them that <sup>i</sup> loue me, and kepe my commandements.

<sup>j</sup> Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not holde him giltles, that taketh his Name in vaine.

<sup>k</sup> Kepe the Sabbath day, to sanctifie it, as the Lord thy God hathe cōmanded thee.

<sup>l</sup> Six daies <sup>l</sup> thou shalt labour, and shalt do all thy worke:

<sup>m</sup> But the seuēth day is the Sabbath of the Lord thy God: y<sup>n</sup> shalt not do anie worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruante, nor thy maide, nor thine oxe, nor thine asse, nether anie of thy cattel, nor the stranger that is within thy gates: that thy man seruāt and thy maide may rest aswel as thou.

<sup>n</sup> For, remember that thou wast a seruant in the lād of Egypt, and *that* the Lord the God brought thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commāded thee to obserue the Sabbath day.

<sup>o</sup> ¶ Honour thy father & thy mother, as the Lord thy God hathe commāded thee that thy daies may be prolonged, and that it may go wel with thee vpon the land, which the Lord thy God giueth thee.

<sup>p</sup> \* Thou shalt not kil.

<sup>q</sup> \* Nether shalt thou commit adulteric.

<sup>r</sup> \* Nether shalt thou steale.

<sup>s</sup> Nether shalt thou beare false witness against thy neighbour.

<sup>t</sup> \* Nether shalt <sup>t</sup> thou couet thy neighbours wife, nether shalt thou desire thy

neighbours house, his field, nor his man seruant, nor his maid, his oxe, nor his asse, nor oght that thy neighbour hathe.

<sup>u</sup> ¶ These wordes the Lord spake vnto all your multitude in the mount out of the middes of the fire, the cloude & the darkenes, with a great voyce, and <sup>i</sup> added no more *thereto*: and wrote them vpon two tables of stone, and deliuered them vnto me.

<sup>v</sup> And when ye heard the voyce out of the middes of the darkenes, (for y mountaine did burne with fire,) then ye came to me, all the chief of your tribes, and your Elders:

<sup>w</sup> And ye said, Beholde, the Lord our God hath shewed vs his glorie & his greatnes, & \* we haue heard his voyce out of y mid- des of the fire: we haue sene this day that God doeth talke with man, and he \* li- ueth.

<sup>x</sup> Now therefore, why shulde we dye: for this great fire wil consume vs: if we heare the voyce of the Lord our God anie more, we shal dye.

<sup>y</sup> For what <sup>y</sup> flesh *was* there euer, that heard the voyce of the liuing God speaking out of the middes of the fire as we *haue*, & liued?

<sup>z</sup> Go thou nere and heare all that y Lord our God saith: and declare thou vnto vs all that the Lord our God sayeth vnto thee \* and we wil heare it, and do it.

<sup>aa</sup> Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

<sup>ab</sup> \* Oh <sup>k</sup> that there were such an heart in them to feare me, and to kepe all my commandementes alway: that it might go wel with them, and with their children for euer.

<sup>ac</sup> Go, say vnto them, Returne you into your tentes.

<sup>ad</sup> But stand thou here with me, & I wil tel thee all the commandements, and the ordinances, and the lawes, which thou shalt teache them: that they may do *them* in the land which I giue them to possesse it.

<sup>ae</sup> Take hede therefore, that ye do as the Lord your God hathe commanded you: <sup>i</sup> turne not aside to the right hand nor to the left,

<sup>af</sup> But walke in all the wayes which the Lord your God hath commanded you, that ye may <sup>m</sup> liue, and that it may go wel with you: & that ye may prolong your dayes in the land which ye shal possesse.

CHAP. VI.

<sup>ag</sup> An exhortation to feare God, and kepe his commandements, <sup>h</sup> Which is, so loue him with all thine heart. 7 The

<sup>a</sup> Some read, 3  
God made not  
this couenāt,  
that is, in su-  
che ample sort  
& with suche  
signes and  
wonders.  
<sup>b</sup> So plainly  
that you neede  
not to doubt  
thereof.

Exod. 20. 1.  
Leu. 16. 1.  
psal. 96. 7.  
Or, seruants.  
e God bindeth  
vs to serue  
him onely.  
without im-  
perfection and  
idolatrie.

Exod. 34. 7.  
ier. 32. 18.  
d That is, of  
his honour, not  
permitting it  
to be giuen to  
other.

e The first de-  
gre to kepe y  
commandments  
is, to loue  
God.

f Meaning, sin-  
ce God per-  
mitteth six  
daies to our  
labours, that  
we ought wil-  
lingly to dedi-  
cate the seuēth  
to serue him  
wholy.

g Not for a  
shewe, but  
true obedien-  
ce, and due re-  
uerence.

Matth. 5. 21.  
Luk. 18. 20.  
Rom. 13. 9.  
Rom. 7. 7.  
h He speaketh  
not onely of y  
reioyce wil,  
but that there  
be no motion  
or affection.

i Teaching vs  
by his exaple  
to be contrit  
his worde &  
adde nothing  
thereto.

Exod. 19. 19.  
Chap. 4. 35

Exod. 20. 19.

Exod. 20. 19.

k He requireth  
of vs nothing  
but obedience,  
shewing alway  
of our felues  
we are vnwil-  
ling thereto.

l Ye shal ne-  
ther adde nor  
diminish.

m As by obe-  
dience, God gi-  
ueth vs all fel-  
licitie: soof dis-  
obeying God  
pcede all our  
miseries.



same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is contained in the Lawe.

*Or, iudgements.*

*A reuerent feare and loue of God, is the first beginning to kepe Gods comandements.*

*Which ha the abundance of all things appertaining to mans life.*

*Mat. 22, 37.  
mar. 12, 29.  
luk. 10, 27.*

*Chap. 11, 18.*

*e Some read, y<sup>e</sup> shalt whet them vpon thy children: to wit, that they may printe the more depely in memorie.*

*Or, signes of remembrance.*

*d That when y<sup>e</sup> entrest in, thou maiest remember them.*

*a Let not wel the and ease cause thee for get Gods mercies, wherby thou wast deliuered out of miserie. f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.*

*g By douting of his power refusing laful means, & abusing his grace.*

**T**Hese now are the comandements, ordinances, and lawes, which the Lord your God commanded me to teache you, that ye might do them in the land whither ye go to possesse it:

2 That thou mightest <sup>a</sup> feare the Lord thy God, and kepe all his ordinances, and his comandements which I commande thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, o Israel, and take hede to do it, that it may go wel with thee, and that ye may increase mightely <sup>b</sup> in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, o Israel, The Lord our God is Lord onely,

5 And <sup>c</sup> thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 <sup>c</sup> And these wordes which I commande thee this day, shalbe in thine heart.

7 And thou shalt <sup>e</sup> rehearse them continually vnto thy children, and shalt talke of them when thou tarieest in thine house, and as thou walkest by the way, and when thou lyest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe <sup>d</sup> as frontlets betwene thine eyes.

9 Also thou shalt write them vpon the <sup>d</sup> postes of thyne house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he swa-  
re vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buyldedst not,

11 And houses ful of all maner of goods which thou filledst not, and wels digged which thou diggedst not, vineyardes and oliue trees which thou plantedst not, and when thou hast eaten and art ful,

12 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, fro the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, & shalt <sup>f</sup> sweare by his Name.

14 Ye shal not walke after other gods, after anie of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you) lest the wrathe of the Lord thy God be kindeled against thee, and destroy thee from the face of the earth.

16 Ye shal not <sup>g</sup> tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shal kepe diligently the comman-

demets of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt do that which is right and good in the <sup>b</sup> sight of the Lord: that thou maiest prosper, and that thou maiest go in, and possesse that good land which the Lord swa-  
re vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When <sup>i</sup> thy sonne shal aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great & euil vpon Egypt, vpon Pharaoh, and vpon all his housholde, before our eyes,

23 And <sup>k</sup> brought vs out from thence, to bring vs in, and to giue vs the land which he swa-  
re vnto our fathers.

24 Therefore the Lord hath commanded vs, to do all these ordinances, & to feare <sup>j</sup> the Lord our God, that it may go euer wel with vs, & that he may preferue vs a liue as at this present.

25 Moreouer, this shal be our <sup>i</sup> righteousness before the Lord our God, if we take hede to kepe all these comandements, as he hath commanded vs.

#### CHAP. VII.

*1 The Israelites may make no couenant with the Gentiles: 2 They must destroy the idoles. 3 The electio depēdeth on the fre loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occasion of idolastrie.*

**W**Hen the Lord thy God shal bring thee into the land whither thou goest to possesse it, <sup>a</sup> & shal roote out manie nations before thee: the Hittites, and the Girgashites, & the Amorites, & the Canaanites, & the Perizzites, & the Hivites, and the Iebusites, seuen naciōs greater and mightier then thou,

2 And the Lord thy God shal giue them <sup>a</sup> before thee, then thou shalt smite them: thou shalt vtterly destroy the: thou shalt make no <sup>a</sup> couenant with them, nor haue compassion on them,

3 Nether shalt thou make mariages with them, nether giue thy daughter vnto his sonne nor take his daughter vnto thy sonne.

4 For they wil cause thy sonne to turne away from me, & to serue other gods: then wil the wrath of the Lord waxe hote against you and destroy thee sodenly.

5 But thus ye shal deale with them, <sup>b</sup> Ye shal

*h Here he dēmoneth all mans good intentions.*

*1 God requereth not only y<sup>e</sup> we serueth all our life, but also y<sup>e</sup> we take paine y<sup>e</sup> our posteritie may live for the his glorie.*

*k Nothing ought to moue vs more to obedience then y<sup>e</sup> great benediction y<sup>e</sup> we haue receiued of God.*

*1 But because none coulde fully obey y<sup>e</sup> lawe, we must haue our recourse to Christ to be justified by faith.*

*Chap. 31, 1.*

*a Into thy power.*

*Exod. 23, 32. & 34, 12.*

*Or, anie of the. b God wolde haue his seruice pure without all idolatrous ceremonies and superstitions.*



shal ouerthrowe their altars, and breake downe their pillers, and ye shal cut downe their groues, & burne their grauen images with fire.

6 \*For thou art an holy people vnto the Lord thy God, \*the Lord thy God hath chosen thee, to be a precious people vnto him selfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chose you, because ye were mo in nōber then anie people: for ye were the fewest of all people:

8 But because y<sup>e</sup> Lord cloued you, & because he wolde kepe the othe which he had sworne vnto your fathers, the Lord hath brought you out by a mighty hand and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

9 That thou maiest knowe, <sup>d</sup> that the Lord thy God, he is God, the faithful God w<sup>h</sup> kepeth couenant and mercie vnto them that loue him and kepe his commandements, *even* to a thousand generations,

10 And rewardeth <sup>e</sup> them to their face that hate him, to bring them to destruction: he wil not deferre to rewarde him that hateth him, to his face.

11 Kepe thou therefore the commandements, and the ordinances, and the lawes, which I commande thee this day to do them.

12 ¶ For if ye hearken vnto these lawes, and obserue and do them, then the Lord thy God shal kepe with thee the couenant, & the <sup>f</sup> mercy which he sware vnto thy fathers.

13 And he wil loue thee, and blesse thee, & multiplie thee: he wil also blesse the frute of thy wombe, and the frute of thy land: thy corne and thy wine, and thine oyle & the increase of thy kine, and the flocks of thy shepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue all people: \*there shalbe nether male nor female barē among you, nor among your catrel.

15 Moreover, the Lord wil take away from thee all infirmities, and wil put none of the euil diseases of \*Egypt (which y<sup>e</sup> knowest) vpon thee, but wil send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shal giue thee: <sup>g</sup> thine eie shal not spare them, nether shalt thou serue their gods, for that shalbe thy \*destruction.

17 If thou say in thine heart, These nations are mo then I, how can I cast them out?

18 Thou shalt not feare them, but remember what y<sup>e</sup> Lord thy God did vnto Pha-

araoh, and vnto all Egypt:

19 The great tentacions which thine eyes sawe, and the signes and wonders, and the mightie hand & stretched out arme, whereby the Lord thy God brought thee out: so shal the Lord thy God do vnto all the people, whose face thou fearest.

20 \*Moreover, the Lord thy God wil send <sup>h</sup> hornettes among them vntil they that are left, and hide them selues from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty & dreadful.

22 And the Lord thy God wil roote out these nations before thee by litle and litle: thou maist not consume them at once, lest the <sup>i</sup> beastes of the field increase vpon thee.

23 But the Lord thy God shal giue them before thee, and shal destroy them with a mighty destruction, vntil they be brought to nought.

24 And he shal deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, vntil thou hast destroyed them.

25 The grauen images of their gods shal ye burne with fire, and \*couet not the siluer and golde, *that is* on them, nor take it vnto thee, lest thou <sup>k</sup> be snared therewith: for it is an abomination *before* the Lord thy God.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and counte it moste abominable: for it is \*accursed.

#### CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 3 God chastiseth them as his childre. 14 The heart ought not to be proude for Gods benefites. 19 The forgetfulness of Gods benefites causeth destruction.

1 Y<sup>e</sup> shal kepe all the commandements w<sup>h</sup> I cōmande thee this day, for <sup>a</sup> to do the: that ye may liue, & be multiplied, and go in, and possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which y<sup>e</sup> Lord thy God led thee this forty yere in the wilderness, for to humble thee and to <sup>b</sup> proue thee, to knowe what was in thine heart, whether thou woldest kepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, & fed thee with MAN, which thou knewest not, nether did thy fathers knowe it, that he might teache thee that man liueth not by <sup>c</sup> bread onely, but by euerie word: that proceedeth out of the mouth of the Lord, doeth a man liue.

4 Thy raymēt waxed not olde vpon thee, nether did thy fote <sup>d</sup> swell those fourtie yeres.

<sup>Or. plaguē trials, as Chap. 29. 3. exod. 15. 13 & 16. 4.</sup>

<sup>Exod. 23. 28.</sup>

<sup>Josh. 24. 12. There is not so small a creature, w<sup>h</sup> I wil not arme to fight on thy side against them.</sup>

<sup>1 So y<sup>e</sup> le is your comoditie y<sup>e</sup> God accomplis not his promes so sone as you wolde wish.</sup>

<sup>Josh. 7. 1.</sup>

<sup>2. mac. 12. 46.</sup>

<sup>k And be inticed to idolatry.</sup>

<sup>Leui. 27. 21. comb. 21. 3.</sup>

<sup>a Shewing y<sup>e</sup> it is not y<sup>e</sup> enough to heare y<sup>e</sup> worde, except we expresse it by exāple of life.</sup>

<sup>b Which is declared in afflictiōs, ether by paciēce, or by grudging against Gods visitation.</sup>

<sup>c Man liueth not by meat, but by y<sup>e</sup> power of God, w<sup>h</sup> giueth it strength to nourish vs. d As they y<sup>e</sup> go bare footed.</sup>



e So y his affli-  
ctiōs are signes  
of his fatherly  
loue toward  
vs.

Or, merces.

f Where there  
are mines of  
metal.

g For receiue  
Gods benefi-  
tes, & not to  
be thankful, is  
to cōtēne God  
in them.

h By attrib-  
uting Gods be-  
nehtes to thine  
owne wisdom  
& labour, or to  
good fortune.

Nomb. 20. 11.

Exod. 16. 15.

i If things con-  
cerning this li-  
fe procede o-  
nely of Gods  
mercie: much  
more spiri-  
tual gifts & life e-  
uerlasting.

k Or, take to  
witness y hea-  
uen & y earth.  
as Chap. 4. 26.

5 Knowe therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God nourtereth thee.

6 Therefore shalt thou kepe the commandements of the Lord thy God, that thou maicst walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a lād in the which are riuers of water and fountaines, & depths that spring out of valeis and mountaines:

8 A land of wheat and barley, and of vineyardes, and figtrees, & pomgranates: a lād of oyle oliue and honey:

9 A lād wherein thou shalt eat bread without scarcetie, nether shalt thou lacke anie thing therein: a lād whose stones are yro, & out of whose mountains thou shalt digge brasle.

10 And when thou hast eaten and filled thy self, thou shalt blesse the Lord thy God for the good land, which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keping his commandemēts, and his lawes, and his ordinances, which I commande thee this day:

12 Left when thou hast eaten and filled thy self, & hast buylt goodly houses & dwelt therein,

13 And thy beastes, and thy shepe are increased, and thy siluer and golde is multiplied, & all that thou hast is encreased,

14 Then thine heart<sup>h</sup> be lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wildernes (wherein were firy serpēts, and scorpions, and drought, where was no water, who brought forth the water for thee, out of the rocke of flinte:

16 Who fed thee in y wildernes with<sup>\*</sup>MAN, which thy fathers knewe not, ) to humble thee, and to proue thee, that he might do thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hād hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which<sup>i</sup> giueth thee power to get substance to establishe his couenāt which he sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, & serue them, and worship them, I<sup>k</sup> testifie vnto you this day that ye shal surely perish.

20 As the naciōs which the Lord destroyeth before you, so ye shal perish, because ye wolde not be obedient vnto the voyce of the Lord your God.

4 God doeth them not good for their owne righteousness, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

1 H Eare o Israēl, Thou shalt passe o-uer Iordē<sup>a</sup> this day, to go in to possesse naciōs greater & mightier then thy selfe, & cities great & walled vp to heauen,

2 A people great and tall, *euē* the children of the Anakims, whome thou knowest, and of whome thou hast<sup>b</sup> heard say, Who can stand before the children of Anāk?

3 Vnderstand therefore that this day the Lord thy God is he which<sup>c</sup> goeth ouer before thee as a consuming fire: he shal destroy them, and he shal bring them downe before thy face: so thou shalt cast thē out and destroy them sodenly, as y Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my<sup>d</sup> righteousness y Lord hath brought me in, to possesse this land: but for y wickednes of these naciōs the Lord hath cast them out before thee.

5 For thou entrest not to inherit their land for thy righteousness, or for thy vpright heart, but for the wickednes of those naciōs, the Lord thy God doeth cast thē out before thee, and that he might perfourme the worde which the Lord thy God sware vnto thy fathers, Abraham, Izhāk, and Iakōb.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a<sup>e</sup> stifnecked people.

7 Remember, & forget not, how y prouokedst the Lord thy God to angre in the wildernes: since the day that thou didst depart out of the land of Egypt, vntil ye came vnto this place ye haue rebelled against the Lord.

8 Also in Horēb ye prouoked the Lord to angre so that y Lord was wroth with you, *euē* to destroy you.

9 When I was gone vp in to the mount, to receiue the tables of stone, the tables, I say, of y couenāt, which the Lord made with you: and I abode in the moūt forty dayes and fortie nightes, & I nether ate bread nor yet dranke water:

10 Then the Lord deliuered me two tables of stone, written with the<sup>g</sup> finger of God, and in them was contained according to all the wordes which the Lord had said vnto you in the mounte out of the middes of the fire, in the day of the assemblie.

11 And when the fortie dayes and fortie nightes were ended, the Lord gaue me the two tables of stone, the tables, I say, of the coue-

a Meaning  
shortely.

b By y reuol-  
of the spies,  
Nomb. 13. 29.

c To guide  
thee & gou-  
ne thee.

d Man of him  
selfe can de-  
ue nothing but  
Gods angre, &  
if God spare  
anie it cometh  
of his great  
mercie.

e Like stubben  
ne oxen & wil  
not endure  
their masters  
yoke.  
f He proueth  
by y length of  
time, y their  
bellio was mo-  
re great, & in-  
tolerable.

Exod. 24. 18.  
& 34. 28.

Exod. 31. 18.  
g That is mira-  
culously, & not  
by y hand of  
men.



couenant.

Exod. 32.7.

12 And the Lord said vnto me, \* Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue <sup>h</sup> corrupt their wayes: thei are sone turned out of the way, which I commanded them: thei haue made the a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue sene this people, and beholde, it is a stifnecked people.

14 Let me alone, that I may destroye the, and put out their name from vnder heauē, and I wil make of thee a mightie nation, and greater then thei be.

15 So I returned, and came downe from the Mount (& the Mount burnt with fire, and the two Tables of the couenāt were in my two hands)

16 Then I looked, & beholde, ye had sinned agāst the Lord your God: for ye had made you a moltē calf, and had turned quickly out of the \* way which the Lord had commanded you.

17 Therefore I toke the two Tables, & cast them out of my two hands, and brake the before your eies.

18 And I sel downe before the Lord, fortie daies, and fortie nights, as before: I nether ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of y Lord, in that ye prouoked him vnto wrath.

19 (For I was afraied of the wrath and indignacion, wherewith the Lord was moued agāst you, euen to destroye you) yet the Lord heard me at that time also.

20 Likewise the Lord was verie angry with Aarōn, euen to <sup>1</sup> destroye him: but at that time I praied also for Aarōn.

21 And I toke your sinne, <sup>i</sup> meane the calfe which ye had made, and burnt him with fire, and stamped him and grounde him smale, euen vnto verie dust: and I cast the dust thereof into the riuer, that descended out of the <sup>m</sup> Mount.

22 Also \* in Taberāh, and in \* Massāh \* and in Kibrothhattaauāh ye prouoked y Lord to angre.

23 Likewise when the Lord sent you from Kadesh-barnēa, saying, Go vp, and possesse the land which I haue giuen you, the ye <sup>n</sup> rebelled agāst the commandemēt of the Lord your God, and bekued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the daie that I knewe you.

25 Then I sel downe before the Lord <sup>o</sup> fortie daies and fortie nights, as I sel downe before, because the Lord had said, that he wolde destroye you.

26 And I praied vnto the Lord, and said, O Lord God, destroye not thy people &

thine inheritance, which thou hast redeemed through thy greatnes whome y hast brought out of Egypt by a mightie hand.

27 Remember thy seruants Abraham, Ishāk, and Iaakōb: loke not to the stuburnes of this people, nor to their wickednes, nor to their sinne,

28 Lest the countrey, whence thou broughtest them, say, \* Because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out, to slaye them in the wilderness.

29 Yet thei are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

CHAP. X

5 The seconde tables put in the Arke, 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the persone. 21 The Lord is the praise of Israel.

1 IN the same time the Lord said vnto me, \* Hewe thee two Tables of stone lyke vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I wil write vpon y Tables the wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of <sup>a</sup> shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten commandements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the daye of the <sup>b</sup> assemblie) and the Lord gaue them vnto me.

5 And I departed, and came downe frō the Mount, & put the Tables in y Arke which I had made: and there thei be, as the Lord commanded me.

6 ¶ And the children of Israel toke their journey from Beerōth of the children of Iaakān to <sup>c</sup> Moserā, where Aarōn dyed, & was buryed, and Eleazār his sonne became Priest in his steade.

7 ¶ From thence thei departed vnto Gudgodāh, and from Gudgodāh to Iotbāth a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to <sup>d</sup> minister vnto him, and to blesse in his Name vnto this day.

9 Wherefore Leui hathe no parte nor inheritance with his brethren: for the Lord is his <sup>e</sup> inheritance, as the Lord thy God hathe promised him.

p The godlie in their prayers groude on Gods promises, & cōfesse their sinnes.

Nomb. 4. 16.

Exod. 34. 1.

a Which wood is of long continuance.

b When you were assebled to receiue the Lawe.

c This mountaine was also called Hor, Nomb. 20. 28.

d That is, to offer sacrifices & to declare y Lawe to the people. e So God turned y curse of Iaakōb, Gen. 49. 7, vnto blessing.



10 And I taried in the Mount, as at the first time, fortie daies and fortie nights, and the Lord heard me at that time also, and the Lord wolde not destroye thee.

11 But the Lord said vnto me, Arise, go forth in the iourney before the people, that thei may go in and possesse the land, which I swaue vnto their fathers to giue vnto them.

f For all our finnes & transgressions God requireth nothing but to turne to him & obey him.

12 ¶ And now, Israél, what doeth the Lord thy God & require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou kepe the commandements of the Lord, and his ordinances, which I commande thee this day, for thy welch?

14 Beholde, heauen, and the heauen of heauens is the Lords thy God, and the earth, with all that therein is.

g Although he was Lord of heauē & earth, yet wolde he chuse none but you.

15 & Notwithstanding, the Lord set his delight in thy fathers to loue them, and dyd chose their sede after them, *even* you aboute all people, as *appeareth* this day.

h Cut of all your euil affections, lere. 4. 4.

16 Circumcise therefore the foreskin of your heart, and harden your necks no more.

2. Chro. 19. 7. iob. 34. 19. rom. 2. 25.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie, & terrible, which accepteth no \* persones nor taketh rewarde:

18 Who doeth right vnto the fatherles and widowe, and loueth the stranger, giuing him fode and rayment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

Chap. 6. 13. mat. 4. 10.

20 \*Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and i shalt sweare by his Name.

i Read Chap 6. 23.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eies haue sene.

Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

22 Thy fathers went downe into Egypt \*with seuentie persones, & now the Lord thy God hath made thee, as the \* starres of the heauen in multitude.

#### CHAP. XI.

1 An exhortacion to loue God, and kepe his Lawe. 10 The praises of Canaan. 18 To meditate continually the worde of God. 19 To teache it vnto the children. 26 Blessing, and cursing.

¶ Therefore thou shalt loue the Lord thy God, and shalt kepe that, which he commandeth to be kept: that is, his ordinances, and his Lawes, and his commandements alwaie.

k Ye, which haue sene Gods graces w your eies, ought rather to be moued, the your children, w haue onely heard of the.

2 And a consider this day (for I speake not to your children, which haue nether knowne nor sene) the chastisement of the Lord your God, his greatnes, his mightie hand,

and his stretched out arme,

3 And his signes, and his actes, which he did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses and to their charrets, when he caused the waters of the red Sea to ouerfloe them, as thei pursued after you, and the Lord destroyed them vnto this day:

5 And b what he did vnto you in the wilderness, vntil ye came vnto this place:

b As wel concerning his benedictions, as his corrections.

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their householdes and their tents, and all their substance that thei had in the middes of all Israél.

c Elr. was of their fen.

7 For your eies haue sene all the great actes of the Lord which he did.

8 Therefore shal ye kepe c all the commandements, which I commande you this day, that ye may be strong, and go in and possesse the land whether ye go to possesse it:

c Because ye haue teleboke his chastisements and his benedictions.

9 Also that ye may prolong your daies in the land, which the Lord swaue vnto your fathers, to giue vnto them and to their sede, *even* a land that floweth with milke and honie.

10 ¶ For the land whether thou goest to possesse it, is not as the land of Egypt, frō whence ye came, where thou sowedst thy sede, and wateredst it with thy d fete as a garden of herbes:

d Or, labour. d As by making gutters for the water to come out of the river Nile to water the land.

11 But the land whether ye go to possesse it, is a land of mountaines and valleis, & drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eies of the Lord thy God are alwaies vpon it, from the beginning of the yere, *even* vnto the end of the yere.

13 ¶ If ye shal hearken therefore vnto my commandements, which I commande you this day, that ye loue the Lord your God & serue him with all your heart, and with all your soule,

14 I also wil giue raine vnto your land in due time, e the first raine and the latter, that thou maiest gather in thy wheat, and thy wine, and thine oyle.

e In the fode time, & toward harvest.

15 Also I wil sed grasse in thy fields for thy cattel, that thou maiest eat, and haue ynough.

16 But beware lest your heart f deceaue you, and lest ye turne aside, and serue other gods, and worship them,

f By diuining to your selues foolish deuotions according to your owne fantasies.

17 And so y angre of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yelde not her frute, & ye perish quickly from



from the good land, which the Lord giueth you.

18 ¶ Therefore shal ye lay vp these my wordes in your heart & in your soule, & binde them for a signe vpon your hand, y they maie be as a frontlet betwene your eyes,

19 And ye shal teache them your children, speaking of the, when thou sittest in thine house, and when thou walkest by the waie, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, & vpon thy gates,

21 That your dayes maie be multiplied, & the dayes of your children, in the land w the Lord sware vnto your fathers to giue them, as long as the heauens are about the earth.

22 ¶ For if ye kepe diligently all these commandements, which I commande you to do: that is, to loue the Lord your God to walke in all his waies, & to cleaue vnto hi,

23 Then wil the Lord cast out all these nations before you, and ye shal possesse great nations and mightier then you.

24 ¶ All the places where the soles of your fete shal treade, shalbe yours: your coast shalbe from the wildernes. and from Lebanon, and from the Riuer, *even* the riuer Perath, vnto the vttermost Sea.

25 No man shal stand against you: for the Lord your God shal cast the feare and dread of you vpon all the lād that ye shal tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and a curse:

27 ¶ The blessing, if ye obey the commandements of the Lord your God which I commande you this day:

28 And y curse, if ye wil not obey the commandements of the Lord your God, but turne out of the way, which I commande you this day, to go after other gods, w ye haue not knowen.

29 ¶ Whē the Lord thy God therefore hath brought thee into the land, whether thou goest to possesse it, then thou shalt put the blessing vpon mount Gerizim, and the curse vpon mount Ebāl.

30 Are they not beyende Iordē on y parte, where the sunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgāl, beside the groue of Morēh?

31 For ye shal passe ouer Iordē, to go in to possesse the land, which the Lord your God giueth you, and ye shal possesse it, & dwel therein.

32 Take hede therefore that ye do all the commandements and the lawes, which I set before you this day.

#### CHAP. XII.

To destroy the idolatrous places. 1. 8 To serue God

where he commandeth and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods words.

1 These are the ordinances & the lawes, which ye shal obserue and do in the land ( which the Lord God of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 ¶ Ye shal vterly destroy all the places wherein the nations which ye shal possesse, serued their gods vpon the hie mountains & vpon the hilles, and vnder euerie grene tre.

3 ¶ Also ye shal ouerthrowe their altars, & breake downe their pillers, & burne their groues with fire: & ye shal hewe downe the grauen images of their gods, & abolish their names out of that place.

4 Ye shal not so do vnto the Lord your God,

5 But ye shal seke the place which the Lord your God shal chose out of all your tribes, to put his Name there, & there to dwel, and thether thou shalt come,

6 And ye shal bring thether your burnt offrings, and your sacrifices, & your tithes, & the offering of your hands, & your vowes, & your fre offrings & the first borne of your kine & of your shepe.

7 And there ye shal eat before the Lord your God, and ye shal reioyce in all that ye put your hād vnto, *both* ye, & your householdes, because the Lord thy God hath blessed thee.

8 Ye shal not do after all these things y we do here this day: *that is*, euerie man whatsoever semeth him good in his owne eyes.

9 For ye are not yet come to rest, & to y inheritace w the Lord thy God giueth thee.

10 But when ye go ouer Iordē, & dwel in the land, which the Lord your God hath given you to inherit, & when he hath giuen you rest from all your enemies round about, & ye dwel in safetie,

11 When there shalbe a place which y Lord your God shal chose, to cause his Name to dwel there, thether shal ye bring all that I commande you: your burnt offrings, & your sacrifices, your tithes, and the offering of your hands, and all your special vowes which ye vow vnto the Lord:

12 And ye shal reioyce before y Lord your God, ye, & your sonnes & your daughters, & your seruants, and your maidens, and y Leuite that is within your gates: for he hath no parte nor inheritance with you.

13 Take hede that thou offer not thy burnt offrings in euerie place that thou seest:

14 But in the place which the Lord shal chose in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt do all that I commande thee.

y.ii.

Whereby they are admonished to seke none other God.

Chap 7.5.

Wherein they sacrificed to their idoles.

Ye shal not serue y Lord w superstitions.

1. Kin. 8.29.

2. chro. 6.5.

& 7.12.

d Meaning the first frutes.

e Where his Arke shalbe.

f Not y they sacrificed after their fantasies, but y God wolde be serued more purely in y lād of Canaan.

g It had not bene ynough to conquer, except God had maintained the in rest vnder his protection.

Or, that which ye chose as for yonr vowes.

Chap. 10.9.

h As was declared euer by y placing of y Arke, as in Shiloh 243 yeres, or as some write, more the 300 yeres, & in other places till the temple was buyld.



1 As God ha-  
the giuen thee  
power & abi-  
litie.

k Euerie one  
might eat at  
home as wel  
as beast appoin-  
ted for sacrifici-  
ce as y other.

l Meaning,  
whatsoever  
was offered to  
y Lord, might  
not be eaten,  
but where he  
had appointed.

Ecdes. 7. 32.

Gen. 28. 14.  
chap. 19. 9.

"Euerie thing  
is constant.  
m Because the  
life of beasts  
is in their  
blood.

n That which  
thou wilt offer  
in sacrifice.

o God by pro-  
mes bindeth  
him selfe to  
do good to  
che that obey  
his worde.

15 Notwithstanding thou maist kil and eat  
flesh in all thy gates, whatsoeuer thine  
heart desireth, according to the blessing  
of the Lord thy God which he hath gi-  
uen thee: *bothe* the vn-cleane and the cleane  
may eat thereof, <sup>k</sup> as of the roe bucke, &  
of the hart.

16 Onely ye shal not eat y blood, but pow-  
re it vpon the earth as water.

17 ¶ Thou maiest not eat within thy gates  
the tithe of thy corne, nor of thy wine,  
nor of thine oyle, nor y first borne of thy  
kine, nor of thy shepe, nether anie of thy  
vowes which thou vowest, nor thy fre of-  
frings, nor the offering of thine hands,

18 But thou shalt eat it before the Lord thy  
God, in the place which y Lord thy God  
shal chose, thou, and thy sonne, and thy  
daughter, and thy seruant, and thy maid,  
and the Leuite, that is within thy ga-  
tes: and thou shalt reioyce before y Lord  
thy God, in all that thou puttest thine  
hand to.

19 \* Beware, that thou forsake not the Le-  
uite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shal enlar-  
ge thy border, \* as he hath promised thee,  
and thou shalt say, I wil eat flesh, (because  
thine heart logeth to eat flesh) thou maist  
eat flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God  
hath chose to put his Name there, be far  
from thee, the thou shalt kil of thy bullo-  
ckes, and of thy shepe which the Lord ha-  
th giuen thee, as I haue commanded thee,  
& thou shalt eat in thy gates, whatsoeuer  
thine heart desireth.

22 Euen as the roe bucke and the hart is  
eaten, so thou shalt eat them: *bothe* the vn-  
cleane & the cleane shal eat of the alike.

23 Onely be sure that thou eat not the blo-  
od: for the blood <sup>m</sup> is the life, and y maist  
not eat the life with the flesh.

24 Therefore thou shalt not eat it, but pow-  
re it vpon the earth as water.

25 Thou shalt not eat it, that it may go  
wel with thee, and with thy children after  
thee, when thou shalt do that which is  
right in the sight of the Lord:

26 But thine <sup>n</sup> holy things which thou hast,  
and thy vowes thou shalt take vp, and co-  
me vnto y place which y Lord shal chose.

27 And thou shalt make thy burnt offrings  
of the flesh, and of the blood vpon the al-  
tar of the Lord thy God, and the blood  
of thine offrings shal be powred vpon the  
altar of the Lord thy God, & thou shalt  
eat the flesh.

28 Take hede, and heare all these wordes  
which I command thee, y it may go <sup>o</sup> wel  
with thee, and with thy children after thee  
for euer, when y doest that which is good  
& right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shal destroy  
the nacions before thee, whether thou go-  
est to possesse them, & thou shalt possesse  
them and dwel in their land,

30 Beware, lest thou be taken in <sup>p</sup> a snare af-  
ter the, after that they be destroyed befo-  
re thee, & lest thou aske after their gods,  
saying, How did these nacions serue their  
gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lord thy  
God: for all abomination, which the  
Lord hateth, haue they done vnto their  
gods: for they haue burned bothe their  
sonnes and their daughters with fire to  
their gods.

32 Therefore whatsoeuer I commande you,  
take hede you do it: \* thou shalt put no-  
thing thereto, nor take ought therefrom.

#### CHAP. XIII.

5 The inticers to idolatrie must be slaine, seme they neuer  
so holy. 6 So nere of kindred or frendship. 12 Or great in  
multitude or power.

1 If there arise among you a prophet or a  
dreamer of <sup>a</sup> dreames, (& giue thee a  
signe or wondre,

2 And the signe and the wondre, which he  
hath tolde thee, come to passe) sayig, <sup>b</sup> Let  
vs go after other gods, which thou hast  
not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the wordes  
of y prophet, or vnto that dreamer of drea-  
mes: for y Lord your God <sup>c</sup> proueth you,  
to knowe whether ye loue the Lord your  
god w all your heart, and w all your soule.

4 Ye shal walke after the Lord your God &  
feare him, and shal kepe his commande-  
ments, and hearken vnto his voyce, and ye  
shal serue him, & cleaue vnto him.

5 But that prophet, or y dreamer of drea-  
mes he shal <sup>d</sup> be slaine, because he hath  
spoken to turne you away from the Lord  
your God (w brought you out of the land  
of Egypt, and deliuered you out of the  
house of bondage) to thrust thee out of the  
way, wherein the Lord thy God comman-  
ded thee to walke: so shalt thou take the  
euil away forthe of the middes of thee.

6 ¶ If <sup>e</sup> thy brother, the sonne of thy mo-  
ther, or thine owne sonne, or thy daugh-  
ter, or the wife, *that lieth* in thy bosome, or  
thy frende, which is as thine owne <sup>f</sup> soule,  
entice thee secretly, saying, Let vs go and  
serue other gods, (which thou hast not  
knowen, thou, I say, nor thy fathers)

7 Anie of the gods of the people which are  
rownde about you, nere vnto thee or far  
off from thee, from the one end of y earth  
vnto the other:

8 Thou shalt not cōsent vnto him, nor he-  
are him, nether shal thine eye pitie him,  
nor shewe mercie, nor kepe him secret:

9 But y shal euē kil him: <sup>g</sup> & thine hād shal-  
be first vpō him to put him to death, & the  
the

p By follow-  
ing their super-  
stitions & idola-  
tries, & thus  
to serue  
thereby.

q They thought  
nothing to do  
re to offer  
their idols.

Chap. 4. 2.  
Josh. 1. 7.  
Prou. 30. 1.  
Leu. 22. 14.

a Which think  
that he hath  
things reue-  
led vnto him  
in dreames.  
b He sheweth  
whereunto  
false prophet  
tend.

c God orde-  
neth all these  
things y ha-  
may be know-  
en.

d Being con-  
demned  
& condemned  
by the iudge.

e All natural  
affections must  
giue place to  
Gods honour.

f Whome thou  
lovest as thy  
life.

g As y witness  
is charged.  
Chap. 17. 7.



the hands of all the people.

- 10 And thou shalt stone him with stones, & he dye (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

*Chap. 17. 13.* 11 That all Israel may hear & feare, & do no more anie such wickednes as this among you.

- 12 ¶ If thou shalt hear say (concerning anie of thy cities which the Lord thy God hath giuen thee to dwell in)

*Ex. children of Belial.* 13 "Wicked men are gone out from among you, & haue drawn away & inhabitants of their citie, sayig, Let vs go & serue other gods, which ye haue not knowen,

*h Which art appointed to seantes punished.* 14 Then <sup>h</sup> thou shalt seeke, & make searche & enquire diligently: and if it be true, & the thing certeine, that such abomination is wrought among you,

- 15 Thou shalt euē slaye the inhabitants of thy citie with the edge of the sworde: destroy it vterly, & all that is therein, & the cattel thereof with the edge of the sworde.

*i Signifying y* 16 And <sup>i</sup> thou shalt gather all the spoile of it into the middes of the strete thereof, & burne with fire the citie & all the spoile thereof euerie whit, vnto the Lord thy God: and it shall be an heape for euer: it shall not be buylt againe.

*k Of y spoyle of y idola- trous & cur- sed citie, Read Chap. 7. 26.* 17 And there shall cleaue nothing of <sup>k</sup> dāned thing to thine hād, & the Lord maie turne from the fiercenes of his wrath, & shewe thee mercie, and haue compassion on thee and multiplie thee, as he hath sworne vnto thy fathers:

- 18 \*When thou shalt obey the voyce of the Lord thy God, and kepe all his commandments which I commaūde thee this day, that thou do that which is right in <sup>y</sup> eyes of the Lord thy God.

#### CHAP. XIII.

*1 The maners of the Gentiles in marking the selues for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuite, stranger, fatherles, and widowe.*

*Leuit. 19. 28.* 1 **Y**E are the children of the Lord your God. \*Ye shall not cut your selues, nor make you anie baldnes betwene your eyes for the dead.

*Chap. 7. 6. 26. 18.* 2 \*For thou art an holy people vnto <sup>y</sup> Lord thy God, & the Lord hath chosen thee to be a <sup>a</sup> precious people vnto him selfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eat no maner of abomination.

*b This ceremonial Law instructed y Jewes to seke a spiritual pure- nes, euen in their meat & drinke.* 4 <sup>b</sup> These are the beasts, which ye shall eat, the befe, the shepe, and the goat, 5 The hart, & the roe bucke, and <sup>y</sup> bugle, and the wilde goat, & the vnicorne, & the wilde oxe, and the chamois.

- 6 And euerie beast <sup>y</sup> parteth the hoofe, and

cleaueth <sup>y</sup> clift into two clawes, and is of <sup>y</sup> beasts that cheweth <sup>y</sup> cud, that shall ye eat.

- 7 But these ye shall not eat, of them that chewe the cud, and of them that deuide & cleaue <sup>y</sup> hoofe *onely*: the camel, nor the hare, nor the cony: for they chewe the cud, but deuide not the hoofe: *therefore* they shall be vncleane vnto you:

8 Also the swine, because he deuideth the hoofe, & cheweth not the cud, shall be vncleane vnto you: ye shall not eat of their flesh, nor touche their dead carkeises.

9 ¶ \*These ye shall eat, of all that are in *Leuit. 11. 3.* the waters: all that haue finnes and scales shall ye eat.

10 And whatsoever hath no finnes nor scales, ye shall not eat: it shall be vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eat:

12 But these are thei, whereof ye shall not eat: <sup>y</sup> egle, nor <sup>y</sup> gosshawke, nor <sup>y</sup> osprey,

13 Nor the glead nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostriche, nor <sup>y</sup> nightcrowe, nor <sup>y</sup> semeaw, nor the hawke after her kinde, *Or, nightow.*

16 Nether the lytle owle, nor the great owle, nor the red shanke,

17 Nor the pellicane, nor the swāne, nor <sup>y</sup> cormorant:

18 The storcke also, and the heron in his kinde, nor the lapwing, nor \* the backe. *Leuit. 11. 20.*

19 And euerie creeping thing <sup>y</sup> flieth, shall be vncleane vnto you: it shall not be eaten.

20 *But* of all cleane foules ye may eat.

21 Ye shall eat of nothing that <sup>c</sup> dyeth alone, but thou shalt giue it vnto the <sup>d</sup> stranger that is within thy gates, that he may eat it: or thou maiest sel it vnto a stranger: for thou art an holy people vnto <sup>y</sup> Lord thy God. Thou shalt not \* seeth a kid in his mothers milke. *c Because their blood was not shed, but remaneth in them. d Which is not of thy religion. Exod. 23. 19. and 34. 26.*

22 Thou shalt <sup>e</sup> giue the tithe of all the increase of thy sede, that commeth forth of the field yere by yere.

23 And thou shalt eat before the Lord thy God (in the place which he shall chose to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kyne and of thy shepe, that thou maiest learne to feare the Lord thy God alway.

24 And if the way be to long for thee, so that thou art not able to cary it, because the place is far from thee, where the Lord thy God shall chose to set his Name, <sup>f</sup> whē the Lord thy God shall blesse thee. *f When he shall giue thee abilitie.*

25 Then shalt thou make it in money, and take the money in thine hand, and go vnto the place which the Lord thy God shall chose. *Or, binde vp.*

26 And thou shalt bestowe the money for what soeuer thine heart desireth: whe-  
y.iii.



g After the Priest hath received of the Lords parte.

h Besides the yere tithes that were giue to y Leuites, these were laid vp in store for y poore.

a He shal one ly release his debtors, w are not able to pay for y yere.

b For if thy debtor be rich, he may be constrained to pay.

Chap. 23, 12.

Or, anie of thy ciues.

Matt. 5, 42. Luke 6, 34.

Ebr. thine etc. is said.

ther it be oxen, or shepe, or wine or strong drinke, or whatsoeuer thine heart desireth: and shalt eat it there before y Lord thy God, and reioyce, both thou, & thine household.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither parte nor inheritance with thee.

28 ¶ At the end of thre yere y shalt bring forth the all the tithes of thine increase of y same yere, & lay it vp within thy gates.

29 Then the Leuite shal come, because he hath no parte nor inheritance with thee, & the stranger, and the fatherles, and the widowe, which are within thy gates, and shal eat, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yere of releasing of debts. 5 God blesseth them that kepe his commandements. 7 To helpe the poore. 12 The fredome of seruants. 19 The first borne of the cattel must be offered to the Lord.

1 At the terme of seuen yeres thou shalt make a fredome.

2 And this is the maner of y fredome: euery a creditour shal quite the lone of his had w he hath lent to his neighbour: he shal not aske it againe of his neighbour, nor of his brother: for the yere of y Lords fredome is proclaimed.

3 Of a stranger thou maist require it: but y which thou hast with thy brother, thine hand shal remit:

4 b Saue when there shalbe no poore with thee: for the Lord shal blesse thee in the lād, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of y Lord thy God to obserue & do all these commandements, which I commande thee this day.

6 For y Lord thy God hath blessed thee, as he hath promised thee: & \* thou shalt lend vnto manie nacions, but thou thy self shalt not borrowe, & thou shalt reigne ouer manie nacions, and they shal not reigne ouer thee.

7 ¶ If one of thy brethré with thee be poore within anie of thy gates in thy land, w the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine had from thy poore brother:

8 \* But thou shalt open thine had vnto him, and shalt lend him sufficient for his nede which he hath.

9 Beware y there be not a wicked thoght in thine heart, to say, The seuenth yere, y yere of fredome is at hand: therefore it griueth thee to loke on thy poore brother, and thou giuest him nought, & he crieth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, & let it not griue

thine heart to giue vnto him: for because of this y Lord thy God shal blesse thee in all thy workes, & in all that thou puttest thine hand to.

11 c Because there shalbe euer some poore in the land, therefore I commande thee, saying, Thou shalt open thine hand vnto thy brother, to thy nedie, and to thy poore in thy land.

12 ¶ If thy brother an Ebrewe sel him selfe to thee, or an Ebrewesse, and serue thee six yere, euē in the seuenth yere thou shalt let him go fre from thee.

13 And when thou sendest him out fre fro thee, y shalt not let him go away empty,

14 But shalt e giue him a liberal rewarde of thy shepe, & of thy corne, & of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commande thee this thing to day.

16 And if he say vnto thee, I wil not go away from thee, because he loueth thee & thine house, & because he is wel with thee,

17 \* Then shalt thou take a naule, and perce his eare through against the dore, and he shal be thy seruāt for euer: and vnto thy mayd seruāt thou shalt do likewise.

18 Let it not griue thee, when thou lettest him go out fre fro thee: for he hath serued thee six yeres, which is the double worthe of an hired seruāt: & the Lord thy God shal blesse thee in all y thou doest.

19 ¶ All the first borne males that come of thy cattel, & of thy shepe, thou shalt sanctifie vnto the Lord thy God. h Thou shalt do no worke with thy first borne bullocke, nor sheare thy first borne shepe.

20 Thou shalt eat it before the Lord thy God yere by yere, in the place which the Lord shal chose, both y, & thine household.

21 \* But if there be anie blemish therein, as if Leui. 22, 20. it be lame, or blinde, or haue anie euil fault, chap 17, 1. y shalt not offer it vnto y Lord thy God, Eccl. 35, 14.

22 But shalt eat it within thy gates: the vn-cleane, and the cleane shal eat it alike, i as the roe bucke, and as the heart.

23 Onely thou shalt not eat the blood thereof, but poure it vpon y grounde as water.

CHAP. XVI.

Of Easter, 10 Witsontide, 13 And the feast of tabernacles. 18 What officers ought to be ordeined. 21 Idolatrie forbidden.

1 Thou shalt kepe y moneth of a Abib a Read Exod 13, 4. & thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God broght thee out of Egypt by night.

2 Thou shalt therefore offer the Passeouer vnto the Lord thy God, of shepe and bullockes \* in the place where the Lord shal

28. In an other place is said.

c To the poor charitie, Mat. 26, 11.

d Thou shalt be liberal.

Exod. 21, 2. 12. 34, 4.

e In token of thou cost ac. knowledg the benefite which God hath giuen thee by his labours.

f To the yere of Iubile, Leuit. 25, 40.

g For the bled seruāt serued but thre yeres, and he lix Exod. 34, 19.

h For they are the Lords

i. Thou shalt aswel eat the, as y roe bucke, and other wilde beastes.

a Read Exod 13, 4.

b Thou shalt eat the Easter Limbe.

Chap. 12, 9.



*Exod. 12, 14.* 3 Thou shalt eat no leavened bread with it: but seven dayes shalt thou eat unleavened bread therewith, *euen* the bread of

*g* Which signified that affliction, which y<sup>e</sup> hiddest in Egypt.

tribulacion: for thou camest out of the land of Egypt in halte, that thou maiest remember the day when thou camest out of y<sup>e</sup> land of Egypt, all y<sup>e</sup> dayes of thy life.

4 And there shall be no leaven sene with thee in all thy coastes seven dayes long: nether shall there remaine the night anie of the flesh vntil the morning which thou offrest the first day at euen.

*d* This was chiefly accouplished, when the temple was built.

5 Thou maiest not offer the Pascheouer within anie of thy gates, which the Lord thy God giueth thee:

6 But in the place which y<sup>e</sup> Lord thy God shall chose to place his Name, there thou shalt offer the Pascheouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.

*e* Which was institute to put them in remembrance of their deliuerance out of Egypt: & to continue them in the hope of Iesus Christ, of whome this lamb was a figure

7 And thou shalt roste and eat it in y<sup>e</sup> place which the Lord thy God shall chose, and shalt returne on the morow, and go vnto thy tentes.

8 Six dayes shalt thou eat unleavened bread, and the seventh day shall be a solemne assemblie to the Lord thy God: thou shalt do no worke therein.

*f* Beginning at the next morning after the Pascheouer, Leuit. 23, 15. exo. 12, 4.

9 ¶ Seven weekes shalt thou number vnto thee, and shalt begin to number the seven weekes, when thou beginst to put the sickle to the corne:

*h* Or, as thou art able, willingly.

10 And thou shalt kepe the feast of weekes vnto the Lord thy God, *euen* a fre gift of thine had, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates, & the stranger, and the fatherles, and the widow, that are among you, in the place which y<sup>e</sup> Lord thy God shall chose to place his Name there,

12 And thou shalt remeber that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.

*g* That is, the 15 day of the seventh month, Leuit. 23, 34.

13 ¶ Thou shalt obserue the feast of the Tabernacles seven daies, when thou hast gathered in thy corne, and thy wine.

14 And y<sup>e</sup> shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite, and the stranger, and the fatherles, and the widow, that are within thy gates.

15 Seven daies shalt y<sup>e</sup> kepe a feast vnto the Lord thy God in the place which y<sup>e</sup> Lord shall chose: where y<sup>e</sup> Lord thy God shall blesse thee in all thine increase, & in all y<sup>e</sup> workes of thine hads, y<sup>e</sup> shalt in anie case be glad.

*Exod. 23, 15.*  
*Exod. 23, 20.*  
*Leuit. 23, 4.*

16 ¶ Three times in the yere shall all y<sup>e</sup> ma-

les appeare before the Lord thy God in y<sup>e</sup> place which he shall chose: in y<sup>e</sup> feast of the unleavened bread, & in y<sup>e</sup> feast of y<sup>e</sup> weekes, & in the feast of the Tabernacles: & they shall not appeare before the Lord empty.

17 Euerie man shall giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

*h* According to the ability that God hath giuen him.

18 ¶ Judges and officers shalt thou make thee in all thy cities, w<sup>th</sup> the Lord thy God giueth thee, throughout thy tribes: & they shall iudge y<sup>e</sup> people w<sup>th</sup> righte<sup>o</sup> iudgement.

*i* He gaue authority to that people for a time to chuse them selues magistrates.

19 Wrest not thou the Lawe, nor respect anie person, nether take rewarde: for the rewarde blindeth the eyes of the wise, & peruerteth the wordes of the iust.

20 That w<sup>h</sup> is iust and right shalt thou followe, that thou maiest liue, & possesse the land which the Lord thy God giueth thee.

*k* The magistrate must constantly follow the tenor of the Lawe, and in nothing decline from iustice.

21 ¶ Thou shalt plant thee no groue of anie trees nere vnto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.

*l* Or, image.

#### CHAP. XVII.

*2* The punishment of the idolater. *9* Hard controuersies are brought to the Priest and the iudge. *12* The contemner must dye. *15* The election of the King. *16* & *17* What things he ought to auoide. *18* And what he ought to embrace.

1 Thou shalt offer vnto y<sup>e</sup> Lord thy God no bullocke nor shepe wherein is able mish or anie euil fauored thing: for that is an abominaciō vnto y<sup>e</sup> Lord thy God.

*a* Thou shalt not serue God for facious sake, as hypocrites do.

2 ¶ If there be found among you in anie of thy cities, which y<sup>e</sup> Lord thy God giueth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

*b* Shewing that the crime can not be excused by the frailtie of the person.

3 And hath gone & serued other gods, & worshipped the: as the sunne, or the moone, or anie of the hoste of heauen, which I haue not commanded,

*c* Whereby he condemneth all religion and seruing of God which he hath not commanded.

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certeine, y<sup>e</sup> suche abominacion is wrought in Israel,

5 Then shalt thou bring forth the that mā, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, til they dye.

6 ¶ At y<sup>e</sup> mouth of two or thre witnesses shall he that is worthy of death, dye: but at the mouth of one witnes, he shall not dye.

*Nom. 35, 30.*  
*chap. 19, 15.*  
*mat. 18, 16.*  
*2 cor. 13, 1.*

7 The hands of the witnesses shall be first vpo him, to kil him: and afterwarde the hands of all the people: so thou shalt take the wicked away from among you.

*d* Whereby they declared that they testified y<sup>e</sup> truth.

8 ¶ If there rise a matter to hard for thee in iudgement betwene blood and blood, betwene plea and plea, betwene plague and plague, in the matters of controuersie

*e* To signifie a continue consent to mainteine Gods honour and true religion.



within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shal chose,

f Who shal giue sentence as the Priests counsel him by the Lawe of God.

9 And thou shalt come vnto the Priests of the Leuites, & vnto the iudge that shal be in those dayes, and aske, and thei shal shewe thee the sentence of iudgement,

10 And thou shalt do according to y thing which they of that place (which the Lord hath chosen) shewe thee, and thou shalt obserue to do according to all that they informe thee.

g Thou shalt obey their sentence that the controuersie may haue an end.

11 According to the Lawe, which they shal teach thee, and according to the iudgement which thei shal tel thee, shalt thou do: thou shalt not decline from the thing which they shal shewe thee, neither to the right hand, nor to the left.

h So long as he is the true minister of God, and pronoueth according to his worde.

12 And that man that wil do presumptuously, not hearkening vnto the Priett (that standeth before the Lord thy God to minister there) or vnto the iudge, that man shal dye, and thou shalt take away euil frō Israél.

13 So all the people shal heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I wil set a King ouer me, like as all the nacions that are about me,

15 Then thou shalt make him King ouer thee, whome the Lord thy God shal chose: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, w is not thy brother.

i Who is not of thy nacion, lest he change true religion into idolatrie, and bring thee to slauerie.

k To reuenge their iniuries, and to take the of their best horses, 1 King 10, 22.

l From the Lawe of God.

16 In anie wise he shal not prepare him manie horses, nor bring the people againe to Egypt for to increase the nōber of horses, seing the Lord hath said vnto you, Ye shal henceforth go no more again that way.

17 Neither shal he take him manie wiues, lest his heart turne away, neither shal he gather him muche siluer and gold.

m Meaning, y Deuteronomie.

n He shal cause it to be writ by them, or, he shal write it by their example.

18 And when he shal sit vpon the throne of his kingdome, then shal he write him this Lawe repeted in a booke, by the Priests of the Leuites.

19 And it shalbe with him, and he shal read therein all dayes of his life, that he may learne to feare the Lord his God, & to kepe all the wordes of this Lawe, and these ordinances, for to do them:

o Whereby is me, that Kings ought so to loue their subiects, as nature bindeth one brother to loue another.

20 That his heart be not lifted vp aboue his brethren, and that he turne not from the commandement, to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israél.

CHAP. XVIII.

3. The portion of the Leuites. 6. Of the Leuites coming from another place. 9. To auoide the abomina-

tion of the Gentiles. 15 God wil not leaue thee without a true Prophet. 20 The false prophet shal be slaine. 22 How he may be known.

1 THE Priests of the Leuites, and all the tribe of Leui \* shal haue no parte nor inheritance with Israél, \* but shal eat the offrings of the Lord made by fire, and his inheritance.

Nomb. 18, 20. Chap. 10, 9. 1. cor. 9, 13.

a That is, the Lords parte of his inheritance.

2 Therefore shal they haue no inheritance amōg their brethren: for the Lord is their inheritance, as he hath said vnto them.

3 ¶ And this shalbe y Priests duetie of the people, that they, which offer sacrifice, whether it be bullocke or shepe, shal giue vnto the Priest the b shulder, and the two chekes, and the mawe.

b The right shulder, Nomb. 18, 18.

4 The first frutes also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy shepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, & his sonnes for euer.

6 ¶ Also when a Leuite shal come out of anie of thy cities of all Israél, where he remained, and come with all the desire of his heart vnto the place, which the Lord shal chose,

c Meaning, to serue God vobainedly and not to least ease.

7 He shal then minister in the Name of y Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shal haue like porciōs to eat beside that which cometh of his sale of his patrimonie.

d Not constrained to live of him selfe.

9 When thou shalt come into y land which the Lord thy God giueth thee, thou shalt not learne to do after the abominacions of those nacions.

10 Let none be founde among you that maketh his sonne or his daughter to go through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of fowles, or a forcerer,

e Signifying they were punished by this remembrance of passing between two fires.

11 Or \* a charmer, or that counselleth with spirits, or a sothesayer, or that \* asketh counsel at the dead.

Leu. 26, 27. 1. Sam. 28, 7.

12 For all that do suche things are abominaciō vnto the Lord, and because of these abominacions the Lord thy God doeth cast them out before thee.

13 Thou shalt be f vpriight therefore with the Lord thy God.

f Without hypocrisy, or mixture of false religion.

14 For these nacions which thou shalt possesse, hearken vnto those that regarde the times, & vnto forcerers: as for thee, the Lord thy God hath not suffered thee so.

g Ebr. but thou not so.

15 ¶ The Lord thy God wil raise vp vnto thee a s Prophet like vnto me, frō amōg you, euen of thy brethrē: vnto him ye shal hearken,

h Meaning continual succession of Prophets, til Christ came of all Prophets come.

16 According to all that thou desiredst of the Lord thy God in Horēb, in the day of the

the



Exod. 20. 19.

the assemblie, when thou saidest, \* Let me heare the voyce of my Lord God no more, nor se this great fire anie more, that I dye not.

17 And the Lord said vnto me, Thei haue wel spoken.

18 \*I wil raise the vp a Prophet from amog their brethren like vnto thee, and wil put my wordes in his <sup>h</sup> mouth, and he shal speake vnto them all that I shal commande him.

19 And whofoeuer wil not hearken vnto my wordes, which he shal speake in my Name, I wil <sup>i</sup> require it of him.

20 But the prophet that shal presume to speake a worde in my Name, which I haue not comanded him to speake, or that speaketh in the name of other gods, euen the same prophet shal dye.

21 And if thou thinke in thine heart, How shal we knowe the worde which the Lord hath not spoken?

22 When a prophet speaketh in the Name of the Lord, if the thing <sup>k</sup> followe not nor come to passe, that is the thing which the Lord hath not spokē, <sup>but</sup> the prophet hath spokē it presumptuously: thou shalt not therefore be afraied of him.

CHAP. XIX.

<sup>2</sup> The fratched towne. <sup>14</sup> Not to remoue thy neighbours bondes. <sup>16</sup> The punishment of him that beareth false witness.

Chap 19. 29.

1 **W**Hē the Lord thy God \*shal roote out the nacions, whose lād the Lord thy God giueth thee, and thou shalt possesse them, and dwel in their cities, and in their houses,

Exod. 21. 13.

2 \*Thou shalt separate thre cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

Nomb. 35. 9.

Isa. 20. 2.

a Make an open & readie way.

3 Thou shalt <sup>a</sup> prepare thee the waie, & deuide the coastes of the land, which the Lord thy God giueth thee to inherit, into thre partes, that euerie <sup>b</sup> manslayer may flee thether.

b Which killeth against his wil, & bare no hatred in his heart.

4 \*This also is <sup>y</sup> cause wherefore the māslaier shal flee thether, and liue: who so killeth his neighbour ignorantly, & hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hewe wood, and his hand striketh with the axe to cut downe the tre, if the head slip from the helue, and hitte his neighbour that he dyeth, <sup>y</sup> same

a That murderer be not committed vpon murder.

Nomb. 35. 32.

10. can not be judged to death.

6 shal flee vnto one of the cities, & liue, <sup>c</sup> Lest the \* auenger of the blood followe after the māslaier, while his heart is chafed, and ouertake him, because the way is long, & slay him, although he be not <sup>d</sup> worthy of death, because he hated him not in time passed.

7 Wherefore I comande thee, sayig, Thou shalt appoint out thre cities for thee.

8 And when the Lord thy God <sup>e</sup> enlarge thy coastes (as he hath sworn vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

d When thou goest ouer Iordē to possesse the whole lād of Canaan.

9 (If thou kepe all these commandements to do them, which I commande thee this day: <sup>to wit</sup>, that thou loue the Lord thy God, and walke in his waies for euer) <sup>f</sup> the shalt thou adde thre cities mo for thee besides those thre,

Isa. 20. 7.

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherit, <sup>g</sup> lest blood be vpon thee.

e Lest thou be punished for innocent blood

11 ¶ But if a man hate his neighbour, and laie waite for him, and rise against him, & smite any man that he dye, and flee vnto any of these cities,

12 Then the <sup>h</sup> Elders of his citie shal send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may dye.

f The Magistrates.

13 Thine <sup>i</sup> eie shal not spare him, but thou shalt put away <sup>the cry</sup> of innocent blood from Israël, that it may go wel with thee.

g Then whofoeuer pardoneth murder, offendeth against the worde of God.

14 ¶ Thou shalt not remoue thy neighbours marke, which thei of olde time haue set in thine inheritance, that thou shalt inherit in the lād, which the Lord thy God giueth thee to possesse it.

15 ¶ \*One witness shal not rise against a mā for any trespas, or for any sinne, or for any faute that he offendeth in, <sup>but</sup> at the mouth of two witnesses or at the mouth of thre witnesses shal the matter be established.

Chap. 17. 8. mat 18. 16. ioh 8. 17. 2. Cor. 13. 1. ebr. 10. 28.

16 ¶ If a false witness rise vp against a man to accuse him of trespasse,

17 Then bothe the men which strue together, shal stand before the <sup>h</sup> Lord, <sup>euen</sup> before the Priests and the Iudges, which shal be in those daies,

h Gods presence is where his true ministers are assembled.

18 And the Iudges shal make diligent inquisition: and if the witness be founde false, and hath giuen false witness against his brother,

19 \*Then shal ye do vnto him as he had thought to do vnto his brother: so thou shalt take euil away for the of the middes of thee.

Prou. 19. 3. dan. 13. 62.

20 And the rest shal heare <sup>this</sup>, and feare, and shal henceforth comit no more any suche wickednes among you.

21 Therefore thine eie shal haue no compassion, <sup>but</sup> life for life, eie for eie, to the for to the, hand for hand, fote for fote.

Exod. 21. 23. leui. 24. 20. mat. 5. 38.

CHAP. XX.

<sup>3</sup> The exhortacion of the Priest when the Israelites go to battel. <sup>5</sup> The exhortacion of the officers shewing who shulde go to battel. <sup>10</sup> Peace must first be proclaimed. <sup>19</sup> The trees that beare frute, must not be destroyed.



a Meaning, vpo  
iuste occasion:  
for God per-  
mitterh not his  
people to fight  
whe it seemeth  
good to them.

Chap. 20. 7.

b Is present to  
defend you w  
his grace and  
power.

c For when  
thei first  
to dwell in an  
house, thei gi-  
ue thanks to  
God, acknow-  
ledging y they  
had that bene-  
fice by his gra-  
ce.

d The Ebrewe  
worde signifi-  
eth to make  
cōmune or pro-  
phane, Leui.  
19. 25.

Judg. 7. 3.

Nomb. 21. 22.  
chap. 2. 26.  
e If it accept  
peace.

Iosh. 8. 3.

**W**hen thou shalt go forth to warre against thine enemies, & shalt use horses and charrets, and people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come nere vnto the battel, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, o Israel: ye are come this day vnto battel against your enemies: let not your hearts faint, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God is goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto y people, saying, What man is there that hath bought a newe house, and hath not dedicated it? let him go and returne to his house lest he dye in the battel, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not eaten of the frute? let him go and returne againe vnto his house, lest he dye in the battel, & another eat the frute.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, lest he dye in battel, and another man take her.

8 And let the officers speake further vnto the people, & say, ¶ Whosoever is afraid and faint hearted, let him go and returne vnto his house, lest his brethrens heart faint like his heart.

9 And after y the officers haue made an end of speaking vnto the people, thei shall make captaines of the armie to gouerne the people.

10 ¶ When thou comest nere vnto a citie to fight against it, thou shalt offer it peace.

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and serue thee.

12 But if it wil make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sworde.

14 Onely the women, and the children, & the cattel, and all that is in the citie, even all the spoile thereof shalt thou take vnto thy self, and shalt eat the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou do vnto all the cities, which are a great way off from thee, which

are not of the cities of these nations here.

16 But of y cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no persone aliue,

17 But shalt utterly destroye them: to wit, the Hittites, and the Amorites, the Canaanites, & the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee,

18 That they teache you not to do after all their abominations, which thei haue done vnto their gods, and so ye shulde sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroye not the trees thereof, by smiting an axe into them: for thou maiest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life)

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroye & cut downe, and make fortres against the citie that maketh warre with thee, vntil thou subdue it.

#### CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright can not be changed for affection 18 The disobedient child. 23 The bodie may not hang all night.

1 ¶ If one be founde slayne in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not knownen who hath slayne him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slayne.

3 And let the Elders of that citie, which is next vnto the slayne man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that citie bring the heifer vnto a stonie valley, which is neither eared nor sowed, and strike of the heifers necke there in the valley.

5 Also the Priests the sonnes of Leui (whome the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, and by their worde shall all strife and plague be tryed.

6 And all the Elders of that citie that came nere to the slayne man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes sene it.

8 ¶ O Lord, be merciful vnto thy people Israel, whome thou hast redeemed, and lay no innocent blood to y charge of thy people Israel, & y blood shall be forgieue them.

9 So shalt thou take away the crye of innocent blood

f For God had appointed that y Canaanites shulde be destroyed, & made y Israelites exccutors of his wil, Chap. 7. 1.

g Some read, For man shall in stead of the tree of y field, to come out in y siege against thee.

a This Law declareth how horrible a thing murther is, sith y for one man a whole countrey shall be punished, except a remedy be founde.

b Or, rough. b That the blood shed of the innocent beast in a solitary place, might make them abhorre the fact.

c This was the prayer, which y Priests made in the audience of the people.



blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt se among the captiues a beautiful woman, and halt a desire vnto her, & woldest take her to thy wife,

12 Then thou shalt bring her home to thine house, <sup>d</sup> and she shall haue her head, and pare her nailes,

13 And she shall put of the garment that she was taken in, and she shall remaine in thine house, <sup>e</sup> and bewaile her father & her mother a moneth lōg: and after that shalt thou go in vnto her, and marry her, and she shall be thy <sup>f</sup> wife.

14 And if thou haue no fauour vnto her, then <sup>g</sup> thou maiest let her go whether she wil, but thou shalt not sel her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and an other <sup>h</sup> hated, and they haue borne him children, bothe the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that he appointeth his sonnes to be heyres of that which he hathe, he may not make the sonne of the beloued first borne <sup>i</sup> before the sonne of the hated, which is <sup>j</sup> his first borne:

17 But he shall acknowledge the sonne of <sup>k</sup> his hated for <sup>l</sup> his first borne, & giue him <sup>m</sup> double porcion of all that he hathe: for he is the first of his strength, and to <sup>n</sup> him belongeth the right of the first borne.

18 If anie man haue a sonne that is stubburne and disobedient, which wil not hearken vnto the voyce of his father, nor the voyce of his <sup>o</sup> mother, and they haue chastened him, and he wolde not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubburne and disobedient, and he wil not obey our admonition: he is a ryotour, and a drunkard.

21 Then all the men of his citie shall <sup>p</sup> stone him with stones vnto death: so thou shalt take away euil from among you, that all Israel may heare it and feare.

22 ¶ If a man also haue committed a trespass worthy of death, and is put to death, & thou hangest him on a tre,

23 His body shall not remaine <sup>q</sup> all night vpon <sup>r</sup> the tre, but thou shalt bury him <sup>s</sup> the same day: for the <sup>t</sup> curse of God is on him that is hanged. Defile not therefore thy land, w<sup>h</sup> <sup>u</sup> Lord thy God giueth thee to inherit.

1 He commandeth to haue care of our neighbours goods.

5 The woman may not weare mans apparel, nor man the womans. 6 Of the dam and her yong birdes.

8 Why thei shulde haue batelments. 9 Not to mixe diuers kinds together. 13 Of the wife not being founde a virgine. 22 The punishment of adulterie.

1 Thou \* shalt not se thy brothers oxen <sup>Exod. 23. 4.</sup> nor his shepe go astray, and <sup>a</sup> withdrawe thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not <sup>b</sup> nere vnto thee, or if thou knowe him not, then <sup>c</sup> thou shalt bring it into thine house, and it shall remaine with thee, vntil thy brother seke after it: then shalt thou deliuer it to him againe.

3 In like maner shalt <sup>d</sup> thou do with his <sup>e</sup> asse, and so shalt thou do with his raiment, and shalt so do with all losse things of thy brother, which he hathe losse: if thou hast found them, thou shalt not withdrawe thy selfe from them.

4 ¶ Thou shalt not se thy brothers asse nor his oxen fall downe by the way, and withdrawe thy selfe from them, but shalt lifte them vp with him.

5 ¶ The <sup>f</sup> woman shall not weare that which pertaineth vnto the man, nether shall a man put on womans raiment: for all that do so, are abomination vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in anie tre, or on the ground, whether they be yong or egges, and the dam sitting vpon the yong, or vpon the egges, <sup>g</sup> thou shalt not take the dam with the yong,

7 But shalt in anie wise let the dam go and take the yong to thee, <sup>h</sup> thou maiest prosper and prolong thy dayes.

8 ¶ When thou buydest a newe house, thou shalt make a batelment on thy roof, that thou lay not blood vpon thine house, if anie man fall thence.

9 ¶ Thou shalt not <sup>i</sup> sowe thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seede which thou hast sown, and the frute of the vineyard.

10 ¶ Thou shalt not plowe with an oxen and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sortes, <sup>j</sup> as of wolle and linc together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, where-with thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hathe lien with her, hate her,

14 And lay <sup>k</sup> slanderous things vnto her charge, and bring vp an euil name vpon her, and say, I toke this wife, and when I came to her I found her not a maid,

15 Then shall the father of the maid and her mother take & bring the signes of the

<sup>d</sup> Signifying that her former life must be changed before she could be joynt to the people of God  
<sup>e</sup> As having renounced parents and country  
<sup>f</sup> This only was permitted in the warres: otherwise the Israelites could not marry strangers.

<sup>g</sup> This declarereth that the pluralitie of wiues came of a corrupt affection.

<sup>h</sup> While the first of the hatred.

<sup>i</sup> As much as to two of the others.

<sup>j</sup> Except he be unworthy, as was Reuben Jakobs sonne.

<sup>k</sup> For it is the mothers due: also to instruct her children.

<sup>l</sup> Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

<sup>m</sup> For Gods Lawe by his death is satisfied, and nature abhorreth cruelty.  
Gal. 3. 12.

<sup>b</sup> Shewing, <sup>c</sup> brotherly affection must be shewed, not only to them that dwell neere vnto vs, but also to them which are farre off.  
<sup>d</sup> Much more art thou bounde to do for thy neighbours persons.

<sup>e</sup> For that were to alter the order of nature, & to despise God.

<sup>f</sup> If God detesteth cruelty done to little birdes, how much more to man, made according to his image.

<sup>g</sup> The tenor of this Lawe is, to walke in simplicitie, & not to be curious of newe inuentions.

<sup>h</sup> Num. 15. 38.

<sup>i</sup> That is, be an occasion of his slander.



maides virginitie vnto the Elders of the citie to the gate.

16 And the maides father shal say vnto the Elders, I gaue my daughter vnto this mā to wife, and he hateth her:

17 And so, he laieth slanderous things vnto her charge, sayig, I found not thy daughter a maid: lo, these are the tokens of my daughters virginitie: and they shal spreade y<sup>e</sup> vesture before the Elders of the citie.

*n* Meaning the there, wherein the signes of her virginitie were.

18 The Elders of the citie shal take that man and chastice him,

19 And shal condemne him in an hundreth shekels of siluer, and giue them vnto the father of y<sup>e</sup> maid, because he hathe brought vp an euil name vpon a maid of Israël: & she shal be his wife, & he may not put her away all his life.

*l* For the faulte of the child: he redoundeth to y<sup>e</sup> shame of the parents: therefore he was recompensed when she was faultles.

20 ¶ But if this thing be true, that the maide be not found a virgin,

21 Then they shal bring forth the maide to the dore of her fathers house, and the men of her citie shal stone her with stones to death: for she hathe wrought follie in Israël, by playing the whore in her fathers house: so thou shalt put euil away from among you.

*Leuit. 20. 10.*

22 ¶ If a man be found lying with a womā married to a man, then they shal dye euen bothe twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euil from Israël.

23 ¶ If a maide be betrothed vnto an housband, and a man finde her in the towne and lie with her,

24 Then shal ye bring them bothe out vnto y<sup>e</sup> gates of the same citie, and shal stone them with stones to death: the maide because she cryed not, being in the citie, and y<sup>e</sup> man, because he hathe humbled his neighbours wife: so thou shalt put away euil from among you.

*Or, defiled.*

25 ¶ But if a man finde a betrothed maide in the field, and force her, and lye with her, then the man that lay with her, shal dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and wondeth him to death, so <sup>k</sup> is this matter.

*Or, v<sup>e</sup> founde worthy death.*

*k* Meaning, y<sup>e</sup> the innocent can not be punished.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

*Exod. 22. 16.*

28 ¶ If a man finde a maide that is not betrothed, and take her, and lye with her, & they be founde,

29 Then the man that lay with her, shal giue vnto the maides father fifty shekels of siluer: and she shal be his wife, because he hathe humbled her: he can not put her away all his life.

*l* He shal not lye with his stepmother: meaning hereby all other degrees forbidden. *Leu. 18.*

30 ¶ No man shal take his fathers wife,

nor shal vncover his fathers skirt.

# CHAP. XXIII.

*1* What men might not be admitted to office. *9* What they ought to auoid when they go to warre. *15* Of the fugitiue seruant. *17* To flee all kinde of whoredome. *19* Of vsurie. *21* Of vovmes. *24* Of the neighbours Vine and corne.

**N**One that is hurt by buisling, or that hathe his priue membre cut of, <sup>a</sup> shal entre into the Congregation of the Lord.

*a* Either to be are office, or to marry awaie.

<sup>b</sup> A bastard shal not entre into the Congregation of the Lord: euen to his tenth generacion shal he not entre into the Congregation of the Lord.

*b* This was to cause them to lye chadly, that they might not be rich. *Num. 32. 10.*

<sup>c</sup> The Ammonites and the Moabites shal not entre into the Congregation of the Lord: euen to their tenth generacion shal they not entre into the Congregation of the Lord for euer,

<sup>d</sup> Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balaám the sonne of Beór, of Pethór in Aram-naharáim, to curse thee.

*c* Hereby he condeemeth all that further not the childre of God in their vocati.

<sup>e</sup> Neuertheles, the Lord thy God wolde not hearken vnto Balaám, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

<sup>f</sup> Thou shalt not seke their peace nor their prosperitie all thy daies for euer.

*d* Thou shalt haue nothing to do with them.

<sup>g</sup> Thou shalt not abhorre an Edomite: for he is thy brother, nether shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

<sup>h</sup> The children that are begotten of the in their third generacion, shal entre into the Congregation of the Lord.

*e* If the fathers haue renounced their idolatrie, and receiued circumcisiō.

<sup>i</sup> When thou goest out with the hoste against thine enemies, kepe thee then from all wickednes.

<sup>j</sup> If there be among you anie that is vn-cleane by that which cometh to him by night, he shal go out of the hoste, and shal not entre into the hoste,

<sup>k</sup> But at euen, he shal wash him selfe with water, and when the sunne is downe, he shal entre into the hoste.

<sup>l</sup> Thou shalt haue a place also without the hoste whether thou shalt resort,

*f* For the necessity of nature.

<sup>m</sup> And thou shalt haue a paddle among thy weapōs, and when thou woldest sit downe without, thou shalt dig therewith, and returning thou shalt couer thine excrements.

*g* Meaning hereby that his people shal be pure bothe in soule and body.

<sup>n</sup> For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shal be holy, that he se no filthy thing in thee and turne away from thee.

*h* This is most of the heathen who fled for their masters crueltie and embraced the true religion.

<sup>o</sup> Thou shalt not deliuer the seruant vnto his master, which is escaped from his master



master vnto thee.

16 He shal dwell with thee, *euē* amōg you, in what place he shal chose, in one of thy cities where it liketh him best: thou shalt not vexē him.

17 ¶ There shalbe no whore of the daughters of Israhēl, nether shal there be a who-rekeeper of the sonnes of Israhēl.

18 Thou shalt nether bring the hire of a whore, nor y<sup>e</sup> price of a dog into the house of the Lord thy God for anie vow: for *euē* bothe these are abominacion vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meat, vsurie of anie thing that is put to vsurie.

20 Vnto a stranger thou maiest lend vp vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to, in the lād whether thou goest to possesse it.

21 ¶ When thou shalt vowe a vow vnto y<sup>e</sup> Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil surely require it of thee, and so it shulde be sinne vnto thee.

22 But when thou abstainest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt kepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spokē it with thy mouth.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou maiest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 Whē thou comest into thy neighbours corne \* thou maiest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger fatherles and widowe.

1 W H E N a mā taketh a wife, and marieth her, if so be she finde no fauour in his eyes, because he hath espied some filthines in her, then let him write her a bil of diuorcement, and put it in her hand, and send her out of his house.

2 And whē she is departed out of his house, and gone her way, and mary with another man,

3 And if the later housband hate her, and write her a letter of diuorcement, and put it in her hād, and send her out of his house, or if the later man dye which toke her to wife:

4 Then her first housband, which sent her away, may not take her againe to be his

wife, after that she is defiled: for that is abominacion in the sight of the Lord, and thou shalt not cause y<sup>e</sup> lād to sinne, which y<sup>e</sup> Lord thy God doeth giue thee to inherite it.

5 ¶ When a man taketh a new wife, he shal not go a warfare, nether shalbe charged with anie busines, but shalbe free at home one yere, and reioyce with his wife which he hath taken.

6 ¶ No man shal take the nether nor y<sup>e</sup> upper millstone to pledge: for this gage is his liuing.

7 ¶ If anie man be found stealing anie of his brethren of the children of Israhēl, and maketh marchandise of him, or selleth him, that these shal dye. so shalt thou put euil away from among you.

8 ¶ Take hede of the plague of leprosie, that thou obserue diligently, & do according to all that the Priests of the Leuites shal teache you: take hede ye do as I commanded them.

9 Remember what the Lord thy God did vnto Miriām by the way after that ye were come out of Egypt.

10 ¶ When y<sup>e</sup> shalt aske againe of thy neighbour anie thing lent, thou shalt not go into his house to fet his pledge.

11 But thou shalt stand without, and the mā that borrowed it of thee, shal bring y<sup>e</sup> pledge out of the dores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not slepe with his pledge,

13 But shalt restore him the pledge when y<sup>e</sup> sunne goeth downe, y<sup>e</sup> he may slepe in his rayment, & blesse thee: & it shalbe righteousness vnto thee, before y<sup>e</sup> Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is nedy and poore, nether of thy brethren nor of the stranger that is in thy land within thy gates.

15 \* Thou shalt giue him his hire for his day, nether shal the sunne go downe vpon it: for he is poore, & therewith susteineth his life: lest he crye against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shal not be put to death for the children, nor the children put to death for the fathers, but euerie man shalbe put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherles, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, & how the Lord thy God deliuered thee thence: therefore I commande thee to do this thing.

19 ¶ When y<sup>e</sup> cuttelt downe thine haruest in thy field, & hast forgotten a sheafe in the field, thou shalt not go againe to fet it, but it shalbe for the stranger, for the fatherles, & for the widow: that the Lord thy God may blesse thee in all the workes

z.iii.

b Seeing that by dimittin her, he iudged her to be vncleane and defiled.

c That they might learne to knowe one anothers conditions and so afterwarde live in godly peace. Nor anie thing, whereby a man getteth his liuing.

Leui. 13, 2.

Nom. 12, 10.

e As though y<sup>e</sup> woldest appoint what to haue, but shalt receiue what he may spare.

f Though he wolde be vnthankful, yet God wil not forget it.

Leui. 19, 13. tob. 4, 15.

2 King. 4, 1. 2. chro. 25, 4. iere 31, 29. ezec. 18, 20.

g Because the world did least esteeme these sortes of people, therefore God hath moste care ouer them.

Leui. 19, 9. & 23, 22.

Heb. gatt.

1 Forbidding hereby that anie gaine gotten of euil things, shulde be applied to the seruice of God, Mic. 1, 7. Exod. 22, 25. leui. 25, 36.

k This was permitted for a time for the hardness of their heart. I if thou shewest charity to thy brother, God wil declare his loue toward thee.

m If the vow be laudful and godly.

n Being hired for to labour.

o To bring home to thine house. Mat. 23, 5.

a Herby God approueth not that light diuorcement, but permitte it to auoide further inconuenience, Mat. 19, 7.



maides virginie vnto the Elders of the citie to the gate.

16 And the maides father shal say vnto the Elders, I gaue my daughter vnto this mā to wife, and he hateth her:

17 And so he laieth slanderous things vnto her charge; sayig, I found not thy daughter a maid: lo, these are the tokens of my daughters virginie: and they shal spreade y<sup>e</sup> vesture before the Elders of the citie.

18 The Elders of the citie shal take that man and chastice him,

19 And shal condemne him in an hundred shekels of siluer, and giue them vnto the father of y<sup>e</sup> maid; because he hathe brought vp an euil name vpon a maid of Israël: & she shal be his wife, & he may not put her away all his life.

20 ¶ But if this thing be true, that the maide be not found a virgin,

21 Then they shal bring forth the maide to the dore of her fathers house, and the men of her citie shal stone her with stones to death: for she hathe wrought follie in Israël, by playing the whore in her fathers house: so thou shalt put euil away from among you.

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23 ¶ If a maide be betrothed vnto an husband, and a man finde her in the towne and lie with her,

24 Then shal ye bring them bothe out vnto y<sup>e</sup> gates of the same citie, and shal stone them with stones to death: the maide because she cryed not, being in the citie, and y<sup>e</sup> man, because he hathe humbled his neighbours wife: so thou shalt put away euil from among you.

25 ¶ But if a man finde a betrothed maide in the field, and force her, and lye with her, then the man that lay with her, shal dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and wondeth him to death, so is this matter.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

28 ¶ If a man finde a maide that is not betrothed, and take her; and lye with her, & they be founde,

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3 The Ammonites and the Moabites shal not entre into the Congregation of the Lord: euen to their tenth generacion shal they not entre into the Congregation of the Lord for euer,

4 Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

5 Neuertheles, the Lord thy God wolde not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou shalt not seke their peace nor their prosperitie all thy daies for euer.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, nether shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of the in their third generacion, shal entre into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against thine enemies, kepe thee then from all wickednes.

10 ¶ If there be among you anie that is vncleane by that which commeth to him by night, he shal go out of the hoste, and shal not entre into the hoste,

11 But at euen he shal wash him selfe with water, and when the sunne is downe, he shal entre into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whether thou shalt resort;

13 And thou shalt haue a paddle among thy weapōs, and when thou woldest sit downe without, thou shalt dig therewith, and returning thou shalt couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shal be holy, that he se no filthy thing in thee and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant vnto his master, which is escaped from his master

h Meaning the there, wherein the signes of her virginie were.

i For the faulte of the child, he redoundeth to y<sup>e</sup> shame of the parents: therefore he was recompēced when she was faultles.

Leuit. 20, 10.

Or, defiled.

Or, v<sup>e</sup> fine worthy death.

k Meaning, y<sup>e</sup> the innocent can not be punished.

Exod. 23, 16.

l He shal not lye with his stepmother: meaning hereby all other degrees forbidden, Leu. 18,

a Either to be are office, or to marry with.

b This was cause them to live chastly, that their virginie might not be reuiled. Rom. 31, 1. nem. 1, 1.

c Herby he condeemeth all that further not the child of God in their vocatiō.

d Thou shalt haue nothing to do with them.

e If the fathers haue renounced their idolatrie, and received circumcisiō.

f For the necessity of nature.

g Meaning hereby, that his people shal be pure both in soule and body.

h This is meant of the heathen who fled for their masters cruetie and embraced the true religion.



master vnto thee.

16 He shal dwell with thee, *even* among you, in what place he shal chose, in one of thy cities where it liketh him best: thou shalt not vex him.

17 ¶ There shalbe no whore of the daughters of Israël, nether shal there be a who-rekeeper of the sonnes of Israël.

18 Thou shalt nether bring the hire of a whore, nor y<sup>e</sup> price of a dog into the house of the Lord thy God for anie vowe: for *even* bothe these are abominacion vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meat, vsurie of anie thing that is put to vsurie.

20 Vnto a stranger thou maiest lend vp<sup>o</sup> vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to, in the lād whether thou goest to possesse it.

21 ¶ When thou shalt vowe a vow vnto y<sup>e</sup> Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil surely require it of thee, and so it shulde be sinne vnto thee.

22 But when thou abstainest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt kepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spokē it with thy mouth.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou maiest eat grapes at thy pleasure, as muche as thou wilt: but thou shalt put none in thy vessel.

25 Whē thou comest into thy neighbours corne, thou maiest plucke the eares with thine hand, but thou shalt not moue a sickele to thy neighbours corne.

CHAP. XXXIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherles and widowe.

1 **W**HEN a mā taketh a wife, and marieth her, if so be she finde no fauour in his eyes, because he hath espied some filthines in her, then let him write her a bil of diuorcement, and put it in her hand, and send her out of his house.

2 And whē she is departed out of his house, and gone her way, and mary with another man,

3 And if the later housband hate her, and write her a letter of diuorcement, and put it in her hād, and send her out of his house, or if the later man dye which toke her to wife:

4 Then her first housband, which sent her away, may not take her againe to be his

wife, after that she is defiled: for that is abominacion in the sight of the Lord, and thou shalt not cause y<sup>e</sup> lād to sinne, which y<sup>e</sup> Lord thy God doeth giue thee to inherite.

5 ¶ When a man taketh a new wife, he shal not go a warfare, nether shalbe charged with anie busines, but shalbe fre at home one yere, and reioyce with his wife which he hath taken.

6 ¶ No man shal take the nether nor y<sup>e</sup> vpper millstone to pledge: for this gage is his liuing.

7 ¶ If anie man be found stealing anie of his brethren of the children of Israël, and maketh marchandise of him, or selleth him, that these shal dye. so shalt thou put euil away from among you.

8 ¶ Take hede of the plague of leprosie, that thou obserue diligently, & do according to all that the Priests of the Leuites shal teache you: take hede ye do as I commanded them.

9 Remember what the Lord thy God did vnto Miriām by the way after that yewe came out of Egypt.

10 ¶ When y<sup>e</sup> shalt aske againe of thy neighbour anie thing lent, thou shalt not goe into his house to fet his pledge.

11 But thou shalt stand without, and the mā that borrowed it of thee, shal bring y<sup>e</sup> pledge out of the dores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not slepe with his pledge,

13 But shalt restore him the pledge when y<sup>e</sup> sunne goeth downe, y<sup>e</sup> he may slepe in his rayment, & blesse thee: & it shalbe righteousness vnto thee, before y<sup>e</sup> Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is nedy and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ¶ Thou shalt giue him his hire for his day, nether shal the sunne go downe vpon it: for he is poore, & therewith susteineth his life: lest he crye against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shal not be put to death for the children, nor the children put to death for the fathers, but euerie man shalbe put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherles, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, & how the Lord thy God deliuered thee thence, therefore I commande thee to do this thing.

19 ¶ When y<sup>e</sup> cuttest downe thine haruest in thy field, & hast forgotten a sheafe in the field, thou shalt not go againe to fet it, but it shalbe for the stranger, for the fatherles, & for the widow: that the Lord thy God may blesse thee in all the workes

b Seeing that by dimittin her, he iudged her to be vncleane and defiled.

c That they might learne to knowe one anothers conditions and so afterward liue in godly peace. d Nor anie thing, whereby a man gretteth his liuing.

Leui. 13, 2. e As though y<sup>e</sup> woldest appoint what to haue, but shalt receiue what he may spare.

f Though he wolde be vnthankful, yet God wil not forget it.

Leui. 19, 13. tob. 4, 15.

2 King. 4, 1. 2, 20. 25, 4. iere 31, 29. ezec. 18, 20.

g Because the world did least esteeme these sortes of people, therefore God hath moste care ouer them.

Leu. 19, 9. & 23, 22.



<sup>a</sup> Or, gatherest thine olives. 20 Whē thou beatest thine olive tree, thou shalt not go ouer the boughes againe, but it shalbe for the stranger, for y<sup>e</sup> fatherles, and for the widow.

<sup>a</sup> Or, the grapes of thy vineyard. 21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but thei shalbe for the stranger, for the fatherles and for the widow.

22 And remember that thou wast a seruāt in the land of Egypt: therefore I commande thee to do this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp sede to the kinsman. 11 In what case a womans hand must be cut off. 13 Of iust weights, and measures. 19 To destroy the Amalekites.

<sup>a</sup> Whether there be a pla-  
inise or none,  
y<sup>e</sup> magistrates  
ought to trie  
out fautes and  
punishe accord-  
ing to the cri-  
me.  
<sup>b</sup> When the  
crime deser-  
ueth not de-  
ath.  
<sup>c</sup> The iewes  
of superstition  
afterward to-  
ke one awaie,  
1. Cor 11. 24.

**W**hen there shal be strife betwene men, & they shal come vnto iudgement, <sup>a</sup> and sentēce shalbe giuen vpon them, and the righteous shalbe iustified, and the wicked condemned,

2 Then if so be the wicked be worthy to be beaten, the iudge shal cause him to lye downe, <sup>b</sup> and to be beaten before his face, according to his trespass, vnto a certeine number.

3 <sup>c</sup> Forty stripes shal he cause him to haue and not past, lest if he shulde excede and beat him aboue that with manie stripes, thy brother shulde appeare despised in thy sight.

4 ¶ Thou shalt not mōsel the ox that treadeth out the corne.

5 ¶ If brethren dwel together, and one of the dye & haue no childe, the wife of the dead shal not mary without: that is, vnto a stranger, but his <sup>d</sup> kinsman shal go in vnto her, and take her to wife, and do the kinsmans office to her.

6 And the first borne which she beareth, shal succede in the name of his brother which is dead, that his name be not put out of Israēl.

7 And if the man wil not take his kinswoman, then let his kinswoman go vp to the gate vnto the Elders, and say, My kinsmā refuseth to raise vp vnto his brother a name in Israēl: he wil not do the office of a kinsman vnto me.

8 Thē the Elders of his citie shal call him, and comen with him: if he stand and say, I wil not take her,

9 Then shal his kinswomā come vnto him in the presence of the Elders, and lose his shooe from his fote, & spit in his face, and answer, and say, So shal it be done vnto that man, that wil not buyld vp his brothers house.

10 And his name shalbe called in Israēl, The house of him whose shooe is put of.

¶ When men strue together, one with another, if the wife of the one come nere,

<sup>e</sup> This lawe importeth, y<sup>e</sup> godly shamefastnes be preserued: for it is an horrible thing to se a woman, past shame.

for to rid her housband out of the hands of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut of her hand: thine eie shal not spare her.

13 ¶ Thou shalt not haue in thy bagge two manner of weightes, a great & a small,

14 Nether shalt thou haue in thine house diuerse measures, a great and a small:

15 But thou shalt haue a right & iust weight: a perfit & a iust measure shalt thou haue, that thy dayes may be lengthened in y<sup>e</sup> lād, which the Lord thy God giueth thee.

16 For all that do suche things, and all that do vnrighteously, are abomination vnto the Lord thy God.

17 ¶ Remēber what Amalek did vnto thee by y<sup>e</sup> way, whē ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, all that were feble behind thee, when thou wast fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

<sup>a</sup> Ebr. Root and Bone.

<sup>b</sup> Ebr. Ephah & Ephah: read Exod. 16. 36.

Exod. 17. 4.

<sup>f</sup> This was partly accomplis-  
hed by Saul,  
about 450 ye-  
res afterward.

CHAP. XXVI.

3 The offering of the first frutes. 5 What they must protest when they offer them. 12 The tithes of the third yere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

**A**lso when thou shalt come into the lād which the Lord thy God giueth thee for inheritance, & shalt possesse it & dwel therein,

2 Then shalt thou take of the first of all y<sup>e</sup> frute of the earth, and bring it out of the land that the Lord thy God giueth thee, & put it in a basket, & go vnto the place, which the Lord thy God shal chose to place his Name there.

3 And thou shalt come vnto the Priest, y<sup>e</sup> shalbe in those daies, and say vnto him, I acknowledge this day vnto the Lord thy God, y<sup>e</sup> I am come vnto the cōtrey w<sup>ch</sup> the Lord swaer vnto our fathers for to giue vs.

4 Then the Priest shal take the basket out of thine hand, & set it downe before the altar of the Lord thy God.

5 And thou shalt answer & say before the Lord thy God, a Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and sojourned there w<sup>th</sup> a smale companie, and grewe there vnto a naciō great, mighty, & ful of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage.

7 But when we cryed vnto the Lord God of our fathers, the Lord heard our voyce,

<sup>a</sup> By this ceremony they acknowledged y<sup>e</sup> they receiued the lād of Canaan as a free gift of God.

<sup>b</sup> To be called vnto, serued, & worshiped spiri-  
tually,  
Chap. 12. 5.

<sup>c</sup> Meaning Is-  
akōb who ser-  
ued 20 yeres  
in Syria.  
<sup>d</sup> Onely by  
Gods mercies  
& not by their  
fathers deser-  
uings.  
<sup>e</sup> Alleging y<sup>e</sup>  
promises ma-  
de to our fa-  
thers, Abra-  
hām, Isakōb, &  
Isakōb.



and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord broght vs out of Egypt in a mightie hand, and a stretched out arme, with great terriblenes, bothe in signes & wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *euen* a land that floweth with milke and hony.

*f* Taken of a thankful heart, & mindfull of this benefite.  
10 And now, lo, I *e* haue brought the first frutes of the land which thou, o Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before y Lord thy God:

11 And thou shalt reioyce in all the good things which y Lord thy God hath giuen vnto thee and to thine household, y and the Leuite, and the stranger that is among you.

*g* Signifying y God giueth vs our goods for our selues only, but for their vses also, which are committed to our charge.  
12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third yere, *which is* the yere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherles and to the widowe, that they may eat within thy gates, and be satisfied,

*h* Without by possible.  
13 Then thou shalt *h* say before the Lord thy God, I haue brought the halowed thing out of mine house, & also haue giue it vnto y Leuites & to the strangers, to the fatherles, and to the widowe, according to all thy \*commandements which thou hast commanded me: I haue *i* transgressed none of thy commandements, nor forgotten them.

*k* Or, for anie necessitie.  
*l* By putting them to anie prophane vse.  
14 I haue not eaten thereof in my *k* mourning, nor suffred ought to perish *l* through vncleannes, nor giuen ought thereof for the dead, *but* haue hearkened vnto y voyce of the Lord my God: I haue done *m* after all that thou hast commanded me.

*m* As farre as my sinfull nature wolde suffer for els, as David & Paul say, there is not one iust, Psal 14, 4, Rom 3, 10.  
15 Loke downe from thine holy habitacio, *euen* from heauen, & blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the lād that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth commande thee to do these ordinances, and lawes: kepe them therefore, and do them with *n* all thine heart, and with all thy soule.

*o* With a good & simple conscience.  
17 \*Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to kepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voice.

*p* Signifying y there is a mutual bode betwene God & his people.  
18 ¶ And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) & that thou shuldest kepe all his commandements,

19 And to make thee *high* aboue all naciōs (which he hath made) in praise, & in name and in glorie, \* & that thou shuldest be

an holie people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

*2* They are commanded to write the Law vpon stones for a remembrance. *3* Also to buyde an altar. *13* The curfings are giuen on mount Ebāl.

1 ¶ Then Moses with the Elders of Israel commanded the people, saying, Kepe all the commandements, which I commande you this day.

*a* As Gods minister & charged w the same.

2 And when ye shal passe ouer Iordē vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, & plaister them with plaister,

3 *b* And shalt write vpon the all the wordes of this Lawe, when thou shalt come ouer, that thou maiest go into the land w the Lord thy God giueth thee: a lād that floweth with mylke and hony, as the Lord God of thy fathers hath promised thee.

*b* God wolde y his Law shulde be set vp in the borders of the lād of Canaan, that all y looked there might knowe that y land was dedicate to his seruice.

4 Therefore when ye shal passe ouer Iordē, ye shal set vp these stones, which I commande you this day in mount Ebāl, & thou shalt plaister them with plaister.

5 \*And there shalt thou buyld vnto y Lord thy God an altar, *euen* an altar of stones: y

*c* Exod. 20, 25. Josh. 8, 31.

shalt lift none *c* yron instrument vpon the. 6 Thou shalt make the altar of y Lord thy God of whole stones, and offer burnt offrings thereon vnto the Lord thy God.

*c* The altar shulde not be curiously wrought, because it shulde continue but for a time: for God wolde haue but one altar in Iudah.

7 And thou shalt offer peace offrings, and shalt eat there and reioyce before y Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe, *d* wel, and plainly.

*d* That euery one may well read it and vnderstand it.

9 ¶ And Moses & the Priests of the Leuites spake vnto all Israel, saying, Take heed & heare, o Israel: this day thou art become the people of the Lord thy God.

10 Thou *e* shalt hearken therefore vnto the voyce of the Lord thy God, and do his commandements and his ordinances, which I commande thee this day.

*e* This condition God hath bode thee vnto, that if y wilt be his people, thou must kepe his Lawes.

11 ¶ And Moses charged the people the same day, saying,

12 These shal stand vpon mount Gerizzim, to blesse the people when ye shal passe ouer Iordē: Simeon, & Leui, & Iudah, & Issachar, & *f* Ioseph, & Beniamin.

*f* Meaning Ephraim & Manassah.

13 And these shal stand vpon mount Ebāl to *g* curse: Reuben, Gad, & Asher, & Zebulun, Dan, & Naphtali.

*g* Signifying, that if they wolde not obey God for love, they shulde be made to obey for fear.

14 And the Leuites shal answer & say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed be y mā y shal make anie carued or moltē *h* image, *which is* an abominacion vnto y Lord, the worke of y hāds of y craftsman, & putteth it in a secret place: And all the people shal answer, & say: So be it.

*h* Vnder this he containeth all y corruptiōs of Gods seruice, & the transgression of y first table.

16 Cursed be he that *i* curseth his father & his mother: And all the people shal say: So be it.

*i* Or, contemner: & this apperteineth to y second table.



- 17 Cursed be he that remoueth his neighbours<sup>k</sup> marke: And all the people shal say: So be it.
- 18 Cursed be he that maketh the<sup>l</sup> blinde go out of the way: And all the people shal say: So be it.
- 19 Cursed be he that hindreth the right of the stranger, the fatherles, & the widowe: And all the people shal say: So be it.
- 20 Cursed be he that lieth with his fathers wife: for he hath<sup>m</sup> vncovered his fathers skirt: And all<sup>n</sup> y<sup>o</sup> people shal say: So be it.
- 21 Cursed be he that lieth with anie beast: And all the people shal say: So be it.
- 22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shal say: So be it.
- 23 Cursed be he that lieth with his<sup>n</sup> mother in lawe: And all the people shal say: So be it.
- 24 Cursed be he that smiteth his neighbour secretly: And all the people shal say: So be it.
- 25 \*Cursed be he that taketh a rewarde to put to death innocent blood: And all the people shal say: So be it.
- 26 \*Cursed be he that confirmeth not all y<sup>o</sup> wordes of this Lawe, to do them: And all the people shal say: So be it.

CHAP. XXVIII.

1 The promises to them that obey the commandements.  
2 The threatenings to the contrarie.

- Leu. 26. 3. 1 **I**F thou shalt obey diligently the voyce of the Lord thy God, and obserue and do all his commandemets, which I commande thee this day, then the Lord thy God wil<sup>a</sup> set thee on high aboue all the nations of the earth.
- 2 And all these blessings shal come on thee, and<sup>b</sup> ouertake thee, if thou shalt obey the voyce of the Lord thy God.
- 3 Blessed shalt thou be in the<sup>c</sup> citie, & blessed also in the field.
- 4 Blessed shal be the frute<sup>d</sup> of thy body, & the frute of thy ground, and the frute of thy cattel, the increase of thy kine, & the flockes of thy shepe.
- 5 Blessed shal be thy basket and thy dough.
- 6 Blessed shalt thou be, when<sup>e</sup> thou comest in, and blessed also when thou goest out.
- 7 The Lord shal cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, & shal flee before thee<sup>f</sup> seuen wayes.
- 8 The Lord shal commande the blessing to be with thee in thy store houses, & in all that thou setteest thine<sup>g</sup> hand to, and wil blesse thee in the land which the Lord thy God giueth thee.
- 9 The Lord shal make thee an holy people vnto him selfe, as he hath sworne vnto thee, if thou shalt kepe the commandemets

of the Lord thy God, and walke in his waies.

10 The all people of the earth shal se that y<sup>o</sup> Name of the Lord is<sup>h</sup> called vpon ouer thee, and they shal be afraid of thee.

11 And the Lord shal make thee plenteous in goods, in the frute of thy body, & in the frute of thy cattel, and in the frute of thy ground, in the land which the Lord swaie vnto thy fathers, to giue thee.

12 The Lord shal open vnto thee his good treasure, euen the<sup>i</sup> heauē to giue rayne vnto thy land in due season, and to blesse all the worke of thine hands: and thou shalt lend vnto many nacions, but shalt not borrowe thy selfe.

13 And the Lord shal make thee the head, and not the<sup>j</sup> tayle, and thou shalt be aboue onely, and shalt not be beneth, if thou obey the commandements of the Lord thy God, which I commade thee this day, to kepe and to do them.

14 But thou shalt not decline from anie of the wordes, which I commande you this day, ether to the right hand or to the left, to go after other gods to serue them.

15 \*But if thou wilt not obey the voyce of the Lord thy God, to kepe and to do all his commandements & his ordinances, w<sup>k</sup> I commande thee this day, the all these curses shal come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shal thy basket be, & thy<sup>l</sup> dough.

18 Cursed shal be y<sup>o</sup> frute of thy body, and y<sup>o</sup> frute of thy land, the increase of thy kine, & the flockes of thy shepe.

19 Cursed shalt thou be when thou comest in, and cursed also when thou goest out.

20 The Lord shal send vpon thee cursing, trouble, and shame, in all that which thou setteest thine hand to do, vntil thou be destroyed, and perish quickly, because of y<sup>o</sup> wickednes of thy workes whereby thou hast forsaken me.

21 The Lord shal make the pestilence cleaue vnto thee, vntil he hath consumed thee from the land, whether thou goest to possesse it.

22 \*The Lord shal smite thee with a consumption, and with y<sup>o</sup> seauer, and with a burning ague, and with feruent heat, and with the sword, and with blasting, and with the mildewe, and they shal pursue thee vntil thou perish.

23 And thine heauē that is ouer thine head, shal be<sup>m</sup> brasse, and the earth that is vnder thee, yron.

24 The Lord shal giue thee for the raine of thy land, dust and ashes: euen from<sup>n</sup> heauen shal it come downe vpon thee, vntil thou be destroyed.

25 And

k He condemneth all iniuries & extorsions.  
l Meaning, that helpeth not & consoleth not his neighbour.

m In committing vilenie against him.

n Meaning his waues mother.

o For God, y<sup>o</sup> seeth in secret, wil reueng it.  
Exek. 22. 12.

Gala. 3. 10.

a He wil make thee the moste excellent of all people.

b When thou thinkest thy selfe forsake  
c Thou shalt liue weltheily.

d Thy children & succession.

e All thine enterprises shal haue good success.

f Meaning, many wayes.

g God wil blesse vs, if we do our duetie, & not be ydle

h In that he is thy God and thou art his people.

i For nothing in the earth is profitable, but what God sendeth his blessings from heauen.

j Or, the taylor.

Leu. 26. 14.  
Lament. 2. 17.  
Mal. 2. 2.  
Baru. 1. 20.

k Or, sort.

l Or, rebuke.

Leu. 26. 16.

m Or, drought.

n It shal giue thee no more moisture, then if it were of brasse.  
Or, out of the ayre, as dust raised with winds.



35 And the Lord shal cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seuen wayes before them, and shalt be scattered through all the kingdomes of the earth.

36 And thy carkeis shal be meat vnto all foules of the ayre, and vnto the beastes of the earth, and none shal fray them away.

37 The Lord wil smite thee with y botche of Egypt, and with the emeroides, & with the skab, and with the itche, that thou canst not be healed.

38 And the Lord shal smite thee with madness, and with blindnes, & with astonying of heart.

39 Thou shalt also grope at noone daies, as the blinde gropeth in darckenes, & shalt not prosper in thy waies: thou shalt neuer but be oppressed with wrong, & be pouldered euermore & no man shal succour thee.

40 Thou shalt betrothe a wife, & another man shal lie with her: thou shalt buyld an house, and shalt not dwel therein: thou shalt plant a vineyarde and shalt not eat the frute.

41 Thine oxe shal be slayne before thine eies, and thou shalt not eat thereof: thine asse shalbe violently take away before thy face, and shal not be restored to thee: thy shepe shalbe giuen vnto thine enemies, & no man shal rescue them for thee.

42 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eies shal stil loke for them, euen til they fall out, and there shal be no power in thine hand.

43 The frute of thy land & all thy labours shal a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway:

44 So that thou shalt be mad for the sight which thine eies shal se.

45 The Lord shal smite thee in the knees, & in the thighes, with a sore botche, that thou canst not be healed: euen fro the sole of thy fote vnto the top of thine head.

46 The Lord shal bring thee & thy King (which thou shalt set ouer thee) vnto a nation, which nether thou nor thy fathers haue knowen, and there thou shalt serue other gods: euen wood and stone,

47 And thou shalt be a wonder, a prouerbe & a comune talke among all people, whether the Lord shal cary thee.

48 Thou shalt cary out muche sede into y field, and shalt gather but litle in: for the greshoppers shal destroye it.

49 Thou shalt plante a vineyarde and dresse it, but shalt nether drinke of the wine, nor gather the grapes: for the wormes shal eat it.

40 Thou shalt haue oliue trees in all thy coastes, but shalt not anoint thy self with the oyle: for thine oliues shal fall.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for thei shal go into captiuitie.

42 All thy trees and frute of thy land shal the greshopper consume.

43 The stranger that is among you, shal clyme about thee vp on hye, & thou shalt come downe beneth alowe.

44 He shal lend thee, and thou shalt not lend him: he shalbe the head, & thou shalt be the taile.

45 Moreouer, all these curses shal come vpon thee, and shal pursue thee and ouertake thee, til thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to kepe his commandements, & his ordinances, which he commanded thee:

46 And thei shalbe vpon thee for signes and wonders, and vpon thy sede for euer,

47 Because thou seruedst not the Lord thy God with ioyfulnes & with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shal send vpon thee, in hunger and in thirst, and in nakednes, and in nede of all things: & he shal put a yoke of yron vpon thy necke vntil he haue destroyed thee.

49 The Lord shal bring a nation vpo thee from far, euen from the end of the worlde, flying swift as an egle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a fierce countenance, which wil not regarde the persone of the olde, nor haue compassion of the yong.

51 The same shal eat the frute of thy cattel, and the frute of thy land vntil thou be destroyed, and he shal leaue thee nether wheat, wine, nor oyle, nether the increase of thy kyne, nor the flockes of thy shepe, vntil he haue brought thee to noght.

52 And he shal besiege thee in all thy cities, vntil thine hye and strong walles fall downe, wherein y trustedst in all the land: and he shal besiege thee in all thy cities throughout all thy land, which the Lord thy God hathe giuen thee.

53 And thou shalt eat the frute of thy bodie: euen the flesh of thy sonnes and thy daughters, which the Lord thy God hathe giuen thee, during the siege and straitnes wherein thine enemy shal inclose thee:

54 So that the man (that is tender and exceeding deintie among you) shalbe grieved at his brother and at his wife, that lyeth in his bosome, & at the remnant of his children, which he hathe yet left,

55 For feare of giuing vnto anie of them of the flesh of his children, whome he shal

A.i.

Some read, y  
shalt be a ter-  
ror & feare,  
when thei shal  
heare how  
God hath pla-  
ged thee.  
Thou shalt  
be cursed bo-  
th in thy life  
and in thy de-  
ath: for y bur-  
iall is a testi-  
mony of the  
refurrection, &  
signe for thy  
wickednes y  
shalt lacke.

In things  
more euident  
& cleare thou  
shalt lacke dis-  
cretion & iud-  
gement.

Thy wife is  
conuener.

When they  
shal returne  
from their cap-  
tivity.

As he did  
Mansach, Ioa-  
chim, Zede-  
chias & others

Leu. 24. 9. &  
25. 9.

Mich. 6. 11.  
48. 1. 6.

Or, he shal be  
before thei be  
slept.

Under one  
kinde he com-  
meth all the  
vermine, w  
destroye the  
frutes of the  
land: and this  
is an euident  
token of Gods  
curse.

Gods pla-  
gues shalbe e-  
uident signes y  
he is offended  
with thee.

Or, barbarous  
cruel, or impa-  
tient.

Or, for the want of  
thy seruantes.

Or, galled.

Leu. 26. 29.  
2. Ki. 5. 29.  
Lamen. 4. 10.  
Baruk 2. 23.

Chap. 25. 9.



eat, because he hath nothing left him in that siege, and straitnes, wherewith thine enemy shal besiege thee in all thy cities.

<sup>c</sup> As came to pass in 3 daies of Ioram, King of Israel, 2 King. 6, 29, and when the Romans besieged Ierusalem.

<sup>e</sup> Hungre shal so bite her, y she shal be ready to eat her childe before it be delivered.

<sup>u</sup> For he that offendeth in one, is gilty of all, Iam 2, 10.

<sup>a</sup> Declaring y God hath infinite meanes to plague the wicked, besides them that are ordinarie or written. Chap. 10, 22.

<sup>y</sup> Signifying y it is a singular gift of God to be in a place where as we may worship God purely & declare our faith & religion.

<sup>o</sup> Or, when shal be in doubt of thy life.

<sup>z</sup> Because they were vniuersal of that miracle, whe the Sea gaue place for the to passe through.

56 The tender and deintie woman among you, which neuer wolde venture to set the sole of her fote vpon the grounde (for her softnes and redernes) shalbe grieved at her housband, that lyeth in her bosome, and at her sonne, & at her daughter,

57 And at her afterbyrth (that shal come out from betwene her fete) and at her children, which she shal beare: for whe all things lacke, she shal eat them secretly, during the siege and straitnes, wherewith thine enemy shal besiege thee i thy cities.

58 ¶ If thou wilt not kepe and do all the wordes of this Lawe (that are written in this boke) & feare this glorious & fearful Name THE LORD THY GOD,

59 Then the Lord wil make thy plagues wonderful, & the plagues of thy sede, *euen* great plagues and of long continuance, & sore diseases, and of long durance.

60 Moreouer, he wil bring vpo thee all the diseases of Egypt, whereof thou wast afraid, and thei shal cleaue vnto thee.

61 And euerie sickenes, and euerie plague, which is not written in the boke of this Lawe, wil the Lord heape vpon thee, vntil thou be destroyed.

62 And ye shalbe left fewe in number, where ye were as the starres of heauē in multitude, because thou woldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to do you good, & to multiplie you, so he wil reioyce ouer you, to destroye you, and bring you to noght, and ye shalbe rooted out of the land, whether thou goest to possesse it.

64 And the Lord shal scatter thee among all people, fro the one end of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, *euen* wood and stone.

65 Also among these nations thou shalt finde no rest, nether shal the sole of thy fote haue rest: for the Lord shal giue thee there a trembling heart, and *loking to returne* til thine eies fall out, & a sorowful minde.

66 And thy life shal hang before thee, and thou shalt feare bothe night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Wolde God it were euening, and at euening thou shalt say, Wolde God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eies, which thou shalt se.

68 And the Lord shal bring thee into Egypt againe with shippes by the way, whereof I said vnto thee, Thou shalt se it no more againe: & there ye shal sel your sel-

ues vnto your enemies for bondemen and bonde women, & there shalbe no byer.

# CHAP. XXIX.

<sup>a</sup> The people are exhorted to obserue the comandements. <sup>10</sup> The whole people from the hieft to the lowest are comprehended vnder Gods couenāt. <sup>19</sup> The punishment of him that flattereth him selfe in his wickednes. <sup>24</sup> The cause of Gods wrath against his people.

<sup>1</sup> These are the wordes of the couenāt which the Lord commanded Moses to make with the children of Israel in the lād of Moāb beside the couenāt which he had made with them in Horēb.

<sup>2</sup> ¶ And Moses called all Israel, & said vnto them, Ye haue sene all that the Lord did before your eies in the land of Egypt vnto Pharaoh and vnto all his seruants, & vnto all his land,

<sup>3</sup> The great tentacions which thine eies haue sene, those great miracles and wonders:

<sup>4</sup> Yet the Lord hath not giuen you an heart to perceiue, and eies to se, and eares to heare, vnto this day.

<sup>5</sup> And I haue led you fourtie yere in the wilderness: your clothes are not waxed olde vpon you, nether is thy shooe waxed olde vpon thy fote.

<sup>6</sup> Ye haue eaten no bread, nether dronke wine, nor strong drinke, that ye might knowe, how that I am y Lord your God.

<sup>7</sup> After ye came vnto this place, and Sihon King of Heshbōn, and Og King of Bashān came out against vs vnto battel, and we slewe them,

<sup>8</sup> And toke their land, and gaue it for an inheritance vnto the Reubenites, and to y Gadites, & to the half tribe of Manassēh.

<sup>9</sup> ¶ Kepe therefore the wordes of this couenāt & do them, that ye may prosper in all that ye shal do.

<sup>10</sup> Ye stand this day euerie one of you before the Lord your God: your heades of your tribes, your Elders and your officers, *euen* all the men of Israel:

<sup>11</sup> Your children, your wiues, & thy stranger that is in thy campe fro the hewer of thy wood, vnto the drawer of thy water,

<sup>12</sup> That thou shuldest passe into the couenāt of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

<sup>13</sup> For to establish thee this day a people vnto him selfe, & that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhāk, and Iaakōb.

<sup>14</sup> Nether make I this couenāt, and this othe with you onely,

<sup>15</sup> But aswel with him that standeth here with vs this day before y Lord our God, as with him that is not here with vs this day.

<sup>16</sup> For ye knowe, how we haue dwelt in the land

<sup>a</sup> That is, the articles, or conditions.

<sup>b</sup> At the first giuing of the Lawe, which was fourtie yeres before.

<sup>c</sup> The proofe of my power.

<sup>d</sup> He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

<sup>e</sup> Made by mans art, but manna, which is called bread of Angels.

Chap. 4, 8.

<sup>f</sup> Who knoweth your heartes, & therefore ye may not thinke to dissimble w him.

<sup>g</sup> Alluding to them, y when they made a sure couenāt, deuised a bak in twaine, and p a betwene the partes deuised, Gen. 15.

<sup>h</sup> Meaning, their posteritie.



land of Egypt, and how we passed through the middes of the nations, which ye passed by.

17 And ye haue sene their abominacions & their idoles (wood, and stone, siluer & golde) which were among them,

18 That there shulde not be amog you mā nor woman, nor familie, nor tribe, which shulde turne his heart away this day from the Lord our God, to go & serue the gods of these naciōs, & that there shulde not be amog you <sup>a</sup> anie roote that bringeth fourth gall and wormewood,

19 So that when he heareth the wordes of this curse, he <sup>b</sup> blesse him selfe in his heart, saying, I shal haue peace, although I walke according to the stubbernes of mine owne heart, thus adding <sup>c</sup> dronkenness to thirst.

20 The Lord wil not be merciful vnto him, but then the wrath of the Lord and his ielousie shal smoke against that man, and euerie curse that is written in this boke, shal light vpon him, and the Lord shal put out his name from vnder heauen,

21 And the Lord shal separate him vnto euil out of all the tribes of Israēl, according vnto all the curses of the couenant, that is written in the boke of this Lawe.

22 So that the <sup>d</sup> generacion to come, <sup>e</sup> euen your children, that shal rise vp after you, and the stranger that shal come from a far land, shal say, when they shal se the plagues of this land, and the diseases thereof, wherewith the Lord shal smite it:

23 (For all that lād shal burne with brimstone and salt: it shal not be sown, nor bring fourth, nor anie grasse shal growe therein, like as in the ouerthrowing of \* Sodom, & Gomorāh, Admāh, & Zeboīm, which the Lord ouerthrewe in his wrath and in his angre)

24 Then shal all naciōs say, \* Wherefore hathe the Lord done thus vnto this land? how feare is this great wrath?

25 And they shal answer, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he broght them out of the lād of Egypt,

26 And went and serued other gods & worshipped them: <sup>f</sup> euen gods which they knewe not, & which had giuen them nothing,

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euerie curse that is written in this boke.

28 And the Lord hathe rooted them out of their land in angre, and in wrath, and in great indignacion, and hathe cast them into another land, as appeareth this day.

29 The <sup>g</sup> secret things belong to the Lord our God, but <sup>h</sup> y things reueiled belong vnto vs, and to our children for euer, that we

may do all the wordes of this Lawe.

## CHAP. XXX.

1 Mercie shewed when they repent. 6 The Lord doth circumsise the heart. 11 All excuse of ignorance is taken away. 19 Life and death is set before the. 20 The Lord is their life which obey him.

1 **N**OW whē all these things shal come vpon thee, <sup>i</sup> either the blessing or the curse which I haue set before thee, and <sup>j</sup> shalt turne into thine heart, among all <sup>k</sup> naciōs whether the Lord thy God hathe driuen thee,

2 And shalt returne vnto <sup>l</sup> y Lord thy God, and obey his voyce in all that I commande thee this day: thou, & thy children with all thine <sup>m</sup> heart and with all thy soule,

3 Then <sup>n</sup> y Lord thy God wil cause thy captiues to returne, and haue compassiō vpon thee, & wil returne, to gather thee out of all the people, where <sup>o</sup> y Lord thy God had scatered thee.

4 Thogh thou werest cast vnto the vtmost parte of <sup>p</sup> heauen, from thence wil <sup>q</sup> y Lord thy God gather thee, & from thence wil he <sup>r</sup> take thee,

5 And the Lord thy God wil bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he wil shewe thee fauour, and wil multiplie thee a-boue thy fathers.

6 And the Lord thy God wil <sup>s</sup> circumsise thine heart, and the heart of thy sede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.

7 And the Lord thy God wil lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 <sup>t</sup> Returne thou therefore, & obey the voyce of the Lord, & do all his commandements, which I commande thee this day.

9 And <sup>u</sup> y Lord thy God wil make thee plētous in euerie worke of thine hand, in <sup>v</sup> y frute of thy body, and in the frute of thy cattel, and in the frute of the land for thy welth: for <sup>w</sup> y Lord wil turne againe & <sup>x</sup> reioyce ouer thee to do thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, & his ordināces, which are written in the boke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart & with all thy soule.

11 <sup>y</sup> For this commandement which I commande thee this day, is <sup>z</sup> not hid fro thee, nether is it farre of.

12 It is not in heauē, that thou shuldest say, \* Who shal go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

13 Nether is it beyonde the <sup>a</sup> sea, that thou

A.ii.

a By calling to remembrance, both his mercies & his plagues.

b In true repentance is none hypocrisy.

c Euen to the worlds end.

d And bring thee into thy country.

e God will purge all thy wicked affections: & thing is not in thine owne power to do.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce or to be sad: but he vseth this manner of speech to declare the loue y he beareth vnto vs.

h The Law is so euident that none can pretend ignorance.

i By heauen & y sea he meaneth places most farre distant.

Suche sinne, as the bitter fruit thereof might choke & destroye you.

For as he y is thirsty, desireth to drinke much, so he y followeth his appetites, fed by all means, & yet is not satisfied.

I Gods plagues vpon the that rebell against him, shal be so strange, that all ages shal be astonished.

Gen. 19. 25.

1 King. 9. 8. 19. 22.

Which had giuen them a land to possess. Moses herby reproveth their curiosities, which seeke those things y are only known to God: & their negligence, that regard not that, y God hath reueiled vnto them, as the Lawe.



c For he that  
must governe  
y people, ha-  
the need to be  
valiant to re-  
presse vice, &  
constant to  
maintaine ver-  
tue.

d Signifying  
that man can  
never be of go  
od courage, ex  
cept he be per  
suaded of  
Gods fauour  
& assistance.

Nehem. 8, 2.  
Chap. 15, 1.

e Before y<sup>e</sup> As  
ke of the con  
nāt, which was  
the signe of  
Gods presen  
ce, & the figu  
re of Christ.

f Which were  
not borne whe  
the Law was  
giuen.

Or, command  
ment.

g In a cloude  
that was fac  
oned like a  
pillar.

h That is, I  
will take my  
fauour from thee  
as to turne his  
face toward  
vs, is to shewe  
vs his fauour.

19 Now



*1 To preserve you and your children from idolatry, by remembering Gods be-  
nefits.*

*2 For this is the nature of flesh, no longer to obey God, when it is under the rod.*

*3 That these evils are come upon them, because they forsooke me.*

*4 Ps. 1. 6.*

*5 Of thine idolatry, where thou shalt turne away from the doctrine contained therein.*

*6 As governors, judges, & magistrates.*

*7 By idolatry, worshipping images, & such like are the worke of your hands.*

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouthes, that this song may be my witness against the children of Israel.

20 For I will bring them into the land (which I swore unto their fathers) that floweth with milke and honie, and they shall eat, and fill them selves, and waxe fat: then shall they turne unto other gods, and serve them, and contemne me, & breake my covenant.

21 And then when manie aduersities and tribulations shall come upon them, this song shall answer them to their face as a witness: for it shall not be forgotten out of the mouthes of their posteritie: for I knowe their imagination, which they go about euen now, before I haue brought them into the land which I swore.

22 Moses therefore wrote this song the same day and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I swore unto them, and I will be with thee.

24 And when Moses had made an end of writing the wordes of this Lawe in a booke vntill he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the covenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the covenant of the Lord your God, that it may be there for a witness against thee.

27 For I knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, ye are rebellious against the Lord: how muche more then after my death?

28 Gather vnto me all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call heauen and earth to recorde against them.

29 For I am sure that after my death ye will utterly be corrupt and turne from the way, which I haue commanded you: therefore euil wil come upon you at the length, because ye wil commit euil in the sight of the Lord, by prouoking him to angre through the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntill he had ended them.

#### CHAP. XXXII.

1 The song of Moses concerning Gods benefites toward the people, 2 And their ingratitude toward him 30 God menaceth them, 31 And speaketh of the vocation of the Gentiles. 40 Moses commandeth to teach the Lawe

to the childre. 49 God forewarneth Moses of his death.

1 Harken, ye heauens, and I wil speake: and let the earth heare the wordes of my mouth.

2 My doctrine shall drop as the raine, and my speache shall stial as doeth the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

3 For I wil publishe the Name of the Lord: giue ye glorie vnto our God.

4 Perfect is the worke of the mighty God: for all his wayes are iudgement. God is true, and without wickednes: iust, & righteous is he.

5 They haue corrupted them selves toward him by their vice, not being his children, but a frowarde and crooked generacion.

6 Do ye so rewarde the Lord, o foolish people and vnwise? is not he thy father, that hath bought thee? he hath made thee, and proportioned thee.

7 Remember the dayes of olde: consider the yeres of so manie generacions: aske thy father, and he wil shewe thee: thine Elders, and they wil tel thee.

8 When the most hie God deuided to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the people according to the number of the children of Israel.

9 For the Lords porcion is his people: Iakob is the lot of his inheritance.

10 He founde him in the land of the wilderness, in a waste, and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stereth vp her nest, fluttereth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him and there was no strange god with him.

13 He caried him vp to the hie places of the earth, that he might eat the frutes of the fields, and he caused him to sucke hony out of the stone and oyle out of the hard rocke:

14 Butter of kine, and milke of shepe with fat of the lambs, and rams fed in Bashan, and goates, with the fat of the graines of wheat, and the red licour of the grape hast thou dronke.

15 But he that shoulde haue bene vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore he forsoke God that made him, and regarded not the strong God of his saluacion.

16 They prouoked him with strange gods: they prouoked him to angre with abominacions.

17 They offered vnto deuils, not to God, but to gods whome they knewe not: newe

*a As witnesses of this peoples ingratitude.*

*b He desireth that he may speake to Gods glorie, & that the people, as the grene grasse, may receiue the dewe of his doctrine.*

*c The Ebrewe worde is rocke: noting the onelic mightie, faithful, and constant in his promises.*

*d Not according to the common creation, but by a new creature by his Spirit.*

*e When God by his prouidence deuided the world, he left for a time that portion to the Canaanites, which shulde after be an inheritance for all his people Israel.*

*f To teache them to flie.*

*g Or, god of strange nation.*

*h Meaning of the land of Canaan, which was hie, in respect of Egypt. That is, abundance of all things euen in the very rockes.*

*i Ebre blood.*

*j He sheweth what is the principal end of our vocation.*

*k By changing his seruice for their superstitions.*

*l Scripture calleth newe, what neuer was inuented, be the error neuer so olde.*



gods that came newly vp, whome their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, & hast forgotte God that formed thee.

19 The Lord then sawe it, and was angry, for the prouocation of his<sup>m</sup> sonnes and of his daughters.

20 And he said, I wil hide my face fro the; I wil se what their end shalbe: for they are a frowarde generacion, childre in whome is no faith.

21 They haue moued me to ielousie with that which is not God: they haue prouoked me to angre with their vanities: \* and I wil moue them to ielousie with those which are no<sup>n</sup> people: I wil prouoke them to angre with a foolish nacion.

22 For fire is kindled in my wrath, & shal burne vnto the bothome of hel, & shal consume the earth with her increase, & set on fire the fundacions of the mountaines.

23 I wil spend plagues vpon them: I wil bestowe mine arrowes vpon them.

24 They shalbe burnt with hunger, and consumed with heat, and with bitter destruction: I wil also send the teeth of beastes vpon them, with the venime of serpents creeping in the dust.

25 The sworde shal<sup>e</sup> kil them without, and in the chambers feare bothe the yong ma and the yong woman, the suckeling with the man of graye heere.

26 I haue said, I wolde scatter the abroad: I wolde make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemye, lest their aduersaries shulde waxe proude, & lest they shulde say, Our hye hand & not the Lord hathe done all this.

28 For they are a nacion voyde of counsel, nether is there anye vnderstanding in the.

29 Oh that they were wise, then they wolde vnderstand this: they wolde consider their later end.

30 Howe shulde one chase a thousand, and two put tē thousand to flight, except their strong God had solde them, & the Lord had shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, & of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poyson of dragons, and the cruel gall of aspes.

34 Is not this laid in store with me, & sealed vp among my treasures?

35 \*Vengeance and recompense are mine: their fote shal slide in due time: for the daye of their destruction is at hand, and the things that shal come vpon them, make haste.

36 For the Lord shal iudge his people, and repent toward his seruants, when he seeth that their power is gone, and none vp in holde nor left abroad.

37 When men shal say, Where are their gods, their mightie God in whome they trusted?

38 Which did eat the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: \* I kil, and giue life: I wounde, & I make whole: \* nether is there anye that can deliuer out of mine hand.

40 For I<sup>e</sup> lift vp mine hand to heauen, & say, I liue for euer.

41 If I whet my glittering sworde, and mine hand take holde on iudgement, I wil execute vengeance on mine enemies, and wil rewarde them that hate me.

42 I wil make mine arrowes dronke with blood, (and my sworde shal eat flesh) for the blood of the slaine, & of the captiues, when I beginne to take vengeance of the enemye.

43 \*Ye nations, praise his people: for he wil auenge the blood of his seruants, and wil execute vengeance vpon his aduersaries, and wil be merciful vnto his land, and to his people.

44 ¶ Then Mofes came and spake all the wordes of this song in the audience of the people, he and<sup>e</sup> Hoshea the sonne of Nun.

45 When Mofes had made an end of speaking all these wordes to all Israél,

46 Then he said vnto them, \* Set your hearts vnto all the wordes which I testifie against you this day, that ye may comande them vnto your childre, that they may obserue and do all the wordes of this Lawe.

47 For it is no<sup>x</sup> vaine worde concerning you, but it is your life, and by this worde ye shal prolong your dayes in the land, whether ye go ouer Iorden to possesse it.

48 \*And the Lord spake vnto Mofes the selfe same day, saying,

49 Go vp into this mountaine of Abarim, vnto y<sup>e</sup> mount Nebó, which is in the land of Moab, that is ouer against Iericho: and beholde the land of Canaan, which I giue vnto y<sup>e</sup> children of Israél for a possession, And dye in the mount which thou goest vp vnto, and thou shalt be \* gathered vnto thy people, \* as Aaron thy brother dyed in mount Hor, and was gathered vnto his people,

50 Because ye \* trespassed against me among the children of Israél, at the waters of Meribáh, at Kadés in the wilderness of Zin: for ye y<sup>e</sup> sanctified me not among the children

m He calleth the Gods children, not to honour them, but to shewe them from what dignitye they are fallen.

Rom. 10. 19.

n Which I haue not fauoured, nor giuen my Lawes vnto them.

e They shalbe slaine bothe in the field & at home.

p Reloycing to see the godly afflicted, & attributing that to them selues & is wrought by Gods hand.

q They wolde consider y<sup>e</sup> felicitie, that was prepared for them, if they had obeyed God.

r Or, delivered them to their enemies.

s The finnes of the wicked are as poyson, detestable to God and dangerous for man. Eccles. 28. 1. Rom. 12. 19. Gal. 3. 10.

Or, change his minde. I will neither bring our wickedness in a manner to remaine.

1. King. 2. 2. Job. 1. 2. Wisd. 16. 13.

That is I sweare, read Gen. 14. 22.

Rom. 11. 26. u Whether y<sup>e</sup> blood of Gods people be shed for their finnes, or trial of their faith, he promitteth to reuenge it.

Or, Iphai.

Chap. 6. 6. & 11. 12.

x For I will performe my promises vnto you, Isa. 55. 10.

Nom. 27. 14.

Gen. 22. 2. Nom. 20. 23. & 32. 38. Nom. 20. 12. & 27. 14.

Or, of strife. Ye were not earnest and constant to maintain mine honour.



children of Israël.

52 Thou shalt therefore se the land before thee, but shalt not go thither, *I meane*, into y<sup>e</sup> land which I giue the childre of Israël.

CHAP. XXXIII.

1 Moses before his death blesteth all the tribes of Israël.  
26 There is no God like to the God of Israël, 29 Nor any people like vnto his.

**N**OW this is the \* blessing wherewith Moses the man of God blessed the childre of Israël before his death, & said, The Lord came from Sinái, and rose vp from Seir vnto them, and appeared clearly from mount Parán, and he came with ten <sup>b</sup> thousands of Saintes, and at his right hand a fry Lawe for them.

Thogh he loue the people, yet <sup>c</sup> all thy Saintes are in thine hands: & they are humbled at <sup>d</sup> thy fere, to receiue thy wordes.

4 Moses commaded vs a Lawe for an <sup>e</sup> inheritance of the Cōgregation of Iaakób.

5 The<sup>e</sup> he was among the<sup>e</sup> righteous people, as King, when the heades of the people, and the tribes of Israël were assembled.

6 Let <sup>f</sup> Reubén lue, and not dye, thogh his men be a small nomber.

7 And thus he blest Iudáh, & said, Heare, o Lord, the voice of Iudáh, & bring him vnto his people: his hands shalbe <sup>g</sup> sufficient for him, if thou helpe him against his enemies.

8 And of Leuí he said, Let thy<sup>e</sup> Thúmím & thine Vrim be w<sup>th</sup> thine holy one, whome thou didest proue in Massáh, and didest cause him to striue at y<sup>e</sup> waters of Meribáh.

9 Who said vnto his father and to his mother, <sup>h</sup> I haue not sene him, nether knewe he his brethren, nor knewe his owne children: for they obserued thy worde, & kept thy couenant.

10 Thei shal teache Iaakób thy iudgemēts, and Israël thy Lawe: they shal put incens before thy face, & the burnt offering vpon thine altar.

11 Blesse, o Lord, his substance, and accept the worke of his hands: <sup>i</sup> smite through the loines of the<sup>e</sup> that rise against him, and of them that hate him, that they rise not againe.

12 Of Beniamín he said, The beloued of the Lord shal <sup>k</sup> dwel in safety by him: the Lord shal couer him all the day long, and dwel betwene his sholders.

13 And of Ioséph he said, Blessed of the Lord is his land for the swetenes of heauē, for the dewe, and <sup>l</sup> for the depth lying beneth,

14 And for the swete increase of the sunne, and for the swete increase of the moone,

15 And for the swetenes of the top of the ancient mountaines, and for the swetenes of the olde hilles,

16 And for the swetenes of the earth, & abundance thereof: & the good wil of him that dwelt in the <sup>m</sup> bushe, shal come vpon the head of Ioséph, and vpon the top of the head of him that was <sup>n</sup> separated from his brethren.

17 His beautie shalbe like his first borne bullocke, and <sup>o</sup> his hornes as the hornes of an vnicorne: with them he shal smite the people together, <sup>p</sup> enen the ends of the worlde: these are also the ten thousands of Ephráim, and these are the thousands of Manasséh.

18 And of Zebulún he said, Reioyce, Zebulún, in thy <sup>q</sup> going out, and thou, Issachár, in thy tentes.

19 They shal call the people vnto the<sup>e</sup> mountaine: there they shal offer the sacrifices of righteousness: for <sup>r</sup> they shal sucke of the abundance of the sea, and of the treasures hid in the sand.

20 And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his pray y<sup>e</sup> arme w<sup>th</sup> the head.

21 And he looked to him selfe at the beginning, because there was a porcion of the <sup>s</sup> Lawe giuer hid: yet he shal come with the heads of the people, to execute the iustice of the Lord, & his iudgements with Israël.

22 And of Dan he said, Dan is a lions whelp: he shal leape from Bashán.

23 And of Naphtalí he said, o Naphtalí, satisfied with fauour, and filled with the blessing of the Lord, possesse <sup>t</sup> the West and the South.

24 And of Ashér he said, Ashér shalbe blessed with children: he shalbe acceptable vnto his brethren, and shal dip his fote in oyle.

25 Thy shooes shalbe <sup>u</sup> yron and brasse, and thy strength shal continue as long as thou liuest.

26 There is none like God, o righteous people, which rideth vpon the heauens for thine helpe, & on y<sup>e</sup> cloudes in his glorie.

27 The eternal God is thy refuge, and vnder his armes thou arte for euer: he shal cast out the enemy before thee, and wil say, Destroy them.

28 The Israël the founteine of Iaakób shal dwel alone in safety in a land of wheat & wine: also his heauē shal drop the dewe.

29 Blessed art thou, o Israël: who is like vnto thee, o people saued by the Lord, y<sup>e</sup> thy lde of thine helpe, & which is y<sup>e</sup> sworde of thy glorie: therefore <sup>v</sup> thine enemies shalbe in subiection to thee, & thou shalt tread vpon their hie places.

CHAP. XXXIII.

1 Moses seeth all the land of Canaan. 3 He dyeth. 5 Israël wepeth. 6 Joshua succedeth in Moses rowme.

10 The praise of Moses.

A.iiii.

1 Which was, God appearing vnto Moses, Exod. 3. 2. Gen. 49. 26.

10 Or, strength.

m In thy prosperous viages vpon the sea, Gen. 49. 13.

10 Or, mount Zión.

n The tribe of Zebulún.

o So that the portion of the Gadites, and others on this side Iordén was Gods, though it was not so knowe.

p Meaning, nere the sea.

q Thou shalt be strong, or thy countrey full of metal. It semeth that Simeón is left out because he was vnder Iudáh, & his porcion of his inheritance, Iosh. 19. 9.

r Who was plentiful in issue as a founteine.

s Thine enemies for feare shal lie & faue to be in subiection.



<sup>a</sup> Which was  
a parte of mo-  
nūt Abarim,  
Nomb. 27. 12.  
Chap. 3. 27.  
2. Mac. 2. 4.

<sup>b</sup> Called, Me-  
diterraneum.

Gen. 12. 7. &  
13. 15.

<sup>c</sup> To wit, the  
Angel of the  
Lord, Iude 9.  
<sup>d</sup> That the ie-  
wes might not  
haue occasion  
thereby to cō-  
mūt idolatrie.

**T**hen Mosés went from the plaine of Moab vp into mount <sup>a</sup> Nebó vnto the top of Pisgáh that is ouer against Ierichó: and the Lord shewed him <sup>\*</sup> all the lād of Gileád, vnto Dan,

<sup>2</sup> And all Naphtali and the land of Ephraim and Manasséh, and all the land of Iudáh, vnto the vtmost <sup>b</sup> sea:

<sup>3</sup> And the South, and the plaine of the valley of Ierichó, the citie of palmetrees, vnto Zoár.

<sup>4</sup> And the Lord said vnto him, <sup>\*</sup> This is y land which I sware vnto Abraham, to Iz-  
hák & to Iakób, saying I wil giue it vnto  
thy sede: I haue caused thee to se it with  
thine eyes, but y<sup>e</sup> shalt not go ouer thither.

<sup>5</sup> So Mosés the seruant of the Lord dyed  
there in the land of Moáb, according to y<sup>e</sup>  
worde of the Lord.

<sup>6</sup> And <sup>c</sup> he buried hī in a valley in y<sup>e</sup> lād of  
Moáb ouer against Beth-peór, but no mā  
knoweth of his sepulchre vnto <sup>d</sup> this day.

<sup>7</sup> Mosés was now an hūdreth & twēty yere  
olde whē he dyed: his eye was not dimme,  
nor his natural force abated.

<sup>8</sup> And the children of Israél wept for Mo-  
sés in the plaine of Moáb thirty dayes: so  
the dayes of weping and mourning for  
Mosés were ended.

<sup>9</sup> And <sup>e</sup> Ioshúa the sonne of Nun was ful  
of the spirit of wisdom: for Mosés had  
put his hands vpon him. And the children  
of Israél were obedient vnto him, and did  
as the Lord had commanded Mosés.

<sup>10</sup> But there arose not a Prophet since in  
Israél like vnto Mosés (whome the Lord  
knewe <sup>f</sup> face to face)

<sup>11</sup> In all the miracles and wonders which  
the Lord sent him to do in the land of E-  
gypt before Pharaóh and before all his  
seruants, and before all his land,

<sup>12</sup> And in all that mighty <sup>g</sup> hand and <sup>h</sup> all  
that great feare, which Mosés wrought in  
the sight of all Israél.

<sup>e</sup> Hereby ap-  
peareth the li-  
uour of God  
that leaue  
not his Chan-  
ce dectour  
of a goun-  
mour.

<sup>f</sup> Vnto whē  
me the Lord  
aid reuēle  
him selfe  
plausely.

<sup>g</sup> Meaning the  
power of God  
working by  
Mosés in the  
wildernes.

## THE BOKE OF IOSHV A.

### THE ARGUMENT.

**I**n this boke the holy Gost setteth moste liuely before our eyes the accomplishment of Gods pro-  
mes, who as he promised by the mouthe of Mosés, that a Prophet shulde be raised vp vnto the  
people like vnto him, whome he willith to obey, Deut. 18. 15: so he sheweth him selfe here true in his  
promes, as at all other times, and after the deathe of Mosés his faithfull seruant, he raiseth vp Ioshúa  
to be ruler and gouernour ouer his people, that neither they shulde be discouraged for lacke of a cap-  
taine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshúa might be  
confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were  
not approued of God: he is adorned with moste excellent giftes and graces of God, bothe to go-  
uerne the people with counsail, and to defend them with strength, that he lacked nothing which ether  
belonged to a valiant capitaine, or a faithfull minister. So he ouercometh all difficulties and bringeth  
them in to the land of Canaan: the which according to Gods ordinance he deuident among the peo-  
ple & appointeth their borders: he establissheth lawes and ordinances, and putteth them in remembra-  
ce of Gods manifolde benefites, assuring them of his grace and fauour, if they obey God, and contra-  
riewise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ  
the true Ioshúa, who leadeth vs into eternal felicitie, which is signified vnto vs by this land of  
Canaan. From the beginning of the Genesis to the end of this boke are contained 2597 yeres. For from  
Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 363.  
and from thence to the death of Ioseph 290. So that the Genesis containeth 2390. Exodus 140. the  
other thre bokes of Mosés, 40. Ioshúa 27. So the whole maketh 2597 yeres.

### CHAP. I.

<sup>1</sup> The Lord encourageth Ioshúa to inuade the lād. <sup>4</sup> The  
borders and limites of the lād of the Israelites. <sup>5</sup> The  
Lord promiseth to assist Ioshúa, if he obey his worde.  
<sup>11</sup> Ioshúa commandeth the people to prepare the selues  
to passe ouer Iordén, <sup>12</sup> And exhorteth the Reubenites  
to execute their charge.

<sup>a</sup> The begin-  
ning of this bo-  
ke dependeth  
on the last  
chap. of Deut,  
which was  
written by Io-  
shúa as a pre-  
paratiō to his  
historie.



**N**ow after y<sup>e</sup> death of Mo-  
sés the seruāt of the Lord,  
y<sup>e</sup> Lord spake vnto Ioshúa  
the sonne of Nun, Mosés  
minister, saying,

<sup>1</sup> Mosés my seruāt is de-  
ad: now therefore arise,  
go ouer this Iordén, thou, and all this peo-

ple, vnto the land which I giue them, that  
is, to the children of Israél.

<sup>3</sup> <sup>\*</sup> Euerie place that the sole of your fote  
shal tread vpon, haue I giue you, as I said  
vnto Mosés. Chap. 14. 8

<sup>4</sup> <sup>\*</sup> Frō the <sup>b</sup> wildernes and this Lebanón  
euen vnto y<sup>e</sup> great Riuer, the riuer Peráth:  
all the land of the <sup>c</sup> Hittites, euen vnto  
the great <sup>d</sup> sea toward the going downe  
of the sunne, shal be your coast.

<sup>5</sup> There shal not a man be able to withstād  
thee all the dayes of thy life: as I was with  
Mosés, so wil I be with thee: <sup>\*</sup> I wil not  
leauē thee, nor forsake thee. Ebr. 13. 6

<sup>b</sup> Of 2m. cal-  
led Kadēth &  
Parán  
<sup>c</sup> Or, Ephraim.  
<sup>d</sup> Meaning the  
whole land of  
Canaan.  
<sup>e</sup> Called, Me-  
diterraneum.



6 Be strong and of a good courage: for vnto this people shalt thou deuide the land for an inheritance, which I sware vnto their fathers to giue them.

7 Onely be thou strong, and of a moste valiant courage, that thou maiest obserue and do according to all the Lawe which Moses my seruant hath commaded thee: \*thou shalt not turne away from it to the right hád, nor to the left, that thou maiest prosper whether soeuer thou goest.

8 Let not this boke of the Lawe departe out of thy mouth, but meditate therein day and night, that thou maiest obserue & do according to all that is written therein: for then shalt thou make thy way prosperous, & then shalt thou haue good successe.

9 Haue not I commanded thee, saying, Be strong and of a good courage, feare not nor be discouraged: for I the Lord thy God wil be with thee, whether soeuer thou goest.

10 ¶ Then Ioshúa commanded the officers of the people, saying,

11 Passe through the hoste, and commande the people, saying, Prepare your vitayles: for after thre daies ye shal passe ouer this Iordén, to go in to possesse the land, which the Lord your God giueth you to possesse it.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasséh spake Ioshúa, saying,

13 \*Remember the worde, which Moses the seruant of the Lord commaded you, saying, The Lord your God hath giuen you rest, and hath giuen you this land.

14 ¶ Your wiues, your childre, & your cattel shal remaine in the land which Moses gaue you on this side Iordén: but ye shal go out before your brethren armed, all that be men of warre, & shal helpe them,

15 Vntil the Lord haue giuen your brethren rest, as wel as to you, & vntil thei also shal possesse the land, which the Lord your God giueth them: then shal ye returne vnto the land of your possession and shal possesse it, which land Moses the Lords seruant gaue you on this side Iordén towarde the sunne rising.

16 Then thei answered Ioshúa, saying, All that thou hast commanded vs, we wil do, and whether soeuer thou sendest vs, we wil go.

17 As we obeyed Moses in all things, so wil we obey thee: onely the Lord thy God be with thee as he was with Moses.

18 Whosoever shal rebelle against thy commandement, and wil not obey thy wordes in all that thou commandest him, let him be put to death: onely be strong & of good courage.

1 Ioshúa sendeth mē to spie Ierichó, whome Raháb hideth. 11 She confesseth the God of Israél. 12 She requirerth a signe for her deliuerance. 21 The spies returne to Ioshúa with comfortable tidings.

1 Then Ioshúa the sonne of Nun sent out of Shittim two men to spie secretly, saying, Go, vewe the land, and also Ierichó: and thei went, and came into an harlors house, named Raháb, and lodged there.

2 Then reporte was made to the King of Ierichó, saying, Beholde, there came men hether to night, of the children of Israél, to spie out the countrey.

3 And the King of Ierichó sent vnto Raháb, saying, Bring forth the mē that are come to thee, and we are entred into thine house: for thei be come to searche out all the land.

4 (But the woman had taken the two men, and hid them.) Therefore said she thus, There came men vnto me, but I wist not whence thei were.

5 And whē thei shut the gate in the darcke, the men went out, whether the men went I wote not: followe ye after thē quickly, for ye shal ouertake them.

6 (But she had brought thē vp to the roofof the house, & hyd them with the stalkes of flaxe, which she had spread abroad vpon the roofof.)

7 And certeine men pursued after them, the way to Iordén, vnto the fourdes, and as sone as thei which pursued after them, were gone out, thei shut the gate.

8 ¶ And before thei were a slepe, she came vp vnto them vpon the roofof,

9 And said vnto the men, I knowe that the Lord hath giuen you the land, and that the feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For we haue heard, how the Lord dried vp the water of the read Sea before you, when you came out of Egypt, and what you did vnto the two Kings of the Amorites, that were on the other side Iordén, vnto Sihón and to Og, whome ye vtterly destroyed:

11 And when we hearde it, our heartes did faint, and there remained no more courage in anie because of you: for the Lord your God, he is the God in heauen aboue, and in earth beneth.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercie, ye wil also shewe mercie vnto my fathers house, and giue me a true token,

13 And that ye wil saue alieue my father and my mother, and my brethren, and my sisters, and all that thei haue: & that ye wil

B.i.

a Which place was in the plaine of Moab nere vnto Iordén. Ebr. 11, 21. iam. 2, 25. Or, I am sure of house, or best.

b Though the wicked se the hand of God vpon them, yet thei repēt not, but seke how thei may by their power resist his meānes.

c Meaning, vpon the house: for then their houses were flat aboue, so they might do their busines therupon.

d For so God promised, Deut. 28, 7. chap. 5, 1.

Exod. 14, 22.

Nomb. 21, 24.

Or, welled. Or, his.

e Herein appereth the great mercie of God, y in this commune destruction he wolde drawe a moste miserable sinner to repēt & confesse his Name.



Or, lines.

f We warrant  
you on paine  
of our liues.deliuer our<sup>o</sup> soules from death.

14 And she answered her, Our life for you to dye, if ye utter not this our business: and when the Lord hath giuen vs the land, we wil deale mercifully and truly with thee.

15 Then she let them downe by a corde through the windowe: for her house was vpon the towne wall; and she dwelt vpon the wall.

16 And she said vnto them, Go you into the mountaine, lest the pursuers meete with you, & hyde your selues there thre daies, vntil the pursuers be returned: the afterward may ye go your way.

17 And the men said vnto her, We wil be blameles of this thine othe, which thou hast made vs sweare.

18 Beholde, when we come into the land, thou shalt binde this corde of red threde in the windowe, whereby thou lettest vs downe, and thou shalt bring thy father & thy mother, and thy brethren, and all thy fathers householde home to thee.

19 And whosoever then doeth go out at the dores of thine house into the street, his blood shall be vpon his head, and we wil be gylteles: but whosoever shall be with thee in the house, his blood shall be on our head, if anie hand touche him:

20 And if thou utter this our<sup>\*</sup> matter, we wil be quit of thine othe, which thou hast made vs sweare.

21 And she answered, Accordig vnto your wordes so be it: then she sent them away, and they departed, and she bounde the red corde in the windowe.

22 ¶ And they departed, and came into the mountaine, & there abode thre daies, vntil the pursuers were returned: & the pursuers fought them throughout all the way, but founde them not.

23 So the two men returned, and descended from the mountaine, & passed ouer, and came to Ioshua the sonne of Nun, & tolde him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euē all the inhabitants of the cuntry faint because of vs.

## CHAP. III.

*Ioshua commandeth them to departe whē the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshua exhortacion to the people. 26 The waters parte asunder whiles the people passe.*

1 Then Ioshua rose verie early, & they remoued from Shittim, and came to Iordan, he, & all the children of Israel, & lodged there, before they went ouer.

2 And after<sup>b</sup> thre daies the officers went throughout the hoste,

And commāded the people, saying, Whē ye se<sup>y</sup> the Arke of the couenant of the Lord

your God, and the Priests of the Leuites bearing it, ye shall departe from your place, and go after it:

4 Yet there shall be a space betwene you & it, about two thousand cubites by measure: ye shall not come nere vnto it, that ye may knowe the way, by the which ye shall go: for ye haue not gone this way in times past.

5 (Now Ioshua had said vnto the people, \* Sanctifie your selues: for tomorrow the Lord wil do wonders among you)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the couenant, and go ouer before the people: so thei toke vp the Arke of the couenant, and went before the people.

7 ¶ Then the Lord said vnto Ioshua, This day wil I begin to magnifie thee in the sight of all Israel, which shall knowe, that<sup>\*</sup> as I was with Moses, so wil I be with thee.

8 Thou shalt therefore comāde the Priests that beare the Arke of the couenant, saying, When ye are come to the brink of the waters of Iordan, ye shall stand still in Iordan.

9 ¶ Then Ioshua said vnto the children of Israel, Come hether, and heare the wordes of the Lord your God.

10 And Ioshua said, Hereby ye shall knowe that the liuing God is among you, & that he wil certainly cast out before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Gergashites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the couenant of the Lord of all the worlde passeth before you into Iordan.

12 Now therefore take from among you twelve men out of the tribes of Israel, out of euery tribe a man.

13 And as sone as the soles of the fete of the Priests (that beare the Arke of the Lord God the Lord of all the worlde) shall stay in the waters of Iordan, the waters of Iordan shall be cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tentes to go ouer Iordan, the Priests bearing the<sup>\*</sup> Arke of the couenāt, went before the people.

15 And as thei that bare the Arke came vnto Iordan, and the fete of the Priests that bare the Arke were dipped in the brink of the water, (\* for Iordan vseth to fill all his<sup>f</sup> bankes all the time of haruest)

16 Then the waters that came downe from aboue, stayed and rose vpon an heape and departed far frō the citie of Adān, y was beside Zaretān: but the waters that came downe

g Which was  
here vnto the  
citie.h We shall be  
discharged of  
our othe, if ye  
doest performe  
this condiction  
that followeth:  
for so shall  
& thine be de-  
liuered.i He shall be  
giltie of his  
owne death.k So y others  
shulde thinke  
to escape by  
the same mea-  
nes.Or, scarlet con-  
fured.l To wit, the  
ruler Iordan.a Which ac-  
cording to the  
Ebrewes was  
in March, and  
about 40 daies  
after Moses  
death.b Which time  
was giuen for  
to prepare the  
vitales, Chap.  
12.

Or, 27/4.

Leuit. 22, 3.

Nomb. 31, 11.

1 Sam. 16, 3.

chap. 7, 13.

Chap. 3, 1.

c Euen in the  
chancel, where  
the Arke had  
runne, as ver.  
17.d By this mi-  
racle in de-  
ding y wate.e Which shal-  
de sit vpon  
the stones in re-  
membrance of  
the benche.

Psal. 114, 3.

Ait. 7, 31.

Ecc. 24, 31.

f Because the  
river was so  
enlarged at  
this time, it  
be ful, the mi-  
racle is so ma-  
ch y greater.



downe towarde the Sea of the wildernes, <sup>even</sup> the salt Sea, failed, and were cut of: so y<sup>e</sup> people went right ouer against Ierichó.

17 But the Priests that bare the Arke of the couenant of the Lord, stode drye within Iordén & ready prepared, and all the Is-  
aelites went ouer drye, vntil all the people were gone cleane ouer through Iordén.

## CHAP. IIII.

God comāded Iosh<sup>a</sup> to set vp twelue stones in Iordén.  
18 The waters returne to their olde course. 20 Other  
twelue stones are set vp in Gilgāl. 21 This miracle  
must be declared to the posteritie.

1 **A**Nd when all the people were wholly gone<sup>a</sup> ouer Iordén, (after the Lord had spoken vnto Ioshúa, saying,

2 Take you twelue men out of the people, out of euerie tribe a man,

3 And commande you them, saying, Take you hence out of the middes of Iordén, out of the place where the Priests stode in a<sup>a</sup> readines, twelue stones, which ye shal take away with you, and leaue them in the<sup>b</sup> lodging, where you shal lodge this night)

4 Then Ioshúa called the twelue mē, whom he had prepared of the children of Israél, out of euerie tribe a man,

5 And Ioshúa said vnto them, Go ouer before the Arke of the Lord your God, euē through the middes of Iordén, & take vp euerie man of you a stone vpō his shulder according vnto the number of the tribes of the children of Israél,

6 That this may be a signe among you, that when your<sup>c</sup> children shal aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answer them, That the waters of Iordén were cut of before the Arke of the couenant of the Lord: for whē it passed through Iordén, the waters of Iordén were cut of: therefore these stones are a memorial vnto the children of Israél for euer.

8 Then the children of Israél did euē so, as Ioshúa had comāded, & toke vp twelue stones out of the middes of Iordén, as the Lord had said vnto Ioshúa, according to the nōber of the tribes of the children of Israél, & caried the away with them vnto the lodging, and layed them downe there.

9 And Ioshúa set vp<sup>d</sup> twelue stones in the middes of Iordén, in the place where the fete of the Priests, which bare the Arke of the couenant, stode, and there haue they continued vnto this day.

10 ¶ So the Priests, w<sup>h</sup> bare the Arke, stode in the middes of Iordén, vntil euerie thing was finished that the Lord had comāded Ioshúa to say vnto the people, according to all that Moses charged Ioshúa: then the people halted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests<sup>e</sup> before the people.

12 \* And the sonnes of Reubén, & the sonnes of Gad, and halfe the tribe of Manasséh went ouer before the children of Israél armed, as Moses had charged them.

13 Euen fourty thousand prepared for warre, went before the<sup>f</sup> Lord vnto battel, into the plaine of Ierichó.

14 That day the Lord magnified Ioshúa in the sight of all Israél, & they<sup>g</sup> feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Ioshúa, saying,

16 Commande the Priests that beare the Arke of the Testimonie, to come vp out of Iordén.

17 Ioshúa therefore comāded the Priests, saying, Come ye vp out of Iordén.

18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the middes of Iordén, and as soone as y<sup>e</sup> soles of the Priests fete were set on the drye land, the waters of Iordén returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iordén the tenth day of the<sup>h</sup> first moneth, and pitched in Gilgāl, in the Eastside of Ierichó.

20 Also the twelue stones, which they toke out of Iordén, did Ioshúa pitche i Gilgāl.

21 And he spake vnto the children of Israél, saying, When your children shal aske their fathers in time to come, and say, What meane these stones?

22 The ye shal shewe your childré, and say, Israél came ouer this Iordén on drye lād:

23 For y<sup>e</sup> Lord your God dried vp the waters of Iordén before you, vntil ye were gone ouer, as the Lord your God did the red Sea, \* which he dried vp before vs, til we were gone ouer,

24 That all the people of the<sup>i</sup> world may know that the hād of the Lord is mightie, that ye might feare the Lord your God continually.

## CHAP. V.

1 The Canaanites are afrāide of the Israelites. 2 Circumcision is commanded the seconde time. 10 The Passouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshúa.

**N**OW whē all y<sup>e</sup> Kings of the<sup>a</sup> Amorites, which were beyonde Iordén Westward, and all the Kings of the Canaanites, which were by y<sup>e</sup> Sea, heard that the Lord had dried vp y<sup>e</sup> waters of Iordén before the childré of Israél vntil they were gone ouer, their heart fainted: and there was no courage in them anie more because of the children of Israél.

2 ¶ That same time y<sup>e</sup> Lord said vnto Ioshúa, \* Make thee sharpe kniues, and

<sup>e</sup> Meaning, in the presence or sight of the people.

<sup>f</sup> That is, the Arke.

<sup>g</sup> Or, reuerenced him.

<sup>h</sup> Called Abib, or Nisan, containing parte of Marche, and parte of April.

<sup>i</sup> Gods benefits (serue for a further condemnation to the wicked, & stirre vp his to reuerence him, and obey him.

<sup>a</sup> The Amorites were on bothe sides Iordén, where of two Kings were slaine already on the side toward Moab.

<sup>b</sup> For now they had lett it of, about 40 yeres.

<sup>a</sup> Eher tary-  
ing til the peo-  
ple were past,  
or, as some  
read, sure, as  
though they  
had bene vpo  
the drye land

<sup>a</sup> Deut. 27. 3.

<sup>a</sup> As Chap. 3.

17.

<sup>b</sup> Meaning, y<sup>e</sup>  
place where  
they shulde  
campe.

<sup>c</sup> God comā-  
deth, that not  
only we  
our selues pro-  
fit by his won-  
derful wor-  
kes, but that  
our posteritie  
may knowe &  
cause thereof  
& glorifie his  
Name.

<sup>d</sup> Besides the  
twelue stones  
which were  
caried by the  
tribes and set  
vp in Gilgāl.



returne, and circumcise the sonnes of Israel the second time.

<sup>c</sup> Gilgal was so called, because they were there circumcised.

3 Then Ioshua made him sharpe kniues & circumcised the sonnes of Israel in the hil of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, *even* the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were <sup>d</sup> not circumcised.

<sup>d</sup> For they looked daily to remoue the Lords commandment: which thing they were newe circumcised, could not do without great danger.

*Nom. 14. 23.*

6 For the children of Israel walked fourty yeres in the wilderness, til all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome the Lord sware, that he wolde not shewe the land, \* which the Lord had sworn vnto their fathers, that he wolde giue vs, *even* a land that floweth with milke and honie.

7 So their sonnes whome he raised vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

<sup>e</sup> For their sore was so grievous, that they were not able to remoue.

<sup>f</sup> By bringing you into this promised land contrary to the wicked opiniõ of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe til they were whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away the <sup>f</sup> shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 ¶ So the childre of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen in the plaine of Ierichó.

11 And they did eat of the corne of the lād, on the morow after the Passouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morowe after they had eaten of the corne of the land, nether had the children of Israel MAN anie more, but did eat of the frute of the land of Canaan that yere.

*Exod. 23. 23.*

13 ¶ And when Ioshua was by Ierichó, he lift vp his eyes and looked: and beholde, there stode a \* man against him, hauing a sworde drawn in his hand: and Ioshua went vnto him, & said vnto him, Art thou on our side, or on our aduersaries?

<sup>g</sup> In that that Ioshua worshipped him, he acknowledgeth him to be God: & in that that he calleth him selfe the Lords captaine, he declareth him selfe to be Christ.

*Exod. 3. 5. ruth 4. 7. act. 7. 31.*

14 And he said, Nay, but as a captaine of the hoste of the Lord am I now come: the Ioshua felon his face to the earth, and did worship, and said vnto him, What saith my Lord vnto his seruant?

15 And the captaine of the Lords hoste said vnto Ioshua, \* Lose thy shooe of thy foete: for the place whereon thou standest,

is holy: and Ioshua did so.

#### CHAP. VI.

<sup>3</sup> The Lord instructeth Ioshua what he shoulde do, as touching Ierichó. <sup>6</sup> Ioshua commandeth the Priests and warriors what to do. <sup>20</sup> The walles fall. <sup>23</sup> Rahab is saued. <sup>24</sup> All is burnt saue golde and metal. <sup>26</sup> The curse of him that buildeth the citie.

<sup>1</sup> NOW Ierichó was <sup>a</sup> shut vp, & <sup>b</sup> closed, because of the children of Israel: none might go out nor entre in.

<sup>a</sup> That none could go out. <sup>b</sup> That none could come in. <sup>c</sup> For feare of the Israelites.

<sup>2</sup> And <sup>y</sup> Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Ierichó and the King thereof, and the strong men of warre.

<sup>3</sup> All ye therefore *that be* men of warre, shal compass the citie, in going round about <sup>y</sup> citie <sup>d</sup> once: thus shal you do six dayes:

<sup>d</sup> Euerie day.

<sup>4</sup> And seuen Priests shal beare seuen trumpets of <sup>e</sup> rams hornes before the Arke: & the seuenth day ye shal compass the citie seuen times, and the Priests shal blowe with the trumpets.

<sup>e</sup> That the conquest might not be assigned to mans power, but to the mecie of God, which weaketh things can overcome that, which seemeth might strong.

<sup>5</sup> And when they make a lōg blast with the rams horne, & ye heare the sounde of the trumpet, all the people shal shoute with a great shoute: then shal the wall of the citie fall downe flat, and the people shal ascend vp, euerie man streight before him.

<sup>6</sup> ¶ Then Ioshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, & let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

<sup>7</sup> But he said vnto the people, <sup>f</sup> Go and compass the citie: and let him that is armed, go forthe before <sup>y</sup> Arke of the Lord.

<sup>f</sup> This is chiefly meant by the Reubenites, Gailites, & halfe the tribe of Manassah.

<sup>8</sup> ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rams hornes, and went forthe before the Arke of the Lord, and blew with the trōperts, and the Arke of the couenant of the Lord followed them.

<sup>9</sup> ¶ And the men of armes wēt before the Priests, that blew the trumpets: then the gathering *hoste* came after the Arke, as they went and blew the trumpets.

<sup>g</sup> Meaning the reuerward, wherein was the Arke of the tribe of Dan. Nomb. 10. 15.

<sup>10</sup> (Now Ioshua had commanded the people, saying, Ye shal not shoute, nether make anie noyse with your voice, nether shal a worde procede out of your mouth, vntil the day that I say vnto you, Shoute, then shal ye shoute)

<sup>11</sup> So the Arke of the Lord compassed the citie, and went aboute it <sup>h</sup> once: then they returned into the hoste, and lodged in the campe.

<sup>h</sup> For that day.

<sup>12</sup> And Ioshua rose early in the morning, & the Priests bare the Arke of the Lord:

<sup>13</sup> Also seuen Priests bare seuen trumpets of rams hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering *hoste* came after

<sup>i</sup> The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.



after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did six dayes.

15 And when the seventh day came, they rose early, euē with the dawning of the day, and compassed the citie after the same maner <sup>k</sup> seven times: onely that day they compassed the citie seven times.

16 And when the Priests had blown the trumpets the seventh time, Ioshúa said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And y<sup>e</sup> citie shalbe <sup>l</sup> an execrable thing, bothe it, and all that are therein, vnto the Lord: onely Raháb the harlot shal liue, she, and all that are with her in the house: for she <sup>m</sup> hid the messengers that we sent.

18 Notwithstanding be ye ware of the execrable thing, lest ye make your selues execrable, & in taking of the execrable thing, make also the hoste of Israël <sup>n</sup> execrable, and trouble it.

19 But all siluer, and golde, and vessels of brasle, and yron shalbe <sup>o</sup> consecrate vnto the Lord, and shal come into the Lords treasure.

20 So the people shouted, when they had blown trumpets: for whē the people had heard the sounde of the trompet, they shouted with a great shoute: and the <sup>p</sup> wall fel downe flat: so the people went vp into the citie, euerie man streight before him: <sup>q</sup> and they toke the citie.

21 And they utterly destroyed all that was in the citie, bothe man and woman, yong, and olde, and oxe, and shepe, and asse, with the edge of the sworde.

22 But Ioshúa had said vnto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, and all that she hath, <sup>r</sup> as ye sware to her.

23 So the yong men that were spies, <sup>s</sup> went in, and brought out Raháb, and her father and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them <sup>t</sup> without the hoste of Israël.

24 After they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasle and yron, they put vnto the treasure of the <sup>u</sup> house of the Lord.

25 So Ioshúa saued Raháb the harlot, and her fathers householde, & all that she had, & she <sup>v</sup> dwelt in Israël euē vnto this day, because she had hid the messengers, which Ioshúa sent to spie out Ierichó.

26 ¶ And Ioshúa sware at y<sup>e</sup> time, saying, Cursed be the man before the Lord, that riseth vp, and buyldeth this citie Ierichó:

he shal lay the fundacion thereof in his eldest sonne, & in his yógest sonne shal he set vp the gates of it.

27 So the Lord was with Ioshúa, and he was famous through all the worlde.

CHAP. VII.

1 The Lord is angry with Achán. 4 They of Aí put the Israelites to flight. 6 Ioshúa prayeth to the Lord. 16 Ioshúa inquireth out him that sinned, and stoneth him & all his.

1 **B**Vt the children of Israël committed a trespasse in the <sup>a</sup> excommunicate thing: for <sup>b</sup> Achán the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of y<sup>e</sup> tribe of Iudáh toke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israël.

2 And Ioshúa sent men from Ierichó to <sup>c</sup> Aí, which is beside Bethauén, on the East side of Beth-él, and spake vnto them, saying, Go vp, and vewe the countrey. And the men went vp, and vewed Aí,

3 And returned to Ioshúa, and said vnto hī, Let not all y<sup>e</sup> people go vp, but let as it were two or thre thousand mé go vp, & smite Aí, and make not all the people to labour thether, for they are fewe.

4 So there went vp thether of the people about thre thousand men, & they fled before the men of Aí.

5 And the <sup>d</sup> men of Aí smote of them vpon a thirtie and six men: for they chased them from before the gate vnto Shebarím, and smote them in the going downe: wherefore the heartes of the people melted away like water.

6 ¶ Then Ioshúa rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Israël, and put dust vpon their heades.

7 And Ioshúa said, Alas, o Lord God, wherefore hast thou broght this people ouer Iordén, to deliuer vs into the hand of the Amorites, and to destroy vs? wolde God we had bene content to dwell on the <sup>e</sup> other side Iordén.

8 Oh Lord, what shal I say, whē Israël turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shal compass vs, and destroy our name out of the earth: and what wilt thou do vnto thy mightie <sup>f</sup> Name?

10 ¶ And the Lord said vnto Ioshúa, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israël hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euē taken of the excommunicate thing, and haue also stollen, and dissembled also, & haue put it euē with

B.iii.

q He shal build it to the destruction of all his rocke, & thing was fulfilled in Hiel of Beth-él, 1 King 16.34.

a In taking y<sup>e</sup> was commanded to be destroyed. Chap. 22.28. 1 Chron. 2.7.

b This was a citie of the Amorites: for there was another so called among the Ammonites, Iere. 49.3. The first Aí is called Aiath, Isa. 20.18.

c God wolde by this overthrowe make the more earnest to search out and punish the sinne committed.

d This infirmity of his faith sheweth how we are inclined of nature to distrust.

e When thine enemies shal blaspheme thee, & say, y<sup>e</sup> thou wast not able to defend vs from them.

8 Besides euē day once for the space of six dayes.

l That is, appointed wholly to be destroyed.

Chap. 2.4.

Leu. 27.31.

Num. 31.2.

Deut. 13.15.

m And therefore can not be put to anie priuate use, but must be first molten, & then fused for the Tabernacle.

Ebr. 11.30.

2 Mac. 12.15.

Chap. 2.14.

Ebr. 11.31.

n For it was not lawfull for strangers to dwell among y<sup>e</sup> Israelites, till they were purged.

o Meaning, y<sup>e</sup> Tabernacle.

p For she was married to Salmon, prince of the tribe of Iudáh, Mat. 1.5.



their owne stufte.

12 Therefore the childre of Israël can not stande before their enemies, but haue turned their backs before their enemies, because they be execrable: nether wil I be with you anie more, except ye <sup>f</sup> destroy the excommunicate from among you.

<sup>f</sup> Then, to suffer wickednes unpunished is, to refuse God willingly.

<sup>g</sup> Meaning the man that toke of the thing forbidden.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against tomorowe: for thus saith the Lord God of Israël, There is an execrable thing among you, O Israël, therefore ye can not stand against your enemies, vntil ye haue put the <sup>g</sup> execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, and the tribe which the Lord taketh, shal come according to the families: & the familie which the Lord shal take, shal come by the households: & the household which the Lord shal take, shal come man by man.

<sup>h</sup> That is, foule gyltie, either by lottes, or by the iudgement of Vrim, Nomb. 27, 21.

15 And he that is <sup>h</sup> taken with the excommunicate thing, shalbe burnt with fire, he, & all that he hathe, because he hathe transgressed the couenant of the Lord, and because he hathe wrought folly in Israël.

16 ¶ So Ioshúa rose vp early in <sup>y</sup> morning & brought Israël by their tribes: & the tribe of Iudáh was taken.

17 And he brought the families of Iudáh, & toke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdí was taken.

18 And he brought his household, man by man, and Achán the sonne of Carmí, the sonne of Zabdí, the sonne of Zérah of the tribe of Iudáh was taken.

19 Then Ioshúa said vnto Achán, My sonne, I beseeche thee, giue glorie to the Lord God of Israël, and <sup>i</sup> make confession vnto him, and shewe me now what thou hast done: hide it not from me.

<sup>j</sup> By declaring the truth: for God is glorified when the truth is confessed.

20 And Achán answered Ioshúa, and said, In dede, I haue sinned against the Lord God of Israël, and thus, and thus haue I done.

<sup>k</sup> Suche a rich garment, as the states of Babylon did wear.

21 I sawe among the spoyle a goodly <sup>k</sup> Babylonish garmēt, & two hundred shekels of siluer, and a wedge of golde of fyftie shekels weight, and I coueted them, and toke them: and beholde, they lye hid in the earth in the middes of my tent, & the siluer vnder it.

<sup>l</sup> Or, garment.

<sup>l</sup> Some read, a plate: others, a rod, and some a tongue. In this iudgement onely appertaineth to God, and to whome he wil reueile it: to man he hath commanded not so punish the child for the fathers fault, Deut. 24, 16.

22 ¶ Then Ioshúa sent messengers, which ran vnto the tent, and beholde, it was hid in his tent, and the siluer vnder it.

23 Therefore they toke them out of the tēt, and brought them vnto Ioshúa, and vnto all the children of Israël, and layed them before the Lord.

24 Then Ioshúa toke Achán the <sup>m</sup> sonne of Zérah, and the siluer, & the garment and the <sup>n</sup> wedge of golde and his <sup>n</sup> sonnes, &

his daughters, and his oxen, and his asses, and his shepe, and his tent, and all that he had: and all Israël with him brought them vnto the valley of Achór.

25 And Ioshúa said, <sup>n</sup> In as much as thou hast troubled vs, the Lord shal trouble thee this day: and all Israël threw stones at him, and burned them with fire, & stoned them with stones.

<sup>n</sup> He declarereth <sup>y</sup> this is Gods iudgement, because he had offended, and caused others to be slaine.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achór, vnto this day.

#### CHAP. VIII.

<sup>o</sup> The siege, 19 And winning of Aí. 29 The King thereof is hanged. 30 Ioshúa setteth vp an altar. 32 He writeth the Lawe vpon stones, 35 And readeth it to all the people.

1 After, <sup>y</sup> Lord said vnto Ioshúa, <sup>\*Fea-</sup> Are not, nether be thou faint hearted: take all the men of warre with thee and arise, go vp to Aí: beholde, I haue giuen into thine hād the King of Aí, and his people, and his citie, and his land.

<sup>Deut. 7, 18 & 21, 23.</sup>

2 And thou shalt do to Aí and to the King thereof, as thou didest vnto <sup>\*Ierichó</sup> and to the King thereof: neuertheles <sup>y</sup> spoyle thereof and <sup>\*the</sup> cattel thereof shal ye take vnto you for a pray: thou shalt lie in waite against the citie on the <sup>a</sup> backside thereof.

<sup>a</sup> Meaning on the Westside, as verſ. 9.

3 ¶ Then Ioshúa arose, and all the men of warre to go vp against Aí: and Ioshúa chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Beholde, ye <sup>b</sup> shal lye in wait against the citie on the backside of the citie: go not very far frō the citie, but be ye all in a readiness.

<sup>b</sup> God wold not destroy Aí by miracle, as Ierichó, to the intent that other nations might feare <sup>y</sup> power & policie of his people.

5 And I and all the people that are with me, wil approche vnto the citie: and when they shal come out against vs, as they did at the first time, then wil we flee before them.

6 For they wil come out after vs, til we haue brought them out of the citie: for they wil say, They flee before vs as at the first time: so we wil flee before them.

7 Then you shal rise vp from lying in wait and <sup>d</sup> destroy the citie: for the Lord your God wil deliuer it into your hand.

<sup>o</sup> Or, diuine (the inhabitants) of the citie.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commādemēt of the Lord shal ye do: beholde, I haue charged you.

9 ¶ Ioshúa then sent them forth, and they went to lie in wait, and abode betwene Beth-él and Aí, on the Westside of Aí: but Ioshúa lodged that night among the people.

<sup>c</sup> With <sup>y</sup> rest of the armie.

10 And



10 And Ioshúa rose vp early in y morning, and nombred the people: and he and the Elders of Israël went vp before the people against Aí.

11 Also all the men of warre that were with him wēt vp & drue nere, and came against the citie, & pitched on the Northside of Aí: and there was a valley betwene them and Aí.

12 And he toke about fīue thousand men, & set them to lie in wayt betwene Beth-él & Aí, on the Westside of the citie.

13 And the people set all the hoste that was on the Northside against the citie, & the liers in wayt on the West, against the citie: & Ioshúa went the same night into y middes of the valley.

14 ¶ And whē the King of Aí sawe it, then the men of the citie hastēd & rose vp early, and went out against Israël to battel, he & all his people at the time appointed, before the plaine: for he knewe not that anie lay in waite against him on the backside of the citie.

15 Then Ioshúa and all Israël & as beaten before thē, fled by the way of the wildernes.

16 And all the people of the citie were called together, to pursue after them: & they pursued after Ioshúa, and were drawn away out of the citie,

17 So that there was not a man left in Aí, nor in Beth-él, that went not out after Israël: and they left the citie open, & pursued after Israël.

18 Thē the Lord said vnto Ioshúa, <sup>b</sup> Stretch out the speare that is in thine hand towarde Aí: for I wil giue it into thine hand: and Ioshúa stretched out the speare that he had in his hand, toward the citie.

19 And thei that lay in waite, arose quickly out of their place, & ran as fast as he had stretched out his hand, and they entred into the citie, and toke it, and hastēd, and set the citie on fire.

20 And the men of Aí looked behinde thē, & sawe it: for lo, the smoke of the citie ascended vp to heauen, and they had no power to flee this way or that way: for y people that fled to the wildernes, turned backe vpon the pursuers.

21 When Ioshúa and all Israël sawe that they that lay in wait, had takē the citie, & that the smoke of the citie mounted vp, then they turned againe and slewe the me of Aí.

22 Also the other issued out of the citie against thē: so were they in the middes of Israël, these being on y one side, & y rest on y other side: & they slewe thē, so that they let none of them remaine nor escape.

23 And the King of Aí they toke alīue, &

brought him to Ioshúa.

24 And when Israël had made an end of slaying all the inhabitants of Aí in y field, <sup>that is, in y wildernes</sup>, where they chased them, and when they were all fallen on the edge of the sword, vntil they were consumed, all the Israelites returned vnto Aí, & smote it with the edge of the sworde.

25 And all that fel that day, bothe of men and women, were twelue thousand, euen all the men of Aí.

26 For Ioshúa drew not his hand backe againe which he had stretched out with the speare, vntil he had utterly destroyed all y inhabitants of Aí.

27 \*Onely the cattel & the spoyle of this citie, Israël toke for a pray vnto them selues, according vnto the worde of y Lord, which he commanded Ioshúa.

28 And Ioshúa burnt Aí, and made it an heape for euer, & a wildernes vnto this day.

29 And y King of Aí he hanged on a tre, vnto the euening: And as fast as y sunne was downe, Ioshúa cōmanded<sup>m</sup> that they shulde take his carkeis downe frō the tre, and cast it at the entring of the gate of the citie, and <sup>lay thereon</sup> a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshúa buylt an altar vnto the Lord God of Israël, in mount Ebál,

31 As Moses the seruant of the Lord had commanded the children of Israël, as it is written in y boke of the Lawe of Moses, an altar of whole stone, ouer which no mā had lift an yron: and they offred thereon burnt offerings vnto the Lord, & sacrificed peace offerings.

32 Also he wrote there vpon the stones, a rehearal of the Lawe of Moses, which he wrote in the presence of the children of Israël.

33 And all Israël (and their Elders, and officers & their iudges stode on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) aswel the stranger, as he that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebál, \*as Moses the seruant of the Lord had commanded before, that they shulde blesse the people of Israël.

34 Then afterward he red all the wordes of the Lawe, the blessings and cursings, according to all that is written in the boke of the Lawe.

35 There was not a worde of all that Moses had commanded, which Ioshúa red not before all the Congregation of Israël, \*aswel before the women and the children, as the stranger that was conuersant among them.

That is, vnto  
ed them & set  
them in a ray.

He sent these  
few, that the  
other y lay in  
waite, might  
not be discou-  
ered.

To the intent  
that they in y  
citie might y  
better discou-  
er his armie.

As they y  
fayned to flee  
for feare.

h Or, lift vp y  
dauce, to signi-  
fic when they  
shal invade y  
citie.

Or, y made the  
beare.

Or place.

Which came  
out of the am-  
bush.

Deut. 7. 1.

k For the fire,  
w they had be-  
fore set in the  
citie, was not  
to consume it,  
but to signifie  
vnto Ioshúa y  
they were con-  
tred.

Num. 30. 27.

l That it coulde  
neuer be  
buylt againe.

m According  
as it was com-  
manded, Deut.  
27. 25.

Chap. 7. 25.

Exod. 20. 25.  
Deut. 27. 5.

n Meaning the  
ten commande-  
ments, w are  
the summe of  
y whole Lawe.

Deut. 11. 29.  
Deut. 27. 12.

Deut. 31. 12.  
o So necher  
yong nor olde,  
man nor wo-  
mā were excep-  
ted from hear-  
ing y worde  
of the Lord.



# The Gibeonites. Ioshúa.

## CHAP. IX.

*Diuers Kings assemble them selues against Ioshúa:  
The craft of the Gibeonites: Ioshúa maketh a league with them: For their craft they are condemned to perpetual seruerie.*

<sup>a</sup> In respect of the plaine of Moab.

<sup>b</sup> The maine Sea called Mediterraneum.

<sup>c</sup> Ebr. one man the.  
<sup>d</sup> Sam. 21, 7.

<sup>e</sup> Because they were all wor-  
sh.

<sup>f</sup> For the Gibeonites and the Hittites were all one people.

<sup>g</sup> Euen the idolaters for feare of death wil pretend to honor the true God & receiue his religiõ.

<sup>h</sup> He is your God.

<sup>i</sup> The wicked

**A**ND when all the Kings <sup>a</sup> were beyond Iordén, in the mountaines & in the valleis, and by all the coastes of the great Sea ouer against Lebanón (<sup>b</sup> as the Hittites, & <sup>c</sup> Amorites, the Canaanites, the Perizzites, the Hittites, & the Iebusites) heard thereof,

<sup>d</sup> They gathered them selues together, to fight against Ioshúa, & against Israël with one accord.

<sup>e</sup> But the inhabitants of Gibeón heard what Ioshúa had done vnto Ierichó, and to Ai,

<sup>f</sup> And therefore they wrought craftely: for they went, and fained them selues embassadours, and toke olde sackes vpon their asses, and olde bottels for wine, bothe rent & bounde vp,

<sup>g</sup> And olde shooes and clouted vpon their fete: also the raiment vpon them was olde, & all their prouision of bread was dried, & moulded.

<sup>h</sup> So they came vnto Ioshúa into the hoste to Gilgál, & said vnto him, and vnto the men of Israël, We be come from a farre countrey: now therefore make a league with vs.

<sup>i</sup> The men of Israël said vnto the Hittites, It may be that thou dwellest among vs, how then can I make a league with thee?

<sup>j</sup> And they said vnto Ioshúa, We are thy seruants. Then Ioshúa said vnto the, Who are ye: & whence come ye?

<sup>k</sup> And they answered him, From a very far countrey thy seruants are come for the Name of the Lord thy God: for we haue hearde his fame & all that he hath done in Egypt,

<sup>l</sup> And all that he hath done to the two Kings of the Amorites that were beyond Iordén, to Sihón King of Heshbón, & to Og King of Bashán, which were at Ashtaróth.

<sup>m</sup> Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailles with you for the journey, & go to meete them, & say vnto them, We are your seruants: now therefore make ye a league with vs.

<sup>n</sup> This our bread we toke it hot with vs

<sup>o</sup> And the men accepted their tale concerning their vitailles, & counseled not with the mouth of the Lord.

<sup>p</sup> So Ioshúa made peace with them, & made a league with the, that he wolde suffer them to liue: also the Princes of the Congregation sware vnto them.

<sup>q</sup> But at the end of thre daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

<sup>r</sup> And the children of Israël toke their journey, and came vnto their cities the third day, and their cities were Gibeón, & Chephiráh, & Beeróth & Kirjathearím.

<sup>s</sup> And the children of Israël slewe them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israël: wherefore all the Congregation murmured against the Princes.

<sup>t</sup> Then all the princes said vnto all the Congregation, We haue sworne vnto the by the Lord God of Israël: now therefore we may not touche them.

<sup>u</sup> But this we wil do to them, & let them liue, lest the wrath be vpon vs because of the othe which we sware vnto them.

<sup>v</sup> And the Princes said vnto them againe, Let them liue, but they shal hewe wood, & drawe water vnto all the Congregation, as the Princes appoint them.

<sup>w</sup> Ioshúa then called them, and talked with them, and said, Wherefore haue ye beguiled vs, saying, We are verie farre from you, when ye dwel among vs?

<sup>x</sup> Now therefore ye are cursed, and there shal none of you be freed frõ being bondmen, and hewers of wood, and drawers of water for the house of my God.

<sup>y</sup> And they answered Ioshúa and said, Because it was tolde thy seruants, that the Lord thy God had commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, & haue done this thing:

<sup>z</sup> And beholde now we are in thine hand: do as it seemeth good & right in thine eyes to do vnto vs.

<sup>aa</sup> Euen so did he vnto them, and deliuered them out of the hand of the children of Israël, that they slewe them not.

<sup>ab</sup> And Ioshúa appointed them that same daie to be hewers of wood, & drawers of water for the Congregation, & for the

<sup>ac</sup> Some thinke that the Israelites are of their vitailles, & so made a league with them.

<sup>ad</sup> Frõ Gilgál.

<sup>ae</sup> Fearing lest for their inuete the plague of God shoulde light vpon them all.

<sup>af</sup> This doth not establish rather othes, but sheweth Gods mercie toward his, & wolde not punish the for this fault.

<sup>ag</sup> For the visit of the Tabernacle, & of the temple when it shalbe buylt.

<sup>ah</sup> Deut. 7, 2.

<sup>ai</sup> Who were appointed to put them on their feet for fear of Gods wrath.



# Gibeón besieged.

# Ioshúa. Fiue Kings slayne. 101

Chap. 6. 11.

Chap. 6. 13.

a That is, Lord of justice: so tyrants take to the selues glorious names, when in dede thei be verie enemies agais God and all iustice.

b So enuious & wicked are, when any de- parte fro their bande.

c Let Ioshúa shalde haue thought & God had sent this great power against him for his valiant league with Gibeón: & Lord here strengthen him.

d Ioshúa & all the children of Israel.

1 Now whē Adoni-zédek King of Ierusalém had heard how Ioshúa had taken Aí and had destroyed it, (\* for as he had done to Ierichó and to the King thereof, so he had done to \* Aí and to the King thereof) and how the inhabitants of Gibeón had made peace with Israél, and were among them,

2 Then thei feared exceedingly: for Gibeón was a great citie, as one of the roial cities: for it was greater then Aí, and all the men thereof were mightie.

Wherefore a Adoni-zédek King of Ierusalém sent vnto Hohám King of Hebrón, and vnto Pirám King of Iarmúth, and vnto Iapíá King of Lachísh, and vnto Debír King of Eglón, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeón: for thei haue made peace with Ioshúa and with the children of Israél.

5 Therefore the fiue Kings of the Amorites, the King of Ierusalém, the King of Hebrón, the King of Iarmúth, the King of Lachísh, and the King of Eglón gathered them selues together, & went vp, thei with all their hostes, & besieged Gibeón, and made b warre against it.

6 And the mē of Gibeón sent vnto Ioshúa, enē to the hoste to Gilgál, saying, Withdraw not thine hand fro thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the Kings of the Amorites which dwel in the mountaines, are gathered together against vs.

7 So Ioshúa ascended from Gilgál, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshúa, c Feare them not: for I haue giuen them into thine hand: none of them shal stand against thee.

9 Ioshúa therefore came vnto them sodenly: for he went vp from Gilgál all y night.

10 And the Lord discomfited them before Israél, & slewe them with a great slaughter at Gibeón, and chased them along the way that goeth vp to Beth horón, and smote them to Azekáh and to Makkedah.

11 And as thei fled fro before Israél, & were in the going downe to Beth-horón, & Lord cast downe great stones from heauē vpō them, vntil Azekáh, & thei dyed: thei were more that dyed with the d haylestones, then they whome the children of Israél slew with the sword.

12 ¶ Then Ioshúa & all the children of Israél

stil, vntil the people auenged them selues vpō their enemies: (Is not this written in the boke of \* Iashér) so the sunne abode in the middes of the heauen, and hasted not to go downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord f fought for Israél.

15 ¶ After, Ioshúa returned, and all Israél with him vnto the campe to Gilgál:

16 But the fiue Kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioshúa, saying, The fiue Kings are foude hyd in a caue at Makkedah.

18 Then Ioshúa said, Roule great stones vpon the mouthe of the caue, and set men by it for to kepe them.

19 But stand ye not stil: followe after your enemies, and g smite all the hindemost, suffre them not to enter into their cities: for the Lord your God harhe giuen them into your hand.

20 And when Ioshúa and the children of Israél had made an end of slaying them with an exceding great slaughter til they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshúa at Makkedah in h peace: no man moued his tongue against the children of Israél.

22 After, Ioshúa said, Open the mouthe of the caue, & bring out these fiue Kings vnto me forthe of the caue.

23 And thei did so, and broght out those fiue Kings vnto him forthe of the caue, euen the King of Ierusalém, the King of Hebrón, the King of Iarmúth, the King of Lachísh, and the King of Eglón.

24 And when thei had broght out those Kings vnto Ioshúa, Ioshúa called for all the men of Israél, and said vnto the chief of y men of warre, which went with him, Come nere, set your fete vpō the i neckes of these Kings: & thei came nere and set their fete vpon their neckes.

25 And Ioshúa said vnto them, Feare not, nor be faint hearted, but be strong and of a good courage: for thus wil the Lord do to all your enemies, against whome ye fight.

26 So then Ioshúa smote them, and slewe them, and hanged them on fiue trees, and

e Some read, in the boke of the righteous, meaning Moses. The Chal-dee texte readeth in y boke of the Lawe: but it is like y it was a boke thus named & is now lost. f By taking away y enemies heartes & destroying them with battell-nes.

g Ebr. ext of all their traine, as sayle.

h Or, in safeties so that none gaue them as much as an euil worde.

i Signifying what shalde be come of the rest of Gods enemies, seeing y Kings them selues were not spare.



# The Gibeonites.

# Ioshua.

## CHAP. IX.

*1 Diuers Kings assemble them selues against Ioshua. 2 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetual seruerie.*

*a In respect of the plaine of Moab.*

*b The maine Sea called Me diterraneum.*

*c Ebr. one man the.*

*2 Sam. 21, 7.*

*d Because they were all wor-*

*e For 5 Gibeonites and the Hittites were all one people.*

*f Euen the idolaters for feare of death wil pretend to honor 5 true God & receiue his religio.*

*g Ebr. in your hand.*

*h The wicked lacke no art nor spare no liues to set forth their policie, when they will deceiue 5 seruants of God.*

And when all the Kings <sup>a</sup> were beyond Iordén, in the mountaines & in the valleis, and by all the coastes of the <sup>b</sup> great Sea ouer against Lebanón (as the Hittites, & <sup>c</sup> Amorites, the Canaanites, the Perizzites, the Hittites, & the Iebusites) heard thereof,

They gathered them selues together, to fight against Ioshua, & against Israël with one accord.

But the inhabitants of Gibeón heard what Ioshua had done vnto Ierichó, and to Ai.

And therefore they wrought craftely: for they went, and fained them selues embassadours, and toke olde sackes vpon their asses, and olde bottels for wine, bothe rent & bounde vp,

And olde shooes and clouted vpon their fete: also the raiment vpon them was olde, & all their prouision of bread was dried, & moulded.

So they came vnto Ioshua into the hoste to Gilgál, & said vnto him, and vnto the men of Israël, We be come from a farre countrey: now therefore make a league with vs.

Then the men of Israël said vnto the Hittites, It may be that thou dwellest among vs, how then can I make a league with thee?

And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto the, Who are ye? & whence come ye?

And they answered him, From a very far countrey thy seruants are come for the Name of the Lord thy God: for we haue hearde his fame & all that he hath done in Egypt,

And all that he hath done to the two Kings of the Amorites that were beyond Iordén, to Sihón King of Heshbón, & to Og King of Bashán, which were at Ashtaróth.

Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailles with you for the iourney, & go to mete them, & say vnto them, We are your seruants: now therefore make ye a league with vs.

This our bread we toke it hot with vs for vitailles out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

Also these bottels of wine which we filled, were new, and lo, they be rent, and these our garments and our shooes are olde, by reason of the exceeding great iourney.

And these men accepted their tale concerning their vitailles, & counseled not with the mouth of the Lord.

So Ioshua made peace with them, & made a league with the, that he wolde suffer them to liue: also the Princes of the Congregation sware vnto them.

But at the end of thre daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

And the children of Israël toke their iourney, and came vnto their cities the third day, and their cities were Gibeón, & Chephiráh, & Beeróth & Kiriathiearím.

And the children of Israël slewe them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israël: wherefore all the Congregation murmured against the Princes.

Then all the princes said vnto all the Congregation, We haue sworne vnto the by the Lord God of Israël: now therefore we may not touche them.

But this we wil do to them, & let them liue, lest the wrath be vpon vs because of the othe which we sware vnto them.

And the Princes said vnto them againe, Let them liue, but they shal hewe wood, & drawe water vnto all the Congregation, as the Princes appoint them.

Ioshua then called them, and talked with them, and said, Wherefore haue ye beguiled vs, saying, We are verie farre from you, when ye dwel among vs?

Now therefore ye are cursed, and there shal none of you be freed fró being bondmen, and hewers of wood, and drawers of water for the house of my God.

And they answered Ioshua and said, Because it was tolde thy seruants, that the Lord thy God had commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, & haue done this thing:

And beholde now we are in thine hand: do as it semeth good & right in thine eyes to do vnto vs.

Euen so did he vnto them, and deliuered them out of the hand of the children of Israël, that they slewe them not.

And Ioshua appointed them that same daie to be hewers of wood, & drawers of water for the Congregation, & for the altar of the Lord vnto this day, in the place which he shulde chuse.

## CHAP. X.

Five Kings make warre against Gibeón whome Ioshua discomfitteth. 11 The Lord rained hailstones and slewe manie. 12 The sunne standeth at Ioshuas prayer. 26 The five Kings are hanged. 29 Many ma cities & Kings are destroyed.

*g Some thinke that 5 Israelites ate of their vitailles, & so made a league with them.*

*h Fró Gilgál.*

*i Feareing lest for their true the plague of God shuld haue light vpon them all.*

*k This doeth not establish rash othes, but sheweth Gods mercie toward his, & wolde not punish the for this fault.*

*l For the rise of the Tabernacle, & of the temple when it shalbe buylt.*

*Deut. 7, 2.*

*m Who were minded to put them to death for feare of Gods wrath.*

*n That is for 5 sacrifices.*

Now



# Gibeón besieged.

# Ioshúa. Fiue Kings slayne. 101

Chap. 8. 11.

Chap. 8. 3.

a That is, Lord of iustice: so tyrants take to the selues glorious names, when in dede they be verie enemies agaisst God and all iustice.

b So enuious & wicked are, when any de- paret fro their bande.

c Let Ioshúa shulde haue thought y God had sent this great power ag- gainst him for his valiaut league with y Gibeonites: y Lord here strengtheneth him.

d So we se y all things ser- ue to execute Gods vengea- ce agaisst the wicked.

Isa. 21. 21.  
Ezek. 46. 7.

1 NOW whē Adoni-zédek King of Ie-  
rusalém had heard how Ioshúa had  
taken Ai and had destroyed it, (\* for as he  
had done to Ierichó and to the King the-  
reof, so he had done to \* Ai and to the  
King thereof) and how the inhabitants of  
Gibeón had made peace with Israël, and  
were among them,

2 Then thei feared exceedingly: for Gi-  
beón was a great citie, as one of the roial  
cities: for it was greater then Ai, and all  
the men thereof were mightie.

Wherefore a Adoni-zédek King of Ie-  
rusalém sent vnto Hohám King of He-  
brón, and vnto Pirám King of Iarmúth,  
and vnto Iapía King of Lachish, and vn-  
to Debír King of Eglón, saying,

4 Come vp vnto me, and helpe me, that  
we may smite Gibeón: for thei haue made  
peace with Ioshúa and with the children  
of Israël.

5 Therefore the fiue Kings of the Amori-  
tes, the King of Ierusalém, the King of  
Hebrón, the King of Iarmúth, the King  
of Lachish, and the King of Eglón gathe-  
red them selues together, & went vp, thei  
with all their hostes, & besieged Gibeón,  
and made b warre agaisst it.

6 And the mē of Gibeón sent vnto Ioshúa,  
enē to the hoste to Gilgál, saying, With-  
drawe not thine hand frō thy seruants: co-  
me vp to vs quickly, and saue vs, and hel-  
pe vs: for all the Kings of the Amorites  
which dwel in the mountaines, are gathe-  
red together agaisst vs.

7 So Ioshúa ascended from Gilgál, he,  
and all the people of warre with him, and  
all the men of might.

8 ¶ And the Lord said vnto Ioshúa, c Feare  
them not: for I haue giuen them into thi-  
ne hand: none of them shal stand agaisst  
thee.

9 Ioshúa therefore came vnto them soden-  
ly: for he went vp from Gilgál all y night.

10 And the Lord discomfited them before  
Israél, & slewe them with a great slaugh-  
ter at Gibeón, and chased them along the  
way that goeth vp to Beth-horón, and  
smote them to Azekáh and to Makkedah.

11 And as thei fled frō before Israël, & we-  
re in the going downe to Beth-horón, y  
Lord cast downe great stones from heauē  
vpō them, vntil Azekáh, & thei dyed: thei  
were more that dyed with the d haylesto-  
nes, then they whome the children of Is-  
raél slewe with the sworde.

12 ¶ Then spake Ioshúa to the Lord, in the  
day when the Lord gaue the Amorites  
before the children of Israël, and he said  
in the sight of Israël, \* Sunne, staie thou  
in Gibeón, and thou moone, in the valley  
of Aialón.

13 And the sunne abode, & the moone stode

stil, vntil the people auenged them selues  
vpō their enemies: (Is not this written in  
the boke of e Iashtér) so the sunne abode  
in the middes of the heauen, and hasted  
not to go downe for a whole day.

14 And there was no day like that before it,  
nor after it, that the Lord heard the voyce  
of a man: for the Lord f fought for Israël.

15 ¶ After, Ioshúa returned, and all Israël  
with him vnto the campe to Gilgál:

16 But the fiue Kings fled and were hid in  
a caue at Makkedah.

17 And it was tolde Ioshúa, saying, The fi-  
ue Kings are foude hyd in a caue at Mak-  
kedáh.

18 Then Ioshúa said, Roule great stones  
vpon the mouthe of the caue, and set men  
by it for to kepe them.

19 But stand ye not stil: followe after your  
enemies, and " smite all the hindemost,  
suffre them not to enter into their cities:  
for the Lord your God hath giuen them  
into your hand.

20 And when Ioshúa and the children of  
Israél had made an end of slaying them  
with an exceeding great slaughter til they  
were consumed, and the rest that remai-  
ned of them were entred into walled ci-  
ties,

21 Then all the people returned to the cā-  
pe, to Ioshúa at Makkedah in s peace: no  
man moued his tongue agaisst the chil-  
dren of Israël.

22 After, Ioshúa said, Open the mouthe of  
the caue, & bring out these fiue Kings vn-  
to me forthe of the caue.

23 And thei did so, and broght out those  
fiue Kings vnto him forthe of the caue,  
euen the King of Ierusalém, the King of  
Hebrón, the King of Iarmúth, the King  
of Lachish, and the King of Eglón.

24 And when thei had broght out those  
Kings vnto Ioshúa, Ioshúa called for all  
the men of Israël, and said vnto the chief  
of y men of warre, which went with him,  
Come nere, set your fete vpō the h neckes  
of these Kings: & thei came nere and set  
their fete vpon their neckes.

25 And Ioshúa said vnto them, Feare not,  
nor be faint hearted, but be strong and of a  
good courage: for thus wil the Lord do  
to all your enemies, agaisst whome ye  
fight.

26 So then Ioshúa smote them, and slewe  
them, and hanged them on fiue trees, and  
thei hanged stil vpon the trees vntil the  
euening.

27 And at the going downe of the sunne,  
Ioshúa gaue commandement, that thei  
shulde take \* them downe of the trees, &  
cast them into the caue (wherein thei had  
bene hid) and thei layed great stones vpō  
the caues mouthe, which remaine vntil this  
day.

C.ii.

e Some read, in the boke of the righteous, meaning Mo- ses. The Chal- de texte rea- deth in y boke of the Lawe: but it is like y it was a bo- ke thus named w is how lost. f By taking a- way y enemies heartes & des- troying them with battel- nes.

"Ebr. ent of all their trauels, sayls.

g Or, in safeties so that none gaue them as much as an e- uil worde.

h Signifying what shulde become of the rest of Gods enemies, seing y Kings them selues were not spared.

Deut. 21. 22. Chap. 8. 29.



# Cities taken.

# Ioshúa.

¶ Ioshúa taketh  
Makkedah.

¶ Or, every profi-  
ne.

Chap. xxi.

¶ Libnâh is  
taken.

¶ Or, perfone.

¶ Lachish is  
taken.

¶ The King of  
Gazer is slay-  
ne.

¶ Eglôn is  
taken.

¶ Hebrôn is  
taken.

¶ Debir is  
taken.

¶ Some read,  
Athe-dôh, &  
signifieth the  
descendants of  
bilges.

28 ¶ And that same day Ioshúa toke ¶ Mak-  
kedah and smote it with the edge of the  
sworde, & the King thereof destroyed he  
with them, and all the soules that were  
therein, he let none remayne: for he did to  
the King of Makkedah as he had done vn-  
to the King of Ierichô.

29 Then Ioshúa went from Makkedah, and  
all Israël with him vnto Libnâh, & fought  
against Libnâh.

30 And the Lord gaue ¶ it also & the King  
thereof into the hâd of Israël: & he smote  
it with the edge of the sworde, & all the  
soules y were therein: he let none remaine  
in it: for he did vnto the King thereof, as  
he had done vnto the King of Ierichô.

31 ¶ And Ioshúa departed from Libnâh, &  
all Israël with him vnto Lachish, and be-  
sieged it, and assailed it.

32 And the Lord gaue ¶ Lachish into y hand  
of Israël, which toke it the seconde day,  
and smote it with the edge of the sworde,  
and all the soules that were therein, ac-  
cording to all as he had done to Libnâh.

33 ¶ Then Horâm King of Gêzer came vp  
to helpe Lachish: but Ioshúa smote him  
and his people, vntil none of his remain-  
ed.

34 ¶ And from Lachish Ioshúa departed  
vnto Eglôn, and all Israël with him, and  
thei besieged it, and assailed it,

35 And they toke it the same day, & smote  
it with the edge of the sworde, and all the  
soules y were therein he vterly destroyed  
the same day, according to all that he had  
done to Lachish.

36 Then Ioshúa went vp from Eglôn, and  
all Israël with him vnto Hebrôn, & they  
fought against it.

37 And when they had také ¶ it, they smote  
it with the edge of the sworde, and the  
King thereof, and all the cities thereof, &  
all the soules that were therein: he left no-  
ne remaining, according to all as he had  
done to Eglôn: for he destroyed it vterly,  
and all the soules that were therein.

38 ¶ So Ioshúa returned, and all Israël with  
him to Debir, and fought against it.

39 And when he had taken ¶ it, & the King  
thereof, and all the cities thereof, they  
smote them with the edge of the sworde,  
& vterly destroyed all the soules y were  
therein, he let none remaine: as he did to  
Hebrôn, so he did to Debir, & to the King  
thereof, as he had also done to Libnâh, &  
to the King thereof.

40 ¶ So Ioshúa smote all the hyl cōtreis,  
and the Southcountreis, and the val-  
leis, and the hil sides, & all their Kings,  
& let none remayne, but vterly destroy-  
ed euery soule, as the Lord God of Is-  
raël had commanded.

41 And Ioshúa smote them from Kadesh-

barnéa euen vnto Azzâh, and all the coun-  
trei of Goshen, euen vnto Gibeôn.

42 And all these Kings, and their land did  
Ioshúa take at ¶ one time, because the  
Lord God of Israël fought for Israël.

43 Afterwarde, Ioshúa and all Israël with  
him returned vnto the campe in Gil-  
gâl.

## CHAP. XI.

¶ Divers Kings and cities, and countreis overcome by  
Ioshúa. 15 Ioshúa did all that Moses had commanded  
him. 20 God hardeneth the enemies heartes that they  
might be destroyed.

1 And when Iabín King of Hazór  
had heard this, then he ¶ sent to Io-  
bab King of Madón, and to the King of  
Shimrôn, and to the King of Achshaph,

2 And vnto the Kings that were by the  
North in the mountaines, and plaines  
towards the Southside of ¶ Cinneróth,  
and in the valleis, and in the borders of  
Dor Westwarde,

3 And vnto the Canaanites, bothe by East,  
and by West, and vnto the Amorites, and  
Hittites, and Perizzites, and Iebusites in  
the mountaines, and vnto the Hiuites vn-  
der ¶ Hermón in the land of Mizpéh.

4 And they came out and all their hostes  
with them, many people as the sand that is  
on the seashore for multitude, with horses  
and charets exceeding many.

5 So all these Kings met together, & came  
and pitched together at the waters of Me-  
róm, for to fight against Israël.

6 ¶ The Lord said vnto Ioshúa, Be not  
afraid for them: for to morowe about this  
time wil I deliuer them all slayne befo  
c Israël: thou shalt ¶ hough their horses, &  
burne their charets with fire.

7 Then came Ioshúa and all the men of  
warre with him against them by the wa-  
ters of Meróm suddenly, and fel vpon  
them.

8 And the Lord gaue them into the hand  
of Israël: and they smote them, and cha-  
fed them vnto great Zidón, and vnto

¶ Misrephóthmáim, and vnto the val-  
ley of Mizpéh Eastwarde, & smote them  
vntil thei had none remaining of them.

9 And Ioshúa did vnto them as the Lord  
bade him: he houghed their horses, and  
burnt their charets with fire.

10 ¶ At that time also Ioshúa turned backe,  
and toke Hazór, and smote the King the-  
reof with the sworde: for Hazór beforeti-  
me was the head of all those kingdomes.

11 Moreover thei smote all the ¶ perones  
that were therein with the edge of the  
sworde, vterly destroying all, leauing no-  
ne aliue, and he burnt Hazór with fire.

12 So all the cities of those Kings, and all  
the Kings of them did Ioshúa take, and  
smote the with the edge of the sworde, &  
vterly

k In one bat-  
tel.

l Where y An-  
ke was, there  
to giue thanks  
for their vic-  
tories.

a The more y  
Gods power  
appeareth, the  
more y wicked  
rage against it.

b Which the  
Euangelistes  
call the lake  
of Genezareth,  
or Tiberias.

c Which was  
mount Sion,  
as Deut 4:48

d That neither  
thei shuld fer-  
ue to the vie  
of warre, nor  
the Israelites  
shulde put  
their trust in  
them.

e Which signi-  
feth, hot wa-  
ters, or accor-  
ding to some  
brine pittes.

f Bothe men  
womē & chil-  
dren.



it dwelt *Nom. 22, 23.*  
om A- *den. 3, 6.*

Arnón,  
& from  
in the

f Cin-  
of the  
e way *\*Or, wilderness.*  
th vn-

*\*Or, his side.*  
of Og *Den. 3, 17.*  
of the *& 4, 42.*  
Edrei, *Den. 3, 11.*  
and in *chap. 13, 23.*  
bor-  
acha-  
der of

nd the  
s al- *Nom. 32, 29.*  
nd for *den. 3, 12.*  
to the *chap. 13, 8.*  
alléh.

coun-  
Israél  
d, frō  
ē vn-  
it, & *b Read Chap.*  
él for *11. Ver. 17.*

ciōs:  
is, &  
n the *\*Or, in, Ap. 44, 10.*  
e the  
aani-  
fies.

\* the *Chap. 8, 2.*  
one: *Chap. 8, 29.*  
King *Chap. 10, 23.*

g of

g of *Chap. 10, 33.*

g of *Chap. 10, 39.*

g of

g of *Chap. 10, 30.*

King *Chap. 10, 29.*  
*chap. 10, 28.*

g of

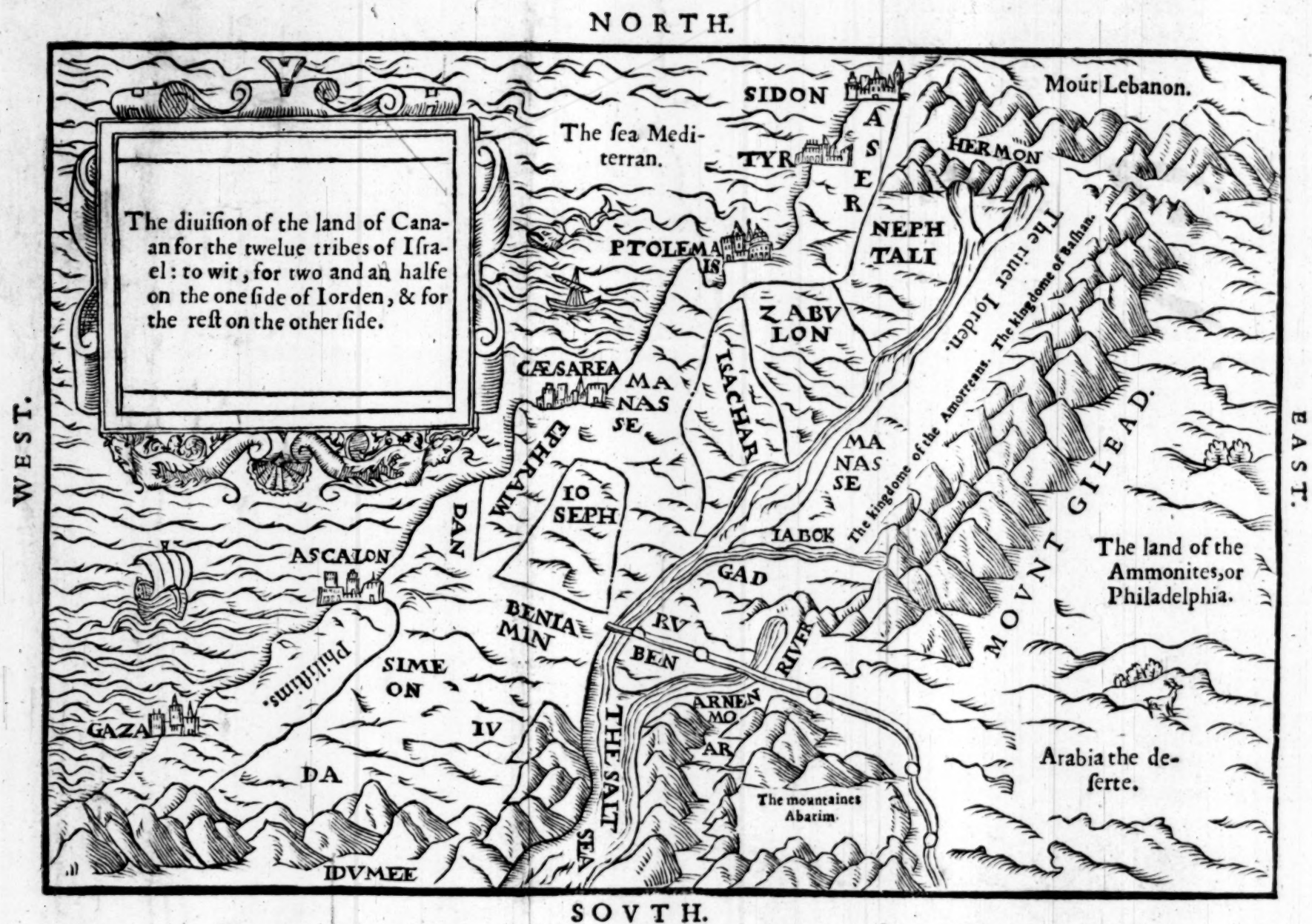
g of

g of *Chap. 11, 10.*

e the

g of





This mappe doeth appertine to the Chap. 15 of Ioshua.



# One & thirtie Kings.

# Ioshúa.

*Nom. 33. 12.  
den. 7. 2.*

*g Which were  
wrong by si-  
tu tion & not  
hurt by warre.*

*h All micide.*

*Exod. 34. 11.  
Deut. 7. 2.*

*i That is, Sa-  
maria.*

*k So called, be-  
cause it was  
bare & with-  
out trees.  
Or, the valley  
of Oad.*

*l Chap. 9. 3.*

*m That is, to  
give the ouer  
to the selues:  
and therefore  
they coulde not  
but rebelle a-  
gainst God &  
take their ow-  
ne destruction.*

*n Out of the  
came Go-  
lath, i. Sam.  
27. 4.*

*o Rom. 26. 53.*

*p From Gilgā  
where Ioshua  
camped.*

vterly destroyed them,\*as Mosés the ser-  
uant of the Lord had commanded.

13 But Israël burnt none of the cities that  
stode stil in their strength, saue Hazór  
onely, that Ioshúa burnt.

14 And all the spoyle of these cities and  
the cattel the children of Israël toke for  
their praye, but they smote euerie<sup>h</sup> man  
with the edge of y<sup>e</sup> sworde vntil they had  
destoyed them, not leauing one a liue.

15 ¶ As the Lord\* had commanded Mosés  
his seruāt, so did Mosés\* cōmande Ioshúa,  
& so did Ioshúa: he left nothig vndone of  
all that the Lord had commanded Mosés.

16 So Ioshúa toke all this land of the mo-  
untaines, and all the South, and all the lād  
of Goshén, and the lowe countrey, and the  
plaine, & the<sup>i</sup> mountaine of Israël, and  
the lowe countrey of the samē,

17 From the mount<sup>k</sup> Halák, that goeth vp  
to Seir, euen vnto<sup>l</sup> Baal-gád in y<sup>e</sup> valley of  
Lebanón, vnder mount Hermón: and all  
their Kings he toke, and smote them, and  
slew them.

18 Ioshúa made warre long time with all  
those Kings,

19 Nether was there any citie that made  
peace with the children of Israël,\*saue  
those Hiuites that inhabited Gibeón: all  
other they toke by battel.

20 For it came of the Lord, to<sup>l</sup> harden  
their heartes that they shulde come a-  
gainst Israël in battel to the intent that  
they shulde destroy them vterly, and shew  
them no mercy, but that they shulde  
bring them to nought: as the Lord had cō-  
manded Mosés.

21 ¶ And that same season came Ioshúa,  
and destroyed the Anakims out of the  
mountaines: as out of Hebrón, out of De-  
bír, out of Anáb, and out of all the moun-  
taines of Iudáh, and out of all the moun-  
taines of Israël: Ioshúa destroyed them  
vterly with their cities.

22 There was no Anakim left in the land  
of the children of Israël: onely in Az-  
záh,<sup>m</sup> in Gath, and in Ashdód were they  
left.

23 So Ioshúa toke the whole land, accor-  
ding to all that the Lord had said vnto  
Mosés: and Ioshúa gaue it for an inheri-  
tance vnto Israël\* according to their por-  
cions through their tribes: then the land  
was at rest without warre.

## CHAP. XII.

2. 7. What Kings Ioshúa and the children of Israël kil-  
led on bothe sides of Iordén, 24 Which were in number  
thirtie and one.

1 **A**Nd these are the Kings of the land,  
which the children of Israël smote  
and possessed their land, on the<sup>a</sup> other  
side Iordén toward y<sup>e</sup> rising of the sunne,  
fro the riuer Arnón, vnto mōūt Hermón,

and all the plain

2 \*Sihón King of  
in Heshbón, hau-  
roer, which is be-  
and from the mid-  
halfe Gileád vnto  
border of the ch

3 And fro the pla-  
neróth Eastwards  
plaine, euē the sa-  
to Bethieshimóth  
der the "springs o

4 ¶ They conquere  
King of Bashán  
gyātes, w dwelt at

5 And reigned in  
Salcáh, and in all  
der of the Geshu-  
thites, & halfe Gi-  
Sihón King of H

6 Mosés the seruāt  
children of Israël  
so the seruāt of the  
a possessiō vnto y<sup>e</sup>  
Gadites, and to ha

7 ¶ These also are  
treys, w Ioshúa and  
smote on this side  
Baal-gád in y<sup>e</sup> vall-  
to y<sup>e</sup> mount<sup>k</sup> Halák

Ioshúa gaue it vnto  
a possessiō, acco

8 In the mountaine  
in the plaines, & in  
wildernes, & in the  
Hittites, the Amos-  
tes, y<sup>e</sup> Perizzites, y<sup>e</sup>

9 ¶ The King of  
King of Ai which

10 The \*King of Ie-  
of Hebrón, one:

11 The King of Iar-  
Lachish, one:

12 The King of Eg-  
Gézer, one:

13 The \*King of D-  
Géder, one:

14 The King of Ho-  
Arád, one:

15 The \*King of Li-  
Adullám, one:

16 The \*King of Ma-  
of Beth-él, one:

17 The King of Tap-  
Hépher, one:

18 The King of Aph-  
Lasharón, one:

19 The King of Mad-  
Hazór, one:

20 The King of Shi-  
King of Achishaph,

21 The King of Taa-  
Megiddó, one:



# Cities taken

Joshua taketh 28 **A**  
Makkedah.

Or, every per-  
son.

Chap. 6, 21.

Libnah is  
taken.

Or, person.

Iachish is  
taken.

The King of  
Gazer is slay-  
ne.

Eglon is  
taken.

Hebron is  
taken.

Debir is  
taken.

Some read,  
Ashdodah, &  
signifieth the  
descents of 7  
hills.

kedah  
swore  
with  
there  
the  
to  
29 Th  
all I  
again  
30 An  
ther  
te it  
soul  
in it  
he h  
31 **A**  
all I  
siege  
32 An  
of I  
and  
and  
core  
33 **A**  
to h  
and  
ned  
34 **A**  
vnt  
thei  
35 A  
it w  
foul  
the  
don  
36 T  
all I  
fou  
37 A  
it w  
Kir  
all  
ne  
don  
ly  
38 **A**  
hin  
39 A  
the  
fmo  
& v  
the  
He  
the  
to t  
40 **A**  
anc  
leis  
& b  
ed  
rae  
41 A



ua.



Num. 33, 12.  
den. 7, 2.

vterly destroyed them,\*as Mosés the seru-  
uant of the Lord had commanded.

g Which were  
strong by si-  
tu- tion & not  
hurt by warre.

13 But Israël burnt none of the cities that  
stode stil in their strength, saue Hazór-  
onely, that Ioshúa burnt.

b All makeide.

14 And all the spoyle of these cities and  
the cattel the children of Israël toke for  
their praye, but they smote euerie man  
with the edge of y<sup>e</sup> sworde vntil they had  
destroyed them, not leauing one a liue.

Exod. 34, 11.  
Deu. 7, 2.

15 ¶ As the Lord\* had commanded Mosés  
his seruāt, so did Mosés\* cōmande Ioshúa,  
& so did Ioshúa: he left nothig vndone of  
all that the Lord had commanded Mosés.

That is, Sa-  
maria.

16 So Ioshúa toke all this land of the mo-  
untaines, and all the South, and all the lād  
of Goshén, and the lowe countrey, and the  
plaine, & the mountaine of Israël, and  
the lowe countrey of the same,

Also called, be-  
cause it was  
bare & with-  
out trees.  
Or, the valley  
of Oad.

17 From the mount<sup>a</sup> Halák, that goeth vp  
to Seir, euen vnto<sup>b</sup> Baal-gád in y<sup>e</sup> valley of  
Lebanón, vnder mount Hermón: and all  
their Kings he toke, and smote them, and  
slew them.

18 Ioshúa made warre long time with all  
those Kings,

Chap. 9, 3.

19 Neither was there any citie that made  
peace with the children of Israël,\*saue  
those Hiuites that inhabited Gibeón: all  
other they toke by battel.

That is, to  
give the ouer  
to the felues:  
and therefore  
they coude not  
but rebelle a-  
gainst God, &  
seke their ow-  
ne destruction.

20 For it came of the Lord, to<sup>1</sup> harden  
their heartes that they shulde come a-  
gainst Israël in battel to the intent that  
they shulde destroy them vterly, and shew  
them no mercy, but that they shulde  
bring them to noght: as the Lord had cō-  
manded Mosés.

21 ¶ And that same season came Ioshúa,  
and destroyed the Anakims out of the  
mountaines: as out of Hebrón, out of De-  
bír, out of Anáb, and out of all the moun-  
taines of Iudáh, and out of all the moun-  
taines of Israël: Ioshúa destroyed them  
vterly with their cities.

a Out of the  
w came Go-  
liath, 1. Sam.  
17, 4.

22 There was no Anakim left in the land  
of the children of Israël: onely in Az-  
záh,<sup>m</sup> in Gath, and in Ashdód were they  
left.

Num. 26, 53.

23 So Ioshúa toke the whole land, accor-  
ding to all that the Lord had said vnto  
Mosés: and Ioshúa gaue it for an inheri-  
tance vnto Israël\* according to their por-  
cions through their tribes: then the land  
was at rest without warre.

#### CHAP. XII.

2. 7. What Kings Ioshúa and the children of Israël kil-  
led on both sides of Iordén, 24 Which were in number  
thirtie and one.

a From Gilgā,  
where Ioshua  
camped.

1 And these are the Kings of the land,  
which the children of Israël smote  
and possessed their land, on the<sup>a</sup> other  
side Iordén toward y<sup>e</sup> rising of the sunne,  
fro the riuer Arnón, vnto mount Hermón,

and all the plaine Eastward.

2 \*Sihón King of the Amorites, that dwelt  
in Heshbón, hauing dominion from A-  
roér, which is beside the riuer of Arnón,  
and from the middle of the riuer, & from  
halfe Gileád vnto the riuer Iabbók, in the  
border of the children of Ammón.

3 And fro the plaine vnto the sea of Cin-  
neróth Eastward, and vnto the Sea of the  
plaine, eue the salt Sea Eastward, the way  
to Bethieshimóth, & from the South vnder  
the springs of Pisgáh.

4 ¶ They conquered also the coast of Og  
King of Bashán of the remnant of the  
gyátes, w<sup>h</sup> dwelt at Ashtaróth, & at Edrei,

5 And reigned in mount Hermón, and in  
Salcáh, and in all Bashán, vnto the bor-  
der of the Geshurites, and the Maacha-  
thites, & halfe Gileád, euen the border of  
Sihón King of Heshbón.

6 Mosés the seruāt of the Lord, and the  
children of Israël smote them: Mosés al-  
so the seruāt of the Lord gaue their land for  
a possessiō vnto y<sup>e</sup> Reubenites, & vnto the  
Gadites, and to halfe y<sup>e</sup> tribe of Manasséh.

7 ¶ These also are the Kings of the coun-  
trei, w<sup>h</sup> Ioshúa and the children of Israël  
smote on this side Iordén, Westward, fro  
Baal-gád in y<sup>e</sup> valley of Lebanón, eue vnto  
y<sup>e</sup> mount Halák y<sup>e</sup> goeth vp to Seir, &

Ioshúa gaue it vnto y<sup>e</sup> tribes of Israël for  
a possession, according to their porciōs:

8 In the mountaines, and in the valleis, &  
in the plaines, & in the hil sides, & in the  
wildernes, & in the Southe, where were the  
Hittites, the Amorites, and the Canaani-  
tes, y<sup>e</sup> Perizzites, y<sup>e</sup> Hiuites, & y<sup>e</sup> Iebusites.

9 ¶ The King of Ierichó was one: \* the  
King of Ai which is beside Beth-él, one:

10 The \*King of Ierusalém, one: the King  
of Hebrón, one:

11 The King of Iarmúth, one: the King of  
Lachish, one:

12 The King of Eglón, one: the \*King of  
Gézer, one:

13 The \*King of Debír, one: the King of  
Géder, one:

14 The King of Hormáh, one: the King of  
Arád, one:

15 The \*King of Libnáh, one: the King of  
Adullám, one:

16 The \*King of Makkedáh, one: the King  
of Beth-él, one:

17 The King of Tappuáh, one: the King of  
Hépher, one:

18 The King of Aphék, one: the King of  
Lasharón, one:

19 The King of Madón, one: the \*King of  
Hazór, one:

20 The King of Shimron merón, one: the  
King of Achshaph, one:

21 The King of Taanach, one: the King of  
Megiddó, one:



# The porcion of Reubén,

# Ioshúa.

# Gad & Manasséh.

- 22 The King of Kedesh, one: the King of  
Iokneám of Carmél, one:  
23 The King of Dor, in the countrey of  
Dor, one: the King of the nations of Gil-  
gál, one:  
24 The King of Tirzáh, one. all the Kings  
were thirty and one.

## CHAP. XIII.

The borders and coastes of the land of Canaan. 2 The  
possession of the Reubenites, Gadites, and of halfe the  
tribe of Manasséh. 14 The Lord is the inheritance of  
Leu. 22 Balaam was slaine.

a Belg almoste  
an hundred &  
ten yere olde.  
b After that  
enemies are  
overcome.

c Or, borders.  
d Or, Shihor.  
e Or upon the  
face of Egypt.

f Or, the plain  
of Gad

g Read Chap  
11, 8.

h Rom. 32, 33.  
i deu. 3, 13.  
j chap. 22, 4.

k Or, valley.

l deu. 3, 11.  
m chap. 12, 4.

- Now when Ioshúa was olde, & a stri-  
ken in yeres, the Lord said vnto him,  
Thou art olde & grown in age, & there  
remaineth exceeding much land to be  
possessed:  
2 This is the land that remaineth, all the  
regions of the Philistims, & all Geshuri,  
3 From Nilus which is in Egypt, euē vn-  
to the borders of Ekrón Northward: this  
is counted of the Canaanites, euē fīue  
lordeshippes of the Philistims, the Azzi-  
thites, and the Ashdodites, the Eshkeloni-  
tes, the Gittites, and the Ekronites, and  
the Avites:  
4 From the Southe, all the land of the Ca-  
naanites, and the caue that is beside the  
Sidonians, vnto Aphék, and to the bor-  
ders of the Amorites:  
5 And the land of the Giblites, and all Le-  
banón, towarde the sunne rising from Ba-  
hal-gád vnder mount Hermón, vntil one  
come to Hamáth.  
6 All the inhabitants of the mountaines  
fró Lebanón vnto Misrephothmáim, &  
all the Sidonians, I wil cast them out fró  
before the children of Israél: onely deu-  
ide thou it by lot vnto the Israelites, to  
inherit, as I haue commanded thee.  
7 Now therefore deuide this land to inhe-  
rit, vnto the nine tribes, and to the halfe  
tribe of Manasséh.  
8 For with halfe thereof the Reubenites and  
the Gadites haue receiued their inheritā-  
ce, which Mosés gaue them beyond Ior-  
dén Eastward, euē as Mosés the seruant  
of the Lord had giuen them,  
9 From Aroér that is on the brinke of the  
riuer Arnón, and from the citie that is in  
the middes of the riuer, and all the plaine  
of Medebá vnto Dibón,  
10 And all the cities of Sihón King of the  
Amorites, which reigned in Heshbón, vn-  
to the borders of the childre of Ammón,  
11 And Gileád, & the borders of the Ges-  
hurites & of the Maachathites, & all mount  
Hermón, with all Bashán vnto Salcáh:  
12 All the kingdome of Og in Bashán, w  
reigned in Ahtaróth and in Edréi: (who  
remained of the rest of the gyantes) for  
these did Mosés smite, and cast them out.

- 13 But the childre of Israél expelled not  
the Geshurites nor the Maachathites: but  
the Geshurites & the Maachathites dwel  
among the Israelites euē vnto this day.  
14 Onely vnto the tribe of Leuī he gaue  
none inheritance, but the sacrifices of the  
Lord God of Israél are his inheritance,  
as he said vnto him.  
15 Mosés then gaue vnto the tribe of the  
children of Reubén inheritance, according  
to their families.  
16 And their coast was from Aroér, that is  
on the brinke of the riuer Arnón, & fró  
the citie that is in the middes of the riuer,  
& all the plaine which is by Medebá:  
17 Heshbón with all the cities thereof, that  
are in the plaine: Dibón and Bamoth-bá-  
al, and Beth-baal-meón:  
18 And Lahazáh, & Kedemóth and Mephá-  
ath:  
19 Kiriatháim also, & Sibmáh, & Zereth-  
shahar in the mount of Emék:  
20 And Beth-peór, & Ashdod pifgáh, &  
Beth-ieshimóth:  
21 And all the cities of the plaine: and all  
the kingdome of Sihón King of the A-  
morites, which reigned in Heshbón, who-  
me Mosés smote with the Princes of Mi-  
dián, Euí, and Rekém, and Zur, and Hur,  
and Réba, the dukes of Sihón, dwelling in  
the countrey.  
22 And Balaám the sonne of Beór y south-  
fayer did the children of Israél slaye with  
the sworde, among them that were slaine.  
23 And the border of the children of Reu-  
bén was Iordén with the coastes. this was  
the inheritance of the children of Reu-  
bén according to their families, with the  
cities and their villages.  
24 Also Mosés gaue inheritance vnto the  
tribe of Gad, euē vnto the children of  
Gád according to their families.  
25 And their coastes were Iazér, and all the  
cities of Gileád and halfe the land of the  
children of Ammón vnto Aroér, which  
is before Rabbáh:  
26 And from Heshbón vnto Ramóth,  
Mizpéh, and Betoním: and from Mahaná-  
im vnto the borders of Debír.  
27 And in the valley Beth-arám, and Beth-  
nimráh, and Succóth, and Zaphón, the  
rest of the kingdome of Sihón King of  
Heshbón, vnto Iordén and the borders euē  
vnto the Sea coast of Cinéreth, & be-  
yonde Iordén Eastward.  
28 This is the inheritance of the children  
of Gad, after their families, with the ci-  
ties and their villages.  
29 Also Mosés gaue inheritance vnto the  
halfe tribe of Manasséh: and this belon-  
ged to the halfe tribe of the children of  
Manasséh according to their families.

30 And

d Because that  
destroyed not  
all as God had  
comāded, they  
that remained,  
were snared &  
pricks to hurt  
the, No 11, 11.  
chap. 23, 11.  
iudg. 2, 1.  
e Leuī shall li-  
ue by y sacri-  
fices, No 13, 11.

f Or, the plaine  
of Basal.

g Or, the valley  
Deu. 3, 17.

h Rom 31, 11

i So that bothe  
they, & abetted  
wicked coun-  
sel & the wic-  
ked counsellor  
perish, d by y  
iust iudgmeēt  
of God.

j That is, in y  
land of Moab.



30 And their border was from Mahanáim, *even* all Bashán, *to wit*, all the kingdome of Og King of Bashán, and all the townes of Iair which are in Bashán, threescore cities,

31 And halfe Gileád, & Ashtaróth, & Edréi, cities of the kingdome of Og in Bashán, *\*were giuen vnto the* children of Machír the sonne of Manasséh, *to halfe of the children of Machír after their families.*

32 These are the heritages, which Moses did distribute in the plaine of Moáb beyonde Iordén, *towarde Ierichó Estwarde.*

33 *\*But vnto the tribe of Leuí Moses gaue none inheritance: for the Lord God of Israel is their inheritance, \*as he said vnto them.*

## CHAP. XIII.

2 *The land of Canaan was deuised among the nine tribes and the halfe. 6 Caléb requesteth the heritage that was promised him. 13 Hebrón was giuen him.*

1 These also are the places which the children of Israel inherited in the lād of Canaan, *\*which Eleazár the Priest, and Ioshúa the sonne of Nun and the chief fathers of the tribes of the children of Israel, distributed to them,*

2 *\*By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.*

3 For Moses had giuen inheritance vnto two tribes and an halfe tribe, beyonde Iordén: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Ioséph were two tribes, Manasséh and Ephráim: therefore they gaue no parte vnto the Leuites in the lād, saue cities to dwel in, with the suburbs of the same for their beastes and their substance.

5 *\*As the Lord had commanded Moses, so the children of Israel did whé they deuied the land.*

6 ¶ Then the children of Iudáh came vnto Ioshúa in Gilgál: and Caléb the sonne of Iephúnéh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning me and thee in Kadesh barnéa.

7 Forty yere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnéa to espy the land, & I broght him worde againe, as *I thought in mine heart.*

8 But my brethren that went vp with me, discouraged the heart of the people: yet I followd stíl the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy fete haue troden shal be thine inheritance, and thy childrens for euer, because

thou hast followed constantly the Lord my God.

10 Therefore beholde now, the Lord hath kept me aliue, as he promised: this is the fourty and fift yere since the Lord spake this thing vnto Moses, while the children of Israel wandred in the wildernes: and now lo, I am this day fourscore and fife yere olde:

11 And yet am as *\*strong at this time, as I was whé Moses sent me: as strong as I was then, so strong am I now, ether for warre, or* for gouernement.

12 Now therefore giue me this mountaine whereof the Lord spake in y day (for thou heardest in that *day* how the Anakims were there, and the cities great and walled) *\*if so be the Lord will be with me, that I may driue them out, as the Lord said.*

13 Then Ioshúa blessed him, and gaue vnto Caléb the sonne of Iephúnéh, Hebrón for an inheritance.

14 *\*Hebrón therefore became y inheritance of Caléb the sonne of Iephunnéh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.*

15 And the name of *\*Hebrón* was beforetime, Kiriath-arbá: which Arbá was a great man among the Anakims: thus the land ceased from warre.

## CHAP. XV.

1 *The lotte of the children of Iudáh, and the names of the cities and villages of the same. 13 Calébs porcion. 18 The request of Achsah.*

1 This then was the lot of the tribe of the children of Iudáh by their families: *even* to the border of Edóm and the wildernes of *\*Zin*, Southward on the Southcoast.

2 And their Southborder was the salt Sea coast, from *\*the point that loketh Southward.*

3 And it went out on the Southside toward Maalet-akrabbím, and went along to Zin, and ascended vp on the Southside vnto Kadesh barnéa, and went along to Hezrón, and went vp to Adár, and fet a compassse to Karkáa.

4 From thence went it a long to Azmón, & reached vnto the riuer of Egypt, and the end of that coast was on the Westside: this shalbe your Southcoast.

5 Also the Eastborder shalbe the salt Sea, vnto the *\*end of Iordén: and the border on the North quarter from the point of the Sea, and from the end of Iordén.*

6 And this border goeth vp to Beth hoglá, and goeth along by the Northside of Beth-arabáh: so the border from thence goeth vp to the *\*stone of Bohán the sonne of Reubén.*

7 Again this border goeth vp to Debir fró the valley of Achór, & Northward,

Num. 32, 39.  
b Meaning, his  
cues and  
gathering.

Chap. 10, 7.

Num. 18, 20.

Num. 34, 17.

Num. 26, 55.  
c 33, 54.

a As Reuben  
& Gad & b  
fe the tribe of  
Manasséh.

b So though Le  
ui lacked, yet  
were thereshil  
twelve tribes  
by this mea-  
nes.

Num 35, 2.

c Which was,  
that they two  
oonly shulde  
enter into the  
lād, Num. 14, 24.

d Which were  
the ten other  
tribes.

Eccle. 46, 17.

"Zin. 19 20  
and come in.

Or, 22, 40.

e This he spa-  
ke of modestie  
& not of don-  
ting.

1 Mac. 2, 58.

Chap. 15, 13.

f Ether for his  
power of pec-  
tions.

a The Ebrewe  
worde signi-  
feth tongue,  
whereby is  
meant ether the  
arme of the  
Sea that com-  
meth into the  
land, or a roe-  
ke or capethat  
goeth into the  
Sea.

b Meaning the  
mouth of the  
riuer where it  
runneth into y  
salt Sea.

c Which was  
a marke to  
parte their co-  
untreys.



# Iudahs porcion.

# Ioshúa.

*10r, the founte-  
ne of the founte-  
1. King. 1. 9.*

*10r, Rephaim.*

*10r, the cite of  
woods.*

*a Meangrow-  
ard Syria.*

*Chap. 14. 13.*

*e This was do-  
ne after the  
death of Io-  
shua, Iud. 1. 10.*

*10r, Ioshua.*

*f Because her  
houfband ta-  
ried to long.*

*10r, Grante me  
this poffion.  
g Because her  
country was  
barren, the desi-  
red of her fa-  
ther a field y  
had fprings.*

turning toward Gilgál, that lyeth before  
the going vp to Adummim, which is on y  
Southfide of the riuer: also this border  
goeth vp to the waters of En-shémesh, &  
endeth at En-rogeíl.

8 Then this border goeth vp to the valley  
of the sonne of Hinnóm, on the Southfide  
of the Iebusites: the same is Ierufalém. al-  
fo this border goeth vp to the top of the  
mountaine that lieth before the valley of  
Hinnóm Westward, which is by the end  
of the valley of the gyates Northward.

9 So this border compasseth from the top  
of the mountaine vnto the founteine of y  
water of Nephtóah, and goeth out to the  
cities of mount Ephrón: and this border  
draweth to Baalah, which is Kiriath-ie-  
arim.

10 Then this border compasseth from Baa-  
lah Westward vnto mount Seir, & goeth  
along vnto the fide of mount Iearim,  
which is Cheshalón on the Northfide: fo it  
commeth downe to Beth-shémesh, and  
goeth to Timnáh.

11 Also this border goeth out vnto the fide  
of Ekrón Northward: and this border  
draweth to Shicrón, and goeth along to  
mount Baalah, & stretcheth vnto Iabneél:  
& the endes of this coast are to the Sea.

12 And the Westborder is to the great Sea:  
fo this border shalbe the bondes of the  
childre of Iudah round about, according  
to their families.

13 ¶ And vnto Caléb the sonne of Iephúnéh  
did Ioshúa giue a parte amög the childre  
of Iudah, as the Lord commanded him,  
euen Kiriath-arbá of the father of Anák,  
which is Hebrón.

14 And Caléb droue thence thre sonnes  
of Anák, Shefhái, and Ahimán, and Tal-  
mái, the sonnes of Anák.

15 And he went vp thence to the inhabitáts  
of Debír: and the name of Debír before  
time was Kiriath-sépher.

16 Thē Caléb said, He y smiteth Kiriath-  
sépher, & taketh it, eue to him wil I giue  
Achfáh my daughter to wife.

17 And Othniél, the sonne of Kenáz, the  
brother of Caléb toke it: and he gaue him  
Achfáh his daughter to wife.

18 And as she wēt into him, she moued him,  
to aske of her father a field: & she lighted  
of her asse, & Caléb said vnto her, What  
wilt thou.

19 Thē she answered, Giue me a blefsing:  
for thou hast giue me the South cōtrei:  
giue me also fprigs of water. And he gaue  
her y fprings aboue & the fprigs benethe.

20 This shalbe the inheritance of the tribe  
of y children of Iudah according to their  
families.

21 And the vtmost cities of the tribe of y  
children of Iudah, toward the coastes

of Edóm Southward were Kabzeél, and  
Eder, and Iagúr,

22 And Kináh, and Dimonáh, & Adadáh,

23 And Kédesf, and Hazór, and Ichmán,

24 Ziph, and Télem, and Bealóth,

25 And Hazór, Hadattáh, & Kerióth, Hef-  
ron (which is Hazór)

26 Amám, and Shemá, and Moladáh,

27 And Hazár, Gaddáh, & Heshmón, and  
Beth-páler,

28 And Hafar-shuál, and Beerfhéba, and  
Biziothiáh,

29 Baalah, and Iím, and Azem,

30 And Eltolád, & Cheshil, <sup>h</sup> and Hormáh, <sup>h</sup> Which befo-  
re was called

31 And Ziklág, and Madmanná, and San-  
fannáh, <sup>re was called  
Zephath, Iud.  
1. 17.</sup>

32 And Lebaóth, and Shilhím, and Aín, &  
Rimmón: all these cities are twenty & nine  
with their villages.

33 ¶ In the lowe cōtrei were Eshtaól, and  
Zoreáh, and Ashnah,

34 And Zanoáh, & En-ganním, Tappúah,  
and Enám,

35 Iarmúth, & Adullám, Socóh, & Azekáh,

36 And Sharáim, & Aditháim, & Gederáh,  
and Gederotháim: fourtene cities with  
their villages.

37 Zenám, & Hadafsháh, and Migdal-gád,

38 And Dilcám, and Mizpéh, and Ioktheél,

39 Lachish, and Bozkáth, and Eglón,

40 And Cabbón, & Lahmám, & Kithlísh,

41 And Gederóth, Beth-dagón, and Naa-  
máh, and Makkedáh: sixtene cities with  
their villages.

42 Lebnáh, and Ethér, and Ashán,

43 And Iiphráh, and Ashnáb, and Nezáib,

44 And Keiláh, and Aczib, and Marefhah:  
nine cities with their villages.

45 Ekrón with her townes & her villages, <sup>h</sup> Ekr. dangh

46 From Ekrón, euen vnto the Sea, all that  
lieth about Ashdód with their villages.

47 Ashdód with her townes and her villa-  
ges: Azzah with her townes and her vil-  
lages, vnto the riuer of Egypt, and the  
great sea was their coast. <sup>i Meaning, N<sup>o</sup>  
lus, as chap  
13. 3.</sup>

48 ¶ And in the mountaines were Shamír,  
and Iattír, and Socóh,

49 And Dannáh, and Kiriath-sannáth, <sup>k</sup> Which is  
also called Ki-  
riath-sépher,  
vers. 15.

50 And Anáb, and Ashtemóh, and Aním,

51 And Góshen, and Holón, & Gilóh: ele-  
uen cities with their villages.

52 Arab, and Dumáh, and Esheán,

53 And Ianúm, and Beth-tappúah, and A-  
phekáh,

54 And Humtáh, and Kiriath-arbá (which <sup>Chap. 14. 13.</sup>  
is Hebrón) & Zíór: nine cities with their  
villages.

55 Maón, Carmél, and Ziph, and Iutráh,

56 And Izreél, and Iokdeám, and Zanoáh,

57 Káin, Gibeáh, and Timnáh: ten cities  
with their villages.

58 Halhúl, Beth-zúr, and Gedór,

59 And



59 And Maaráh, and Beth-anóth, and Eltekón: six cities with their villages.

60 Kiriath-báal, which is Kiriath-iearím, & Rabbáh: two cities with their villages.

61 ¶ In the wilderness were Beth-arabáh, Middín, and Secacáh,

62 And Nibshán, and the <sup>1</sup> citie of salt, and En-gedi: six cities with their villages.

63 Neuertheles, the Iebusites that were the inhabitants of Ierusalém, colde not the children of Iudáh cast <sup>m</sup> out, but the Iebusites dwel with the children of Iudáh at Ierusalém vnto this day.

# CHAP. XVI.

1 The lot or parte of Ephraím. 10 The Canaanite dwelled among them.

And the lot fel to the <sup>a</sup> children of Ioséph fró Iordén by Ierichó vnto the water of Ierichó Eastwarde, & to the wilderness that goeth vp from Ierichó by the mount Beth-él:

2 And goeth out from Beth-él to <sup>\*</sup> Luz, and runneth alóg vnto the borders of Archiaráoth,

3 And goeth downe Westward to the coaste of Iaphletí, vnto the coast of Beth-horón the nether, and to Gézer: and the ends <sup>b</sup> thereof are at the Sea.

4 So the children of Ioséph, Manasséh and Ephraím <sup>c</sup> toke their inheritance.

5 ¶ Also the borders of the children of Ephraím according to their families, euen the borders of their inheritáce on <sup>y</sup> East-side, were Atiódh addán, vnto Beth-horón the vpper.

6 And this border goeth out to the Sea vnto Michmetháh on the Northside, & this border returneth Eastwarde vnto Taa-náth shilón, and passeth it on the Eastside vnto Ianóhah,

7 And goeth downe from Ianóhah to Atároth, and Naa áth, and cometh to Ierichó, <sup>d</sup> and goeth out at Iordén.

8 And this border goeth from Tappúah Westward vnto the riuer Kanáh, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraím by their families.

9 And the <sup>e</sup> separate cities for the childré of Ephraím were among the inheritance of the children of Manasséh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gézer, but the Canaanite dwel'eth amög the Ephraimites vnto this day, and serue vnder tribute.

# CHAP. XVII.

1 The porcion of the halfe tribe of Manasséh. 3 The daughters of Zelophehad 13 The Canaanites are become tributaries. 14 Manasséh and Ephraím require a greater porcion of heritage.

¶ This was also the lot of the tribe of Manasséh: for he was the <sup>\*</sup> first borne of Ioséph, to wit, of Machír <sup>y</sup> first borne of

Manasséh, and the father of Gileád: now because he was a man of warre, he had Gileád and Bashán.

2 And also <sup>\*</sup> of the <sup>a</sup> rest of the sonnes of Manasséh by their families, euen of the sonnes of Abiézer, and of the sonnes of Hélek, and of the sonnes of Azriél, and of the sonnes of Shéchem, and of the sonnes of Hépher, and of the sonnes of Shemidá: these were the males of Manasséh, the sonne of Ioséph according to their families.

3 ¶ But Zelophehad the sonne of Hépher, the sonne of Gileád, the sonne of Machír, the sonne of Manasséh, had no sonnes, but daughters: and these are the names of his daughters, Malháh, and Noáh, Hógláh, Milcháh and Tirzáh:

4 Which came before Eleazár the Priest, and before Ioshúa the sonne of Nun, and before the princes, saying, The Lord cōmanded Mosés to giue vs an inheritance among our <sup>b</sup> brethren: therefore according to the cōmandement of the Lord he gaue them an inheritance among the brethren of their father.

5 And there fel ten porcions to <sup>c</sup> Manasséh, beside the land of Gileád and Bashán, which is on the other side Iordén,

6 Because the daughters of Manasséh did inherit among his sonnes: and Manassehs other sonnes had the land of Gileád.

7 ¶ So the borders of Manasséh were from Ashér to Michmetháh <sup>y</sup> lieth before Shéchem, & this border goeth on <sup>y</sup> right hād, euen vnto the inhabitáts of En-tappúah.

8 The land of Tappúah belonged to Manasséh, but <sup>d</sup> Tappúah beside the border of Manasséh *belongeth* to the sonnes of Ephraím.

9 Also this border goeth downe vnto the riuer Kanáh Southward to the riuer: these cities of Ephraím are among the cities of Manasséh: and the border of Manasséh is on the Northside of the riuer, and the ends of it are at the <sup>e</sup> Sea,

10 The South pertaineth to Ephraím, and the North to Manasséh, and the Sea is his border: and they met together in Ashér Northward, and in Issachár Eastward.

11 And Manasséh had in Issachár and in Ashér, Beth-sheán, & her townes, & Ibleám, & her townes, & the inhabitants of Dor with the townes thereof, and the inhabitants of En-dór with the townes thereof, & the inhabitants of Thaanách with her townes, & the inhabitants of Megiddó w<sup>t</sup> the townes of the same, euen thre cōtreis.

12 Yet the childré of Manasséh could not destroy those cities, but the Canaanites dwelled stil in that land.

13 Neuertheles, when the children of Israél were strong, they put the Canaanites vnder tribute, but cast thē not out wholly.

<sup>1</sup> Of this citie the salt Sea hath his name.

<sup>m</sup> That is, verely, though they slew the moste parte, & burnt their citie Iudg 1.8.

<sup>a</sup> That is, to Ephraím and his children: for Manasséh's porcion foloweth.

<sup>b</sup> Iudg 1.36.

<sup>b</sup> Of their inheritance.

<sup>c</sup> Seuerally, first Ephraím, and then Manasséh.

<sup>d</sup> For so farre the coast reacheth.

<sup>e</sup> Because Ephraím's tribe was farre greater then Manasséh's, therefore he had more cities.

<sup>g</sup> Gen 46.14.

<sup>1</sup> Num. 26.29.

<sup>a</sup> For the other halfe tribe had their porcion beyond Iordén.

<sup>2</sup> Num. 26.33. & 27.1. and 36.2.

<sup>b</sup> Among the of our tribe.

<sup>c</sup> In the land of Canaan: due to the males, and other due to the daughters of Zelophehad.

<sup>d</sup> Meaning, the citie it selfe.

<sup>e</sup> Or, the brooke of reedes.

<sup>e</sup> That is, toward the maine sea.

<sup>f</sup> In the tribe of Ashér, and tribe of Issachár.

<sup>g</sup> For at the first they lacked courage, & after agreed with them on condition, contrary to Gods commandment.



14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one porcion to inherit, seeing I am a great people, for as much as the Lord hath <sup>h</sup> blessed me hether to?

<sup>h</sup> According to my father Iakobs prophetic, Genes. 48, 19.

<sup>i</sup> If this mount be not large ynough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

15 Ioshua then answered them, If thou be muche people, get thee vp to the wood, & cut trees for thy selfe there in the land of the Perizzites, and of the gyats, <sup>i</sup> if mount Ephraim be too narrowe for thee.

16 Then the children of Ioseph said, The mountaine wil not be ynough for vs: and all the Canaanites that dwell in the lowe countrey haue charrets of yron, as wel they in Beth-shean, and in the townes of the same, as they in the valley of Izrael.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, & to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shalbe thine, <sup>k</sup> & thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

<sup>k</sup> So that thou shalt enlarge thy porcion thereby.

#### CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuide the land to the other seuen tribes. 11 The lot of the children of Benjamin.

1 **A**ND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the <sup>a</sup> Tabernacle of the Congregation there, after the land was subiect vnto them.

<sup>a</sup> For they had now removed it from Gilgal and set it vp in Shiloh.

2 Now there remained among the children of Israel seuen tribes, to whome <sup>b</sup> they had not deuided their inheritance.

<sup>b</sup> As Eleazar, Ioshua & the heades of the tribes had done to Iudah, Ephraim and halfe of Manasseh.

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to entre and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for <sup>c</sup> euery tribe thre men, that I may send them, and that they may rise, and walke through the land, and distribute it according to <sup>c</sup> their inheritance, and returne to me.

<sup>c</sup> That is, into seuen porcions, to euery tribe one.

5 And that they may deuide it vnto them into seuen partes, (Iudah shal abide in his coast at the South, and the house of Ioseph shal <sup>d</sup> stand in their coastes at the North)

<sup>d</sup> For these had their inheritance already appointed.

6 Ye shal describe the land therefore into seuen partes, & shal bring them hether to me, & I wil cast lottes for you here before the <sup>e</sup> Lord our God.

<sup>e</sup> Before the Arke of the Lord.

7 But the Leuites shal haue no part among you: for the <sup>f</sup> Priesthode of the Lord is their inheritance: also Gad and Reuben & halfe the tribe of Manasseh haue receiued their inheritance beyonde Iordan Eastward, which Moses the seruāt of the Lord gaue them.

<sup>f</sup> That is, the sacrifices and offerings, Chap. 18, 14.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Departe, and go through the land, and <sup>g</sup> describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

<sup>g</sup> By writing the names of euery countrey and cite.

9 So the men departed, and passed through the land, and described it by cities into seuen partes in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua <sup>h</sup> cast lots for them in Shiloh before the Lord, and there Ioshua deuided the land vnto the children of Israel, according to their porcions.

<sup>h</sup> That euery one should be content with Gods appointment.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay <sup>i</sup> betwene the children of Iudah, and the children of Ioseph.

<sup>i</sup> Their inheritance bordered vpon Iudah and Ioseph.

12 And their coast on the Northside was from Iordan, and the border went vp to the side of Iericho on the Northparte, & went vp through the mountaines Westward, and the ends thereof are in the wildernesses of Beth-auen:

13 And this border goeth along from thence to Luz, <sup>k</sup> ~~even~~ to the Southside of Luz (the same is <sup>k</sup> Beth-el) and this border descendeth to Atroth-addar, nere the mount, that lieth on the Southside of Beth-horon the nether.

<sup>k</sup> Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West-quarter.

15 And the Southquarter is from the end of Kiriath-iearim, and this border goeth out <sup>l</sup> Westward, and cometh to the founteine of waters of Nephtoh.

<sup>l</sup> Or, to the Sea.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Be-hinnom, which is in the valley of the <sup>m</sup> gyantes Northward, & descendeth into the valley of Hinnom by the side of <sup>m</sup> Iebusi Southward, and goeth downe to En-rogel,

<sup>m</sup> Or, Rephaim.

<sup>n</sup> Or, Ierusalem.

17 And compasseth from the North, and goeth forth to <sup>n</sup> En-shemesh, & stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the <sup>o</sup> stone of Bohan the sonne of Reuben.

<sup>n</sup> Which is in the tribe of Ephraim.

Chap. 18, 14.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: & the ends thereof, <sup>p</sup> that is, of the border, reache to the point of the salt Sea Northward, and to the <sup>p</sup> end of Iordan Southward: this is the Southcoast.

<sup>p</sup> To the very fountaine, where the river runneth into the salt Sea.



20 Also Iordén is the border of it on the Eastside: this is the inheritance of the children of Beniamín by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamín according to their families, are Ierichó, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaráim, and Beth-él,

23 And Auím, and Paráh, and Ophráh,

24 And Chephár, Ammonáim, and Ophní, & Gabá: twelue cities with their villages.

25 Gibeón, and Ramáh, and Beeróth,

26 And Mizpéh, and Chephiráh, and Mozáh,

27 And Rékem, and Irpeél, and Taraláh,

28 And Zelá, Eléph, and Iebusi, (which is

Ierusalém) Gibeáth, and Kiriáth: fourtene cities with their villages: this is the inheritance of the children of Beniamín according to their families.

#### CHAP. XIX.

1 The porcion of Simeón, 10 Of Zebulún, 17 Of Issachár, 24 Of Ashér, 32 Of Naphtali, 40 Of Dan. 49 The possession of Ioshúa.

1 And the seconde lot came out to Simeón, *even* for the tribe of the children of Simeón according to their families: and their inheritáce was in the <sup>a</sup> middes of the inheritance of the children of Iudáh.

2 Now they had in their inheritance, Beer-sheba, & Sheba, and Moladáh,

3 And Hazar-shuál, and Baláh, and Azem,

4 And Eltolád, and Bethúl, and Hormáh,

5 And Ziklág, and Beth-marcabóth, and Hazar-susah,

6 And Beth-lebaóth, and Sharuhén: thirtene cities with their villages.

7 Ain, Remmón, and Ether, & Ashán: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and <sup>a</sup> Ramáth Southwarde: this is the inheritance of the tribe of the children of Simeón according to their families.

9 Out of the porcion of the children of Iudáh came the inheritance of the childré of Simeón: for the parte of the children of Iudáh was to <sup>b</sup> muche for them: therefore the children of Simeón had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulún according to their families: and the coastes of their inheritáce came to Saríd,

11 And their border goeth vp <sup>c</sup> Westwarde, *even* to Maraláh, and reacheth to Dabbásheth, & meteth with the riuér that lyeth before Iokneám,

12 And turneth from Saríd Eastwarde

towarde the sunne rising vnto the border of Chisloth tabór, & goeth out to Daberráth, and ascenderth to Iaphía,

13 And from thence goeth along Eastwarde towarde the sunne rising to Gittáh hépher to Ittáh kazín, and goeth forth to Rimmón, and turneth to Neáh.

14 And this border compasseth it on the Northside to Hannathón, and the ends thereof are in the valley of Iiphtah-él,

15 And Kattáth, and Nahallál, and Shírrón, and Idaláh, and <sup>d</sup> Beth-léhem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulún according to their families: *that is*, these cities and their villages.

17 ¶ The fourthe lot came out to Issachár, *even* for the children of Issachár according to their families.

18 And their coast was Izreélah, and Cheshullóth, and Shuném,

19 And Hapharáim, and Shión, and Anaharáth,

20 And Harabbíth, & Kishión, and Abez,

21 And Reméth, and <sup>e</sup> En-ganním, and En-haddáh, and Beth-pazzéz.

22 And this coast reacheth to Tabór, and Shahazimáth, and Beth-shémesh, and the ends of their coast reache to Iordén: sixtene cities with their villages.

23 This is the inheritance of the tribe of the childré of Issachár according to their families: *that is*, the cities, and their villages.

24 ¶ Also the fifté lot came out for the tribe of the children of Ashér according to their families.

25 And their coast was Helcáth, and Halí, and Béten, and Achsháph,

26 And Alammélech, and Amád, & Misheál, and came to Carmél Westwarde, and to Shihór libnáth,

27 And turneth towarde the sunne rising to Beth-dagón, and commeth to <sup>f</sup> Zebulún, and to the valley of Iiphtah-él, towarde the Northside of Beth-emék, and Neiel, and goeth out on the left side of Cabúl,

28 And to Ebrón, and Rehób, and Hammon, and Kanáh vnto great Zidón.

29 Then the coast turneth to Ramáh & to the strong citie of <sup>g</sup> Zor, and this border turneth to Hofáh, and the ends thereof are at the Sea from Hebel to Achzib,

30 Vmmáh also and Aphék, and Rehób: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Ashér according to their families: *that is*, these cities and their villages.

32 ¶ The sixt lot came out to the childré of D.i.

<sup>a</sup> Which was not wholly in the tribe of Beniamín, but part of it was also in y<sup>e</sup> tribe of Iudáh.

<sup>b</sup> According to Iakobs p<sup>r</sup>ophecie, that he shulde be scattered among y<sup>e</sup> other tribes, Gen 49.7.

<sup>c</sup> Or, Ramáth-nízi.

<sup>d</sup> But this large porcion was given them by Gods providence, to declare their increase in time to come.

<sup>e</sup> Meaning, towarde the great Sea.

<sup>d</sup> There was another Beth-léhem in the tribe of Iudáh

<sup>e</sup> There was another citie of this name in the tribe of Iudáh: for vnder diuers tribes certeine cities had all one name, and were distinguished by the tribe onely.

<sup>f</sup> Joineh to y<sup>e</sup> tribe of Zebulún, which lay more Eastwarde.

<sup>g</sup> Which was Tyrus a strong citie in y<sup>e</sup> Sea.



## Dans porcion.

## Ioshúa.

## Cities of refuge.

Naphtali, *euen* to the children of Naphtali according to their families.

*h These cities were in the country of Zaanannim.*

33 And their coast was from <sup>h</sup> Héleph, and from Allón in Zaanannim, and Adami nekeb, and Iabneél, *euen* to Lakúm, & the ends thereof are at Iordén.

34 So this coast turneth Westwarde to Aznoth tabór, and goeth out from thence to Hukkók, and reacheth to Zebulún on the Southside, & goeth to Ashér on the Westside, and to Iudáh <sup>h</sup> by Iordén towarde the sunne rising.

*Or, euen vnto Iorden.*

35 And the strong cities are Ziddim, Zer, & Hammáth, Rakkáth, and <sup>i</sup> Cinnéreth,

*Of the which lake of Genezareth had his name.*

36 And Adamáh, & Ramáh, and Hazór,

37 And Kédesht, and Edréi, and En-hazór,

38 And Irón, and Migdal-él, Horém, and Beth-anáh, and Beth-shémesh: *nineteene cities with their villages.*

39 This is the inheritance of the tribe of <sup>j</sup> childré of Naphtali according to their families: *that is, the cities & their villages.*

40 ¶ The seuéth lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was, Zoráh, and Eshtaól, and Ir-shémesh,

42 And Shaalabbín, and Aialón, & Ithláh,

43 And Elón, and Temnáthah, and Ek-rón,

44 And Eltekéh, & Gibbethón, & Baaláh,

45 And Iehúd, and Bene-berák, and Gath-rimmón,

*h Called Ioppe.*

46 And Me-iarkón, and Rakkón, with the border that lyeth before <sup>k</sup> Iápho.

47 But the coastes of the children of Dan fel out *to liúe* for them: therefore the childré of Dan went vp to <sup>l</sup> fight against Léshem, and toke it, and smote it with the edge of the sworde, and possessed it, and dwelt therein, and called Léshem, <sup>m</sup> Dan, after the name of Dan their father.

*l According as Iakób had prophesied, Gen 49, 17. Iud. 18, 29.*

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is, these cities and their villages.*

49 ¶ When thei had made an end of deuinding the land by the coastes thereof, then the children of Israël gaue an inheritáçe vnto Ioshúa <sup>n</sup> y sonne of Nun among the.

50 According to the worde of the Lord thei gaue him the citie which he asked, *eue* <sup>o</sup> Timnath-seráh in mount Ephráim: and he buylt the citie and dwelt therein.

*Chap. 34, 30.*

*Nomb. 34, 17*

51 ¶ These are the heritages which Eleazár the Priest, and Ioshúa the sonne of Nun, and the chief fathers of the tribes of the children of Israël deuided by lot in Shilóh before the Lord at the dore of <sup>p</sup> Tabernacle of the Cōgregaciō: so thei made an end of deuinding the countrey.

### CHAP. XX.

*h The Lord commandeth Ioshúa to appoint cities of refuge. 3 The use thereof. 7 And their names.*

1 The Lord also spake vnto Ioshúa, saying,

2 Speake to the children of Israël, and say, <sup>q</sup> Appoint you cities of refuge, whereof I spake vnto you by the hand of Mosés,

*Exod. 21, 13. Nomb. 35, 9. deut. 19, 2. a At vnwares, & bearing him no grudge.*

3 That the slayer <sup>r</sup> y killeth any persone <sup>s</sup> by ignorance, and vnwittingly, may flee thither, & thei shal be your refuge from the auenger of blood.

4 And he that doeth flee vnto one of these cities, shal stand at the entring of the gate of the citie, and shal shewe his cause <sup>t</sup> to the Elders of the citie: and thei shal receiue him into the citie vnto them, and giue him a place, <sup>u</sup> y he may dwel w them.

*Or, in the case of the citie.*

5 And if the <sup>v</sup> auenger of blood pursue after him, thei shal not deliuer the slayer into his hand because he smote his neighbour ignorantly, nether hated he him beforetime:

*b That is, the nearest kinne of him that is slayne.*

6 But he shal dwel in <sup>w</sup> y citie vntil he stand before the Congregation in <sup>x</sup> iudgement, <sup>y</sup> or vntil the death of the hye Priest that shalbe in those daies: then shal the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

*c Til his cause were proved.*

*Nomb. 35, 25.*

7 ¶ Then thei appointed Kédesht in <sup>z</sup> Galil in mount Naphtali, & Shechém in mount Ephráim, and Kiriath-arbá, *(which is Hebrón)* in the mountaine of Iudáh.

*Or, Galile.*

8 And on the other side Iordén *towarde* Ierichó Eastwarde, thei appointed <sup>aa</sup> Bézer in the wildernes vpon the plaine, out of <sup>bb</sup> y tribe of Reubén, & Ramóth in Gileád, out of the tribe of Gad, and Golán in Bashán, out of the <sup>cc</sup> d tribe of Manasséh.

*d Out of the half tribe of Manasséh beyond Iorden.*

9 These were the cities appointed for all the children of Israël, and for the stranger that sojourned among them, that whosoever killed any persone ignorantly, might flee thither, & not dye by the hand of the auenger of blood, vntil he stode before the <sup>ee</sup> Congregation.

*e Before the Iudges.*

### CHAP. XXI.

*41 The cities giuen to the Leuites, in nōber eight & fouertie. 44 The Lord according to his promes gaue the children of Israël rest.*

1 The came the <sup>ff</sup> principal fathers of the Leuites vnto Eleazár the Priest, and vnto Ioshúa the sonne of Nun, and vnto the chief fathers of the tribes of the children of Israël,

*Or, the chief of the fathers.*

2 And spake vnto the at Shilóh in the land of Canáa, sayig, <sup>gg</sup> The Lord cōmāded <sup>hh</sup> a by the hād of Mosés, to giue vs cities to dwel in, w the suburbes thereof for our cattel.

*Nomb. 35, 2. a By Mosés, by whose ministerie God shewed his power.*

3 So the children of Israël gaue vnto the Leuites, out of their inheritáçe at the cōmandement of the Lord these cities with their suburbes.

4 And the lot came out for the families of the <sup>ii</sup> Kohathites: & the childré of Aarón the Priest, *which were* of the Leuités, had

*b He meaneth the that were Priests: for some were but Leuites.*

by



<sup>e</sup> Tuerie tribe gaue mo or fewer cities according as their inheritance was great or little, Num. 34. 2.

by lot, out of the tribe of Iudáh, and out of the tribe of Simeón, and out of the tribe of Benjamin <sup>e</sup> thirtene cities.

And the rest of the children of Kohath <sup>had</sup> by lot out of the families of the tribe of Ephráim, and out of the tribe of Dan, and out of the halfe tribe of Manasséh, ten cities.

Also the children of Gershón <sup>had</sup> by lot out of the families of the tribe of Issachár, and out of the tribe of Ashér, and out of the tribe of Naphtali, and out of the halfe tribe of Manasséh in Bashán, thirtene cities.

The children of Merari according to their families <sup>had</sup> out of the tribe of Reubén, and out of the tribe of Gad, and out of the tribe of Zebulún, twelue cities.

So the childré of Israël gaue by lot vnto the Leuites these cities with their suburbes, as the Lord had commanded by the hand of Moses.

And they gaue out of ý tribe of ý childré of Iudáh, & out of the tribe of the childré of Simeón, these cities w are here named.

<sup>d</sup> For Aaron came of Kohath, and therefore the Priests office remained in ý familie.

And they were the children of <sup>d</sup> Aaron being of the families of the Kohathites, & of the sonnes of Leui, (for theirs was the first lot)

So they gaue the Kiriath-arbá of the father of Anók (which is Hebón) in the mountaine of Iudáh, with the suburbes of the same round about it.

<sup>Chap. 14. 24. & chro. 6. 16.</sup>

(But the land of the citie, and the villages thereof, gaue they to <sup>\*</sup> Caléb the sonne of Iephunnéh to be his possession)

<sup>e</sup> That is, the Priest of the familie of the Kohathites, of whome Aaron was chief.

Thus they gaue to the <sup>e</sup> childré of Aaron the Priest, a citie of refuge for the slayer, <sup>men</sup> Hebón with her suburbes, & Libnáh with her suburbes,

And Iattir with her suburbes, and Esthemóa and her suburbes,

And Holón with her suburbes, and Debír with her suburbes,

And Aín with her suburbes, and Iuttáh w her suburbes, Beth-shémesh w her suburbes: nine cities out of those two tribes.

<sup>f</sup> The suburbes were a thousand cubites from the wall of ý citie rounde about, Num. 35. 4.

And out of the tribe of Benjamin they gaue Gibeón with her <sup>f</sup> suburbes, Géba with her suburbes,

Anathóth with her suburbes, and Almón with her suburbes: foure cities.

All the cities of the children of Aaron Priests, were thirtene cities with their suburbes.

<sup>g</sup> These were not Priests.

But to the families of the children of Kohath of the Leuites, <sup>g</sup> which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephráim)

<sup>h</sup> Hebón and Shechem were the two cities of refuge vnder the Kohathites.

They gaue them the citie of refuge for the slayer, <sup>h</sup> Shechem with her suburbes in mounte Ephráim, and Gézer with her

suburbes,

And Kibzáim with her suburbes, & Bethhorón with her suburbes: foure cities.

And out of ý tribe of Dan, Elkék with her suburbes, Gibethón w her suburbes,

Aialón with her suburbes, Gath-rimón with her suburbes: foure cities.

And out of the <sup>i</sup> halfe tribe of Manasséh, Tanách with her suburbes, & Gath-rimón with her suburbes: two cities.

<sup>i</sup> Which dwelt in Canaan.

All the cities for the other families of the children of Kohath were ten with their suburbes.

Also vnto the children of Gershón of the families of the Leuites, they gaue out of ý halfe tribe of Manasséh, the citie of refuge for ý slayer, & Golán in Bashán with her suburbes, & Beeshteráh with her suburbes: two cities.

<sup>k</sup> Golán and Beesh were the cities of refuge vnder the Gershonites.

And out of the tribe of Issachár, Kishón with her suburbes, Dabéréh with her suburbes,

Iarmúth with her suburbes, Enganním with her suburbes: foure cities.

And out of the tribe of Ashér, Mishál w her suburbes, Abdón with her suburbes,

Heikáh with her suburbes, and Rehób with her suburbes: foure cities.

And out of ý tribe of Naphtali, the citie of refuge for the slayer, Kedesh in <sup>l</sup> Galil with her suburbes, & Hammoth-dór with her suburbes, and Kartán with her suburbes: thre cities.

<sup>l</sup> Or, Gashia.

All the cities of the Gershonites according to their families, were thirtene cities with their suburbes.

Also vnto the families of the children of Merari the <sup>1</sup> rest of the Leuites, they gaue out of ý tribe of Zebulún, Iokneam with her suburbes, and Kartáh with her suburbes,

<sup>1</sup> They are here called the rest, because they are last nombred, and Merari was ý youngest brother, Genes. 46. 11.

Dimnáh with her suburbes, Nahalál with her suburbes: foure cities.

<sup>m</sup> Bézer and Ramoth were the cities of refuge vnder the Merarites and beyonde Iordan, Chap. 20. 8.

And out of ý tribe of Reubén, <sup>m</sup> Bézer w her suburbes, and Iahazáh w her suburbes,

Kedemóth with her suburbes, and Mepháath with her suburbes: foure cities.

And out of the tribe of Gad they gaue for a citie of refuge for the slayer, Ramóth in Gileád with her suburbes, and Mahanáim with her suburbes,

Heshbón with her suburbes, and Iazér with her suburbes: foure cities in all.

So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

<sup>n</sup> Thus according to Iakobs prophetic, they were scattered throughout ý countrey, which God vied to this end, that his people might be instructed in the true religion.

And all the cities of the Leuites <sup>n</sup> within the possession of the children of Israël were eight and fourtie with their suburbes.

These cities lay euerie one <sup>seuerally</sup> with their suburbes rounde about them: so



were all these cities.

43 ¶ So the Lord gaue vnto Israël all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that he had sworne vnto their fathers: and there stode not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

Chap. 22, 15.

45 \* There failed nothing of all the good things, which the Lord had said vnto the house of Israël, but all came to passe.

# CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They buyld an altar for a memorial. 15 The Israelites reprove the. 21 Their answer for defense of the same.

a After that the Israelites enjoyed the land of Canaan.

1 Then Ioshúa called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

b Which was to go armed before their brethren, Nom. 32, 29.

2 And said vnto the, Ye haue kept all that Moses the seruant of the Lord b commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

Nom. 32, 33. Chap. 22, 6.

4 And now the Lord hathe giuen rest vnto your brethren as he promised them: therefore now returne ye and go to your têtes, to the land of your possession, which Moses the seruant of the Lord \* hathe giuen you beyonde Iordén.

Deut. 10, 12. c He sheweth wherein consisteth the fulfilling of the Lawe.

5 But take diligent hede, to do the commandement and Lawe, which Moses the seruant of the Lord commanded you: that is, \* that ye c loue the Lord your God, and walke in all his wayes, and kepe his commandements, and cleaue vnto him, and serue him with all your heart and with all your soule.

d He commanded the to God & prayed for them.

6 So Ioshúa d blessed them and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashán: and vnto the other halfe thereof gaue Ioshúa among their brethren on this side Iordén Westward: therefore whē Ioshúa sent them away vnto their têtes, and blessed them,

8 Thus he spake vnto the, saying, Returne with much riches vnto your tentes, and with a great multitude of cattel, with silver and with golde, with brasse and with yron, and with great abundāce of raimēt: deuide the spoyle of your enemies with your e brethren.

e Which remained at home and went not to the warfare, Nom. 31, 27. 1. sam. 30, 24.

9 ¶ So the children of Reuben, & the children of Gad, and halfe the tribe of Manasseh returned, and departed from the chil-

dren of Israël from Shiloh (which is in the land of Canaan) to go vnto the countrey of Gilead to the land of their possession, which they had obtained, according to the worde of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iordén (w̄ are in the land of Canaan) then the children of Reuben, and the children of Gad, & the halfe tribe of Manasseh, buyt f there an altar by Iordén, a great altar to se to.

g The Gilead, which countrey also was called Canaan because the Amorites dwelling there were called Canaanites.

f That is, beyonde Iordén: for some time the whole countrey on both sides of Iordén is men by Canaan.

11 ¶ Whē the children of Israël heard saie, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue buyt an altar in the forefront of the land of Canaan vpo the borders of Iordén at the passage of the children of Israël:

12 When the children of Israël heard it, then the whole Congregation of the children of Israël gathered them together at Shiloh to go vp h to warre against them.

g Suche now was their zeale, that they wolde rather lose their liues, then suffer the true religion to be changed or corrupted.

13 Then the children of Israël sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euerie chief house a prince, according to all the tribes of Israël: for euerie one was chief of their fathers householde among the i thousandes of Israël.

h Or, multitude.

15 ¶ So they wēt vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith h y whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israël, to turne away this day from the Lord, in that ye haue buyt you an altar for to rebel this day against the Lord?

i Not only of y princes, but also of the common people.

17 Haue we to litle for the wickednes \* of Peor, whereof we are not i clenfed vnto this day, though a plague came vpon the Congregation of the Lord?

Nom. 25, 4.

18 Ye also are turned away this day from the Lord: & seing ye rebel to day against the Lord, euen tomorrow he wilbe wrath with all the Congregation of Israël.

i Meaning, God is not fully pacified, for as much as no punishment can be sufficient for such wickednes & idolatry.

19 Notwithstanding if the lād of your possession be k vncleane, come ye ouer vnto the land of the possessiō of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but l rebel not against the Lord, nor rebel not against vs in buylding you an altar, beside the altar of the Lord our God.

k In your iudgement.

20 Did not Achán the sonne of Zerah trespass grievously in the execrable thing, & wrath fel on \* all the Congregation of Israël

l To vse any other service then God hath appointed, is to rebel against God. 1. sam. 15, 21.

Chap. 7, 1.



<sup>m</sup> Signifying, that if manie offered for one mans fault, for the sake of manie all shulde suffer.

Israel: and this man alone <sup>m</sup> perished not in his wickednes.

21 ¶ Then the children of Reuben and the children of Gad, & halfe the tribe of Manasséh answered, and said vnto the heades ouer the thousandes of Israël,

22 The Lord God of gods, y Lord God of gods, he knoweth, and Israël him selfe shal knowe: if by rebellio, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue buylt vs an altar to returne away from the Lord, ether to offer thereo burnt offering, or meat offering, or to offer peace offerings thereon, let y Lord <sup>a</sup> him selfe require it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our childre, What haue ye to do with the Lord God of Israël?

25 For y Lord hath made Iordén a border betwene vs and you, ye children of Reuben, & of Gad: therefore ye haue no parte in the Lord: so shal your children make our children <sup>o</sup> cease from fearing the Lord.

26 Therefore we said, We wil now go about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But for a <sup>a</sup> witnes betwene vs and you, and betwene our generacions after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children shulde not say to our children in time to come, Ye haue no parte in the Lord.

28 Therefore said we, If so be that they shulde so say to vs or to our <sup>p</sup> generacions in time to come, the wil we answer, Beholde the facion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnes betwene vs and you.

29 God forbid, that we shulde rebel against the Lord, and turne this day away from the Lord to buyld an altar for burnt offering, or for meat offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phineás the Priest, and the princes of the Congregation and heades ouer the thousandes of Israël which were with him, heard the wordes, that the children of Reuben, and children of Gad, and the children of Manasséh spake, they were wel content.

31 And Phineás the sonne of Eleazár the Priest said vnto the children of Reuben and to y children of Gad, & to the childre of Manasséh, This day we perceiue, that y Lord is <sup>q</sup> among vs, because ye haue not

done this trespas against the Lord: now ye haue deliuered the children of Israël out of the hand of the Lord.

32 ¶ Then Phineás the sonne of Eleazár the Priest with the princes returned from the childre of Reuben, and from the children of Gad, out of the land of Gileád, vnto the land of Canaan, to the children of Israël, and broght them answer.

33 And the saying pleased the children of Israël: and the children of Israël blessed God, and minded not to go against the in battel, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar <sup>e</sup> Ed: for it shalbe a witnes betwene vs, that the Lord is God.

CHAP. XXIII.

<sup>a</sup> Ioshua exhorteth the people, that they ioyne not the selues to the Gentiles. 7 That they name not their idoles. 14 The promes, if they feare God, is And threatening, if they forsake him.

1 And along season after that y Lord had giuen rest vnto Israël from all their enemies round about, & Ioshua was olde, and stricken in age,

2 Then Ioshua called all Israël, & their Elders, and their heades, and their iudges, and their officers, and said vnto them, I am olde, & stricken in age.

3 Also ye haue sene all that the Lord your God hath done vnto all these nacions <sup>a</sup> before you, how the Lord your God him selfe hath fought for you.

4 Beholde, I haue deuised vnto you by lot these nacions that remaine, to be an inheritance according to your tribes, from Iordén, with all the nacions that I haue destroyed, eué vnto y great Sea Westward.

5 And the Lord your God shal expel <sup>b</sup> the before you, & cast them out of your sight, and ye shal possesse their land, as the Lord your God hath said vnto you.

6 Be ye therefore of a valiant courage, to obserue and do all that is written in the booke of the Lawe of Moses, that ye turne not therefrom to the right hand nor to the left,

7 Nether company with these nacions: that is, with them which are left with you, nether make <sup>c</sup> mencion of the name of their gods, nor cause to sweare by them, nether serue them nor bowe vnto them:

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nacions and mighty, and no man hath stand before your face hetherto.

10 One man of you shal chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

11 Take good hede therefore vnto your

<sup>r</sup> Whome if ye had offended, he wolde haue punished with you.

<sup>Or, praised.</sup>

<sup>Elr. said.</sup>

<sup>Or, witness.</sup>

<sup>Elr. comen in to yeres.</sup>

<sup>a</sup> Your eyes bearing witness.

<sup>Or, smothered these nacions.</sup>

<sup>Elr. at the same ses.</sup>

<sup>b</sup> Which ye remaine & are not overcome, as Chap 13, 2.

<sup>Deut. 5, 32. & 11, 4.</sup>

<sup>c</sup> And not yet subdued.

<sup>Psal. 16, 4.</sup>

<sup>d</sup> Let not the Iudges adme anothe, & aue shal sweare by their idoles.

<sup>a</sup> Let him punish vs.

<sup>o</sup> Or, to turne backe fro the true God.

<sup>Gen. 31, 48. Chap. 24, 27.</sup>

<sup>p</sup> They signifye a wonderful care that they bare toward their posteritie, that they might liue in the true seruice of God

<sup>q</sup> Elr. it was God in their eye.

<sup>r</sup> By preferring vs & going vnto vs.



# Iofhuas exhortacion. Ioshúa.

*Or, folowes.*

"selues, that ye loue the Lord your God.

11 Els, if ye go backe, and cleaue vnto the rest of these nacions: *that is*, of them that remaine with you, and shal "make maria- ges with them, and "go vnto them, & they to you,

*Or, he, of their affinitie*  
*Or, haue conuer- sation with the.*

13 Knowe ye for certeine, that the Lord your God wil cast out no more of these nacions from before you: \*but they shal be a snare and destruction vnto you, and a whip on your sides, and thornes in your \*eyes, vntil ye perish out of this good land, which the Lord your God hathe gi- uen you.

*Exod. 23. 33.*  
*nom. 33. 55.*  
*deut. 7. 15.*

*e* Meaning, they shalbe a continual grief vnto you, and so the cause of your destru- ction.  
*f* I dye accord- ing to y<sup>e</sup> cour- se of nature.  
*g* Moste cer- teinly.

*Chap. 21. 45.*

*Or, promises.*

*Or, threat- ning.*

*h* He sheweth that no euil ca- come vnto man, except he offend God by disobedience.

14 And beholde, this day do I "entre into the way of all the world, and ye knowe in all your "heartes and in all your soules, that \*nothing hathe failed of all the good things which the Lord your God promi- sed you, *but* all are come to passe vnto you: nothing hathe failed thereof.

15 Therefore as all "good things are come vpon you, which the Lord your God promi- sed you, so shal the Lord bring vpon you euerie "euil thing, vntil he haue de- stroyed you out of this good land, which the Lord your God hathe giuen you.

16 When ye shal "transgresse the coue- nant of the Lord your God, which he co- manded you, and shal go, and serue other gods, and bowe your selues to them, then shal the wrath of y<sup>e</sup> Lord waxe hore against you, and ye shal perish quickly out of the good land which he hathe giuen you.

## CHAP. XXIIII.

*2* Ioshua rehearseth Gods benefites, *14* And exhorteth the people to feare God. *25* The league renewed betwe- ne God and the people. *29* Ioshua dyeth. *32* The bo- nes of Ioseph are buryed. *33* Ioshua dyeth.

*a* That is, the nine tribes & the halfe.

*b* Before the Arke, which was brought to Shechem, whe- they went to bury Iosephs bones.

*Gen. 50. 25.*  
*Judi. 9. 6.*

*c* Euphrates in Mesopota- mia, Gen. 31. 22.

*Gen. 24. 2.*  
*35. 25.*

*Gen. 36. 2.*

*Gen. 46. 6.*

*Exod. 3. 10.*

*Exod. 12. 37.*

1 And Ioshua assembled *again* all the tribes of Israel to Shechem, & cal- led the Elders of Israel, and their heades, and their iudges, and their officers, & they presented them selues before "God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, \*Your fathers dwelt beyonde the "flood in olde time, *even* Tera the father of Abrahám, and the father of Nachór, and serued o- ther gods.

3 And I toke your father Abrahám from beyode the flood, & broght him through all the land of Canaan, and multiplied his se- de, and \*gaue him Izhák.

4 And I gaue vnto Izhák, Iaakób & Esáu: and I gaue vnto \*Esáu mount Seir, to pos- sess it: but \*Iaakób and his children wet downe into Egypt.

5 \*I sent Moses also and Aaron, and I pla- gued Egypt: & whe I had so done among them, I broght you out.

6 So I "broght your fathers out of Egypt, & ye came vnto the Sea, & the Egyptias

purshed after your fathers with charrets and horsemen vnto \*the red Sea.

*Exod. 14. 9.*

7 Then they cryed vnto the Lord, and he put "a darcknes betwene you & the Egyp- tians, and broght the Sea vpon them, and couered them: so your eyes haue sene what I haue done in Egypt: also ye dwelt in the wildernes "a long season.

*d* Even fourtie yeres.

8 After I broght you into the land of the Amorites, which dwelt beyonde Iorden, \*and they fought with you: but I gaue the "N<sup>om.</sup> 21. 23. into your hand, and ye possessed their co- untrey, and I destroyed them out of your sight.

9 \*Also Balák the sonne of Zippór King *Nom. 23. 2.* of Moáb arose and warred against Israél, *deut. 23. 4.* and sent to call Balaám the sonne of Be- ór for to curse you,

10 But I wolde not heare Balaám: therefo- re he blessed you, and I deliuered you out of his hand.

11 And ye went ouer Iorden, and came vn- to Ierichó, and the "mé of Ierichó fought *e* Because it was the chief citie, vnder it he containeth all the coun- trey: els they of the citie fought not. *Chap. 3. 14.* against you, the Amorites, & the Perizzi- tes, & y<sup>e</sup> Canaanites, and the Hittites and the Gergashites, the Hiuites and the Ie- busites, and I deliuered them into your hand.

12 And I sent \*hornets before you, which *Exod. 23. 28.* cast them out before you, *even* the two *deut. 7. 20.* Kings of the Amorites, & not with thy *chap. 11. 20.* sworde, nor with thy bowe.

13 And I haue giuen you a land, wherein ye did not labour, and cities which ye buylt not, & ye dwel in them, & eat of the vineyardes and oliue trees, which ye plan- ted not.

14 Now therefore "feare the Lord, & ser- ue him in vprightenes and in trueth, and put away the gods, which your fathers ser- ued beyonde the flood and in Egypt, and serue ye the Lord.

*f* This is the true vie of Gods benefi- tes, to learne thereby to feare & serue him with an vpright con- science  
*g* For if it be not in your fight.

15 And "if it seme euil vnto you to serue the Lord, chuse you this day whome ye wil serue, whether y<sup>e</sup> gods which your fathers serued (that were beyonde the flood) or the gods of the Amorites, in whose land ye dwel: but I and mine house wil serue the Lord.

*h* This tea- cheth vs y<sup>e</sup> if all y<sup>e</sup> worlde wolde go fro God, yet eue- rie one of vs particularly is bonde to clea- ue vnto him.

16 Then the people answered and said, God forbid, that we shulde forsake the Lord, to serue other gods.

17 For the Lord our God, he broght vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and pre- serued vs in all the way that we went, and among all the people through whome we came.

18 And the Lord did cast out before vs all the people, *euē* the Amorites which dwelt in the land: *therefore* wil we also. serue the Lord, *h* for he is our God.

*h* How much more are we bonde to ser- ue God in Christ, by whom we ha- ue receiued y<sup>e</sup> redemption of our soules

19 And



19 And Ioshúa said vnto the people, Ye can not serue ŷ Lord: for he is an holy God: he is a ielous God: he wil not pardō your iniquitie nor your sinnes.

Chap. 23. 15.

20 If ye forsake the Lord and serue strange gods, \*thē he wil returne & bring euil vpo you, and consume you, after that he hath done you good.

21 And the people said vnto Ioshúa, Nay, but we wil serue the Lord.

i If you do ŷ corraie, your owne mouthes shal condemne you.

22 And Ioshúa said vnto the people, Ye are witnesses i against your selues, that ye haue chosē you the Lord, to serue him: & they said, *We are witnesses.*

k Our of your heartes and o- therwise.

23 Then put away now *said he*, the strange gods which are among you, & bow your hearts vnto the Lord God of Israël.

24 And the people said vnto Ioshúa, The Lord our God wil we serue, and his voyce wil we obey.

l By ioyning God and the people together: also he repeated the promises and threatenings out of ŷ Lawe.

25 So Ioshúa made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechém.

26 And Ioshúa wrote these wordes in the booke of the Lawe of God, and toke a great stone, and pitched it there vnder an oke that was in the Sanctuarie of the Lord.

Or time.

27 And Ioshúa said vnto all the people, Beholde, this stone shalbe a witnes vnto vs:

for it <sup>m</sup> hath heard all the wordes of the Lord which he spake with vs: it shalbe therefore a witnes against you, lest ye deny your God.

m Rather the mans dissimulation shulde not be punished, the diuine creatures shal crye for vengeance.

28 Thē Ioshúa let the people departe, euerie man vnto his inheritance.

29 And after these things Ioshúa the sonne of Nun, the seruant of the Lord dyed, being an hundredth and ten yeres olde.

Chap. 19. 30.

30 And they buried him in ŷ border of his inheritance in \*Timnath-seráh, which is in mount Ephráim, on the Northside of mount Gáash.

31 And Israël <sup>n</sup>serued the Lord all the dayes of Ioshúa, and all the dayes of the Elders that ouerliued Ioshúa, & which had knowen all the workes of the Lord that he had done for Israël.

n Suche are ŷ people commonly as their rulers are.

32 And the \*bones of Ioséph, which the children of Israël broght out of Egypt, buried they in Shechém in a parcel of grounde which Iaakób boght of the \*sonnes of Hamór the father of Shechém, for an hundredth pieces of siluer, and the children of Ioséph had them in their inheritance.

Gen. 50. 25. exod. 13. 19.

Gen. 33. 19.

33 Also Eleazár the sonne of Aarón dyed, whome they buried in the hil of Phinehás his sonne, which was giuen him in mount Ephráim.

Ebr. Gibeah Phinehás.

## THE BOKE OF IVDGES.

### THE ARGUMENT.

**A**lbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and heinous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the trueth of Gods promes performed, in stead of acknowledging his great benefites and giuing thanks for the same, they fell to moste horrible obliuion of Gods graces, contrarie to their sol. mne promes made vnto Ioshúa, and so prouoked his vengeance (as muche as in them stode) to their viter destruction. Whereof as they had moste euident signes by the mutabilitie of their state: for he suffered them to be moste cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might fele their owne miseries and so call vnto him and be deliuered. Yet to shewe that his mercies indure for euer, he raised vp from time to time suche as shulde deliuer them, and assure them of his fauour and grace, if they wolde turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosē of the people nor by succession, but raised vp, as it semed best to God, for the gouernance of his people. They were twelue in number besides Ioshúa, and gouerned from Ioshúa vnto Saul the first King of Israel. Ioshúa and these vnto the tyme of Saul ruled 336 yeres. In this boke are manie notable points declared, but two especially: first, the battel that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that commune wealth is in, when as God giueth not a magistrate to reteine his people in the purenes of religion and his true seruice.

D.iiii.



## Iudáh is preferred.

## Iudges.

## CHAP. I.

After Ioshua was dead, Iudáh was constituted captain. 6 Adoni-bézek is takē. 14 The request of Achsáh. 16 The children of Keni. 19 The Canaanites are made tributaries, but not destroyed.

a By the iudgement of V. rim: read Exo. 28, 30 nom. 27. 21. 1 sm. 28, 6. b Who shalbe our Captaine?



After Ioshua was dead, y childre of Israel asked the Lord, saying, b Who shal go vp for vs against the Canaanites, to fight first against them?

2 And the Lord said, Iudáh shal go vp: beholde, I haue giuen the land into his hand.

c For the tribe of Simeón had their inheritance within y tribe of Iudáh, Iosh. 19, 1.

3 And Iudáh said vnto Simeón his brother, Come vp with me into my lot, that we may fight against the Canaanites: and I likewise wil go with thee into thy lot: so Simeón went with him.

4 Then Iudáh went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they slewe of them in Bézek ten thousand men.

d Or, the lord of Bézek.

5 And they foude Adoni-bézek in Bézek: and they fought against him, and slew the Canaanites, and the Perizzites.

e This was Gods iust iudgement, as the tyrant him self confesseth, y as he had done, so did he receiue, Leuit. 24, 19.

6 But Adoni-bézek fled, and they pursued after him, and caught him, and d cut of the thumbes of his hands and of his fete.

7 And Adoni-bézek said, Seuentie Kings hauing the thumbes of their hands and of their fete cut of, gathered bread vnder my table: as I haue done, so God hath rewarded me, so they brought him to Ierusalém, and there he dyed.

8 (Now the children of Iudáh had fought against Ierusalém, and had takē it & smitten it with the edge of the sword, and had set the citie on fire)

f Which was after ward burnt againe, & possessed by y Iebusites, 2. Sam. 5, 6.

9 Afterwarde also the children of Iudáh went downe to fight against the Canaanites, that dwelt in y mountaine, and toward the South, and in the lowe countrey.

g Iosh. 13, 14.

h These thre were gyats, & the children of Anák.

10 And Iudáh wēt against the Canaanites, that dwelt in Hebrón, which Hebrón beforetime was called Kiriath-arbá: and they slewe f Sheshái, and Ahimán & Talmaí.

11 And from thence he went to the inhabitants of Debír, and the name of Debír in olde time was Kiriath-sépher.

12 And Caléb said, He y smiteth Kiriath-sépher, & taketh it, euen to him wil I giue Achsáh my daughter to wife.

13 And Othniél the sonne of Kenáz Calébs yonger brother toke it, to whome he gaue Achsáh his daughter to wife.

g Read Iosh. 15, 18.

14 And whē she came to him, she moued him to aske of her father a field, & she lighted of her asse, and Caléb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South con-

trey, giue me also springs of water: and Caléb gaue her the springs aboue and the springs beneth.

16 ¶ And the children of h Kení Mosés father in lawe went vp out of the citie of the palmetrees with the children of Iudáh, into the wildernes of Iudáh, that lieth in the South of Arád, and went and dwelt among the people.

i This was one of the names of Mosés father in lawe, read Nom. 10, 29.

17 But Iudáh went with Simeón his brother, and they slewe the Canaanites that inhabited Zepháth, and vtterly destroyed it, and called the name of the citie \*Hormáh.

Nom. 31, 3.

18 Also Iudáh toke i Azzáh with the coastes thereof, & Askelón with the coastes thereof, and Ekrón with the coastes thereof.

j These cities & others were after ward possessed of the Philistines, 1. Sam. 6, 17.

19 And the Lord was with Iudáh, and he possessed the mountaines: for he cold not driue out the inhabitants of the valleys, because they had charrets of yron.

20 And they gaue Hebrón vnto Caléb, as \* Mosés had said, and he expelled thence the thre sonnes of Anák.

Nom. 14, 24.

Iosh. 14, 13.

g 15, 14.

21 But the children of Beniamín did not cast out the Iebusites, that k inhabited Ierusalém: therefore the Iebusites dwel with the children of Beniamín in Ierusalém vnto this day.

k For after y the tribe of Iudáh had burnt it, they built it againe.

22 ¶ They also that were of the house of Ioséph, went vp to Beth-él, and the Lord was with them,

23 And the house of Ioséph caused to vewe Beth-él (and the name of the citie beforetime was \* Luz)

Gen. 28, 19.

24 And the spies sawe a man come out of the citie, & they said vnto him, Shewe vs, we pray thee, the way into the citie, \* and we wil shewe thee mercie.

Iosh. 2, 14.

25 And when he had shewed them the way into the citie, they smote the citie with y edge of the sword, but they let the man & all his housholde departe.

26 Then the man went into the land of the Hittites, and buylt a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Nether did Manasséh destroy Beth-sheán with her townes, nor Taanách with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleám with her townes, nether the inhabitants of Megiddó with her townes: but the Canaanites dwelled stil in that land.

l Wherefore God permitted the Canaanites to dwell stil in y land, read Chap. 3, 4.

28 Neuertheles when Israél was strōg, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephráim expelled not the Canaanites that dwelt in Gézer, but the Canaanites dwelt in Gézer among them.

Iosh. 16, 10.

30 ¶ Nether did m Zebulún expel the inhabitants of Kitrón, nor the inhabitants of

m That is the tribe of Zebulún, as is also to be vnderstand of y reth.



of Nahalól, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Acchó, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbáh, nor of Aphik, nor of Rehób,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shémesh, nor the inhabitants of Beth-anáth, but dwelt among the Canaanites the inhabitants of the land: nevertheless the inhabitants of Beth-shémesh, and of Beth-anáth became tributaries vnto them.

34 And the Amorites droue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites dwelt still in mount Héres in Aialón, and in Shalbim, and when the hand of Iosephs familie preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, *euē* from Sélah and vpwarde.

## CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites set to idolatry after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolaters to remaine among them.

And an Angel of the Lord came vp from Gilgál to Bochím, & said, I made you to go vp out of Egypt, & haue brought you vnto the land which I had sworne vnto your fathers, and said, I wil neuer breake my couenant with you.

2 \*Ye also shal make no couenant with the inhabitants of this land, \*but shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I said also, I wil not cast the out before you, but they shalbe *as thornes* vnto your sides, and their gods shalbe your destruction.

4 And when the Angel of the Lord spake these wordes vnto all the children of Israël, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, Bochím, and offered sacrifices there vnto the Lord.

6 ¶ Now when Ioshúa had sent the people away, the children of Israël went euerie mā into his inheritance to possesse the land.

7 And the people had serued the Lord all the daies of Ioshúa, and all the daies of the Elders that outlyued Ioshúa, which had sene all the great workes of the Lord that he did for Israël.

8 But Ioshúa the sonne of Nun the seruāt of the Lord dyed, when he was an hūdreth and ten yeres olde:

9 And they buried him in the coastes of his inheritance, in Timnath-héres in mount Ephraím, on the Northside of mount Gáash.

10 And so all that generacion was gathered vnto their fathers, and an other generacion arose after them, which nether knewe the Lord, nor yet the workes, which he had done for Israël.

11 ¶ The children of Israël did wickedly in the sight of the Lord, and serued Baalim,

12 And forsoke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, *euē* the gods of the people that were round about them, and bowed vnto them, & prouoked the Lord to angre.

13 So they forsoke the Lord, & serued Baal and Ashtaróth.

14 And the wrath of the Lord was hote against Israël, and he deliuered them into the hands of spoilers, that spoiled them, & he sold them into the hands of their enemies round about the, so that they coulde no longer stand before their enemies.

15 Whether soeuer they went out, the hand of the Lord was sore against them, as the Lord had said, & as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp Iudges, which deliuered them out of the hands of their oppressors.

17 But yet they wolde not obey their Iudges: for they went a whoring after other gods, and worshipped them, & turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the daies of the Iudge (for the Lord had compassion of their groanings, because of them that oppressed them & tormented them)

19 Yet when the Iudge was dead, they returned, and did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuencions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israël, & he said, Because this people hath transgressed my couenant, which I commanded their fathers, & hath not obeyed my voyce,

21 Therefore wil I no more cast out before them any of the nations, which Ioshúa left when he dyed,

*d Héres by turning the letters backward is Serch, as Iosh. 24.39.*

*e Thar is, all manner of idoles.*

*f These were idoles, which had the forme of an ewe or shepe among the Sidonians. Psal 44.13. if 4.50.1.*

*g In all their enterprises. h The vengeance.*

*i Or, Magistrate. Ebr. Janed.*

*i Meaning, from the true religion.*

*k Ebr. repented. k Seeing their cruelty.*

*Chap. 3.12.*

*l Ebr. corrupted them selves.*

*m As the Hittites, Jebusites, Amorites, &c.*



m So y bothe  
curwardes ene-  
mies and false  
Prophets are  
but a tryal to  
proue o faith,  
Deut. 32.

22 That through them I may <sup>m</sup> proue Is-  
rael, whether they wil kepe the way of  
the Lord, to walke therein, as their fa-  
thers kept it, or not.

23 So the Lord left those nacions, & droue  
them not out immediatly, nether deliue-  
red them into the hand of Ioshua.

CHAP. III.

*The Canaanites were left to trye Israel. 9 Othniel de-  
liuereth Israel. 21 Ehúd killeth King Eglon. 31 Sham-  
gar killeth the Philistims.*

1 **T**Hese now are the nacions which the  
Lord left, that he might proue Israel  
by them (*euen as many of Israel as had not*  
knownen all the <sup>a</sup> warres of Canaan,

<sup>a</sup> Which were  
acheued by y  
hand of God,  
and not by the  
power of man.

2 Onely to make the generacions of the  
children of Israel to knowe, and to teache  
them warre, which douteles their prede-  
fessors knewe <sup>b</sup> not)

<sup>b</sup> For thei tru-  
sted in God &  
he fought for  
them.

3 Fiue princes of the Philistims, and all the  
Canaanites, and the Sidonians, and the  
Hiuites that dwelt in mount Lebanón,  
from mount Baal hermón vnto one come  
to Hamath.

4 And these remained to proue Israel by  
them, to wit, whether thei wolde obey the  
commandements of the Lord, which he  
commanded their fathers by the hand of  
Moses.

5 And the children of Israel dwelt among  
the Canaanites, the Hittites, & the Amo-  
rites, and the Perizzites, and the Hiuites,  
and the Iebusites,

<sup>c</sup> Contrary to  
Gods comma-  
dement, Deut.  
17:16.

6 And thei toke <sup>c</sup> their daughters to be  
their wiues, and gaue their daughters to  
their sonnes, and serued their gods:

7 ¶ So y children of Israel did wickedly in  
the sight of the Lord, & forgate the Lord  
their God, & serued Baalim, and <sup>d</sup> Ashe-  
roth.

<sup>d</sup> Trees or  
woods erec-  
ted for idola-  
trie.

8 Therefore the wrath of the Lord was  
kindled against Israel, and he solde them  
into the had of Chushán rishatháim King  
of Arám-naharáim, & the childre of Is-  
rael serued Chushán rishatháim eight ye-  
res.

<sup>e</sup> Or, Mesopota-  
mia.

9 ¶ And when the children of Israel cryed  
vnto the Lord, the Lord stirred vp a saui-  
our to the children of Israel, and he saued  
them, *euen* Othniel the sonne of Kenáz,  
Calebs yonger brother.

<sup>e</sup> He was stir-  
red vp by the  
Spirit of the  
Lord.

<sup>f</sup> Or, Syria.

10 And the <sup>e</sup> Spirit of the Lord came vpo  
him, and he iudged Israel, and went out to  
warre: & the Lord deliuered Chushán ri-  
shatháim King of <sup>f</sup> Arám into his hand,  
and his hand preuailed against Chushán  
rishatháim.

<sup>f</sup> That is, 12.  
vnder Ioshua,  
& 8. vnder  
Othniel.

11 So the land had rest <sup>f</sup> fourtie yeres, and  
Othniel the sonne of Kenáz dyed.

<sup>g</sup> So y the ene-  
mies of Gods  
people haue  
no power ouer  
them, but by  
Gods appoin-  
tment.

12 ¶ The children of Israel againe cō-  
mitted wickednes in y sight of the Lord:  
& the Lord s strengthened Eglón King  
of Moáb against Israel, because thei had

committed wickednes before the Lord.

13 And he gathered vnto him the children  
of Ammón, and Amalék, and went and  
smote Israel, and thei possessed the cite of  
palmetrees.

14 So the children of Israel serued Eglón  
King of Moáb eightene yeres.

15 But when the children of Israel cryed  
vnto the Lord, the Lord stirred them vp  
a sauiour, Ehúd the sonne of Gerá the  
sonne of Iemini, a man <sup>h</sup> lame of his right  
hand: and the children of Israel sent a  
present by him vnto Eglón King of  
Moáb.

<sup>h</sup> Or, Beniamin.  
<sup>i</sup> Or, left hinded.

16 And Ehúd <sup>i</sup> made him a dagger with two  
edges of a cubite length, and he did girde  
it vnder his raymēt vpon his right thigh,

<sup>i</sup> Or, caused a  
dagger to be  
made.

17 And he presented the gift vnto Eglón  
King of Moáb (and Eglón <sup>j</sup> was a very fat  
man)

18 And whē he had now presented the pre-  
sent, he sent away the people that bare the  
present,

19 But he turned againe from the <sup>k</sup> quarris,  
that were by Gilgál, and said, I haue a se-  
cret errand vnto thee, o King. Who said,  
Kepe <sup>k</sup> silence: and all that stode about  
him, went out from him.

<sup>k</sup> Or, as some  
read, from the  
places of ido-  
les.

<sup>l</sup> Till all be  
departed.

20 Then Ehúd came vnto him, (& he sate  
alone in a somer parler, which he had) &  
Ehúd said, I haue a message vnto thee frō  
God. Then he arose out of his throne,

21 And Ehúd put for the his left hand, and  
toke the dagger from his right thigh, and  
thrust it into his belly,

22 So that the harte went in after the blade:  
and the fat closed about the blade, so that  
he colde not drawe the dagger out of his  
belly, but the dirt came out.

23 Then Ehúd gáte him out <sup>l</sup> into the por-  
che, and shut the dores of the parler vpon  
him, and locked them.

<sup>l</sup> Or, handle.

24 And when he was gone out, his seruants  
came: who seing that y dores of the parler  
were locked, thei said, Surely he doeth  
his easment in his somer chambre.

<sup>m</sup> Ebr. hec erat  
vestibulum  
vestibuli.

25 And thei taryed til thei were ashamed:  
and seing he opened not the dores of the  
parler, thei toke the keye, and opened the,  
and beholde, their lord was fallen dead  
on the earth.

26 So Ehúd escaped (while thei taryed) and  
was passed the quarris, and escaped vnto  
Seirath.

27 And when he came home, <sup>n</sup> he blewe a  
trumpet in mount Ephraim, and the  
children of Israel went downe with him  
from the mountaine, and he went before  
them.

<sup>n</sup> Or, caused the  
trumpet to be  
blowne, Num. 10:10.

28 Then said he vnto them, Followe me:  
for the Lord hathe deliuered your ene-  
mies, *euen* Moáb into your hand. So they  
went downe after him, and toke the pas-  
sages



sages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about ten thousand me, all fed men, and all were warriours, and there escaped not a man.

30 So Moab was subdued that day, vnder the hand of Israël: and the land had rest fourescore yeres.

31 And after him was Shamgár the sonne of Anáth, which slewe of the Philistims fixe hundreth men with an oxe goade, & he also deliuered Israël.

## CHAP. IIII.

Israël sinne and are giue into the hands of Iabin. 4 Deborah iudgeth Israël and exhorteth Barák to deliuer the people. 15 Siferá fleeth, 17 And is killed by Iaél.

And the children of Israël began againe to do wickedly in the sight of the Lord when Ehú was dead.

2 And the Lord solde them into the hand of Iabin King of Canaan, that reigned in Hazór, whose chief captaine was called Siferá, which dwelt in Haroshéth of the Gentiles.

Then the children of Israël cryed vnto the Lord: (for he had nine hundreth charrets of yron, and twennie yeres he had vexed the children of Israël very sore)

4 And at that time Deborah a Prophetesse the wife of Lapidóth iudgeth Israël.

5 And this Deborah dwelt vnder a palmtree, betwene Ramán and Beth-él in mount Ephraim, & the children of Israël came vp to her for iudgement.

6 Then she sent and called Barák the sonne of Abinóam out of Kédesh of Naphtalí, and said vnto him, Hathe not y Lord God of Israël commanded, saying, Go, and drawe toward mount Tabór, & take with thee ten thousand men of the children of Naphtalí and of the children of Zebulún?

7 And I wil drawe vnto thee to the riuer Kishón Siferá, the captaine of Iabins armie with his charrets, and his multitude, & wil deliuer him into thine hand.

8 And Barák said vnto her, If thou wilt go with me, I wil go: but if thou wilt not go with me, I wil not go.

9 Then she answered, I wil surely go with thee, but this iourney that thou takest, shal not be for thine honour: for y Lord shal sel Siferá into y had of a womán. And Deborah arose and went w Barák to Kédesh.

10 And Barák called Zebulún and Naphtalí to Kédesh, & he went vp on his fete with ten thousand men, and Deborah wét vp with him.

11 (Now Héber the Kenite, which was of the children of Hobáb the father in law of Moses, was departed from the Keni-

tes, and pitched his tent vntil the plaine of Zaanáim, which is by Kédesh)

12 The they shewed Siferá, y Barák y sonne of Abinóá was gone vp to mount Tabór.

13 And Siferá called for all is charrets, euen nine hundreth charrets of yron, & all the people that were with him fró Haroshéth of the Gentiles, vnto the riuer Kishón.

14 Then Deborah said vnto Barák, s Vp: for this is y day that the Lord hathe deliuered Siferá into thine hand. Is not the Lord gone out before thee? so Barák went downe from mount Tabór, and ten thousand men after him.

15 And the Lord destroyed Siferá and all his charrets, & all his hoste with the edge of the sworde, before Barák, so that Siferá lighted downe of his charret, and fled away on his fete.

16 But Barák pursued after the charrets, & after the hoste vnto Haroshéth of the Gétiles: & all y host of Siferá fel vpon y edge of y sworde: there was not a mā left.

17 Howbeit, Siferá fled away on his fete to the tent of Iaél the wife of Héber the Kenite: (for peace was betwene Iabín the King of Hazór, and betwene the house of Héber the Kenite)

18 And Iaél wét out to mete Siferá, & said vnto him, Turne in, my Lord, turne into me: feare not. And when he had turned in vnto her into her tent, she couered him with a mantel.

19 And he said vnto her, Giue me, I pray thee, a litle water to drinke: for I am thirsty. And she opened a bottle of milke & gaue him drinke, and couered him.

20 Againe he said vnto her, Stande in the dore of the tent, and when anie man doeth come and enquire of thee, saying, Is anie man here? thou shalt say, Nay.

21 Then Iaél Hebers wife took a nayle of the tent, and toke an hammer in her hand, and went softly vnto him, and smote the naile into his temples, and fastened it into the ground, (for he was fast a slepe, and wearie) and so he dyed.

22 And beholde, as Barák pursued after Siferá, Iaél came out to mete him, and said vnto him, Come, and I wil shewe thee the mā, whome thou sekest: and whé he came into her tent, beholde, Siferá lay dead, and the naile in his temples.

23 So God brought downe Iabín the King of Canaan that day before the children of Israël.

24 And the hand of the children of Israël prospered, and preuailed against Iabín the King of Canaan, vntil they had destroyed Iabín King of Canaan.

## CHAP. V.

The song and thankesgiuing of Deborah and Barák after the victorie.

f. Meaning. y he possessed a great parte of that countrey.

g She Ail encourageth hi to this entreprife by affuring him of Gods fauour & aide.

Psal. 33. 19.

h Whose anciters were strangers, but worshipped y true God, & therefore were ioynd w Israël.

Or, blanke.

Chap. 5. 23.

i To wit, Siferá.

k That is, the pinne or stake, whereby it was fastened to the ground.

l So he sawe y a woman had the honour, as Deborah propheticd.

m Barak went and was strong.



# The song of Deborah. Judges.

**T**hen sang Deborah, and Barák the sonne of Abinóam the same day, saying,

<sup>a</sup> Praise ye the Lord for the auenging of Israël, & for the <sup>a</sup> people that offered the selues willingly.

<sup>a</sup> To wit, the two tribes of Zebulun and Naphtali.

<sup>3</sup> Heare, ye Kings, hearken ye princes: I, <sup>uen</sup> I wil sing vnto <sup>y</sup> Lord: I wil sing praise vnto the Lord God of Israël.

Deu. 4. 11.

<sup>4</sup> Lord, <sup>\*</sup> when thou wentest out of Seir, when thou departedst out of the field of <sup>\*</sup>Edóm, the earth trembled, & the heauens rained, the cloudes also dropped water.

Deu. 2. 1.

<sup>5</sup> <sup>\*</sup>The mountaines melted before <sup>y</sup> Lord, <sup>\*</sup> as did that Sinái before the Lord God of Israël.

Psal. 97. 5.

Exod. 19. 18.

Chap. 3. 31.

Chap. 4. 18.

<sup>b</sup> For feare of the enemies.

<sup>6</sup> In the dayes of <sup>\*</sup>Shamgár the sonne of Anáth, in <sup>y</sup> dayes of <sup>\*</sup>Iael the hye wayes were <sup>b</sup> vnoccupied, and the trauelers walked through bywayes.

<sup>c</sup> Miraculously stirred vp of God to pite them & deliuer them  
<sup>d</sup> They had no heart to resist their enemies.

<sup>7</sup> The townes were not inhabited: they decayed, I say, in Israël, vntil I Deborah came vp, which rose vp a <sup>c</sup> mother in Israël.

<sup>8</sup> They chose newe gods: then was warre in the gates. Was there a <sup>d</sup> shilde or speare sene among fourtie thousand of Israël?

<sup>9</sup> Mine heart is set on the gouerners of Israël, & on them that are willing among <sup>y</sup> people: praise ye the Lord.

<sup>e</sup> Yegouerners.  
<sup>f</sup> As in danger of your enemies.

<sup>10</sup> Speake ye that ride on <sup>e</sup> white asses, ye <sup>y</sup> dwell by Middin, and that walke by the waye.

<sup>g</sup> For now you may drawe water without feare of your enemies.

<sup>11</sup> For the noyse of the archers appaied among the <sup>s</sup> drawers of water: there shal they rehearse <sup>y</sup> righteousness of the Lord, his righteousness of his townes in Israël: then did the people of the Lord go downe to the gates.

<sup>h</sup> To wit, the <sup>y</sup> kept thy people in captiuitie.

<sup>12</sup> Vp Deborah, vp, arise, & sing a song: arise Barák, & lead <sup>h</sup> thy captiuitie captiue, thou sonne of Abinóam.

<sup>13</sup> For they that remaine, haue dominió ouer the mightie of the people: the Lord hathe giuen me dominion ouer the strong.

<sup>i</sup> Ioshua first fought against Amalek, and Saul destroyed him.

<sup>14</sup> Of Ephráim their roote <sup>arise</sup> against Amalek: & after thee, Ben-iámin <sup>that fight</sup> against thy people, <sup>o</sup> Amalek: of Machir came rulers, and of Zebulún they that handle the penne of the <sup>k</sup> writer.

<sup>k</sup> Euen <sup>y</sup> learned did helpe to fight.  
<sup>l</sup> Euen <sup>y</sup> whole tribe.

<sup>15</sup> And the Princes of Issachár were with Deborah, & <sup>l</sup> Issachár, and also Barák: he was set on his fete in the valley: for the diuisions of Reubén were great <sup>m</sup> thoghtes of heart.

<sup>m</sup> They merueiled, <sup>y</sup> they came not ouer Iordén to helpe them.

<sup>16</sup> Why abodest thou among the shepfol des, to heare the bleatings of the flockes: for the diuisions of Reubén were great thoghtes of heart.

<sup>n</sup> She repro- ueth all them that came not to helpe their brethren in their necessitie.

<sup>17</sup> <sup>n</sup> Gileád abode beyonde Iordén: & why doeth Dan remaine in shippes? Ashér sat on the seashore, and taried in his <sup>o</sup> decayed places.

<sup>o</sup> Either by beating of the sea, or by minding.

<sup>18</sup> But the people of Zebulun and Naphta-

li haue ieopardie their liues vnto the death in the hye places of the field.

<sup>19</sup> The Kings came & fought: the fought the Kings of Canaan in Taanách by the waters of Megiddó: they receiued no gaine of <sup>p</sup> money.

<sup>p</sup> They wanted nothing, but lost all.

<sup>20</sup> They fought from heauen, <sup>uen</sup> the starres in their courses fought against Sisera.

<sup>21</sup> The riuer Kishón <sup>q</sup> swept them away, that ancient riuer the riuer Kishón. <sup>o</sup> my soule, thou hast marched valiantly.

<sup>q</sup> As a befo- me doeth <sup>y</sup> of <sup>y</sup> house.

<sup>22</sup> Then were the horsehouses broken with the oft beating together of their mighty men.

<sup>23</sup> Curse ye <sup>r</sup> Meró: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

<sup>r</sup> It was a ci- tie nere Ta- bor, where they fought.

<sup>24</sup> Iael the wife of Hebér the Kenite shal be blessed aboue <sup>s</sup> other women: blessed shal she be aboue women dwelling in tents.

<sup>25</sup> He asked water, & she gaue him milke: she brought forth the butter in a lordly dish.

<sup>s</sup> Some read, churned milke in a great cup.

<sup>26</sup> She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote of his head, after she had wounded, & pearced his temples.

<sup>27</sup> He bowed him downe at her fete, he fel downe, & lay still: at her fete he bowed him downe, and fel: and when he had sonke downe, he lay there dead.

<sup>t</sup> Euen <sup>y</sup> dead.

<sup>28</sup> The mother of Sisera looked out at a windowe, and cryed through the lattesse, Why is his charret so long a coming? why tary the wheles of his charrets?

<sup>u</sup> Or, fite.

<sup>29</sup> Her wise ladies answered her, Yea. She answered her selfe with her owne wordes,

<sup>v</sup> That is, she comforted her selfe.

<sup>30</sup> Haue they not gotten, & they deuide the spoyle? euerie man hathe a maide or two. Sisera hathe a praye of diuers couloured garments, a praye of son try coulours made of needle worke: of diuers coulours of needle worke on bothe sides, <sup>u</sup> for the chief of the spoyle.

<sup>u</sup> Because he was chief of <sup>y</sup> armie.

<sup>31</sup> So let all thine enemies perish, <sup>o</sup> Lord: but they that loue him, shal be as the <sup>x</sup> sunne when he riseth in his might, and the <sup>l</sup> d had rest fortie yeres.

<sup>x</sup> Shal growe daily more & more in Gods fauour.

## CHAP. VI.

<sup>1</sup> Israël is oppressed of the Midianites for their wickednes. <sup>2</sup> Gideón is sent to be their deliuerer. <sup>3</sup> He asketh a signe.

**A**fterward the children of Israël committed wickednes in the fight of the Lord, and the Lord gaue the into the handes of Midian seuen yeres.

<sup>2</sup> And the hand of Midian preuailed against Israël, & because of the Midianites the children of Israël made them de-

<sup>y</sup> For feare of <sup>y</sup> Midianites they fled into the mountaines.

nes



g So that we see  
how the flesh  
is enemie vnto  
Gods vocatiō,  
which can not  
be perswaded  
without signes

h Of Ephraim  
read Exod.  
16,36.

h Of Eph<sup>2</sup>  
read Exod.  
16,36.

i By y power  
of God onely.  
as in y sacri-  
fice of Helias,  
1. King. 18, 38.

Exod. 33, 10.  
chap. 13, 22.

Exod. 33, 20.  
chap. 13, 23.

' Or, the Lord of  
peace.

k That is, as  
the Chaldee  
text writeth,  
fed seven ye-  
res.

1 Which  
grew about  
Baals altar.

m Meaning &  
fat bul, which  
was kept to  
be offered unto  
Eial.

order 495

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

100-1000



# The song of Deborah. Judges.

**1** Then sang Deborah, and Barák the sonne of Abinóam the same day, saying,  
**2** Praise ye the Lord for the auenging of Israël, & for the people that offered the felues willingly.  
**3** Heare, ye Kings, hearken ye princes: I, euen I wil sing vnto y<sup>e</sup> Lord: I wil sing praise vnto the Lord God of Israël.  
**4** Lord, \* when thou wentest out of Seir, when thou departedst out of the field of \*Edóm, the earth trembled, & the heaués rained, the cloudes also dropped water.  
**5** \*The mountaines melted before y<sup>e</sup> Lord, \*as did that Sinái before the Lord God of Israël.  
**6** In the dayes of \*Shamgár the sonne of Anáth, in y<sup>e</sup> dayes of \*Iael the hye wayes were v<sup>n</sup>occupied, and the trauelers walke through bywayes.  
**7** The townes were not inhabited: they decayed, I say, in Israël, vntil I Deborah came vp, which rose vp a<sup>c</sup> mother in Israël.  
**8** They chose newe gods: then was warre in the gates. Was there a d<sup>d</sup> shilde or speare sene among fourtie thousand of Israël?  
**9** Mine heart is set on the gouerners of Israël, & on them that are willing among y<sup>e</sup> people: praise ye the Lord.  
**10** Speake ye that ride on<sup>e</sup> white asses, ye y<sup>e</sup> dwell<sup>e</sup> by Middin, and that walke by the waye.  
**11** For the noyse of the archers appaied amog the drawers of water: there shal thei rehearse y<sup>e</sup> righteousnes of the Lord, his righteousnes of his townes in Israël: then did the people of the Lord go downe to the gates.  
**12** Vp Deborah, vp, arise, & sing a song: arise Barák, & lead<sup>e</sup> thy captiuitie captiue, thou sonne of Abinóam.  
**13** For they that remaine, haue dominio<sup>n</sup> ouer the mightie of the people: the Lord hathe giuen me dominion ouer the strong.  
**14** Of Ephráim their roote arose against Amalek: & after thee, Ben-iámin shal fight against thy people, o<sup>n</sup> Amalek: of Machir came rulers, and of Zebulún they that handle the penne of the<sup>e</sup> writer.  
**15** And the Princes of Issachár were with Deborah, & Issachár, and also Barák: he was set on his fete in the valley: for the diuisions of Reubén were great<sup>e</sup> thoghtes of heart.  
**16** Why abodest thou among the shepfol des, to heare the bleatings of the flockes: for the diuisions of Reubén were great thoghtes of heart.  
**17** <sup>n</sup> Gileád abode beyonde Iordén: & why doeth Dan remaine in shippes? After, sa- te on the seashore, and taried in his<sup>e</sup> decayed places.  
**18** But the people of Zebulún and Naphta-

li haue icoparde their liues vnto the death in the hye places of the field.  
**19** The Kings came & fought: the fought the Kings of Canaan in Taanách by the waters of Megiddó: they receiued no gaine of p<sup>r</sup> money.  
**20** They fought from heauen, euen the starres in their courses fought against Siserá.  
**21** The riuer Kishón & swept them away, that ancient riuer the riuer Kishón. o my soule, thou hast marched valiantly.  
**22** Then were the horsehoufes broken with the oft beating together of their mighty men.  
**23** Curse ye<sup>e</sup> Meróz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.  
**24** Iael the wife of Heber the Kenite. shal be blessed aboue o<sup>r</sup>her women: blessed shal she be aboue women dwelling in tents.  
**25** He asked water, & she gaue him milke: she broght forth<sup>e</sup> butter in a lordly dish.  
**26** She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Siserá: she smote of his head, after she had wounded, & pearfed his temples.  
**27** He bowed him downe at her fete, he fel downe, & lay stil: at her fete he bowed him downe, and fel: and when he had sonke downe, he lay there<sup>e</sup> dead.  
**28** The mother of Siserá looked out at a windowe, and cryed through the lattesse, Why is his charet so long a cōming? why tary the<sup>e</sup> wheles of his charrets?  
**29** Her wise ladies answered her, Yea. She answered her selfe with her owne wordes,  
**30** Haue they not gotten, & they deuide the spoyle? euerie man hathe a maide or two. Siserá hathe a praye of diuers couloured garments, a praye of sondry coulours made of needle worke: of diuers coulours of needle wo<sup>k</sup>e on bothe sides, <sup>u</sup> for the chief of the spoyle.  
**31** So let all thine enemies perishe, o Lord: but they that loue him, shal be as the<sup>e</sup> sunne when he riseth in his might. and the lād had rest fortie yeres.  

CHAP. VI.

**1** Israël is oppressed of the Midianites for their wickednes: <sup>2</sup> Gideón is sent to be their deliuerer. **37** He asketh a signe.  
**1** Afterward the children of Israël com- mitted wickednes in the fight of the Lord, and the Lord gaue the into the handes of Midian seuen yeres.  
**2** And the hand of Midian preuailed against Israël, & because of the Midianites the children of Israël made them de- nes

<sup>2</sup> To wit, the two tribes of Zebulan and Naphtali.

Deu. 4. 17.

Deu. 2. 1.

Psal. 97. 5.

Exod. 19. 18.

Chap. 3. 31.

Chap. 4. 18.  
<sup>b</sup> For feare of the enemies.

<sup>c</sup> Miraculously stirred vp of God to pittie them & deliuer them  
<sup>d</sup> They had no heart to resist their enemies.

<sup>e</sup> Ye gouerners.  
<sup>f</sup> As in dāger of your enemies.

<sup>g</sup> For now you may drawe water without feare of your enemies.

<sup>h</sup> To wit, the y<sup>e</sup> kept thy people in captiui- tie.

<sup>i</sup> Ioshua first fought against Amalek, and Saul destroyed him.

<sup>k</sup> Euen y<sup>e</sup> learned did helpe to fight.  
<sup>l</sup> Eue y<sup>e</sup> whole tribe.

<sup>m</sup> They mer- uilled, y<sup>e</sup> they came not ouer Iordén to helpe them.

<sup>n</sup> She repro- ueth all them that came not to helpe their brethren in their necessitie.

<sup>o</sup> Either by beating of the sea, or by mi- ning.

<sup>p</sup> They wanted nothing, but lost all.

<sup>q</sup> As a be- lie me doeth y<sup>e</sup> of y<sup>e</sup> house.

<sup>r</sup> It was a ci- tie nere Ta- bor, where thei fought.

<sup>s</sup> Some read, churned milke in a great cup.

<sup>t</sup> Ebr. fer.

<sup>u</sup> That is, the comforted hat selfe.

<sup>v</sup> Because he was chief of y<sup>e</sup> armie.

<sup>x</sup> Shal growe daily more & more in Gods fauour.

<sup>y</sup> For feare of y<sup>e</sup> Midianites thei fled into the mountaines.



denes in the mountaines, and caues, and strong holdes.

3 When Israël had fowen, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them,

4 And camped by them, and destroyed the frute of the earth, enen til thou come vnto Azzah, & left no foode for Israël, nether shepe, nor oxe, nor asse.

5 For they wēt vp, and their cattel, and came with their tentes as greshoppers in multitude: so that they and their camels were without number: and they came into the land to destroye it.

6 So was Israël exceedingly impouershed by the Midianites: therefore the children of Israël cryed vnto the Lord.

7 ¶ And when the children of Israël cryed vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israël a Prophet, who said vnto them, Thus sayeth the Lord God of Israël; I haue brought you vp frō Egypt & haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hād of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: \* feare not the gods of the Amorites in whose land you dwel: but you haue not obeyed my voyce.

11 ¶ And the Angel of the Lord came, and fate vnder the oke which was in Ophāh, that pertained vnto Ioāsh the father of the Ezrites, and his sonne Gideón threatened wheat by the win presse, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whome Gideón answered, Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, Go in this thy might, & thou shalt saue Israël out of the hands of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israël? beholde, my father is poore in Manassēh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue founde fauour in thy sight, then shewe

me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, & lay it before thee. And he said, I wil tary vntil thou come againe.

19 ¶ Then Gideón went in, & made ready a kid, & vnleauened bread of an Ephāh of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God said vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ The Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh & the vnleauened bread: and there arose vp fire out of the stone, and consumed the flesh & the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideón perceiued that it was an Angel of the Lord, Gideón then said, Alas, my Lord God: \* for because I haue sene an Angel of the Lord face to face, I shall dye.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not dye.

24 Then Gideón made an altar there vnto the Lord, and called it, Iehouāh shalom: vnto this day it is in Ophāh, of the father of the Ezrites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, & another bullocke \* of seuen yeres olde, and destroy the altar of Bāal that thy father hath, and cut downe the groue that is by it,

26 And buyde an altar vnto the Lord thy God vpō the top of this rocke, in a plaine place: and take the seconde bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

27 Then Gideón toke ten men of his seruants, and did as the Lord bade him: but because he feared to do it by day for his fathers housholde and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Bāal was broken, and the groue cut downe that was by it, and the seconde bullocke offered vpon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? & when they inquired and asked, they said, Gideón the sonne of Ioāsh hath done this thing.

30 Then the men of the citie said vnto Ioāsh, Bring out thy sonne, that he may dye: for he hath destroyed the altar of Bāal, & hath also cut downe the groue that was by it.

31 And Ioāsh said vnto all that stood by

E.iii.

g So that we see how the flesh is enemie vnto Gods vocatio, which can not be persuaded without signes

h Of Ephāh read Exod. 16, 36.

i By power of God onely. as in sacrifice of Helias, 1. King. 18, 38.

Exod. 33, 20. chap. 33, 22.

Or, the Lord of peace.

k That is, as the Chaldee text writeth, fed seuen yeres.

l Which grewed about Baals altar.

m Meaning a fat bul, which was kept to be offered vnto Bāal.

c This is the end of Gods punishments, to call his to repentance, they may seeke for helpe of him.

2. King. 17, 38. Jer. 10, 2.

Or, to prepare his sight.

d This came not of distrust, but of weakness of faith, & is in y moste pericls: for no man in this life can haue a perfect faith, but the children of God haue a true faith, whereby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

Or, familie.



<sup>a</sup> That we ought to iustifie them, that are zelous of Gods cause, though all the multitude be against vs.

<sup>b</sup> Ebr. alad Gideon.

<sup>c</sup> Num. 10. 3. chap. 3. 27.

<sup>d</sup> The familie of Abiezzer, whereof he was.

<sup>e</sup> This request proceeded not of infidelitie, but y<sup>e</sup> he might be confirmed in his vocatio.

<sup>f</sup> Gen. 18. 33.

<sup>g</sup> Whereby he was assured y<sup>e</sup> it was a miracle of God.

<sup>h</sup> Chap. 8. 35.

<sup>i</sup> Ebr. En-barid.

<sup>j</sup> Ebr. Hamma-  
tib.

<sup>k</sup> God wil not that anie creature deprive him of his glorie.

<sup>l</sup> Deu. 20. 3.

<sup>m</sup> 3 mac. 3. 16.

him, Wil ye pleade Baals cause? or wil ye saue him? he that wil contend for hi<sup>s</sup>, let him dye on the morning. If he be God, let him pleade for him selfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, y<sup>e</sup> is, Let Baal plead for him selfe because he hath broken downe his altar.

33 Then all the Midianites & the Amalekites and they of the East, were gathered together, and went & pitched in the valley of Izreel.

34 But the Spirit of the Lord<sup>e</sup> came vpon Gideon, & he blewe a trumpet, & <sup>d</sup> Abiezzer was ioyned with him.

35 And he sent messengers through out all Manasseh, which also was ioyned with hi<sup>s</sup>, and he sent messengers vnto Asher, and to Zebulun and to Naphtali, and they came vp to meete them.

36 Then Gideon said vnto God, <sup>e</sup> If thou wilt saue Israel by mine had, as thou hast said,

37 Beholde, I wil put a fleece of wolfe in y<sup>e</sup> threshing place: if the dewe come on the fleece onely, and it be drye vpon all the earth, then shal I be sure, that y<sup>e</sup> wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vpearly on y<sup>e</sup> morowe, & thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe Gideon said vnto God, Be not angry with me, that<sup>e</sup> I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drye onely vpon the fleece, and let dewe be vpon all the grounde.

40 And God did so that same night: for it was drye vpon the fleece onely and there was dewe on all the grounde.

#### CHAP. VII.

<sup>a</sup> The Lord commandeth Gideon to send a way a great parte of his companie. <sup>b</sup> The Midianites are discomfited by a wonderful fort. <sup>c</sup> Oreb and Zeeb are slaine.

<sup>d</sup> Then <sup>e</sup> Ierubbaal (who is Gideon) rose vpearly and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hil of Moréh.

2 And y<sup>e</sup> Lord said vnto Gideon, The people that are with thee, are to manie for me to giue the Midianites into their handes, lest Israel make their vante against me, and say, Mine hand hath saued me.

3 Now therefore proclayme in the audience of the people, & say, Whoso is timorous or feareful, let him returne, and departe early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet to manie: bring the downe vnto the water, and I wil<sup>b</sup> trye them for thee there: and of whome I say vnto thee, This man shal go with thee, the same shal go with thee: and of whome soeuer I say vnto thee, This man shal not go with thee, the same shal not go.

5 So he brought downe the people vnto the water. And y<sup>e</sup> Lord said vnto Gideon, As manie as lappe the water with their tongues as a dog lappeth, them put by them selues, & euerie one that shal bowe downe his knees to<sup>c</sup> drinke, put aparte.

6 And the number of them that lapped by putting their hands to their mouthes, were thre hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord said vnto Gideon, By these thre hundred men that lapped, wil I saue you, and deliuer the Midianites into thine hand: and let all the other<sup>d</sup> people go euerie man vnto his place.

8 ¶ So the people toke vitayles<sup>e</sup> with the, and their trumpets: and he sent all the rest of Israel, euerie man vnto his rent, & retained the thre hundred men: and the hoste of Midian was beneth him in a valley.

9 ¶ And the same night the Lord said vnto him, Arise, & get thee downe vnto the hoste: for I haue deliuered it into thine had.

10 But if thou feare to go downe, then go thou, & Phurah thy seruant downe to the hoste,

11 And thou shalt hearken, what they say, and so shal thine hands be strong to go downe vnto y<sup>e</sup> hoste. The went he downe and Phurah his seruāt vnto the outside of the souldiars that were in the hoste.

12 ¶ And the Midianites, and the Amalekites and all<sup>f</sup> they of the East, lay in the valley like grasshoppers in multitude, & their camels were without number, as the sand which is by the seaside for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and said, Beholde, I dreamed a dreame, & lo, a cake of barley bread tumbled from aboute into the hoste of Midian, and came vnto a tent, and smote it that it fel, and ouerturned it, that the tent fel downe.

14 And his fellowe answered, and said, This is nothing els saue the sworde of Gideon the sonne of Ioash a man of Israel: for into his had hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he worshipped, and returned vnto the hoste of Israel, & said, Vpon for the Lord hath deliuered into your had y<sup>e</sup> hoste of Midian.

16 And he diuided the thre hundred men into.

<sup>b</sup> I will give thee a proofe to knowe this, that shal go with thee.

<sup>c</sup> Let the drinke, as vnto te for this cause.

<sup>d</sup> That is, the one and thirte thousand, and 700.

<sup>e</sup> Ebr. in their hand.

<sup>f</sup> Or, in company.

<sup>g</sup> Thus y<sup>e</sup> Lord by diuers meanes doth trye then him that he faint not in so great a enterprise.

<sup>h</sup> Chap. 6. 33.

<sup>i</sup> Some read a trembling noise of barley bread: meaning, that one of no reputation shulde make their great noise to tremble.

<sup>j</sup> Or, gaue God thiker, as it is in the Chalde text.



into three bandes, and gaue euerie man a trumpet in his hád with emptie pitchers, and <sup>h</sup> lampes <sup>h</sup> within the pitchers.

17 And he said vnto them, Loke on me, and do likewise, whē I come to the side of the hoste: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euerie side of the hoste, and say, For the Lord, and for Gideón.

19 ¶ So Gideón and the hundreth men that were with him, came vnto the outside of the hoste in the beginning of the middle watche, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their háds.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right hands to blowe withall: and they cryed, The <sup>a</sup> sword of the Lord and of Gideón.

21 And they stode, euerie man in his place rounde about the hoste: and all the hoste ranne, and cryed, and fled.

22 And the three hundreth blew with trumpets, & <sup>a</sup> the Lord set euerie mans sworde vpon his <sup>1</sup> neighbour, and vpon all the hoste: so the hoste fled to Beth-hashittáh in Zereráh, and to the border of Abél meholáh vnto Tabbáth.

23 Then the men of Israël being gathered together out of Naphtali, & out of Assiér, and out of all Manasséh pursued after the Midianites.

24 And Gideón sent messengers vnto all mount Ephráim, saying, Come downe against the Midianites, and take before the <sup>m</sup> waters vnto Beth-baráh, and Iordén. Then all the men of Ephráim gathered together and toke the waters vnto Beth-baráh, and Iordén.

25 And they toke two <sup>a</sup> princes of the Midianites, Oréb and Zeéb, and slewe Oréb vpon the rocke Oréb, and slewe Zeéb at <sup>a</sup> the winepresse of Zeéb, and pursued the Midianites, and broght the heades of Oréb & Zeéb to Gideón beyonde Iordén.

## CHAP. VIII.

1 Ephráim murmureth against Gideón, 2 Who appeareth them. 4 He passeth the Iordén. 14 He reuengeth him selfe on them of Succóth and Penuél. 27 He maketh an Ephód which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

Then the men of Ephráim said vnto him, <sup>a</sup> Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whome he said, What haue I now done in comparison of <sup>b</sup> you? is not <sup>c</sup> the gleaning of grapes of Ephráim better, the vintage of Abiézer?

3 God hath deliuered into your hands the

princes of Midián, Oréb and Zeéb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideón came to Iordén to passe ouer, he, and the three hundreth men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succóth, Giue, I pray you, <sup>d</sup> morsels of bread vnto the people <sup>d</sup> that followe me <sup>d</sup> (for they be weary) that I may followe after Zébah, & Zalmunná Kings of Midián.

6 And the princes of Succóth said, Are the hands of Zébah and Zalmunná now in thine háds, that we shulde giue bread vnto thine armie?

7 Gideón then said, Therefore when the Lord hath deliuered Zébah & Zalmunná into mine hand, I wil <sup>e</sup> teare your flesh with thornes of the wildernes and with breers.

8 ¶ And he went vp thence to Penuél, and spake vnto them likewise, and the men of Penuél answered him, as the men of Succóth answered.

9 And he said also vnto the men of Penuél, When I come againe <sup>f</sup> in peace, I wil breake downe this towre.

10 ¶ Now Zébah and Zalmunná were <sup>g</sup> in Karkór, and their hostes with them, about fiftene thousand, all that were left of all <sup>g</sup> hostes of them of the East: for there was slayne an hundreth and twentie thousand men, that drew swordes.

11 ¶ And Gideón went through them that dwelt in <sup>h</sup> tabernacles on the Eastside of Nóbah & Iogbeháh, and smote the hoste: for the hoste was careles.

12 And when Zébah and Zalmunná fled, he followed after them, & toke the two Kings of Midián, Zébah and Zalmunná, and discomfited all the hoste.

13 ¶ So Gideón <sup>i</sup> sonne of Ioásh returned from battel, <sup>i</sup> the sunne being y<sup>e</sup> thie,

14 And toke a seruant of the men of Succóth, and inquired of him: and he <sup>j</sup> wrote to him the princes of Succóth & the Elders thereof, <sup>j</sup> enen seuentie and seven men.

15 And he came vnto the men of Succóth, and said, Beholde Zébah and Zalmunná, by whome ye vpbraided me, saying, Are <sup>k</sup> y hands of Zébah & Zalmunná already in thine háds, that we shulde giue bread vnto thy weary men?

16 Then he toke the Elders of the citie, & thornes of the wildernes & breers, & <sup>k</sup> did teare the men of Succóth with them.

17 Also he brake downe the towre of Penuél, and slewe the men of the citie.

18 ¶ Then said he vnto Zébah & Zalmunná, What manner of mé were they, whome ye slew at Tabór? and they answered, As thou art, so were they: euerie one was like

E.iii.

<sup>10</sup> Or, for brands. <sup>h</sup> These weapons mean: God vied, to signifye this whole victorie came of him.

<sup>i</sup> That is, the victorie shalbe the Lords and Gideons his seruant.

<sup>k</sup> Shall destroy the enemies.

<sup>10</sup> Or, he shalbe arrayed.

<sup>11</sup> Or, he shalbe arrayed.

<sup>1</sup> The Lord caused the Midianites to kill one another.

<sup>m</sup> Meaning, y passages or the fords, that they shulde not escape.

<sup>12</sup> Or, he shalbe arrayed.

<sup>n</sup> These places had their names of the acts that were done there.

<sup>a</sup> They began to caule, because he had the glorie of the victorie.

<sup>b</sup> Which haue slaine two princes, Oréb and Zeéb.

<sup>c</sup> This last act of the whole tribe is more famous, then the whole enterprise of one man of one familie.

<sup>d</sup> Or, some small porcion. <sup>e</sup> For, that are at my feet.

<sup>f</sup> Because thou hast overcome an handfull, thinkest thou to haue overcome y whole.

<sup>g</sup> Or, beat in pieces.

<sup>h</sup> Having gotten the victorie.

<sup>i</sup> A citie Eastward beyonde Iordén.

<sup>j</sup> He went by the wildernes where the Arabians dwell in tents.

<sup>k</sup> Some read, before y sunne rose vp.

<sup>l</sup> Or, despoiled.

<sup>m</sup> Or, bray in pieces, as one sheweth corn.

<sup>n</sup> King. 12, 25.

<sup>o</sup> Or, they were like you also.



the children of a King.

<sup>k</sup> We came all out of one belly: therefore I will be revenged.

19 And he said, They were my brethren, euen my <sup>k</sup> mothers children: as the Lord liueth, if ye had saued their liues, I wolde not slay you.

20 Then he said vnto Iéther his first borne sonne, Vp, and slay them: but the boy drewe not his sworde: for he feared, because he was yet yong.

<sup>l</sup> Meaning, that they wolde be rid out of their paine at once, or els to haue a valiant man to put the to death.

<sup>m</sup> Or, collers.

<sup>n</sup> That is, thy posteritie.

<sup>n</sup> His intent was to shewe him selfe thankfull for this victorie by restoring of religion, which, because it was not according as God had comanded, turned to their destruction.

<sup>o</sup> Or, seven collers.

<sup>o</sup> That is, such things as pertained to the use of the tabernacle.

<sup>o</sup> For which came out of his thigh.

<sup>p</sup> Which citie belonged to the familie of the Ezrites.

<sup>q</sup> That is Baal, to whome they had bounde them selues by couenant.

21 Then Zébah and Zalmunná said, Rise thou, and fall vpon vs: for <sup>l</sup> as the man is, so is his strength. And Gideón arose and slewe Zébah and Zalmunná, & toke away the <sup>m</sup> ornaments, that were on their camels neckes.

22 ¶ Then the men of Israël said vnto Gideón, Reigne thou ouer vs, bothe thou, & thy sonne, & thy <sup>n</sup> sonnes sonne: for thou hast deliuered vs out of <sup>o</sup> y<sup>e</sup> had of Midián.

23 And Gideón said vnto them, I wil not reigne ouer you, nether shal my childe reigne ouer you, but the Lord shal <sup>n</sup> reigne ouer you.

24 Againe Gideón said vnto them, I wolde desire a request of you, that you wolde giue me euerie man the earings of his praye (for they had golden earings because they were Ismaelites)

25 And they answered, We wil giue them. And they spred a garmēt, & did cast therein euerie man the earings of his praye.

26 And the weight of the golden earings that he required, was a thousand and seven hundredth <sup>o</sup> shekels of golde, beside collers, and iewels, and purple raiment that was on the Kings of Midián, and beside the cheines; that were about their camels neckes.

27 And Gideón made an <sup>o</sup> Ephód thereof, and put it in Ophráh his citie: & all Israël wēt a whoring there after it, which was the destruction of Gideón and his house.

28 Thus was Midián brought lowe before <sup>o</sup> y<sup>e</sup> childre of Israël, so that they lift vp their heads nomore: and the countrey was in quietnes forty yeres in the dayes of Gideón.

29 ¶ The Ierubbáal the sonne of Ioásh wēt, and dwelt in his owne house.

30 And Gideón had seuentie sonnes <sup>o</sup> begottē of his body: for he had manie wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimélech.

32 So Gideón the sonne of Ioásh dyed in a good age, and was buried in the sepulchre of Ioásh his father in Ophráh, of the <sup>p</sup> father of the Ezrites.

33 But when Gideón was dead, the children of Israël turned away and wēt a whoring after Baalim, and made <sup>q</sup> Baal-berith their god.

34 And the children of Israël remembred

not the Lord their God, which had deliuered them out of the hands of all their enemies on euerie side.

35 Nether <sup>r</sup> shewed they mercie on the house of Ierubbáal, or Gideón, according to all the goodnes which he had shewed vnto Israël.

## CHAP. IX.

1 Abimélech usurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable.

23 Hatred berweene Abimélech & the Shechemites.

26 Gaál conspireth against him, and is overcome.

53 Abimélech is wounded to death by a woman.

<sup>r</sup> They were vnmindful of God, and vnkinder toward him, by whom they had receyued so great a benefite.

<sup>a</sup> To praie with his kindred for the attaining of kingdome.

<sup>b</sup> Of your kindred by any means.

<sup>c</sup> Or, idle fellows and rascals.

<sup>c</sup> Thus tyrants to establish their vniuersal power spare not the innocent blood. 1. King 10. 7. 2. chro. 21. 4.

<sup>d</sup> Which was as the towne house or comb hall, which he calleth the towne of Shechem. vers 49.

<sup>e</sup> By this parable he declareth, that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others.

¶ Then Abimélech the sonne of Ierubbáal went to Shechem vnto his <sup>a</sup> mothers brethren, and comuned with them, and with all the familie, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all <sup>o</sup> y<sup>e</sup> sonnes of Ierubbáal, which are seuentie persones, reigne ouer you, ether that <sup>o</sup> one reigne ouer you? Remember also, that I am your <sup>b</sup> bone, and your flesh.

3 Then his mothers brethren spake of him in the audiēce of all the men of Shechem, all these wordes: and their heartes were moued to followe Abimélech: for said they, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimélech hired <sup>c</sup> vaine and light fellows which followed him.

5 And he went vnto his fathers house at Ophráh, and <sup>c</sup> slewe his brethren, the sonnes of Ierubbáal, about seuentie persones vpon one stone: yet Iothám the yongest sonne of Ierubbáal was left: for he hid him selfe.

6 ¶ And all the men of Shechem gathered together with all the house of <sup>d</sup> Milló, and came and made Abimélech King in the plaine, where the stone was erected in Shechem.

7 And when they tolde it to Iothám, he went and stode in the top of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 <sup>e</sup> The trees wēt forthe to anointe a King ouer them, and said vnto the oliue tre, Reigne thou ouer vs.

9 But the oliue tre said vnto them, Shulde I leaue my fatnes, wherewith by me they honour God and man, and go to auance me aboue the trees?

10 Then the trees said to the fig tre, Come thou, and be King ouer vs.

11 But the fig tre answered them, Shulde I forsake my swētenes, and my good frute, and go to auance me aboue the trees?

12 Then



12 Then said the trees vnto the vine, Come thou & be King ouer vs.

13 But the vine said vnto them, Shulde I leaue my wine, whereby I cheare God and man, and go to auance me about the trees?

14 The said all the trees vnto the bramble, Come thou and reigne ouer vs.

15 And the bramble said vnto the trees, If ye wil in dede anoint me King ouer you, come, & put your trust vnder my shadow: and if not, the fire shal come out of the bramble, and consume the cedres of Lebanon.

16 Now therefore, if ye do truely and vncorruptly to make Abimélech King, & if ye haue dealt wel with Ierubbáal & with his house, & haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and aduentured his life, & deliuered you out of the hands of Midián.

18 And ye are risen vp against my fathers house this day, and haue slayne his children, about seuentie persones vpon one stone, & haue made Abimélech the sonne of his maideseruant, King ouer the men of Shechém, because he is your brother)

19 If ye then haue delt truely and purely with Ierubbáal, and with his house this day, then & reioyce ye with Abimélech, and let him reioyce with you.

20 But if not, let a fire come out from Abimélech, and consume the men of Shechém and the house of Milló: also let a fire come forthe frō the men of Shechém, & from the house of Milló, and consume Abimélech.

21 And Iorhám ranne away, and fled, & wēt to Beér and dwelt there for feare of Abimélech his brother.

22 So Abimélech reigned thre yere ouer Israël.

23 But God sent an euil spirit betwene Abimélech, and the men of Shechém: and the mē of Shechém brake their promes to Abimélech,

24 That the crueltie towarde the seuentie sonnes of Ierubbáal & their blood might come and be laide vpon Abimélech their brother, which had slayne them, and vpon y men of Shechém, which had aided him to kil his brethren.

25 So y men of Shechém set men in waite for him in the tops of the mountaines: who robbed all that passed that way by them: and it was tolde Abimélech.

26 Then Gáal the sonne of Ebéd came with his brethren, and thei went to Shechém: and the men of Shechém put their confidence in him.

27 Therefore thei went out into the field, & gathered in their grapes & rroade them, and made mery, and went into the

house of their gods, and did eat & drinke, and cursed Abimélech.

28 The Gáal the sonne of Ebéd said, Who is Abimélech? and who is Shechém, that we shulde serue him? Is he not the sonne of Ierubbáal? & Zebúl is his officer? Serue rather the men of Hamór the father of Shechém: for why shulde we serue him?

29 Now wolde God this people were vnder mine hād: then wolde I put away Abimélech. And he said to Abimélech, Increase thine armie, and come out.

30 And when Zebúl the ruler of the citie heard the wordes of Gáal the sonne of Ebéd, his wrath was kindled.

31 Therefore he sent messengers vnto Abimélech priuely, saying, Beholde, Gáal the sonne of Ebéd and his brethren be come to Shechém, and beholde, thei fortifie the citie against thee.

32 Now therefore arise by night, thou and y people that is with thee, & lie in wayte in the field.

33 And rise early in the morning as soone as the sunne is vp, and assalt the citie: and when he and the people that is with him, shal come out agāst thee, do to him what thou canst.

34 So Abimélech rose vp, & all the people that were with him by night: and thei laie in waite agāst Shechém in foure bandes.

35 Then Gáal the sonne of Ebéd went out and stode in the entring of the gate of the citie: and Abimélech rose vp, and the folke that were with him, frō liyng in waite.

36 And when Gáal sawe the people, he said to Zebúl, Beholde, there come people downe from the tops of the mountaines: and Zebúl said vnto him, The shadowe of the mountaines seme men vnto thee.

37 And Gáal spake againe, & said, Se, there come folke downe by the middle of the land, & an other band cometh by the way of the plaine of Meonenim.

38 Then said Zebúl vnto him, Where is now thy mouth, that said, Who is Abimélech, that we shulde serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gáal went out before the men of Shechém, and fought with Abimélech.

40 But Abimélech pursued him, & he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimélech dwelt at Arumáh: and Zebúl thrust out Gáal and his brethren that thei shulde not dwel in Shechém.

42 And on the morowe, the people went out into the field: which was tolde Abimélech.

43 And he toke the people, and deuided them into thre bandes, and laid waite in

F.i.

h Braggingly as though he had bene present, or to his captaine Zebul.

h Ebr. crafty.

h Ebr. what thinke his hand can do.

h Thou art afrayed of a shadowe.

h Ebr. by the way.

h Or, charmers.

h As their captaine.

h Which were of his companies.

h Ebr. shal destroye the nobles of Shechém.

h Abimélech shal destroye the nobles of Shechém.

h Ebr. he cast his life for you.

h That he is your King, and you his subiectes.

h Because the people consented with the King in sheding innocent blood: therefore God destroyeth both the one & the other.

h Before they were afrayed of Abimelechs power, & durst not go out of the citie.



the fields, and looked, & beholde, the people were come out of the citie, & he rose vp against them, and smote them.

44 And Abimélech, and the bandes that were with him, rushed forward, & stode in the entring of the gate of y<sup>e</sup> citie: and y<sup>e</sup> two other bandes ranne vpon all the people that were in the field and slewe them.

45 And whē Abimélech had fought against the citie all that day, he toke the citie, and slewe the people that was therein, & destroyed the citie and sowed salt in it.

o That it shulde be vnfutefull and neuer serue to any v<sup>e</sup>.

p That is, of Baal-berith, as Chap. 3. 45.

46 ¶ And when all the men of the towre of Shechem heard it, thei entred into an holde of the house of the god<sup>p</sup> Berith.

47 And it was tolde Abimélech, that all the men of the towre of Shechem were gathered together.

48 And Abimélech gate him vp to mount Zalmón, he and all the people that were with him: and Abimélech toke axes with him and cut downe boughes of trees and toke them, and bare them on his shulder, and said vnto the folke that were with him, What ye haue sene me do, make haste, and do like me.

49 Thē all the people also cut downe euery man his bough, and followed Abimélech, & put them to the holde, and set the holde on fire w<sup>th</sup> them: so all the men of the towre of Shechem dyed also, about a thousand men and women.

q Meaning. y<sup>e</sup> all were destroyed, aswel thei in y<sup>e</sup> towre as the other.

50 ¶ Then went Abimélech to Tebéz, and besieged Tebéz, and toke it.

51 But there was a strong towre within the citie, and therher fled all the men and women, and all the chief of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimélech came vnto the towre & fought against it, and went hard vnto the dore of the towre to set it on fire.

2 Sam. 11. 21.

53 But a certaine woman \* cast a piece of a millstone vpon Abimelechs head, & brake his braine pan.

54 Thē Abimélech called hastily his page that bare his harnes, and said vnto him, Drawe thy sworde & slay me; that mē say not of me, A woman slewe him. And his page thrust him through, and he dyed.

r Thus God by suche miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israël sawe that Abimélech was dead, thei departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimélech, which he did vnto his father, in slaying his seuentie brethern.

57 Also all the wickednes of the mē of Shechem did God bring vpon their heades. So vpon thē came the curse of Iothám the sonne of Ierubbáal.

s For making a tyrant their King.

#### CHAP. X.

2 Tolá dyeth. 5 Iair also dyeth. 17 The Israelites are punished for their sinnes. 10 Thei crye vnto God, 16 And hee hath the pitie on them.

1 After Abimélech there arose to defend Israël, Tolá, the sonne of Puáh, the sonne of Dodó, a man of Issachár which dwelt in Shamir in mount Ephraim.

Or, his velle.

2 And he iudged Israël thre and twentie yere and dyed, & was buryed in Shamir.

Or, gouerned.

3 ¶ And after him arose Iair a Gileadite, & iudged Israël two and twentie yere.

4 And he had thirtie sonnes that rode on thirty assecoltes, & thei had thirty citiēs, which are called Hauoth-Iair vnto this day, and are in the land of Gilead.

a Signifying, thei were men of autoritie.

Or, the thirtie of Iair, as Deu. 3. 14.

5 And Iair dyed, & was buryed in Kamón.

6 ¶ And the childre of Israël wrought wickednes againe in the sight of the Lord, & serued Baalim and Ashtaróth, and the gods of Arám, and the gods of Zidon, and the gods of Moáb, and the gods of the children of Ammón, and the gods of the Philistims, and forsoke the Lord and serued not him.

Chap. 2. 11. 6

3. 7. & 4. 1. 6

6. 1. & 13. 1.

Chap. 2. 13.

Or, Synia.

7 Therefore the wrath of the Lord was kindled against Israël, and he sold them into the hands of the Philistims, and into the hands of the children of Ammón:

Or, deliuered.

8 Who from that yere vexed and oppressed the children of Israël eightene yeres, b euen all the children of Israël that were beyonde Iordén, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, & half tribe of Manassch.

9 Moreouer the children of Ammón went ouer Iordén to fight against Iudáh, and against Beniamin, and against the house of Ephraim: so y<sup>e</sup> Israël was sore tormented.

10 Then the children of Israël cryed vnto the Lord, saying, We haue sinned against thee, eue because we haue forsaken our owne God, and haue serued Baalim.

c Thei prayed to the Lord & confessed their sinnes.

11 And the Lord d said vnto the children of Israël, did not I deliuer you from the Egyptians & frō the Amorites, frō the children of Ammón & from the Philistims?

d By stirring them vp from Prophet, as Chap. 6. 1.

12 The Zidonians also, and the Amalekites, and the Maobites did oppresse you, & ye cryed to me and I saued you out of their hands.

13 Yet ye haue forsaken me, and serued other gods: wherefore I wil deliuer you nomore.

Deut. 32. 17. ierem. 2. 13.

14 Go, and crye vnto the gods which ye haue chosen: let them saue you in the time of your tribulacion.

15 And the children of Israël said vnto the Lord, We haue sinned: do thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs this day.

e That is, frō this present danger.

f This is true repentance to put away the euil, & to serue God aright.

16 Then they put away y<sup>e</sup> strange gods frō among thē & serued y<sup>e</sup> Lord: & his soule was grieved for the miserie of Israël.

17 Then the childre of Ammón gathered thē selues together, & pitched in Gilead: and the children of Israël assembled them selues,



selues, and pitched in Mizpéh.

- 18 And the people and princes of Gileád said one to an other, Whosoever wil begin the battel against the childre of Ammón, the same shal be \*head ouer all the inhabitants of Gileád.

## CHAP. XI.

- 1 Iphtáh being chased away by his brethren, was after made captaine ouer Israël. 30 He maketh a rash vow. 32 He vauquisheth the Ammonites. 39 And sacrificeth his daughter according to his vowe.

<sup>a</sup> Ebr. a man of mightie force. <sup>b</sup> Or, valiant.

- 1 **T**HEN Gileád begate Iphtáh, & Iphtáh the Gileadite was <sup>a</sup> a valiant man, but the sonne of an <sup>b</sup> harlot.

<sup>a</sup> That is, of an harlot, as ver. 1.

- 2 And Gileads wife bare him sonnes, and when <sup>c</sup> y womán childre were come to age, they thrust out Iphtáh, and said vnto him, Thou shalt not inherit in our fathers house: for thou art <sup>c</sup> y sonne of a <sup>d</sup> stráge womán.

<sup>b</sup> Where the gouernour of the countrey was called Tob.

- 3 Then Iphtáh fled from his brethren, and dwelt in the land of <sup>b</sup> Tob: and there gathered ydle fellows to Iphtáh, and <sup>c</sup> went out with him.

<sup>c</sup> Ioynd with him, as some thinke, against his brethren.

- 4 **A**ND in proceffe of time the children of Ammón made warre with Israël.

<sup>d</sup> Or, ambassadours, sent for that purpose.

- 5 And whē the children of Ammón fought with Israël, <sup>d</sup> the Elders of Gileád went to fet Iphtáh out of the land of Tob.

<sup>e</sup> Men of armes are constrained to desire helpe of them, whome before they haue refused. <sup>f</sup> Of tymes those things, w<sup>ch</sup> me reiect, God choiceth to do great enterprises by.

- 6 And they said vnto Iphtáh, <sup>e</sup> Come and be our captaine, that we may fight with the children of Ammón.

- 7 Iphtáh then answered the Elders of Gileád, Did not ye hate me, and <sup>f</sup> expel me out of my fathers house? how then come you vnto me now in time of your tribulation?

- 8 Then the Elders of Gileád said vnto Iphtáh, Therefore we turne againe to thee now, that thou maiest go with vs, & fight against the children of Ammón, & be our head ouer all the inhabitants of Gileád.

- 9 And Iphtáh said vnto the Elders of Gileád, If ye bring me home againe to fight against <sup>g</sup> y children of Ammón, if the Lord giue them before me, shal I be your head?

- 10 And <sup>g</sup> y Elders of Gileád said to Iphtáh, The Lord <sup>h</sup> be witnes betwene vs, if we do not according to thy wordes.

- 11 Then Iphtáh went with the Elders of Gileád, and the people made him head and captaine ouer them: and Iphtáh rehearsed all his wordes before the Lord in Mizpéh.

- 12 **T**HEN Iphtáh sent messengers vnto the King of the children of Ammón, saying, What hast thou to do with me, that thou art come against me, to fight in my land?

- 13 And the King of the children of Ammón answered vnto the messengers of Iphtáh, \*Because Israël toke my lād, whē they came vp frō Egypt, from Arnón vnto Iabbók, and vnto Iordén: now therefore restore those lands <sup>i</sup> quietly.

- 14 Yet Iphtáh sent messengers againe vnto the King of the children of Ammón,

- 15 And said vnto him, Thus saith Iphtáh, \*Israél toke not the land of Moáb, nor the land of the children of Ammón. <sup>i</sup> Deut. 2. 9.

- 16 But when Israël came vp from Egypt, and walked through the wildernes vnto the red Sea, then they came to Kadésh.

- 17 **A**ND Israël sent messengers vnto the King of Edóm, saying, Let me, I pray thee, go through thy lād: but the King of Edóm wold not consent: and also they sent vnto the King of Moáb, but he wolde not: therefore Israël abode in Kadésh. <sup>j</sup> Nomb. 20. 19.

- 18 Then thei went through the wildernes, and compassed the land of Edóm, and the land of Moáb, and came by the Eastside of <sup>k</sup> y lād Moáb, and pitched on the other side of Arnón, \*and came not within <sup>k</sup> y coast of Moáb: for Arnón was <sup>k</sup> y border of Moáb. <sup>k</sup> Nomb. 21. 19, & 22. 24.

- 19 Also Israël <sup>l</sup> sent messengers vnto Sihón, King of the Amorites, the King of Heshbón, & Israël said vnto him, Let vs passe, we pray thee, by thy lād vnto our <sup>l</sup> place. <sup>l</sup> Or, countrey.

- 20 But Sihón <sup>m</sup> consented not to Israël, that he shulde go through his coast: but Sihón gathered all his people together, and pitched in Iaház, and fought with Israël. <sup>m</sup> He trusted the not to go through his countrey.

- 21 And the Lord God of Israël gaue Sihón and all his folke into the hands of Israël, and they smote the: so Israël possessed all the land of the Amorites, the inhabitants of that countrey:

- 22 And they possessed <sup>n</sup> all the coast of the Amorites, from Arnón vnto Iabbók, and from the wildernes euen vnto Iordén. <sup>n</sup> Deut. 2. 26.

- 23 Now therefore the Lord God of Israël hath cast out the Amorites before his people Israël, & shuldest thou possesse it?

- 24 Woldest not thou possesse that which Chemósh thy god giueth thee to possesse?

- So whome soeuer the <sup>o</sup> Lord our God driueth out before vs, them wil we possesse. <sup>o</sup> For we ought more to beleue and obey God, the: thou thane idoles.

- 25 **A**ND art thou now farre better then Balák the sonne of Zippór King of Moáb: did he not strue with Israël and fight against them, <sup>o</sup> Nomb. 22. 2. & Deut. 23. 4. & 24. 2a.

- 26 When Israël dwelt in Heshbón and in her townes, and in Aroér & in her townes, and in all the cities that are by the coasts of Arnón, thre hundredth yeres: why did ye not then recouer <sup>p</sup> them in that space?

- 27 Wherefore, I haue not offended thee: but thou doest me wrōg to warre against me.

- The Lord the Iudge <sup>q</sup> be iudge this day betwene the children of Israël, and the children of Ammón. <sup>q</sup> To punish the offender.

- 28 Howebeit the King of the children of Ammón hearkened not vnto the wordes of Iphtáh, which he had sent him.

- 29 **T**HEN the Spirit of the Lord came vpon Iphtáh, & he passed ouer to Gileád and to Manasséh, and came to Mizpéh in <sup>r</sup> <sup>r</sup> That is, the spirit of strength and valour.



m As the A-  
postle commeth  
Iphtáh  
for his worthy  
entreprize in  
deliuering the  
people, for 11,  
32:50 by his  
raile vowe &  
wicked perfor-  
mance of the  
same, his victo-  
rie was defa-  
ced: and here  
we see that the  
fines of the  
godly do not  
utterly extin-  
guish their  
faith.

Or, the plaine.

n According  
to the manner  
after the vi-  
ctorie.

o Being over-  
come w blin-  
de zeale, and  
not conside-  
ring whether  
the vowe was  
lawful or no.

p For it was  
counted as a  
shame in Isra-  
él, to dye with-  
out children,  
and therefore  
they reioyced  
to be married.

a After they  
had passed Ior-  
dén.

b Thus ambi-  
cion enuieh  
Gods worke  
in others, as  
they did also  
agaist Gideón,  
Chap 8.1.

Gilead, and from Mizpéh in Gileád he went vnto the children of Ammón.

30 And Iphtáh <sup>m</sup> vowed a vowe vnto the Lord, and said, If thou shalt deliuer the children of Ammón in to mine hands,

31 Thē that thing that commeth out of the dores of mine house to mete me, when I come home in peace from the children of Ammón, shal be the Lords, and I wil offer it for a burnt offering.

32 And so Iphtáh went vnto the children of Ammón to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroér euē til <sup>y</sup> come to Minnith, twentie cities, and so forthe to <sup>r</sup> Abél of the vineyardes, with an exceeding great slaughter. Thus the childre of Ammón were humbled before the children of Israël.

34 ¶ Now whē Iphtáh came to Mizpéh vnto his house, beholde, his daughter came out to mete him with <sup>n</sup> timbrels and dances, which was his onely childe: he had none other sonne, nor daughter.

35 And when he sawe her, he <sup>o</sup> rent his clothes, and said, Alas my daughter, thou hast broght me low, & art of thē that trouble me: for I haue opened my mouthe vnto the Lord, and can not go backe.

36 And she said vnto him, My father, if thou haste opened thy mouthe vnto the Lord, do with me as thou hast promised, seing that the Lord hath auenged thee of thine enemies the children of Ammón.

37 Also she said vnto her father, Do thus muche for me: suffice me two monethes, that I may go to the mountaines, and <sup>p</sup> bewaile my virginities, I and my fellowes.

38 And he said, Go: and he sent her away two monethes: so she went with her companions, and lamented her virginities vpō the mountaines.

39 And after the end of two monethes, she turned againe vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man, and it was a custome in Israël.

40 The daughters of Israël went yere by yere to lament the daughter of Iphtáh the Gileadite, foure dayes in a yere.

CHAP. XII.

6 Iphtáh killeth two & fortie thousand Ephraimites. 8 After Iphtáh succedeth Ibzan, 11 Elón, 13 And Abdón.

¶ And the men of Ephraim gathered thē selues together, and went <sup>a</sup> Northward and said vnto Iphtáh, Wherefore wentest thou to fight against the children of Ammón, and didst not call <sup>b</sup> vs to go with thee? we wil therefore burne thine house vpon thee with fire.

¶ And Iphtáh said vnto thē, I and my people were at great strife with the children

of Ammón, and when I called you, ye deliuered me not out of their hands.

3 So when I sawe <sup>y</sup> ye deliuered me not, <sup>e</sup> I put my life in mine hāds, & went vpon the children of Ammón: so <sup>y</sup> Lord deliuered them into mine hands. Wherefore thē are ye come vpō me now to fight against me?

4 Then Iphtáh gathered all the men of Gileád, and fought with Ephraim: & the men of Gileád smote Ephraim, because they said, Ye Giliadites are runagates of Ephraim <sup>d</sup> among the Ephraimites, and among the Manassites.

5 Also the Giliadites toke the passages of Iordén before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gileád said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Thē said they vnto him, Say now <sup>e</sup> Shibboleth: and he said, Sibboleth: for he coulde not so pronounce: then they toke him, and slewe him at the passages of Iordén: and there fel at that time of the Ephraimites two and forty thousand.

7 And Iphtáh iudged Israël six yere: then dyed Iphtáh the Giliadite, and was buried in one of the cities of Gileád.

8 ¶ After him <sup>f</sup> Ibzan of Beth-léhem iudged Israël,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, and toke in thirtie daughters from abroad for his sonnes. and he iudged Israël seuen yere.

10 Then Ibzan dyed, and was buried at Beth-léhem.

11 ¶ And after him iudged Israël Elón, a Zebulonite, and he iudged Israël ten yere.

12 Then Elón the Zebulonite dyed, & was buried in Aialón in the countrey of Zebulun.

13 ¶ And after him Abdón <sup>y</sup> sonne of Hillél the Pirathonite iudged Israël.

14 And he had fortie sonnes & thirtie <sup>ne</sup> uews that rode on seuentie <sup>ne</sup> assecoltes: and he iudged Israël eight yeres.

15 Then dyed Abdón the sonne of Hillél <sup>y</sup> Pirathonite, and was buried in Pirathón, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Israël for their wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

¶ But the children of Israël continued <sup>b</sup> to commit <sup>a</sup> wickednes in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yere.

¶ Then there was a man in Zoráh of the familie of the Danites, named Manóah, whose wife was <sup>a</sup> baren, and bare not.

3 And

e That is, I ventured my life, and when manasse layed, I put my trust only in God.

d Ye can see vs. and chose Gileád, & row in respect of vs, ye are nothing.

e Which signifieth, the fall of waters, or an care of conscience.

f Some thinke that this was Boaz & housband of Ruth.

ne- Ephraimites, seuer, Or, horsemen.

Chap. 13.1.6 3.7. & 4.1.6 6.1. & 10.6.

a Signifying their deliuerance came only of God & not by mans power.



3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Beholde now, thou art baren, and bearest not: but thou shalt conceiue, and beare a sonne.

Num. 6. 2.

4 And now therefore beware \* that thou drinke no wine, nor strong drinke, nether eat anie vncleane thing.

1 Sam. 1. 11.

5 For lo, thou shalt conceiue and beare a sonne, & no razor shal \* come on his head: for the childe shalbe a <sup>b</sup> Nazarite vnto God from his birth: and he shal begin to saue Israël out of the hands of the Philistims.

<sup>b</sup> Meaning, he shulde be se-  
parate from  
the worlde  
and dedicate  
to God.

6 ¶ Then the wife came, & tolde her housband, saying, A man of God came vnto me, and the facion of him was like the facion of y<sup>e</sup> Angel of God exceding <sup>c</sup> fearful, but I asked him not whence he was, nether tolde he me his name,

<sup>c</sup> If he sh<sup>d</sup> be  
not able to  
hide the sight  
of an Angel,  
how much  
lesse the pre-  
sence of God?

7 But he said vnto me, Beholde, thou shalt conceiue, and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, nether eat anie vncleane thing: for the childe shal be a Nazarite to God from his byrth to the day of his death.

<sup>d</sup> He sheweth  
himselfe rea-  
dy to obey  
Gods wil, and  
therefore de-  
sireth to know  
we farther.

8 Then Manóah <sup>d</sup> prayed to the Lord and said, I pray thee, my Lord, let the man of God, whome thou sentest, come againe now vnto vs, and teache vs what we shal do vnto the childe when he is borne.

9 And God heard the voyce of Manóah, & the Angel of God came againe vnto the wife, as she sate in the field, but Manóah her housband was not with her.

10 ¶ And the wife made haste & ranne, and shewed her housband and said vnto him, Beholde, the man hath appeared vnto me, that came vnto me <sup>e</sup> to day.

<sup>e</sup> It seemeth y<sup>e</sup>  
the Angel ap-  
peared vnto  
her twice in  
one day  
<sup>f</sup> He calleth  
him man, be-  
cause he so se-  
med, but he  
was Christ  
the eternal  
word, which  
at his time ap-  
pointed beca-  
me man.

11 And Manóah arose and went after his wife, and came to the <sup>f</sup> man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manóah said, Now let thy saying come to passe: but how shal we orde the childe, and do vnto him?

13 And y<sup>e</sup> Angel of the Lord said vnto Manóah, The woman must beware of all that I said vnto her.

14 She may eat of nothing that cometh of the vinetre: she shal not drinke wine nor strong drinke, nor eat anie <sup>g</sup> vncleane thing: let her obserue all that I haue commanded her.

<sup>g</sup> Anie thing  
forbidden by  
the Lawe.

15 Manóah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntil we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manóah, Though thou make me abide, I wil not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the <sup>h</sup> Lord: for Manóah knewe not that it was an Angel of the Lord.

<sup>h</sup> Shewing y<sup>e</sup>  
he sought not  
his owne ho-  
nor, but Gods,  
whole messen-  
ger he was.

17 Again Manóah said vnto y<sup>e</sup> Angel of y<sup>e</sup>

Lord, What is thy name, y<sup>e</sup> whē thy say-  
ing is come to passe, we may honour thee?

18 And y<sup>e</sup> Angel of the Lord said vnto him, Why askest y<sup>e</sup> thus after my name, which is <sup>i</sup> secret?

<sup>i</sup> Or, where  
leaste?

19 Then Manóah toke a kid with a meat of-  
fring, and offred it vpon a stone vnto the  
Lord: and the Angel did <sup>j</sup> wonderously,

<sup>j</sup> God sent fire  
from heauē  
to consume  
their sacrifice,  
to confirme  
their faith in  
his promise.

whiles Manóah and his wife looked on.  
20 For when the flame came vp towarde  
heauen from the altar, the Angel of the  
Lord ascended vp in the flame of the al-  
tar, and Manóah and his wife beheld it, &  
fel on their faces vnto the ground.

21 (So the Angel of the Lord did no more  
appeare vnto Manóah and his wife) The  
Manóah knewe that it was an Angel of y<sup>e</sup>  
Lord.

22 And Manóah said vnto his wife, \* We shal  
surely dye, because we haue sene God.

Exod. 33. 20.  
chap. 6. 22.

23 But his wife said vnto him, If the Lord  
wolde kil vs, he wolde not haue receiued  
a burnt offering, and a meat offering of our  
hands, nether wolde he haue shewed vs all  
these things, nor wolde now haue tolde vs  
anie such.

<sup>k</sup> These gra-  
ces y<sup>e</sup> we haue  
receiued of  
God, & his ac-  
cepting of our  
obedience, are  
sure tokens of  
his loue tow-  
ard vs, so y<sup>e</sup>  
nothing can  
hurt vs.  
<sup>l</sup> Or, so come vpon  
him at diuers  
times.

24 ¶ And the wife bare a sonne, and called  
his name Samsón: and the childe grewe, &  
the Lord blessed him.

25 And the Spirit of y<sup>e</sup> Lord began to strēg-  
the him in the hoste of Dan, betwene Zo-  
ráh, and Eshtaól.

CHAP. XIII.

1 Samsón desireth to haue a wife of the Philistims.  
6 He killeth a lyon. 12 He propoundeth a riddle. 19 He  
killeth thirtie. 20 His wife forsaketh him and taketh  
another.

1 **N**OW Samsón went downe to Tim-  
nath, and sawe a woman in Timnath  
of the daughters of the Philistims,

2 And he came vp and tolde his father and  
his mother, and said, I haue sene a woman  
in Timnath of the daughters of the Phil-  
istims: now therefore giue me her to wife.

<sup>m</sup> Or, take her  
for me to wife.

3 The his father and his mother said vnto  
him, Is there <sup>n</sup> neuer a wife among y<sup>e</sup> daugh-  
ters of thy brethren, and among all my  
people, that thou must go to take a wife  
of the vncircūcised Philistims? And Sam-  
són said vnto his father, Giue me her, for  
she pleaseth me wel.

<sup>a</sup> Though his  
parēts did iu-  
stly reprove  
him, yet it ap-  
peareth y<sup>e</sup> this  
was y<sup>e</sup> secret  
worke of the  
Lord, ver. 4.

4 But his father and his mother knewe not  
that it came of the Lord, that he shulde  
seke an occasion against the <sup>b</sup> Philistims:  
for at that time the Philistims reigned ou-  
uer Israël.

<sup>b</sup> To fight a-  
gainst the for  
the deliuerance  
of Israël.

5 ¶ Then went Samsón and his father and  
his mother downe to Timnath, and came  
to y<sup>e</sup> vineyardes at Timnath: & beholde,  
a yong lyon roared vpon him.

6 And the Spirit of the Lord <sup>c</sup> came vpon  
him, and he tare him, as one shulde haue  
rent a kid, and had nothing in his hand, ne-

<sup>c</sup> Whereby he  
had strength &  
boldness.



ther tolde he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautiful in the eyes of Samson.

*Or, is it her wife.*

8 ¶ And within a few dayes, whē he returned to receiue her, he went aside to se the carkeis of the lyon: and beholde, there was a swarme of bees, and hony in the body of the lyon.

9 And he toke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eat: but he tolde not them, that he had taken the hony out of the bodie of y<sup>e</sup> lyon.

10 So his father went downe vnto the woman, and Samson made there a feast: for so vsed the yong men to do.

*d Meaning, when he was married.  
e That is, her parents or friends.*

11 And when they sawe him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I wil now put forthe a ridle vnto you: & if you can declare it me within seuen dayes of the feast, and finde it out, I wil giue you thirtie shetes, and thirtie change of garmets.

*f To weare at feastes or solemne dayes.*

13 But if you cannot declare it me, then shal ye giue me thirtie shetes, and thirtie change of garments. And they answered him, Put forthe thy ridle, that we may heare it.

14 And he said vnto them, Out of the eater came meat, and out of the strong came sweetenes: & they colde not in thre dayes expounde the ridle.

*g Or, drewe nearer: for it was y<sup>e</sup> fourthe day.*

15 And when the seuenth day was come, they said vnto Samsons wife, Entise thyne housband, that he may declare vs the ridle, lest we burne thee and thy fathers house with fire. Haue ye called vs, to possesse vs? is it not so?

*h Or, is importunate vs.*

16 And Samsons wife wept before him, and said, Surely thou hatest me and louest me not: for thou hast put forthe a ridle vnto the children of my people, and hast not tolde it me. And he said vnto her, Beholde, I haue not tolde it my father, nor my mother, and shal I tel it thee?

*i Vnto them which are of my nation.*

17 Then Samsons wife wept before him seuen dayes, while their feast lasted: and when the seuenth day came, he tolde her, because she was importunate vpon him: so she tolde the ridle to the children of her people.

*j Or, to the seuenth day, beginning at the fourth.*

18 And the men of the citie said vnto him the seuenth day before the sonne went downe, What is sweter, then honie: and what is stronger then a lyon? Then said he vnto them, If ye had not plowed w<sup>th</sup> my heiffer, ye had not founde out my ridle.

*k If ye had not vsed the helpe of my wife.*

19 And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slewe thirtie men of them & spoiled the, and gaue change of garments vnto them, which expounded the ridle: & his wrath

*l Which was one of the five chief cities of the Philistines.*

was kindled, and he went vp to his fathers house.

20 The Samsons wife was giuen to his companion, whome he had vsd as his friend.

CHAP. XV.

4 Samson tieth firebrades to the foxe tiales. 6 The Philistims burnt his father in lawe & his wife. 15 With the iawebone of an asse he killeth a thousand men. 19 Out of a great tothe in the iawe God gaue him water.

¶ Vt within a while after, in the time of wheat haruelt, Samson visited his wife with a kid, saying, I wil go into my wife into the chāber: but her father wolde not suffre him to go in.

*a That is, I wil vse her as my wife.*

2 And her father said, I thought that thou haddest hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 The Samson said vnto them, Now am I more blameles the the Philistims: therefore wil I do them displeasure.

*b For through his fathers lawes occasion, he was moued againe to take vengeance of the Philistims.*

4 ¶ And Samson went out, & toke thre hundred foxes, and toke firebrands, & turned them taile to taile, and put a firebrand in the middes betwene two tiales.

5 And when he had set the brandes on fier, he sent them out into the standing corne of the Philistims, and burnt vp bothe the rickes & the standing corne with the vineyardes & oliues.

*c Or, that was reaped & gathered.*

6 Then the Philistims said, Who hathe done this? And they answered, Samson the sonne in lawe of the Timnite, because he had taken his wife, & giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

*d Or, y<sup>e</sup> citie of Timnath.*

7 And Samson said vnto them, Thogh ye haue done this, yet wil I be auenged of you, and then I wil cease.

*e So y<sup>e</sup> wicked punish not vice for lone of iustice, but for feare of dāgers. & els might come to them.  
Or, heremi & fote mira.*

8 So he smote them hippe and thigh with a mighty plague: then he went and dwelt in the toppe of the rocke Etām.

9 ¶ Then y<sup>e</sup> Philistims came vp, & pitched in Iudāh, & were spred abroad in Léhi.

*Or, camped.*

10 And the men of Iudāh said, Why are ye come vp vnto ys? And they answered, To binde Samson are we come vp, and to do to him as he hathe done to vs.

*f And so being our prisoner, to punish him.*

11 Then thre thousand men of Iudāh wēt to the toppe of the rocke Etām, and said to Samson, Knowest thou not that y<sup>e</sup> Philistims are rulers ouer vs? Wherefore then hast y<sup>e</sup> done thus vnto vs? And he answered the, As they did vnto me, so haue I done vnto the.

*g Suche was their grosse ignorance, that they judged Gods great benesse to be a plague vnto them.*

12 Againe they said vnto hī, We are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Swear vnto me, that ye wil not fall vpon me your selues.

*h Thus they had rather betray their brother, then vse y<sup>e</sup> means that God had giue for their deliuerance.*

13 And they answered him, saying, No, but we wil binde thee, and deliuer thee vnto their hand, but we wil not kil thee.

And



And they bound him with two newe cordes, and broght him from the rocke.

14 When he came to Léhi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes losed from his hands.

<sup>i That is, of an asse lately slain.</sup> 15 And he found a newe iawebone of an asse, and put forth his hand, and caught it, and slewe a thousand men therewith.

16 Then Samson said, With the iawe of an asse are heapes vpon heapes: w<sup>th</sup> the iawe of an asse haue I slayne a thousand men.

17 And when he had left speaking, he cast away the iawebone out of his hand, & called that place, Ramath-Léhi.

<sup>Or, the lifting up of the iawe.</sup> 18 And he was fore a thirft, and <sup>k Whereby appeareth, y<sup>e</sup> he did these things in faith, & so w<sup>th</sup> a true zeal to glorifie God & deliuer his country.</sup> called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shal I dye for thirft, and fall into the hands of the vncircumcised.

<sup>Or, the thirft of him that prayed.</sup> 19 Then God brake the cheeke to the, that was in the iawe, and water came thereout: and when he had dronke, his Spirit came againe, and he was reuiued: wherefore the name thereof is called, En-hakkoré, w<sup>ch</sup> is in Léhi vnto this day.

20 And he iudged Israel in the dayes of y<sup>e</sup> Philistims twentie yeres.

#### CHAP. XVI.

<sup>g Samson carrieth away the gates of Azzah. 18 He was deceived by Delilah. 30 He pulleth downe the house vpon the Philistims, and dyeth with them.</sup>

<sup>One of y<sup>e</sup> chief cities of y<sup>e</sup> Philistims.</sup> 1 Then went Samson to Azzah, & sawe there an harlot, & <sup>Or, vnto.</sup> went in vnto her.

<sup>That is, he lodged w<sup>th</sup> her.</sup> 2 And it was tolde to the Azzathites, Samson is come hether. And they went about, & layed wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide til the morning earely, and we shal kil him.

<sup>Or, as the light of the morning.</sup> 3 And Samson slept til midnight, & arose at midnight, and toke the dores of the gates of the citie, and the two postes and lift them away with the barres, and put them vpon his shulders, and caried them vp to the top of the mountaine that is before Hebron.

<sup>Or, plain.</sup> 4 And after this he loued a woman by y<sup>e</sup> riuer of Sorék, whose name was Delilah:

5 Vnto whome came the princes of y<sup>e</sup> Philistims, and said vnto her, Entise him, and se wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punishe him, and euerie one of vs shal giue thee eleuen hundred <sup>c Of y<sup>e</sup> value of a shekel read Gen. 23, 15</sup> shekels of siluer.

6 And Delilah said to Samson, Tel me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bounde, to do thee hurt.

7 Samson then answered vnto her, If they

binde me with seuen<sup>e</sup> greene cordes that were neuer dried, the shal I be weake, and be as an other man.

8 And the princes of y<sup>e</sup> Philistims broght her seue greene cordes that were not drye, and she bound him therewith.

<sup>d Certaine Philistims in a secret chamber.</sup> 9 (And she had <sup>e</sup> men lying in wayte w<sup>th</sup> her in y<sup>e</sup> chāber) Then she said vnto him, The Philistims be vpon thee, Samson. And he brake the cordes, as a thread of tow is broken, when <sup>e</sup> it feleth fire: so his strength was not knowen. <sup>e Whē fire cometh vnto it.</sup>

10 After Delilah said vnto Samson, Se, y<sup>e</sup> hast mocked me and tolde me lies. I pray thee now, <sup>f</sup> tel me wherewith y<sup>e</sup> mightest be bound.

<sup>f Though her falschood tended to make him, lose his life, yet his affection so blinded him y<sup>e</sup> he coulde not beware.</sup> 11 Then he answered her, If they binde me with newe ropes y<sup>e</sup> neuer were occupied, then shal I be weake, and be as another man.

12 Delilah therefore toke newe ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samson: (& men lay in wait in the chāber) & he brake them from his armes, as a threde.

13 Afterward Delilah said to Samson, Hether to thou hast beguiled me, and tolde me lies: tel me how thou mightest be bound. <sup>g It is impossible, if we giue place to our wicked affections, but at length we shal be destroyed.</sup> And he said vnto her, If thou plat-  
tedst seuen lockes of mine head with the threades of the woufe.

14 And she fastened it with a pinne, & said vnto him, The Philistims be vpon thee, Samson. And he awoke out of his slepe, and went away with the pinne of y<sup>e</sup> webbe <sup>Or, beame.</sup> and the woufe.

15 Again she said vnto him, How canst thou say, <sup>h For this Samson vsed to saye, I loue thee.</sup> I loue thee, when thine heart is not with me? thou hast mocked me these thre times, and hast not tolde me wherein thy great strength lieth.

16 And because she was importunate vpon him with her wordes continually, and vexed him, his soule was peined vnto y<sup>e</sup> death.

17 Therefore he tolde her all his heart, & said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God frō my mothers wombe: therefore if I be shauen, my strength wil go from me, & I shal be weake, & be like all other men. <sup>i Thus his immoderate affection towards a wicked woman caused him to lose Gods excellent gifts, & become slaue vnto the, whom he shulde haue ruled.</sup>

18 And whē Delilah sawe that he had tolde her all his heart, she sent, & called for the Princes of y<sup>e</sup> Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the princes of the Philistims came vp vnto her, and broght the money in their hands.

19 And she made him slepe vpon her knees, & she called a man, & made him to shauē of y<sup>e</sup> seuen lockes of his head, & she begā to vexe hī, & his strength was <sup>k</sup> gone frō hī. <sup>k Not for the losse of his heere, but for y<sup>e</sup> contempt of y<sup>e</sup> ordinance of God, w<sup>ch</sup> was y<sup>e</sup> cause y<sup>e</sup> God departed from him.</sup>

20 Then she said, The Philistims be vpon thee, Sāson. And he awoke out of his slepe,



and thought, I wil go out now as at other times, & shake my selfe, but he knewe not that the Lord was departed from him.

21 Therefore the Philistims toke him, and put out his eies, and broght him downe to Azzáh, and bound him with fetters: and he did grinde in the prison house.

22 And the heere of his head begā to growe againe after that it was shaven.

23 Then the princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagón their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our countrey, w<sup>h</sup> hath slaine manie of vs.

25 And when their heartes were mery, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he<sup>m</sup> was a laughing stocke vnto them, and they set him betwene the pillers.

26 Then Samson said vnto the seruant that led him by the hand, Lead me, that I may touche the pillers that the house standeth vpon, and that I may leane to them.

27 (Now the house was ful of men & women, and there were all the princes of the Philistims: also vpon the rooffe were about thre thousand men & women that behelde while Samson played)

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseeche thee, strengthen me at this time onely, that I may be<sup>at</sup> once<sup>auenged</sup> of the Philistims for my two eyes.

29 And Samson layed holde on the two middle pillers whereup<sup>o</sup> the house stode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samson, Let me lose my life with the Philistims: and he bowed him w<sup>h</sup> all his might, and the house fel vpon the princes, and vpon all the people that were therein. so the dead which he slue at his death were mo then they which he had slayne in his life.

31 Then his brethren, and all the house of his father came downe and toke him, and broght him vp & buried him betwene Zoráh and Eshtaól, in the sepulchre of Manoáh his father: now he had iudged Israel twentie yeres.

CHAP. XVII.

3 Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idoles, 10 And after he hired a Leuite.

1 There was a man of mount Ephraim, whose name was Michah,  
2 And he said vnto his mother, The eleuen hundred shekels of siluer that were taken from thee, for the which thou cursedst, & spakedst it, euē in mine hearing, beholde, the siluer is with me, I toke it. Then his mother said, Blessed be my sonne of the Lord.

3 And when he had restored the eleuen hundred shekels of siluer to his mother, his mother said, I had dedicate y<sup>e</sup> siluer to y<sup>e</sup> Lord of mine hand for my sonne, to make<sup>a</sup> a grauen and molten image. Now therefore I wil giue it thee againe.

4 And whē he had restored the money vnto his mother, his mother toke two hundred shekels of siluer, and gaue them to the founder, which made thereof a graue and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, & made an<sup>e</sup> Ephód, & Teraphim, and<sup>e</sup> consecrated one of his sonnes, who was his Priest.

6 In those daies there was no<sup>d</sup> King in Israel, but euerie man did that, which was good in his owne eies.

7 There was also a yong mā out of Bethléhem Iudáh, of the familie of Iudáh: who was a Leuite, and sojourned there.

8 And the man departed out of the citie, enū out of Bethléhem Iudáh, to dwel where he colde finde a place: and as he journeyed, he came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence comest thou? And the Leuite answered him, I come from Bethléhem Iudáh, and go to dwel where I may finde a place.

10 Then Michah said vnto him, Dwel w<sup>h</sup> me, and be vnto me a father and a Priest, and I wil giue thee ten shekels of siluer by yere, and a sute of apparel, & thy meat and drinke. So the Leuite went in.

11 And the Leuite was content to dwel w<sup>h</sup> the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, & the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I knowe that y<sup>e</sup> Lord wil be<sup>h</sup> good vnto me, seing I haue a Leuite to my Priest.

CHAP. XVIII.

1 The children of Dan send men to searche the land. 11 Then come the six hundred & take the gods, and the Priest of Michah awaie. 17 They destroy Laish. 28 They buyld it againe, 30 And set vp idolatrie.

1 In those dayes there was no<sup>a</sup> King in Israel, and at the same time the tribe of Dan soght them an inheritace to dwel in: for

1 Yet had he not his strenght againe, til he had called vpon God, and reconciled his selfe.

m Thus by Gods iust iudgements they are made slaves to infidels, which neglect their vocacion in defending the faithful.

Or, was mocked

Ex. take me vengeance. n According to my vocacion, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despair, but humbling his selfe for neglecting his office & offence thereby giuen.

a Some thinke this historie was in y<sup>e</sup> time of Othniel, or as Iosephus writeth, immediately after Ioshua.

b Contrary to the commandement of God and true religion practised vnder Ioshua, they forsake the Lord and fell to idolatrie.

Chap. 17. c He wolde serue both God & idoles. Gen. 31. 19. d For where there is no magistrat fearing God, there can be no true religion, nor order.

e Which Bethléhem was in the tribe of Iudáh.

f For in those daies y<sup>e</sup> seruice of God was corrupt in all estates and the Leuites were not looked vnto.

g Not considering that he forsake y<sup>e</sup> true worshiping of God for to mainteine his owne belly.

h Thus y<sup>e</sup> idolaters persuade the selues of Gods fauour, when in deede he doeth desett the.

i Meaning no ordinarie Magistrate, to punish the vice according to Gods worde.



for vnto that time *all* their inheritance had not fallen vnto them among the tribes of Israël.

2 Therefore the children of Dan sent of their familie, five men out of their coastes, *even* men expert in warre, out of Zoráh & Eshtaól, to vewe the land and searche it out, and said vnto them, <sup>b</sup> Go, and searche out the land. Then thei came to mount Ephraím to the house of Micháh and lodged there.

3 When thei were in the house of Micháh, thei knewe the <sup>c</sup> voyce of the yong man the Leuite: and being turned in thether, thei said vnto him, Who broght thee hether? or what makest thou in this place? & what hast thou *to do* here?

4 And he answered them, Thus and thus dealeth Micháh with me, and hath hired me, and I am his Priest.

5 Againe thei said vnto him, Aske counsel now of god, that we may knowe whether the way which we go, shal be prosperous.

6 And the Priest said vnto them, <sup>d</sup> Go in peace: for <sup>y</sup> Lord guideth your way which ye go.

7 Then the five men departed and came to Laísh, and sawe the people that were therein, which dwelt careles, after the manner of the Zidonians, quiet and sure, because no man <sup>e</sup> made any trouble in the land, or vsurped any dominion: also they were far from the Zidonians, and had no busines with *other* men.

8 ¶ So thei came againe vnto their brethré to Zoráh and Eshtaól: and their brethren said vnto them, What haue ye *done*?

9 And thei answered, Arise, that we may go *vp* against them: for we haue sene the land, and surely it is very good, and <sup>e</sup> do ye sit still? be not slouthful to go and enter to possesse the land.

10 ( If ye wil go, ye shal come vnto a careles people, and the countrey *is* large) for God hath giuen it into your hand. *It is* a place which doeth lacke nothing that is in the worlde.

11 ¶ Then there departed thence of the familie of the Danites, from Zoráh and from Eshtaól, six hundreth men appointed with instruments of warre.

12 And thei went *vp*, & pitched in Kiriáth iearím in Iudáh: wherefore they called that place, <sup>f</sup> Mahaneh-Dan vnto this day: and it is behinde Kiriáth iearím.

13 And thei went thence vnto mount Ephraím, and came to the house of Micháh.

14 Then answered the five men, that wēt to spie out the countrey of Laísh, and said vnto their brethren, <sup>f</sup> Knowe ye not, that there is in these houses an Ephód, & Teraphím, and a grauen and a molten

image? Now therefore consider what ye haue to do.

15 And thei turned thetherwarde and came to the house of the yong man the Leuite, *even* vnto the house of Micháh, and saluted him peaceably.

16 And the six hundreth men appointed with their weapons of warre, which were of the children of Dan, stode by the entring of the gate.

17 Then the five men that went to spie out the land, went in thether, and toke the <sup>g</sup> grauen image and the Ephód, and the Teraphím, and the molten image: and the Priest stode in the entring of the gate with the six hundreth men, that were appointed with weapons of warre,

18 And the other went into Michahs house and fet the grauen image, the Ephód, and the Teraphím, and the molten image. Then said the Priest vnto them, What do ye?

19 And thei answered him, Holde thy peace: laye thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shuldest be a Priest vnto the house of one man, or that thou shuldest be a Priest vnto a tribe and to a familie in Israël?

20 And the Priests heart was glad, and he toke the Ephód and the Teraphím, and the grauen image, and went among the <sup>h</sup> people.

21 And they turned and departed, and put the children and the cattel, and the substance <sup>i</sup> before them.

22 ¶ When thei were farre of frō the house of Micháh, the men that were in the houses nere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces, and said vnto Micháh, What ayleth thee, that thou makest an outcrye?

24 And he said, Ye haue taken away my <sup>k</sup> gods, which I made, and the Priest, and go your waies: & what haue I more? how then say ye vnto me, What aileth thee?

25 And the children of Dan said vnto him, Let not <sup>l</sup> thy voyce be heard amōg vs, lest <sup>m</sup> angry fellows runne vpon thee, & thou lose thy life with the liues of thine householde.

26 So the children of Dan went their waies: and when Micháh sawe that they were to strong for him, he turned, & went backe vnto his house.

27 And thei toke the <sup>n</sup> things which Micháh had made, and the Priest which he had, and came vnto Laísh, vnto a quiet people and without mistrust, and smote the with the edge of the sworde, & burnt

G.i.

<sup>a</sup> For the portion of Iothua gave them, was not sufficient for all their tribe.

<sup>c</sup> Thei knewe him by his speache that he was a stranger there.

<sup>d</sup> Thus God granted the idolaters sometime their requests to their destruction that delivred in errors.

<sup>e</sup> He made thei pleased.

<sup>f</sup> Lo ye this good occasion through your foolishness?

<sup>g</sup> Or the tents of Dan.

<sup>h</sup> Because thei before had had good success, thei wolde <sup>i</sup> their brethren shulde be encouraged by hearing <sup>j</sup> sayings.

<sup>g</sup> So superstition blinded them, that thei thought Gods power was in these idoles, & thei shulde haue good success by them, though by violence & robbery they did take them away.

<sup>h</sup> With the six hundreth men.

<sup>i</sup> Suspecting them that did pursue them.

<sup>k</sup> This declarereth what opinion the idolaters haue of their idoles.

<sup>l</sup> For who looke their heart bitter.

<sup>n</sup> Meaning, the idoles, as vetf. 18.



the citie with fire:

*18. deliver the  
in which af-  
ter was called  
Cefarea Phil-  
ippi.*

*18. 19. 47.*

*a Thus in Be-  
de of giuing  
glorie to God,  
thei attrib-  
red the victo-  
rie to their i-  
doles, & hono-  
red them the-  
efore.  
o That is, til  
the Arke was  
taken, 1. Sapa-  
51.*

*Chap. 17. 8.  
18. 1.*

*Gen. 25. 6.*

*18. besides  
him: to wit, with  
his wife.*

*18. to her  
heart.*

*18. at his me-  
1.*

*18. rose vp.*

*18. strengthen.*

*a That is, his  
concubines  
father.*

*18. compelled  
him.*

*b Meaning, that  
he shulde re-  
fresh him selfe  
with meate, as  
yeel. 3.*

And there was none to helpe, because Laish was farre from Zidon, and they had no busines with other men: also it was in the valley that lyeth by Beth-rehob. After, they buylt the citie, & dwelt therein,

29 \*And called the name of the citie Dan, after the name of Dan their father which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the grauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh and his sonnes were the Priests in the tribe of the Danites vntil the day of the captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

#### CHAP. XIX.

*a Leuites wife being an harlot, forsoke her husband, and he toke her againe. 25 At Gibeah she was moste wilenously abused to the death. 29 The Leuite cutteth her in pieces and sendeth her to the twelue tribes.*

1 Also in those daies, \* when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and toke to wife a \* concubine out of Beth-lehem Iudah,

2 And his concubine played the whore there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake friendly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and she broght him vnto her fathers house, and when the yong womans father sawe him, he reioyced of his comming.

4 And his father in lawe, the yong womans father reteined him: and he abode with him thie daies: so they did eat & drinke, and lodged there.

5 ¶ And when the fourth day came, thei arose early in the morning, & he prepared to departe: then the yong womans father said vnto his sonne in lawe, \* Comforte thine heart with a morsel of bread, and then go your way.

6 So they sate downe, & did eat and drinke bothe of them together. And the yong womans father said vnto the man, Be content, I pray thee, and tary all night, & let thine heart be mery.

7 And when the mā rose vp to departe, his father in lawe \* was earnest: therefore he returned, and lodged there.

8 And he arose vp early the fift day to departe, & the yong womans father said,

9 Comforte thine heart, I pray thee: and

they taryed vntil after midday, and they bothe did eat.

9 Afterwarde when the man arose to departe with his concubine and his seruant, his father in lawe, the yong womans father said vnto him, beholde now, the day draweth toward euen: I pray you, tary all night: beholde the sunne goeth to rest: lodge here, that thine heart may be mery, & tomorowe get you early vpon your way, and go to thy tent.

10 But the man wolde not tary, but arose and departed, & came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine were with him.

11 When thei were nere to Iebus, the day was fore spent, and the seruant said vnto his master, Come, I pray thee, & let vs turne into this citie of the Iebusites, & lodge all night there.

12 And his master answered him, \* We wil not turne into the citie of strangers that are not of the children of Israel, but we wil go forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs drawe nere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them nere to Gibeah, which is in Beniamin.

15 ¶ Then thei turned thether to go in and lodge in Gibeah: and when he came, he sate him downe in a strete of the citie: for there was no man that toke them into his house to lodging.

16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of \* Iemin.

17 And when he had lift vp his eyes, he sawe a wayfaring mā in the stretes of the citie: then this olde man said, Whether goest thou, and whence camest thou?

18 And he answered him, We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and go now to the house of the Lord: and no man receiueth me to house,

19 Although we haue strawe and prouandre for our asses, and also bread and wine for me and thine handmayd, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man said, \* Peace be with thee: as for all that thou lackest, shalt thou finde with me: onely abide not in the strete all night.

21 ¶ So he broght him into his house, and gaue foddre vnto the asses: & thei washed their fete, & did eat and drinke.

22 And as they were making their hearts mery,

*18. 19. 47.*

*c To wit, to  
towne or ciu-  
where he  
dwelt.*

*18. 19. 47.*

*d Though in  
these daies  
there were  
most horrible  
corruptions, yet  
very needfull  
colde not  
pel the to-  
ue to do with  
them that pro-  
fessed not the  
true God.*

*18. 19. 47.*

*e That is, of  
tribe of Ben-  
min.*

*18. 19. 47.*

*f To Shiloh  
or Mizpah,  
where the Ar-  
ke was.*

*18. 19. 47.*



*For men of Be  
hath that is gi-  
ue to all wic-  
kednes.  
To the more  
they might  
breake it.*

*Gen. 39. 8.*

*h That is, ab-  
use them.*

*She fell do-  
wne dead, as  
verf. 27  
Or, husband.*

*Or, fallen.*

*k Meaning,  
home vnto  
mount Ephra-  
im.*

*l For this was  
like the sin of  
Sodō, for the  
God rai-  
ned downe fi-  
re & brimstone  
from heauen.*

*Ofen 10. 9.*

*a That is, all  
with one con-  
sent  
b To aske co-  
unsel.  
c In court.*

*e Meaning me  
able to handle  
their weapon.*

*d To the Le-  
uite.*

mery, beholde, the men of the citie, wicked men beset the house round about, and smote at the dore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may knowe him.

23 And \* this man the master of the house, went out vnto them, and said vnto them, Naye my brethren, do not so wickedly, I pray you: seing that this man is come into mine house, do not this vilanie.

24 Beholde, *here is* my daughter, a virgine, and his concubine: them wil I bring out now, *h* and humble them, and do with the what semeth you good: but to this man do not this vilanie.

25 But the men wolde not hearken to him: therefore the man toke his concubine, and broght her out vnto them: and they knewe her and abused her all the night vnto the morning: & whe the day began to spring, they let her go.

26 So y woman came in the dawning of the day, & *i* fel downe at the dore of the mas house where her lord was, til the light day.

27 And her *lord* arose in the morning, & opened the dores of the house, and went out to go his way, and beholde, the woman his concubine was *dead* at the dore of the house and her hands lay vpon the thresholde.

28 And he said vnto her, Vp and let vs go: but she answered not. Then he toke her vp vpon the asse, and the man rose vp, and went vnto his *k* place.

29 And when he was come to his house, he toke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue partes, and sent her through all quarters of Israel.

30 And all that sawe it, said, There was no *l* suche thing done or sene since the time that the children of Israel came vp from the land of Egypt vnto this day: confidre the matter, consult and giue sentence.

#### CHAP. XX.

*1 The Israelites assemble in Mizpēh, to whome the Leuite declareth his wrong. 13 They sent for them that did the vilanie. 25 The Israelites are wisely overcome, 46 And at length get the victorie.*

1 **T**Hen \* all the childre of Israel wēt out and the Congregation was gathered together as *a* one man, from Dan to Beer sheba, with the land of Gilead, vnto the *b* Lord in Mizpēh.

2 And the *c* chief of all the people and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand fotemen *y* drew sword.

3 (Now the children of Benjamin heard that the childre of Israel were gone vp to Mizpēh) Then the children of Israel *d* said, How is this wickednes committed?

4 And the same Leuite, the womans housband that was slaine, answered and said, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the *me* of Gibeah arose against me, and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I toke my concubine, and cut her in pieces, and sent *e* her through out all the countrey of the inheritance of Israel: for they haue committed abominacion and vilenie in Israel.

7 Beholde, ye are all children of Israel: giue your aduise, and counsel herein.

8 The all *y* people arose as one mā, saying, There shal not a man of vs go to his tent, nether anie turne into his *f* house.

9 But now this is that thing which we wil do to Gibeah: *we wil go vp* by lot against it,

10 And we wil take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring *g* vitaille for the people that they may do (when they come to Gibeah of Beniamin) according to all the vilanie, that it hathe done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one mā.

12 And the tribes of Israel sent *me* through all the *h* tribe of Beniamin, saying, What wickednes is this *y* is committed amōg you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euil from Israel: but the children of Beniamin wolde not obey the voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered them selues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were nombred at that time out of the cities six and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were nombred seven hundred chosen men.

16 Of all this people were seven hundred chosen men; being *\** left handed: all the *se* colde sling stones at an heere breadth, and not faile.

17 ¶ Also *y* men of Israel, beside Beniamin, were nombred foure hundred thousand *me* that drew sword, euen all men of warre.

18 And the children of Israel arose, & wēt *vp* to the house of God, & asked of God, sayig, Which of vs shal go *vp* first to fight against the children of Beniamin? And the Lord said, Iudāh *shal* be first.

19 Then the childre of Israel arose *vp* early and camped against Gibeah.

G.ii.

*Or, chief,  
lords.*

*e That is, her  
pieces, to en-  
ric tribe a p-  
ce, Chap. 19. 9.*

*f Before we  
haue reuenged  
this wicked-  
nes.*

*g These onely  
shulde haue  
charge to pro-  
uide for vitail-  
le for the rest.*

*h That is, eu-  
rie familie of  
the tribe.*

*i Because they  
wolde not suf-  
fer the wicked  
to be punished,  
they declared  
them selues to  
maintaine the  
in their euil, &  
therefore we  
re all iudely  
punished.*

*Chap. 3. 15.*

*k That is, to  
Arke, which  
was in Shiloh:  
some thinke,  
in Mizpēh, as  
verf. a.*



20 And the men of Israël went out to battel against Beniamín, and the men of Israël put the selues in array to fight against them beside Gibeáh.

21 And the children of Beniamín came out of Gibeáh, & slewe downe to the grounde of the Israelites that day <sup>1</sup> two and twentie thousand men.

<sup>1</sup> This God permitted, because the Israelites partly trusted to muche in their strength, and partly God wolde by this meane punish their finnes.

22 And the people, the men of Israël plucked vp their hearts, and set their battel againe in array in the place where they put them in array the first day.

23 (For the children of Israël had gone vp and wept before the Lord vnto <sup>1</sup> evening, and had asked of the Lord, saying, Shal I go againe to battel against the children of Beniamín my brethren? & the Lord said, Go vp against them)

24 ¶ Then the children of Israël came nere against the children of Beniamín the seconde day.

25 Also the seconde day Beniamín came forth to mete the out of Gibeáh, & slewe downe to the groude of the childre of Israël againe eightene thousand men: <sup>1</sup> all they colde handle the sworde.

<sup>1</sup> Ebr. all they drawing the sworde.

26 Then all the children of Israël went vp & all the people came also vnto the house of God, & wept and sate there before the Lord & fasted that day vnto the euening, and offred burnt offerings & peace offerings before the Lord.

27 And the children of Israël asked the Lord (for <sup>m</sup> there was the Ake of the covenant of God in those dayes,

<sup>m</sup> To wit, in Shilón.

28 And Phineás the sonne of Eleazár, the sonne of Aarón <sup>n</sup> stode before it at that time) saying, Shal I yet go <sup>anie</sup> more to battel against the childre of Beniamín my brethren, or shal I cease? And the Lord said, Go vp: for tomorowe I wil deliuer them into your hand.

<sup>n</sup> Or, serued in the Priests office at those times: for the Iewes write, that he liued thre hundred yeres.

29 And Israël set men to lye in wait round about Gibeáh.

30 And the children of Israël went vp against the children of Beniamín the third day, and put them selues in array against Gibeáh, as at other times.

31 Then the children of Beniamín coming out against the people, were <sup>o</sup> drawe from the citie: and they began to smite of the people and kil as at other times, <sup>euen</sup> by the wayes in the field (whereof one goeth vp to the house of God, & the other to Gibeáh) vpon a thirtie men of Israël.

<sup>o</sup> By the pollicie of the children of Israël.

32 (For the childre of Beniamín said, They are fallen before vs, as at the first. But the children of Israël said, Let vs flee & plucke them away from the citie vnto the hie <sup>p</sup> wayes)

<sup>p</sup> Meaning, croffe wayes, or paths to diuers places.

33 And all the men of Israël rose vp out of their place, & put them selues in array at Baál tamár: and the men that lay in waite

of the Israelites came forth of their place, <sup>euen</sup> out of the medowes of Gibeáh,

34 And they came ouer against Gibeáh, ten thousand chosen men of all Israël, & the battel was sore: for they knewe not that the <sup>1</sup> euil was nere them.

<sup>1</sup> They knewe not, that Gods iudgement was at hand to destroy them.

35 ¶ And <sup>1</sup> Lord smote Beniamín before Israël, and the children of Israël destroyed of the Beniamites the same day fise and twentie thousand and an hundreth men: all they colde handle the sworde.

36 So the childre of Beniamín sawe that they were striken downe: for the men of Israël gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeáh.

<sup>r</sup> Retired, to drawe them after.

37 And they that lay in waite hasted, and brake forth towarde Gibeáh, and the embushment <sup>1</sup> drew them selues along, and smote all the citie with the edge of the sworde.

<sup>1</sup> Or, made all, made with a trumpet.

38 Also the men of Israël had appointed a certaine time with the embushments, that they shulde make a great flame, and smoke rise vp out of the citie.

39 And whē the men of Israël retired in the battel, Beniamín began to <sup>1</sup> smite and kil of the men of Israël about thirtie persons: for they said, Surely they are striken downe before vs, as in the first battel.

<sup>1</sup> For they were wain hardy by the two former victories.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascende vp to heauen.

41 Then <sup>1</sup> men of Israël turned <sup>1</sup> againe, and the men of Beniamín were astonied: for they saw that euil was nere vnto the.

<sup>1</sup> And with rode their enemies.

42 Therefore they fled before the men of Israël vnto the way of the wildernes, but the battel ouertoke them: also they which <sup>1</sup> came out of the cities, slewe them among them.

<sup>1</sup> For they were compassed in on euery side. Or, drew them to their right.

43 Thus they compassed the Beniamites about, and chased them <sup>1</sup> at ease, and overran them, euen ouer against Gibeáh on the Eastside.

44 And there were slaine of Beniamín eightene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmón: and the Israelites <sup>1</sup> glained of them by the way fise thousand me, & pursued after the vnto Gidóm, & slewe two thousand me of the,

<sup>1</sup> They drew them by one & one, as they were scattered abroad.

46 So that all that were slaine that day of Beniamín, were <sup>1</sup> fise and twentie thousand men that drew sworde, which were all men of warre:

<sup>1</sup> Besides eleven hundred that had bene slaine in the former battell.

47 But six hundreth men turned & fled to the wildernes, vnto the rocke of Rimmón and abode in the rocke of Rimmón foure moneths.

48 Then



48 Then the men of Israël returned vnto the children of Beniamín, and smote the with the edge of the sworde frō the mē of the citie vnto the beasts, and all that came to hand: also they set on fire all the <sup>2</sup> cities that they colde come by.

CHAP. XXI.

<sup>1</sup> The Israelites swear that they wil not marry their daughters to the Beniamites. <sup>10</sup> They slay them of Iabesh Gilead, and giue their virgines to the Beniamites. <sup>21</sup> The Beniamites take the daughters of Shiloh.

**M**oreouer the men of Israël asware in Mizpéh, saying, None of vs shal giue his daughter vnto the Beniamites to wife.

<sup>2</sup> And the people came vnto the house of God & abode there til euen before God, and lift vp their voices, and wept with great lamentacion,

<sup>3</sup> And said, O Lord God of Israël, why is this come to passe in Israël, that this day one tribe of Israël shulde want?

<sup>4</sup> And on the morowe the people rose vp and made there an <sup>b</sup> altar, and offred burnt offrings and peace offrings.

<sup>5</sup> Then the children of Israël said, Who is he amōg all y tribes of Israël, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpéh, saying, Let him dye the death.

<sup>6</sup> And the children of Israël were sorie for Beniamín their brother, & said, There is one tribe cut off from Israël this day.

<sup>7</sup> How shal we do for wiuēs to them that remaine, seing we haue sworne by y Lord, that we wil not giue them of our daughters to wiuēs?

<sup>8</sup> Also they said, Is there anie of the tribes of Israël that <sup>d</sup> came not vp to Mizpéh to the Lord? and beholde, there came none of Iabesh Gilead vnto the holte and to the Congregation.

<sup>9</sup> For when the people were vewed, beholde, none of the inhabitants of Iabesh Gilead were there.

<sup>10</sup> Therefore the Congregation sent thether twelue thousand men of the <sup>11</sup> moste valiant, and commanded them, saying, Go, and smite the inhabitants of Iabesh Gilead with the edge of the sworde, bothe women and children.

<sup>11</sup> And this is it that ye shal do: ye shal vtterly destroy all the males and all the women that haue lien by men.

<sup>12</sup> And they founde among the inhabitants of Iabesh Gilead foure hundred maides, virgins that had knowen no man by lying

with anie male: and they broght them vnto the holte to Shiloh, which is in the land of Canaan.

<sup>13</sup> ¶ Thē the whole Congregation sent & spake with the children of Beniamín that were in the rocke of Rimmōn, and called peaceably vnto them:

<sup>14</sup> And Beniamín came againe at y time, & they gaue them wiuēs which they had sauēd aliue of the women of Iabesh Gilead: but they had not <sup>f</sup>so ynough for the.

<sup>15</sup> And the people were sory for Beniamín, because the Lord had made a breache in the tribes of Israël.

<sup>16</sup> Therefore the Elders of the Congregation said, How shal we do for wiuēs to the remnant? for the women of Beniamín are destroyed.

<sup>17</sup> And they said, There must be an inheritance for them that be escaped of Beniamín, that a tribe be not destroyed out of Israël.

<sup>18</sup> Howbeit we may not giue them wiuēs of our daughters: for the children of Israël had sworne, saying, Cursed be he, that giueth a wife to Beniamín.

<sup>19</sup> Therefore they said, Beholde, there is a feast of the Lord euerie yere in Shiloh in a place, which is on the <sup>h</sup> Northside of Beth-él, and on the Eastside of the way that goeth vp from Beth-él to Shechem, and on the South of Lebonah.

<sup>20</sup> Therefore thei commanded the childrē of Beniamín, saying, Go, and lye in waite in the vineyardes.

<sup>21</sup> And when ye se that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, and cathe you euerie man a wife of the daughters of Shiloh, & go into the land of Beniamín.

<sup>22</sup> And <sup>i</sup> when their fathers or their brethren come vnto vs to complaine, we wil say vnto them, Haue pitie on the for our sakes, because we reserued not to eche mā his wife in the warre, and because ye haue not giuen vnto them hetherto, ye haue sinned.

<sup>23</sup> And the children of Beniamín did so, and toke wiuēs of them that dāced according to their <sup>k</sup> number: which they toke, and went away, and returned to their inheritance, and repaired the cities & dwelt in them.

<sup>24</sup> So the childrē of Israël departed thece at that time, euerie man to his tribe, and to his familie, and went out from thence euerie man to his inheritance.

<sup>25</sup> ¶ In those dayes there was no King in Israël, but euerie man did that which was good in his eyes.

<sup>a</sup> If they be-  
longed to the  
Beniaminites.

<sup>a</sup> This othe  
came of rath-  
nes and not of  
judgement: for  
after they bra-  
ke it, in shew-  
ing secretly  
the meanes  
to marry with  
certaine of  
their daugh-  
ters.

<sup>b</sup> According  
to their custo-  
me, when they  
wolde consult  
with the Lord.

<sup>c</sup> Or, repented  
that they had  
destroyed their  
brethren, as ap-  
peareth vers.  
15.

<sup>d</sup> Condemning  
the to be fau-  
ters of vice,  
which wolde  
not put their  
hand to punish  
it.

<sup>e</sup> For children  
of strength.

<sup>f</sup> Num. 31. 17.

<sup>e</sup> Towit, about  
four monethes  
after y discom-  
fiture, Chap.  
20. 47.  
<sup>f</sup> Or, friendly.

<sup>f</sup> For there had  
ked two hun-  
dred.

<sup>g</sup> Beniamín  
must be reter-  
ued to haue y  
tw. lft portio  
to y inheritā-  
ce of Iakob.

<sup>h</sup> He describ-  
beth the place  
where the  
maides vied  
yerely to dan-  
ce, as y maner  
then was, & to  
sing Psalmes  
and songs of  
Gods workes  
amongst them.

<sup>i</sup> Though they  
thought hereby  
to persuade  
m n that they  
k pt their o-  
th, yet before  
God it was  
broken.

<sup>k</sup> Meaning,  
two hundred.

<sup>l</sup> Chap. 27. 1.  
& 18. 1. &  
19. 1.



# THE BOKE OF RVTH.

## THE ARGUMENT.

**T**his boke is intituled after the name of Ruth: which is the principal persone spoken of in this treatise. Wherein also figuratively is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyful issue: teaching vs to abide with patience til God deliuer vs out of troubles. Herein also is described howe Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whome the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condicion, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles shulde be sanctified by him and ioyned with his people, and that there shulde be but one shepfold, and one shepherde. And it semeth that this historie apperteineth to the time of the Iudges.

### CHAP. I.

1. *Elimélech goeth with his wife and childre into the land of Moab. 3 He and his sonnes dye. 19 Naomi and Ruth come to Beth-léhem.*



**N** the time that the iudges ruled, there was a dearth in the land, and a mā of Beth-léhem<sup>b</sup> Iudáh went for to sojourne in the cōtrei of Moab, he, and his wife, and his two sonnes.

2. And the name of the mā was Elimélech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlón, & Chilion, Ephrathites of Beth-léhem Iudáh: and when they came into the land of Moab, they continued there.

3. Then Elimélech the housbād of Naomi dyed, & she remained with her two sonnes, Which toke them wiues of the Moabites: the ones name was Orpáh, and the name of the other Ruth: and they dwelled there about ten yeres.

4. And Mahlón and Chilion dyed also bothe twaine: so the woman was left destitute of her two sonnes, & of her housbād.

5. ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrei of Moab, that the Lord had<sup>d</sup> visited his people, and giuen them bread.

6. Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they wēt on their way to returne vnto the land of Iudáh.

7. The Naomi said vnto her two daughters in lawe, Go, returne eche of you vnto her owne mothers house: y Lord shewe fauour vnto you, as ye haue done with the dead, and with me.

8. The Lord grante you, that you may finde rest, ether of you in the house of her housbād. And when she kissed them, they list vp their voyce and wept.

9. And they said vnto her, Surely we will returne with thee vnto thy people.

10. But Naomi said, Turne againe, my daughters: for what cause wil you go with me? are there anie mo sonnes in my wom-

be, that they may be your housbands?

11. Turne againe, my daughters: go your way: for I am to olde to haue an housbād. if I shulde saie, I haue hope, & if I had an housbād this night: yea, if I had borne sonnes,

12. Wolde ye tary for them, til they were of age? wolde ye be differred for them from taking of housbands? nay my daughters: for it griueth me<sup>e</sup> muche for your sakes y the hād of y Lord is gone out against me.

13. ¶ Then they list vp their voyce, and wept againe, and Orpáh<sup>f</sup> kissed her mother in lawe, but Ruth abode stil with her.

14. And Naomi said, Beholde, thy sifter in lawe is gone backe vnto her people & vnto her gods: & returne y after thy sifter in law.

15. And Ruth answered, Intreat me not to leaue thee, nor to departe from thee: for whither thou goest, I wil go: and where thou dwellest, I wil dwel: thy people shal be my people, and thy God my God.

16. Where y dyest, wil I dye, and there wil I be buryed: the Lord do so to me & more also, if<sup>g</sup> but death departe thee & me.

17. ¶ When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

18. So they went bothe vntil they came to Beth-léhé: & whē they were come to Beth-léhé, it was<sup>h</sup> noised of them through all the citie, and thei said, Is not this Naomi?

19. And she answered the, Call me not Naomi, but call me Mará: for the Almighty hathe giuen me muche bitternes.

20. I wēt out ful, & y Lord hathe caused me to returne empty: why call ye me Naomi, seing the Lord hath hūbled me, & the Almighty hathe broght me vnto aduersitie.

21. So Naomi returned and Ruth y Moabitess her daughter in law with her, when she came out of the countrei of Moab: & they came to Beth-léhé in the beginning of barley haruest.

### CHAP. II.

1. *Ruth gathereth corne in the fieldes of Boaz. 15 The gentleness of Boaz toward her.*

**T**hen Naomis housbād had a kinsman, one of great power of the familie of Elimélech, & his name was Boaz.

And

<sup>a</sup> Ebr. iudged.

<sup>a</sup> In the land of Canaan.  
<sup>b</sup> In y tribe of Iudáh, which was also called Beth-léhé Ephrathah, because there was another citie so called in the tribe of Zebulun.

<sup>c</sup> By this wonderful prouidence of God Ruth became one of Gods housholde, of whome Christ came.

<sup>d</sup> By sending them plentie againe.

<sup>e</sup> Hereby it appeareth that Naomi by dwelling among idolaters, was waxen colde in y true zeale of God, & rather hathe respect to the ease of y body then to y soule.

<sup>f</sup> Or, more than you.

<sup>g</sup> When she toke leaue & departed.

<sup>h</sup> No persuasions can preuaile to turne the backe frō God whome he hathe chosen to be his.

<sup>i</sup> Whereby it pearcth y she was of a great familie & of good reputation.  
<sup>j</sup> Or, beautiful.  
<sup>k</sup> Or, bitter.

<sup>l</sup> which was in the month Nisan, that co-termineth with the first of April.

<sup>m</sup> Bothe for vertue, autoritie and riches.



b This her be-  
cause decla-  
reth her great  
affection to-  
ward her mo-  
ther in lawe,  
for as muche  
as she sparck  
no painful dili-  
gence to get  
her the their li-  
uings.

c Or, certain  
household.

e That is, Ta-  
ke hede in  
what field  
they do reape

d Euen of the  
Moabites, w  
are enemies  
to Gods peo-  
ple.

e Signifying y  
she shal neuer  
wantie thig  
at the put her  
trust in God &  
liue vnder  
his protectio.

f Which she  
brought home  
to her mother  
in lawe.

2 And Ruth y Moabitesse said vnto Naomí, I pray thee, let me go to y field, & b gather eares of corne after hí, in whose sight I find fauour. And she said vnto her, Go my daughter.

3 ¶ And she went, & came & gleaned in y field after the reapers, & it came to passe, that she met w the portion of the field of Bóaz, who was of y familie of Elimélech.

4 And beholde, Bóaz came from Beth-léhem, and said vnto the reapers, The Lord be with you: & thei answered him, The Lord blesse thee.

5 The said Bóaz vnto his seruāt y was appointed ouer y reapers, Whose maid is this?

6 And the seruāt that was appointed ouer the reapers, answered, and said, It is the Moabitish mayd, that came with Naomí out of the countrey of Móab:

7 And she said vnto vs, I pray you, let me gleane and gather after the reapers, amog the sheaues: so she came, and hath continued from that time in the morning vnto now, saue y she taried a litle in the house.

8 ¶ Then said Bóaz vnto Ruth, Hearest thou, my daughter? go to none other field to gather, nether go from hence: but abide here by my maidens.

9 ¶ Let thine eyes be on the field that they do reape, and go thou after the maidēs. Haue I not charged the seruants, that they touche thee not? Moreover when thou art a thirst, go vnto the vessels and brinke of that which the seruants haue drawn.

10 Then she fel on her face, and bowed herself to the ground, & said vnto im, How haue I found fauour in thine eyes, that y shuldest knowe me, seing I am d a stranger?

11 And Bóaz answered, and said vnto her, All is tolde and shewed me that y hast done vnto thy mother in law, since y death of thine housbād, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people w thou knewest not in time past.

12 The Lord recompence thy worke and a ful reward be giuen thee of the Lord God of Israël, vnder whose e wings thou art come to trust.

13 Then she said, Let me finde fauour in thy sight, my lord: for y hast cōforted me, and spoken comfortably vnto thy maid, thogh I be not like to one of thy maids.

14 And Bóaz said vnto her, At y meale time come thou hither, and eat of the bread, & dip thy morsel in y vinegre. And she sate beside the reapers, and he reached her parched corne: and she did eat, and was sufficed, and f left thereof.

15 ¶ And when she aros to gleane, Bóaz cōmāded his seruants, saying, Let her gather among y sheaues, and do not rebuke her.

16 Also let fall some of the sheaues for her,

& let it lie, that she may gather it vp, and rebuke her not.

17 So she gleaned in the field vntil euening, and she threshed that she had gathered, and it was about an \*Ephāh of barley. *End. 16. st.*

18 ¶ And she toke it vp, & went into the citie, and her mother in lawe saw what she had gathered: also she s toke forthe, and gaue to her that which she had reserved, when she was sufficed.

19 Then her mother in lawe said vnto her, Where hast thou gleaned to day? & where wroughtest thou? blessed be he, that knewe thee. And she shewed her mother in lawe, with whome she had wrought, & said, The mans name with whome I wrought to day, is Bóaz.

20 And Naomí said vnto her daughter in lawe, Blessed be he of the Lord: for he ceaseth not to do good to the liuing and to the h dead. Againe Naomí said vnto her, The mā is nere vnto vs, & of our affinitie.

21 And Ruth the Moabitesse said, He said also certainly vnto me, Thou shalt be w my seruāts, vntil they haue ended all mine haruest.

22 And Naomí answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou go out with his maids, that thei mete thee not in an other field. *Or, fall vpon thee.*

23 The she kept her by the maids of Bóaz, to gather vnto the end of barley haruest, & of wheat haruest, and dwelt with her mother in lawe. *Or, returned to her mother in lawe.*

## CHAP. III.

1 Naomí giueth Ruth counsel. 3 She slepeth at Bóaz fete.

12 He acknowledged him selfe to be her kinsman.

1 Afterward Naomí her mother in law said vnto her, My daughter, shal not I seke a rest for thee, that y maiest prosper?

2 Now also is not Bóaz our kinsman, with whose maids y wast? beholde, he winnoweth barley to night in the floore.

3 Wash thy selfe therefore, & anoint thee, & put thy raiment vpō thee, and get thee downe to y floore: let not y b mā knowe of thee, vntil he haue left eating & drinking.

4 And when he shal slepe, marke the place where he layeth him downe, & go, & vncouer the place of his fete, and lay thee downe, & he shal tel thee what y shalt do.

5 And she answered her, All that thou biddest me, I wil do.

6 ¶ So she went downe vnto the floore, & did according to all y her mother in lawe bade her.

7 And when Bóaz had eaten, and dronke, & echeared his heart, he went to lie downe at the end of the heape of corne, & she came softly, & vncouered the place of his fete, & lay downe.

8 And at midnight the man was afraied, & caught holde: & lo, a womā lay at his fete. *Or, turned him selfe from one side to another.*

End. 16. st.

g To wit, of  
her bagg, as is  
in the Chaldeo.  
text.

h To my hous  
band & chil-  
dren, whē they  
were aliue, &  
now to vs.

Or, fall vpon  
thee.

Or, returned to  
her mother in  
lawe.

a Meaning, y  
she wolde pro-  
uide her or an  
housbād, w  
whome she  
might liue  
quietly.

Or, in the bar-  
ne.

b Bóaz, nor  
yet anie other

c That is, he d  
retraiued him  
selfe amog his  
seruants.

Or, turned him  
selfe from one  
side to another.



9 Then he ſaid, Who art thou? And ſhe answered, I am Ruth thine hádmaide: ſpread therefore the wing of thy garment ouer thine hádmaid: for thou art the kinfman.

10 Then ſaid he, Bleſſed be thou of the Lord, my daughter: y<sup>e</sup> haſt<sup>d</sup> ſhewed more goodnes in the latter end, then at the beginning, in as muche as thou folowedſt not yong men, were they poore or riche.

11 And now, my daughter, feare not: I wil do to thee all that thou requireſt: for all the citie of my people doeth knowe, that thou art a vertuous woman.

12 And now, it is true that I am thy kinfman, howbeit there is a kinfman nearer then I.

13 Tary to night, & when morning is come, if he<sup>e</sup> wil do the duetie of a kinfman vnto thee, wel, let him do the kinſmans duetie: but if he wil not do the kinſmans parte, then wil I do the duetie of a kinſmā, as y<sup>e</sup> Lord liueth: ſleepe vntil the morning.

14 ¶ And ſhe lay at his fete vntil the morning: & ſhe aroſe before one colde knowe another: for he ſaid, Let no man knowe, that a woman came in to the floore.

15 Alſo he ſaid, bring the<sup>e</sup> ſhete that thou haſt vpon thee, and holde it. And when ſhe helde it, he meaſured ſix meaſures of barley, and laied them on her, & went into the citie.

16 And when ſhe came to her mother in law, ſhe ſaid, ¶ Who art y<sup>e</sup>, my daughter? And ſhe tolde her all y<sup>e</sup> mā had done to her,

17 And ſaid, Theſe ſix meaſures of barley gaue he me: for he ſaid to me, Thou ſhalt not come empty vnto thy mother in lawe.

18 Then ſaid ſhe, My daughter, ſit ſtil, vntil thou knowe how the thing wil fall: for the man wil not be in reſt, vntil he hath finiſhed the matter this ſame day.

## CHAP. IIII.

¶ Bóaz ſpeaketh to Ruths next kinfman touching her marriage. 7 The ancient cuſtome in Iſraél. 10 Bóaz marryeth Ruth, of whome he begetteth Obéd. 18 The generation of Phárez.

¶ Then went Bóaz vp to the<sup>a</sup> gate, and ſate there, and beholde, the kinfman, of whome Bóaz had ſpoken, came by: and he ſaid, ¶ Ho, ſuche one, come, ſit downe here. And he turned, and ſate downe.

¶ Then he toke ten men of the Elders of y<sup>e</sup> citie, & ſaid, Sit ye downe here. And they ſate downe.

¶ And he ſaid vnto y<sup>e</sup> kinfman, Naomí, that is come againe out of y<sup>e</sup> cóuntry of Moáb, wil ſell a parcel of lād, which was our brother Elimélechs.

¶ And I thought to aduertife thee, ſaying, Bye it before the<sup>a</sup> aſſiſtans, and before the Elders of my people. If thou wilt redeme it, redeme it: but if thou wilt not redeme it, tel me: for I knowe that there is no-

ne<sup>e</sup> beſides thee to redeme it, & I am after thee. Then he answered, I wil redeme it.

¶ Then ſaid Bóaz, What day thou byeſt y<sup>e</sup> field of the hand of Naomí, thou muſt alſo bye it of Ruth y<sup>e</sup> Moabiteſſe the wife of the dead, to ſterre vp the name of the dead, vpon his<sup>d</sup> inheritance.

¶ And the kinfman answered, I can not redeme it, leſt I deſtroy mine owne inheritance: redeme my right to thee, for I cā not redeme it.

¶ Now this was the maner beforetime in Iſraél, concerning redeming and chāging, for to ſtabliſh all things: a man did plucke of his ſhooe, and gaue it to his neighbour, and this was a ſure<sup>e</sup> witnes in Iſraél.

¶ Therefore the kinfman ſaid to Bóaz, Bye it for thee: and he drue of his ſhooe.

¶ And Bóaz ſaid vnto the Elders and vnto all the people, Ye are witneſſes this day, that I haue boght all y<sup>e</sup> was Elimélechs, and all that was Chilion<sup>s</sup> & Mahlón<sup>s</sup>, of the hand of Naomí.

¶ And moreouer, Ruth the Moabiteſſe the wife of Mahlón, haue I boght to be my wife, to ſterre vp the name of y<sup>e</sup> dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his<sup>f</sup> place: ye are witneſſes this day.

¶ And all the people that were in the gate, & the Elders ſaid, We are witneſſes: the Lord make the wife that cometh into thine houſe, like Rahél and like Leáh, which twaine did buyld the houſe of Iſraél: and that thou maieſt do worthely in<sup>g</sup> Ephráthah, and be famous in Beth-léhem,

¶ And that thine houſe be like y<sup>e</sup> houſe of Phárez (¶ whome Thamár bare vnto Iudáh) of the ſede which the Lord ſhal giue thee of this yong woman.

¶ So Bóaz toke Ruth, and ſhe was his wife: and when he went in vnto her, the Lord gaue, that ſhe conceiued, and bare a ſonne.

¶ And the women ſaid vnto Naomí, Bleſſed be y<sup>e</sup> Lord, which hath not left thee this day without a kinfman, & h<sup>i</sup> his name ſhal be continued in Iſraél.

¶ And this ſhal bring thy life againe, and cheriſh thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and ſhe is better to thee then ſeuen ſonnes.

¶ And Naomí toke the childe, and layed it in her lap, and became nource vnto it.

¶ And the women her neighbours gaue it a name, ſaying, There is a childe borne to Naomí, and called the name thereof Obéd: the ſame was the father of Iſhái, the father of Dauid.

18 ¶ Theſe

<sup>d</sup> Then ſhe w<sup>as</sup> ſit  
till thy ſelfe  
fro time to ti-  
me more ver-  
tuous.

<sup>e</sup> If he wil  
make thee to be  
his wife by y<sup>e</sup>  
title of aſſiſt-  
ance, according  
to Gods law,  
Deut. 25.5.

<sup>f</sup> Or, mantle.

<sup>g</sup> Perceyuing  
by her com-  
ing home,  
that he had  
not taken her  
to his wife, ſhe  
was aſtoniſhed.

<sup>a</sup> Which was  
the place of iud-  
gement.

<sup>b</sup> The Ebrews  
here vſe two  
wordes which  
haue no pro-  
pre ſignifica-  
tion, but ſerue  
to note a cer-  
taine perſone:  
as we ſay, ho,  
ſyrray, or ho,  
ſuche one.

<sup>c</sup> Or, inhabitation.

<sup>c</sup> For thou art  
the next of  
kinne.

<sup>d</sup> That his in-  
heritance might  
beare his na-  
me that is de-  
ad.

<sup>e</sup> That he had  
reſigned his  
right, Deut.  
25.9.

<sup>f</sup> Or, of y<sup>e</sup> citie  
where he re-  
mained.

<sup>g</sup> Ephráthah  
& Beth-léhem  
are bothe one.

Gen. 31.20.

<sup>h</sup> He ſhal be-  
come a continuall  
poſſeſſion.

<sup>i</sup> Meaning,  
manie ſonnes.



1. Chron. 2. 4.  
mal. 1. 3.  
k This genea-  
logie is brought  
into pue that  
Dauid by suc-  
cession came of  
the house of  
Iudáh.

- 18 ¶ These now are the generacions of Nahshón begate Salmáh,  
\* k Phárez: Phárez begate Hezrón, 21 And Salmón begate Bóaz, and Bóaz be-  
19 And Hezrón begate Ram, & Ram be- gate Obéd,  
gate Amminadáb, 22 And Obéd begate Ishái, and Ishái be-  
20 And Amminadáb begate Nahshón, and gate Dauid.

# THE FIRST BOKE OF Samuél.

## THE ARGUMENT.

According as God had ordeined Deut. 17. 14. that when the Israelites shoulde be in the land of Canaan, he wolde appoint them a King: so here in this first boke of Samuel is declared the state of this people vnder their first King Saúl, who not content with that ordre, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent thei might be as other nations & in a greater assurance as thei thought: not because thei might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the persone of a King is not sufficient to defend them, except God by his power preserue and kepe them. And therefore he punisheth the ingratitude of his people & sendeth the continual warres bothe at home and abroad. And because Saúl, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie towards him, but rather disobeyed the worde of God and was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his steade, whose pacience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers are left to the Church and to euery member of the same, as a paterne and example to beholde their state ad vocacion.

### CHAP. I.

- 1 The genealogie of Elkanáh father of Samuél. 2 He had two wiues. 3 Hannáh was baren and praied to the Lord. 15 Her answer to Eli. 20 Samuél is borne. 24 She doeth dedicate him to the Lord.



Here was a man of one of the two<sup>a</sup> Ramatháim Zophim, of mou<sup>t</sup> Ephráim, whose name was Elkanáh the sonne of Ierohám, the sonne of Elihú, the sonne of Tóhu, the sonne of Zuph, an Ephrathite:

- 2 And he had two wiues: the name of one was Hannáh, and the name of the other Peninnáh: and Peninnáh had childrē, but Hannáh had no children.

- 3 \* And this man went vp out of his citie euery yere, to worship & to sacrifice vnto the Lord of hostes in<sup>b</sup> Shilóh, where were the two sonnes of Eli, Hophní and Phinehás Priests of the Lord.

- 4 And on a day, whē Elkanáh sacrificed, he gaue to Peninnáh his wife and to all her sonnes and daughters porcions,

- 5 But vnto Hānāh he gaue a worthy<sup>c</sup> portion: for he loued Hannáh, and the Lord had made her baren.

- 6 ¶ And her aduersarie vexed her sore, for asmuche as she vpbraided her, because the Lord had made her baren.

- 7 (And so did he yere by yere) & as oft as she wēt vp to the house of<sup>y</sup> Lord, thus she

vexed her, that she wept and did not eat.

- 8 Then said Elkanáh her housbād to her, Hannáh, why wepest thou? and why eatest thou not? & why is thine heart troubled? am not I better to thee then ten<sup>d</sup> sonnes? 9 So Hannáh rose vp after that they had eaten and dronke in Shilóh (and Eli the Priest sate vpō a stole by one of<sup>y</sup> postes of the<sup>e</sup> Temple of the Lord)

<sup>d</sup> Let this suffice thee, that I loue thee no lesse, then if<sup>y</sup> hadst many children.

<sup>e</sup> That is, of<sup>y</sup> house, where the Arke was.

- 10 And she was troubled in her minde, and praied vnto the Lord, and wept sore:

- 11 Also she vowed a vowe, & said, O Lord of hostes, if thou wilt loke on the trouble of thine handmayd, and remēber me, and not forget thine handmayd, but giue vnto thine handmayd a manchild, then I wil giue him vnto the Lord all the daies of his life, \* and there shal no raser come vpon his head.

<sup>Nomb. 6. 2.</sup>  
<sup>iudg. 13. 5.</sup>

- 12 And as she cōtinued praying before the Lord, Eli marked her mouth.

- 13 For Hānāh spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene dronken.

- 14 And Eli said vnto her, How long wilt thou be dronke? Put away<sup>h</sup> thy dronkēnes from thee.

<sup>h</sup> Ezr. 10. 17.

- 15 Then Hannáh answered and said, Nay my lord, but I am a woman<sup>i</sup> troubled in spirit: I haue drōke nether wine nor st<sup>o</sup> drinke, but haue<sup>k</sup> powred out my soule before the Lord.

<sup>i</sup> Psal. 42. 5.

H.i.

<sup>a</sup> There were two Ramaths, so that in this citie in mount Ephráim were Zophim; that is, the learned men and Prophets.

<sup>b</sup> For the Arke was there at that time.

<sup>c</sup> Some read, a portion with an heavy che-



# The birth of Samuél.

# I. Samuél.

# The song of Hannáh.

<sup>a</sup> Ebr. for a daughter of Elid.

16 Count not thine handmaid "for a wicked woman: for of the abundance of my complaint and my grief haue I spoken hitherto.

17 Then Eli answered, and said, Go in peace, and the God of Israël grant thy petition that thou hast asked of him.

<sup>f</sup> That is, pray vnto the Lord for me.

18 She said againe, Let thine handmaid finde <sup>f</sup> grace in thy sight: for the woman went her way, and did eat, and loked no more sad.

<sup>g</sup> According to her petition.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramáh. Now Elkanáh knewe Hannáh his wife, and the Lord <sup>g</sup> remembred her.

20 For in processe of time Hannáh conceiued, and bare a sonne, and she called his name Samuél, Because, <sup>f</sup> said she, I haue asked him of the Lord.

<sup>h</sup> This Elkanáh was a Leuite, 1 Chro. 6. 27. and as some write, once a yere they accustomed to appeare before the Lord w<sup>th</sup> their families.

21 ¶ So the man <sup>h</sup> Elkanáh & all his house went vp to offer vnto <sup>y</sup> Lord the yerelie sacrifice, and his vowe:

22 But Hannáh went not vp: for she said vnto her housbād, <sup>i</sup> I wil tary vntil the childe be weined, then I wil bring him that he may appeare before the Lord, & there abide for euer.

<sup>i</sup> Because her prayer toke effect, therefore it was called <sup>y</sup> Lords promises.

23 And Elkanáh her housband said vnto her, Do what semeth thee best: tary vntil thou hast weined him: onely the Lord accomplish his <sup>i</sup> worde. So the woman abode, and gaue her sonne sucke vntil she weined him.

<sup>Exod. 16. 36.</sup>

24 ¶ And whē she had weined him, she toke him with her with thre bullockes and an <sup>e</sup> Ephāh of floure and a bottle of wine, and broght him vnto the house of the Lord in Shiloh, and the childe was <sup>y</sup> yong.

<sup>a</sup> Ebr. a childe.

25 And thei slewe a bullocke, and broght the childe to Eli.

<sup>k</sup> That is, more certainly.

26 And she said, Oh my lord, as thy <sup>k</sup> soule liueth, my lord, I am the womā that stode with thee here praying vnto the Lord.

27 I praied for this childe, and the Lord hath giuen me my desire which I asked of him.

<sup>a</sup> Ebr. leute.

28 Therefore also I haue <sup>y</sup> giuen him vnto the Lord: as long as he liueth he shalbe giuen vnto the Lord: and he <sup>i</sup> worshipped the Lord there.

<sup>i</sup> Meaning, Eli gaue thanks to God for her.

## CHAP. II.

*The song of Hannáh. 12 The sonnes of Eli, wicked. 13 The new custome of the Priests. 18 Samuél ministereth before the Lord. 20 Eli blesteth Elkanáh and his wife. 23 Eli reproveth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.*

<sup>a</sup> After that she had obtained a sonne by prayer, she gaue thanks.

<sup>b</sup> I haue recovered strength & glorie by <sup>y</sup> benefite of the Lord.

<sup>c</sup> I can answer them that reprove my barrennes.

**A**ND Hannáh <sup>a</sup> praied, & said, Mine heart reioyceth in the Lord, mine <sup>b</sup> horne is exalted in <sup>y</sup> Lord: my mouth is <sup>c</sup> enlarged ouer mine enemies, because I reioyce in thy saluacion.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no God like our God.

3 Speake <sup>d</sup> no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

<sup>d</sup> In that he condemne my barrennes, he shewe your pride against God.

4 The bowe & the mightie men are broken, and the weake haue girde them selues with strength.

5 Thei that were ful, are hired for the <sup>e</sup> bread, & the hongrie are no more hired, so that the baren hath borne <sup>e</sup> seuen: and she that had many children, is feble.

<sup>e</sup> Thei sell their labours for necessaries food.

6 \* The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

<sup>f</sup> Deut. 32. 18. 16. 13. 2.

7 The Lord maketh poore and maketh riche: bringeth lowe, and exalteth.

8 \* He riseth vp the poore out of the dust, and lifteth vp the begger from the donghil, to set them among <sup>f</sup> princes, and to make them inherit the seat of glorie:

<sup>f</sup> He preferreth to honour and putteth downe according to his owne wil, though mans iudgement be contrary.

for the pillars of the earth are the Lords, and he hath set the worlde vpon them.

9 He wil kepe the fete of his Sainctes, and the wicked shal kepe silence in darckenes: for in his <sup>g</sup> owne might shal no man be strong.

<sup>g</sup> Therefore he may dispose all things according to his wil.

10 The Lords aduersaries shal be destroyed, and out of heauen shal he <sup>\*</sup> thunder vpon them: the Lord shal iudge the ends of the worlde, and shal giue power vnto his <sup>h</sup> King, and exalte the horne of his Anointed.

<sup>Chap. 7. 10.</sup>

<sup>h</sup> She grovnded her prayer on Iesus Christ who was to come.

11 And Elkanáh went to Ramáh to his house, and the childe did minister vnto the Lord <sup>i</sup> before Eli the Priest.

<sup>i</sup> In all <sup>y</sup> Eli commended him.

12 ¶ Now the sonnes of Eli were wicked men & <sup>k</sup> knewe not the Lord.

<sup>k</sup> That is, they neglected his ordinance.

13 For the Priests custome toward the people was this: when any mā offered sacrifice, the Priests <sup>l</sup> boy came, while the flesh was seething and a fleshoke with thre teth in his hand,

<sup>l</sup> Or, sonne.

14 And thrust it into the kettle, or into the caldren, or into the pan, or into <sup>y</sup> pot: all that <sup>y</sup> fleshoke broght vp, the Priest toke for him self: thus thei did vnto all the Israëlites, that came thether to Shiloh.

<sup>m</sup> Transgressing the ordre appointed in the Lawe, Leuit. 7. 31. for their belies sake.

15 Yea, before they burnt the <sup>n</sup> fat, the Priests boy came and said to the man that offered, Giue me flesh to rost for <sup>y</sup> Priest: for he wil not haue sodden flesh of thee, but rawe.

<sup>n</sup> Which was commanded first to haue bene offered to God.

16 And if any man said vnto him, Let them burne the fat according to the <sup>o</sup> custome, then take as muche as thine heart <sup>a</sup> desireth: then he wolde answer, No, but thou shalt giue it now: and if thou wilt not, I wil take it by force.

<sup>o</sup> Or, Lawe.

<sup>a</sup> Not pasing for their owne profite so that God might be serued right.

17 Therefore the sinne of the yong mē was very

very



Being & horrible abuse thereof.

And 28. 4.

For the thing that she hath done to the Lord: as it is said.

Which was (as the Hebrews write) after their travailing, when they came to be purified, read Exod. 13. 8, 12. 12. 6.

Because they contemne their due to God, ver. 17.

So that to obey good admonitions is Gods mercie, & to disobey them, is his iust judgement for sinne.

To wit, An. 102.

Leu. 10. 14.

Why haue you contemned my sacrifices, and as it were trod them vnder feet.

Gods promises are ouerly effectuall to such as he giueth constant vnto, to feare and obey him.

Thy power and autoritie.

very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuél being a yong childe ministred before the Lord, girded with a linen Ephód.

19 And his mother made him a litle coate, and broght it to him from yere to yere, when she came vp with her housband, to offer the yerely sacrifice.

20 And Eli blessed Elkanáh and his wife, & said, The Lord giue thee sede of this woman, for the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannáh, so that she conceived, and bare thre sonnes, and two daughters. And the childe Samuél grewe before the Lord.

22 ¶ So Eli was very olde, & heard all that his sonnes did vnto all Israël, & how they laye with the women that assembled at the doore of the Tabernacle of the Congregation.

23 And he said vnto thé, Why do ye suche things? for of all this people I heare euil reportes of you.

24 Do no more, my sonnes: for it is no good reporte that I heare, which is, that ye make the Lords people to trespasse.

25 If one man sinne against an other, the iudge shal iudge it: but if a man sinne against the Lord, who wil pleade for him? Notwithstanding they obeyed not the voyce of their father, because y Lord wolde slaye them.

26 ¶ (Now the childe Samuél profited and grewe and was in fauour bothe with the Lord, and also with men)

27 And there came a mā of God vnto Eli and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto y house of thy father, when they were in Egypt in Pharohs house?

28 And I chose him out of all the tribes of Israël to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephód before me, and I gaue vnto the house of thy father all the offerings made by fire of the children of Israël.

29 Wherefore haue you kiked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honorest thy children about me, to make your selues fat of the first frutes of all the offerings of Israël my people?

30 Wherefore y Lord God of Israël sayth, I said, y thine house & the house of thy father shulde walke before me for euer: but now the Lord saith, It shal not be so: for them that honour me, I wil honour, and they that despise me, shal be despised.

31 Beholde, the dayes come, that I wil cut of thine arme, and the arme of thy fathers

house, that there shal not be an olde man in thine house.

32 And thou shalt se thine enemy in the habitation of the Lord in all things where-with God shal blesse Israël, and there shal not be an olde man in thine house for euer.

33 Neuertheles, I wil not destroy euery one of thine frō mine altar, to make thine eyes to faile, & to make thine heart sorowful: and all the multitude of thine house shal dye when they be men.

34 And this shalbe a signe vnto thee, that shal come vpon thy two sonnes Hophnî and Phinehás: in one day they shal dye bothe.

35 And I wil sterre me vp a faithful Priest, that shal do according to mine heart and according to my minde: and I wil buylde him a sure house, and he shal walke before mine Anoynted for euer.

36 And all that are left in thine house, shal come and bowe downe to him for a piece of siluer and a morsel of bread, and shal say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morsel of bread.

CHAP. III.

1 There was no manifest visio in the time of Eli. 4 The Lord calleth Samuél thre times, 11 And sheweth what shal come vpon Eli and his house. 18 The same declareth Samuél to Eli.

1 N Ow the childe Samuél ministred vnto the Lord before Eli: and the worde of the Lord was precious in those dayes: for there was no manifest visio.

2 And at that time, as Eli laye in his place, his eyes began to waxe dimme that he colde not se.

3 And yet the light of God went out, Samuél slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuél: and he said, Here I am.

5 And he ran vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe and slepe. And he went and slept.

6 And the Lord called once againe, Samuél. And Samuél arose, and went to Eli, & said, I am here: for thou didest call me. And he answered, I called the not, my sonne: go againe and slepe.

7 Thus did Samuél, before he knewe the Lord, and before the worde of the Lord was reueiled vnto him.

8 And the Lord called Samuél againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the childe.

9 Therefore Eli said vnto Samuél, Go and slepe: and if he call thee, then say, Speake

H.ii.

Thy posteritie shal be the glorie of the chief Priest translated to another, whome they shal eunie, 1. King. 2. 27.

Or, When they come to manhood.

Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

That is, shal be inferior vnto him.

The Chaldee text readeth, whiles Eli liued.

Because there were very fewe Prophetes to declare it.

In the court next to the Tabernacle.

That is, the lampes which burnt in the night.

Iosephus writeth that Samuél was twelue yere olde, when y Lord appeared to him.

By visio.

Suche was the corruption of those times that the chief Priest was become dull and negligent to vnderstand the Lords appearing.



Lord, for thy seruant heareth. So Samuël went, and slept in his place.

10 ¶ And the Lord came, & stode, and called as at other times, Samuël, Samuël. The Samuël answered, Speake, for thy seruant heareth.

11 ¶ The Lord said to Samuël, Beholde, I wil do a thing in Israël, whereof whoso-  
euer shal heare, his two eares shal tingle.

¶ God declar-  
eth what so-  
den feare shal  
come vpon me  
when they shal  
heare that the  
Arke is taken  
and also se E-  
lis house de-  
stroyed.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an end.

13 And I haue tolde him that I wil iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elis house, shal not be purged with sacrifice nor offering for euer.

¶ Meaning, that  
his posteritie  
shulde neuer  
enioye y chief  
Priests office.

15 Afterwarde Samuël slept vntil the morning, and opened the doores of the house of the Lord, and Samuël feared to shewe Eli the vision.

16 ¶ Then Eli called Samuël, and said, Samuël my sonne. And he answered, Here I am.

17 The he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God k do so to thee, and more also, if thou hide anie thing from me, of all that he said vnto thee.

¶ God punish-  
eth thee after this  
and that sort,  
except thou  
tel me trueth,  
Ruth 1, 17.

18 So Samuël tolde him euerie whit, & hid nothing from him. Then he said, It is the Lord: let him do what semeth him good.

19 ¶ And Samuël gawe, and the Lord was with him, and let none of his wordes fall to the ground.

¶ The Lord he  
complished  
whatsoeuer he  
had said.

20 And all Israël from Dan to Beer sheba knewe that faithful Samuël was the Lords Prophet.

¶ Or, that Samu-  
ël was the fai-  
thful Prophet  
of the Lord.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled him selfe to Samuël in Shiloh by his worde.

¶ Ebr. by the  
worde of the  
Lord.

CHAP. IIII.

1 Israël is ouercome by the Philistims. 4 They do set the Arke, wherefore the Philistims do feare. 10 The Arke of the Lord is taken. 11 Eli and his childre dye. 12 The death of the wife of Phinehas the sonne of Eli.

¶ From the de-  
parture of the  
Israelites out  
of Egypt, vnto  
the time of Sa-  
muël are a-  
bout 390 yere.  
¶ Or, time of hel-  
pe, chap. 7, 12.

1. And Samuël spake vnto all Israël: ¶ & Israël went out against y Philistims to battel and pitched beside Eben ézer: and the Philistims pitched in Aphék.

2 And y Philistims put them selues in array against Israël: and when they ioyned the battel, Israël was smitten downe before the Philistims: who slewe of the armie in the field about foure thousand men.

¶ For it may  
seme that this  
warre was vn-  
deraken by  
Samuels com-  
mandement.

3 So when the people were come into the campe, the Elders of Israël said, ¶ Wherefore hathe the Lord smitten vs this day before the Philistims? let vs bring y Arke

of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 The people sent to Shiloh, & broght from thence the Arke of the couenant of the Lord of hostes, who dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, & Phinehas, with the Arke of the couenant of God.

¶ For he vied  
to appeare to  
the Israelites  
betweene the  
Cherubims  
ouer the Arke  
of the couen-  
ant, Exod. 24,  
ver. 17.

5 And when the Arke of the couenat of the Lord came into the hoste, all Israël showed a mihty showte, so that the earth rag againe.

6 And when the Philistims heard the noise of the showte, they said, What meaneth the sounde of this mighty showte in the hoste of the Ebrewes? & they vnderstode, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and said, God is come into the hoste: therefore said thei, ¶ Wo vnto vs: for it hathe not bene so heretofore.

¶ Before we  
fought against  
men, and now  
God is come  
to fight ag-  
ainst vs.

8 Wo vnto vs, who shal deliuer vs out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

¶ For in the  
red Sea in y  
wildernes the  
Egyptians were  
destroyed,  
which was y  
last of all his  
plagues.  
Iudg. 13, 1.

9 Be strong and play the men, o Philistims, that ye be not seruats vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israël was smitten downe, and fled euerie man into his tent: and there was an exceeding great slaughter: for there fel of Israël thirtie thousand foremen.

¶ David allu-  
ding to this  
place Psal. 77,  
63 saith they  
were couered  
with fire: mean-  
ing they were  
suddenly de-  
stroyed.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas dyed.

12 And there ran a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

¶ In token of  
sorrowe and  
mourning.

13 And when he came, lo, Eli sat vpon a seate by the way side, waiting: for his heart feared for the Arke of God: and when the man came into the citie to tel it, all the citie cryed out.

¶ Left it shoul-  
de be taken of  
the enemies.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? and the mā came in hastily, and tolde Eli.

15 (Now Eli was fourescore and eightene yere olde, and his eyes were dimme that he colde not se)

Chap. 3, 2

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered and said, Israël is fled before the Philistims, and there hathe bene also a great slaughter among



among the people: and moreouer thy two sonnes, Hophni and Phinehas <sup>h</sup> are dead, and the Arke of God is taken.

18 ¶ And whē he had made mencion of the Arke of God, Eli fel from his seate backward by the side of the gate, & his necke was broken, and he dyed: for he was an olde mā and heauye: and he had iudged Israël fortie yeres.

19 And his daughter in lawe Phinehas wife was with childe nere her trauel: and when she heard the report that the Arke of God was taken, and that her father in lawe & her housband were dead, she bowed her selfe, and traueled: for her paines came vpon her.

20 And about the time of her death, the women that stode about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe Ichabód, saying, The glorie is departed from Israël, because the Arke of God was taken, & because of her father in lawe and her housband.

22 She said againe, <sup>k</sup> The glorie is departed frō Israël: for the Arke of God is takē.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagón, which idole fel downe before it. 6 The men of Ashdód are plagued. 8 The Arke is caryed into Gath and after to Ekron.

1 THEN the Philistims toke the Arke of God and caryed it from Eben-ézer vnto <sup>a</sup> Ashdód,

2 Euen the Philistims toke the Arke of God, and broght it into the house of <sup>b</sup> Dagón, and set it by Dagón.

3 And when they of Ashdód rose the next day in the morning, beholde, Dagón was fallen vpon his face on the grounde before the Arke of the Lord, and they toke vp Dagón, and set him in his place againe.

4 Also they rose vp early in the morning the next day, & beholde, Dagón was fallē vpon his face on the grounde before the Arke of the Lord, and the head of Dagón and the two palmes of his hands were cut of vpon the thresholde: onely the stumpe of Dagón was left to him.

5 Therefore the Priests of Dagón, and all that come into Dagon's house <sup>c</sup> treade not on the thresholde of Dagón in Ashdód, vnto this day.

6 But the hand of the Lord was heauy vpon them of Ashdód, and destroyed them, and smote them with <sup>e</sup> emerods, bothe Ashdód, and the coastes thereof.

7 And whē the men of Ashdód sawe this, they said, Let not the Arke of the God of Israël abide with vs: for his hand is sore vpon vs and vpon Dagón our god.

8 They sent therefore and gathered all the

princes of the Philistims vnto them, and said, <sup>d</sup> What shal we do with the Arke of the God of Israël? And they answered, Let the Arke of the God of Israël be caryed about vnto Gath: & thei caryed the Arke of the God of Israël about.

9 And when they had caryed it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie bothe small and great, & they had emerods in their secret partes.

10 ¶ Therefore they sent the Arke of God to Ekron: and as sone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue broght the Arke of <sup>y</sup> God of Israël to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims and said, Send <sup>e</sup> away the Arke of the God of Israël, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction & death through out all the citie, & the hād of God was very sore there.

12 And the men that dyed not, were smittē with the emerods: and the crye of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shémesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shémesh are stricken for looking into the Arke.

SO the Arke of the Lord was in <sup>y</sup> counstrey of the Philistims <sup>a</sup> seven monethes.

2 And the Philistims called the Priestes & the sothsayers, saying, What shal we do w<sup>th</sup> the Arke of the Lord? tel vs wherewith we shal send it home againe?

3 And they said, If you send away the Arke of <sup>y</sup> God of Israël, send it not away emptye, but giue vnto it <sup>b</sup> a sinne offering: then shal ye be healed, and it shalbe knowne to you, why his hand departeth not from you.

4 Then said they, What shalbe the sinne offering, which we shal giue vnto it? And they answered, Fiue golden emerods and fiue golden mice, according to the number of <sup>y</sup> Princes of the Philistims: for one plague was on you all, & on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mice that destroye the lād: so ye shal giue glorie vnto the God of Israël, that he may take his hād from you, and from your gods, and from your land.

6 Wherefore then shulde ye harden your heartes, as the Egyptians and Pharaoh hardened their heartes, when he wrought

H.iii.

<sup>d</sup> Though thei had felt Gods power & were affraied thereof, yet they wolde farther trie hī, which thing God turned to their destruction & his glorie.

<sup>e</sup> The wicked, when they feele the hand of God, grudge & reiecte him, where <sup>y</sup> godly humble them selues & crye for mercie.

<sup>a</sup> Thei thought by continuance of time <sup>y</sup> plague wolde haue ceased and so wolde haue kept <sup>y</sup> Arke fil.

<sup>b</sup> The idolaters confesse there is a true God, who punisheth sinners iustly.

<sup>c</sup> This is Gods iudgement vpon the idolaters, that knowing the true God thei worship him not aright.

<sup>h</sup> According as God had afore said.

<sup>i</sup> Or, returned.

<sup>j</sup> Or, to crye out.

<sup>k</sup> And settled her body toward her trauel.

<sup>l</sup> Or, No glorie, where is the glorie.

<sup>m</sup> She vntered her great sorrow by repeating her wordes.

<sup>a</sup> Which was one of the five principal cities of the Philistims.

<sup>b</sup> Which was their chief idole, & as some write, from <sup>y</sup> saul downward was like a fish, and vwarde like a man.

<sup>c</sup> Thus in stead of acknowledging <sup>y</sup> true God by this miracle, they fall to a farther superstition.

<sup>d</sup> Psal. 78. 56.



Exod. 12, 31.

wonderfully among them, \* did they not let them go, and they departed?

7 Now therefore make a newe carte, and take two melche kine, on whome there hath come no yoke: & tye the kine to the carte, and bring the calves home from them.

d Meaning y goldē emerods and the golden mice.

8 Then take the Arke of the Lord, and set it vpon the carte, and put the d iewels of golde which ye giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may go.

e The God of Israél.

9 And take hede, if it go vp by the way of his owne coast to Beth-shémesh, it is e he that did vs this great euil: but if not, we shal knowe then, that it is not his hād that smote vs, but it was a f chance that happened vs.

f The wicked attribute almost all things to fortune and chance, whereas in dede there is nothing done without Gods II providence & decree.

10 And the men did so: for they toke two kine that gaue milke, and tyed them to the carte and shut the calves at home.

11 So they set the Arke of the Lord vpon the carte, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shémesh, & kept one path and lowed as they went, & turned nether to the right hand nor to the left: also the princes of the Philistims went after s the, vnto the borders of Beth-shémesh.

g For the trial of the matter.

13 Now they of Beth-shémesh were reaping their wheat harvest in the valley, & they lift vp their eyes, and spyed the Arke, and reioyced when they sawe it.

14 ¶ And the carte came into the fiede of Ioshúa a Bethshemite, & stode stil there. there was also a great stone, and h they claue the wood of the carte and offred the kine for a burnt offering vnto the Lord.

i To wit, the men of Beth-shémesh, w were Israélites.

15 And the Leuites toke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, & put them on the great stone, and the men of Beht-shémesh offred burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had sene it, they returned to Ekrón the same day.

17 ¶ So these are the goldē emerods, which the Philistims gaue for a sinne offering to the Lord: for i Ashdód one, for Gazá one, for Askelón one, for Gath one, & for Ekron one,

j These were the five principal cities of the Philistims which were not all conquered vnto the time of Dauid.

18 And goldē mice, according to the number of all the cities of the Pilistims, belonging to the five princes, borhe of walled townes and of townes vnwalled, vnto the great stone of Abél, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Ioshúa the Bethshemite.

k Or, the plaine, or lamentation.

19 And he smote of the men of Beth-shémesh, because they k had loked in the Arke of the Lord: he slewe euen among the people fiftie thousand men and thre score and ten men. and the people lamented, because the Lord had slaine y people with so great a slaughter.

k For it was not lausful to anie ether to touche or to se it, saue onely to Aaron his sonnes, Num. 4, 15 & 20.

20 Wherefore the men of Beth-shémesh said, Who is able to stand before this holy Lord God? and to whom shal he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearím, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe & take it vp to you.

## CHAP. VII.

1 The Arke is brought to Kiriath-iearím. 3 Samuél exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israél & are ouercome. 16 Samuél iudgeth Israél.

1 Then the men of a Kiriath-iearím came, and toke vp the Arke of the Lord, and brought it into the house of Abinadáb in the hil: and they sanctified Eleazar his sonne, to kepe the Arke of the Lord.

a A cite in y tribe of Iudá, called also Kiriath-baal, Iosh. 15, 60.

2 (For while the Arke abode in Kiriath-iearím, the time was long, for it was twētie yeres) and all the house of Israél lamented b after the Lord.

b Lamented for their sinnes & followed the Lord.

3 ¶ The Samuél spake vnto all the house of Israél, saying, If ye be come againe vnto the Lord with all your hearte, \* put away the strange gods frō among you, & \* Ash-taróth, and direct your hearts vnto the Lord, and serue him \* onely, and he shal deliuer you out of the hand of the Philistims.

Iosh. 24, 15. Iudg. 2, 13.

4 Then the children of Israél did put away \* Baalím and Ash-taróth, and serued the Lord onely.

Iudg. 2, 14.

5 And Samuél said, Gather all Israél to Mizpéh, and I wil pray for you vnto y Lord.

c For Shiloh was now desolare, because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpéh, and d drewe water and powred it out before the Lord, and fasted the same day, & said there, We haue sinned against the Lord. And Samuél iudgeth the children of Israél in Mizpéh.

d The Chaldee text hath, y thei drewe water out of their heart: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israél were gathered together to Mizpéh, the princes of the Philistims wēt vp against Israél: and when the children of Israél heard that, they were afraid of the Philistims.

8 And the children of Israél said to Samuél, Cease not to e crye vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

e Signifying y in the prayers of the godhe there ought to be a vehement zeale.

9 Then Samuél toke a sucking lambe, and offred it all together for a burnt offering;

vnto



vnto the Lord, and Samuél cryed vnto the Lord for Israël, and the Lord heard him.

10 And as Samuél offred the burnt offering, the Philistims came to fight against Israël: but the Lord <sup>f</sup> thundred with a great thundre that day vpon the Philistims, & scattered them: so they were slaine before Israël.

11 And the men of Israël went from Mizpéh and pursued the Philistims, and smote them vntil they came vnder Beth-car.

12 Then Samuél toke a stone and pitched it betwene Mizpéh and <sup>s</sup> Shen, and called y name thereof, Ebén ézer; and he said, Hitherto hath the Lord holpen vs.

13 ¶ So y Philistims were brought vnder, & they came nomore againe into the coastes of Israël: and the hand of the Lord was against the Philistims all the dayes of Samuél.

14 Also the cities which the Philistims had taken from Israël, were restored to Israël, from Ekrón euen to Gath: & Israël deliuered the coastes of the same out of the hands of the Philistims: & there was peace betwene Israël & the <sup>h</sup> Amorites.

15 And Samuél iudged Israël all the dayes of his life,

16 And went about yere by yere to Beth-él, and Gilgál and Mizpéh, and iudged Israël in all those places.

17 Afterward he returned to Ramáh: for there was his house, & there he iudged Israël: also he buylt an altar there vnto the Lord.

CHAP. VIII.

1 Samuél maketh his sonnes iudges ouer Israël, who followe not his steppes. 2 The Israelites aske a King. 11 Samuél declareth in what state they shulde be vnder the King. 15 Notwithstanding they aske one still, & the Lord willett Samuél to grant vnto them.

1 **W**Hē Samuél was now become old, he <sup>a</sup> made his sonnes iudges ouer Israël.

2 (And the name of his eldest sonne was <sup>b</sup> Ioél, and the name of the seconde Abiáh) euen iudges in Beer-sheba.

3 And his sonnes walked not in his waies but turned aside after lucre and <sup>\*</sup> toke rewardes, and peruertered the iudgement.

4 ¶ Wherefore all the Elders of Israël gathered them together, & came to Samuél vnto <sup>c</sup> Ramáh,

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy waies: <sup>\*</sup> make vs now a King to iudge vs like all nacions.

6 But the thing <sup>d</sup> displeased Samuél, when they said, Giue vs a King to iudge vs: and Samuél prayed vnto the Lord.

7 And the Lord said vnto Samuél, Heare the voice of the people in all that they shal

say vnto thee: for they haue not cast thee away, but they haue cast me away, that I shulde not reigne ouer them.

8 As thei haue euer done since I broght the out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods) euen so do they vnto thee.

9 Now therefore hearkē vnto their voyce: howbeit yet <sup>e</sup> testifie vnto them & shewe the maner of the King that shal reigne ouer them.

10 ¶ So Samuél tolde all the wordes of the Lord vnto the people that asked a King of him.

11 And he said, This shalbe the <sup>f</sup> maner of the King that shal reigne ouer you: he wil take your sonnes, and appoint them to his charets, and to be his horsmen, and some shal runne before his charet.

12 Also he wil make them his captaines ouer thousandes and captaines ouer fifties, and to eare his grounde, and to reape his haruest, & to make instruments of warre, and the things that serue for his charets.

13 He wil also take your daughters and make them apoticaries, and cookes and bakers.

14 And he wil take your fieldes, and your vineyardes, and your best oliue trees, and giue them to his seruants.

15 And he wil take the tenth of your sede, and of your vineyardes, and giue it to his Eunuches, and to his seruants.

16 And he wil take your men seruants and your maid seruants, and the chief of your yong men, and your asses, and put them to his worke.

17 He wil take the tenth of your shepe, and ye shalbe his seruants.

18 And ye shal crye out at that day, because of your King, whome ye haue chosen you, and the Lord wil not <sup>g</sup> heare you at that day.

19 But y people wolde not heare the voyce of Samuél, but did say, Nay, but there shalbe a King ouer vs.

20 And we also wil be like all other nacions, and our King shal iudge vs, & go out before vs, and fight our battels.

21 Therefore when Samuél heard all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuél, <sup>h</sup> Hearken vnto their voyce, and make them a King. And Samuél said vnto the men of Israël, Go euerie man vnto his citie.

CHAP. IX.

1 Saul seeking his fathers asses, by the counsel of his seruant goeth to Samuél. 9 The Prophets called Seers. 15 The Lord reueileth to Samuél Sauls coming, commanding him to annoint him King. 22 Samuél bringeth Saul to the feast.

H.iii.

<sup>f</sup> Accordig to the prophecie of Hannah Samuels mother, Chap. 2. 10.

<sup>g</sup> Which was a great rocke ouer against Mizpéh.

<sup>h</sup> Meaning, y Philistims.

<sup>i</sup> Which was not contrary to the Lawe: for as yet a certeyne place was not appointed.

<sup>a</sup> Because he was not able to beare the charge.

<sup>b</sup> Who was also called Ioab, 1. Chron. 6. 28.

<sup>c</sup> Deut. 16. 19.

<sup>d</sup> For there his house was, Chap. 7. 17.

<sup>e</sup> 1. Sam. 13. 10. 1. Sam. 13. 21.

<sup>f</sup> Because thei were not content with the order y God had appointed, but wolde be gouerned as we Gentiles.

<sup>e</sup> To prone if they wil forsake their wicked purpose.

<sup>f</sup> Not y Kings haue this authority by their office, but that such as reigne in Gods wrath shulde vserpe this ouer their brethren contrary to the Law, Deut. 17. 20.

<sup>g</sup> Or, chief officers.

<sup>h</sup> Because ye repent not for your finnes, but because ye smart for your afflictions, whereunto ye cast your selues willingly.

<sup>i</sup> Or, grant their request.



<sup>a</sup> That is, both the valiant & riche.  
Chap. 14. 31.  
1. chro. 8. 33.

<sup>b</sup> So that it might seme y<sup>e</sup> God approued their request in appointing out suche a persone.

<sup>c</sup> All these circumstances were meang to serue vnto Gods guidance, whereby Saúl (thogh not approued of God) was made King.

<sup>d</sup> Where was Ramath-Zophim y<sup>e</sup> citie of Samuél.

<sup>e</sup> Or, vnto it.

<sup>f</sup> Which is about fve pence, read Gen. 23. 15.

<sup>g</sup> So called, because he foresawe things to come.

<sup>h</sup> That is, a feast after the offering, which shoulde be kept in an hie place of y<sup>e</sup> citie appointed for y<sup>e</sup> use.

<sup>i</sup> That is, giue thanks, & distribute the meat according to their custome.

**T**Here was now a man of Beniamín <sup>a</sup> mightie in power named \* Kish the sonne of Abiél, the sonne of Zerór, y<sup>e</sup> sonne of Bechoráth, the sonne of Aphíah, the sonne of a man of Iemíní.

And he had a sone called Saúl, a <sup>b</sup> goodly yong man and a faire: so that among the children of Israél there was none goodlier then he: from the sholders vpward he was hier then anie of the people.

And the asses of Kish Saules father were lost: therefore Kish said to Saúl his sonne, Take now one of the seruants with thee, and arise, go, and <sup>c</sup> seke the asses.

So he passed through mount Ephráim & went through the land of Shalisháh, but they found them not. Then they went through the land of Shalím, and <sup>d</sup> there they were not: he went also through the land of Iemíní, but they found them not.

When they came to the land of <sup>e</sup> Zuph, Saúl said vnto his seruant that was with him, Come and let vs returne, lest my father leaue <sup>f</sup> the care of asses, and take thought for vs.

And he said vnto him, Beholde now, in this citie is a man of God, and he is an honorable man: all that he saith commeth to passe: let vs now go thither, if so be that he can shewe vs what way we may go.

Then said Saúl to his seruant, Wel then, let vs go: but what shal we bring vnto the man? For the <sup>g</sup> bread is spent in our vessels, and there is no present to bring to the mā of God: what haue we?

And the seruant answered Saúl againe, & said, Beholde, I haue found about me the fourth parte of a <sup>h</sup> shekle of siluer: that wil I giue the man of God, to tel vs our way.

(Beforetime in Israél when a man went to seke an answer of God, thus he spake, Come, & let vs go to the <sup>i</sup> Seer: for he that is called now a Piophet, was in y<sup>e</sup> olde time called a Seer)

Thē said Saúl to his seruant, Wel said, come, let vs go: so they went into the citie where the man of God was.

¶ And as thei were going vp the hie way to the citie, they founde maydes that came out to drawe water, and said vnto the, Is there here a Seer?

And they answered them, and said, Yea: lo, <sup>j</sup> he is before you. make haste now, for he came this day to the citie: for there is an offering of the people this day in the hie place.

When ye shal come into the citie, ye shal finde him streight way. yet he come vp to the hie place to eat: for the people wil not eat vntil he come, because he wil <sup>k</sup> bleſſe y<sup>e</sup> sacrifice: and then eat they that be bidden to the feast: now therefore go vp: for euē now shal ye finde him.

Then they went vp into the citie, and when they were come into the middes of the citie, Samuél came out against them, to go vp to the hie place.

¶ But the Lord had reueiled to Samuél <sup>l</sup> secretly (a day before Saúl came) saying,

Tomorowe about this time I wil send thee a man out of the land of Beniamín: him shalt thou anoint to be gouernour ouer my people Israél, y<sup>e</sup> he may <sup>m</sup> saue my people out of the hands of the Philistims: for I haue looked vpon my people, & their crye is come vnto me.

When Samuél therefore sawe Saúl, the Lord answered him, Se, this is the man whome I spake to thee of, he shal rule my people.

Then went Saúl to Samuél in the middes of the gate, and said, Tel me, I pray thee, where the Seers house is.

And Samuél answered Saúl, and said, I am the Seer: go vp before me vnto the hie place: for ye shal eat with me to day. and tomorowe I wil let thee go, & wil tel thee all that is in thine <sup>n</sup> heart.

And as for thine asses y<sup>e</sup> were lost thre dayes ago, care not for them: for they are founde. and <sup>o</sup> on whome is set all the desire of Israél: is it not vpon thee and on all thy fathers house?

¶ But Saúl answered, and said, Am not I the sonne of Iemíní of the smaleſt tribe of Israél? & my familie is the least of all the families of y<sup>e</sup> tribe of Beniamín. Wherefore then speakest thou so to me?

And Samuél toke Saúl and his seruant, and broght them into the <sup>p</sup> chamber, and made them sit in the chiefeſt place among them that were bidden: which were about thirtie persones.

And Samuél said vnto the cooke, Bring forth the portion which I gaue thee, & whereof I said vnto thee, Kepe it with thee.

And the cooketoke vp the shoulder, & that <sup>q</sup> w<sup>as</sup> vpon it, & set it before Saúl. And Samuél said, Beholde, that which is left, set it before thee & eat: for hitherto hath it bene kept for thee, saying, Also I <sup>r</sup> haue called the people. So Saúl did eat with Samuél that day.

And whē they were come downe frō the hie place into y<sup>e</sup> citie, he communed with Saúl vpon the top of the house:

And whē they arose early about y<sup>e</sup> spring of y<sup>e</sup> day, Samuél called Saúl to the <sup>s</sup> top of the house, saying, Vp, that I may send thee away. And Saúl arose, and they went out, bothe he, and Samuél.

And when they were come downe to the end of the citie, Samuél said to Saúl, Bid the seruant go before vs, (and he went)

<sup>l</sup> Chap. 17. 1. act 13. 21. Ebr. he hid

<sup>m</sup> Not withstanding their wickednes, yet God was careful of his inheritance.

<sup>n</sup> Meaning, all that y<sup>e</sup> desired to knowe.

<sup>o</sup> Whome doeth Israél desire to be their King but thee.

<sup>p</sup> Where the feast was.

<sup>q</sup> That is, the shoulder w<sup>as</sup> broken, & the Priest had for his familie in all peace offerings, Leu. 10. 14.

<sup>r</sup> That bothe by y<sup>e</sup> assembling of the people, & by y<sup>e</sup> meat prepared for thee, y<sup>e</sup> might vnderſtā. I knewe of thy coming. To speake with him secretly: for y<sup>e</sup> houses were about.

but



but stand thou stil now, that I may shewe thee the worde of God.

CHAP. X.

*6 Saul is anointed King by Samuél. 9 God changeth Sauls heart and he prophecieth. 17 Samuél assemblith the people, and sheweth them their finnes. 21 Saul is chofen King by lot. 25 Samuél writeth the Kings of- fice.*

**T**hen Samuél toke a viose of a oyle and powred it vpon his head, & kised him, and said, Hathe not the Lord anointed thee to be gouernour ouer his inheritance?

**2** When thou shalt departe from me this day, thou shalt finde two men by \* Rahels sepulchre in the border of Beniamín, eué at Zelzáh, & thei wil say vnto thee, The <sup>b</sup> asses which y wentest to seke, are foude: & lo, thy father hathe left the care of the asses, and soroweth for you, saying, What shal I do for my sonne?

**3** Then shalt thou go forthe from thence and shalt come to the <sup>c</sup> plaine of Tabór, and there shal mete thee thre mé going vp to God to Beth-el: one caryig thre kiddes, & another carying thre loaves of bread, and another carying a bottle of wine:

**4** And thei wil aske thee "if all be wel, and wil giue thee the two <sup>d</sup> loaves of bread, which thou shalt receiue of their hands.

**5** After that shalt thou come to the <sup>e</sup> hil of God, where is the garisons of the Philistims: and when thou art come thether to the citie, thou shalt mete a companie of Prophets comming downe from the hye place with a viose, and a tymbrel, and a pipe, and an harpe before them, and thei shal prophecie.

**6** Then the Spirit of the Lord wil come vpon thee, and thou shalt prophecie with thé, & shalt be turned into another man.

**7** Therefore when these signes shal come vnto thee, do as occasion shal serue: for God is with thee.

**8** And thou shalt go downe before me to Gilgál: and I also wil come downe vnto thee to offer burnt offrings, & to sacrifice sacrifices of peace. \* Tary for me seuen daies, til I come to thee and shewe thee what thou shalt do.

**9** And whē he had turned his <sup>h</sup> backe to go from Samuél, God gaue him another heart: & all those tokens came to passe that same day.

**10** ¶ And whē thei came thether to the hil, beholde, the companie of Prophets met him, and the Spirit of God came vpon him, and he <sup>i</sup> prophecied among them.

**11** Therefore all the people that knewe him before, when thei sawe that he prophecied among the Prophets, said eche to other? What is come vnto the sonne of Kish? is Saúl also among the Prophets?

**12** And one of the same place answered, and said, But who is their <sup>j</sup> father? Therefore it was a prouerbe, Is Saúl also among the Prophets?

**13** And when he had made an end of propheciing, he came to the hie place.

**14** And Sauls vnle said vnto him, and to his seruāt, Whether went ye? And he said, To seke the asses: and when we sawe that thei were no where, we came to Samuél.

**15** And Sauls vnle said, Tel me, I pray thee, what Samuél said vnto you.

**16** Then Saúl said to his vnle, He tolde vs plainly that the asses were founde: but concerning the kingdome whereof Samuél spake, tolde he him not.

**17** ¶ And Samuél <sup>k</sup> assembled the people vnto the Lord in Mizpéh,

**18** And he said vnto the children of Israél, Thus saith the Lord God of Israél, I haue broght Israél out of Egypt, and deliuered you out of the hand of the Egyptians, & out of the hands of all kingdomes that troubled you.

**19** But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulacions: and ye said vnto him, No, but appoint a Kíg ouer vs. Now therefore stand ye before the Lord according to your tribes and according to your thousands.

**20** And when Samuél had gathered together all the tribes of Israél, the tribe of Beniamín was <sup>l</sup> taken.

**21** Afterwarde he assembled the tribe of Beniamín according to their families, & the familie of Matri was taken. So Saúl the sonne of Kish was taken, and when thei soght him, he colde not be founde.

**22** Therefore thei asked the Lord againe, if that man shulde yet come thether. And the Lord answered, Beholde, he <sup>m</sup> hathe hid him selfe among the stuffe.

**23** And thei ranne, and broght him thence: and when he stode among the people, he was hier then any of the people from the shoulders vpwarde.

**24** And Samuél said to all the people, Se ye not him, whome the Lord hathe chofen, that there is none like him among all the people? And all the people showed and said, God saue the King.

**25** Then Samuél tolde the people <sup>n</sup> the duetie of the kingdome, and wrote it in a booke, and layed it vp before the Lord, & Samuél sent all the people away euery man to his house.

**26** Saúl also went home to Gibeah, & there followed him a band of men, whose heart God had touched,

**27** But the wicked men said, How shal he saue vs? So thei despised him, and broght him no presentes; but he <sup>o</sup> held his tógue.

L.i.

<sup>a</sup> Gods commandement as concerning thee.

<sup>b</sup> In the Lawe this anointing signified the gifts of y holy Gost, which were necessarie for them y shulde rule.

<sup>c</sup> Gen. 35, 20.

<sup>d</sup> Samuél comforted him by these signes y God hathe appointed him King.

<sup>e</sup> 1st. 1st.

<sup>f</sup> 2nd. 1st.

<sup>g</sup> Which was an hie place in the citie Kirjath-earim, where the Ark was, Chap. 7. 4.

<sup>h</sup> Chap. 13, 8.

<sup>i</sup> 1st. 1st.

<sup>j</sup> He gaue him such vertues as were mete for a King.

<sup>k</sup> 1st. 1st.

<sup>l</sup> Chap. 19, 24.

<sup>m</sup> Meaning, that propheticie cometh not by succession, but is giuen, to whome it pleaseth God. <sup>n</sup> Noting thereby him that from lowe degree cometh suddenly to honour.

<sup>o</sup> Bothe to declare vnto the their faute in asking a King, & also to shew Gods sentence thereon.

<sup>p</sup> That is, by casting of lots.

<sup>q</sup> As though he were unworthy and unwilling.

<sup>r</sup> 1st. 1st. <sup>s</sup> King liue. <sup>t</sup> As it is written in Deuteronomie Chap. 17, 15.

<sup>u</sup> Bothe to shew his feith, and also to winne them by patience.



## CHAP. XI.

*1 Nahásh the Ammonite warreth against Iabésh Gileád, who asketh helpe of the Israelites. 6 Saúl promisseth helpe. 11 The Ammonites are slayne. 14 The kingdome is renued.*

*a After that Saul was chosen King: for feare of whome they asked a King, as Chap 12. 12.*

**T**hen Nahásh the Ammonite <sup>a</sup> came vp, and besieged Iabésh Gileád: and all the men of Iabésh said vnto Nahásh, Make a couenant with vs, and we wil be thy seruants.

<sup>b</sup> And Nahásh the Ammonite answered them, On this condicion wil I make a couenant with you, that I may thruste out all your <sup>b</sup> right eyes, & bring that shame vpon all Israël.

*b This declarereth, that the more nere that tyrants are to their destruction, the more cruel they are.*

To whome <sup>c</sup> Elders of Iabésh said, Giue vs seuen daies respet, that we may send messengers vnto all the coastes of Israël: & then if no man deliuer vs, we wil come out to thee.

<sup>d</sup> Then came the messengers to Gibeáh of Saúl, & tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

<sup>e</sup> And beholde, Saúl came following the cattel out of the field, & Saúl said, What ayleth this people, <sup>e</sup> they wepe? And thei tolde him the tidings of the mé of Iabésh.

*e God gaue him the spirit of strength & courage to go against this tyrant.*

Then the Spirit of God <sup>e</sup> came vpon Saúl, when he heard those tidings, and he was exceeding angry,

<sup>f</sup> And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Israël by the hands of messengers, saying, Whosoeuer commeth not forthe after Saúl, and after <sup>f</sup> Samuél, so shal his oxé be serued. And the feare of the Lord fel on the people, and thei came out <sup>g</sup> with one consent.

*f He addeth Samuél, because Saul was not yet approved of all.*

<sup>g</sup> And when he nombred them in Bezék, the children of Israël were thre hundred thousand men: and the men of Iudáh thirty thousand.

*g Meaning, Saúl & Samuél.*

Then <sup>h</sup> thei said vnto the messengers that came, So say vnto the men of Iabésh Gileád, Tomorowe by then the sunne be hote, ye shal haue helpe. And the messengers came and shewed it to the men of Iabésh, which were glad.

<sup>i</sup> Therefore the men of Iabésh said, Tomorowe we wil come out vnto <sup>i</sup> you, & ye shal do with vs all that pleaseth you.

*i That is, to the Ammonites, dissembling that thei had hope of aide.*

And when the morowe was come, Saúl put the people in thre bands, & thei came in vpo the hoste in the morning watch, & slewe the Ammonites vntil the heate of the day: and thei that remained, were scattered, so that two of them were not left together.

<sup>j</sup> Then the people said vnto Samuél, Who is he that said, Shal Saúl reigne ouer vs: bring those mé that we may slaye them.

*j By this victorie the Lord wone the hearts of the people to Saul.*

<sup>k</sup> But Saúl said, There shal no man <sup>k</sup> dye this day: for to day the Lord hath saued Israël.

*k By shewing mercie he thought to overcome their malice.*

<sup>l</sup> Then said Samuél vnto the people, Come, that we may go to Gilgál, & reneue the kingdome there.

<sup>m</sup> So all the people went to Gilgál, and made Saúl King there before the Lord in Gilgál: and there thei offered <sup>m</sup> peace offerings before the Lord: and there Saúl & all the mé of Israël reioyced exceedingly.

*m In gene of thanksgiving for y victorie.*

## CHAP. XII.

*1 Samuél declaring to the people his integritie, reproveth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuél exhorteth the people to followe the Lord.*

**S**amuél then said vnto all Israël, Beholde, I haue <sup>n</sup> hearkened vnto your voyce in all that ye said vnto me, & haue appointed a King ouer you.

*n I haue granted your petition.*

<sup>o</sup> Now therefore beholde, your King walketh <sup>o</sup> before you, and I am olde & graye headed, and beholde, my sonnes are with you: and I haue walked before you from my childehode vnto this day.

*o To gouerne you in peace & warre.*

<sup>p</sup> Beholde, here I am: <sup>p</sup> beare recorde of me before the Lord and before his Anointed.

*p Eccles. 48. 22.*

<sup>q</sup> Whose oxé haue I taken? or whose asse haue I taken? or whome haue I done wrōg to? or whome haue I hurte? or of whose hand haue I receiued any bribe, to blinde mine eies therewith, & I wil restore it you?

*q God wolde that this confession shoulde be a patterne for all them that haue any charge or office.*

<sup>r</sup> Then thei said, Thou hast done vs no wrong, nor hast hurt vs, nether hast thou taken ought of any mans hand.

<sup>s</sup> And he said vnto them, The Lord is witness against you, and his <sup>s</sup> Anointed is witness this day, that ye haue foude nought in mine hands. And they answered, He is witness.

*s Your King, who is anointed by the commandement of the Lord.*

<sup>t</sup> Then Samuél said vnto the people, It is the Lord that <sup>t</sup> made Moses and Aarón, & that brought your fathers out of the land of Egypt.

*t Or, exaltn.*

<sup>u</sup> Now therefore stand stil, that I may reason with you before the Lord according to all <sup>u</sup> y<sup>e</sup> righteousnesses of the Lord, which he shewed to you and to your fathers.

*u On Ieremias.*

<sup>v</sup> After <sup>v</sup> y<sup>e</sup> Iakób was come into Egypt, <sup>v</sup> and your fathers cryed vnto the Lord, then <sup>v</sup> y<sup>e</sup> Lord sent Moses and Aarón which brought your fathers out of Egypt, and made them dwel in this place.

*v Gen. 46. 31.*

<sup>w</sup> And when thei forgate the Lord their God, he solde them into the hand of Sisera <sup>w</sup> captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the King of Moáb, and they fought against them.

*w Iudg. 4. 2.*

<sup>x</sup> And thei cryed vnto the Lord, and said, We haue sinned, because we haue forsake the Lord, and haue serued Baalim & Ashtaróth. Now therefore deliuer vs out of the

*x Captaine of Iabins hoste King of Hazor.*

the



the hands of our enemies, and we will serue thee.

f That is, Sam-  
son, Iudg. 13. 25.  
Iudg. 7. 32.  
Iudg. 11. 1.  
Chap. 4. 1.

11 Therefore the Lord sent Ierubbáal f & Bedán & Iphtáh, & Samuél, & deliuered you out of the hands of your enemies on euerie side, and ye dwelled safe.

12 Notwithstanding when you sawe, that Nahásh the King of the children of Ammón came against you, ye said vnto me, No, but a King shal reigne ouer vs: whē yet the Lord your God was your King.

g Leaving God  
to take helpe  
of man, Chap.  
8. 5.

13 Now therefore beholde y King whome ye haue chosen and whome ye haue desired: lo therefore, y Lord hath set a King ouer you.

14 If ye wil feare the Lord and serue him, and heare his voyce, and not disobey the worde of the Lord, bothe ye, & the King that reigneth ouer you, shal h followe the Lord your God.

h Ye shal be  
preferred as  
they y follow  
the Lords wil

15 But if ye wil not obey the voyce of the Lord, but disobey the Lords mouth, then shal the hand of the Lord be vpon you, & on your i fathers.

i Meaning, the  
gouernours.

16 Now also stand and se this great thing which the Lord wil do before your eyes.

17 Is it not nowe wheate haruest? I wil call vnto the Lord, and he shal send thundre and raine, that ye may perceiue and se, how that your wickednes is k great, which ye haue done in the sight of the Lord in asking you a King.

k In that ye  
haue forsaken  
him, who hath  
all power in  
his hand, for a  
mortale man.

18 Then Samuél called vnto the Lord, and the Lord sent thundre and raine the same day: and all the people feared the Lord & Samuél exceedingly.

19 And all the people said vnto Samuél, Pray for thy seruants vnto the Lord thy God, that we dye not: for we haue sinned in asking vs a King, beside l all our other finnes.

l Not onely at  
other times,  
but now chie-  
fely.

20 ¶ And Samuél said vnto y people, Feare not. (ye haue in dede done all this wickednes, m yet departe not from following the Lord, but serue y Lord with all your heart,

m He sheweth  
that there is  
no sinne so  
great, but it  
shal be-forgi-  
uen, if the sin-  
ner turne agai-  
ne to God.

21 Nether turne ye backe: for that shulde be after vaine things which can not profit you, nor deliuer you, for they are but vannie)

22 For the Lord wil not forsake his people for his great Names sake: because it hath pleased y Lord to make you n his people.

n Of his fre  
mercie, & not  
of your meri-  
tes, and there-  
fore he wil not  
forsake you.

23 Moreouer God forbid, that I shulde sinne against the Lord; and cease praying for you, but I wil shewe you the good and right way.

24 Therefore feare you the Lord, and serue him in the trueth with all your hearts, and consider how great things he hath done for you.

o Vnfeinedly  
and without  
hypocrisie.

25 But if ye do wickedly, ye shal perish, bothe ye, and your King.

3 The Philistims are smitten of Saúl & Ionathán. 13 Saúl being disobedient to Gods commandment is shewed of Samuél that he shal not reigne. 19 The great flauerie, wherein the Philistims kept the Israelites.

1 Saúl now had bene King a one yere, & she reigned b two yeres ouer Israël.

a While these  
things were  
done.

2 Then Saúl chose him thre thousand of Israël: & two thousand were with Saúl in Michmásh, and in mount Beth-él, and a thousand were with Ionathán in Gibeáh of Beniamín: and the rest of the people he sent euerie one to his tent.

b Before he  
toke vpon him  
the Rite of a  
King.

3 And Ionathán smote the garison of the Philistims, that was in the c hil: and it came to the Philistims eares: and Saúl blewe the d trumpet throughout all the land, saying, Heare, o ye Ebrewes.

c Of Kiriat-  
earim, where  
the Arke was,  
Chap. 10. 5.

d That euerie  
one shulde pre-  
pare them sel-  
ues to warre.

4 And all Israël heard say, Saúl hath destroyed a garison of the Philistims: wherefore Israël was had in abominaciō with the Philistims: and the people gathered together after Saúl to Gilgál.

5 ¶ The Philistims also gathered them selues together to fight with Israël, thirtie thousand charers and six thousand horsemē: for the people was like the sand which is by the seas side in multitude, and came vp, and pitched in Michmásh Eastwarde from e Beth-áuen.

e Which was  
also called  
Beth-él, in the  
tribe of Ben-  
iamin.

6 And whē the men of Israël sawe that they were in a straite (for the people were in distres- se) the people hid the selues in caues, & in holdes, & in rockes, & towres, & in pittes.

7 And some of the Ebrewes went ouer Iordén vnto the land of f Gad & Gileád: and Saúl was yet in Gilgál, and all the people for feare followed him.

f Where the  
two tribes &  
the halfe re-  
mained.

8 And he taried seue dayes, according vnto the time that Samuél had appointed: but Samuél came not to Gilgál, therefore the people were g scatred from him.

g Thinking y  
the abience of  
y Prophet was  
a signe, that  
they shulde  
lose the victo-  
rie.

9 And Saúl said, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And as sone as he had made an end of offering the burnt offering, beholde, Samuél came: and Saúl went forth to mete him, to h salute him.

h Ebr. bless him

11 And Samuél said, What hast thou done? Then Saúl said, Because I sawe that the people was i scatred from me, and that thou camest not within the dayes appointed, and that the Philistims gathered the selues together to Michmásh,

i Though these  
causes some  
sufficient in  
mas in g. mē:  
yet because  
they had not  
the worde of  
God, they tur-  
ned to his de-  
struction.

12 Therefore said I, The Philistims will come downe now vpon me to Gilgál, and I haue not made supplicacion vnto the Lord. I was boldē therefore and offered a burnt offering.

13 And Samuél said to Saúl, Thou hast done foolishly: thou hast not kept the com- mandement of the Lord thy i God, which

j Who willed  
thee to obey  
him and rest  
vpon the wor-  
des spoken by  
his Prophet.



he commaded thee: for the Lord had now stablished thy kingdome vpon Israël for euer.

*That is, David.*

14 But now thy kingdome shal not continue: the Lord hath fought him a <sup>k</sup> man after his owne heart, and <sup>y</sup> Lord hath commaded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

*And went to his citie Ramah.*

15 ¶ And Samuél arose, and gate him vp frō Gilgál in <sup>1</sup> Gibeáh of Beniamín: & Saúl nombred the people that were founde with him, about six hundreth men.

16 And Saúl and Ionathán his sonne, & the people that were founde with them, had their abiding in Gibeáh of Beniamín: but the Philistims pitched in Michmásh.

*Or, the destruction of it was, the captiue came out with the bands.*

17 And there came out of the hoste of the Philistims <sup>3</sup> thre bādes to destroy, one bāde turned vnto the way of Ophrah vnto the land of Shuál,

*m So that to mans iudgement these thre armies wold haue ouerrunne the whole country.*

18 And another bande turned toward the way to Beth-horón, and the <sup>m</sup> thirde bāde turned toward the way of the coast that loketh toward the valley of Zeboím, toward the wildernes.

19 Thē there was no smith founde throughout all the land of Israël: for the Philistims said, Lest the Ebrewes make them swordes or speares.

20 Wherefore all the Israelites wēt downe to the Philistims, to sharpen euerie man his share, his mattocke, & his axe and his wedding hooke.

21 Yet they had a file for the shares, and for the mattockes, and for the pickforkes, & for the axes and for to sharpen the goades.

*n To declare that the victorie onely came of God & not by their force.*

22 So when the day of battel was come, there was nether <sup>n</sup> sworde nor speare founde in the hands of anie of the people that were with Saúl & with Ionathán: but onely with Saúl and Ionathán his sonne was there founde.

23 And the garison of the Philistims came out to the passage of Michmásh.

CHAP. XIII.

14 Ionathán and his armour bearer put the Philistims to flight. 24 Saúl bindeth the people by an othe, not to eat til evening. 33 The people eat with the blood. 35 Saúl wolde put Ionathán to death. 45 The people deliuer him.

*a By this example God wold declare to Israël that the victorie did not consist in multitude or armour, but onely came of his grace.*

1 **T**hen on a day Ionathán the sonne of Saúl said vnto the yong man that bare his armour, <sup>a</sup> Come and let vs go ouer toward the Philistims garison, that is yonder on the other side, but he tolde not his father.

2 And Saúl taryed in the border of Gibeáh vnder a pomegranate tre, which was in Migrón, and the people that were with him, were about six hundreth men.

*Chap. 4. 21.*

3 And Abiáh the sonne of Ahitúb, <sup>\*</sup> Ichabods brother, the sonne of Phinehás, the

sonne of Elí, was the Lords Priest in Shiloh, and ware an Ephód: and the people knewe not that Ionathán was gone.

4 ¶ Now in the way whereby Ionathán fought to go ouer to <sup>y</sup> Philistims garison, there was a <sup>a</sup> sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozéz, & the name of the other Seneh.

5 The one rocke stretched frō the North toward Michmásh, & the other was from the South toward Gibeáh.

6 And Ionathán said to the yong man that bare his armour, Come, and let vs go ouer vnto the garison of these <sup>b</sup> vncircumcised: it may be that the Lord wil worke with vs: for it is <sup>c</sup> not hard to the Lord <sup>d</sup> to saue with manie, or with fewe.

7 And he that bare his armour, said vnto him, do all that is in thine heart: go where it pleaseth thee: beholde, <sup>e</sup> I am with thee as thine heart desireth.

8 Then said Ionathán, Beholde, we go ouer vnto those men, and wil shewe our selues vnto them.

9 <sup>d</sup> If they say on this wise to vs, Tarie vntil we come to you, then we wil stand stil in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then we wil go vp: for <sup>\*</sup> the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they bothe shewed them selues vnto the garison of the Philistims: and the Philistims said, Se, the Ebrewes come out of <sup>e</sup> holes wherein they had hid the selues.

12 And the men of the garison answered Ionathán, & his armour bearer, and said, Come vp to vs: for we wil shewe you a thing. Then Ionathán said vnto his armour bearer, Come vp after me: for the Lord hath deliuered them into the hand of Israël.

13 So Ionathán went vp vpon <sup>f</sup> his hands <sup>g</sup> and vpon his fete, and his armour bearer after him: and some fel before Ionathán, & his armour bearer slewe others after him.

14 So the <sup>8</sup> first slaughter which Ionathán and his armour bearer made, was about twentie mē within that cōpasse, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, and in the field, and amōg all the people: the garison also, and they that went out to spoile, were afrayed them selues: and the earth <sup>h</sup> trembled: for it was stricken with feare by God.

16 ¶ Thē the watchmen of Saúl in Gibeáh of Beniamín sawe: and beholde, the multitude was discomfited, and smitten as they went.

17 Therefore said Saúl vnto the people that

*b To wit, the Philistims.*

*c Or, none easie to the Lord.*

*d Chro. 14. 11.*

*e I wil follow thee whithersoever thou goest.*

*d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victorie.*

*1. Mac. 4. 31.*

*e That they spake cōtempuously, and by derision.*

*f That is, he crept vpon, or went vp with all his.*

*g The seconde was whe they slewe one another, and the third when the Israelites charged them.*

*h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.*



that were with him, Search now & se, who is gone from vs. And whē they had nombred, beholde, Ionathán and his armour bearer were not there.

18 And Saúl said vnto Ahiáh, Bring hither the Arke of God (for y<sup>e</sup> Arke of God was at that time with the children of Israël)

19 ¶ And while Saúl talked vnto the Priest, the noise, that was in the hoste of the Philistims, spred farther abroade, & encreased: therefore Saúl said vnto the Priest, Withdrawethine hand.

20 And Saúl was assembled with all the people that were with him, and they came to the battel: & beholde, \* euerie mans sworde was against his fellowe, and there was a very great discomfiture.

21 Moreouer y<sup>e</sup> Ebrewes that were with the Philistims before time, & were come with them into all partes of the hoste. & uē they also turned to be with the \* Israelites that were with Saúl and Ionathán.

22 Also all the men of Israël which had hid them selues in mount Ephraim when they heard, that the Philistims were fled, they followed after them in the battel.

23 And so the Lord saued Israël that day: and the battel continued vnto Beth-áuen.

24 ¶ And at that time the men of Israël were pressed with hunger: for Saúl charged the people with an othe, saying, <sup>1</sup> Cursed be the man y<sup>e</sup> eateth \* foode til nyght, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the lād came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, & beholde, the hony dropped, and no man moued his hād to his mouth: for the people feared the <sup>m</sup> othe.

27 But Ionathán heard not when his father charged the people with the othe: wherefore he put forth the end of the rod that was in his hād, and dipt it in an hony cōbe, and put his hand to his mouth, and his <sup>n</sup> eyes receyued sight.

28 Then answered one of the people, and said, Thy father made y<sup>e</sup> people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were faint.

29 Then said Ionathán, My father hathe troubled the land: se now how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 How much more, if the people had eatē to day of the spoile of their enemies which they founde: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote y<sup>e</sup> Philistims that day, from Michmāsh to Aialōn: and the people were exceding faint.

32 So the people turned to the spoyle, and

toke shepe, & oxen, and calues, & slewe thē on the ground, and the people did eat thē \* with the blood.

33 Then men told Saúl, saying, Beholde, the people sinne against the Lord, in that thei eat with the blood. And he said, Ye haue trespassed: & roule a great stone vnto me this day.

34 Againe Saúl said, Go abroade among y<sup>e</sup> people, & bid them bring me euerie man his ox, and euerie mā his shepe, and slaye them here, and eate and sinne not against the Lord in eating with the blood. And the people broght euerie man his ox in his hand that night and slewe them there.

35 Then Saúl made an altar vnto the Lord, & that was the first altar that he made vnto the Lord.

36 ¶ And Saúl said, Let vs go downe after the Philistims by night, and spoyle them vntil the morning shine, and let vs not leaue a mā of them. And they said, Dowhatsoeuer thou thinkest best. Then said the Priest, Let vs draw nere hither vnto God.

37 So Saúl asked of God, saying, Shal I go downe after the Philistims? wilt thou deliuer them into the hands of Israël? But he answered him not at that time.

38 ¶ And Saúl said, \* All y<sup>e</sup> chief of y<sup>e</sup> people, come ye hither, and knowe, and se by whome this sinne is done this day.

39 For as the Lord liueth, which saueth Israël, though it be done by Ionathán my sonne, he shal dye the death. But none of all the people answered him.

40 Then he said vnto all Israël, Be ye on one side, & I and Ionathán my sonne will be on the other side. And the people said vnto Saúl, Do what thou thinkest best.

41 Then Saúl said vnto the Lord God of Israël, Giue a perfet lot. And Ionathán & Saúl were taken, but the people escaped.

42 And Saúl said, Cast lot betwene me and Ionathán my sonne. And Ionathán was taken.

43 Then Saúl said to Ionathán, Tel me what thou hast done. And Ionathán told him, and said, I tasted a litle hony with y<sup>e</sup> end of the rod, that was in mine hand, & lo, I must dye.

44 Againe Saúl answered, God do so and more also, vnles y<sup>e</sup> dye y<sup>e</sup> death, Ionathán.

45 And the people said vnto Saúl, ¶ Shal Ionathán dye, who hathe so mightely deliuered Israël? God forbid. As y<sup>e</sup> Lord liueth there shal not one heere of his head fall to the ground: for he hathe wrought w<sup>th</sup> God this day. So the people deliuered Ionathán that he dyed not.

46 Thē Saúl came vp from the Philistims: & the Philistims wēt to their owne place.

47 ¶ So Saúl helde the kingdome ouer Israël, and foght against all his enemies on

I.iii.

Leu. 7. 26. &  
19. 26. deu. 12.  
16.

p That the blood of the beasts y<sup>e</sup> shal be staine, may be pressed ouer vpon it.

Or, of that house began he to buyde an altar.

q To aske counsel of him.

Iudg. 20. 2.  
\* 20. 2. 2.

r Cause y<sup>e</sup> lot to fall on him y<sup>e</sup> hathe broke the othe: but he doeth not consider his presumptio in commanding the same othe.

s The people thought their duetie to rescue him, who of ignorance, had but broken a raihe lawe, and by whome they had receiued so great a benefite.

i Let the Ephod alone: for I haue no leasure now to aske counsel of God. Nomb. 27. 21. Iudg. 7. 21. 2. chro. 20. 23.

2 Though before for feare of the Philistims they declared them selues as enemies to their brethren.

1 Suche was his hypocricie & arrogancie, y<sup>e</sup> he thought to attribute to his policie y<sup>e</sup> which God had giuen by the hand of Ionathán. \* Ebr. bread.

m That is, the punishment, if they brake their othe.

n Which were dimme before for wearines and hunger.

o Or, wearie.

p By making this cruel lawe.



euerie side, against Moáb, and against the children of Ammón, and against Edóm, and against y Kings of Zobáh, & against the Philistims: & whether soeuer he went, he handled them as wicked men.

48 He gathered also an hoste & smote Amalék, & deliuered Israël out of the hãds of them that spoiled them.

49 Now the sonnes of Saúl were Ionathân, and Ishui, and Malchishúa: and the names of his two daughters, the elder was called Meráb, and the yonger was named Michál.

50 And y name of Sauls wife was Ahinóam the daughter of Ahimáaz: and the name of his chief captaine was Abnér the sonne of Ner, Sauls vncl.

51 And Kish was Sauls father: and Ner the father of Abnér was the sonne of Abiél.

52 And there was sore warre against the Philistims all the dayes of Saúl: & whome soeuer Saul sawe to be a strong man, & mete for the warre, he toke him vnto him.

#### CHAP. XV.

3 Saul is commanded to slay Amalék. 9 He spareth Agág & the best things. 19 Samuél reprobeth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuél beareth Agág in pieces.

1 A fterwarde Samuél said vnto Saúl, The Lord sent me to anoint thee King ouer his people ouer Israël: nowe therefore obey the voyce of the wordes of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalék did to Israël, how they layed wait for them in the way, as they came vp from Egypt.

3 Nowe therefore go, and smite Amalék, & destroye ye all that pertaineth vnto them, and haue no cõpassion on them, but slay bothe man and woman, bothe infant and suckeling, bothe oxe, and shepe, bothe camel, and asse.

4 And Saúl assembled the people, and nombred them in Telaím, two hundred thousand foremen, and ten thousand men of Iudáh.

5 And Saúl came to a citie of Amalék, and set watch at the riuier.

6 And Saúl said vnto the Kenites, Go, departe, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed mercy to all the children of Israël, when they came vp frõ Egypt: and the Kenites departed from among the Amalekites.

7 So Saúl smote the Amalekites from Hauilah as thou comest to Shur, that is before Egypt,

8 And toke Agág the King of the Amalekites aliue, and destroyed all the people with the edge of the sworde.

9 But Saúl and the people spared Agág, & the better shepe, and the oxen, and the fat

beastes, and the lambes, and all that was good, & they wolde not destroye the: but euery thing that was vile & noght worthe, that they destroyed.

10 ¶ The came the worde of the Lord vnto Samuél, saying,

11 It repenteth me that I haue made Saúl King: for he is turned frõ me, & hathe not performed my commandements. And Samuél was moued, & cryed vnto the Lord all night.

12 And whē Samuél arose early to mete Saúl in the morning, one tolde Samuél, saying, Saúl is gone to Carmél: and beholde, he hathe made him there a place, from whence he returned, and departed, and is gone downe to Gilgál.

13 ¶ The Samuél came to Saúl, & Saúl said vnto him, Blessed be y of the Lord, I haue fulfilled the cõmandement of the Lord.

14 But Samuél said, What meaneth then y bleating of the shepe in mine eares, & the lowing of the oxen which I heare?

15 And Saúl answered, Thei haue broght the from the Amalekites: for the people spared the best of the shepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuél said to Saúl, Let me tel thee what the Lord hathe said to me this night. And he said vnto him, Say on.

17 Then Samuél said, When thou wast little in thine owne sight, wast y not made the head of the tribes of Israël? for the Lord anointed thee King ouer Israël.

18 And the Lord sent thee on a iourney, & said, Go, and destroye those sinners the Amalekites, and fight against them, vntil thou destroye them.

19 Now wherefore hast thou not obeyed y voyce of the Lord, but hast turned to the praye, and hast done wickedly in the sight of the Lord?

20 And Saúl said vnto Samuél, Yea, I haue obeyd y voyce of the Lord, & haue gone y way which the Lord sent me, and haue broght Agág the King of Amalék, & haue destroyed the Amalekites.

21 But y people toke of the spoyle, shepe, & oxen, & the chiefest of the things which shulde haue bene destroyed, to offer vnto the Lord thy God in Gilgál.

22 And Samuél said, Hathe y Lord as great pleasure in burnt offrings & sacrifices, as whē the voyce of y Lord is obeyed? beholde, to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednes and idolatrie. Because thou hast cast away the worde of the Lord, therefore he hathe cast away thee from being King.

24 Then Saúl said vnto Samuél, I haue finished

Or, succumb  
them.  
As the Lord  
had comman-  
ded, Deu. 25, 17.

Called also  
Abinadab,  
Chap. 31, 2.

Which was  
the wife of  
David, Chap.  
18, 27.

Whome Ion-  
athân the captai-  
ne of David  
slew, 2, Sam.  
3, 27.

As Samuél  
had forewar-  
ned Chap. 9, 11.

#### Chap. 9, 16.

a Because he  
hathe prefer-  
red thee to  
this honour,  
thou art bound  
to obey him.  
Exod. 17, 14.  
Nomb. 24, 20.

b That this  
might be an  
exaple of Gods  
vengeance a-  
gainst the that  
deale cruelly  
with his peo-  
ple.

Or, knowe their  
number by the  
lambs, which  
they brought.  
Or, fight in  
the valley.

c Which were  
the posteritie  
of Iethro Mo-  
ses father in  
lawe.  
d For Iethro  
came to visit  
them and ga-  
ue them good  
counsel, Exod.  
18, 19.

e God in his  
eternal coun-  
sell neuer cha-  
ngeth  
nor repenteth,  
as ver. 29.  
thogh he be-  
meth to re-  
pent, when  
anething go-  
eth contrary  
to his tempo-  
ral election.

f This is a  
figure of hy-  
pocrites, to be  
impudēt agai-  
st the truth, to  
condemne o-  
thers, & iusti-  
fie thei selues.

g Meaning of  
base conditi-  
on, Chap. 9, 20.

h He standeth  
most proudly  
in his owne  
sense both a-  
gainst God &  
his owne con-  
science.

i Eccl. 4, 7.  
Isa. 6, 7.

mat. 9, 13.

Exod. 22, 7.

j God hateth  
nothing more  
then the diso-  
bedience of  
his commande-  
ment, thogh y  
intend some ac-  
cess to good.

man.



ned: for I haue transgressed the cōmandement of the Lord, & thy wordes, because I feared the people, & obeyed their voyce.

25 Now therefore, I pray thee, take away my sinne, and turne againe with me, that I may worship the Lord.

26 But Samuél said vnto Saúl, I wil not returne with thee: for thou hast cast awaye the worde of the Lord, & the Lord hath cast away thee, that thou shalt not be Kīg ouer Israél.

27 And as Samuél turned him selfe to go away, he caught y lap of his coat, & it rēt.

28 Then Samuél said vnto him, The Lord hath rent the kingdome of Israél from thee this day, & hath giuen it to thy neighbour, that is better then thou.

29 For in dede the strength of Israél wil not lie nor repent: for he is not a man that he shulde repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the Elders of my people, & before Israél, & turne againe w me, that I may worship the Lord thy God.

31 ¶ So Samuél turned againe, and followed Saúl: and Saúl worshiped the Lord.

32 Thē said Samuél, Bring ye hither to me Agág y King of the Amalekites: & Agág came vnto him pleasantly, and Agág said, Truly the bitterness of death is passed.

33 And Samuél said, \* As thy sword hath made women childeles, so shal thy mother be childeles among other womē. And Samuél hewed Agág in pieces before the Lord in Gilgál.

34 ¶ So Samuél departed to Ramáh, and Saúl went vp to his house to Gibeáh of Saúl.

35 And Samuél came nomore to se Saúl vntil y day of his death: but Samuél mourned for Saúl, and the Lord repented that he made Saúl King ouer Israél.

CHAP. XVI.

1 Samuél is reproofed of God, & is sent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14. The wicked spirit is sent vpon Saúl. 19 Saúl sendeth for Dauid.

1 The Lord the said vnto Samuél, How long wilt y mourne for Saúl, & seing I haue cast him away from reigning ouer Israél: fil thine horne with oyle and come, I wil send thee to Ishái the Bethlehemite: for I haue provided me a King among his sonnes.

2 And Samuél said, How can I go: for if Saúl shal heare it, he wil kil me. Then the Lord answered, Take an heifer w thee, & say, I am come to do sacrifice to y Lord.

3 And call Ishái to the sacrifice, and I wil shewe thee what y shalt do, & y shalt anoint vnto me him whome I name vnto thee.

4 So Samuél did y the Lord bade him, & came to Beth-léhem, and the Elders of the

towne were astonied at his comming, & said, Commeth thou peaceably?

5 And he answered, Yea: I am come to do sacrifice vnto the Lord: sanctifie your selues, & come with me to the sacrifice. And he sanctified Ishái and his sonnes, and called them to the sacrifice.

6 And when they were come, he loked on Eliáb, and said, Surely the Lords Anointed is before him.

7 But the Lord said vnto Samuél, Loke not on his cōtinance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man loketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ishái called Abinadáb, & made him come before Samuél. And he said, Nether hath the Lord chosen this.

9 Thē Ishái made Shāmáh come. And he said, Nether yet hath y Lord chosen hī.

10 Againe Ishái made his seuen sonnes to come before Samuél: & Samuél said vnto Ishái, The Lord hath chose none of these.

11 Finally Samuél said vnto Ishái, " Are there no more children but these? And he said, There remaineth yet a litle one behinde, y kepeth the shepe. Then Samuél said vnto Ishái, \* Send and fet him: for we wil not sit downe, til he be come hither.

12 And he sent, and broght him in: and he was ruddie, and of a good countenance, & comelie visage. And y Lord said, Arise, & anoint him: for this is he.

13 Then Samuél toke the horne of oyle, & anointed him in the middes of his brethren. And the Spirit of the Lord came vpon Dauid, from that day forward: the Samuél rose vp, and went to Ramáh.

14 ¶ But the Spirit of the Lord departed from Saúl, and an euil spirit sent of the Lord vexed him.

15 And Sauls seruāts said vnto hī, Beholde now, y euil spirit of God vexeth thee.

16 Let our lord therefore commande thy seruants, that are before thee, to seke a man, that is a conning player vpon the harpe: that when the euil spirit of God commeth vpon thee, he may playe with his hand, & thou maiest be eased.

17 Saúl then said vnto his seruāts, Prouide me a man, I pray you, that can play wel, & bring him to me.

18 Then answered one of his seruants, and said, Beholde, I haue fene a sonne of Ishái, a Bethlehemite, that can playe, & is strōg, valiat & a mā of warr, & wise in matters, & a comely persone, & y Lord is with hī.

19 ¶ Wherefore Saúl sent messengers vnto Ishái, & said, Send me Dauid thy sonne, which is with the shepe.

20 And Ishái toke an asse laden with bread & a flagon of wine & a kid, & sent thē by

Liiii.

e Fearing, lest some grievous crime had been committed, because y Prophet was now wont to come thither.

d Thinking, y Eliáb had bene appointed of God to be made King.

1 Chro. 28. 29. 1er. 11. 20. 17. 19. 20. 12. psal. 7. 40.

e Br. are the children euded.

2 Sam. 7. 8. psal. 78. 71. 89. 21.

Al. 7. 46. 13. 22. Or, projected.

e The wicked spirits are at Gods commandement to execute his will against y wicked.

f Though Dauid was now anointed King by y Prophet yet God wold exercise him in sondry forties before he had the vse of his kingdome.

k This was not true repentance, but dissimulation, fearing y losse of his kingdome.

l That is, to Dauid: meaning God, who maintaineth & preterreth his.

m He suspected nothing, lest then death, or at some write, he passed not for death. End 17. 11. mmo 14. 45.

n where his house was.

p Though Saúl came where Samuel was, Chap. 19. 22. q As ver. 11.

a Signifying, y we ought not to shewe our selues more pitiful then God, nor to la meēt thē, whom he caeth of.

b It is thine. c That is, to make a peace offering, which might be done though y Arke was not there.



*Or, serued him* 21 And David came to Saül, and stode before him: and he loued him very wel, and he was his armour bearer.

22 And Saül sent to Ishái, saying, Let David now remaine with me: for he hath founde fauour in my sight.

23 And so when the euil spirit of God came vpon Saül, David toke an harpe and plaied with his hand, & Saül was & refreshed, & was eased: for the euil spirit departed from him.

*2 God wolde y Saül shoulde receiue this benefite as at Dauids hand, y his cōdemnation might be the more euident, for his cruell hure to warde him.*

## CHAP. XVII.

*1 The Philistims make warre against Israël. 10 Goliath defieth Israël. 17 David is sent to his brethren. 34 The strength and boldenes of David. 47 The Lord saueh not by sword nor speare. 50 David killeth Goliath and the Philistims flee.*

**N**OW the Philistims gathered their armies to battel, and came together to Shochóh, which is in Iudáh, & pitched betwene Shochóh and Azekáh, in the coast of Dammím.

*Or, in Ephraim.*

2 And Saül, and the men of Israël assembled, and pitched in the valley of Eláh, & put them selues in battel array to mete the Philistims.

*Or, of the vale.*

3 And the Philistims stode on a mountaine on the one side, and Israël stode on a mountaine on the other side: so a valley was betwene them.

*a Betwene the two camps.*

4 ¶ Then came a mā betwene them<sup>a</sup> bothe out of the tentes of the Philistims, named Goliath of Gath: his height was six cubits and an hand breadth,

*Or, cast of plate.*

5 And had an helmet of brasse vpō his head, and a brigandine vpon him: and the weight of his brigandine was five thousand shekels of brasse.

*b That is, 156 lib. 4. ounces, after halfe an ounce the shekel & 600 shekels weight amounteth to 18 lib 3 quarters.*

6 And he had bootes of brasse vpō his legges, & a shilde of brasse vpō his shoulders.

7 And the shafte of his speare was like a weauers beame: and his speare head weyed six hundreth shekels of yron: and one bearing a shilde went before him.

*Or, greates.*

8 And he stode, and cryed against the hoste of Israël, and said vnto them, Why are ye come to set your battel in array? am not I a Philistim, and you seruāts to Saül? chose you a mā for you, & let him come downe to me.

*Or, fuisse me.*

9 If he be able to fight with me, and kil me, then wil we be your seruāts: but if I ouercome him, and kil him, then shal ye be our seruāts, and serue vs.

10 Also the Philistim said, I defie the hoste of Israël this day: giue me a man, that we may fight together.

*Or, had to bad.*

11 When Saül and all Israël heard those wordes of the Philistim, they were discouraged, and greatly afayed.

*Chap. 17.*

12 ¶ Now this David was the sonne of an Ephrathite of Beth-léhem Iudáh, named

Ishái, which had eight sonnes: and this mā was taken for an olde man in the dayes of Saül.

13 And the thre eldest sonnes of Ishái went and followed Saül to the battel: and the names of his thre sonnes that wēt to battel, were Eliab the eldest, & the next Abinadab, and the third Shammáh.

14 So David was the least: and the thre eldest went after Saül.

15 David also went, but he returned from Saül to fede his fathers shepe in Beth-léhem.

16 And the Philistim drewe nere in y morning, and euening, and continued fourtie dayes.

17 And Ishái said vnto David his sonne, Take now for thy brethren an Epháh of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

18 Also cary these ten fresh cheses vnto the captaine, and loke how thy brethren fare, and receiue their pledge.

19 (Then Saül and they, and all the men of Israël were in the valley of Eláh, fighting with the Philistims)

20 ¶ So David rose vp early in the mornig, and left the shepe with a keper, and toke and went as Ishái had commanded him, & came within the compasse of the hoste: & the hoste went out in array, and shewed in the battel.

21 For Israël and the Philistims had put them selues in array, armie against armie.

22 And David left the things, which he bare, vnder the hands of the keper of the cariage, and ran into the hoste, & came, and asked his brethren how they did.

23 And as he talked with them, beholde, the man that was betwene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the armie of the Philistims, and spake suche wordes, & David heard them.

24 And all the men of Israël, when they sawe the man, ran away from him, & were sore afayed.

25 For euery man of Israël said, Sawe ye not this man that cometh vp? euen to reuile Israël is he come vp: and to him that killeth hī, wil the King giue great riches, and wil giue him his daughter, yea, and make his fathers house fre in Israël.

26 ¶ Then David spake to the men that stode with him, and said, What shalbedone to the man that killeth this Philistim, and taketh away the shame from Israël, for who is this vncircumcised Philistim, that he shulde reuile the hoste of the liuing God?

27 And the people answered him after this maner, saying, Thus shal it be done to the

*h This dishonour y he doeth to Israël.*



the man that killeth him.

28 And Eliáb his eldest brother heard whē he spake vnto the men, & Eliáb was very angry with Dauid, and said, Why camest thou downe hether? and with whome hast y left those fewe shepe in the wildernes? I knowe thy pride and the malice of thine heart, that thou art come downe to se the battel.

29 Then Dauid said, What haue I now done? Is there not a cause?

For his fathers sending was a iuste occasion, & also he felt him self inwardly moued by Gods Spirit.

30 And he departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And thei that heard the wordes which Dauid spake, rehearsed them before Saúl, which caused him to be broght.

32 So Dauid said to Saúl, Let no más heart faile him, because of him: thy seruant wil go, and fight with this Philistim.

Here Saúl seeth Dauids faith by the infidelitie of Saúl.

33 And Saúl said to Dauid, Thou art not able to go against this Philistim to fight with him: for thou art a boye, and he is a man of warre from his youth.

34 And Dauid answered vnto Saúl, Thy seruant kept his fathers shepe, and there came a lyon and likewise a beare, and toke a shepe out of the flocke,

Dauid by the experience y he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

35 And I went out after him & smote him, & toke it out of his mouth: and when he arose against me, I caught him by the bearde, and smote him, and slewe him.

36 So thy seruant slewe bothe the lyon, and the beare: therefore this vncircumcised Philistim shalbe as one of them, seing he hath railed on y hoste of the liuing God.

For by these examples he sawe that the power of God was w him.

37 ¶ Moreouer Dauid said, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he wil deliuer me out of the hand of this Philistim. Then Saúl said vnto Dauid, Go, and the Lord be with thee.

38 And Saúl put his rayment vpon Dauid, and put an helmet of brasle vpon his head, and put a brigandine vpon him.

Or, assayed.

39 The girded Dauid his sworde vpon his rayment, and began to go: for he neuer proued it: and Dauid said vnto Saúl, I can not go with these: for I am not accustomed, wherefore Dauid put them of him.

To y intent that by these weake meanes God might only be knowe to be y auer of this victorie.

40 Then toke he his staffe in his hand, and chose him fíue smothe stones out of a brooke, and put them in his shepherdes bag or skrippe, & his sling was in his hād, and he drewe nere to the Philistim.

41 ¶ And the Philistim came & drewe nere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and sawe Dauid, he disdeined him: for he was but yong, ruddy & of a comely face.

43 And the Philistim said vnto Dauid, Am

I a dog, that thou comest to me with staues? And the Philistim cursed Dauid by his gods.

He sware by his gods that he wolde destroye him.

44 And y Philistim said to Dauid, Come to me, and I wil giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 ¶ The said Dauid to y Philistim, Thou comest to me with a sworde, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israél, whome thou hast railed vpon.

46 This day shal the Lord close thee in mine hand, and I shal smite thee, and take thine head from thee, and I wil giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, & to the beastes of the earth, y all the worlde may knowe that Israél hath a God,

Dauid being assured bothe of his cause & of his calling, prophecieth of the destruction of the Philistims.

47 And that all this assemblie may knowe, that the Lord saueh not with sworde nor with speare (for the battel is the Lords) & he wil giue you into our hands.

48 And when the Philistim arose to come and drawe nere vnto Dauid, Dauid hasted & ran to fight against the Philistim.

Being moued with a feruent zeale to be reuenged vpon this blasphemour of Gods Name.

49 And Dauid put his hand in his bag, and toke out a stone, & slang it and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fel groueling to the earth.

50 So Dauid ouercame the Philistim with a sling and with a stone, & smote the Philistim, & slewe him, when Dauid had no sworde in his hand. *Eccles. 47. 4. 1. Mac. 4. 30.*

51 Then Dauid ran, and stode vpon the Philistim, and toke his sworde & drewe it out of his sheath, and slewe him, & cut of his head therewith. So whē the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israél and Iudáh arose, and showed, and followed after the Philistims, vntil thei came to the valley, and vnto the gates of Ekrón: and the Philistims fel downe wounded by the way of Shaaráim, euen to Gath and to Ekrón.

Or, Oai, the river.

53 And the children of Israél returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid toke the head of the Philistim, and broght it to Ierusalém, and put his armour in his tent.

Or, house as Beth léhem.

55 ¶ When Saúl sawe Dauid go forthe against the Philistim, he said vnto Abnér the captaine of his hoste, Abnér, whose sonne is this yong man? and Abnér answered, As thy soule liueth, o King, I can not tel.

That is, of what familie & tribe is he? or els, he had forgotten Dauid, albeit he had receiued so great a benefit by him.

56 The King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the



slaughter of y Philistim, the Abner toke him, & broght him before Saúl with the head of the Philistim in his hand.

58 And Saúl said to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

*The amitie of Ionathán and Dauid. 8 Saúl enuieith Dauid for the praise that the womē gaue him. 11 Saúl wolde haue slayne Dauid. 17 He promisseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saúl two hundreth foreskinnes of the Philistims. 29 Saúl feareth Dauid, seing that the Lord is with him.*

<sup>a</sup> His affection was fully bent toward him.

**A**ND when he had made an end of speaking vnto Saúl, the <sup>a</sup> soule of Ionathán was knit with the soule of Dauid, and Ionathán loued him, as his owne soule.

2 And Saúl toke him that day, and wolde not let him returne to his fathers house.

3 Then Ionathán and Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathán put of the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sworde, & to his bowe, and to his girdle.

<sup>b</sup> That is, he prospered in all his doings.

5 And Dauid went out whether soeuer Saúl sent him, & behaued him selfe <sup>b</sup> wisely: so that Saúl set him ouer the me of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

<sup>c</sup> To wit, Goliath.

6 ¶ When thei came againe, and Dauid returned from the slaughter of the <sup>c</sup> Philistim, the women came out of all cities of Israël, singing and dancing to mete King Saúl, with timbrels, with *instruments of ioye*, and with rebeckes.

<sup>d</sup> He answered, playing Chap. 21. 11. & 29. 5. eccles. 47. 5.

7 And the women sang by cours in their playe, & said, \* Saúl hathe slayne his thousand, and Dauid his ten thousand.

<sup>d</sup> Because he bare him enie & hatred.

8 Therefore Saúl was exceeding wrath, and the saying displeased him, & he said, Thei haue ascribed vnto Dauid tenthousand, & to me thei haue ascribed but a thousand, & *what can he haue more saue the kigdome?*

<sup>e</sup> That is, spake as a man beside him selfe: for so the people abused this warde, when thei colde not vnderstand.

9 Wherefore Saúl <sup>d</sup> had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euil spirit of God came vpon Saúl, & he <sup>e</sup> prophecied in the middes of the house: and Dauid plaid with his hand like as at other times, and there *was* a speare in Sauls hand.

11 And Saúl toke the speare, and said, I wil smite Dauid *through* to y wall. But Dauid auoyded twise out of his presence.

12 And Saúl was afraied of Dauid, because the Lord was with him, and was departed from Saúl.

<sup>f</sup> Meaning, he was captaine ouer y people.

13 Therefore Saúl put him from him, and made him a captaine ouer a thousand, and he went <sup>f</sup> out and in before the people.

14 And Dauid behaued him selfe wisely in all his waies: for the Lord *was* with him.

15 Wherefore when Saúl sawe that he was very wise, he was afraied of him.

16 For all Israël and Iudáh loued Dauid, because he went out and in before them.

17 ¶ The Saúl said to Dauid, Beholde mine eldest daughter Merab, her I wil giue thee to wife: onely be a valiant sonne vnto me, and fight the Lords battels: for Saúl thought, Mine hand shal not be vpon him, but the hand of the Philistims shalbe vpon him.

<sup>g</sup> Fight against them y warre against Gods people.

18 And Dauid answered Saúl, What am I and what is my life, or the familie of my father in Israël, that I shulde be sonne in lawe to the King?

19 Howbeit when Merab Sauls daughter shulde haue bene giue to Dauid, <sup>h</sup> she was giue vnto Adriel a Meholahite to wife.

<sup>h</sup> By whome he had the sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

20 ¶ Then Michal Sauls daughter loued Dauid: and thei shewed Saúl, & the thing pleased him.

<sup>i</sup> So his hypocritic appeareth: for vnder pretence of his vour he sought his destruction.

21 Therefore Saúl said, I wil giue him her, that she may be a <sup>i</sup> snare to him, and that the had of the Philistims may be against hi. Wherefore Saúl said to Dauid, Thou shalt this day be my sonne in lawe in the *one* of the twaine.

22 And Saúl comanded his seruants, Speake with Dauid secretly, and say, Beholde, the King hathe a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in lawe.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid said, <sup>k</sup> Semeth it to you a light thing to be a Kings sonne in lawe, seing that I am a poore man and of small reputacion?

<sup>k</sup> Meaning, y he was not able to endoe his wife with riches.

24 And then Sauls seruants broght him worde againe, saying, Sache wordes spake Dauid.

25 And Saúl said, This wife shal ye say to Dauid, The King desireth no dowrie, but an hūdreth foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saúl thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid wel, to be the Kings sonne in lawe: and the daies were not expired.

<sup>l</sup> Because he thought him selfe able to compass the Kings request.

27 Afterwarde Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid broght their foreskinnes, and <sup>m</sup> thei gaue them wholly to the King that he might be the Kings sonne in lawe: therefore Saúl gaue him Michal his daughter to wife.

<sup>m</sup> Meaning, Dauid and his soldiers.

28 Then Saúl sawe, & vnderstode that the Lord *was* with Dauid, & that Michal the daughter of Saúl loued him.

<sup>n</sup> To be depreiued of his kingdome.

29 The Saúl was more & more <sup>n</sup> afraied of



Dauid, and Saúl became alway Dauids enemy.

30 And when the princes of the Philistims went forth, at their going forth. Dauid behaued him selfe more wisely then all the seruantes of Saúl, so that his name was muche set by.

## CHAP. XIX.

2 *Jonathán declareth to Dauid the wicked purpose of Saúl. 11 Michal his wife saueth him. 18 Dauid cometh to Samuél. 23 The Spirit of prophecie cometh on Saúl.*

1 **T**hen Saúl spake to Jonathán his sonne, and to all his seruants, that they shulde kil Dauid: but Jonathán Saúls sonne had a great fauour to Dauid.

2 And Jonathán tolde Dauid, saying, Saúl my father goeth about to slaye thee: now therefore, I pray thee, take hede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I wil go out, and stand by my father in the field where thou art, and wil commune with my father of thee, and I wil se what he saith and wil tel thee.

4 ¶ And Jonathán spake good of Dauid vnto Saúl his father, and said vnto him, Let not the King sinne against his seruāt, against Dauid: for he hath not sinned against thee, but his workes haue bene to thee very good.

5 For he did put his life in danger, and slewe the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycest: wherefore then wilt thou sinne against innocent blood, & slaye Dauid without a cause?

6 Then Saúl hearkened vnto the voyce of Jonathán, and Saúl sware, As the Lord liueth, he shal not dye.

7 So Jonathán called Dauid, and Jonathán shewed him all those wordes, & Jonathán brought Dauid to Saúl, and he was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid wēt out and fought with the Philistims, and slewe them with a great slaughter, & they fled from him.

9 ¶ And the euil Spirit of the Lord was vpon Saúl, as he sate in his house hauing his speare in his hand, and Dauid played with his hand.

10 And Saúl entended to smite Dauid to the wall with the speare: but he turned aside out of Saúls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saúl also sent messengers vnto Dauids house, to watche him, and to slaye him in the morning: & Michal Dauids wife tolde it him, saying, If thou saue not thy self this night, tomorowe thou shalt be slaine.

12 So Michal let Dauid downe through

a window: and he went, and fled, and escaped.

13 Then Michal took an image and layed it in the bed, and put a pillowe stuffed with goates heere vnder the head of it, and couered it with a cloth.

14 And when Saúl sent messengers to take Dauid, she said, He is sicke.

15 And Saúl sent the messengers againe to se Dauid, saying, Bring him to me in the bed, that I may slaye him.

16 And when the messengers were come in, beholde, an image was in the bed, with a pillowe of goates heere vnder the head of it.

17 And Saúl said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saúl, He said vnto me, Let me go, or els I wil kil thee.

18 ¶ So Dauid fled, and escaped, and came to Samuél to Ramah, and tolde him all that Saúl had done to him: and he and Samuél went and dwelt in Naióth.

19 But one tolde Saúl, saying, Beholde, Dauid is at Naióth in Ramah.

20 And Saúl sent messengers to take Dauid: and when they sawe a companie of Prophets prophecying, and Samuél standing as appointed ouer them, the Spirit of God fel vpon the messengers of Saúl, and they also prophecied.

21 And when it was tolde Saúl, he sent other messengers, and they prophecied likewise: againe Saúl sent the third messengers, and they prophecied also.

22 Then went he him selfe to Ramah, and came to a great well that is in Sechú, and he asked, and said, Where are Samuél and Dauid? and one said, Beholde, they be at Naióth in Ramah.

23 And he went thither, euen to Naióth in Ramah, and the Spirit of God came vpon him also, and he went prophecying vntil he came to Naióth in Ramah.

24 And he stript of his clothes, and he prophecied also before Samuél, and fel downe naked all that day and all that night: therefore they say, \* Is Saúl also among the Prophetes?

## CHAP. XX.

2 *Jonathán comforteth Dauid. 3 They renew their league. 33 Saúl wolde haue killed Jonathán. 38 Jonathán aduertiseth Dauid by thre arrowes of his fathers fury.*

1 **A**nd Dauid fled from Naióth in Ramah, and came and said before Jonathán, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said vnto him, God forbid, thou shalt not dye: beholde, my father wil do

K.ii.

a That is Dauid had better successe against the Philistims then Saúl me.

a Before Saúl sought Dauids life secretly, but now his hypocritic bursteth forth in open cruelty.

b That I may giue thee warning what to do.

c Else he put his life in his hand. Iudg. 12. 3. 1 Sam. 27. 21. psal. 119. 109.

e Whatsoever he pretended outwardly, yet his heart was full of malice.

d He plaide on his harpe to mitigate the rage of the euil Spirit, as Chap. 16. 23.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

f Beholde, how y tyrants to accomplish their rage, neither regarde othe nor friendship, God nor man.

g Naióth was a scholl where the worde of God was studyed, nere to Ramah.

h Being their chief instructor. i Charged their modes and praised God.

k With a minde to persecute them.

l His kingly apparel.

m He humbled him selfe as other did. Chap. 10. 11.

n For Saúl was stayed, & prophecied a day & a night by Gods providence, that Dauid might haue time to escape.



<sup>a</sup> *For reuile is  
in mine care.*

nothing great nor smale, but he wil shew it me: and why shulde my father hide this thing from me? he wil not do it.

<sup>b</sup> *I am in great  
danger of  
death.*

3 And Dauid sware againe and said, Thy father knoweth that I haue founde grace in thine eyes: therefore he thinketh, Ionathán shal not knowe it, lest he be sory: but in dede, as the Lord liueth, and as thy soule liueth, there is but a <sup>b</sup> steppe betwene me and death.

<sup>c</sup> *Ebr. sayeth.*

4 Then said Ionathán vnto Dauid, Whatsoeuer thy soule requireth, that I wil do vnto thee.

<sup>e</sup> *At what ti-  
me there shul-  
de be a solene  
sacrifice, Nób.  
28, 11: to the w  
they added  
peace offerings  
and feasts.*

5 And Dauid said vnto Ionathán, Beholde, tomorrowe is the <sup>e</sup> first day of the moneth, and I shulde sit with the King at meat: but let me go, that I may hide my selfe in the fields vnto the third day at euen.

<sup>d</sup> *Read Chap.  
22.*

6 If thy father make mencion of me, then say, Dauid asked leaue of me, y he might go to Beth-léhé to his owne citie: for there is a <sup>d</sup> yerely sacrifice for all that familie.

*Chap. 18, 3.  
& 23, 18.*

7 And if he say thus, It is wel, thy seruant shal haue peace: but if he be angry, be sure that wickednes is concluded of him.

8 So shalt thou shewe mercy vnto thy seruant: \* for thou hast ioyned thy seruant into a couenant of the Lord with thee, & if there be in me iniquitie, slaye thou me: for why shuldest thou bring me to thy father?

<sup>e</sup> *That he we-  
re fully de-  
termined.*

9 ¶ And Ionathán answered, God kepe y from thee: for if I knewe that wickednes were <sup>e</sup> concluded of my father to come vpon thee, wolde not I tel it thee?

<sup>f</sup> *If thy father  
do fauour me.*

10 Thē said Dauid to Ionathán, Who shal tel me? how shal I knowe, if thy father answer thee cruelly?

11 And Ionathán said to Dauid, Come and let vs go out into the field: and they twaine went out into the field.

<sup>g</sup> *The Lord  
punishe me  
more grieuou-  
ly.*

12 Then Ionathán said to Dauid, O Lord God of Isráél, when I haue groped my fathers minde tomorrowe at this time, or with in this thre dayes, & if it be wel with Dauid, and I then send not vnto thee, and shewe it thee,

13 The Lord <sup>g</sup> do so & muche more vnto Ionathán: but if my father haue minde to do thee euil, I wil shewe thee also, & send thee away, that thou mayest go in peace: and the Lord be with thee as he hath bene with my father.

<sup>h</sup> *I knowe y  
if thou werest  
now preferred  
to y kyngdo-  
me, thou wol-  
dest not de-  
stroy me, but  
shewe thy sel-  
fe friendly to  
my posteritie.*

14 Likewise I require not whiles I liue: for I dont not but thou wilt shewe me the mercy of the Lord, <sup>h</sup> that I dye not.

15 But I require that thou cut not of thy mercie from mine house for euer: no, not whē the Lord hath destroyed the enemies of Dauid, euerie one from the earth.

16 So Ionathán made a bonde with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathán sware vnto Dauid, because he loued him (for he loued him as his owne soule)

18 Thē said Ionathán to him, Tomorrowe is y first day of the moneth: and thou shalt be looked for, for thy place shalbe empty.

19 Therefore thou shalt hide thy selfe thre dayes, then thou shalt go downe quickly and come to the place where thou didest hide thy selfe, when this matter was in hand, & shalt remaine by the stone Ezél.

20 And I wil shoote thre arrowes on the side thereof, as thogh I shot at a marke.

21 And after I wil send a boy, saying, Go, seke the arrowes. If I say vnto the boy, Se, y arrowes are on this side thee, bring them, and come thou: for it is wel with thee, and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Beholde, the arrowes are beyonde thee, go thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, beholde, the Lord be betwene thee and me for euer.

24 ¶ So Dauid hid him selfe in the field: & when the first day of the moneth came, the King sate to eat meat.

25 And the King sate, as at other times vpo his seat, euen vpon his seat by the wall: & Ionathán arose, and Abner sate by Sauls side, but Dauids place was empty.

26 And Saúl said nothing that day: for he thoght, Some thing hath befallen him, thogh he were <sup>k</sup> cleane, or el, because he was not purified.

27 But on the morowe which was the secōd day of the moneth, Dauids place was emptye againe: and Saúl said vnto Ionathán his sonne, Wherefore commeth not the sonne of Ishái to meat, nether yesterday nor so day?

28 And Ionathán answered vnto Saúl, Dauid required of me, that he might go to Beth-léhém.

29 For he said, Let me go, I pray thee: for our familie offreth <sup>m</sup> a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, & se my <sup>n</sup> brethrē: this is the cause that he cometh not vnto the Kings table.

30 Then was Saúl angry with Ionathán, & said vnto him, Thou <sup>o</sup> sonne of the wicked rebellious woman, do not I knowe, that thou hast chosē the sonne of Ishái to thy confusion and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishái liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he shal surely dye.

32 And Ionathán answered vnto Saúl his father,

<sup>or, mentioned</sup>

<sup>Ebr. of the  
way, because it  
fermed as a fi-  
got to shew the  
way which the  
passed by.</sup>

<sup>Ebr. peace.</sup>

<sup>i The Lord is  
the author of  
thy departure.</sup>

<sup>k Yet he might  
haue some bu-  
sines to let  
him.</sup>

<sup>i Thus he  
speakech con-  
temptuously  
of Dauid.</sup>

<sup>m That is  
peace offering.</sup>

<sup>n Meaning all  
his kindred.</sup>

<sup>o Thou art e-  
uer contrary  
vnto me as thy  
mother is.</sup>

<sup>Ebr. sent of  
death.</sup>



p For it were  
to great tyrā-  
nie to put one  
to death and  
not to shewe  
the cause why.

q For this was  
the third day,  
as it was a-  
greed vpon,  
vtrf.c.

e By these  
wordes he ad-  
monished Da-  
uid what he  
ought to do.

<sup>10</sup>Ебл. і. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844.

¶ It seemeth y  
he had shot on  
the Northside  
of the stone,  
left the boy  
shulde haue  
espied David.

t Which othe  
he calleth in  
the eight ver-  
se the couenāt  
of the Lord.

## CHAP. XXI.

a Where the  
Arke the was,  
to aske counsell  
of the Lord.

These infirmities that we see in the saints of God, teach vs that none hath his justice in himselfe, but receiveth it of Gods mercie.

Exod 25,30.  
lev 24,8.

mat. 12.3.  
c If they have  
not companied  
w<sup>th</sup> their wines.

d That is,  
their bodies.

e Shalbe more  
careful to ke-  
pe his vessel  
holy, when he  
shal haue eatc  
of this holy  
foode?

f Tarrying to  
worship be-  
fore the Arke.  
Or, master of  
them that kept  
Saul's castle.

Chap. 17.3.

g Behide that  
place, where y<sup>e</sup>  
hie Priests gar  
ment lay.

h That is, out  
of Sauls do-  
minion.

Chap. 17.9.

Chap. 18.7.

உ : 95 .

Ecclus 47.7.  
Ebr put these  
words in his  
heart.

**By making  
marks and  
eyes.**

Is he nice  
to be in a  
Kings house?

## CHAP. XXII.

K.iii.



<sup>a</sup> Which was in the tribe of Iudáh and neere to Beth-léhem. **D**avid therefore departed thence, and saved him selfe in the caue <sup>a</sup> of Adullám: and when his brethren and all his fathers house heard it, they went downe thither to him.

<sup>Or, captain.</sup> **2** And there gathered vnto him all mé that were in trouble and all men that were in det, & all those that were vexed in minde, and he was their prince, and there were with him about foure hundred men.

<sup>b</sup> For there was another so called in Iudáh. **3** And David went thence to Mizpéh in Moáb, and said vnto the King of Moáb, I pray thee, let my father and my mother come and abide with you, til I knowe what God wil do for me.

<sup>c</sup> For he feared the rage of Saul against his house. <sup>d</sup> That is, in Mizpéh, which was a strong holde. **4** And he brought them before the King of Moáb, and they dwelt with him all the while that David kept him selfe in <sup>d</sup> the holde.

**5** And the Prophet Gad said vnto David, Abide not in the holde, but departe & go into the lād of Iudáh. Thē David departed and came into the forest of Háréth.

<sup>e</sup> That a great brute went on him. **6** And Saúl heard that David was <sup>e</sup> discouraged, and the men that were with him, and Saúl remained in Gibeáh vnder a tre in Ramáh, hauing his speare in his hand, and all his men stode about him.

<sup>f</sup> Ye that are of my tribe & lineage. **7** And Saúl said vnto his seruánts that stode about him, Heare now, ye sonnes <sup>f</sup> of Iemini, wil the sonne of Ishái giue euerie one of you fields and vineyardes? wil he make you all captaines ouer thousands, & captaines ouer hundredes?

**8** That all ye haue cōspired against me, and there is none that telleth me that my sonne hath made a couenant with <sup>g</sup> y sonne of Ishái? & there is none of you that is fory for me, or sheweth me, that my <sup>g</sup> sonne hath stirred vp my seruant to lye in wait against me as appeareth this day.

<sup>h</sup> Hereby he wolde perswade the y this cōspiracie was moste horrible, where the sonne conspired against the father, and the seruante against his master. **9** Thē answered Doeg the Edomite (who was appointed ouer the seruants of Saúl) an <sup>h</sup> said, I sawe the sonne of Ishái when he came to Nob, to Ahimélech the sonne of Ahitúb,

**10** Who asked counsel of the Lord for him & gaue him vitails, and he gaue him also the sworde of Goliáth the Philistim.

<sup>i</sup> Which were the remnant of the house of Eli, whose house God threatened to punish. **11** Then the King sent to call Ahimélech the Priest the sonne of Ahitúb, and all his fathers house, <sup>i</sup> to wit, <sup>h</sup> the Priests that were in Nob: and they came all to the King.

**12** And Saúl said, Heare now thou sonne of Ahitúb. And he answered, Here I am, my lord.

**13** Then Saúl said vnto him, Why haue ye conspired against me, thou and the sonne of Ishái, in that thou hast giuen him vitaille, and a sworde, and hast asked counsel of God for him, that he shulde rise against me, & lye in waite as appeareth this day?

**14** And Ahimélech answered the King, & said, Who is so faithfull among all thy seruánts as David, being also the Kings sonne in lawe, & goeth at thy commandement, and is honorable in thine house?

<sup>i</sup> Have I not other times al so, whē he had great affayres, consulted the Lord for him? **15** Haue I this day first begon to aske counsel of God for him? be it far frō me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knewe nothing of all this, lesse nor more.

**16** Then the King said, Thou shalt surely dye, Ahimélech, thou, and all thy fathers house.

<sup>Or, seruants.</sup> **17** And the King said vnto the <sup>Or, seruants.</sup> sergents that stode about him, Turne, & slaye the Priests of the Lord, because their hand also is with David, and because they knewe when he fled, and shewed it not to me. But the seruánts of the King <sup>k</sup> wolde not moue their hands to fall vpon the Priests of the Lord.

<sup>k</sup> For thei knewe y thei ought not to obey y wicked cōmandement of the King in slaying innocents. **18** Thē the King said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ran vpon the Priests, and slewe that same day foure score and siue persones that did weare a linen Ephód.

**19** Also Nob the citie of the Priests smote he with the edge of the sworde, bothe man and woman, bothe childe and suckling, bothe oxe and asse, and shepe with the edge of the sworde.

**20** But one of the sonnes of Ahimélech the sonne of Ahitúb (whose name was Abiathár) <sup>l</sup> escaped and fled after David.

<sup>l</sup> This was Gods providence, who according to his promes preterued some of the house of Eli, Chap. xxi. **21** And Abiathár shewed David, that Saúl had slaine the Lords Priests.

**22** And David said vnto Abiathár, I knewe it the same day, when Doeg the Edomite was there, that he wolde tel Saúl. I am the cause of the death of all the persones of thy fathers house.

<sup>m</sup> Or, be that together thy life shal save mine also. **23** Abide thou with me, & feare not: for he that seeketh my life, shal seke thy life also: for with me thou shalt be in safegarde.

CHAP. XXIII.

<sup>n</sup> David chaseth the Philistims from Keilah. <sup>13</sup> David departeth from Keilah, and remaineth in the wilderness of Ziph. <sup>16</sup> Jonathan comforteth David. <sup>28</sup> Sauls enterprise is broken in pursuing David.

**T**hen they tolde David, saying, Beholde, the Philistims fight against Keilah, and spoyle the barnes.

<sup>o</sup> Which was a citie in the tribe of Iudáh, Iosh. 15. 44. **2** Therefore David asked counsel of <sup>o</sup> y Lord, saying, Shal I go and smite these Philistims? And the Lord answered David, Go and smite the Philistims, and saue Keilah.

<sup>p</sup> That is, in the middes of Iudáh, muche more whē we come to y betters against our enemies, **3** And Davids men said vnto him, Se, we be afraied here in <sup>p</sup> Iudáh, how muche more if we come to Keilah against the hoste of the



the Philistims?

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I wil deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and broght away theyr cattel, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And whē Abiathār the sonne of Ahimélech \* fled to Dauid to Keilah, he broght an Ephód \* with him)

7 ¶ And it was tolde Saúl that Dauid was come to Keilah, and Saúl said, God hathe deliuered him into mine hand: for he is shut in, seing he is come into a citie that hathe gates and barres.

8 Thē Saúl called all the people together to warre, for to go downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saúl imagined mischief against him, said to Abiathār the Priest, Bring the Ephód.

10 Then said Dauid, O Lord God of Israël, thy seruant hathe heard, that Saúl is about to come to Keilah to destroy the citie for my sake.

11 Wil the lords of Keilah deliuer me vp into his hād: and wil Saúl come downe, as thy seruant hathe heard? O Lord God of Israël, I beseeche thee, tel thy seruant. And the Lord said, He wil come downe.

12 Thē said Dauid, Wil the lords of Keilah deliuer me vp and the men that are with me, into the hand of Saúl? And the Lord said, They wil deliuer thee vp.

13 ¶ Then Dauid and his men, which were about six hundreth, arose, and departed out of Keilah, and went whither they colde. And it was tolde Saúl, that Dauid was fled from Keilah, and he left of his iourney.

14 And Dauid abode in the wilderness in holdes, and remained in a mountaine in the wilderness of Ziph. And Saúl fought him euerie day, but God deliuered him not into his hand.

15 And Dauid sawe that Saúl was come out for to seke his life: & Dauid was in the wilderness of Ziph in the wood.

16 ¶ And Ionathán Sauls sonne arose and went to Dauid into the wood, and comforted him in God,

17 And said vnto him, Feare not: for the hād of Saúl my father shal not finde thee, and thou shalt be King ouer Israël, and I shal be next vnto thee: and also Saúl my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathán went to his house.

19 ¶ Then came vp the Ziphims to Saúl to Gibeáh, sayig, Doeth not Dauid hide him

selfe by vs in holdes, in the wood in the hil of Hachilah, which is on the right side of Ieshimon?

20 Now therefore O King, come downe according to all that thine heart can desire, & our parte shalbe to deliuer him into the Kings hands.

21 Then Saúl said, Be ye blessed of the Lord: for ye haue had compassion on me.

22 Go, I pray you, and prepare yet better: knowe and se his place where he hanteth, and who hathe sene him there: for it is said to me, He is subtil, and crafty.

23 Se therefore, and knowe all the secret places where he hideth him selfe, & come ye againe to me with the certentie, and I wil go with you: and if he be in the hland, I wil searche him out throughout all the thousands of Iudah.

24 Thē they arose and went to Ziph before Saúl, but Dauid and his men were in the wilderness of Maón, in the plaine on the right hand of Ieshimon.

25 Saúl also and his men went to seke him, and they tolde Dauid: wherefore he came downe vnto a rocke, and abode in the wilderness of Maón. And when Saúl heard that, he followed after Dauid in y wilderness of Maón.

26 And Saúl and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saúl: for Saúl and his men cō passed Dauid & his men round about, to take them.

27 But there came a messenger to Saúl, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saúl returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-hammálekoth.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saúl. 10 He sheweth to Saúl his innocēcie. 18 Saul acknowledgeth his faute. 22 He causeth Dauid to sweare vnto him to be fauorable to his.

1 And Dauid went thence, and dwelt in a holdes at En-gédi.

2 When Saúl was returned from the Philistims, they tolde him, saying, Beholde, Dauid is in the wilderness of En-gédi.

3 Then Saúl took three thousand chosen men out of all Israël, and went to seke Dauid and his men vpon the rockes among the wilde goates.

4 And he came to the shepecoates by the way where there was a caue and Saúl wēt in to do his easement: and Dauid and his men sate in the inward partes of the caue.

K.iiii.

Chap. 22. 20. c By Gods p- uidence the Ephod was pre- served & kept w Dauid the true king. d In his hād

d To consult w the Lord by yrim & thū- mum.

e. conuincure.

Or, to fro, at having no cer- taine place to go to.

Or, his places

e No power nor policie cā preuaile against Gods childre, but when he appointeth y time.

Ebr. his hād.

f Ionathán af- fureth Dauid, that God wil accomplish his pmes & y his father knoweth against his owne cōscien- ce.

Or, of the wild- derness.

g The Lord re- compence this friendship.

h In your coun- trey of Ziph, w is in Iudah.

i Which was also in y tribe of Iudah, Ios. 15. 55.

k Thus y Lord cā pul backe the bridel of the tyrants, & deliuer his out of the lions mouth.

l That is, the stone of diuisi- on, because there thei de- uides one from another.

a That is, in strong places, w were defen- sed by nature.

b A citie of Iudah, Ios. 15. 62.

Or, to ease his ease. Ebr. in the side.



*e Here we see how ready we are to hasten Gods promises, if by occasion serue neuer so little.*

*d For seeing it was his owne priuate cause, he repented y he had touched his enemy.*

*e Contrary to y false report of them y said, Dauid was Sauls enemy, he proueth himselfe to be his friend.*

*d Or, the prouerbe of an Ancient.*

*e Ebr. iudge.*

*f Though he was a more cruel enemy to Dauid, yet by his great gentleness his conscience compelled him to yield.*

5 And the men of Dauid said vnto him, Se, the day is come, whereof the Lord said vnto thee, Beholde, I wil deliuer thine enemy into thine hand, and thou shalt do to him as it shal seme good to thee. Then Dauid arose and cut of the lappe of Sauls garment priuely.

6 And afterward Dauid was touched in his heart, because he had cut of the lappe which was on Sauls garment.

7 And he said vnto his me, The Lord kepe me from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his seruants w these wordes, & suffred them not to arise against Saúl: so Saúl rose vp out of the caue & wet away.

9 ¶ Dauid also arose afterward, & went out of the caue, and cryed after Saúl, saying, O my Lord y King. And when Saúl looked behinde him, Dauid inclined his face to the earth, and bowed him selfe.

10 And Dauid said to Saúl, Wherefore giuest thou an eare to mes wordes, that say, Beholde, Dauid seketh euil against thee?

11 Beholde, this day thine eyes haue sene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade me kil thee, but I had compassio on thee, and said, I wil not lay mine hand on my master: for he is the Lords Anointed.

12 Moreouer my father, beholde: beholde, I say, the lappe of thy garmēt in mine hand: for whē I cut of the lappe of thy garmēt, I killed thee not. Vnderstand and se, that there is nether euil nor wickednes in me, nether haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betwene thee & me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the olde prouerbe saith, Wickednes procedeth from the wicked, but mine hand be not vpon thee.

15 After whome is the King of Israél come out? after whome doest thou pursue? after a dead dog, & after a flye?

16 The Lord therefore be iudge, & iudge betwene thee and me, and se, and pleade my cause, and deliuer me out of thine hand.

17 When Dauid had made an end of speaking these wordes to Saúl, Saúl said, Is this thy voyce, my sonne Dauid? and Saúl lift vp his voyce, and wept,

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euil.

19 And thou hast shewed this day, that thou hast dealt wel with me: forasmuche as whē the Lord had closed me in thine hands,

thou killedst me not.

20 For who shal finde his enemy, and let him departe? fre: wherefore the Lord rendre thee good for that thou hast done vnto me this day.

21 For now beholde, I knowe that y shalt be King, and that the kingdome of Israél shalbe stablished in thine hand.

22 Swear now therefore vnto me by the Lord, that y wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saúl, and Saúl wet home: but Dauid and his men went vp vnto the holde.

CHAP. XXV.

1 Samuél dyeth. 3 Nabál & Abigáil. 38 The Lord killeth Nabál. 43 Abigáil & Ahimeam Dauids wines. 44 Michal is giuen to Phaltí.

1 ¶ Then Samuél dyed, and all Israél assembled, and mourned for him, & buried him in his owne house at Ramáh. And Dauid arose and went downe to the wildernes of Parán.

2 Now in Maón was a man, who had his possession in Carmél, and the man was exceding mighty and had thre thousand shepe, and a thousand goates: and he was shering his shepe in Carmél.

3 The name also of the man was Nabál, & the name of his wife Abigáil, and she was a woman of singular wisdom, and beautiful, but the man was churlish, and euil conditioned, and was of the familie of Caléb.

4 And Dauid heard in the wildernes, that Nabál did shere his shepe.

5 Therefore Dauid sent ten yong men, & Dauid said vnto the yong men, Go vp to Carmél, and go to Nabál, and aske him in my name how he doeth.

6 And thus shal ye say for salutation, Bothe y, and thine house, and all that thou hast, be in peace, welth, and prosperitie.

7 Beholde, I haue heard, that thou hast shepers: now thy shepherds were with vs, and we did them no hurt, nether did they misse anie thing all the while they were in Carmél.

8 Aske thy seruants & they wil shewe thee. Wherefore let these yōg mē finde sauour in thine eyes: (for we come in a good season) giue, I praye thee, whatsoever cometh to thine hand vnto thy seruants, & to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they tolde Nabál all those wordes in the name of Dauid, and helde their peace.

10 Then Nabál answered Dauids seruants, and said, Who is Dauid? and who is the sonne of Ishái? there is manie seruants now a dayes, that breake awaye euery mā from his master.

11 Shal

*g Though this tyrant iaw and couetised the fauour of God toward Dauid, yet he could not to persequere him against his owne conscience.*

*h Chap. 22. 3. That is, a mōghis ouer kiured.*

*b Maōn and Carmel were cities in y tribe of Iuda. Carmel; now tene was in Galile.*

*e Ebr. of pm.*

*e Some read, so makest thou liue in prosperitie the next yere, both thou, &c.*

*e Ebr. for life.*

*d Whatsoever y haue ready for vs.*

*e Thus y conous wretches in stede of relieuing y neede of Gods children, use to reuile their personnes and condemne their cause.*



11 Shal I then take my bread, & my water, & my flesh that I haue killed for my she-rers, and giue it vnto mé, whome I knowe not whence thei be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Girde euery man his sworde *about him*. And they girded euery man his sworde: Dauid also girded his sworde. And about foure hundred men went vp after Dauid, and two hundred abode by the *"cariage"*.

14 Now one of the seruants tolde Abigáil Nabals wife, saying, Beholde, Dauid sent messengers out of the wildernes to salute our master, and he *"rayled"* on them.

15 Notwithstanding the men were very good *"vnto vs"*, and we had no displeasure, nether missed we any thing as long as we were conuersant with them, when we were in the fields.

16 Thei were as a wall vnto vs bothe by night and by day, all the while we were with them keeping shepe.

17 Now therefore take hede, and se what thou shalt do: for euil *"wil"* surely come vpon our master, and vpon all his familie: for he is so wicked *"y a man can not speake to him."*

18 ¶ Then Abigáil made haste, and toke two hundred *"cakes"*, and two bottles of wine, and fíue shepe ready dressed, & fíue measures of parched corne, and an hundred *"frailes"* of raisins, and two hundred of figges, and laded them on asses.

19 Then she said vnto her seruants, Go ye before me: beholde, I wil come after you: yet she tolde *"not"* her housband Nabál.

20 And as she rode on her asse, she came downe by a secret place of the mountaine, and beholde, Dauid and his men came downe against her, and she met them.

21 And Dauid said, In dede I haue kept all in vaine that this fellowe had in the wildernes, so that nothing was missed of all that pertained vnto him: for he hathe requited me euil for good.

22 So and more also do God vnto the enemies of Dauid: *for* surely I wil not leaue of all that he hathe, by the dawning of the day, *any* that *"pisseth"* against the wall.

23 And when Abigáil sawe Dauid, she hastened and lighted of her asse, & fel before Dauid on her face, and bowed her selfe to the grounde,

24 And fel at his fete, & said, Oh, my lord, I haue committed the iniquitie, and I pray thee, let thine handmaid speake *"to thee"*, & heare thou the wordes of thine hádmayd.

25 Let not my lord, I pray thee, regarde this wicked man Nabál: for as his name is, so is he: *"Nabál"* is his name, and folly is

with him: but I thine handmayd sawe not the yong men of my lord whome *"y"* sentest.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hathe withholdē thee from coming to *shed* blood, and that *"thine hand shulde not saue thee"*) so now thine enemies shalbe as Nabál, and thei that intende to do my lord euil.

27 And now, this *"blesing"* which thine handmayd hathe brought vnto my lord, let it be giuen vnto the yongmē, that *"fol-lowe"* my lord.

28 I pray thee, forgiue the trespassse of thine handmayd: for the Lord wil make my lord a *"sure"* house, because my lord fighteth the battels of the lord and none euil hathe bene founde in thee *"in all thy life."*

29 Yet *"a man"* hathe risen vp to persecute thee, and to seke thy soule, but the soule of my lord shalbe bounde in the *"bundel"* of life with the Lord thy God: and the soule of thine enemies shal *God* cast out, as out of the middle of a sling.

30 And when the Lord shal haue done to my lord all the good that he hathe promised thee, and shal haue made thee ruler ouer I Israél,

31 Then shal it be no grief vnto thee, nor offence of mynde vnto my lord, that he hathe not shed blood causes, nor that my lord hathe *"not"* preserued him selfe: & whē the Lord shal haue dealt wel with my lord, remember thine handmayd.

32 Then Dauid said to Abigáil, Blessed be the Lord God of I Israél, which sent thee this day to mere me.

33 And blessed be thy counsel, and blessed be thou, which haste kept me this day frō coming to *shed* blood, *"and"* that mine *"hand"* hathe *not* saued me.

34 For in dede, as the Lord God of I Israél liueth, *"who"* hathe kept me backe from hurting thee, except thou haddest hastened and met me, surely there had not bene left vnto Nabál by the dawning of the day, *any* that pisseth against the wall.

35 Then Dauid receiued of her hand that which she had brought him, & said to her, Go vp in peace to thine house: beholde, I haue heard thy voyce, and haue *"granted"* thy petition.

36 ¶ So Abigáil came to Nabál, & beholde, he made a feast in his house, like the feast of a King, and Nabals heart was mery within him, for he was very drōken: wherefore she tolde him *"nothing"*, nether lesse nor more, vntil the morning arose.

37 Then in the morning when the wine was gone out of Nabál, his wife tolde him those wordes, & his heart dyed within him, and he was like a stone.

38 And about ten daies after, the Lord

L.i.

*"Ebr. yiffel."*

*"Ebr. Arant shē away."*

*"When we kept our shepe in the wildernes of Parān."*

*"Ebr. a accom-plished."*

*"Ebr. bread."*

*"Ebr. clusters."*

*"Because she knewe his crooked nature, y he wolde rather haue perished, then consented to her enterprise."*

*"Meaning by this prouerbe, that he wolde destroye bothe small & great."*

*"Ebr. in thine carer."*

*"Ebr. fole."*

*"That is, yllas thou shuldest not be reuenged of thine enemies."*

*"Or, present."*

*"Ebr. walke as the founte."*

*"Confirmes his kingdom to his posteritie."*

*"Ebr. from thy daies."*

*"I To wit, Saúl."*

*"m God shal preserue thee log in his seruice and destroye thine enemies."*

*"That he hathe not an-ged him selfe, which things wolde haue tormented his conscience."*

*"Read vers. 26."*

*"He attributeth it to the Lords mercie, & not to him selfe y he was raised."*

*"Ebr. receiued by face."*

*"For he had no reason to consider, or giue thanks for this great benefite of deliuerance."*

*"For feare of y great dāgers."*



smote Nabál, that he dyed.

*Or, reuenged.*

*f For he had experience of her great godlines, wisdom & humilitie.*

*Or, went as her feet.*

*Iosh. 15. 55.*

*2 Sam. 3. 15.*

*r Which was a place bordering on the country of Moabites.*

*Chap. 23. 19.*

*Or, in Gibeah.*

*Or, the wilderness.*

*a That is, of most skilful and valiant soldiers.*

*Or, so a certain place.*

*Chap. 14. 50. & 17. 55.*

*b Who was a stranger & not an Israelite. c Who afterwarde was Dauids chief captain.*

*Or, belsifer.*

39 ¶ Now when Dauid heard, that Nabál was dead, he said, Blessed be the Lord that hath iudged the cause of my rebuke of the hand of Nabál, & hath kept his seru-  
40 ¶ And when the seruants of Dauid were come to Abigail to Carmél, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her self on her face to the earth, & said, Beholde, let thy handmayd be a seruant to wash the feet of the seruants of my lord.

42 And Abigail halted, and arose, and rode vpon an asse, & her fiue maids followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also toke Alinóam of Izreél, & thei were bothe his wiues.

44 Now Saúl had giue Michál his daughter Dauids wife to Phaltí the sonne of Láish, which was of Gallím.

CHAP. XXVI.

*Dauid was discouered vnto Saúl by the Ziphims. 12 Dauid taketh away Sauls speare, and a pot of water that stode at his head. 21 Saúl cōfesseth his sinne.*

1 A Gaine the Ziphims came vnto Saúl to Gibeáh, saying, \* Doeth not Dauid hide him selfe in the hil of Hachiláh before Ieshimón?

2 Then Saúl arose, and went downe to the wilderness of Ziph, hauing thre thousand chosen men of Israél with him, for to seke Dauid in the wilderness of Ziph.

3 And Saúl pitched in the hil of Hachiláh, which is before Ieshimón by the waye side. Now Dauid abode in the wilderness, and he sawe that Saúl came after him into the wilderness.

4 (For Dauid had sent out spies, & vnderstode, that Saúl was come in very dede)

5 Then Dauid arose, and came to the place where Saúl had pitched, and when Dauid beheld the place where Saúl lay, & Abnér the sonne of Ner which was his chief captain, (for Saúl lay in the forte, and the people pitched round about him)

6 Then spake Dauid, & said to Ahimélech the Hittite, and to Abishái the sonne of Zeruiáh, brother to Ioáb, saying, Who wil go downe with me to Saúl to the hoste? Then Abishái said, I wil go downe with thee.

7 So Dauid & Abishái came downe to the people by night: and beholde, Saúl laye sleping within the forte, & his speare did sticke in the grounde at his head: and Abnér and the people lay round about him.

8 ¶ Thé said Abishái to Dauid, God hath closed thineemie into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to y earth, and I wil not smite him againe.

9 And Dauid said to Abishái, Destroye him not: for who can lay his hand on the Lords anointed, and be gilty?

10 Moreover Dauid said, As the Lord liueth, ether the Lord shal smite him, or his day shal come to dye, or he shal descende into battel, and perish.

11 The Lord kepe me from laying mine hand vpo the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid toke the speare and the pot of water from Sauls head, & thei gate them away, and no man sawe it, nor marked it, nether did any awake, but thei were all asleepe: for the Lord had sent a dead slepe vpon them.

13 Then Dauid went into the other side, & stode on y toppe of an hil a far of, a great space being betwene them.

14 And Dauid cryed to the people, and to Abnér the sonne of Ner, saying, Hearest thou not Abnér? Then Abnér answered, and said, Who art thou that cryest to the King?

15 ¶ And Dauid said to Abnér, Art not y a man? and who is like thee in Israél? wherefore then hast thou not kept thy lord the King? for there came one of the folke in to destroye the King thy lord.

16 This is not wel done of thee: as the Lord liueth, ye are worthy to dye, because ye haue not kept your master the Lords Anointed: and now se where the Kings speare is, and the pot of water that was at his head.

17 And Saúl knewe Dauids voyce, & said, Is this thy voyce, & my sonne Dauid? And Dauid said, It is my voyce, my lord O King.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euil is in mine hand?

19 Now therefore, I beseeche thee, let my lord the King heare the wordes of his seru-  
20 ¶ If the Lord haue stirred thee vp against me, let him smel the sauour of a sacrifice: but if the children of men haue done it, cursed be thei before the Lord: for thei haue cast me out this day frō abiding in the inheritace of the Lord, saying, Go, serue other gods.

21 Now therefore let not my blood fall to the earth before the face of the Lord: for the King of Israél is come out to seke a flye, as one wolde hunt a partriche in the mountaines.

21 Then

*d Meaning, he wolde make him sure at one stroke. e To wit, in his owne private cause: for Iehú slew two Kings at Gods appointment. 2. King. 9. 24.*

*Or, the lord stode at his head, was follen vpon them.*

*Or, answered.*

*f Esteemed moste valiant, and mete to lue the King?*

*Or, sonne of death.*

*g Hereby it appeareth, y the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.*

*h Let his sinne be pacified by a sacrifice.*

*i As muche as laye in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.*



21 Then said Saül, I haue sinned: come againe, my sonne Dauid: for I wil do thee nomore harme, because my soule was precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, & said, Beholde the Kings speare, let one of the yong me come ouer and fet it.

23 And let the Lord rewarde euerie man according to his righteousnes & faithfulness: for the Lord had deliuered thee into mine hãds this daie, but I wolde not lay mine hand vpon the Lords anointed.

24 And beholde, like as thy life was muche set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulacion.

25 Then Saül said to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saül returned to his place.

CHAP. XXVII.

2 Dauid fleeth to Achish King of Gath, who giueth him Ziklag. 3 Dauid destroyeth certeine of the Philistims. 10 Achish is decryed by Dauid.

1 And Dauid said in his heart, I shal now <sup>a</sup> perish one day by the hand of Saül: is it not better for me that I saue my selfe in the land of the Philistims, and that Saül may haue no hope of me to sike me anie more in all the coastes of Israël, and so escape out of his hand?

2 Dauid therefore arose, and he, and the six hundreth men that were with him, wēt vnto Achish the sonne of Maôch King of Gath.

3 And Dauid <sup>b</sup> dwelt with Achish at Gath, he, and his men, euerie man with his household, Dauid with his two wiues, Abinôam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saül that Dauid was fled to Gath: so he sought nomore for him.

5 And Dauid said vnto Achish, If I haue now founde grace in thine eyes, let them giue me a place in some <sup>c</sup> other citie of the countrey, that I may dwel there: for why shulde thy seruant dwel in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

7 And the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certeine dayes.

8 Then Dauid and his men went vp, and inuaded the <sup>d</sup> Geshurites, and the Girzites and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, & left nether man nor woman aliue, and toke shepe, & oxen, and asses, and camels, and apparel, and returned and came to Achish.

10 And Achish said, Where haue ye bene a rousing this day? And Dauid answered, Against the Southe of Iudah, and against <sup>e</sup> the Southe of the Ierameelites, & against the Southe of the Kenites.

11 And Dauid saued nether man nor woman aliue, to bring them to Gath, saying, Lest they shulde tel on vs, and say, So did Dauid, and so wil be his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleued Dauid, saying, He hath made his people of Israël utterly to abhorre him: therefore he shal be my seruant for euer.

CHAP. XXVIII.

2 Dauid hathe the chief charge promised about Achish. 3 Saül consulteth with a witche, and she causeth him to speake with Samuël. 12 Who declareth his rusne.

1 Now at that time the Philistims assembled their bandes and armie to fight with Israël: therefore Achish said to Dauid, Be sure, thou shalt go out with me to the battel, thou, and thy men.

2 And Dauid said to Achish, Surely thou shalt knowe what thy seruant can do. And Achish said to Dauid, Surely I wil make thee keeper of mine head for euer.

3 (Samuël was then dead, and all Israël had lamented him, and buryed him in Ramah his owne citie: and Saül had <sup>b</sup> put away the forcerers, and the sothesayers out of the land.)

4 Then the Philistims assembled themselves, and came, and pitched in Shunem: and Saül assembled all Israël, & they pitched in Gilboa.

5 And when Saül sawe the hoste of the Philistims, he was afrayed, and his heart was fore astonied.

6 Therefore Saül asked counsel of <sup>c</sup> the Lord, & the Lord answered him not, nether by dreames, nor by <sup>c</sup> Vrim, nor yet by Prophetes.

7 Then said Saül vnto his seruants, Seke me a woman that hathe a familiar spirit, that I may go to her, and aske of her. And his seruants said to him, Beholde, there is a woman at Endor that hathe a familiar spirit.

8 Then Saül <sup>d</sup> changed him selfe, and put on other raiment, and he went, and two me with him, and they came to the woman by night: and he said, I pray thee, coniecture vnto me by the familiar spirit, and bring me him vp whome I shal name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saül hath done, how he hath destroyed the forcerers, and the

<sup>a</sup> Because thou sinnedst my li-  
fethis day.

<sup>b</sup> Thus he pro-  
tecteth his in-  
nocencie to-  
ward Saül, not  
defending his  
justice in the  
sight of God,  
in whose pre-  
sence none is  
righteous.  
Psal 143, and  
110,3.

<sup>c</sup> To Gibeath  
of Beniamin.

<sup>d</sup> David dis-  
trusteth Gods  
protection, and  
therefore fleeth  
vnto the ido-  
laters, who  
were enemies  
of Gods peo-  
ple.

<sup>e</sup> Thus God  
by his prou-  
idence chageth  
the enemies  
hearts & ma-  
keth them to  
favour his, in  
their necessi-  
tie.

<sup>f</sup> Let thine of-  
ficers appoint  
me a place.

<sup>g</sup> For the other 7  
of the dayes.

<sup>h</sup> These were  
the wicked Ca-  
naanites, who-  
me God had  
appointed to  
be destroyed.

<sup>i</sup> Or, against  
whome.

<sup>j</sup> Which were  
a familie of  
tribe of Iudah,  
1. Chro 2,9.

<sup>k</sup> Or, he doeth  
surely abhorre  
his people.

<sup>l</sup> Albeit it was  
a great grief to  
Dauid to fight  
against <sup>m</sup> peo-  
ple of God,  
yet such was  
his infirmities,  
he durst not  
deny him.

<sup>m</sup> Chap. 25,1.

<sup>n</sup> According  
to the comman-  
demēt of God,  
Exod. 22,18. &  
Leuit 18,10.

<sup>o</sup> Meaning  
the Priests,  
Exod. 18,30.

<sup>p</sup> He seeketh  
not to God in  
his miserie, but  
is led by Saül  
to vawtful  
meanes, which  
in his consci-  
ence he condem-  
neth.



so the sayers out of the land: wherefore thou sekest thou to take me in a snare to cause me to dye?

*Or, p. 10. 11.*

*e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and howe Satan hathe no power ouer the.*

*Or, an excellent person.*

*f To his imaginaciõ, albeit it was Satan, who to blinde his eyes toke vpon him the forme of Samuél, as he cã do of an Angel of light.*

*g Ebr. by the hand of Prophets.*

*h That is, to Dauid. Chap. 15. 28. Or, ministerie.*

*i Ye shal be dead, Chap. 11. 6.*

*k The wicked, whẽ they hoare Gods iudgements, tremble and dispaire, but can not seke for mercie by repentance.*

*l I haue ventured my life.*

10 And Saúl sware to her by the Lord, saying, As the Lord liueth, no harme shal come to thee for this thing.

11 Then said the womã, Whome shal I bring vp vnto thee? And he answered, Bring me vp \* Samuél.

12 And when the woman sawe Samuél, she cryed with a loude voyce, and the woman spake to Saúl, saying, Why hast thou deceiued me? for thou art Saúl.

13 And the King said vnto her, Be not afrayed: for what sawest thou? And the woman said vnto Saúl, I sawe gods ascẽding vp out of the earth.

14 Then he said vnto her, What facion is he of? And she answered, An olde man cometh vp lapped in a mantel: and Saúl knewe that it was \* Samuél, and he enclined his face to the ground, & bowed him selfe.

15 ¶ And Samuél said to Saúl, Why hast thou disquieted me, to bring me vp? Then Saúl answered, I am in great distresse: for the Philistims make warre against me, & God is departed frõ me, and answereth me no more, nether by Prophetes nether by dreames: therefore I haue called thee, that thou mayest tel me, what I shal do.

16 Then said Samuél, Wherefore the doest thou aske of me, seing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hathe done to \* him, as he spake \* by mine hand: for the Lord wil rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his feare wrath vpon the Amalekites, therefore hathe the Lord done this vnto thee this day.

19 Moreover the Lord wil deliuer Israël with thee into the hãds of the Philistims: and tomorrow shalt thou and thy sonnes be with me, & the Lord shal giue the hoste of Israël into the hands of the Philistims.

20 Then Saúl fel streyght way all along on the earth, and was sore afrayed because of the wordes of Samuél, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saúl, and sawe that he was sore troubled, and said vnto him, Se, thine handmayd hathe obeyed thy voyce, & I \* haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me set a morsel of bread before thee, that thou mayest eat & get thee strength, and go on thy iourney.

23 But he refused, and said, I wil not eat: but his seruants and the woman together cõpelled him, & he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and toke floure and kneaded it, and baked of it vnleauened bread.

25 Then she broght them before Saúl, and before his seruants: and when they had eaten, they stode vp, and went away the same night.

*l Because it required h. 11.*

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battel against Israël, because they distrust him.

1 SO the Philistims were gathered together with all their armies in Aphék: & the Israelites pitched by the founteine, which is in Izreél.

2 And the princes of the Philistims went forth by \* hundreths and thousands, but Dauid and his men came behinde with Achish.

3 Then said the princes of the Philistims, What do these Ebrewes here? And Achish said vnto the princes of the Philistims, Is not this Dauid y seruant of Saúl the King of Israël, who hathe bene with me these dayes, or these yeres, and I haue founde nothing in him, since he dwelt with me vnto this day?

4 But the princes of the Philistims were wrothe with him, & the princes of the Philistims said vnto him, \* Send this fellowe backe, that he may go againe to his place which thou hast appointed him, & let him not go downe with vs to battel, lest that in the battel he be an aduersarie to vs: for wherewith shulde he obtaine the fauour of his master? shulde it not be with the heads of these men?

5 Is not this Dauid, of whome they sang in dances, saying, \* Saúl slewe his thousand, and Dauid his ten thousand?

6 ¶ The Achish called Dauid, & said vnto him, As the Lord liueth, thou hast bene vpright and good in my sight, when thou wentest out and in with me in the hoste, nether haue I founde euil with thee, since y camest to me vnto this daye, but the princes do not fauour thee.

7 Wherefore now returne, and go in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou founde in thy seruant as long as I haue bene with thee vnto this day, that I may not go & fight against the enemies of my lord the King?

9 Achish the answered, and said to Dauid, I knowe thou pleasest me, as an Angel of God:

*Or, in it.*

*Or, captain.*

*a According to their bandes, or gñes.*

*b Meaning a long tyme, a foure monethes and certeyne dayes, Chap. 27. 7. Ebr. 18. 11. Gen. 49. 33. 1. Chr. 12. 13.*

*c Wolde not Saúl receiue him to fauour, if he coulde betraye vs? Chap. 18. 7. & 21. 11.*

*d That is, wñ conuersant w me. Ebr. then was good in the eyes of the King.*

*e This dissimulation can not be excused: for it grieued him to go against the people of God.*



God: but the princes of the Philistims haue said, Let him not go vp w<sup>th</sup> vs to battel.

10 Wherefore now rise vp early in y<sup>e</sup> morning with thy f<sup>r</sup> matters seruants that are come with thee: and when ye be vp early, as sone as ye haue light, departe.

11 So Dauid and his men rose vp early to departe in the morning, and to returne into the land of the Philistims: & the Philistims went x<sup>p</sup> to Izreél.

## CHAP. XXX.

1 The Amalekites burne Ziklág. 5 Dauids two wiues are taken prisoners. 6 The people woulde stone him. 8 He asketh counsel of the Lord and pursuing his enemies recovereth the praye. 24 He deuidenth is equally. 26 And sendeth parte to his friends.

12 **B**Ut when Dauid and his men were come to Ziklág a the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklág, and had b smitten Ziklág, and burnt it with fire,

13 And had taken the women that were therein prisoners, bothe small and great, and slewe not a man, but caryed them away, and went their wayes.

14 So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their c wiues, and their sonnes, and their daughters were taken prisoners.

15 Then Dauid & the people that was with him, lift vp their voyces and wept, vntil they colde wepe nomore.

16 Dauids two wiues were taken prisoners also, Ahinóam the Izreelite, and Abigáil the wife of Nabál the Carmelite.

17 And Dauid was in great sorowe: for the people d entended to stone him, because the heartes of all the people were vexed euerie mā for his sonnes and for his daughters: but Dauid comforted him selfe in the Lord his God.

18 And Dauid said to Abiathár the Priest Ahimelechs sonne, I pray thee, bring me the Ephód. And Abiathár broght the Ephód to Dauid.

19 Then Dauid asked counsel at the Lord, saying, Shal I followe after this companie? shal I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and e recouer all.

20 So Dauid and the six hundredth mé that were with him, wét, and came to the riuer Besór, where a parte of them abode:

21 But Dauid and foure hundredth men followed (for two hundredth abode behinde, being to wearye to go ouer y<sup>e</sup> riuer Besór)

22 And they founde an Egyptiá in the field, and broght him to Dauid, and gaue him f bread and he did eat, and they gaue him water to drinke.

23 Also they gaue him a fewe figs, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor dronke anie water in

three dayes, and three nights.

24 And Dauid said vnto him, To whome belongest thou? and whence art thou? And he said, I am a yong má of Egypt, and seru-  
uant to an Amalekite: and my master leste me thre daies ago, because I fellicke.

25 We roused vpon the South of Chéreth, & vpon the coast belonging to Iudáh, and vpon the South of Caléb, and we burnt Ziklág with fire.

26 And Dauid said vnto him, Canst thou bring me to this companie? And he said, g Swear vnto me by God, that thou wilt nether kil me, nor deliuer me into the hands of my master, and I wil bring thee to this companie.

27 And when he had broght him thither, beholde, they lay scatered abroad vpon all the earth, h eating and drinking, & dancing, because of all y<sup>e</sup> great pray that thei had taken out of the land of y<sup>e</sup> Philistims, and out of the land of Iudáh.

28 And Dauid smote them from the twilight, euen vnto the euening i of the next morowe, so that there escaped not a man of them, saue foure hundredth yong men, which rode vpon camels, and fled.

29 And Dauid recouered all that y<sup>e</sup> Amalekites had takē: also Dauid rescued his two wiues.

30 And thei lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

31 Dauid also toke all the shepe, and the oxē, & they draue them before his cattel, and said, This is Dauids k praye.

32 And Dauid came to the two hundredth mé that were to wearie for to followe Dauid: whome they had made also to abide at the riuer Besór: and they came to mete Dauid, and to mete the people that were with him: so when Dauid came nere to the people, he saluted them.

33 Then answered all the euil and wicked of the mé that went with Dauid, and said, Because they went not with vs, therefore wil we giue them none of the praye, that we haue recouered, saue to euerie man his l wife and his children: therefore let them cary them away and departe.

34 Then said Dauid, Ye shal not do so, my brethren, with that which the Lord hathe giuen vs, who hathe preferued vs, and deliuered the companie that came against vs, into our handes.

35 For who wil obey you in this matter? but as his parte is that goeth downe to the battel, so shal his parte be, that tarieth by the stuffe: they shal partē alike.

36 So from that day forward hee made it a statute and a lawe in Israél, vntil this day.

g For othes were. In all ages had in moste reuerence enen among the heathen.

h The wicked in their pöpe and pleasures consider not y<sup>e</sup> iudgement of God, which is the at hand to smite them.

i Some reade, & vnto y<sup>e</sup> morowe of y<sup>e</sup> two eveninges: that is, thre daies.

k Which the Amalekites had taken of others, & Dauid from the besides the goods of Ziklág.

l Under these are comprehend the cattel and goods, & appertained to euerie man.

m Some referre these wordes to Dauid, that hee fledged an olde custome & law, as if it were writ. It is bothe now and hath bene euer.



26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah & to his friends, saying, Se, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-él, and to them of South Ramóth, and to them of Iattír,

28 And to them of Aroér, and to them of Siphmóth, and to them of Eshtemóa,

29 And to them of Rachál, and to them of the cities of the Ierahmeelites, and to the cities of the Kenites,

30 And to them of Hormáh, & to them of Chor-ashán, and to them of Athách,

31 And to them of Hebrón, and to all the places where Dauid and his men had hunted.

## CHAP. XXXI.

4 Saúl killeth him selfe. 6 His children are slaine in the battel. 12 The men of Iabésh toke downe his body, which was hanged on the wall.

3. Chro. 30, 3.

1 NOW \* the Philistims foght against Israël, and the men of Israël fled away from the Philistims, & thei fel downe wounded in mount Gilbóa.

Or, slaine.

2 And the Philistims preassed sore vpon Saúl and his sonnes, and slewe Ionathán, and Abinadáb, and Malchishúa Sauls sonnes.

Ebr. founde him.

Or, afraied.

3 And when the battel went sore against Saúl, the archers and bowemen hit him, and he was sore wounded of the archers.

4 Then said Saúl vnto his armour bearer, Drawe out thy sworde, and thrust me through therewith, lest the vncircumcised come and thrust me through and mocke me: but his armour bearer wolde not, for

a So we se that his cruel life hath a desperate end, as is comonly sene in them, that persecute the children of God.

he was sore afraied. Therefore Saúl toke a sworde and fel vpon it.

5 And when his armour bearer sawe that Saúl was dead, he fel likewise vpon his sworde, and dyed with him.

6 So Saúl dyed, and his thre sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the mé of Israël that were on the other side of the valley, and they of the other side of Iordén sawe that the men of Israël were put to flight, and that Saúl and his sonnes were dead, thei left the cities, and ran away: & the Philistims came and dwelt in them.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they founde Saúl and his thre sonnes lying in mount Gilbóa,

9 And they cut of his head, and stripped him out of his armour, and sent into the land of the Philistims on euerie side, that they shulde publish it in the temple of their idoles, and among the people.

d In token of victorie and triumphe.

10 And they layed vp his armour in y house of Ashtaróth, but they haged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of Iabésh Gilead heard, what the Philistims had done to Saúl,

e Whome he had deliuered from their enemies, Chap. 11, 11.

12 Thei they arose (as manie as were strong men) & went all night and toke the body of Saúl, & the bodies of his sonnes, from the wall of Beth-shan, & came to Iabésh, and burnt them there,

1. 2. 3. 4.

13 And toke their bones & buried the vnder a tre at Iabésh, & fasted seuen dayes.

2. Sam. 2, 4. f Accordig to the custome of mourners.

## THE SECONDE BOKE of Samuél.

## THE ARGUMENT.

THIS boke and the former beare the title of Samuel, because they conteine the conception, natiuitie and the whole course of his life, and also the lines and actes of two Kings, to wit, of Saúl and Dauid, whome he anointed and consecrated Kings by the ordinance of God. And as the first boke conteineth those things, which God broght to passe among this people vnder the gouernement of Samuel and Saúl: so this seconde boke declareth the noble actes of Dauid, after the death of Saúl, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles & dangers, which he susteined bothe within his house and without: what horrible & dangerous insurrections, vprores, & treasons were wrought against him, partely by false counselors, fained friends & flatterers, and partely by some of his owne children and people: and how by Gods assistance he ouercame all difficulties, and enjoyed his kingdome in rest and peace. In the persone of Dauid, the Scripture seeth forth the Christ Iesus the chief King, who came of Dauid according to the flesh, and was persecuted on euery side without ward and inward enemies, as wel in his owne persone, as in his members, but at length he ouercometh all his enemies and giueth his Church victorie against all power bothe spiritual & temporal: and so reigneth with them, King for euermore.

CHAP.



# The messenger is slayne. II. Samuél. Dauid lamenteth. 136

## CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slaine that brought the tydings. 19 He lamenteth the death of Saul and Ionathán.

1 Sam. 30, 17.

a Seeming to la-  
ment y over-  
throwe of the  
people of Is-  
rael.

b As I fled in  
the chaie.

c Or, captiues.

e He was an  
Amalekite  
borne, but re-  
nouiced his co-  
trey & ioyned  
with the Israe-  
lites.

d I am fory,  
because I am  
yet aloue.  
e For, if I shoulde  
spue him.

Chap. 1. 31.  
v. 13, 31.

e After the la-  
mentation he  
exmied him  
againe.

f Psal. 107, 27.

After the death of Saúl, when Dauid was returned from the slaughter of the Amalekites and had bene two dayes in Ziklág,

Beholde, a man came the third day out of the hoste from Saúl with his clothes rét, and earth vpon his head: & when he came to Dauid, he fel to the earth, and did obeisance.

Then Dauid said vnto him, Whence comest thou? And he said vnto him, Out of the hoste of Israël I am escaped.

And Dauid said vnto him, What is done? I pray thee, tel me. Thē he said, y the people is fled from the battel, and many of y people are ouerthrowen, and dead, and also Saúl and Ionathán his sonne are dead.

And Dauid said vnto the yong man, that tolde it him, How knowest thou that Saúl and Ionathán his sonne be dead?

Then the yong man that tolde him, answered, b As I came to mount Gilbóa, beholde, Saúl leaned vpon his speare. and lo, the charrets and horsemen followed hard after him.

And whē he loked backe, he sawe me, and called me. And I answered, Here am I.

And he said vnto me, Who art thou? And I answered him, I am an c Amalekite.

Then said he vnto me, I pray thee, come vpon me, and slaye me: for anguish is come vpon me, because my d life is yet whole in me.

So e I came vpon him, and slewe him, & because I was sure that he colde not liue, after that he had fallen, I toke the crowne that was vpon his head, and the bracelet that was on his arme, and brought thē hither vnto my lord.

Then Dauid toke holde on his clothes, & rent them, and likewise all the men that were with him.

And they mourned and wept, and fasted vntil euen, for Saúl and for Ionathán his sonne, and for the people of the Lord, and for the house of Israël, because they were slaine with the sworde.

f Afterward Dauid said vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

And Dauid said vnto him, \* How wast thou not afraied, to put forth the thine hand to destroy the Anoynted of the Lord?

Then Dauid called one of his yong mē, & said, Go nere, and fall vpō him. And he smote him that he dyed.

16 Thē said Dauid vnto him, f Thy blood be vpon thine owne head: for thine owne mouth hath testified agāst thee, saying, I haue slaine the Lords Anoynted.

17 Then Dauid mourned with this lamentation ouer Saúl, and ouer Ionathán his sonne,

18 (Also he bade them teache the children of Iudá to shoote, as it is written in y boke of \* Iasher)

19 O noble Israël, h he is slaine vpon thy hie places: how are the mighty ouerthrowen?

20 \* Tel it not in Gath, nor publish it in the stretes of Ashkelón, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumphe.

21 Ye mountaines of Gilbóa, vpon you be nether dewe nor raine, nor i be there fields of offrings: for there the shield of the mightie is cast downe, the shield of Saúl, as though he had not bene anoynted with oyle.

22 The bowe of Ionathán neuer turned backe, nether did the sworde of Saúl retorne empty from the blood of the slaine, and from the fat of the mighty.

23 Saúl and Ionathán were louely and pleasant in their liues, and in their deathes they were not k deuided: they were swifter the negles, they were strōge then lions.

24 Ye daughters of Israël; wepe for Saúl, which clothed you in skarlet, l with pleasures, and hanged ornaments of golde vpon your apparel.

25 How were the mighty slaine in the middes of the battel? o Ionathán, thou wast slaine in thine hie places.

26 Wo is me for thee, my brother Ionathán: very kinde hast thou bene vnto me: thy loue to me was wonderful, passing y loue of m women: how are the mighty ouerthrowen, and the weapons of warre destroyed?

## CHAP. II.

4 Dauid is anoynted King in Hebrón. 9 Abnér maketh Ish-bosheth King ouer Israël. 15 The battel of the seruants of Dauid and Ish-bosheth. 31 The buryal of Asahél.

After this Dauid asked counsel of the Lord, saying, Shal I go vp into anie of the citiēs of Iudá? And the Lord said vnto him, Go vp. And Dauid said, Whither shal I go? He thē answered, Vnto b Hebrón.

2 So Dauid went vp thither & his two wiues also, Ahinóam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with c him, euerie man with his housholde, and they dwelt in the cities of Hebrón.

f Thou art ius-  
tly punished  
for thy fault.

g That they  
might be able  
to match their  
enemies the  
Philistims in  
that arce.

Iosh. 10, 13.  
\* O r, righteous.  
h Meaning  
Saúl.  
Mich. 1, 10.

i Let their fer-  
tile fieldes be  
baren, & bring  
forth no frute  
to offere to the  
Lord.

k They dyed  
bothe toge-  
ther in Gil-  
bóa.

l As riche gar-  
ments, & cost-  
ly iewels.

m Either re-  
warde thei-  
r housbandes,  
or their chil-  
dren.

a By the mea-  
nes of the hie  
Priest, as  
1. Sam. 23, 2. &  
2. Sam. 5, 19.

b which citie  
was also cal-  
led Kiriath ár-  
ba, Iosh. 14, 15.

c In the time  
of his peris-  
cution.



4 ¶ Then the men of Iudáh came, and there they anointed Dauid King ouer the house of Iudáh. And they tolde Dauid, saying, <sup>2 Sam. 37. 12.</sup> that the men of Iabésh Gileád buried Saúl.

5 And Dauid sent messengers vnto the me of Iabésh Gileád, & said vnto them, Bles- sed are ye of y Lord, that ye haue shewed suche kindenes vnto your lord Saúl, that you haue buried him.

6 Therefore now the Lord shewe mercie and <sup>d</sup>trueth vnto you: and I wil recom- pence you this benefite, because ye haue done this thing.

7 Therefore now let your hands be strög, and be you valiant: albeit your master Sa- ül be dead, yet neuertheless the house of Iudáh hathe anointed me <sup>e</sup> King ouer them.

8 ¶ But Abnér the sonne of Ner that was captaine of Sauls hoste, toke Ish-bósheth the sonne of Saúl, and broght him to Ma- hanáim,

9 And made him King ouer Gileád, and ouer the Ashurites, and ouer Izreél, and ouer Ephráim, and ouer Benjamin, and ouer <sup>f</sup>all Israél.

10 Ish-bósheth Sauls sonne was fourty yere olde when he began to reigne ouer Israél, and reigned two yere: but the house of Iudáh followed Dauid.

11 (And the time which Dauid reigned in Hebrón ouer the house of Iudáh, was seue yere and six monethes)

12 ¶ And Abnér the sonne of Ner, and the seruants of Ish-bósheth the sonne of Saúl went out of Mahanáim to Gibeón.

13 And Ioáb the sonne of Zeruiáh, and the seruants of Dauid went out and met one an other by the poole of Gibeón: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abnér said to Ioáb, Let the yong men now arise, and <sup>h</sup> playe before vs. And Ioáb said, Let them arise.

15 Then there arose and went ouer twelue of Beniamín by number, which pertained to Ish-bósheth the sonne of Saúl, and twelue of the seruants of Dauid.

16 And euerie one caught <sup>i</sup> his fellowe by the head, & thrust his sworde in his fel- lowes side, so they fel downe together: wherefore the place was called <sup>j</sup> Helkath- hazzurim which is in Gibeón.

17 And the battel was exceeding sore that same day: for Abnér and the men of Israél <sup>k</sup> fel before the seruants of Dauid.

18 And there were thre sonnes of Zeruiáh there, Ioáb, and Abishái, and Afahél. And Afahél was as light on foote as a wilde- roc.

19 And Afahél followed after Abnér, & in

going he turned nether to the right hand nor to the left from Abnér.

20 Then Abnér loked behinde him, & said, Art thou Afahél? And he answered, Yea.

21 Then Abnér said, Turne thee ether to y right hand or to the left, and take one of the yong men, and take thee his <sup>l</sup> weapons: but Afahél wolde not departe from him.

22 And Abnér said to Afahél, Departe frö me: <sup>m</sup> wherefore shulde I smite thee to the groude? how thē shulde I be able to holde vp my face to Ioáb thy brother?

23 And when he wolde not departe, Abnér with the hindre end of the speare smote him vnder the <sup>n</sup> fift rib, <sup>o</sup> that the speare came out behinde him: and he fel downe there, and dyed in his place. And as manie as came to the place where Afahél fel downe and dyed, stode stil.

24 Ioáb also and Abisháipursued after Ab- nér: and the sunne went downe, when they were come to y hil Ammáh, that lieth be- fore Gíah, by the way of the wildeynes of Gibeón.

25 And the children of Beniamín gathered them selues together after Abnér, & we- re on an heape and stode on the top of an hil.

26 Then Abnér called to Ioáb, and said, Shal the <sup>p</sup> sworde deuoure for euer? know- est thou not, that it wil be bitternes in the latter end? how long thē shal it be, or thou bid the people retorne frö following their brethren?

27 And Ioáb said, As God liueth, if thou haddest not <sup>q</sup> spoken, surely euen in the morning the people had departed euerie one backe from his brother.

28 ¶ So Ioáb blewe a trumpeter, and all the people stode stil, and pursued after Israél nomore, nether foght they anie more.

29 And Abnér and his men walked all that night through the <sup>r</sup> plaine, & wēt ouer Ior- den, & palt through all Bithrón til they came <sup>s</sup> to Mahanáim.

30 Ioáb also returned backe from Abnér: & whē he had gathered all the people toge- ther, there lacked of Dauids seruants ni- netene men and Afahél.

31 But the seruats of Dauid had smitten of Beniamín, and of Abners men, <sup>t</sup> so that thre hundred and thre score men dyed.

32 And they toke vp Afahél, and buried hi in the sepulchre of his father, which was in Beth-léhem: and Ioáb and his men wēt all night, and <sup>u</sup> when they came to Hebrón, the daie arose.

CHAP. III.

1 Long warre betwene the houses of Saúl and Dauid. 2 The children of Dauid in Hebrón 3 Abnér turneth to Dauid. 4 Ioáb killeth him.

1 Here was then a long warre betwene the house of Saúl and the house of Dauid:

According to his pmes. & is to recompence them that are merciful.

So y you shal not want a cap- taine & a de- fender.

Over y ele- uen tribes.

After this time was expi- red, he reigned ouerall y cou- ntry 33 yeres, Chap. 5. 5.

Let vs se how they can handle their weapons.

Meaning, his aduersarie.

Or, the field of Brag men.

After that these foure & twentie were slaine.

I why doest thou prouoke me to kill these

Some read in those pa- res, where the liuely partes lye in the heart, the lungs, & liues, the milke, and the gall.

Shal we not make an end of murdering

If I hadst not provoked thē to battell, as vers. 14.

Or, wildernes

Or, in the fish

Thus God wolde confu- me Dauid in his kingdom by the destru- tion of his aduersaries.

Thar is, with our intermissi- induring two yeres, which was the whole reigne of Ish- bosheth.



Dauid: but Dauid waxed stronger, & the house of Saúl waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebrón: and his eldest sonne was Amnon of Ahinóam the Izreelite,

b Who is called also Dani-el. Chro 3.3.

3 And his secóde, was<sup>b</sup> Chileáb of Abigáil the wife of Nabál the Carmelite: and the third, Absalóm the sonne of Maacáh the daughter of Talmái the King of Geshúr,

4 And the fourth, Adonijáh the sonne of Aggith, and the fifth, Shephaciáh the sonne of Abital,

c Within seuerall yeres and six moneths.

5 And the sixt, Ithreám by Egláh Dauids wife: these were borne to Dauid in Hebrón.

6 ¶ Now while there was warre betwene the house of Saúl and the house of Dauid, Abnér made all his power for y<sup>e</sup> house of Saúl.

7 And Saúl had a concubine named Rizpáh, the daughter of Aiiáh. And Ish-bósheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

d Beest thou esteem me more then a dog, for all my seruice done to thy fathers house?

8 Thē was Abnér very wrothe for the wordes of Ish-bósheth, & said, Am I a<sup>d</sup> dogs head, which against Iudáh do shewe mercy this day vnto the house of Saúl thy father, to his brethren, & to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

e We se how the wicked can not abide to be admonished of their fautes, but like their displeasure, & go about to bring them from their wickednes.

9 ¶ So do God to Abnér, and more also, except, as the Lord hathe sworne to Dauid, euen so I do to him,

10 To remoue the kingdome from the house of Saúl, that the throne of Dauid may be stablished ouer Israél, and ouer Iudáh, euen from Dan to Beer-sheba.

11 And he durst nomore answer to Abnér: for he feared him.

f Surely.

12 ¶ Then Abnér sent messengers to Dauid<sup>f</sup> on his behalfe, saying, Whose is the land? Who shulde also say, Make couenant with me, & beholde, mine hand shalbe with thee, to bring all Israél vnto thee.

13 Who said, Wel, I wil make a couenant with thee: but one thing I require of thee, that is, that y<sup>e</sup> se not my face except thou bring Michál Sauls daughter when thou comest to se me.

1. Sam. 18. 27.

14 ¶ Then Dauid sent messengers to Ish-bósheth Sauls sonne, saying, Deliuer me my wife Michál, which I married for\* an hundred foreskinnes of the Philistims.

1. Sam. 23. 44.

15 And Ish-bósheth sent, and toke her from her housbād\* Phaltiel the sonne of Láish.

16 And her housband went with her, and came weping behinde her, vnto Bahurím: then said Abnér vnto him, Go, & returne. So he returned.

g Rather for malice that he bare towards Ish-bósheth, then for loue he bare to Dauid.

17 ¶ And Abnér had<sup>g</sup> comunicaciō with the Elders of Israél, saying, Ye fought for

Dauid in times past, that he might be your King.

18 Now then do it: for the Lord hathe spoken of Dauid, saying, By the hand of my seruant Dauid I wil saue my people Israél out of the hands of the Philistims, and out of the hands of all their enemies.

<sup>h</sup> Ebr is the eares of Dauid.

19 Also Abnér spake<sup>h</sup> to Beniamín, and afterwarde Abnér went to speake with Dauid in Hebrón, concerning all that Israél was content with, and the whole house of Beniamín.

i Who challenged the kingdome, because of their fathers Saúl.

20 So Abnér came to Dauid to Hebrón, hauing twenty men with him, and Dauid made a feast vnto Abnér, and to the men that were with him.

21 Then Abnér said vnto Dauid, I wil rise vp, and go gather all Israél vnto my lord y<sup>e</sup> King, that they may make a couenāt with thee, & that thou maiest reigne ouer all that thine heart desireth. Then Dauid let Abnér departe, who went<sup>i</sup> in peace.

<sup>j</sup> Or, without harme.

22 ¶ And beholde, the seruants of Dauid and Ioáb came<sup>j</sup> from the cāpe, & broght a great pray with them (but Abnér was not with Dauid in Hebrón: for he had set him away, and he departed in peace)

k From warre against the Philistims.

23 When Ioáb, and all the holste that was with him were come, men tolde Ioáb, saying, Abnér the sonne of Ner came to the King, and he hathe sent him away, and he is gone in peace.

24 Then Ioáb came to the King, and said, What hast thou done? beholde, Abnér came vnto thee, why hast thou sent him away, and he is departed?

l Here appeareth the malicious mide of Ioáb, who wolde haue had the King to slay Abner for his priuate grudge.

25 Thou knowest Abnér the sōne of Ner: for he came to disceiue thee, & to knowe thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioáb was gone out from Dauid, he sent messēgers after Abnér, which broght him againe from the well of Siriáb vnknowing to Dauid.

27 And when Abnér was come againe to Hebrón, Ioáb toke him aside in the gate to speake with him<sup>m</sup> peaceably, and smote him vnder the fifth ribb, that he dyed, for the blood of\* Asahél his brother.

1. King. 2. 25. Or, secretly.

Chap. 2. 23.

28 ¶ And when afterwarde it came to Dauids eare, he said, I and my kingdome are<sup>n</sup> gilty before the Lord for euer, concerning the blood of Abnér the sonne of Ner.

k The Lord knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioáb, and on all his fathers house, that the house of Ioáb be neuer without some y<sup>e</sup> haue running yssues, or lepre, or that leaneth on a staffe, or that doeth fall on the sworde, or that lacketh bread.

30 (So Ioáb and<sup>o</sup> Abishái his brother slewe Abnér, because he had slayne their brother Asahél at Gibeón in battel)

l Abishai is said to say hi to Ioab, because he counselled so y<sup>e</sup> murders.

M. i.



*m* Meaning, before: & corps.

*m* He declareth that Abner dyed not as a wretch or vile persone, but as a valiant man might do, being traiterously deceived by wicked.

*o* According to their custome, which was to banquet at buryals.

*p* It is expedient sometime not onely to conceiue inward sorrow, but also that it may appeare to others to the intent that they may be satisfied.

*Or, cruel.*

*a* That is, Ish-bósheth.

*b* Meaning, & he was discouraged.

*c* The citie Beeróth was in the tribe of Benjamin. *Isa* 18, 25. *d* After the death of Saul, for feare of the Philistines.

31 And Dauid said to Ioáb, and to all the people that were with him, Rét your clothes, and put on sackcloth, and mourne before Abner: and King Dauid him self followed the beare.

32 And when thei had buryed Abner in Hebrón, the King lift vp his voyce, & wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and said, Dyed Abner as a foole dyeth?

34 Thine hands were not bounde, nor thy feete tyed in fetters of brasle: but as a mā falleth before wicked men, so didest thou fall. And all the people wept againe for him.

35 Afterwarde all the people came to cause Dauid eat meat while it was yet day, but Dauid sware, saying, So do God to me & more also, if I taste bread, or oght els til the sunne be downe.

36 And all the people knewe it, & it pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israël vnderstode that day, how that it was not the Kings dede that Abner the sonne of Ner was slayne.

38 And the King said vnto his seruants, Knowe ye not, that there is a prince and a great man fallen this day in Israël?

39 And I am this day weake and newly anointed King: and these men the sonnes of Zeruiáh be to hard for me: & Lord reward the doer of euil according to his wickednes.

CHAP. IIII.

*5* Baanáh and Recháb slaye Ish-bósheth the sonne of Saul. *12* Dauid commandeth them to be slayne.

And whē Sauls sonne heard y Abner was dead in Hebrón, then his hands were feble, and all Israël was afayed,

2 And Sauls sonne had two men that were captaines of bands: the one called Baanáh, and the other called Recháb, the sonnes of Rimmón a Beerothite of the children of Benjamin. (for Beeróth was reckened to Benjamin,

3 Because the Beerothites fled to Gitráim, and sojourned there, vnto this day)

4 And Ionathán Sauls sonne had a sonne that was lame on his feete: he was fife yere olde when the tidings came of Saul and Ionathán out of Israël: then his nurse toke him, and fled away. And as she made halte to flee, the childe fell, and began to halt, and his name was Mephibósheth.

5 And the sonnes of Rimmón the Beerothite, Recháb and Baanáh went and came in the heate of the day to the house of Ish-bósheth (who slept on a bed at noone)

6 And beholde, Recháb and Baanáh his

brother came into the middes of the house, as they wolde haue wheat, and they smote him vnder the fifth rib, and fled.

7 For when they came into the house, he slept on his bed in his bedchamber, and they smote him, and slewe him, and beheaded him, and toke his head, and gate them away through the plaine all the night.

8 And thei broght the head of Ish bósheth vnto Dauid to Hebrón, and said to the King, Beholde the head of Ish-bósheth Sauls sonne thine enemy, who soght after thy life: and the Lord hathe auenged my lord the King this day of Saul and of his seed.

9 Then Dauid answered Recháb and Baanáh his brother, the sonnes of Rimmón the Beerothite, and said vnto them, As the Lord liueth, who hathe deliuered my soule out of all aduersitie,

10 When one tolde me, and said that Saul was dead, (thinking to haue broght good tidings) I toke him and slewe him in Ziklág, who thoght that I wolde haue giuen him a rewarde for histidings:

11 How much more, when wicked men haue slayne a righteous persone in his owne house, & vpon his bed: shal I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his yong men, and they slewe them, and cut of their hands and their feete, & hanged them vpon the poole in Hebrón: but they toke the head of Ish-bósheth, and buryed it in the sepulchre of Abner in Hebrón.

CHAP. V.

*3* Dauid is made King ouer all Israël. *7* He taketh the forte of Zión. *19* He asketh counsel of the Lord, *20* And ouercometh the Philistines twice.

1 Then came all the tribes of Israël to Dauid vnto Hebrón, & said thus, Beholde, we are thy bones and thy flesh. 2 And in time past when Saul was our King, thou leddest Israël in and out: and the Lord hathe said to thee, Thou shalt feede my people Israël, and thou shalt be a captaine ouer Israël.

3 So all the Elders of Israël came to the King to Hebrón: and King Dauid made a couenant with them in Hebrón before the Lord: and they anointed Dauid King ouer Israël.

4 Dauid was thirty yere olde when he began to reigne: and he reigned forty yere.

5 In Hebrón he reigned ouer Iudáh seue yere, and six months: and in Ierusalém he reigned thirty and thre yeres ouer all Israël and Iudáh.

6 The King also and his men went to Ierusalém vnto the Iebusites, y inhabitants of

*e* Thei disguised the selues as marchants, which came to bye wheat. *f* There is nothing so wicked dangerous, & y wicked will not enterprise in hope of lucre & fauour. *Or, wilderast.*

*Chap. 1, 11.*

*g* Forasmuch as neither the exaple of him that slew Saul, nor dueie to their master, nor innocencie of the persone, nor reverence of the place, nor time did moue thei they deserued most grieuous punishment.

*Chap. 3, 31.*

*1. Chron. 11, 1.*

*a* We are of thy kindred, & most nere related vnto thee.

*Psalm. 78, 71.*

*b* That is, taking the Lord to witness: for the Arke was as yet in Abinadabs house.

*Chap. 2, 11.*



of the land: who spake vnto Dauid, saying, Except thou take away the <sup>c</sup> blinde and the lame, thou shalt not come in hither: thinking y<sup>e</sup> Dauid colde not come thither.

7 But Dauid toke the forte of Ziôn: this is the citie of Dauid.

8 Now Dauid had said y<sup>e</sup> same day, Who-soeuer smiteth the Iebusites, & getteth vp to the gutters & smiteth the lame & blinde, which Dauids soule hateth, I wil prefferre him: \* therefore they said, The blinde and the lame shal not <sup>d</sup> come into that house.

9 So Dauid dwelt in that forte, and called it the citie of Dauid, and Dauid buylt roud about it, from <sup>e</sup> Milló, and inwarde.

10 And Dauid prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hirám also King of Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they buylt Dauid an house.

12 Then Dauid knewe, that the Lord had stablished him King ouer Israél, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid toke him mo<sup>r</sup> concubines & wiues out of Ierusalém, after he was come from Hebrón, and mo<sup>r</sup> sonnes and daughters were borne to Dauid.

14 \* And these be the names of the sonnes that were borne vnto him in Ierusalém: Shammúa, and Shobáb, and Nathán, and Salomón,

15 And Ibhár, and Elishúa, and Népheg, and Iaphía,

16 And Elishamá, & Eliadá, and Eliphálet.

17 ¶ But when the Philistims heard that they had anointed Dauid King ouer Israél, all the Philistims came vp to seke Dauid: and when Dauid heard, he wēt downe to a forte.

18 But the Philistims came, and spred them selues in the valley of Repháim.

19 Then Dauid <sup>f</sup> asked counsel of the Lord, saying, Shal I go vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I wil doutles deliuer the Philistims into thine hands.

20 ¶ Then Dauid came to Baal-perazím, and smote them there, & said, The Lord hath deuided mine enemies asondre before me, as waters be deuided asondre: therefore he called the name of that place, \* Baal-perazím.

21 And there they left their images, & Dauid and his men \* burnt them.

22 Againe the Philistims came vp, & spred them selues in the valley of <sup>g</sup> Repháim.

23 And when Dauid asked counsel of the Lord, He answered, Thou shalt not go vp, but turne about behinde the, & come vpon them ouer against the mulberry trees.

24 And whē thou hearest the noyse of one going in the toppes of the mulberry trees, then remoue: for then shal the Lord go out before thee, to smite the holte of the Philistims.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims frō Gēba, vntil thou come to <sup>h</sup> Gazer.

## CHAP. VI.

3 The Arke is brought forth of the house of Abinadáb. 7 Vzzáh is striken, & dyeth. 14 Dauid dāceth before it. 16 And is therefore despised of his wife Michal.

1 A Gaine Dauid gathered together all the <sup>i</sup> chosen men of Israél, enen thirtie <sup>Or, chief</sup> thousand,

2 \* And Dauid arose & went w<sup>th</sup> all the people that were with him <sup>a</sup> frō Baalé of Iudáh to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a newe carte, and brought it out of the house of Abinadáb that was in <sup>b</sup> Gibeáh. And Vzzáh and Ahio the sonnes of Abinadáb did driue the newe carte.

4 And when they brought the Arke of God out of the house of \* Abinadáb, that was at <sup>c</sup> Gibeáh, Ahio went before the Arke,

5 And Dauid and all the house of Israél <sup>c</sup> played before the Lord on all instruments made of firre, and on harpes, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And whē they came to Nachons threshing floore, Vzzáh put his hād to the Arke of God, & helde it: for y<sup>e</sup> oxē did shake it.

7 And the Lord was very wrothe w<sup>th</sup> Vzzáh, & God <sup>d</sup> smote him in y<sup>e</sup> same place for his faute, & there he dyed by y<sup>e</sup> Arke of God.

8 And Dauid was displeased, because the Lord had <sup>e</sup> smitten Vzzáh: and he called the name of the place \* Pérez Vzzáh vntil this day.

9 Therefore Dauid that day feared the Lord, and said, How shal the Arke of the Lord come to me?

10 So Dauid wolde not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caryed it into the house of Obed-edóm <sup>f</sup> a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edóm the Gittite, thre moneths, and the Lord blessed Obed-edóm, and all his householde.

12 ¶ And one tolde King Dauid, saying, \* The Lord hath blessed the house of Obed-edóm, and all that he hath, because of the Arke of God: therefore Dauid went and <sup>g</sup> brought the Arke of God from the house of Obed-edóm into the citie of Dauid with gladnes.

13 And when they that bare the Arke of the

M.ii.

<sup>c</sup> The childre of God called idoles blinde and lame guides: therefore the Iebusites ment, that they shulde proue that their gods were neither blinde nor lame.

1. Chro. 11. 6.

<sup>d</sup> The idoles shulde entre no more into that place.

<sup>e</sup> He buylt from the towne house rounde about to his owne house. 1. Chro. 11. 8. 2. Chr. 27.

1. Chro. 3. 9.

1. Chro. 3. 5.

1. Chro. 14. 8. 2. Chr. 11. 16.

<sup>f</sup> By Abinathar the Priest.

1. Sa. 23. 21.

<sup>g</sup> Or, the plaine of diuisions.

1. Chro. 14. 12.

<sup>g</sup> Meaning, the valley of Gaians, which Dauid called Baal-perazim because of his victorie.

<sup>h</sup> Which was in the tribe of Benjamin, but the Philistims did possesse it.

1. Chro. 13. 8.

<sup>a</sup> This was a citie in Iudáh called also Kirjath-earim, 1. Chro. 15. 9.

<sup>b</sup> Which was an hie place of the citie of Baalé.

1. Sam. 7. 8.

<sup>c</sup> Praised God, and sang psalmes.

1. Chro. 13. 10.

<sup>d</sup> Here we se what danger it is to followe good intentions, or to do any thing in Gods seruice without his expresse worde.

<sup>e</sup> Or, made a breach. Or, the diuision of Vzzáh.

<sup>f</sup> Who was a Leuite, & had dwelt in Gittaim, 1. Chro. 15. 21.

1. Chro. 15. 25.

<sup>g</sup> Meaning, he caused y<sup>e</sup> Leuites to beare it, according to the Lawe.



Lord had gone six pases, he offered an ox, and a fat beast.

14 And Dauid danced before the Lord with all his might, and was girded with a linen & Ephod.

g With a garment like to the Priests garment.

15 So Dauid and all the house of Israel, brought the Arke of the Lord with shouting, and sounde of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a window, and sawe King Dauid leape, and dance before the Lord, and she <sup>b</sup> despised him in her heart.

a The worldlings are not able to comprehend the motions that moue the childre of God.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the tabernacle that Dauid had pitched for it: the Dauid offered burnt offrings, & peace offrings before the Lord.

18 And as sone as Dauid had made an end of offering burnt offrings & peace offrings, he <sup>\*</sup> blessed the people in the Name of the Lord of hostes,

1. Chro. 16. 2.

19 And gaue among all the people, *even* among the whole multitude of Israel, as wel to the women as men, to euerie one a cake of bread, and a piece of flesh, and a bottel of wine: so all the people departed euerie one to his house.

i That is, to pray for his house, as he had done for the people.

20 ¶ Then Dauid returned to <sup>i</sup> bless his house, and Michal the daughter of Saul came out to mete Dauid, and said, O how glorious was the King of Israel this day, which was vncovered to day in the eyes of the maidens of his seruants, as a foole vncouereth him selfe.

k It was for no worldly affection, but onely for that zeale that I bare to Gods glorie.

21 Then Dauid said vnto Michal, <sup>k</sup> It was before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler ouer all the people of the Lord, *even* ouer Israel: and therefore wil I play before the Lord,

22 And wil yet be more vile then thus, and wil be lowe in mine owne sight, and of the very same maid seruants, which thou hast spoken of, shal I be had in honour.

23 Therefore Michal the daughter of Saul had <sup>i</sup> no childe, vnto the day of her death.

l Which was a punishment, because she mocked & seruanted of God.

CHAP. VII.

2 *Dauid wolde buyde God an house, but is forbidden by the Prophet Nathan & God putteth Dauid in minde of his benefites. 12 He promisseth continuance of his kingdome and posteritie.*

1. Chro. 17. 2.

Afterwarde <sup>\*</sup> whe the King sate in his house and the Lord had giuen him rest round about from all his enemies,

3 The King said vnto Nathan the Prophet, Beholde, now I dwel in an house of cedar trees, and the Arke of God remaineth within the <sup>a</sup> curtaines.

a Within the Tabernacle covered w<sup>th</sup> skinnedes, Exo. 26. 7.

4 Then Nathan said vnto the King, Go, and do all that is in thine heart: for the Lord is with thee.

5 ¶ And the same night the worde of the

Lord came vnto Nathan, saying,

6 Go, and tel my seruāt Dauid, Thus saith the Lord, <sup>b</sup> Shalt thou buyld me an house for my dwelling?

b Meaning he shulde not yett Nathan speaking according to mans indgement and not by the Spirit of prophesie, permitted him.

7 For I haue dwelt in no house since the time that I broght the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

8 In all the *places* wherein I haue walked with all the children of Israel, spake I one worde with anie of the tribes of <sup>c</sup> Israel when I commanded the iudges to fede my people Israel: or said I, Why buyld ye not me an house of cedar trees?

c As concerning the buylding of an house: meaning that without Gods expresse worde nothing ought to be attempted.

9 Now therefore so say vnto my seruāt Dauid, Thus sayeth the Lord of hostes, I toke thee from the shepecote following the shepe, that thou mightest be ruler ouer my people, ouer Israel.

1. Sam. 16. 12. Psal. 78. 70.

10 And I was with thee wheresoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a <sup>d</sup> great name, lyke vnto the name of the great men that are in the earth.

d I haue made thee famous through all the world.

11 (Also I wil appoint a place for my people Israel, and wil plant it, that they may dwel in a place of their owne, and moue <sup>e</sup> no more, nether shal wicked people trouble them anie more as before time,

e He promisseth the quietnes, if they wil walke in his feare and obedience.

12 And since the time that I set iudges ouer my people of Israel) and I wil giue thee rest from all thine enemies: also the Lord telleth thee, <sup>y</sup> he wil make thee an house.

1. King 1. 34.

13 ¶ And when thy dayes be fulfilled, thou shalt slepe with thy fathers, & I wil set vp thy seede after thee, which shal procede out of thy body, and wil stablish his kingdome.

14 ¶ He shal buyld an house for my Name, and I wil stablish the throne of his kingdome for euer.

1. King 1. 34. & 9. 12. 1. Chro. 22. 10.

15 ¶ I wil be his father, & he shalbe my sonne: & <sup>\*</sup> if he sinne, I wil chasten him with the <sup>f</sup> rod of men, and with the plagues of the children of men.

Ebr 1. 3. Psal. 89. 31.

16 But my mercy shal not departe away from him, as I toke it from Saul whome I haue put away before thee.

f That is, greatly, as fathers vse to chastise their childre.

17 And thine house shalbe stablished and thy kingdome for euer before thee, *even* thy throne shalbe <sup>g</sup> stablished for euer.

g This was begun in Solomon as a figure, but accomplished in Christ.

18 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

19 Then King Dauid went in, and sate before the Lord, & said, Who am I, o Lord God, and what is mine house, that thou hast broght me hitherto?

20 And this was yet a small thing in thy sight, o Lord God, therefore thou hast spokē also of thy seruants house for a great while: but <sup>h</sup> doeth this apperteine to <sup>h</sup> mā, o Lord God

h Ebr. in this the house of man. h. Cometh not this rather of thy mercie, then of any worthines that can be in man.

21 And



20 And what can Dauid say more vnto thee for thou, Lord God, knowest thy seruant.  
21 For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them known vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there anie god besides thee, according to all that we haue heard with our eares.

23 \* And what one people in y<sup>e</sup> earth is like thy people, like Israël whose God went & redeemed the to him selfe, that they might be his people, and that he might make him a name, & do for you great things, and terrible for thy \*lād, O Lord, *even* for thy people, whome thou redemest to thee out of Egypt, from the nations, and their gods?

24 For thou hast ordeined thy people Israël to be thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and do as thou hast said.

26 And let thy Name be magnified for euer by them that shal say, The Lord of hostes is the God ouer Israël: and let the house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israël, hast reueiled vnto thy seruant, saying, I wil buyld thee an house: therefore ha the thy seruant bene bolde to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy wordes be true, and thou hast tolde this goodnes vnto thy seruāt)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, and maketh them tributaries to Israël.

1 A fter this now, Dauid smote the Philistims, and subdued them, & Dauid toke the bridle of bondage out of the hand of the Philistims.

2 And he smote Moab, and measured them with a corde, and cast them downe to the ground: he measured them with two cordes to put them to death, & with one ful corde to kepe them alieue: so became the Moabites Dauids seruants, and brought gifts.

3 Dauid smote also Hadadézer the sonne of Rehob King of Zobah as he went to recouer his border at y<sup>e</sup> riuer Euphrates.

4 And Dauid toke a thousand and seuen

hundred horsemen, and twentie thousand footemen, and destroyed all the charrets, but he reserued an hundred charrets of them.

5 ¶ Then came the Aramites of Damések to succour Hadadézer King of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And he put a garison in Arám of Damések: and the Aramites became seruants to Dauid, and brought giftes. And the Lord saued Dauid wheresoeuer he went.

7 And Dauid toke the shields of golde that belonged to the seruants of Hadadézer, and brought them to Ierusalém.

8 And out of Bétah, and Berothai (cities of Hadadézer) Dauid brought exceeding much brasse.

9 ¶ Then Tóí King of Hamáth heard how Dauid had smitten all the hoste of Hadadézer,

10 Therefore Tóí sent Iorám his sonne vnto King Dauid, to salute him, and to freioyce with him because he had fought against Hadadézer, and beaten him (for Hadadézer had warre with Tóí) who brought with him vessels of siluer, and vessels of golde & vessels of brasse.

11 And King Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nations, which he had subdued:

12 Of Arám, & of Moáb, and of the children of Ammón, & of the Philistims, and of Amalék, and of the spoyle of Hadadézer the sonne of Rehob King of Zobah.

13 So Dauid gate a name after that he returned, and had slaine of the Aramites in the valley of salt eightene thousand men.

14 And he put a garison in Edóm: throughout all Edóm put he soldiers, and all they of Edóm became Dauids seruants: and y<sup>e</sup> Lord kept Dauid wheresoeuer he wēt.

15 Thus Dauid reigned ouer all Israël, and executed iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiáh was ouer the hoste, and Ioshaphát the sonne of Ahilud was recorder.

17 And Zadók the sonne of Ahitúb, and Ahimélech the sonne of Abiathár were y<sup>e</sup> Priests; and Seraráh the scribe.

18 And Benaiah the sonne of Iehoiadá & the Cherethites & the Pelethites, & Dauids sonnes were chief rulers.

CHAP. IX.

1 Dauid restoreth all the landes of Saúl to Miphbóseth the sonne of Ionathan. 2 He appointeth Ziba to be to the profit of his bandes.

1 A nd Dauid said, Is there yet any man left of the house of Saúl, that I may shewe him mercy for Ionathans sake?

2 And there was of the householde of Saúl M.iii.

*Or, he kept the house of the charret.*

*Or, the Syriae. Or, of Damascus: that is, which dwelt were Damascus.*

*c In that part of Syria, where Damascus was.*

*d They payed ycerly tribute.*

*e For the vie of the temple.*

*Or, Asinithia.*

*Or, as a signe of peace.*

*Or, blesse him 4 For seeing Dauid victorious, he was glad to intreat of peace.*

*Or, in his hand*

*Or, Syriae, or Calosyria.*

*Or, in Ger-me-lah.*

*Or, in all his enterprises.*

*g He gaue iudgement in con-trouerfies, and was merciful towards the people.*

*Or, writer of Chronicles.*

*Or, was merite Cherethites. h The Cherethites & Pelethites were as the Kings garde, and had charge of his person.*

*a Because of mine othe and promes made to Ionathan. 1 Sam 20, 15.*

*Pen. 4, 7.*

*i O Israël. k And inheritance, which is Israël. l From the Egyptians and their idoles. m He sheweth that Gods free election is the only cause, why the Isra-elites were chosen to be his people.*

*n This prayer is most effectuall, when we chiefly seeke Gods glorie, and the accomplishment of his promes. Or, founde his heart disposed.*

*o Therefore I firmly beleue it shal come to passe.*

*1. Chron. 18, 1. 2. Or, meibeg-annab. a So that they paid no more tribute.*

*b He slewe two parties, as it pleased him and reserued the third.*

*Or, enlarge. Or, Perath.*



a seruant whose name was Zibá, & when they had called him vnto Dauid, y King said vnto him, Art thou Zibá? And he said, I thy seruant *am* he.

b Suche mercie, as shal be acceptable to God.

*Cpab. 4. 4.*

3 Then the King said, Remaineth there yet none of the house of Saúl, on whome I may shewe the *b* mercy of God? Zibá then answered the King, Ionathán hath yet a sonne *a* lame of his feete.

4 Then the King said vnto him, Where is he? And Zibá said vnto y King, Beholde, he is in the house of Machír the sonne of Ammiél of Lo-debár.

c Who was also called Eliam, y father of Bath-sheba Dauids wife.

5 ¶ Then King Dauid sent, and toke him out of the house of Machír the sonne of Ammiél of Lo-debár.

6 Now when Mephibósheth the sonne of Ionathán, the sonne of Saúl was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibósheth? And he answered, Beholde thy seruant.

*Or, lauds.*

7 Then Dauid said vnto him, Feare not: for I wil surely shewe thee kindenes for Ionathán thy fathers sake, and wil restore thee all the *f* fields of Saúl thy father, and thou shalt eat bread at my table continually.

d Meaning, a despised person.

*Or, serues.*

8 And he bowed him selfe, and said, What is thy seruāt, that thou shuldest loke vpon suche *a* dead dog as I am?

9 Then the King called Zibá Sauls seruāt, and said vnto him, I haue giuen vnto thy masters *e* sonne all that pertained to Saúl and to all his house.

e Be ye proud: over-seers and governors of his lāds that they may be profitable.

10 Thou therefore and *e* thy sonnes, and thy seruants shal till the land for him, and bring in that thy masters sonne may haue foode to eat. And Mephibósheth thy masters sonne shal eat bread alway at my table (now Zibá had fiftene sonnes, and twentie seruants)

f That Mephibósheth may haue all things at commandment as becometh a Kings sonne.

11 Then said Zibá vnto the King, According to all y my lord the King hath commanded his seruant, so shal thy seruāt do, *f* that Mephibósheth may eat at my table, as one of the Kings sonnes.

12 Mephibósheth also had a yōg sonne named Michá, & all that dwelled in y house of Zibá, were seruants vnto Mephibósheth.

13 And Mephibósheth dwelt in Ierusalēm: for he did eat cōtinually at the Kings table, and was lame on bothe his feete.

#### CHAP. X.

*Chro. 19. 2.*

4 The messengers of Dauid are villainously entreated of the King of Ammón. 7 Ioáb is sent against the Ammonites.

1 After this, the *a* King of the children of Ammón dyed, & Hanún his sonne reigned in his stede.

2 Then said Dauid, I wil shewe kindenes vnto Hanún the sonne of Nahaśh, as his

father *a* shewed kindenes vnto me. And Dauid sent his seruants to cōfōrt him for his father. So Dauids seruants came into the land of the children of Ammón.

*a* The child of God are vnmindful of a benefit receiued.

3 And the princes of the children of Ammón said vnto Hanún their lord, Thinkest thou y Dauid doeth honour thy father, that he hath sent comforters to thee? hath he not Dauid rather sent his seruants vnto thee, *b* to searche the citie, and to spie it out, and to ouerthrowe it?

*b* Ebr. In this eyes dark Dauid.

4 Wherefore Hanún toke Dauids seruants, and shaued of the halfe of their bearde, & cut of their garments in the middle, euen to their buttockes, and sent them away.

*b* Their arrogant malice would not suffer them to see the simplicity of Dauids heart: therefore their counsel turned to the destruction of their country.

5 ¶ When it was tolde vnto Dauid, he sent to mere them (for the men were exceedingly ashamed) and the King said, Tarie at Ierichó, vntil your beardes be grown, then returne.

6 ¶ And when the children of Ammón sawe that they *c* stanke in the sight of Dauid, the children of Ammón sent and hired the *a* Aramites of the house of Rehób, and the Aramites of Zobá, twentie thousand footemen, and of King Maacáh a thousand men, & of Ish-tób twelue thousand men.

*c* That they had defiled Dauids dishonour, for y murie done to his ambassadors.

7 And when Dauid heard of it, he sent Ioáb, and all the hoste of the strong men.

8 And the children of Ammón came out, & put their armie in array at the entring in of the gate: & the Aramites of *d* Zobá, and of Rehób, and of Ish-tób, and of Maacáh were by them selues in the field.

*d* These were diuers parts of the country of Syria, where by appaereth that the Syria serued, where they might haue intertainment, as now the Syrians do.

9 When Ioáb sawe that the fronte of the battel was against him before and behinde, he chose of all the choise of Israël, and put them in array against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishái his brother, that he might put them in array against the children of Ammón.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, & if the children of Ammón be to strong for thee, I wil come and succour thee.

12 Be strong and let vs be valiant for *e* our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

*e* Here is declared wherefore warre ought to be undertaken for the defence of true religion and Gods people.

13 Then Ioáb, & the people that was with him, ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammón sawe that the Aramites fled, they fled also before Abishái, and entred into the citie. So Ioáb returned from the children of Ammón, and came to Ierusalēm.

15 ¶ And when the Aramites sawe that they were smitten before Israël, they gathered them together.

16 And



16 And Hadarézer sent, and brought out the Aramites that were beyonde the Riuer: & they came to Helám, and Shobách ſ captain of the hoſte of Hadarézer went before them.

17 When it was ſhewed Dauid, then he gathered ſall Iſraél together, and paſſed ouer Iordén and came to Helám: and the Aramites ſet the ſelues in array againſt Dauid, and fought with him:

18 And the Aramites fled before Iſraél: & Dauid deſtroyed ſeuén hundreth charrets of the Aramites, & fourtie thouſand horſemen, and ſmote Shobách the captain of his hoſte, who dyed there.

19 And when all the Kings, that were ſeruáts to Hadarézer, ſawe that they fell before Iſraél, they made peace with Iſraél, and ſerued them. and the Aramites feared to helpe the children of Ammón anie more.

CHAP. XI.

1 The citie Rabbáh is beſeged. 4 Dauid committeth adulterie. 17 Vriah is ſlaine. 27 Dauid marieth Bathſheba.

1 And when the yere was expired in ſ time when Kings go forthe to battel, Dauid ſent Ioáb, and his ſeruants with him, & all Iſraél, who deſtroyed the children of Ammón, and beſieged Rabbáh: but Dauid remained in Ieruſalém.

2 And when it was euening tide, Dauid aroſe out of his bed, and walked vpon the rooſe of the Kings palace: and from the rooſe he ſawe a woman waſhing her ſelfe: and the womán was very beautiful to loke vpon.

3 And Dauid ſent and inquired what woman it was: and one ſaid, Is not this Bathſheba ſ daughter of Eliám, wiſe to Vriah the Hittite?

4 Then Dauid ſent meſſengers, and toke her away: and ſhe came vnto him and he lay with her: (now ſhe was puriſied from her vncleannes) and ſhe returned vnto her houſe.

5 And ſe womán cōceiued: therefore ſhe ſent & tolde Dauid, & ſaid, I am with childe.

6 Then Dauid ſent to Ioáb, ſaying, Send me Vriah the Hittite. And Ioáb ſent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioáb did, & how the people fared, and how the warre proſpered.

8 Afterwarde Dauid ſaid to Vriah, Go downe to thine houſe, and waſh thy ſeete. So Vriah departed out of the Kings palace, & the King ſent a preſent after him.

9 But Vriah ſlept at the dore of the Kings palace with all the ſeruants of his lord, and went not downe to his houſe.

10 Then they tolde Dauid, ſaying, Vriah went not downe to his houſe: and Dauid

ſaid vnto Vriah, Comeſt thou not from thy iourney? why didſt thou not go downe to thine houſe?

11 The Vriah answered Dauid, The Arke of Iſraél, and Iudáh dwel in tents: and my lord Ioáb and the ſeruants of my lord abide in the open fields: ſhal I then go into mine houſe to eat, and drinke, and lie with my wiſe? by thy life, & by the life of thy ſoule, I wil not do this thing.

12 Then Dauid ſaid vnto Vriah, Tarie yet this daye, and comorowe I wil ſend thee awaie. So Vriah abode in Ieruſalém that day, and the moro we.

13 Then Dauid called him, & he did eat and drinke before him, & he made him ſdröke: & at euen he went out to lie on his couche with the ſeruants of his lord, but went not downe to his houſe.

14 And on the morowe Dauid wrote a letter to Ioáb, and ſent it by the hand of Vriah.

15 And he wrote thus in the letter, Put ye Vriah in the forefront of the ſtrength of the battel, & recule ye backe from him, that he may be ſmitten, and dye.

16 So whe Ioáb beſieged ſ citie, he aſſigned Vriah vnto a place, where he knewe that ſtrong men were.

17 And the men of the citie came out, and fought with Ioáb: & there fell of the people of the ſeruants of Dauid, & Vriah the Hittite alſo dyed.

18 Then Ioáb ſent and tolde Dauid all the things concerning the warre,

19 And he charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the warre vnto the King,

20 And if the Kings angre ariſe, ſo that he ſay vnto thee, Wherefore approached ye vnto ſ citie to fight? knewe ye not that they wolde hurle from the wall?

21 Who ſmote Abimélech ſonne of Ierubéſeth? did not a woman caſt a piece of a millſtone vpon him from the wall, and he dyed in Thebéz? why went you nye the wall? Then ſay thou, Thy ſeruant Vriah the Hittite is alſo dead.

22 So the meſſenger went, and came and ſhewed Dauid all that Ioáb had ſent him for.

23 And the meſſenger ſaid vnto Dauid, Certainly the men preuailed againſt vs, and came out vnto vs into the field, but we purſued them vnto the entring of the gate.

24 But ſ ſhooters ſhot from the wall againſt thy ſeruants, and ſome of the Kings ſeruants be dead: and thy ſeruant Vriah the Hittite is alſo dead.

25 Then Dauid ſaid vnto the meſſenger, Thus ſhalt thou ſay vnto Ioab, Let not this thing trouble thee: for the ſworde de-

M.iiii.

Hereby God wolde touche Dauids conſcience, that ſeing the fidelitie & religio of his ſeruants, he wolde declare him ſelfe ſo forgetfull of God and in iurious to his ſeruants.

He made him drinke more liberally than he was wonte to do, thinking hereby he wolde haue lye by his wiſe.

Ebr. ſaying. Except God continually withhold vs with his mightie Spirit, ſe moſte perfect fall headlong into all vice & abomination.

Or, Thou ſhalt do this, if.

Meaning, Gideón, Iudg. 9. 53.

Ebr. were againſt them.

He diſſembled with the meſſenger, to ſe intent that neither his cruel commādemēt, nor Iobabs wicked obedience might be eſpied.

19. Madadi. 19. Ephraim.

Meaning, the greateſt parte.

Which were the chiefest & moſte principal: for in all he deſtroyed 7000, as 1 Chro 19. 18: or, the ſoldiers which were in 700 charrets.

The yere following about the ſpring time. 1. Chro. 20. 1.

Whereupon he ſe to reſt after none, at waſt red of Ith. 30theth, Chap. 4. 7.

Who was not an Iſraelite by birth, but converted to the true religion. Lau. 24. 10. & 24. 19.

Feeling left ſhe ſhould be ſecond according to the Law.

Dauid thought that if Vriah lay with his wiſe, his fault might be cloaked.



*Heb. fa and fa.*

nourerth <sup>one</sup> aswel as another: make thy battel more strong against the citie & destroy it, & encourage thou him.

26 ¶ And when the wife of Vriah heard that her housband Vriah was dead, she mourned for her housband.

*Heb. was enil in the eyes of the Lord.*

27 So when the mourning was past, Dauid sent & toke her into his house, and she became his wife, and bare him a sonne: but the thing that Dauid had done, displeased the Lord.

CHAP. XII.

*Dauid reproved by Nathán confesseth his sinne. 18 The childe conceived in adulterie dyeth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grievously punished.*

*a Because Dauid lay now drowned in sinne, the loving mercie of God, which suffreth not his to perith, waken his conscience by this similitude, and bringeth him to repentance*

1 Then the Lord sent Nathán vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one riche, and the other poore.

2 The riche man had exceeding many shepe and oxen:

3 But the poore had none at all, saue one litle shepe which he had bought, & nourished vp: and it grewe vp with him, and with his children also, and did eat of his owne morsels, & dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

*Or, wayfaring man. Or, spared.*

4 Now there came a stranger vnto the riche mā, who refused to take of his owne shepe, and of his owne oxen to dresse for the stranger that was come vnto him, but toke the poore mans shepe, and drested it for the man that was come to him.

*Heb. The anger of Dauid was kindled.*

5 The Dauid was exceeding wrothe with the mā, and said to Nathán, As the Lord liueth, the man that hath done this thing, shall surely dye,

*Heb. is the childe of death.*

6 And he shall restore the labe <sup>four</sup> folde, because he did this thing, and had no pittie thereof.

*3 Sam. 16. 13.*

7 Then Nathán said to Dauid, Thou art the man. Thus sayth the Lord God of Israél, I anointed thee King ouer Israél, and deliuered thee out of the hand of Saúl,

*b For Dauid succeeded Saúl in his kingdome.*

8 And gaue thee thy lords house, and thy lords wiues into thy bosome, and gaue thee the house of Israél, and of Iudáh, & wolde moreouer (if that had bene to litle) haue giuen thee <sup>suche</sup> and <sup>suche</sup> things.

*c The Iewes vnderstand this of Eglah and Michal, or of Ruzpah and Michal.*

9 Wherefore hast thou despised the commandement of the Lord, to do euil in his sight: thou hast killed Vriah the Hittite with the sworde, and hast taken his wife to be thy wife, and hast slaine him with the sworde of the children of Ammon.

*d That is, greater things than these: for Gods loue and benefites increase toward him, if by their ingratitude they stay him not.*

10 Now therefore the sworde shall neuer departe from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

*e Thou hast moke cruelly giuen him into the hands of Gods anger.*

11 Thus saith the Lord, Beholde, I wil raise

vp euil against thee out of thine owne house, and wil take thy wiues before thine eyes, & giue them vnto thy neighbour, and he shall lye with thy wiues in the sight of this sunne.

*Deut. 31. 24 chap. 31. 24*

12 For thou didest it secretly: but I wil do this thing before all Israél, and before the sunne.

*f Meaning, openly, as at none dayes.*

13 Then Dauid said vnto Nathán, I haue sinned against y Lord. And Nathán said vnto Dauid, The Lord also hath <sup>put</sup> away thy sinne, thou shalt not dye.

*g For the Lord seeth but y sinners wolde turne to him.*

14 Howbeit because by this dede thou hast caused the enemies of the Lord to blasphemie, the childe that is borne vnto thee shall surely dye.

*h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.*

15 So Nathán departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besoght God for the childe, and fasted and went in, and laye all night vpon the earth.

*i To wit, to his priuie chamber.*

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he wolde not, neither did he eat meate with them.

*k Thinking by his inward paine that God wolde haue stored his childe, but God had otherwise determined.*

18 So on the seventh day the childe dyed: & the seruants of Dauid feared to tel him that the childe was dead: for thei said, Beholde, while the childe was aliue, we spake vnto him, and he wolde not hearken vnto our voyce: now then shall we say vnto him, The childe is dead, to vex him more?

*l Hebr. & he wolde him selfe enil.*

19 But when Dauid sawe that his seruants whispered, Dauid perceiued that y childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they said, He is dead.

20 Then Dauid arose from the earth, & washed and anointed him selfe, and changed his apparel, and came into the house of the Lord, and worshiped, & afterward came to his owne house, and bade that thei shulde set bread before him, and he did eat.

*m Shewing that our lamentations ought not to be excessive, but moderate: and y we must praise God in all his doings.*

21 Then said his seruants vnto him, What thing is this, that thou hast done? thou didest fast and wepe for the childe, while it was aliue, but while the childe was dead, thou didest rise vp, and eat meate.

*n As they considered not that God giveth many things to the sabbes & reueres of faithfull.*

22 And he said, While the childe was yet aliue, I fasted, and wept: for I said, Who can tel whether God wil haue mercie on me, that the childe may liue?

23 But now being dead, wherefore shulde I now fast? Can I bring him againe anie more? I shall go to him, but he shall not returne to me.

*o By this consideration he appeased his sorrowe.*

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, & he called his name Salomon: also y Lord loued hi.

*Mat. 3. 17. o To wit, the Lord, i. Christ.*

25 \* Therefore



25 For the Lord had sent by Nathán the Prophet: therefore <sup>q</sup> he called his name Icdidiáh, because the Lord *loved* him.

26 ¶ Then Ioáb foght against Rabbáh of the children of Ammón, and toke the <sup>r</sup> citie of the kingdome.

27 Therefore Ioáb sent messengers to Dauid, saying, I haue foght against Rabbáh, and haue taken the citie of <sup>r</sup> waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou maicst take it, lest <sup>r</sup> the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbáh, and besieged it, and toke it.

30 \*And he toke their Kings crowne from his head, (which wayed a <sup>r</sup> talent of golde, with precious stones) & it was set on Dauids head: and he broght away the spoile of the citie in exceding great abundance.

31 And he caryed away the people that was therein, and put them vnder <sup>r</sup> sawes, and vnder yron harowes, and vnder axes of yron, and cast them into the tyle kylne: euen thus did he with all the cities of the children of Ammón. Then Dauid and all the people returned vnto Ierusalém.

## CHAP. XIII.

14 Amnón Dauids sonne defileth his sister Tamár.

19 Tamár is comforted by her brother Absalóm.

29 Absalóm therefore killeth Amnón.

1 **N**OW after this so it was, that Absalóm the sonne of Dauid hauing a faire sister, whose name was <sup>a</sup> Tamár, Amnón the sonne of Dauid loued her.

2 And Amnón was so sore vexed, that he fel sicke for his sister Tamár: for she was <sup>a</sup> <sup>b</sup> virgin, & it semed harde to Amnón to do any thing to her.

3 But Amnón had a friend called Ionadáb, the sonne of Shimeáh Dauids brother: and Ionadáb was a very subtile man.

4 Who said vnto him, Why art thou the Kings sonne so leane frō day to day? wilt thou not tel me? Then Amnón answered him, I loue Tamár my brother Absalós sister.

5 And Ionadáb said vnto him, Lye downe on thy bed, and make thy selfe sicke: and when thy father shal come to se thee, say vnto him, I pray thee, let my sister Tamár come, and giue me meat, and let her dresse meat in my sight, that I may se it, and eat it of her hand.

6 ¶ So Amnón laye downe, & made him selfe sicke: and when the King came to se him, Amnón said vnto the King, I pray thee, let Tamár my sister come, & make me a couple of <sup>d</sup> cakes in my sight, that I may receiue meat at her hand.

7 Then Dauid sent home to Tamár, saying, Go now to thy brother Amnóns hou-

se, and dresse him meat.

8 ¶ So Tamár went to her brother Amnons house, and he laye downe: and she toke <sup>r</sup> floure, and knead it, and made cakes in his sight, and did bake the cakes.

9 And she toke a panna, & <sup>e</sup> powred them out before him, but he wolde not eat. The Amnón said, Cause ye euery man to go out from <sup>f</sup> me: so euery man went out frō him.

10 Then Amnón said vnto Tamár, Bring the meat into the chamber, that I may eat of thine hand. And Tamár toke the cakes which she had made, and broght them into the chamber to Amnón her brother.

11 And when she had set them before him to eat, he toke her, and said vnto her, Come, lye with me, my sister.

12 But she answered him, Naye, my brother, do not force me: for no suche thing <sup>\*</sup> ought to be done in Israël: commit not this folie.

13 And I, <sup>o</sup> whether shal I cause my shame to go: and thou shalt be as one <sup>s</sup> of the fooles in Israël: now therefore, I pray thee, speake to the King, for he wil not denye me vnto thee.

14 Howbeit he wolde not hearkē vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Amnón hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue, wherewith he had loued her: and Amnón said vnto her, Vp, get thee hence.

16 And she answered him, <sup>o</sup> There is no cause: this euil (to put me away) is greater then the other that thou didest vnto me: but he wolde not heare her,

17 But called his <sup>o</sup> seruant that serued him, and said, Put this woman now out from me, and locke the dore after her.

18 ( And she had a garment of <sup>h</sup> diuers coulers vpon her: for with suche garmets were the Kings daughters that were virgins, appareled ) Then his seruant broght her out, and locked the dore after her.

19 And Tamár put ashes on her head & rent the garment of diuers coulers which was on her, and layed her hand on her head, & went her way crying.

20 And Absalóm her brother said vnto her, Hathe Amnón thy brother bene with thee? Now yet be <sup>i</sup> styl, my sister: he is thy brother: let not this thing grieue thine heatt. So Tamár remained desolate in her brother Absaloms house.

21 ¶ But when King Dauid heard all these things, he was very wrothe.

22 And Absalóm said vnto his brother Amnón nether good nor bad: for Absalóm hated Amnón, because he had forced his sister Tamár.

N.i.

<sup>p</sup> To call him Salomon.  
<sup>q</sup> Meaning, Dauid.  
<sup>r</sup> Chro. 22. 9  
<sup>s</sup> Or, the chief citie.

<sup>r</sup> That is, the chief citie, & where all the ciuils are, is as good as taken  
<sup>s</sup> For my name be called vpon it.

<sup>r</sup> Chro. 20. 2.  
<sup>s</sup> That is, three score pounce after <sup>r</sup> weight of the comune talent.

<sup>r</sup> Signifying, <sup>s</sup> as they were malicious enemies of God, so he put them to cruel death.

<sup>a</sup> Tamár was Absalós sister both by father & mother, and Amnons onely by father.  
<sup>b</sup> And therefore kept in her fathers house, as virgins were accustomed.

<sup>c</sup> Here we see that there is no enterprise so wicked, <sup>d</sup> can lacke counsel to further it.

<sup>d</sup> Meaning, some delicate & dainty meat.

<sup>o</sup> Or, panna.

<sup>e</sup> That is, she serued them on a dish.

<sup>f</sup> For <sup>g</sup> wicked are ashamed to do that before me, which they are not ashamed to commit in <sup>h</sup> sight of God.

<sup>o</sup> Lev. 18. 9.

<sup>o</sup> Or, How shal I put away my shame.  
<sup>s</sup> As a lewde & wicked person.

<sup>o</sup> Or, for idols cause.

<sup>o</sup> Or, boys.

<sup>h</sup> For <sup>i</sup> which was of diuers coulers or pieces, in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

<sup>i</sup> For though he conceiued soden vengeace in his heart, yet he dissimled it til occasion serued, and comforted his sister.



<sup>Or, in the plain of Hazir.</sup> <sup>k To wit, to a banquet, thinking thereby to fulfil his wicked purpose.</sup> 23 ¶ And after the time of two yeres, Absalom had shepherders in Baal-hazór, which is beside Ephraim, and <sup>k</sup> Absalom called all the Kings sonnes.

24 And Absalom came to the King & said, Beholde now, thy seruant hathe shepherders: I pray thee, that the King with his seruants wolde go with thy seruant.

<sup>Or, blessed.</sup> 25 But the King answered Absalom, Naye my sonne, I pray thee, let vs not go all, lest we be chargeable vnto thee. Yet Absalom laye fore vpō him: howbeit he wolde not go, but <sup>Or, blessed.</sup> thanked him.

<sup>1 Pretending to the King, y Amnón was moſte deare vnto him.</sup> 26 The said Absalom, But, I pray thee, ſhal not my brother <sup>1</sup> Amnón go with vs? And the King answered him, Why ſhulde he go with thee?

27 But Absalom was instant vpon him, and he ſent Amnón with him, & all the Kings children.

<sup>m Suche is the pride of the wicked maſters, that in all their wicked commandments they thinke to be obeyed.</sup> 28 ¶ Now had Absalom commanded his ſeruants, ſaying, Marke now when Amnóns heart is merry with wine, and when I ſay vnto you, Smite Amnón, kil him, feare not, for haue not <sup>m</sup> I commanded you: be bolde therefore, and play the men.

29 And the ſeruants of Absalom did vnto Amnón, as Absalom had commanded: & all the Kings ſonnes aroſe, and euery man gate him vp vpon his mule, and fled.

<sup>n Lamenting, he that felt the wrath of God vpon his houſe, Chap. 32, to.</sup> 30 ¶ And while thei were in the way, tidings came to Dauid, ſaying, Absalom hathe ſlayne all the Kings ſonnes, and there is not one of them left.

31 Then the King aroſe, and tare his garments, and lay on the <sup>n</sup> ground, and all his ſeruants itode by with their clothes rent.

<sup>Or, because he was put in Absaloms mouth.</sup> 32 And Ionadáb the ſonne of Shimeáh Dauids brother answered and ſaid, Let not my lord ſuppoſe that thei haue ſlayne all the yong men the Kings ſonnes: for Amnón onely is dead, because Absalom had reported ſo, ſince he forced his ſiſter Tamar.

<sup>Or, take it to heart.</sup> <sup>Or, but.</sup> 33 Now therefore let not my lord y King take y thing ſo grieuouſly, to thinke that all the Kings ſonnes are dead: for Amnón onely is dead.

<sup>Or, one after another.</sup> 34 ¶ Then Absalom fled: & the yong man that kept the watche, liſt vp his eyes, and looked, & beholde, there came muche people by the way of the hil ſide <sup>Or, one after another.</sup> behinde him.

<sup>o That onely Amnón is dead.</sup> 35 And Ionadáb ſaid vnto the King, Beholde, the Kings ſonnes come: as thy ſeruant ſaid, <sup>o</sup> ſo it is.

<sup>p For Maacháh this mother was the daughter of this Talmái, Chap. 3, 3.</sup> 36 And aſſone as he had left ſpeaking, beholde, the Kings ſonnes came, and liſt vp their voyces, and wept: and the King alſo and all his ſeruants wept exceedingly fore.

37 But Absalom fled away, and went to Talmái the ſonne of Ammihúr King of

Geshúr: and Dauid mourned for his ſonne euery day.

38 So Absalom fled, and went to Geshúr, & was there thie yeres.

<sup>Or, ſtraight.</sup> 39 And King Dauid <sup>Or, ſtraight.</sup> deſired to go forth vnto Absalom, becauſe he was pacified concerning Amnón, ſeing he was dead.

## CHAP. XIII.

<sup>2 Absalom is reconciled to his father by the ſubtiltie of Ioab. 24 Absalom may not ſe the Kings face 25 The beautie of Absalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.</sup>

<sup>a That King fauoured him.</sup> 1 **T**Hen Ioab the ſonne of Zeruiáh perceiued, that the Kings <sup>a</sup> heart was towarde Absalom,

<sup>Or, wife.</sup> 2 And Ioab ſent to Tekóah, and brought thence a <sup>a</sup> ſubtile woman, & ſaid vnto her, I pray thee, ſaine thy ſelfe to mourne, and now put on mourning apparel, & <sup>b</sup> anoint not thy ſelfe with oyle: but be as a woman that had now long time mourned for the dead.

<sup>Or, par words in her mouth.</sup> 3 And come to the King, and ſpeake of this maner vnto him ( for Ioab <sup>Or, par words in her mouth.</sup> taught her whar ſhe ſhulde ſay )

4 ¶ Then the woman of Tekóah ſpake vnto the King, and fel downe on her face to the ground, & did obeifance, and ſaid, Helpe, o King.

<sup>Or, ſame.</sup> 5 Then the King ſaid vnto her, What ayleth thee? And ſhe answered, I am in dede a <sup>Or, a widow woman.</sup> widowe, and mine houſband is dead:

<sup>c Under this parable ſhe deſcribeth the death of Amnón by Absalom.</sup> 6 And thine hádmayd had two <sup>c</sup> ſonnes, & they two ſtroue together in the field: ( and there was none to parte them ) ſo the one ſmote the other, and ſlewe him.

<sup>d Becauſe he hathe ſlayne his brother, he ought to be ſlayne according to the Lawe, Gen 9, 6 exod 21, 12.</sup> 7 And beholde, the whole familie is riſen againſt thine handmayd, & thei ſaid, Deliuér him that ſmote his brother, that we may kil him for the <sup>d</sup> ſoule of his brother whome he ſlewe, that we may deſtroy the heire alſo: ſo they ſhal quenche my ſparkle which is left, and ſhal not leaue to mine houſbád nether name nor poſteritie vpon the earth.

8 And the King ſaid vnto the woman, Go to thine houſe, and I wil giue a charge for thee.

<sup>e As touching the breach of Lawe vpon himſelfe blood, let me beare the blame.</sup> 9 Then the woman of Tekóah ſaid vnto the King, My lord, o King, this <sup>e</sup> treſpaſſe be on me, and on my fathers houſe, & the King and his throne be <sup>e</sup> giltyes.

<sup>Or, innocent.</sup> 10 And y King ſaid, Bring him to me that ſpeaketh againſt thee, and he ſhal touche thee nomore.

<sup>f Sware that thei ſhal not reuenge the blood, which are many in number.</sup> 11 Then ſaid ſhe, I pray thee, let the King remember the Lord thy God, that thou woldeſt not ſuffer many reuēgers of blood to deſtroy, leſt thei ſlaye my ſōne. And he answered, As the Lord liuerh, there ſhal not one heere of thy ſonne fall to y earth.

12 Then the woman ſaid, I pray thee, let thine hádmáid ſpeake a worde to my lord the



the King. And he said, Say on.

*Why doest thou give contrary sentence in thy sonne Abfalom?*

13 Then the woman said, Wherefore then halt thou & thought such a thing against the people of God? or why doest y King, as one which is faurie, speake this thing, that he wil not bring againe his banished?

*Or, accept.*

*God hathe guided waies (as sanctuaries) to saue the oit times, whome man iudgeth worthy death. For I thoght they wolde kil this mine heir,*

14 For we must nedes dye, & we are as water spilt on the ground, which can not be gathered vp againe: nether doeth God spare anie persone, yet doeth he appoint means, not to cast out from him him that is expelled.

15 Now therefore that I am come to speake of this thing vnto my lord the King, the cause is that the people haue made me afraide: therefore thine handmaid said, Now wil I speake vnto y King: it may be that the King wil performe the request of his handmaid.

16 For the King wil heare, to deliuer his handmaid out of the hand of the man that wolde destroye me, and also my sonne fro the inheritance of God.

*Elr. ref.*

*Is of great wisdom to discern right from wrong.*

17 Therefore thine handmaid said, The worde of my lord the King shal now be comfortable: for my lord the King is euen as an Angel of God in hearing of good & bad: therefore the Lord thy God be with thee.

18 Then the King answered, and said vnto the woman, Hide not fro me, I pray thee, the thing that I shal aske thee. And y woman said, Let my lord y King now speake.

*I haue not thou done this by y counsel of Ioab?*

19 And the King said, Is not the hand of Ioab with thee in all this? Then the woman answered, & said, As thy soul liueth, my lord the King, I wil not turne to the right hand nor to the left from ought that my lord the King hathe spoken: for euen thy seruāt Ioab bade me, & he put all these wordes in y mouth of thine handmaid.

*By speaking rather in a payable the plainly.*

*Or, one can hide eyes from the King.*

20 For to the intent that I shulde change the forme of speache, thy seruāt Ioab hathe done this thig: but my lord is wise according to the wisdom of an Angel of God to vnderstand all things that are in the earth.

*I haue granted thy request.*

21 And y King said vnto Ioab, Beholde now, I haue done this thing: go then, & bring the yong man Abfalom againe.

*Elr. blessed.*

22 And Ioab fel to the ground on his face, and bowed him selfe, and thanked the King. Then Ioab said, This day thy seruāt knoweth, that I haue founde grace in thy sight, my lord the King, in that the King hathe fulfilled the request of his seruāt.

*Couering hereby his affection, and shewing some parte of iustice to please y people.*

23 And Ioab arose, and went to. Geslur, and broght Abfalom to Ierusalém.

24 And the King said, Let him turne to his owne house, and not to my face. So Abfalom turned to his owne house, and sawe not the Kings face.

25 Now in all Israel there was none to be so muche praised for beautie as Abfalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And whē he polled his head, (for at euerie yeres end he polled it: because it was to heauy for him, therefore he polled it) he weighed the heere of his head at two hundred & shekels by the Kings weight.

*p Which weighed 6 l. 4. ounces after halfe an ounce the shekel.*

27 And Abfalom had thre sonnes, and one daughter named Tamár, which was a faire woman to loke vpon.

28 So Abfalom dwelt y space of two yeres in Ierusalém, & sawe not the Kings face.

29 Therefore Abfalom sent for Ioab to find him to the King, but he wolde not come to him: and when he sent againe, he wolde not come.

*Or, possession.*

*q The wicked are impacient in their affections, & spare no vnlawful means to compass them.*

30 Therefore he said vnto his seruants, Beholde, Ioab hathe a field by my place, & hathe barley therein: go, & set it on fire: & Abfaloms seruants set the field on fire.

31 Then Ioab arose, and came to Abfalom vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Abfalom answered Ioab, Beholde, I sent for thee, saying, Come thou hither, and I wil send thee to the King for to say, Wherefore am I come from Geslur? It had bene better for me to haue bene there stil: now therefore let me se y Kings face: and if there be anie trespass in me, let him kil me.

*r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie them selues in their euil.*

33 Then Ioab came to the King, and tolde him: and he called for Abfalom, who came to the King, and bowed him selfe to the ground on his face before the King, and the King kissed Abfalom.

CHAP. XV.

2 The practises of Abfalom to aspire to the kingdome.

14 David and his flee. 31 Davids prayer. 34 Hushai is sent to Abfalom to discover his counsel.

1 After this, Abfalom prepared him charrets and horses, and fiftie men to runne before him.

*Elr. made him.*

*a Which were as a garde to set forth his estate.*

2 And Abfalom rose vp early, and stode hard by the entring in of the gate: & euerie mā that had anie matter, & came to y King for iudgement, him did Abfalom call vnto him, and said, Of what citie art thou? And he answered, Thy seruāt is of one of the tribes of Israel.

*Or, controuersie.*

*b That is, nothing of what case or place he was.*

3 The Abfalom said vnto him, Se, thy matters are good & righteous, but there is no man deputed of the King to heare thee.

4 Abfalom said moreouer, Oh y I were made iudge in the land, that euerie man w hathe anie matter or controuersie, might come to me, that I might do him iustice.

*c Thus by slander, flattery, and faire promises the wicked seke preferment.*

5 And when anie man came nere to him, and did him obeisance, he put forth his hand, and toke him, and kissed him.



d By intifing them from his father to him felle.

e Counting from the time that the Israe- lites had af- ked a King of Samuél.

f By offering a peace offering. g was law- ful to do in a- nie place.

g And byd to his feath in He- brón.

h He went and increafed.

h Whofe heart he fawe that Satan had fo poffeffed, that he wolde lea- ue no mifchief vnatepted.

i He chaf.

j He at his feet.

k Or, heafe.

i To wit, fró Ierufalém.

k These were as the Kings garde, or as fo- me write, his counfelers.

l Who, as fo- me write, was the Kings fon- ne of Gath.

m Meaning, them of his fa- milie.

n God requite thee thy frien- ship and fide- litie.

6 And on this maner did Abfalóm to all Israël, that came to the King for iudge- ment: fo Abfalóm <sup>d</sup> ftale the heartes of the men of Israël.

7 ¶ And after <sup>e</sup> fortie yeres, Abfalóm said vnto the King, I pray thee, let me go to Hebrón, and rendre my vowe which I ha- ue vowed vnto the Lord.

8 For thy feruant vowed a vowe when I re- mained in Gefhúr, in Arám, faying, If the Lord fhall bring me againe in dede to Ie- rufalém, I wil <sup>f</sup> ferue the Lord.

9 And the King said vnto him, Go in pea- ce. So he arofe, and went to Hebrón.

10 ¶ Then Abfalóm fent spies throughout all the tribes of Israël, faying, When ye heare the founde of the trumpet, ye fhall fay, Abfalóm reigneth in Hebrón.

11 ¶ And with Abfalóm went two hundred men out of Ierufalém, that were <sup>g</sup> called: and they wét in their fimplicitie, knowing nothing.

12 Also Abfalóm fent for Ahithóphel the Gilonite Dauids counfeler, from his citie Gilóh, while he offred facrifices: and the treason was great: for the people <sup>h</sup> encrea- fed ftill with Abfalóm.

13 ¶ Then came a melfenger to Dauid, faying, The heartes of the men of Israël are turned after Abfalóm.

14 Then Dauid said vnto all his feruants that were with him at Ierufalém, Vp, and let vs flee: for we fhall not efcape fró <sup>h</sup> Ab- falóm: make fpede to departe, left he co- me fodenly and take vs, & bring euil vpó vs, and fmite the citie with the edge of the fworde.

15 And the Kings feruants said vnto him, Beholde, thy feruants <sup>i</sup> are ready to do accor- ding to all that my lord the King fhall appoint.

16 So the King departed and all his houf- holde <sup>j</sup> after him, and the King left ten concubines to kepe the houfe.

17 And the King went forth and all the people after him, and taryed in a <sup>k</sup> place farre of.

18 And all his feruants went about him, and all the <sup>k</sup> Cherethites and all the Pele- thites and all <sup>y</sup> Gittites, <sup>even</sup> fixe húdred men which were come after him fró Gath, went before the King.

19 Then said the King to <sup>l</sup> Ittái the Git- tite, Wherefore commeft thou alfo with vs? Returne and abide with the King, for thou art a ftranger: departe thou therefo- re to thy place.

20 Thou cameft yefterday, and fhulde I caufe thee to wander to day and go with vs? I wil go whither I can: therefore retur- ne thou, and cary againe thy <sup>m</sup> brethren: mercie and <sup>n</sup> trueth be with thee.

21 And Ittái answered the King, and said,

As the Lord liueth, & as my lord the King liueth, in what place my lord the King fhall be, whether in death or life, euen there furely wil thy feruant be.

22 Then Dauid said to Ittái, Come, & go forward. And Ittái the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and <sup>o</sup> all the people went forward, but the King, paffed ouer the brooke Ki- drón: and all the people wét ouer toward the way of the wildernes.

24 ¶ And lo, Zadók alfo <sup>p</sup> was there, and all the Leuites with hym, <sup>p</sup> bearing the Arke of the couenant of God: & they fet downe <sup>y</sup> Arke of God, and Abiathár wét <sup>q</sup> vp vntil the people were all come out of the citie.

25 Then the King said vnto Zadók, Carie the Arke of God againe into the citie: if I fhall finde fauour in the eyes of the Lord, he wil bring me againe, & fhewe me <sup>r</sup> both it, and the <sup>r</sup> Tabernacle thereof.

26 But if he thus fay, I haue no delite in thee, beholde, <sup>r</sup> here am I, let him do to me as femeth good in his eyes.

27 The King said againe vnto Zadók the Priest, Art not thou a <sup>s</sup> Seer? returne into the citie in peace, & your two fonnes with you: to wit, Ahimáaz thy fonne, and Iona- thán the fonne of Abiathár.

28 Beholde, I wil tarie in the fieldes of the wildernes, vntil there come fome worde from you to be tolde me.

29 Zadók therefore and Abiathár caryed the Arke of God againe to Ierufalém, and they taryed there.

30 And Dauid went vp the mount of oliues and wept as he went vp, and had his head <sup>t</sup> couered, and wét barefooted: and all the people that was with him, had euerie man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, faying, Ahithó- phel is one of them that haue confpired with Abfalóm: and Dauid said, ó Lord, I pray thee, turne the <sup>u</sup> counfel of Ahi- thóphel into foolifhnes.

32 ¶ Then Dauid came to the toppe of the mount where he worfhiped God: and be- holde, Hufháí the Archite came againft him with his coate torne, & hauing earth vpon his head.

33 Vnto whome Dauid said, If thou go with me, thou fhalt be a burthen vnto me.

34 But if thou returne to the citie, and fay vnto Abfalóm, I wil be thy <sup>v</sup> feruant, <sup>o</sup> King, (as I haue bene in time past thy fa- thers feruant, fo wil I now be thy feruant) then thou fhalt bring me the counfel of Ahithóphel to night.

35 And haft thou not there with thee Za- dók and Abiathár the Priests? therefore whatfoeuer

To wit, the fix hundred men.

Which was the charge of the Kohathi- tes, Num. 4.4. q To stand by the Arke.

Or, his abrah- nacle.

r The faith- ful in all their afflictions fhew them fel- ues obedient to Gods wil. 1. Sam. 9.3.

s With afflic- & duft in fig- ne of forrowe

t The counfel of the crafty worldlings doeth more harme the the open force of the enimie.

u Though He- fhái difsem- bled here at the Kings re- queft, yet may we notie this exáple to ex- cufe our diffe- mulacion.



# Shimeí curseth Dauid. I I. Samuél. Hushái difsembleth. 143

whatsoever thou shalt heare out of the Kings house, thou shalt shewe to Zadók and Abiathár the Priests.

16 Beholde, there are with them their two sonnes: Ahimáaz Zadoks sonne, and Ionathán Abiathars sonne: by them also shal ye send me euerie thing that ye can heare.

17 So Hushái Dauids friend went into the citie: and Absalóm came into Ierusalém.

## CHAP. XVI.

1 The infidelitie of Zibá. 5 Shimeí curseth Dauid. 16 Hushái cometh to Absalóm. 21 The counsel of Ahithóphel for the concubines.

1 **W**Hen Dauid was a litle past the toppe of the hill, beholde, Zibá the seruant of Mephibósheth met him with a couple of asses saddled, and vpon them two hundreth cakes of bread, and one hundreth bunshes of raisins, & an hundreth of dryed figges, and a bottel of wine.

2 And y King said vnto Zibá, What meanest thou by these? And Zibá said, They be asses for the Kings householde to ride on, and bread and dryed figges for the yong men to eat, and wine, that the faint may drinke in the wilderness.

3 And the King said, But where is thy masters sonne? The Zibá answered the King, Beholde, he remaineth in Ierusalém: for he said, This day shal the house of Israël restore me the kingdome of my father.

4 Then said the King to Zibá, Beholde, thine are all that pertained vnto Mephibósheth. And Zibá said, I beseeche thee, let me finde grace in thy sight, my lord, & King.

5 ¶ And when King Dauid came to Bahurím, beholde, thence came out a man of the familie of the house of Saúl, named Shimeí the sonne of Gerá: and he came out, and cursed.

6 And he cast stones at Dauid, and at all the seruants of King Dauid: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus said Shimeí when he cursed, Come forthe, come forthe thou "murderer, and" wicked man.

8 The Lord hathe broght vpon thee all the blood of the house of Saúl, in whose stead thou hast reigned: and the Lord hathe deliuered the kingdome into the hand of Absalóm thy sonne: and beholde, thou art taken in thy wickednes, because thou art a murderer.

9 Then said Abishái the sonne of Zeruiáh vnto the King, Why doeth this dead dogge curse my lord the King? let me go, I pray thee, and take away his head.

10 ¶ But the King said, What haue I to do with you, ye sonnes of Zeruiáh: for he curseth, euen because the Lord hathe bidden him curse Dauid: who darre then

say, Wherefore hast thou done so?

11 And Dauid said to Abishái, & to all his seruants, Beholde, my sonne w came out of mine owne bowels, seeketh my life: then how muche more now may this sonne of Ieminí? Suffre him to curse: for the Lord hathe bidden him.

12 It may be that the Lord wil loke on mine affliction, and do me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimeí went by the side of the moûtaine ouer against him, and cursed as he went, and threwe stones against him, and cast dust.

14 Then came y King & all the people that were with him weary, and refreshed them selues there.

15 ¶ And Absalóm, and all the people, the men of Israël came to Ierusalém, & Ahithóphel with him.

16 And when Hushái the Archite Dauids friend was come vnto Absalóm, Hushái said vnto Absalóm, "God saue the King, God saue the King."

17 Then Absalóm said to Hushái, Is this thy kindenes to thy friend? Why wentest thou not with thy friends?

18 Hushái then answered vnto Absalóm, Nay, but whome the Lord, & this people, and all the men of Israël chuse, his wil I be, and with him wil I dwell.

19 And "moreouer vnto whome shal I do seruice: not to his sonne? as I serued before thy father, so wil I before thee.

20 ¶ Then spake Absalóm to Ahithóphel, Giue counsel what we shal do.

21 And Ahithóphel said vnto Absalóm, Go in to thy fathers concubines, which he hathe left to kepe the house: and when all Israël shal heare, that thou art abhorred of thy father, the hands of all that are with thee, shal be strong.

22 So they spred Absalóm a tent vpon the top of the house, and Absalóm went in to his fathers concubines in the sight of all Israël.

23 And the counsel of Ahithóphel which he counseled in those dayes, was like as one had asked counsel at the oracle of God: so was all the counsel of Ahithóphel bothe with Dauid and with Absalóm.

## CHAP. XVII.

7 Ahithophels counsel is ouerthrowen by Hushái. 14 The Lord had so ordeined. 19 The Priests sonnes are hid in the well. 22 Dauid goeth ouer Iordan. 23 Ahithóphel hangeth him selfe. 27 They bring vitails to Dauid.

1 **M**oreouer Ahithóphel said to Absalóm, Let me chuse out now twelue thousand men, and I wil vp and follow after Dauid this night,

2 And I wil come vpo him: for he is weary,

N.iii.

*Or, my serues. Meaning, y the Lord wil send cōfort to his when they are oppressed.*

*h To wit, at Bahurim.*

*Ebr. Let the King live.*

*i Meaning, Dauid.*

*Ebr. the second time.*

*k Suspecting y change of the kingdome, and so his owne ouerthrowe, he giueth suche counsel as might moste hindre his fathers reconciliation: and also declare to the people y Absalóm was in hieft authoritie.*

*l It was so ordeined for the successe thereof.*

*a The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.*

*Which was the hill of olives, Chap 15. 30.*

*Or, 2 cakes.*

*Commonly there are no viler traitours than they, vnder pretence of friendship accuse others.*

*Ebr. I worship.*

*Which was a citie in the tribe of Benjamin.*

*That is, rounde about him.*

*Ebr. man of blood. Ebr. man of Belial.*

*e Reproaching him as though by his meanes Ish bōsheth & Abner were slain.*

*Sam. 24. 15. & chap. 3. 6.*

*f Dauid felt y this was the iudgement of God for his sinne, & therefore humbled him selfe to his rod.*



and weake handed: so I wil feare him, and all the people that are with him, shal flee, and I wil finite the King onely,

3 And I wil bring againe all the people vnto thee, and when all shal returne, <sup>b</sup> the man whome thou sekest *being slaine* all the people shalbe in peace.

<sup>b</sup> Meaning, David.

<sup>c</sup> *Ebr. was right in the eyes of Absalom.*

4 And the saying <sup>c</sup> pleased Absalom wel, and all the Elders of Israel.

5 The said Absalom, Call now Hushai the Archite also, and let vs heare likewise what he sayeth.

<sup>d</sup> *Ebr. what is in his mouth.*

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hathe <sup>e</sup> spoken thus: shal we do after his saying, or notel thou?

<sup>e</sup> Or, giuen such counsel.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hathe giue, is not <sup>f</sup> good at this time.

<sup>f</sup> Hushai sheweth himselfe faithful to David, in that he reprobeth this wicked counsel and purpose.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong me, and are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warrior, and wil not lodge with the people.

<sup>g</sup> Or, say all night.

9 Beholde, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shal heare, and say, The people that followe Absalom, be <sup>h</sup> ouerthrowen.

<sup>h</sup> *Ebr. haue a breach, or mine.*  
<sup>i</sup> *Ebr. melt.*

10 Then he also that is valiant whose heart is as the heart of a lion, shal <sup>i</sup> shrinke and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stowte men.

11 Therefore my counsel is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battel in thine owne persone.

<sup>k</sup> Or, we wil cease against him.

12 So shal we come vpo him in some place, where we shal finde him, and <sup>k</sup> we wil vpo him as the dewe faileth on the ground: and of all the men that are with him, we wil not leaue him one.

13 Moreouer, if he be gotten into a citie, then shal all the men of Israel bring ropes to that citie, and we wil drawe it into the riuer, vntil there be not one smale stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsel of Hushai the Archite is better, then the counsel of Ahithophel: for the Lord had <sup>l</sup> determined to destroy the <sup>l</sup> good counsel of Ahithophel, that the Lord might <sup>l</sup> bring euil vpon Absalom.

<sup>l</sup> Or, commended.

<sup>m</sup> That counsel which seemed good at the first to Absalom.

<sup>n</sup> For by the counsel of Hushai he went to the battel where he was destroyed.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counseled.

16 Now therefore send quickly, and shewe

Dauid, saying, Tary not this night in the fieldes of the wildernes, but rather get thee <sup>o</sup> ouer, least the King be deuoured & all the people that are with him.

<sup>o</sup> That is, ouer Iordan.

17 ¶ Now Ionathan and Ahimaz abode by En-rogel: (for they might not be sene to come into the citie) and a maid went, and tolde sthem, and they went and shewed King Dauid.

<sup>p</sup> Or, the well of Rogel.

<sup>q</sup> Meaning, the message from their fathers.

18 Neuertheles a yong man sawe them, and tolde it to Absalom. therefore they bothe departed quickly, & came to a mas house in Bahurim, who had a well in his court, into the which they went downe.

19 And <sup>r</sup> the wife toke and spred a couering ouer the welles mouth, and spred grounde corne thereon, that the thing shulde not be knowne.

<sup>r</sup> That God sendeth succour to his in their greatch dangers.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaz and Ionathan? And the woman answered them, They be gone ouer the <sup>s</sup> broke of water. And when they had sought them, and colde not finde them, they returned to Ierusalem.

<sup>s</sup> The Chaldee text readeth, now they have passed the Iordan.

21 And as sone as they were departed, the other came out of the well, and went and tolde King Dauid, and said vnto him, Vp, and get you quickly ouer the water: for <sup>t</sup> suche counsel hathe Ahithophel giuen against you.

<sup>t</sup> To wit, to pursue thee with all haste.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iordan <sup>u</sup> vntil the dawning of the day, so that there lacked not one of them, that was not come ouer Iordan.

<sup>u</sup> They traueled all night, & by morning had all their companie passed ouer.

23 ¶ Now when Ahithophel sawe that his counsel was not followed, he saddled his asse, and arose, and he went home vnto his citie, and put his household in ordre, and <sup>v</sup> hanged him selfe, and dyed, and was buried in his fathers graue.

<sup>v</sup> Gods iust vengeance eue in this life is poured on them, which are enemies, traitours, or persecuters of his Church.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, he, and all the men of Israel with him.

25 And Absalom made Amasa capitaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that wet in to Abigail the daughter of <sup>w</sup> Nahash, sister to Zeruiah Iobas mother.

<sup>w</sup> Who was also called Ishai Dauids father.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lodebar, and Barzelai the Gileadite out of Rogel

28 <sup>x</sup> brought beds, and basens, and earthen vessels, and wheat, and barley, and floure, and parched corne, & beanes, and lentils, and parched corne.

<sup>x</sup> God sheweth his selfe moste liberale to his, when they seeme to be verely destitute.



29 And they broght hony, and butter, and shepe, and chese of kine for Dauid and for the people that were with him, to eat: for they said, The people is hungry, & weary, and thirstie in the wilderness.

CHAP. XVIII.

2 Dauid deuised his armie into thre partes. 9 Absalóm is hanged flaine, and cast in a pit. 33 Dauid lamenteth the death of Absalóm.

Then Dauid a nobred the people that were with him, & set ouer them captaines of thousands and captaines of hundredths.

2 And Dauid sent forthe the third parte of the people vnder the hand of Ioáb, and the third parte vnder the hand of Abishái Ioabs brother the sonne of Zeruiáh: and the other third parte vnder the hád of Ittái the Gittite. & the King said vnto the people, I wil go with you my selfe also.

3 But the people answered, Thou shalt not go forthe: for if we flee away, they wil not regarde vs, nether wil they passe for vs, thogh halfe of vs were flaine: but thou art now worthe tē thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the King said vnto them, What semeth you best, that I wil do. So y King stode by the gateside, and all the people came out by hundredths and by thousands.

5 And the King commanded Ioáb and Abishái, and Ittái, saying, Entreate the yong man Absalóm gently for my sake. and all the people hearde when the King gaue all the captaines charge concerning Absalóm.

6 So the people went out into the field to meete Israél, & the battel was in y wood of Ephraim:

7 Where the people of Israél were flaine before the seruants of Dauid: so there was a great slaughter that day, *even* of twentie thousand.

8 ¶ For the battel was skatred ouer all the countrey: and the wood deuoured muche more people that day, then did the sworde.

9 ¶ Now Absalóm met the seruants of Dauid, and Absalóm rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp betwene the heauen and the earthe: & the mule that was vnder him went away.

10 And one that sawe it, tolde Ioáb, saying, Beholde, I sawe Absalóm hanged in an oke.

11 Then Ioáb said vnto the man that tolde him, And hast thou in dede sene? why then didest not thou there smite him to the ground, and I wolde haue giuen thee ten *shekels* of siluer, and a girdle?

12 Then the man said vnto Ioáb, Though I shulde receiue a thousand *shekels* of siluer in mine hád, yet wolde I not lay mine hád vpon the Kings sonne: for in our hearing the King charged thee, and Abishái, & Ittái, saying, Beware, lest anie touche the yong man Absalóm.

13 If I had done it, it had bene the danger of my life: for nothing can be hid frō the King: yea, y thy selfe woldest haue bene against me.

14 Then said Ioáb, I wil not thus tary with thee. And he toke thre dartes in his hand, & thrust them through Absalóm, while he was yet aliue in the middes of the oke.

15 And ten seruáts that bare Ioabs armour, compassed about and smote Absalóm, and slewe him.

16 Then Ioáb blew the trumpet, and the people returned from pursuing after Israél: for Ioáb helde backe the people.

17 And they toke Absalóm, and cast him into a great pit in the wood, and layed a mighty great heape of stones vpon him: and all Israél fled euerie one to his tent.

18 Now Absalóm in his life time had takē and reared him vp a pillar, which is in the Kings dale: for he said, I haue no sonne to kepe my name in remembrance. & he called y pillar after his owne name, and it is called vnto this day, Absaloms place.

19 ¶ Then said Ahimáaz the sonne of Zadók, I pray thee, let me runne, and beare the King tidings that the Lord hathe deliuered him out of the hand of his enemies.

20 And Ioáb said vnto him, Thou shalt not be y messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings sonne is dead.

21 Thē said Ioáb to Cushí, Go, tel the Kíng, what thou hast sene. And Cushí bowed him selfe vnto Ioáb, and ran.

22 Thē said Ahimáaz the sonne of Zadók againe to Ioáb, What, I pray thee, if I also runne after Cushí? And Ioáb said, Wherefore now wilt thou runne, my sonne, seing that thou hast no tidings to bring?

23 Yet what if I runne? Then he said vnto him, Rúne. So Ahimáaz ranne by the way of the plaine, and ouerwent Cushí.

24 Now Dauid sate betwene y two gates. And the watchman went to the toppe of the gate vpon the wall, & lift vp his eyes, and sawe, and beholde, a man came rúning alone.

25 And the watchman cryed, & tolde the King. And the King said, If he be alone, he bringeth tidings. And he came apase, and drewe nere.

For certain of y Reubenites, Gadites, & of the halie tribe, colde not beare the insolencie of y sonne against y father, & therefore ioyned with Dauid.

Signifying, y good gouernour ought to be so deare vnto his people, that they wil rather lose their liues, thē y oght shulde come vnto hi.

So called because y Ephraimites (as some say) fed their cattel beyōde Iordē in this wood.

This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

Gen. 23. 15.

Ebr. weigh vp mine hand.

Ebr. a lye as a staff my soule.

Ebr. is the heart of Absalóm.

For he had pittie of y people, which was seduced by Absaloms flatterie.

Thus God turned his vaine glorie to shame.

Gen. 14. 17.

It semeth y God had punished hi, in taking away his children, Chap. 14. 27.

Ebr. iudged.

For Ioáb bare a good affection to Ahimáaz, & doubted how Dauid wold take the reporte of Absaloms death.

He sate in the gate of y citie of Mahanaim.

Ebr. tidings are in his mouth.



26 And the watchman sawe an other man running, and the watchman called vnto the porter, and said, Beholde, another man runneth alone. And the King said, He also bringeth tidings.

*Ebr. I see the running.*

27 And the watchman said, "Me thinketh the running of the for-most is liket he running of Ahimáaz the sonne of Zadók. Then the King said, He is a good man, & commeth with good tidings.

*1 He had had experience of his fidelitie, Chap. 17. 21.*

28 And Ahimáaz called, and said vnto the King, Peace be with thee; and he fel downe to the earth vpon his face before y King, and said, Blessed be the Lord thy God, who hath shut vp the men that lift vp their hands against my lord the King.

*Or, deliuered 7p.*

29 And the King said, Is the yong man Absalóm safe? And Ahimáaz answered, Whē Ioáb sent the Kings seruāt, and me tly seruāt, I sawe a great tumulte, but I knewe not what.

*k To wit, Chusai, who was an Ethiopian.*

30 And the King said vnto him, Turne aside, & stand here. so he turned aside and stode stil.

31 And beholde, Cushí came, and Cushí said, "Tidings, my lord the King: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

*Ebr. tidings is brought.*

32 Then the King said vnto Cushí, Is the yong man Absalóm safe? And Cushí answered, The enemies of my lord y King, & all that rise agaist thee to do thee hurt, be as that yong man is.

*1 Because he considered bothe the iudgement of God against his sinne, & coldenot other wise but his fatherly affection toward his sonne.*

33 And the King was moued, and went vp to the chamber ouer the gate, and wept: & as he went, thus he said, O my sonne Absalóm, my sonne, my sonne Absalóm: wolde God I had dyed for thee, o Absalóm, my sonne, my sonne.

CHAP. XIX.

*7 Ioáb encourageth the King. 8 David is restored. 23 Shimei is pardoned. 24 Mephiboseth meeteth the King. 39 Barzilai departeth. 41 Israel striueth with Iudáh.*

**A**ND it was tolde Ioáb, Beholde, the King wepeth and mourneth for Absalóm.

*Ebr. saluation, 2 Or, deliuerance.*

Therefore the victorie of that day was turned into mourning to all the people: for the people heard say that day, The King sorroweth for his sonne.

*Or, by Realitie.*

3 And the people wēt that day into the citie secretly, as people confounded hide them selues when they flee in battel.

*a As they do that mourne.*

4 So the King hid his face, and the King cryed with a lowde voyce, My sonne Absalóm, Absalóm my sonne, my sonne.

*b At Mahanah.*

5 ¶ Then Ioáb came into the house to the King & said, Thou hast shamed this day the faces of all thy seruāts, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, & hastest thy friendes: for thou hast declared this day, that thou regardest nether thy princes nor seruants: therefore this day I perceiue, that if Absalóm had liued, and we all had dyed this day, that thē it wolde haue pleased thee wel.

*Or, captiuitie.*

7 Now therefore vp, come out, and speake comfortably vnto thy seruāts: for I sweare by the Lord, except thou come out, there wil not tary one man with thee this night: and that wil be worse vnto thee, then all y euil that fel on thee from thy youthe hetherto.

*Ebr. becometh in thine eyes.*

*Ebr. in the heart of thy seruants.*

8 Then the King arose, & sate in the gate: and they tolde vnto all the people, saying, Beholde, the King doeth sit in the gate: & all the people came before the King: for Israel had fled euerie man to his tent.

*c Where the moste reforme of the people wanted.*

9 ¶ Then all the people were at strife throughout all the tribes of Israel, saying, The King saued vs out of the had of our enemies, & he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalóm.

*d Euerie one blamed another & strou who shulde first bring him home.*

10 And Absalóm, whome we anoited ouer vs, is dead in battel: therefore why are ye so slowe to bring the King againe?

11 But King David sent to Zadók and to Abiathár the Priests, saying, Speake vnto the Elders of Iudáh and say, Why are ye behind to bring y King againe to his house, (for the saying of all Israel is come vnto the King, euen to his house)

*e That they shulde reprove the negligence of y Elders, seeing the people watcht forward.*

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasá, Art thou not my bone and my flesh? God do so, to me and more also, if thou be not capitaine of the hoste to me for euer in y troupe of Ioáb.

*f By this pollicie David thought y by winning of the capitaine, he shulde haue y heartes of all the people.*

14 So he bowed the heartes of all the men of Iudáh, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, & came to Iordén. And Iudáh came to Gilgál, for to go to meete the King, & to conduct him ouer Iordén.

16 ¶ And Shimei y sonne of Gerá, the sonne of Ieminí, which was of Bahurím, hastened & came downe with the men of Iudáh to meete King David,

*g Who had before reuiled him, Chap. 16. 23.*

17 And a thousand men of Beniamín with him, and Zibá the seruāt of the house of Saúl, and his fiftene sonnes and twentie seruants with him: and they wēt ouer Iordén before y King.

*Chap. 14. 2.*

18 And there wēt ouer a bote to carie ouer the Kings housholde, and to do him pleasure. Then Shimei the sonne of Gerá fel before the King, when he was come ouer Iordén,

19 And



Chap. 16. 13.

<sup>h</sup> For in his aduersitie he was his moste cruell enemye, & now in his prosperitie seeketh by flatterie to creepe in to fauour  
<sup>i</sup> By Ioseph he meaneth Ephraim, Manassé, and Benjamin (whereof he was) because these three were vnder one handerl, Numb 2. 18.

19 And said vnto <sup>y</sup> King, Let not my lord impute <sup>\*</sup> wickednes vnto me, nor remember the thing that thy seruant did <sup>h</sup> wickedly when my lord the King departed out of Ierusalém, that <sup>y</sup> King shulde take it to his heart.

20 For thy seruāt doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of <sup>i</sup> Ioséph, that am come to go downe to meete my lord the King.

21 But Abishai the sonne of Zeruiáh answered, and said, Shal not Shimeí dye for this, because he cursed the Lords anointed?

22 And Dauid said, What haue I to do with you, ye sonnes of Zeruiáh, that this day ye shulde be aduersaries vnto me? shal there anie man dye this day in Israél? for do not I knowe, that I am this day King ouer Israél?

23 Therefore the King said vnto Shimeí, Thou shalt not dye, and the King sware vnto him.

24 ¶ And Mephibósseth the sonne of Saúl came downe to meete the King, and had nether washed his feete, nor dressed his bearde, nor washed his clothes from the time the King departed, vntil he returned in peace.

<sup>b</sup> When Mephibósseth being at Ierusalém had met the King.

25 And when <sup>\*</sup> he was come to Ierusalém, & met the King, the King said vnto him, Wherefore wentest not thou with me, Mephibósseth?

26 And he answered, My lord the King, my seruant deceiued me: for thy seruant said, I wolde haue mine asse saddled to ride thereon for to go with the King, because thy seruant is lame.

Chap. 16. 3.

<sup>i</sup> Able for his wisdom to iudge in all matters.

<sup>m</sup> Worthy to dye for Saúls crueltie towards thee.

27 And he hathe <sup>\*</sup> accused thy seruant vnto my lord the King: but my lord <sup>y</sup> King is as an <sup>i</sup> Angel of God: do therefore thy pleasure.

28 For all my fathers house were <sup>m</sup> but dead men before my lord the King, yet didest thou set thy seruant among them <sup>y</sup> did eat at thine owne table: what right therefore haue I yet to crye anie more vnto the King?

29 And the King said vnto him, Why speakest thou anie more of thy matters? I haue said, Thou, and Zibá deuide the <sup>n</sup> lands.

30 And Mephibósseth said vnto <sup>y</sup> King, Yea, let him take all, seing my lord the King is come home in peace.

<sup>a</sup> Dauid did euil in taking his lands from him before he knewe <sup>y</sup> cause, but muche worse, that knowing the truth, he did not restore them.

31 ¶ Then Barzillái the Gileadite came downe from Rogelím, and went ouer Iordén with the King, to conduct him ouer Iordén.

32 Now Barzillái was a very aged man, euē fourescore yere olde, and he had prouided the King of sustenance, while he lay at Mahanaim: for he was a man of very great

substance.

33 And the Kíg said vnto Barzillái, Come ouer with me, & I wil feede thee with me in Ierusalém.

34 And Barzillái said vnto <sup>y</sup> King, "How long haue I to lyue, that I shulde go vp with the King to Ierusalém?" <sup>He thought he not meete to receiue benefites of him to whome he was nor able to do seruice againe.</sup>

35 I am this day fourescore yere olde: and cá I discerne betwene good or euil? Hathe thy seruant anie taste in that I eat or in <sup>y</sup> I drinke? Can I heare anie more the voice of singing men and women? wherefore then shulde thy seruant be anie more a <sup>\*</sup> burthen vnto my lord the King?

36 Thy seruant wil go a litle way ouer Iordén with the King, and why wil the King recompence it me with suche a rewarde?

37 I pray thee, let thy seruant turne backe againe, that I may dye in mine owne citie, and be buried in the graue of my father and of my mother: but beholde thy seruāt

<sup>p</sup> Chimhám, let him go with my lord the King, & do to him what shal please thee. <sup>p</sup> My sonne.

38 And the King answered, Chimhám shal go with me, and I wil do to him that thou shalt be content with: & whatsoeuer thou shalt require of me, that wil I do for thee. <sup>Or, chuse.</sup>

39 So all the people went ouer Iordén: and the King passed ouer: and the King kissed Barzillái, and <sup>\*</sup> blessed him, and he returned vnto his owne place. <sup>Or, bade him fare wel.</sup>

40 ¶ Then the King went to <sup>a</sup> Gilgál, and Chimhám went with him, and all the people of Iudah conducted the King, and also halfe the people of <sup>i</sup> Israél. <sup>q</sup> Where the tribe of Iudah tarried to receiue him

41 And beholde, all the men of Israél came to the King, & said vnto the King, Why haue our brethren the men of Iudah stolen thee away, and haue brought the King and his housholde, and all Dauids men with him ouer <sup>i</sup> Iordén? <sup>r</sup> Which had taken parte of the King.

42 And all the men of Iudah answered the men of Israél, Because the King is nere of kin to vs: and wherefore now be ye angry for this matter? haue we eatē of the Kings cost, or haue we taken anie bribe? <sup>s</sup> Towards Ierusalém.

43 And the men of Israél answered the me of Iudah, and said, We haue ten partes in the King, and haue also more right to Dauid then ye, Why then did ye despise vs, <sup>t</sup> that our aduise shulde not be first had in restoring our King? And the wordes of the men of Iudah were fearcer then the wordes of the men of Israél. <sup>Or, haue we we first shewed to bring home the King? ver. 11.</sup>

## CHAP. XX.

1 Shéba raiseth Israél against Dauid. 10 Ioáb killeth Amasá traiterously 22 The head of Shéba is deliuered to Ioáb. 23 Dauids chief officers.

Then there was come <sup>a</sup> thither a wicked man (named Shéba the sonne of Bichrí, a man of Iemini) and he blew the trumpet, and said, We haue no parte in O. i.

<sup>a</sup> Where the ten tribes contended against Iudah.



<sup>b</sup> As thei of Iudáh say.  
<sup>c</sup> He thoghte by speaking contemptuously of the King, to stirre y<sup>e</sup> people rather to sedition.

<sup>d</sup> Pro Gilgát, which was nere Iorden.

Chap. 16, 23.

<sup>e</sup> Who was his chief captaine in Iobabs rout, Chap. 19, 13

<sup>f</sup> Either them which had bene vnder Iobab, or Dauids me.  
Chap. 1, 19.

<sup>g</sup> Which was his coat, that he vsed to weare in the warres.

<sup>h</sup> Ebr. peace.

<sup>i</sup> Ebr. doubled not his stroke.

<sup>k</sup> He stode by Amasá at Iobabs appointment.

<sup>l</sup> Vnto the citie Abél, which was nere to Bethmaacháh.

<sup>b</sup> Dauid, nether hane we inheritance in y<sup>e</sup> sonne of Ishái: euery man to his tents, o Israel.

<sup>3</sup> So euery man of Israel went from Dauid and followed Shéba the sonne of Bichrí: but the men of Iudáh claue fast vnto their King, from <sup>d</sup> Iorden euen to Ierusalem.

<sup>3</sup> When Dauid then came to his house to Ierusalem, the King toke the ten women his <sup>\*</sup> concubines, that he had left behinde him to kepe the house, & put them in ward, and fed them, but lay no more with them: but they were enclosed vnto y<sup>e</sup> day of their death, liuing in widowhede.

<sup>4</sup> ¶ Thē said the King to <sup>e</sup> Amasá, Assemble me the mē of Iudáh within thre daies, and be thou here present.

<sup>5</sup> So Amasá wēt to assemble Iudáh, but he taried longer then the time which he had appointed him.

<sup>6</sup> Then Dauid said to Abishái, Now shal Shéba the sonne of Bichrí do vs more harme thē <sup>did</sup> Absalóm: take thou therefore thy flords seruants and followe after him, lest he get him walled cities, & escape vs.

<sup>7</sup> And there went out after him Iobabs mē, and the <sup>\*</sup> Cherethites and the Pelethites, and all the mightie men: & thei departed out of Ierusalem, to followe after Shéba the sonne of Bichrí.

<sup>8</sup> Whē thei were at the great stone, which is in Gibeón, Amasá went before them, & Iobabs garment, that he had put on, was girded vnto him, & vpon it was a sworde girded, which hanged on his loines in the sheath, & as he went, it vsed to falle out.

<sup>9</sup> And Iobáb said to Amasá, Art thou in health, my brother? & Iobab toke Amasá by the beard with y<sup>e</sup> right hād to killē him.

<sup>10</sup> But Amasá toke no hede to the sworde that was in Iobabs hand: for therewith he smote him in the fift rib, and shed out his bowels to the ground, & <sup>11</sup> smote him not the seconde time: so he dyed. then Iobáb & Abishái his brother followed after Shéba the sonne of Bichrí.

<sup>11</sup> And one of Iobabs men <sup>h</sup> stode by him, & said, He that fauoreth Iobáb, & he that is of Dauids parte, let him go after Iobáb.

<sup>12</sup> And Amasá wallowed in blood in the middes of the way: & when the man sawe that all the people stode stil, he remoued Amasá out of the way into y<sup>e</sup> field, & cast a cloth vpon him, because he sawe that euery one that came by him, stode stil.

<sup>13</sup> ¶ When he was remoued out of the way, euery man went after Iobáb, to followe after Shéba the sonne of Bichrí.

<sup>14</sup> And he went through all the tribes of Israel vnto Abél, and <sup>i</sup> Bethmaacháh and all places of Berim: and thei gathered together, and went also after him.

<sup>15</sup> So thei came, and besieged him in Abél,

nere to Bethmaacháh: and thei cast vp a mount against the citie, & the people thereof stode on the ramper, and all the people that was with Iobáb, <sup>k</sup> destroyed and cast downe the wall.

<sup>16</sup> Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Iobáb, Come thou hither, that I may speake with thee.

<sup>17</sup> And when he came nere vnto her, the womā said, Art thou Iobáb? And he answered, Yea. And she said to him, Heare the wordes of thine handmayd. And he answered, I do heare.

<sup>18</sup> Then she spake thus, <sup>1</sup> Thei spake in the olde time, saying, Thei shulde aske of Abél. and so haue thei continued.

<sup>19</sup> I am <sup>m</sup> one of them, that are peaceable & faithful in Israel: and thou goest about to destroye a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

<sup>20</sup> And Iobáb answered, & said, God forbid, God forbid it me, that I shulde deuoure, or destroye it.

<sup>21</sup> The <sup>n</sup> matter is not so, but a mā of mouēt Ephraím ( Shéba the sonne of Bichri by name ) hath lift vp his hand against the King, euen against Dauid: deliuer vs him onely, & I wil departe from the citie. And the woman said vnto Iobáb, Beholde, his head shalbe throwen to thee ouer the wall.

<sup>22</sup> Then the woman went vnto all the people with her wisdom, and thei cut of the head of Shéba the sonne of Bichrí, & cast it to Iobáb: then he blewe the trumpet, and <sup>23</sup> thei retired from the citie, euery man to his tent: and Iobáb returned to Ierusalem vnto the King.

<sup>23</sup> ¶ Thē Iobáb was ouer all the hoste of Israel, and Banaiáh the sonne of Iehoiadá ouer the Cherethites & ouer y<sup>e</sup> Pelethites,

<sup>24</sup> And Adoram ouer the tribute, and Ioshaphát the sonne of Ahilúd the recorder,

<sup>25</sup> And Sheiá was scribe, and Zadók and Abiathár the Priests,

<sup>26</sup> And also Irá the Iairite was <sup>o</sup> chief about Dauid.

CHAP. XXI.

<sup>1</sup> Thre deare yeres. <sup>2</sup> The vengeance of the finnes of Saúl lighteth on his seuē sonnes, which are hāged. <sup>3</sup> Four great battels, which Dauid had against the Philistims

<sup>1</sup> Then there was a famine in the daies of Dauid, thre yeres together: and Dauid asked counsell of the Lord, & the Lord answered, It is for Saúl, and for his bloodie house, because he slewe the <sup>a</sup> Gibeonites.

<sup>2</sup> Then the King called the Gibeonites, & said vnto thē ( Now the Gibeonites were not of the children of Israel, but <sup>\*</sup> a remnant of the Amorites, vnto whome the children of Israel had sworne: but Saúl foght

<sup>k</sup> That is, he went aboute ouerthrowe it.

<sup>1</sup> She sheweth that the olde custome was not to destroye a citie, before peace was offered, Deut. 20, 11. <sup>m</sup> She speaketh in the name of y<sup>e</sup> citie.

<sup>n</sup> Hearing his fauour toke him, he gaue place to reason and required only him that was author of the treason.

<sup>h</sup> Ebr. thei were feared.

<sup>o</sup> Either in domestic, or familiaritie.

<sup>a</sup> Ebr. yere after yere. <sup>b</sup> Ebr. he sought the face of the Lord. <sup>c</sup> Thinking to gratifie y<sup>e</sup> people, because thei were not of the seede of Abraham. Iosh. 9, 19.



foght to slaye the for his zeale toward the children of Israël and Iudáh)

3 And Dauid said vnto the Gibeonites, What shal I do for you, and wherewith shal I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We wil haue no siluer nor gold of Saúl nor of his house, nether for vs shalt thou kille anie man in Israël. And he said, What ye shal say, that wil I do for you.

5 Then they answered the King, The man that consumed vs and that imagined euil against vs, so that we are destroyed from remaining in anie coste of Israël,

6 Let seuen men of his sonnes be deliuered vnto vs, and we wil hang them vp vnto the Lord in Gibeáh of Saúl, the Lords chosen. And the King said, I wil giue them.

7 But the King had compassion on Mephibósseth the sone of Ionathán the sonne of Saúl, because of the Lords othe, that was betwene them, euen betwene Dauid and Ionathán the sonne of Saúl.

8 But the King toke the two sonnes of Rizpáh the daughter of Aiáh, whome she bare vnto Saúl, euen Armoni & Mephibósseth and the fiue sonnes of Michál, the daughter of Saúl, whome she bare to Abriél the sonne of Barzillái the Meholathite.

9 And he deliuered them vnto the hands of the Gibeonites, which háged them in the mountaine before the Lord: so they dyed all seuen together, and they were slaine in the time of haruest: in the first dayes, & in the beginning of barly haruest.

10 Then Rizpáh the daughter of Aiáh toke sackcloth & háged it vp for her vpō the rocke, from the beginning of haruest, vntil water dropped vpon them from the heauen, and suffred nether the birdes of the aire to light on them by day, nor beastes of the field by night.

11 And it was tolde Dauid, what Rizpáh the daughter of Aiáh the concubine of Saúl had done.

12 And Dauid went and toke the bones of Saúl and the bones of Ionathán his sonne from the citizens of Iabésh Gileád, which had stollen them from the strete of Bethshán, where the Philistims had handged them, when the Philistims had slaine Saúl in Gilbóa.

13 So he brought thence the bones of Saúl and the bones of Ionathán his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saúl and of Ionathán his sonne buried they in the countrei of Beniamín in Zeláh, in the graue of Kish his father: and when they had performed all that the King had commanded, God

was then appeased with the land.

15 Againé the Philistims had warre with Israël: and Dauid went downe, and his seruants with him, and they foght against the Philistims, and Dauid fainted.

16 Then Ishi-benób which was of the sonnes of Harapháh (the head of whose speare wayed thre hundred shekels of brasse) eue he being girded with a newe sword, thought to haue slaine Dauid.

17 But Abishái the sonne of Zeruiáh succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battel, lest thou quenche the light of Israël.

18 And after this also there was a battel with the Philistims at Gob, then Sibbecháí the Hushathite slewe Saph, which was one of the sonnes of Harapháh.

19 And there was yet another battel in Gob with the Philistims, where Elhanáh the sonne of Iaare-oregím, a Bethlehemite slewe Goliath the Gittite: the staffe of whose speare was like a weauers beam.

20 Afterwarde there was also a battel in Gath, where was a man of a great stature, and had on euerie hand six fingers, and on euerie foote six toes, foure and twentie in number: who was also the sonne of Harapháh.

21 And when he reuiled Israël, Ionathán the sonne of Shimá the brother of Dauid slewe him.

22 These foure were borne to Harapháh in Gath, and dyed by the hand of Dauid and by the hands of his seruants.

## CHAP. XXII.

Dauid after his victories praiseth God. & The angre of God toward the wicked. 44 He prophesieth of the reiectiō of the Iewes, and vocacion of the Gentiles.

1 And Dauid spake the wordes of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saúl.

2 And he said, The Lord is my rocke and my fortresse, and he that deliuereth me.

3 God is my strength, in him wil I trust: my shield, and the horne of my saluacion, my hie towre and my refuge: my sauiour, thou hast saued me from violence,

4 I wil call on the Lord, who is worthy to be praised: so shal I be safe from mine enemies.

5 For the pangs of death haue compassed me: the floods of vngodlines haue made me afraide.

6 The sorowes of the graue compassed me about: the snares of death ouertoke me.

O.ii.

h For wherey magistrat sat- freth fautes unpunished, there the plague of God lyeth vpon the land.

i That is, of y race of Gyats. m Which amount to three pounde three quarters.

n For the glorie and welth of the countrey standeth in the preferacion of the golly magistrate o Called Gether, and Zaph is called Zippai, 1 Chro. 20, 4.

p That is, Lahmi the brother of Goliath, whome Dauid slewe, 1 Chro 20, 5.

1 Sam. 16, 9.

a Intoken of the wonderful benefices, that he receiued of God.

Tf. 1. 18, 2. b By the diuersitie of these comfortable names, he sheweth how his faith was strengthened in all tentations.

c As Dauid (who was the figure of Christ) was by Gods power deliuered fro all dangers: so Christ and his Church shal ouercome moe greuous dangers, tyrannie, and death.

Where with may your wrath be appeased, y you may pray to God to remove this plague from his people.

e Saue onely of Sauls rocke

d of Sauls kinsmen.

e To pacifie y Lord.

1 Sam. 18, 3.

f Here Michál is named for Merab Adriels wife as appeareth 1 Sam 18, 19. for Michál was the wife of Paltiel, 1. Sam. 25, 44, & neuer had child. 2 Sam. 6, 23. Eder. fel

g Which was in the moneth Abib or Nisan, which containeth parte of March and parte of April. h To make her a ter, wherein she prayed to God to turne away his wrath.

i Because drought was the cause of this famine, God by sending of raine shewed he was pacified.

1 Sam. 31, 10.



7 But in my tribulation did I call vpon the Lord, and crye to my God, & he did heare my voice out of his temple, & my crye did enter into his eares.

8 Then the earth trembled and quaked: the fundacions of the heauens moued, and shoke, because he was angry.

<sup>d</sup> That is, cloudes, and vapors.

<sup>e</sup> Lightning & thundering. f So it semeth when the aire is darcke.

<sup>g</sup> To flie in a moment through the worlde.

9 <sup>d</sup> Smoke went out at his nostrels, and consuming <sup>e</sup> fire out of his mouth: coles were kindled thereat.

10 He <sup>f</sup> bowed the heauens also, and came downe, and darkenes was vnder his feete.

11 And he rode vpon <sup>g</sup> Cherúb and did flye, and he was sene vpon the wings of the winde.

12 And he made darknes a tabernacle rounde about him, <sup>h</sup> even the gatherings of waters, and the cloudes of the aire.

<sup>h</sup> By this description of a tempest he declareth the power of God against his enemies.

13 At the brightnes of his presence <sup>h</sup> the coles of fire were kindled.

14 The Lord thundred from heauen, & the moste hye gaue his voyce.

15 He shot arrowes also, and scatred them: <sup>i</sup> to wit, lightning, and destroyed them.

<sup>i</sup> He alludeth to the miracle of the red Sea.

16 The <sup>i</sup> chanelles also of the sea appeared, <sup>h</sup> even the fundacions of the worlde were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrels.

17 He sent from aboue, and toke me: he drew me out of manie waters.

18 He deliuered me from my strong enemy, and from thē that hated me: for they were to strong for me.

<sup>k</sup> I was so beset, that all my enemies seemed so faile.

19 They <sup>k</sup> preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered me, because he fauored me.

<sup>l</sup> Toward Saul and mine enemies.

21 The Lord rewarded me according to my <sup>l</sup> righteousness: according to the purenes of mine hands he recompenced me.

22 For I kept the wayes of the Lord, and did not <sup>m</sup> wickedly against my God.

<sup>m</sup> I attempted nothing without his commandment.

23 For all his lawes were before me, and his statutes: I did not departe therefrom.

24 I was vpriight also towarde him, and haue kept me from my wickednes.

25 Therefore the Lord did rewarde me, according to my righteousness, according to my purenes before his eyes.

26 With <sup>y</sup> godlie thou wilt shewe thy selfe godlie: with the vpriight man thou wilt shewe thy selfe vpriight.

<sup>n</sup> Their wickednes is cause, that thou seemest to forget thy wonted mercie.

27 With the pure thou wilt shewe thy selfe pure, and with the <sup>n</sup> frowarde thou wilt shewe thy selfe frowarde.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, <sup>o</sup> Lord: and the Lord wil lighten my darknes.

30 For by thee haue I broken through an

hoste, and by my God haue I leaped ouer a wall.

31 The way of God is <sup>o</sup> vncorrupt: the worde of the Lord is tryed in the fire: he is a shield to all that trust in him.

<sup>o</sup> The manner of God vnto his, neuer faileth.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battel, and maketh my way vpriight.

34 He maketh my feete like <sup>p</sup> hinders feete, and hath set me vpon mine hie places.

<sup>p</sup> He vnto extraordinary means to make me mine moste strong holder.

35 He teacheth mine hands to fight, so that a bowe of <sup>q</sup> brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluacion, and thy louing kindenes hath caused me to increase.

37 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntil I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shal not arise, but shal fall vnder my feete.

40 For thou hast <sup>q</sup> girded me with power to battel, and them that arose against me, hast thou subdued vnder me.

<sup>q</sup> He acknowledged that God was the author of his victories, who gaue him strength.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, <sup>h</sup> even vnto the Lord, but he answered them not.

<sup>r</sup> The wicked in their needfullie are compelled to sit to God, but it is to late.

43 Then did I beate thē as small as the dust of the earth: I did tread them flat as the clay of the streete, and did spread them abroad.

44 Thou hast also deliuered me from the contēcions of my <sup>r</sup> people: thou hast preserved me to be the head ouer nacions: the people which I knewe not, do serue me.

<sup>r</sup> Meaning, of Jewes, who conspired against me.

45 Strangers <sup>r</sup> shalbe in subiection to me: as sone as they heare, they shal obey me.

<sup>r</sup> Not willingly obeying me, but dissemblingly.

46 Strangers shal shrinke away, and feare in their priue chambers.

47 Let the Lord liue, <sup>u</sup> and blessed be my strength: and God, <sup>h</sup> even the force of my saluacion be exalted.

<sup>u</sup> Let him shewe his power, that he is the gouernour of all the worlde.

48 It is God that giueth me power to reuēge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (y also hast lift me vp from them that rose against me, thou hast deliuered me from the cruel man.

50 Therefore I wil praise thee, <sup>o</sup> Lord, among the <sup>n</sup> nacions, and wil sing vnto thy Name)

<sup>o</sup> Rom. 11. 17.

51 He is the towre of saluaciō for his King, and sheweth mercy to his Anointed, <sup>h</sup> even to Dauid, and to his seede <sup>o</sup> for euer.

<sup>o</sup> Chap. 7. 13.

CHAP. XXIII.

The last wordes of Dauid. 6 The wicked shalbe plucked



pluckt up as thornes. <sup>a</sup> The names and facts of his mighty men. <sup>b</sup> He desired water and wolde not drinke it.

<sup>a</sup> Which he spake after y<sup>e</sup> he had made the Psalmes.

**T**Hese also be the <sup>a</sup> last wordes of Dauid, Dauid the sonne of Ishái saith, euen the man who was set vp on hie, the Anointed of the God of Iakób, and the swete singer of Israél saith,

<sup>a</sup> The Spirit of the Lord spake by me, and his worde was in my <sup>b</sup> tongue.

<sup>b</sup> Meaning, he spake nothing but by the motion of Gods Spirit.

<sup>a</sup> The God of Israél spake to me, y<sup>e</sup> strength of Israél said, *Thou shalt beare rule ouer mé, being iust, and ruling in the feare of God.*

<sup>a</sup> Euen as the morning light when y<sup>e</sup> sunne riseth, the morning, I say, without clouds, *so shal mine house be, and not as the <sup>c</sup> grasse of the earth is by the bright raine.*

<sup>c</sup> Which groweth quickly and fa- deth soue.

<sup>a</sup> For so shal not mine house be with God: for he hath made with me an euerlasting couenāt, perfite in all points, and sure: therefore all mine health and whole desire is, that he wil not make it <sup>d</sup> growe so.

<sup>d</sup> But that my kingdom may continue for euer accordig to his promes.

<sup>a</sup> But the wicked shal be euerie one as thornes thrust away, because they can not be taken with hands.

<sup>a</sup> But the man that shal touche them, must be defended with yron, or with the shaft of a speare: & they shal be burnt with fire in the same place.

<sup>a</sup> These be the names of the mighty men whome Dauid had. He that sate in y<sup>e</sup> seate of <sup>c</sup> wisdome being chief of the princes, was Adinó of Ezri, he slewe eight hundred at one time.

<sup>c</sup> As one of y<sup>e</sup> Kings counsel.

<sup>a</sup> And after him was <sup>a</sup> Eleazár the sonne of Dodó, the sonne of Ahohí, one of the three worthies with Dauid, when thei<sup>r</sup> defied y<sup>e</sup> Philistims gathered there to battel, when the men of Israél were <sup>e</sup> gone vp.

<sup>a</sup> Or, assailed with danger of their liues.

<sup>a</sup> He arose and smote the Philistims vntil his hand was weary, and his hand <sup>g</sup> claue vnto the sworde: and the Lord gaue great victorie the same day, and the people returned after him onely to spoile.

<sup>e</sup> Meaning, fled from the battel.

<sup>a</sup> After him was <sup>a</sup> Shammáh the sonne of Agé the Hararite: for y<sup>e</sup> Philistims assembled at a towne, where was a piece of a field ful of lentils, and the people fled fro the Philistims.

<sup>g</sup> By a crape which came of wearines and straining.

<sup>a</sup> But he stode in the middes of the field, and defended it, and slewe the Philistims: so the Lord gaue <sup>h</sup> great victorie.

<sup>h</sup> Who hath the other reip, & to moue n<sup>e</sup> fewe, when he wil slewe his power.

<sup>a</sup> Afterward thre of the thirty captaines went downe, and came to Dauid in the baruest time vnto the caue of Adullám, & the hoste of the Philistims pitched in the valley of Repháim.

<sup>10</sup> Or, Gydass.

<sup>a</sup> And Dauid was then in an holde, and the garison of the Philistims was then in Beth-léhem.

<sup>i</sup> Being ouercome w<sup>e</sup> wearines & thirst.

<sup>a</sup> And Dauid <sup>i</sup> longed, and said, Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem, which is by the

gate.

<sup>a</sup> Thē the thre migty brake into the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke & broght it to Dauid, who wolde not drinke thereof, but <sup>k</sup> powred it for an offring vnto the Lord,

<sup>k</sup> Bridellg his affection, and also desiring God not to be offended for y<sup>e</sup> rash enterpri- se.

<sup>a</sup> And said, O Lord, be it far from me, that I shulde do this. *Is not this y<sup>e</sup> blood of the men that wēt in ieopardy of their liues? therefore he wolde not drinke it.* These things did these thre mighty men.

<sup>a</sup> And Abishái the brother of Ioáb, the sonne of Zeruiáh, was chief among y<sup>e</sup> thre, and he lifted vp his speare against thre hundred, and slewe them, and he had the name among the thre.

<sup>1</sup> Chro. 11, 20.

<sup>2</sup> Ebr. Jai-ah.

<sup>a</sup> For he was moste excellent of the thre, and was their captaine. but he attained not vnto the first thre.

<sup>a</sup> And Benaiáh the sonne of Iehoiadá the sonne of <sup>a</sup> a valiant man, which had done many actes, & was of Kabzeél, slewe two strong men of Moáb: he went downe also, and slewe a lion in the middes of a pit in the time of snowe.

<sup>10</sup> Or, Iph-ah.

<sup>a</sup> And he slewe an Egyptian a<sup>m</sup> of great stature, and the Egyptian had a<sup>l</sup> speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptiás hand, & slewe him with his owne speare.

<sup>10</sup> Or, a comely man. <sup>1</sup> Which was bigge as a wea- uers beame, <sup>1</sup> Chro. 11, 23.

<sup>a</sup> These things did Benaiáh the sonne of Iehoiadá, & had the name amōg the three worthies.

<sup>a</sup> He was honorable among <sup>m</sup> thirty, but he attained not to the first thre: and Dauid made him of his counsel.

<sup>m</sup> He was more valiant thē y<sup>e</sup> 30 that fol- low, and not so valiant as the 6 before.

<sup>a</sup> Afahél the brother of Ioáb was one of the thirty: Elhanán the sonne of Dodó of Beth-léhem:

<sup>1</sup> Chap. 2, 16.

<sup>a</sup> Shammáh the Harodite: Eliká the Harodite:

<sup>a</sup> Hélez the <sup>a</sup> Paltite: Irá the sonne of Ik- késh the Tekoite:

<sup>1</sup> Chro. 11, 27. <sup>10</sup> Or, Pelente.

<sup>a</sup> Abiézer the Anethothite: <sup>a</sup> Mebunnái y<sup>e</sup> Hufathite:

<sup>n</sup> Diuers of these had two names, as appeareth <sup>1</sup> Chro. 11. and also many more are there mentioned.

<sup>a</sup> Zalmón an Abohite: Maharái the Netophathite:

<sup>a</sup> Héleb the sonne of Baaná a Netophathite: Ittái the sonne of Ribái of Gibeáh of the children of Beniamín.

<sup>a</sup> Benaiáh the Pirathonite: Hiddái of the riuer of Gaásh:

<sup>a</sup> Abi-álbon the Arbathite: Azmáueth the Barhumite:

<sup>a</sup> Elihabá the Shaalbonite: of the sonnes of Iashén, Ionathán:

<sup>a</sup> Shammáh the Hararite: Ahiám the sonne of Sharár the Hararite:

<sup>a</sup> Eliphélet the sonne of Ahasbái the sonne of Maachathi: Eliám the sonne of Ahithóphel the Gilonite:



35 Hezraí the Carmelite : Paarái the Arbite:

36 Igál the sonne of Nathán of Zobáh: Baní the Gadite:

37 Zélek the Ammonite : Naharái the Berrothite, the armour bearer of Ioab the sonne of Zeruiáh:

38 Irá the Ithrite: Garéb the Ithrite:

39 Vriiáh the Hittite, <sup>o</sup> thirty and seuen in all.

## CHAP. XXIIII.

*David causeth the people to be nombred. 10 He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.*

<sup>a</sup> Before they were plagued with famine, Chap. 21. 1.  
<sup>b</sup> The Lord permitted Sathan, as 1 Chro. 21. 1.

**A**ND the wrath of the Lord was <sup>a</sup> againe kindled against Israél, and <sup>b</sup> he moued David against them, in that he said, Go, number Israél and Iudáh.

For the King said to Ioáb the captaine of the hoste, which was with him, Go speedely now through all the tribes of Israél, from Dan euen to Beer-sheba and number ye the people, that I may knowe the number of the people.

<sup>c</sup> Because he did this to trie his power and so to trust therein, it offended God, els it was lawfull to number y<sup>e</sup> people, Exod. 30. 12, Nomb. 1. 2.

And Ioáb said vnto the King, The Lord thy God increase the people an hundreth folde mo then they be, and that the eyes of my lord the King maye se it: but why doeth my lord the King desire this thing?

4 Notwithstanding the Kings worde preuailed against Ioáb & against the captaines of the hoste: therefore Ioáb & the captaines of the hoste went out from the presence of the King, to number the people of Israél.

<sup>d</sup> Or, ymer.

5 And they passed ouer Iordén, and pitched in Aroer at the right side of the citie that is in the middes of the valley of Gad and toward Iazer.

<sup>e</sup> Or, is the newther lād newly inhabited.

6 Then thei came to Gileád, and to Tah-tim-hodshi, so they came to Dan Iaan, & so about to Zidon,

<sup>f</sup> Or, Zor.

7 And came to the forteresse of Tyrus and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudáh, euen to Beer-sheba.

8 So when they had gone about all the lād, they returned to Ierusalém at the end of nine moneths and twentie dayes.

<sup>g</sup> Accordig to Iobabs counte: for in all there were eleuen hundreth thousand, 1 Chro. 21. 5.

9 And Ioáb deliuered the number and summe of the people vnto the King: and there were in Israél <sup>d</sup> eight hundreth thousand strong men that drewe swordes, and the men of Iudáh were <sup>e</sup> fiue hundreth thousand men.

<sup>h</sup> Concluding vnder the Beniamites: for els they had but foure hundreth & seuen thousand, 1 Chro. 21. 5.

10 The Dauids heart smote him, after that he had nombred the people: and David said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseeche thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 And when David was vp in the mor-

ning, the worde of the Lord came vnto the Prophet Gad Dauids seer, saying,

<sup>i</sup> Whome God had appointed for Dauid and his time.

12 Go, and say vnto David, Thus sayth the Lord, I offre thee thre things, chose thee which of them I shal do vnto thee.

13 So Gad came to David, and shewed hi, and said vnto him, Wilt thou that s<sup>e</sup>uen yeres famine come vpon thee in thy land, or wilt thou flee thre moneths before thine enemies, they following thee, or that there be thre daies pestilence in thy land: now aduise thee, and se, what answer I shal giue to him that sent me.

<sup>k</sup> For 7 yeres of famine were past for the Gibionites: moneths was 4 yeres, to the which shalbe haue bene added other 3 yeres more, 1 Chro. 21. 12.

14 And David said vnto Gad, I am in a wonderful straite: let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the had of man.

15 So the Lord sent a pestilence in Israél, from the morning euen to the time appointed: and there dyed of the people from Dan euen to Beer-sheba seuentie thousand men.

<sup>l</sup> For the one side of the country to the other.

16 And when the Angel stretched out his hand vpon Ierusalém to destroy it, the Lord repented of the euil, and said to the Angel that destroyed the people, It is sufficient, holde now thine hand. And the Angel of the Lord was by the threshing place of Araunáh the Iebusite.

<sup>m</sup> Sam. 15. 11.

<sup>n</sup> The Lord spared this place, because he had chosen it to buyde his temple there.

17 And David spake vnto the Lord (when he sawe the Angel that smote the people) & said, Beholde, I haue sinned, yea, I haue done wickedly: but these shepe, what haue they done? let thine hand, I praye thee, be against me & against my fathers house.

<sup>o</sup> David sawe not y<sup>e</sup> iust cause, why God plagued y<sup>e</sup> people, & therefore he offered him selfe to Gods corrections, as the onely cause of this euil.

18 So Gad came the same day to David, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunáh the Iebusite.

19 And David (according to the saying of Gad) went vp, as the Lord had commanded:

20 And Araunáh looked, and sawe the King and his seruants comming towarde him, and Araunáh went out, and bowed him selfe before the King on his face to the grounde,

21 And Araunáh said, Wherefore is my lord the King come to his seruant? Then David answered, To bye the threshing floore of thee, for to buyde an altar vnto the Lord, that the plague may cease from the people.

<sup>p</sup> Called also Ornán, 1 Chro. 21. 20.

22 Then Araunáh said vnto David, Let my lord the King take and offer what semeth him good in his eyes: beholde the oxen for the burnt offering, and charrets, and the instruments of the oxen for wood.

23 All these things did Araunáh <sup>q</sup> as a King giue vnto the King: & Araunáh said vnto the King, The Lord thy God be fauorable vnto thee.

<sup>r</sup> That is, abundantly, for as some write, he was King of Ierusalém before Dauid came y<sup>e</sup> rowe.

24 Then



24 The King said vnto Araunáh, Not so, but I wil by it of thee at a price, & wil not offer burnt offering vnto the Lord my God of that which doeth cost me nothg. So Dauid bought the threshing floore, and

the oxen for<sup>n</sup> fiftie shekels of siluer. And Dauid buylt there an altar vnto the Lord, and offered burnt offerings and peace offerings, & the Lord was appeased toward the land, & the plague cealed from Israél.

<sup>a</sup> Some write, that enery tri- be gaue 50, & make 500, or afterwarde he boght as muche as came to 550 shekels, 1. Chron. 21, 25.

# THE FIRST BOKE OF the Kings.

## THE ARGUMENT.

**B**Ecause the children of God shoulde loke for no continual rest and quietnes in this worlde, the holy Ghost setteth before our eyes in this boke the varietie and change of things, which came to the people of Israél from the death of Dauid, Salomón and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then fauoreth them when his worde is truly set forth, vertue esteemed, vice punished and concorde mainteined) fall to decay and come to naught: as appeareth by the diuiding of the kingdome vnder Robohám, and Ierobohám, which before were but all one people, and now by the iuste punishment of God were made two, whereof Iudáh and Benjamin claue to Robohám: and this was called the kingdome of Iudáh, and the other ten tribes helde with Ierobohám, and this was called the kingdome of Israél. The King of Iudáh had his throne in Ierusalém, and the King of Israél in Samaria, after it was buylt by Amri Ahab's father. And because our Sauour Christ according to the flesh shoulde come of the stocke of Dauid, the genealogie of the Kings of Iudáh is here described, from Salomón to Ioram the sonne of Iosaphát, who reigned ouer Iudáh in Ierusalém, as Ahab did ouer Israél in Samaria.

### CHAP. I.

3 Abihág kepeth Dauid in his extreme age. 5 Adoniah usurpeth the kingdome. 30 Salomón is anointed King. 50 Adoniah fleeth to the altar.

**N**OW when King Dauid was<sup>a</sup> olde, and stricken in yeres, they couered him w<sup>th</sup> clothes, but no<sup>b</sup> heate came vnto him.

Wherefore his seruáts said vnto him, Let there be sought for my lord the King a yong virgin, and let her stand before the King, and cherish him: & let her lye in thy bosome, that my lord the King may get heate.

3 So they sought for a faire yong maid throughout all the coastes of Israél, and founde one Abihág<sup>c</sup> a Shunammite, and brought her to the King.

4 And the maid was exceeding faire, & cherished the King, and ministred to him, but the King knewe her not.

5 ¶ Then Adoniah the sonne of Haggith exalted him selfe, saying, I wil be King. And he gaue him charcts and horsemen, & 50 men to runne before him.

6 And his father wolde not displease him fro his<sup>d</sup> childehode, to say, Why hast thou done so? And he was a very goodly mā, & his mother bare him next after Absalom.

7 And he toke counsel of Ioáb the sonne of Zeruiáh, and of Abiathár the Priest: &

they<sup>e</sup> helped forward Adoniah.

8 But Zadók the Priest, and Benaiáh the sonne of Iehoiadá, and Nathán the Prophet, & Shimei, & Rei, & y<sup>e</sup> men of might w<sup>ere</sup> with Dauid, were not w<sup>th</sup> Adoniah.

9 Then Adoniah sacrificed shepe & oxen, and fat cattel by the stone of Zohéleth, which is by<sup>f</sup> En-rogel, and called all his brethren the Kings sonnes, & all the men of Iudáh the Kings seruants,

10 But Nathán the Prophet, & Benaiáh, and the<sup>g</sup> mighty men, and Salomón his brother he called not.

11 Wherefore Nathán spake vnto Bath-sheba the mother of Salomón, saying, Hast thou not heard, that Adoniah the sonne of Haggith doeth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, & I wil now giue thee counsel, how to saue thine owne life, and the life of thy sonne Salomón.

13 Go, and get thee in vnto King Dauid, & say vnto him, didest not thou, my lord, o King, sweare vnto thine hádmaid, sayig, Assuredly Salomón thy sonne shal reigne after me, and he shal sit vpon my throne? why is then Adoniah King?

14 Beholde, while y<sup>e</sup> yet talkest there with the King, I also wil come in after thee, & h<sup>e</sup> confirme thy wordes.

15 ¶ So Bath-sheba went in vnto the King into y<sup>e</sup> chāber, & the King was very olde, and Abihág the Shunammite ministred vnto the King.

O.iiii.

<sup>e</sup> They toke his part & followed him.

<sup>f</sup> Or, the fountain.

<sup>g</sup> As the Cherethites & Pelethites.

<sup>h</sup> Sam. 3, 4.

<sup>i</sup> For Adoniah wil destroy thee and thy sonne, if he reigne.

<sup>k</sup> By declaring suche things, as may further the same.

<sup>a</sup> He was about 70 yere olde, 1. Sam. 8, 4.

<sup>b</sup> For his natural heate was worne away with trauels.

<sup>c</sup> Or, seue him.

<sup>d</sup> Which citie was in the tribe of Issachár.

<sup>e</sup> Read, 1. Sam. 16, 1.

<sup>f</sup> Or, Dauid.

<sup>g</sup> Or, his wordes.



16 And Bath-sheba bowed and made obeisance vnto the King. And the King said, What is thy matter?

17 And she answered hi, My lord, thou swarest by the Lord thy God vnto thine handmaid, saying, Assuredly Salomón thy sonne shal reigne after me, and he shal sit vpon my throne.

18 And beholde, now is Adonijáh King, & now, my lord, o King, thou knowest it not.

19 And he hath offered many oxen, and fat cattel, and shepe, and hath called all the sonnes of the King, & Abiathár y Priest, & Ioáb the captaine of the hoste: but Salomón thy seruant hath he not bidden.

20 And thou, my lord, o King, knowest that the eyes of all Israël are on thee, that thou shuldest tel them, who shulde sit on the throne of my lord the King after him.

21 For els whē my lord the King shal slepe with his fathers, I and my sonne Salomón shal be reputed vile.

22 And lo, while she yet talked with the King, Nathán also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathán the Prophet. And when he was come in to y King, he made obeisance before the King vpon his face to the ground.

24 And Nathán said, My lord, o King, hast thou said, Adonijáh shal reigne after me, and he shal sit vpon my throne?

25 For he is gone downe this day, & hath slaine many oxen, and fat cattel, and shepe, and hath called all the Kings sonnes, & the captaines of the hoste, & Abiathár the Priest: and beholde, they eat & drinke before him, and say, "God saue King Adonijáh.

26 But me thy seruāt, and Zadók the Priest and Benaiáh the sonne of Iehoiadá, and thy seruāt Salomón hath he not called.

27 Is this thing done by my lord the King, & thou hast not shewed it vnto thy seruāt, who shulde sit on the throne of my lord the King after him?

28 ¶ Then King Dauid answered, & said, Call me Bath-sheba. And she came into y Kings presence, and stode before the King.

29 And the King sware, saying, As y Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I sware vnto thee by the Lord God of Israël, saying, Assuredly Salomón thy sonne shal reigne after me, and he shal sit vpon my throne in my place, so wil I certainly do this day.

31 Then Bath-sheba bowed her face to the earth, & did reuerēce vnto y King, & said, God saue my lord King Dauid for euer.

32 ¶ And King Dauid said, Call me Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá. And they came before the King.

33 Then the King said vnto them, Take with you the seruants of your lord, and cause Salomón my sonne to ride vpon mine owne mule, & cary him downe to Gihón.

34 And let Zadók the Priest and Nathán the Prophet anoint him there King ouer Israël, and blowe ye the trumpet, and say, God saue King Salomón.

35 Then come vp after him, that he may come and sit vpon my throne: and he shal be King in my steade: for I haue appointed him to be prince ouer Israël and ouer Iudah.

36 Then Benaiáh the sonne of Iehoiadá answered the King, & said, So be it, & the Lord God of my lord the King ratifie it.

37 As the Lord hath bene with my lord y King, so be he with Salomón, & exalt his throne aboue the throne of my lord King Dauid.

38 So Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá, and the Cherethites & the Pelethites wēt downe, and caused Salomón to ride vpon King Dauids mule, and broght him to Gihón.

39 And Zadók the Priest toke an horne of poyl out of the Tabernacle, and anointed Salomón: and thei blew the trumpet, and all the people said, God saue King Salomón.

40 And all the people came vp after him, and the people piped with pipes & reioyced with great ioye, so that the earth rag with the sounde of them.

41 ¶ And Adonijáh and all the gestes that were with him, heard it: ( and they had made an end of eating ) and when Ioáb heard the sounde of the trumpet, he said, What meaneth this noise & vprore in the citie?

42 And as he yet spake, beholde, Ionathán the sonne of Abiathár the Priest came: & Adonijáh said, Come in: for y art a worthy man, and bringest good tidings.

43 And Ionathán answered, and said to Adonijáh, Verely our lord King Dauid hath made Salomón King.

44 And the King hath sent with him Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadók the Priest, and Nathán the Prophet haue anointed him King in Gihón: and thei are gone vp frō thence with ioye, and the citie is moued: this is the noise

1 The King being worne with age, could not attend to the affairs of the state, & also Adonijah had many flatterers which kept it frō the King.

2 And so put to death all wicked transgressors.  
Ebr sinners.

3 Acknowledging him to be y true & worthy King appointed of God as the figure of his Christ.

4 Ebr. let the King Adonijah live.

5 In Meaning, y he ought in such affairs enterprise nothing except he had consulted with the word.

6 Moued by y Spirit of God so to do, because he foresawe that Salomón shulde be y figure of Christ.

7 Meaning, the Kings seruants & such as were of his garde.

8 Ebr. promised.

9 Ebr. say ye.

10 Whereunto they accustomed to anoint the Priests & the holy instruments.  
Exod. 30. 35.

11 Ebr. brags.

12 Ebr. a man of power.  
13 He praised Ionathán thinking to haue heard of some newes, but God wrought things contrary to his expectation, and he did beat downe his pride.



noise that ye haue heard.

46 And Salomón also sitteth on the throne of the kingdome.

47 And moreover the Kings seruants came to blesse our lord King Dauid, saying, God make the name of Salomón more famous then thy name, & exalt his throne aboue thy throne: therefore the King worshiped vpon the bed.

48 And thus said the King also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the gesses that were with Adoniah, were affraid, and rose vp, & went euery man his waye.

50 And Adoniah fearing the presence of Salomón, arose and went, and toke holde on the hornes of the altar.

51 And one tolde Salomón, sayig, Beholde, Adoniah doeth feare King Salomón: for lo, he hath caught holde on the hornes of y altar, saying, Let King Salomón sweare vnto me this day, that he wil not slaye his seruant with the sworde.

52 The Salomón said, If he wil shewe him selfe a worthy man, there shal not an heere of him fall to the earth, but if wickednes be found in him, he shal dye.

53 The King Salomón sent, & thei broght him from the altar, and he came and did obeisance vnto King Salomón. And Salomón said vnto him, Go to thine house.

#### CHAP. II.

David exhorteth Salomón, and giueth charge concerning Ioáb, Barzillai, and Shimei. 10 The death of David. 17 Adoniah asketh Abishag to wife. 25 He is slayne. 35 Zadok was placed in Abiathars rounne.

Then the daies of Dauid drew nere that he shulde dye, and he charged Salomón his sonne, saying,

I go the waie of all the earth: be strong therefore, and shewe thy selfe a man,

And take hede to y charge of the Lord thy God, to walke in his waies, & kepe his statutes, & his comandements, & his iudgemets, & his testimonies, as it is written in the Lawe of Moses, that thou maiest prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

That the Lord may confirme his worde which he spake vnto me, sayig, If thy sonnes take hede to their way, that thei walke before me in trueth, with all their hearts, and with all their soules, \* thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

Thou knowest also what Ioáb the sonne of Zeruiáh did to me, and what he did to the two captaines of the hostes of Israel, vnto \* Abner the sonne of Ner, and vnto \* Amasa the sonne of Iether, whom he slewe, and shed blood of battel in peace,

and \* put the blood of warre vpon his girdle that was about his loynes, & in his shooes that were on his fecte.

Do therefore according to thy wisdom, and let thou nor his hoare head go downe to the graue in peace.

But shewe kindenes vnto the sonnes of \* Barzillai the Gileadite, and let them be among them that eat at thy table: for so thei came to me when I fled from Absalom thy brother.

And beholde, with thee \* Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in y day when I went to Mahanaim: but he came downe to meete me at Iordan, and I sware to him by the Lord, say-

ing, I wil not slaye thee with the sworde. But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oghdest to do vnto him: therefore y shalt cause his hoare head to go downe to the graue with s blood.

So \* Dauid slept with his fathers, & was buried in the citie of Dauid.

And the daies which Dauid reigned vpon Israel, were fourtie yeres: seuen yeres reigned he in Hebron, and thirtie & thre yeres reigned he in Ierusalem.

The fate Salomón vpo the throne of Dauid his father, and his kingdome was stablished mightely.

And Adoniah the sonne of Haggith came to Bathsheba the mother of Salomón: and she said, Comcest thou peaceably? And he said, Yea.

He said moreover, I haue a sute vnto thee. And she said, Say on.

Then he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on me, that I shulde reigne: howbeit the kingdome is turned away, & is my brothers: for it came to him by the Lord.

Now therefore I aske thee one request, refuse me not. And she said vnto him, Say on.

And he said, Speake, I pray thee, vnto Salomón the King, (for he wil not say thee naye) that he giue me Abishag the Shunammite to wife.

And Bathsheba said, Wel, I wil speake for thee vnto the King.

Bathsheba therefore went vnto King Salomón, to speake vnto him for Adoniah: and the King rose to meete her, and bowed him selfe vnto her, & sate downe on his throne: and he caused a seat to be set for the Kings mother, and she sate at his right hand.

Then she said, I desire a smale request of thee, say me not naye: Then the King said vnto her, Aske on, my mother: for I

To salute him & to pray & praise God for him.

He gaue God thanks for the good successe.

Which Dauid his father had buyt in y shoure of Adoniah.

I am ready to dye, as all men must.

He sheweth how hard a thing it is to gouerne, and that none can do it well, except he obey God.

Deut. 29, 9.

Isa. 1, 7.

Or, do wisely.

And without hypocrisie.

2 Sam. 7, 12.

For a man shal not be cut of in thee from of the threue.

2 Sam. 3, 27.

2 Sam. 20, 10. d He shed his blood in time of peace, as if there had been warre.

e He put the bloody sworde into his sheathe.

2 Sam. 19, 31.

f That is, they delt mercifully with me.

2 Sam. 16, 5.

2 Sam. 19, 23.

g Let him be punished with death.

1 K. 2, 39. &

13, 36.

2 Sam. 3, 4.

2 Chron. 29, 23

h For she feared, lest he wolde worke treason against the King.

i In signe of their fauour & consent.

For cause of my face is not away.

k In token of reuerence, and that others by his example might haue her in greater honour.



Meaning, that if he shulde haue granted Abishag, w<sup>as</sup> so deare to his father, he wolde afterwarde haue aspired to the kingdom.

1 Sam. 7. 13.

Or, fel vpon him

Or, possessor. Ebr. a man of death.

When he fled before Abisalom, 2 Sam. 15. 24.

1 Sam. 2. 31.

He took Adonijahs part, wher he wolde haue vsurped the kingdom, Chap. 1. 7.

Thinking to be saued by y<sup>e</sup> holines of the place.

For it was lawfull to take y<sup>e</sup> wilful murderer fro the altar, Exod. 21. 14.

2 Sam. 3. 27.

2 Sam. 20. 10.

will not say thee naye. 21 She said the, Let Abishag the Shunamite be giue to Adonijah thy brother to wife. 22 But King Salomon answered and said vnto his mother, And why doest y<sup>e</sup> aske Abishag y<sup>e</sup> Shunamite for Adonijah aske for him the kingdom also: for he is mine elder brother, & hath for him bothe Abiathar the Priest, and Ioab the sonne of Zeruiab. 23 The King Salomon sware by the Lord, saying, God do so to me and more also, if Adonijah hath not spoken this worde against his owne life. 24 Now therefore as the Lord liueth, who hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as he promised, Adonijah shall surely dye this day. 25 And King Salomon sent by the hand of Benaiab the sonne of Iehoiada, and he smote him that he dyed. 26 ¶ Then the King said vnto Abiathar the Priest, Go to Anathoth vnto thine owne fields: for thou art not worthy of death: but I wil not this day kil thee, because thou hast bareft the Arke of the Lord God before Dauid my father, & because thou hast suffred in all, wherein my father hath bene afflicted. 27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might fulfil the wordes of the Lord, which he spake against the house of Eli in Shiloh. 28 ¶ Then tidings came to Ioab: (for Ioab had turned after Adonijah, but he turned not after Abisalom) and Ioab fled vnto the Tabernacle of the Lord, & caught holde on the hornes of the altar. 29 And it was tolde King Salomon, that Ioab was fled vnto the Tabernacle of the Lord, & beholde, he is by the altar. The King Salomon sent Benaiab the sonne of Iehoiada, saying, Go, fall vpon him. 30 And Benaiab came to the Tabernacle of the Lord, & said vnto him, Thus saith the King, Come out. And he said, Naye, but I wil dye here. Then Benaiab broght the King worde againe, saying, Thus said Ioab, and thus he answered me. 31 And the King said vnto him, Do as he hath said, and smite him, & burye him, y<sup>e</sup> thou maiest take away the blood, which Ioab shed causeles, from me and from the house of my father. 32 And the Lord shall bring his blood vpon his owne head: for he smote two me more righteous & better then he, & slewe them with the sward, and my father Dauid knewe not: to wit, Abner y<sup>e</sup> sonne of Ner, captaine of the hoste of Israel, and Amasa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shall therefore returne vpon the head of Ioab, and on the head of his sedit for euer: but vpon Dauid, and vpon his sedit, and vpon his house, and vpon his throne shall there be peace for euer fro the Lord. 34 So Benaiab the sonne of Iehoiada went vp, and smote him, and slewe him, and he was buried in his owne house in the wilderness. 35 And the King put Benaiab the sonne of Iehoiada in his rouse ouer y<sup>e</sup> holste: & the King set Zadok the Priest in the rouse of Abiathar. 36 ¶ Afterwarde the King sent, and called Shimei, and said vnto him, Buylde thee an house in Ierusalem, and dwell there, & departe not thence anie whether. 37 For that day that thou goest out, & passest ouer the riuer of Kidron, knowe assuredly, that thou shalt dye the death: thy blood shall be vpon thine owne head. 38 And Shimei said vnto the King, The thing is good: as my lord the King hath said, so wil thy seruants do. So Shimei dwelt in Ierusalem many dayes. 39 And after thre yeres two of the seruants of Shimei fled away vnto Achish sonne of Maachah King of Gath: & thei tolde Shimei, saying, Beholde, thy seruants be in Gath. 40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seke his seruants: and Shimei went, and broght his seruants from Gath. 41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, & was come againe. 42 And the King sent and called Shimei, & said vnto him, Did I not make thee to sweare by y<sup>e</sup> Lord, & protested vnto thee, saying, That day that thou goest out, and walkest anie whether, knowe assuredly y<sup>e</sup> thou shalt dye the death? And thou saidest vnto me, The thing is good, that I haue heard. 43 Why then hast thou not kept the othe of the Lord, & the comendement wherewith I charged thee? 44 The King said also to Shimei, Thou knowest all the wickednes wherunto thine heart is priuie, that thou didest to Dauid my father: the Lord therefore shall bring thy wickednes vpon thine owne head. 45 And let King Salomon be blessed, and the throne of Dauid established before the Lord for euer. 46 So the King commanded Benaiab the sonne of Iehoiada: who went out & smote him that he dyed: And the kingdom was established in the hand of Salomon.

Ioab shall iustly punished for the blood that he hath cruelly shed.

And for toke the office of y<sup>e</sup> Priest fro the house of Eli, & restored it to y<sup>e</sup> house of Phinehas.

Thus God appointed the wages & merces to bring his iust iudgements vpon the wicked.

His conuictious minde moued him rather to venture his life, than to lose his worldly profit, which he had by his seruants.

For though y<sup>e</sup> wildest denie, yet thine owne conscience would accuse thee, for reuiling & doing wrong to my father, 2 Sam. 16. 5.

Because all his seruants were destroyed



## CHAP. III.

Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him & giveth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

1 Chron. 1. 1.

2 Which was Beth-lehem.

3 Where altars were appointed before the Temple was built to offer unto the Lord.

4 For his father had commanded him to obey the Lord & walke in his wayes, Chap. 2.

5 For there was a Tabernacle: was, 2 Chron. 3.

6 Or, as he walked.

7 Thou hast performed thy promises.

8 That is, to behave myselfe in executing this charge of ruling.

9 1 Chron. 2. 10.

10 Which are 10 male in number.

11 That is, that thine enemies shal dye.

12 Matt. 6. 33.

13 Wile. 7. 11.

Salomon made affinitye with Pharaoh King of Egypt, and toke Pharaohs daughter, and brought her into the citie of David, vntil he had made an end of buylding his owne house, and the house of the Lord, and the wall of Ierusalem round about.

Onely the people sacrificed in the high places, because there was no house buylt vnto the Name of the Lord, vntil those dayes.

And Salomon loued the Lord, walking in the ordinances of David his father; onely he sacrificed and offered incense in the high places.

And the King went to Gibeon to sacrifice there, for that was the chief high place: a thousand burnt offerings did Salomon offer vpon that altar.

In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shal giue thee.

And Salomon said, Thou hast shewed vnto thy seruant David my father great mercy, when he walked before thee in truth, & in righteousness, and in vprightnes of heart with thee: & thou hast kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

And now, O Lord, my God, thou hast made thy seruant King in stead of David my father: and I am but a yong childe, and knowe not how to go out and in.

And thy seruant is in the middes of thy people, which thou hast chosen, euen a great people which cannot be tolde nor numbered for multitude.

Giue therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discerne betwene good & bad: for who is able to iudge this thy & mighty people?

And this pleased the Lord wel, that Salomon had desired this thing.

And God said vnto him, Because thou hast asked this thing, & hast not asked for thy selfe long life, nether hast asked riches for thy selfe, nor hast asked thy life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wife and an vnderstanding heart, so that there hath bene none like thee before thee, nether after thee shal arise the like vnto thee.

And I haue also giuen thee that, which thou hast not asked, bothe riches and ho-

nour, so that among the Kings there shal be none like vnto thee all thy dayes.

And if thou wilt walke in my wayes, to kepe mine ordinances and my commandements, as thy father David did walke, I wil prolong thy dayes.

And when Salomon awoke, beholde, it was a dreame, and he came to Ierusalem, and stode before the Arke of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

Then came two harlots vnto the King, and stode before him.

And the one woman said, Oh my lord, I & this woman dwel in one house, & I was deliuered of a childe with her in my house.

And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, saue we twaine.

And this womans sonne dyed in the night: for she ouerlay him.

And she rose at midnight, and toke my sonne from my side, while thine handmaid slept, & layed him in her bosome, & layed her dead sonne in my bosome.

And when I rose in the morning to giue my sonne sucke, beholde, he was dead: and when I had wel considered him in the morning, beholde, it was not my sonne, whome I had borne.

Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead: againe she said, No, but thy sonne is dead, & mine aliue: thus they spake before the King.

The said the King, She sayth, this that liueth is my sonne, & the dead is thy sonne: and the other sayth, Nay, but the dead is thy sonne, and the liuing is my sonne.

Then the King said, Bring me a sworde: & they brought out a sworde before the King.

And the King said, Deuide ye the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

Then spake the woman, whose the liuing childe was, vnto the King, for her compassion was kindled toward her sonne, & she said, Oh my lord, giue her the liuing childe, and slay him not: but the other said, Let it be neither mine nor thine, but deuide it.

Then the King answered, & said, Giue her the liuing childe, and slay him not: this is his mother.

And all Israel heard the iudgement, which the King had iudged, and they feared the King: for they sawe that the wisdom of God was in him to do iustice.

## CHAP. IIII.

The princes and rulers vnder Salomon. 23 The purveyance for his vittalles. 26 The number of his horses. 32 His books and writings.



1 And King Salomón was King ouer all Israël.

2 And these were his princes, *b* Azariáh the sonne of Zadók the Priest, *a* Elihóreph and Ahiáh the sonnes of Shishá scribes, Iehóshaphát the sonne of Ahilúd, the recorder,

3 And Benziáh the sonne of Iehoiadá was ouer the hoste, and Sadók and Abiathár Priests,

4 And Azariáh the sonne of Nathán was ouer the officers, and Zabúð the sonne of Nathán Priest was the Kings friend,

5 And Ahishár was ouer the housholde: & Adonirám the sonne of Abdá was ouer the tribute.

6 And Salomón had twelue officers ouer all Israël, which prouided vitailles for the King and his housholde: eche man had a moneth in the yere to prouide vitailles.

7 And these are their names: the sonne of Har in mount Ephráim:

8 The sonne of Dekár in Makáz, and in Shaaibím and Beth-shémesh, and *10r, Elón in Beth-anán.* Elón and Beth-hanán:

9 The sonne of Héfed in Arubóth, to whome pertained Sochóh, & all the land of Hépher:

10 The sonne of Abinadáb in all the regiõ of Dor, which had Tapháth the daughter of Salomón to wife.

11 Baaná the sonne of Ahilúd in Taanách, and Megiddó, & in all Beth-sheán, which is by Zaitánah beneth Izreél, from Beth-sheán to Abel-meholáh, euen til beyonde ouer against Iokmeám:

12 The sonne of Géber in Ramóth Gilcád, & his were the townes of *d* Iair, the sonne of Manasséh, which are in Gileád, and vnder him was the regiõ of Argób which is in Bashán: threescore great cities with walles and barres of brasle.

13 Ahinadáb the sonne of Iddó had to Mahanáim:

14 Ahimáaz in Naphtalí, and he toke Basmath the daughter of Salomón to wife:

15 Baaná the sonne of Hushái in Ashér and in Alóth:

16 Iehoshaphát the sonne of Parúah in Issachár.

17 Shimeí the sonne of Eláh in Beniamín:

18 Góber the sonne of Vrí in the countrei of Gileád, the land of Sihón King of the Amorites, and of Og King of Bashán, and was officer alone in the land.

19 Iudáh and Israël were manie, as the sand of the sea in number, *f* eating, drinking, and making meary.

20 And Salomón reigned ouer all kingdomes, from the *g* Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presentes, and serued Salomón all the dayes of his life.

21 And Salomons vitailles for one day were thirtie measures of fine floure, and threescore measures of meales

22 Ten fat oxen, and twentie oxen of the pastures, and an hundreth shepe, beside hartes, and buckes, and bugles, and fat foule.

23 For he ruled in all the region on the other side of the Riuer, from Tiphsáh euen vnto Azzáh, ouer all the Kings on the other side the Riuer: & he had peace rōde about him on euerie side.

24 And Iudáh and Israël dwelt without feare, euerie man vnder his vine, and vnder his figtre, from Dan, euen to Beer-sheba, all the dayes of Salomón.

25 And Salomón had fortie thousand stables of horses for his charrets, and twelue thousand horsemen.

26 And these officers prouided vitaille for King Salomón, and for all that came to King Salomons table, euerie man his moneth, and they suffred to lacke nothing.

27 Barly also and strawe for the horses and mules broght they vnto the place where the officers were, euerie man according to his charge.

28 And God gaue Salomón wisdome and vnderstanding exceeding muche, and a large heart, euen as the sand that is on the sea shore.

29 And Salomons wisdome excelled the wisdome of all the children of the East and all the wisdome of Egypt.

30 For he was wiser then anie man: yea, then were Ethán the Ezrahite, then Hemán, then Chalcól, then Dardá the sonnes of Mahól: and he was famous throughout all nacions rōde about.

31 And Salomón spake thre thousand proverbes: and his songs were a thousand and fise.

32 And he spake of trees, from the cedar tre that is in Lebanón, euen vnto the hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creping things, and of fishes.

33 And there came of all people to heare the wisdome of Salomón, frō all Kings of the earth, which had heard of his wisdome.

CHAP. V.

1 Hiram sendeth to Salomón, and Salomón to him, purposing to buyld the house of God. 2 He prepareth stufse for the buylding. 3 The number of the workemē.

4 And Hiram King of Tyrus sent his seruants vnto Salomón, (for he had heard, that they had anoynted him King in the rōume of his father) because Hiram had euer loued Dauid.

5 Also Salomón sent to Hiram, saying, Thou knowest that Dauid my father cold not buyld an house vnto the Name of the Lord his God, for the warres

*a* That is, his chief officers. *b* He was the sonne of Achimaïs and Zadoks uphew.

*c* Not Abiathár, whome Salomón had put from his office, Chap. 22, 23, but another of that name.

*Chap. 5, 14.*

*10r, Elón in Beth-anán.*

*10r, to the plain.*

*d* Which townes bare Iairs name, because he toke them of the Canaanites, Nomb. 32, 41.

*e* Salomón obserued not the diuision that Ioshua made, but deuided it as might best serue for his purpose.

*f* They liued in all peace & securitie.

*Ecclef. 47, 15.*

*g* Which is Euphrates.

*22r, Crim.*

*10r, Gex. h* For they were all tributarie vnto him.

*i* Through out all Israël.

*2 Chro. 9, 25.*

*k* Meaning, great vnderstanding and able to comprehend all things.

*l* To wit, the philosophers, astronomers, were iudged moſt wile.

*m* Which for the most part are thought to haue perished in the captiuitie of Babilón. *n* From the highest to the lowest.

*10r, 22r.*

*2 Chro. 2, 15.*



which were about him on euerie side, vntil the Lord had put<sup>e</sup> them vnder the soles of his feete.

4 But now the Lord my God hath giuen me<sup>a</sup> rest on euerie side, so that there is neither aduersarie, nor euil to resiste.

5 And beholde, I purpose to buylde an house vnto the Name of the Lord my God, as the Lord spake vnto Dauid my father, saying, Thy sonne, whome I wil set vpon thy throne for thee, he shal buylde an house vnto my Name.

6 Now therefore comande, that they hewe me cedar trees out of Lebanón, and my seruants shal be with thy seruants, and vnto thee wil I giue the<sup>b</sup> hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none amōg vs, that can hewe timbre like vnto the Sidonians.

7 ¶ And when<sup>c</sup> Hirám heard the wordes of Salomón, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hirám sent to Salomón, saying, I haue considered the things, for the which thou sentest vnto me, and wil accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shal bring them downe from Lebanón to the sea: and I wil conuie the<sup>b</sup> by sea<sup>d</sup> in rafts vnto the place that thou shalt shewe me, and wil cause them to be discharged there, and thou shalt receyue them: now thou shalt do me a pleasure to minister foode for<sup>e</sup> my familie.

10 So Hirám gaue Salomón cedar trees & firre trees, *euen* his ful desire.

11 And Salomón gaue Hirám twētie thousand<sup>f</sup> measures of wheat for foode to his housholde, and twētie measures of<sup>g</sup> beaten oyle. Thus muche gaue Salomón to Hirám yere by yere.

12 ¶ And y<sup>h</sup> Lord gaue Salomón wisdome as he<sup>i</sup> promised him. And there was peace betwene Hirám and Salomón, and they<sup>j</sup> two made a couenant.

13 ¶ And King Salomón raised a summe out of all Israël, and the summe was thirty thousand men:

14 Whome he sent to Lebanón, ten thousand a moneth by course: they were a moneth in Lebanón, & two moneths at home. And<sup>k</sup> Adonirám was ouer the summe.

15 And Salomón had seuentie thousand that bare burdens, & fourescore thousand masons in the mountaine,

16 Besides the<sup>l</sup> princes, whome Salomón

appointed ouer the worke, *euen* thre thousand and thre hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, & they brought great stones and costly stones to make the fundacion of the house, *euen* hewed stones.

18 And Salomons workemen, & the workemen of Hirám, and the<sup>m</sup> masons hewed & prepared timbre and stones for the buylding of the house.

## CHAP. VI.

1 The buylding of the Temple and the forme thereof.  
12 The promises of the Lord to Salomón.

1 And<sup>n</sup> in the foure hundredth and foure score yere (after the children of Israël were come out of the land of Egypt) and in the fourth yere of the reigne of Salomón ouer Israël, in the moneth<sup>o</sup> Zif<sup>p</sup> (which is the seconde moneth) he buylt the<sup>q</sup> house of the Lord.

2 And the house which Kig Salomón buylt for the Lord, was thre score cubites long, & twentie broade, and thirty cubites hie.

3 And the<sup>r</sup> porche before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broade before the house.

4 And in the house he made windowes, *broade without, and narowe within.*

5 And by the wall of the house he made<sup>s</sup> galleries rounde about, *euen* by the walles of the house rounde about the Temple and<sup>t</sup> the oracle, and made chambres rounde about.

6 The nethermost gallerie was fiue cubites broade, and the middlemost six cubites broade, & the thirde seuē cubites broade: for he made<sup>u</sup> restes rounde about without the house, that the beames shulde not be fastened in the walles of the house.

7 And whē the house was buylt, it was buylt of stone perfit, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in buylding.

8 The dore of the middle<sup>v</sup> chambre was in the right side of the house, & men went vp with winding steires into the middlemost, and out of the middlemost into the third.

9 So he buylt the<sup>w</sup> house and finished it, & cieled the house being vawted with cieiling of cedar trees.

10 And he buylt the galleries vpon all the wall of the house of fiue cubites height, & they were ioyned to the house with beames of cedar.

11 And the worde of the Lord came to Salomón, saying,

<sup>f</sup> The Hebrew worde is, Gibilim, which some say, were excellent masons.

<sup>o</sup> Which moneth corcinceth parte of April & part of May, whereby is ment the temple & the oracle.

<sup>r</sup> Or the court where y people prayed, & was before the place where y altar of burnt offerings stood.

<sup>s</sup> Or, as open & shut.

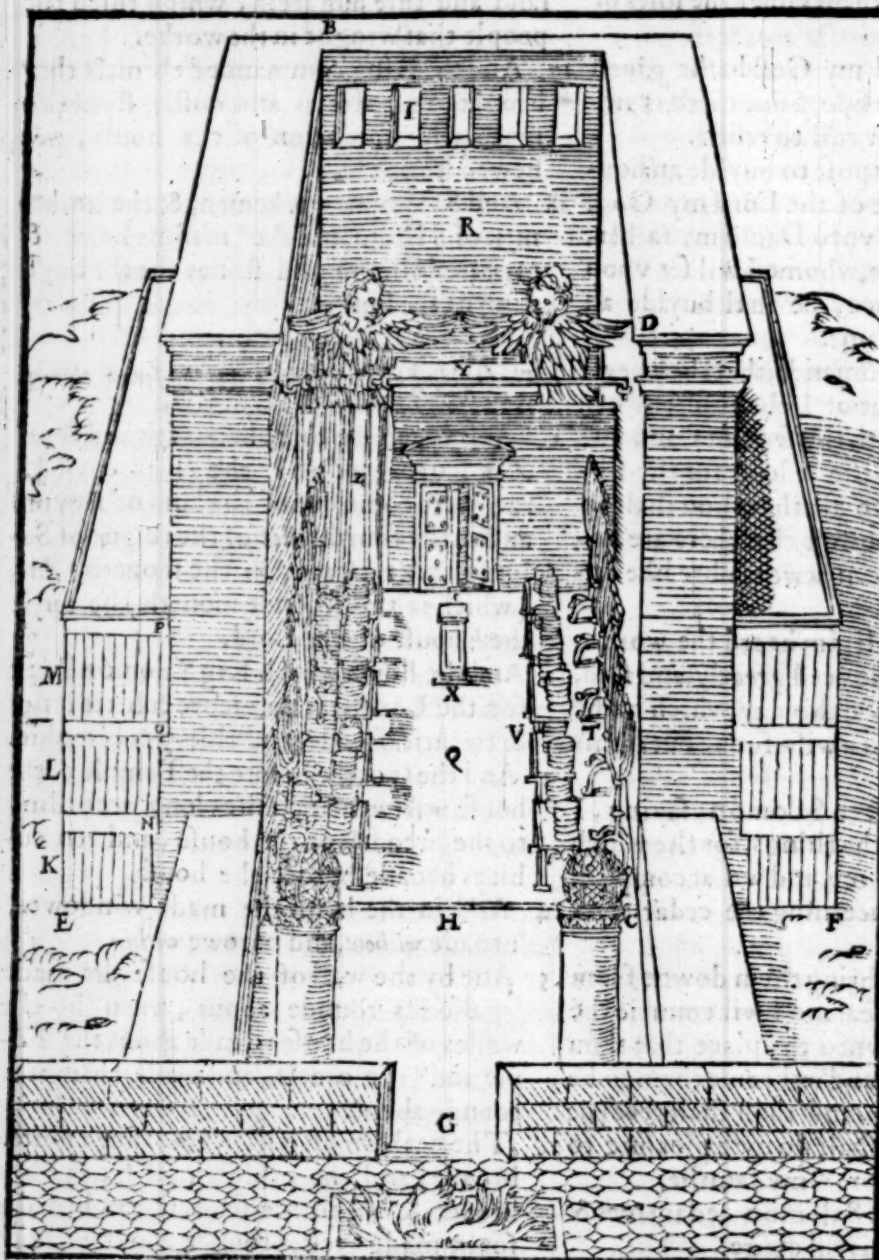
<sup>t</sup> Or, lesser.

<sup>u</sup> Whēce God spake betwene y Cherubims, called also the moste holy place.

<sup>v</sup> Which were certeyne stones comming out of y wall, as stayes for the beames to rest vpon.

<sup>w</sup> In Exodus it is called the Tabernacle: & the temple is there called y sanctuary, and the oracle the moste holy place.





The cause why we vncovered and set open the Temple, without setting forth the wall that is before it, is, that the ordre of those things that are within, might be sene more liuely.

A B. The length of the Temple of threescore cubites.

A C. The breadth of twentie cubites within, and not measuring the thicknes of the walles. This also was the length of the porch without the Temple.

C D. The height of thirtie cubites.

E F. The chambers of the Priests, which compassed about the Temple on three sides, South, West and North, and were of three heights.

G H. The breadth of the porch, ten cubites.

I. The Windows of the Temple.

K. The first chamber was five cubites broad.

L. The seconde six.

M. The third seven.

N O P. The refis or staves of the walle, which bare vp the postes that did separate chamber from chamber.

Q. The holy place.

R. The holiest of all, where the Arke of the couenant was Y.

S. The gate to enter into the moste holy place.

T. The six Candelsticks on euery side of the Temple.

V. The ten tables on both sides for the shew bread.

X. The incense altar.

12. Concerning this house which thou buydest, if thou wilt walke in mine ordinances, and execute my iudgements, and kepe all my commandements, to walke in them, then wil I performe vnto thee my promises, which I promised to Dauid thy father.

2. Sam. 7. 13.

g According as he promised vnto Moses, Exo. 25. 22.

13. And I wil dwell among the children of Israel, and wil not forsake my people Israel.

14. So Salomon buylt the house and finished it,

15. And buylt the walles of the house within, with bordes of cedre tre from the pavement of the house vnto the walles of the cieling, and within he couered them with wood and couered the floore of the house with planks of firre.

h Meaning vnto the roofe, which was also ticked.

16. And he buylt twentie cubites in the sides of the house with bordes of cedre, from the floore to the walles, and he prepared a place within it for the oracle, <sup>enro</sup> the moste holy place.

17. But the house, that is, the temple before it was fourtie cubites long.

18. And the cedre of the house within was kerued with knoppes, and grauen with flowres: all was cedre, so that no stone was sene.

19. Also he prepared the place of the oracle in the middes of the house within, to set the Arke of the couenant of the Lord there.

20. And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure golde, and couered the altar with cedre.

21. So Salomon couered the house within with pure golde: and he shut the place of the oracle with chaines of golde, and couered it with golde.

22. And he ouerlaid the house with golde, vntil all the house was made perfite. also he couered the whole altar, that was before the oracle, with golde.

i For when he spake of the house in 1. first verse, he ment bothe the oracle & the Temple. Or, wilde ex-cum.

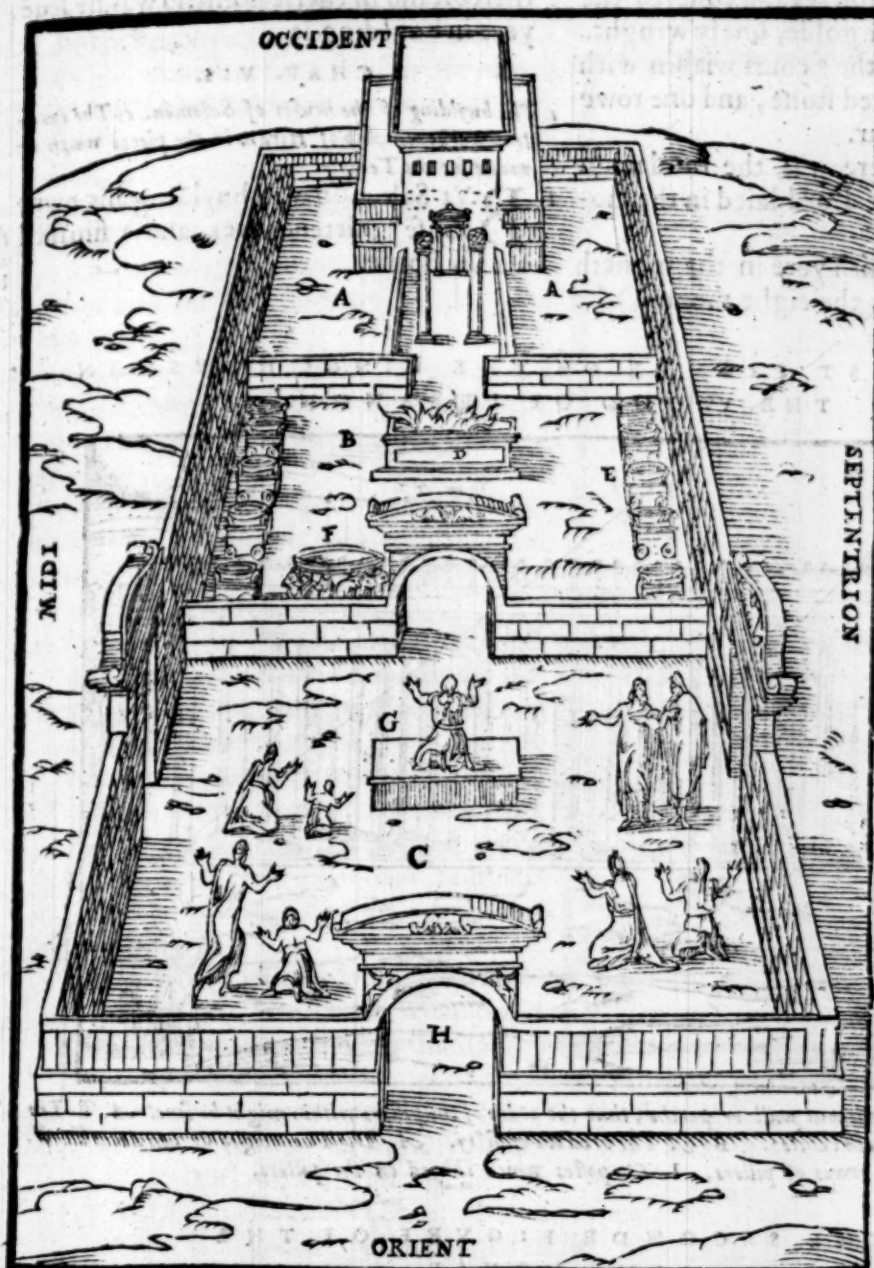
k That is, in the moste inward place of the house.

l Ebr he drew through chaines of golde be-fore.

1 Meaning the altar of incense, Exod 30. 2.



## THE TEMPLE COVERED.



This figure representeth the great court separated into three partes, whose separation was made of three orders of hewne stone & one of cedarre borders. In the first court towards the West was the Temple A. The seconde court B. was for the Priests, called the inner court. In this stode the altar of burnt offering D. which was twentie cubites long and as muche broad, & ten of length. 2. Chr. 4. 1. There was also ten caldrons: five on the one side, and five on the other E. and on the South side stode the Sea F. 2. Chr. 4. 2. C. the court of the people, which 2. Chr. 4. 9. is called the great porche, and Alt. 3. 11. the porche of Salomon. This court is oft in the newe Testamēt taken for the Temple, Matt. 21. 23. alt. 3. 2. In this court Christ preached, & chased thence them that bought and sold. G. A scaffold of brasse, whereon Salomon praised that the people might see him, & the better understand him: it was five cubites long, five cubites broad, & thre of height. 2. Chr. 6. 13. H. the gate on the East side, called the gate of Sur or Seir. 2. Kin. 11. 6. and the

gate of the fundation. 2. Chr. 23. 5. It is also called beautiful. Alt. 3. 2. because the Prince entred onely thereat into the courts, and not the people, Ezk. 44. 3. for the people entred in by the South gate and North gate.

23 And within the oracle he made two Cherubims of oliue tre, ten cubites hie.

24 The wing also of the one Cherub was five cubites, & the wing of the other Cherub was five cubites: from the vtermost parte of one of his wings vnto the vtermost parte of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: bothe y Cherubims were of one measure and one syse.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And he put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of y one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.

28 And he ouerlaid the Cherubims with

golde.

29 And he carued all the walles of y house round about with grauen figures of Cherubims and of palme trees, and grauen flowres within and without.

30 And the floore of the house he couered with golde within and without.

31 An in the entring of the oracle he made two dores of oliue tre: and the vpper poste & side postes wer. five square.

32 The two dores also were of oliue tre, & he graued them with grauing of Cherubims and palme trees, and grauen flowres, and couered the with golde, & laied thin golde vpon the Cherubims and vpon the palme trees.

33 And so made he for the dore of the Temple postes of oliue tre four square.

34 But the two dores were of firre tre, the two sides of the one dore were rounde, & the two sides of y other dore were round.

P.iiii.

Exod. 25. 20.

For the o-

ther & Moses

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golde, were ta

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their great sin

act.

so that the  
facion of the  
carued worke  
might stil ap-  
peare.



# I.Kings.

35 And he graued Cherubims, and palme trees and carued flowres and couered the carued worke with golde, finely wrought.

finished the house with all the furniture thereof, and in euerie point: so was he seue yere in buylding it.

a Where the Priests were, & was thus called in respect of the great court, & is called A. 3. 11. & porche of Salomon, where people used to pray. p Which containeth part of October and parte of November.

36 ¶ And he buylt the court within with thre rowes of hewed stone, and one rowe of beames of cedar.

37 In the fourth yere was the fundacion of the house of the Lord laied in the moneth of Zif:

38 And in the eleuenth yere in the moneth of Bul, (which is the eight moneth) he

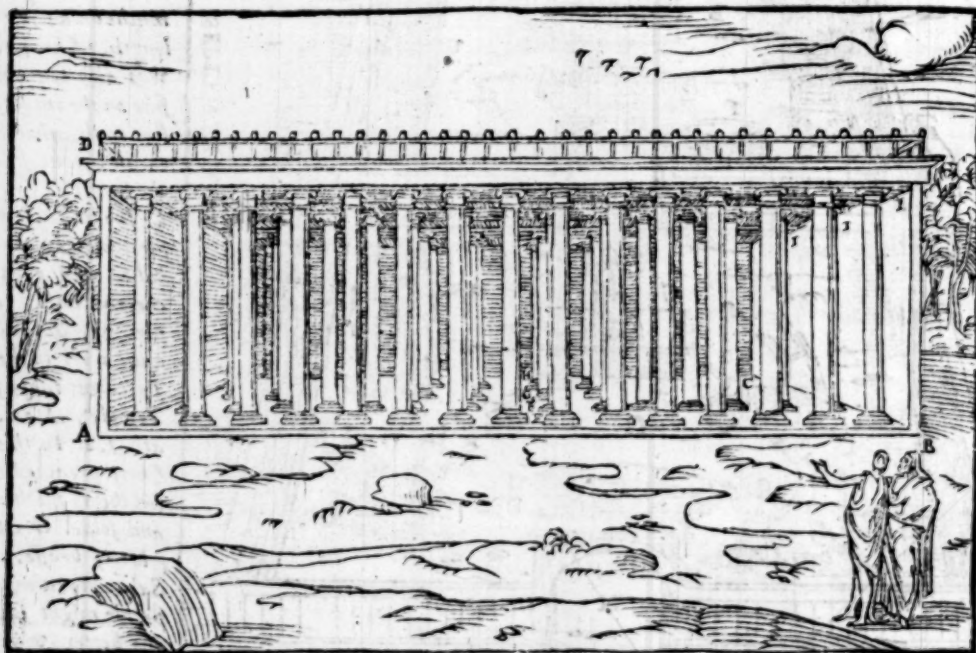
## CHAP. VII.

The buylding of the houses of Salomon. 15 The excellent workmanship of Hiram in the pieces which he made for the Temple.

¶ Vt Salomon was buylding his owne house thirtene yeres, and finished all his house.

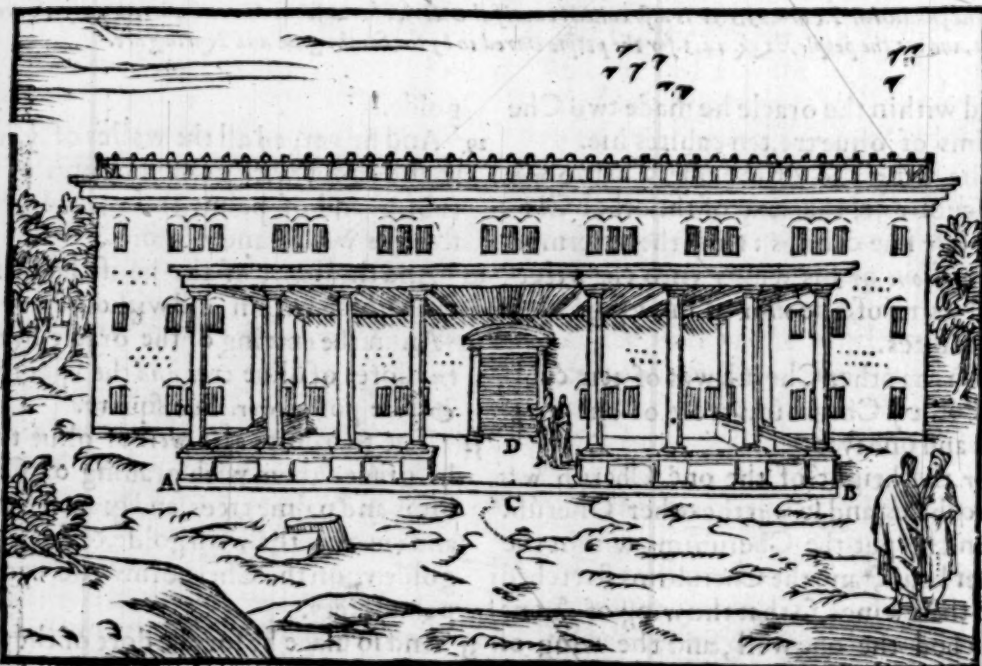
Chap. 7. 15. a After he had buylt the Temple.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE VVOOD OF LEBANON.



This figure is made without wall or porche, that the ordre of the pillars within might be sene. A. B. The length of an hundred cubites. B. C. The breadth of fifty. A. D. The height of thirtie. E. F. G. H. The foure rowes of pillars. I. The postes which stayed on the pillars.

THE SECONDE FIGVRE OF THE SAME HOVSE.



This seconds figure sheweth the maner of the house without, and the porche thereof, which was fifty cubites long. A. B. and thirtie broad. C. D.

a He



THE FORME OF THE  
PILLER.

A B The height of a pillar eighteen cubites: the compass of a pillar was twelve cubites.  
D E The height of the chapter or rounde balle vpon the pillar of five cubites height.  
G In y middes were two rowes of pomegranates: y rest is the networke & flowre delices of roses.

17 He made grates like networke, & wroth worke like chaines for the chapters that were on the toppe of the pillars, euen seven for the one chapter, & seven for the other chapter.

18 So he made the pillars and two rowes of pomegranates rounde about in the one grate to couer the chapters that were vpon the toppe. And thus did he for the other chapter.

19 And the chapters that were on y toppe of the pillars were after <sup>k</sup> lilye worke in the porche, foure cubites.

20 And the chapters vpon the two pillars had also aboue, <sup>l</sup> ouer against the bellie within y networke pomegranates: for two hundreth pomegranates were in the two rankes about vpon ether of the chapters.

21 And he set vp the pillars in the <sup>1</sup> porche of y Temple. And when he had set vp the right pillar, he called the name thereof <sup>m</sup> Iachin: and when he had set vp the left pillar, he called the name thereof <sup>n</sup> Boaz.

22 And vpon the top of the pillars was worke of lilyes: so was the workemanship of the pillars finished.

23 ¶ And he made a molten <sup>o</sup> sea ten cubites wide from brim to brim, round in compass, and five cubites hie, and a line of thirtie cubites did compass it about.

Qi.

<sup>b</sup> For y beautie of the place and great abundance of cedre trees y went to the buylding thereof, it was compared to mount Lebanon in Syria: this house he vied in former for pleasure & recreation.

<sup>c</sup> There were as many, & like proportion on the one side as on y other, & at euery end euen three in a rowe one aboue another.

<sup>d</sup> Before the pillars of the house.

<sup>e</sup> For his house, which was at Ierusalem.

Chap. 3. 1.

<sup>f</sup> Precious.

<sup>g</sup> Which were rests & staves for the beames to lie vpon.  
<sup>h</sup> Or, gaur.

<sup>i</sup> Fro the fundacio vward.

<sup>k</sup> As the Lords house was buyld, so was this: onely the great court of Salomons house was vncouered.  
<sup>l</sup> Or, 2<sup>o</sup>.

<sup>m</sup> Thus when God wil haue his glorie set forth, he raiseth vp men & giueth them excellent gifts for the accomplishment of y same, Exod. 31. 2.

<sup>n</sup> Ebr. shafan.  
<sup>o</sup> Or, ymmun.

<sup>o</sup> Or, cordes like chaines.

<sup>k</sup> As was seen commonly wrought in couelic porches.

<sup>l</sup> Or, rounde about the middes.  
<sup>m</sup> Or, beyonde.

<sup>n</sup> Ebr. the second.

<sup>1</sup> Which was in the inner court betwene the Temple & the oracle.

<sup>m</sup> That is, he wil establish, to wit, his power towards this house.

<sup>n</sup> That is, in strength: meaning, y power thereof shal continue.

<sup>o</sup> So called for the hugenes of the vessel.

2 He buylt also an house <sup>b</sup> called the forest of Lebanon, an hundreth cubites long, and fiftie cubites broade, and thirtie cubites hie, vpon foure rowes of cedre pillars, and cedre beames were laied vpon the pillars.

3 And it was couered aboue with cedre vpon the beames, that lay on the fourtie & fiue pillars, fiftene in a rowe.

4 And the windowes were in thre rowes, & windowe was <sup>c</sup> against windowe in thre rankes.

5 And all the dores, and the side postes with the windowes were foure square, & windowe was ouer against windowe in thre rankes.

6 And he made a porche of pillars fiftie cubites long, and thirtie cubites broade, and the porche was before <sup>d</sup> them, euen before them were thirtie pillars.

7 ¶ Then he made a porche <sup>e</sup> for the throne, where he iudged, euen a porche of iudgement, & it was cieled with cedre from pauement to pauement.

8 And in his house, where he dwelt, was an other hall more inwarde then the porche w was of the same worke. Also Salomon made an house for Pharaohs daughter (<sup>f</sup> whome he had taken to wife) like vnto this porche.

9 All these were <sup>g</sup> of costely stones, hewed by measure, and sawed with sawes within and without, from the fundacion vnto <sup>h</sup> the stones of an hand breadth, & on the outside to the great court.

10 And the fundacio was of costely stones, & great stones, euen of stones of ten cubites, and stones of eight cubites.

11 & Aboue also were costely stones, squared by rule, and boardes of cedre.

12 ¶ And the great court round about was with thre rowes of hewed stones, and a rowe of cedre beames: <sup>h</sup> so was it to the inner court of the house of the Lord, & to the porche of the house.

13 ¶ Then King Salomon sent, and set one Hiram out of <sup>i</sup> Tyus.

14 He was a widowes sonne of the tribe of Naphtali, his father being a ma of Tyus, and wrought in brasie: <sup>j</sup> he was ful of wisdom, and vnderstanding, & knowledge to worke all maner of worke in brasie: who came to King Salomon, and wrought all his worke.

15 ¶ For he cast two pillars of brasie: the height of a pillar was eightene cubites, & a threade of twelue cubites did compass ether of the pillars.

16 And he made two <sup>k</sup> chapters of molten brasie to set on the toppes of the pillars: the height of one of the chapters was fiue cubites, and the height of the other chapter was fiue cubites.



# I.Kings.

## THE SEA OR GREAT CALDRON.



A B Ten cubites frō one side to the other.  
C D The height of five cubites.  
E F The two rowes, which compassed the vessel about, and were garnished w<sup>th</sup> bulles heades, wherein were pipes to auoyde the water.

24 And vnder the brim of it were knoppes like wilde cucumers compassing it rōude about, ten in one cubite, compassing the sea\* rōunde about: and the two rowes of knoppes were cast, when it was molten.

*a Chro. 4. 3.*

25 It stode on twelue bulles, thre lōking towarde the North, and thre towarde the West, and thre towarde the South, & thre towarde the East: and the sea stode aboue vpon them, & all their hinder partes were inwarde.

*Or, a flanne.*

26 It was an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup with flowres of lilies: it cōteined two thousand p Baths.

p Bath and Ephah seme to be bothe one measure, Ezech 45. 11. euery Bath cōteined about ten pottels.

27 ¶ And he made ten bases of brasse, one base was foure cubites long, and foure cubites broad, and thre cubites hie.

28 ¶ And the worke of the bases was on this maner, Thei had borders, and the borders were betwene the ledges:

29 And on the borders that were betwene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneth the lyons, and bulles were addicions made of thinne worke.

*Or, shoulder.*

30 And euery base had foure brasen wheles, and plates of brasse: and the foure corners had vnder setters: vnder the caldron were vnder setters molten at the side of euery addicion.

q The mouth of the great base or frame entred into the chapter, or pillar & bare vp the caldron.

31 And the mouth of it was within the chapter and aboue to measure by the cubite: for the mouth thereof was rōunde made like a base, & it was a cubite & halfe

a cubite: & also vpon the mouth thereof were grauen workes, whose borders were foure square, & not rōunde.

32 And vnder the borders were foure wheles, and the axeltrees of the wheles ioyned to the base: and the height of a whele was a cubite and halfe a cubite.

33 And the facion of the wheles was like the facion of a charret whele, their axeltrees, and their naues and their felloes, & their spokes were all molten.

34 And foure vnder setters were vpon the foure corners of one base: & the vnder setters thereof were of the base it selfe.

35 And in the toppe of the base was a rōunde compass of halfe a cubite hie rōunde about: and vpon the toppe of the base the ledges thereof and the borders thereof were of the same.

r Which was called the pillar, chapter, or imale base, wherein the caldron stode.

36 And vpon the tables of the ledges thereof, and on the borders thereof he did graue Cherubims, lyons and palmetrees, on the side of euery one, and addicions rōunde about.

37 Thus made he the ten bases, Thei had all one casting, one measure, and one syfe.

38 ¶ The he made ten caldrons of brasse, one caldron cōteined fourtie Baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

s To kepe waters for the use of the sacrifices.

39 And he set the bases, five on the right side of the house, & five on the left side of the house. And he set the sea on the right side of the house Eastwarde towarde the South

t To wit, of the Temple or Sanctuary.

40 ¶ And



40 ¶ And Hiram made caldrons, and besomes and basens, & Hiram finished all the worke that he made to King Salomón for the house of the Lord:

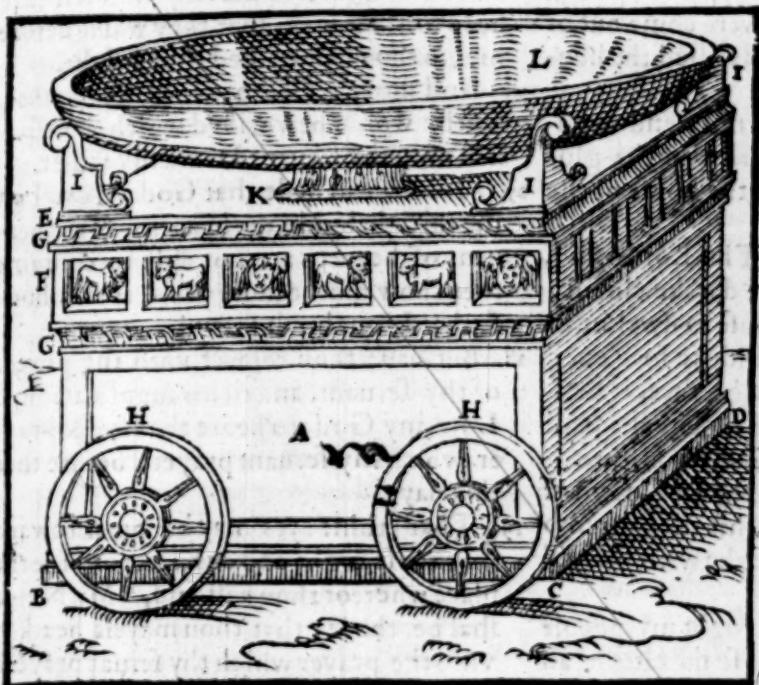
41 To wit, two pillers and two bowles of the chapters that were on the toppe of the two pillers, and two grates to couer the two bowles of the chapters which were

vpon the toppe of the pillers,

42 And foure hundreth pomegranates for the two grates, euē two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were vpon the pillers.

43 And the ten bases, & ten caldrons vpon the bases,

THE FORME OF THE CALDRONS.



A B C The base whereupon stood the caldrons which were three cubites long.

C B. Foure cubites broad.

B E. Three cubites high.

F. The imboisement and figures of lions, bulles, Cherubims.

G. The border of workmanship folding to and fro.

H. The foure wheles, which had a cubite and an halfe of height.

I. The foure staves or vpholds, which were vpon the base whereupon the caldron stood.

K. The rounde bothom of a cubite and halfe long, which did vpholde the caldron in the middes.

L. The caldron.

44 And the sea, & twelue bulles vnder that sea,

45 And pottes, and besoms, and basens: & all these vessels, which Hiram made to King Salomón for the house of the Lord, were of shining brasle.

46 In the plaine of Iordén did y King cast the in clay betwene Succóh & Zarthán.

47 And Salomón left to weigh all the vessels because of the exceding abundance, nether colde the weight of the brasle be counted.

48 So Salomón made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was,

49 And the candelstickes, siue at the right side, and siue at the left, before the oracle of pure golde, and the flowres, and the lápes, and the snuffers of golde,

50 And the bowles, y and the hookes, and the basens, & the spoones, & the ashpanes of pure golde, and the hinges of golde for the dores of the house within, euen for the most holy place, and for the dores of the house, to wit, of the Temple.

51 So was finished all the worke that King Salomón made for y house of the Lord, and Salomón brought in the things which David his father had dedicated: y siluer, and the golde and the vessels, and layed them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Tēple. 10 A cloude filleth the Temple. 15 The King blisseth the people.

¶ Then King Salomón assembled the Elders of Israél, euen all the heads of the tribes, the chief fathers of the childre of Israél vnto him in Ierusalém, for to bring vp the Arke of the couenant of the Lord from the citie of David, which is Zión.

2 And all the mē of Israél assembled vnto King Salomón at the feast in the moneth of Ethanim, which is the seuēth moneth.

3 And all the Elders of Israél came & the Priests toke the Arke.

4 They bare the Arke of the Lord, and thei bare y Tabernacle of the Congregation, & all the holy vessels that were in the Tabernacle: those did the Priests & Leuites bring vp.

5 And King Salomón and all the Congregation of Israél, that were assembled vnto him, were with him before the Arke, offering shepe & beeces, which colde not be tolde, nor nombred for multitude.

6 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the oracle of the house, into y moste holy place, euē vnder y wings of y Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboue.

u By this name also Hiram the King of Tyrus was called.

Or, which raiseth.

x This was done according to the forme y the Lord prescribed vnto Moyses in Exodus.

y Some take this for some instrument of musicke.

z Chron. 3. 2.

2 Chron. 3. 2.

a For David brought it fro Obed-edom & placed it in y Tabernacle & he had made for it, 2. Sam. 6. 17.

b Containing part of Septēber and parte of October, in the which moneth they held three solemne feasts, Num. 29. 1.

c That is, the Kohathites, Num. 4. 5.



# Salomons blessing.

# I. Kings.

# Salomons prayer.

<sup>d</sup> They drew out the onely out so farre as they might be sene: for they might not pul them altogether out, Exo. 25. 15.  
<sup>e</sup> For it is like that the enemies, when they had the Arke in their hands, toke away the rod of Aaron and the pot with Man.  
Exod. 40. 34.

2. Chron. 6. 7.

<sup>f</sup> He spake according to the tenor of Gods promises, which was conditionally, & they shulde serue him a right.

2. Sam. 7. 11.

<sup>g</sup> 2. Chron. confirmed.

<sup>g</sup> The two tables wherein the articles of the couenant were written.  
2. Chron. 6. 13.

2. Mac. 2. 8.

<sup>h</sup> Unfaynedly and without all hypocrisie.

8 And they <sup>d</sup> drew out the barres, that the ends of the barres might appeare out of the Sanctuarie before the oracle, but they were not sene without: and there they are vnto this day.

9 Nothing <sup>was</sup> in the Arke <sup>e</sup> saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenāt with the children of Israel, whē he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the <sup>\*</sup> cloude filled the house of the Lord,

11 So that the Priests colde not stand to minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomōn, The Lord <sup>\*</sup> said, that he wolde dwel in the darcke cloude.

13 I haue buylt thee an house to dwel in, an habitation for thee to abide in for <sup>f</sup> euer.

14 ¶ And the King turned his face, & blessed all the Congregation of Israel: for all the Congregation of Israel stode <sup>there</sup>.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hād fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all <sup>y</sup> tribes of Israel, to buylde an house that my Name might be there: but I haue chosen <sup>\*</sup> Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father to buylde an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Where as it was in thine heart to buylde an house vnto my Name, thou didst wel, that thou wast so minded:

19 Neuertheles thou shalt not buylde the house, but thy sonne, that shal come out of thy loynes, he shal buylde the house vnto my Name.

20 And the Lord hath made <sup>g</sup> good his worde that he spake: and I am risen vp in the rōume of Dauid my father, and sit on <sup>y</sup> throne of Israel, as the Lord promised, and haue buylt the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the <sup>g</sup> couenant of the Lord which he made with our fathers, whē he brought the out of <sup>y</sup> lād of Egypt.

22 ¶ Then Salomōn stode before <sup>\*</sup> the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And said, <sup>\*</sup> O Lord God of Israel, there is no god like thee in heauen aboue, or in the earth beneth, thou that kepest couenāt & mercy with thy seruants that walke before thee with <sup>h</sup> all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth & hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, kepe with thy seruāt Dauid my father that thou hast promised him, saying, <sup>\*</sup> Thou shalt not want a man in my sight to sit vpon <sup>y</sup> throne of Israel: so that thy children take hede to their way, that they walke before me, as thou hast walked in my sight.

26 And now, <sup>o</sup> God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy seruant Dauid my father.

27 <sup>i</sup> Is it true in dede that God wil dwel on the earth: beholde, the heauens, & the heuens of heauens are not able to containe thee: how muche more <sup>v</sup>nable is this house that I haue buylt?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, <sup>o</sup> Lord, my God, to heare the crye & prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, <sup>e</sup>uen toward the place whereof thou hast said, <sup>\*</sup> My Name shal be there: that thou mayest hearken vnto the prayer which thy seruāt prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou <sup>i</sup>n the place of thine habitation, <sup>e</sup>uen in heauen, and when thou hearest, haue mercy.

31 ¶ When a man shal trespasse against his neighbour, and <sup>\*</sup> he lay vpon him an othe to cause him to sweare, and <sup>h</sup> the swearer shal come before thine altar in this house,

32 Then heare thou in heauen, and <sup>i</sup> do & iudge thy seruants, that thou cōdemne the wicked to bring his way vpon his head, & iustifie the righteous, to giue him according to his righteousness.

33 ¶ When thy people Israel shalbe ouerthowen before the enemy, because they haue sinned against thee, and turne againe to thee, and <sup>m</sup> confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring the againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauē shalbe <sup>n</sup> shut vp, & there shalbe no raine because they haue sinned against thee, and shal pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, & pardone the sinne of thy seruants and of thy people Israel (when thou hast taught them the good

Chap. 1. 4.

<sup>i</sup> He is rai- shed with the admiration of Gods mercies, who being incomprehensible and Lord ouer all, wil become familiar with men.

Deut. 12. 11.

<sup>k</sup> To wit, the iudge, or neighbour.

<sup>l</sup> That is, make it known.

<sup>m</sup> Acknowledge thy iudgement, & praise thee.

<sup>n</sup> So that there be a drougt to destroy the fruites of the land.



good way wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherit.

37 ¶ When there shalbe famine in the lād, when there shalbe pestilence, when there shalbe blasting mildewe, greshopper or caterpillar, when their enemy shal besiege them in the cities of their land, or anie plague or anie sickenes,

38 Then what prayers, and supplication soeuer shalbe made of anie man or of all thy people Israēl, when euerie one shal knowe the plague in his owne heart, & stretch forth his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and be merciful, and do, and giue euerie mā according to all his wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as lōg as they liue in the land, which thou gauest vnto our fathers.

41 Moreover as touching the stranger that is not of thy people Israēl, who shal come out of a farre countrei for thy Names sake,

42 (Whē they shal heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shal come & pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all y people of the earth may knowe thy Name, & feare thee, as do thy people Israēl: and that they may knowe, that thy Name is called vpon in this house which I haue buylt.

44 ¶ When thy people shal go out to batel against their enemy by the way that thou shalt send them, and shal pray vnto the Lord <sup>toward</sup> the way of y citie which thou hast chosen, & <sup>toward</sup> the house that I haue buylt for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and iudge their cause.

46 If they sinne against thee (for there is no man that sinneth not) & thou be angry with them, & deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, ether farre or nere,

47 Yet if they turne againe vnto their heart in the land (to the which they be carryed away captiues) and returne and pray vnto thee in the land of them that carryed them away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all

their heart, and with all their soule in the land of their enemies, which led the away captiues, and pray vnto thee <sup>toward</sup> the way of their land, which thou gauest vnto their fathers, & <sup>toward</sup> y citie which thou hast chosen, and the house, which I haue buylt for thy Name,

49 Then heare thou their prayer and their supplication in heauē thy dwelling place, and iudge their cause,

50 And be merciful vnto thy people that haue sinned against thee, & vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may haue pitie and compassion on them:

51 For they be thy people, and thine inheritance, which thou broghest out of Egypt from the middes of the yron furnace.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the praier of thy people Israēl, to hearken vnto them, in all that they call for vnto thee.

53 For thou didest separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Moses thy seruant, whē thou broghest our fathers out of Egypt, O Lord God.

54 And when Salomōn had made an end of praying all this prayer and supplication vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stode and blessed all the Congregation of Israēl with a loude voice, saying,

56 Blessed be the Lord that hathe giuen rest vnto his people Israēl, according to all y he promised: there hathe not failed one worde of all his good promes which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, nether leaue vs,

58 That he may bowe our hearts vnto hī, that we may walke in all his waies, & kepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my wordes, w I haue praied before y Lord, be nere vnto the Lord our God day and night, that he defende the cause of his seruant, and the cause of his people Israēl alway as the matter requirereth,

60 That all the people of the earth may knowe, that the Lord is God, & none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes,

Q.iii.

As David did, Dan. 6, 10.

Or, iudge their wrong.

He vnderstande by faith y God of enemies wolde make friends vnto them y did conuert vnto him.

Exod. 19, 8.

Salomōn is a figure of Christ, who continually is the Mediator betwene God and his Church.

He concludeth that man of him selfe is enemy vnto God, and y all obedience to his lawe proceedeth of his mere mercie.

For the thing of a day in his day.

in the lād of their gates.

For such are most meete to receiue Gods mercies

He meaneth such as shulde be turned fro their idolatrie to serue the true God.

That this is the true religion wherewith y will be worshiped.

Dan. 6, 10.

Or, mainteining their right.

2 Chron. 6, 36. eccles. 7, 21. 1 Sam. 1, 7.

Or, if they repen.

Though the Temple was y chief place of prayer, yet he includeth not them, that being let with necessitie call vpon him in other places.







them in the land, whome the children of Israël were not able to destroye, those did Salomón make tributaries vnto this day.

22 But of the children of Israël did Salomón make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: *euen* five hundred and fiftie, and they ruled y<sup>e</sup> people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp frō the citie of Dauid vnto the house which Salomón had buylt for her: the did he buylde Millō.

25 And thrise a yere did Salomón offer burnt offrings and peace offrings vpon the altar which he buylt vnto the Lord: & he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also King Salomón made a nauie of shippes in Ezeon-géber, which is beside Elōth, and the brinke of the red Sea, in the land of Edóm.

27 And Hiram sent with the nauie his seruants, y<sup>e</sup> were mariners, & had knowledge of the sea, with the seruants of Salomón.

28 And they came to Ophír and fet from thence \* foure hundred and twenty talēts of golde, & broght it to King Salomón.

CHAP. X.

The queene of Sabá commeth to heare the wisdom of Salomón. 18 His royal throne. 23 His power and magnificence.

1 And the \* queene of \* Shebá hearing the fame of Salomón (concerning the Name of the Lord) came to proue him with hard questions,

2 And she came to Ierusalēm with a very great traine, & camels that bare swete odors, and golde exceeding muche, & precious stones: and she came to Salomón, and communed with him of all that was in her heart.

3 And Salomón declared vnto her all her questions: nothing was hid frō the King, which he expounded not vnto her.

4 Then the queene of Shebá sawe all Salomons wisdom, and the house that he had buylt.

5 And the \* meat of his table, and the sitting of his seruants, and the ordre of his ministers, & their apparel, & his drinking vessels, and his burnt offrings, that he offered in the house of the Lord, and she was greatly astonied.

6 And she said vnto the King, It was a true worde that I heard in mine owne land of

thy sayings, and of thy wisdom.

7 Howbeit I beleued not this reporte, til I came, and had sene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisdom and prosperitie, the I haue heard by reporte.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which dloved thee, to set thee on the throne of Israël, because the Lord loued Israël for euer and made thee King, to do equitie and righteousness.

10 And she gaue the King six score talents of golde, and of swete odors exceeding muche, and precious stones. There came no more suche abundance of swete odors, as the queene of Shebá gaue to King Salomón.

11 The nauie also of Hiram (that caried golde from Ophír) broght likewise great plenty of \* Almuggim trees from Ophír and precious stones.

12 And the King made of the Almuggim trees pillars for the house of the Lord, & for the Kings palace, and made harpes & psalteries for singers. There came no more suche Almuggim trees, nor were anie more sene vnto this day.

13 And King Salomón gaue vnto the queene of Shebá, whatsoeuer she wolde aske, besides that, which Salomón gaue her of his kinglie liberalitie: so she returned & went to her owne countrey, bothe she, and her seruants.

14 ¶ Also the weight of golde, that came to Salomón in one yere, was six hundred thre score and six \* talents of golde,

15 Besides that he had of marchant men and of the marchandises of them that solde spices, and of all the Kings of Arabia, & of the princes of the cōuntry.

16 And King Salomón made two hundred targats of beaten golde, six hundred shekels of golde went to a targat:

17 And thre hundred shields of beaten golde, thre pounce of golde went to one shield: and the King put them in y<sup>e</sup> house of the wood of Lebanón.

18 ¶ Then the King made a great throne of yuerie, and couered it with the best golde.

19 And the throne had six steps, and the top of the throne was round behinde, & there were staves on ether side on the place of the throne, and two lions standing by the staves.

20 And there stode twelue lions on the six steps on ether side: there was not the like made in any kingdome.

Q.iii.

Leui. 25. 39.

The overseers of Salomons workes were diuided into 3 partes. the first cōtained 3300. y<sup>e</sup> seconde 300. and y<sup>e</sup> 3. 350. which were Israellites: so here are contained the two last partes, which make 350.

1 In 1. Chro. 2. 16. is made mention of thirtie mo. & seme to haue bene employed for their charges.

2 Chro. 9. 1. mat. 12. 42. Luk. 11. 31. Josephus saith that she was queene of Ethiopia, and y<sup>e</sup> Shebá was the name of y<sup>e</sup> chief citie of Meroc, which is an yland of Nilus.

3 That is, the whole ordre, and trade of his house.

4 But there was no more spirit in her.

c But muche more happie are they, & heare the wisdom of God reueiled in his worde. d It is a chief signe of Gods fauour, when godlie & wise rulers sit in y<sup>e</sup> throne of iustice. e This is the cause, why Kings are appointed.

1. Chro. 9. 100

1. Chro. 9. 100

Exod. 25. 39.

f To wit, of Arabia, which for the great abundance of all things was called, happy.

Chap. 7. 2.

g As the charrebows, or places to lean vpon.



THE ROYAL  
OF SALO-THRONE  
MON.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanón were of pure golde. none were of siluer: for it was nothing esteemed in the daies of Salomón.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in thre yere came y<sup>e</sup> nauie of<sup>h</sup> Tharshish, & broght golde and siluer, yuerie, & apes and peacockes.

*h. By Tharshish is ment Cilicia, w<sup>ch</sup> was abundant in varietie of precious things.*

23 So King Salomón exceded all y<sup>e</sup> Kings of the earth bothe in riches and in wisdom.

24 And all the worlde sought to se Salomón, to heare his wisdom, which God had put in his heart,

25 And thei broght euery man his present, vessels of siluer, and vessels of golde, and raiment, and armour, and swete odors, horses and mules, from yere to yere.

*2. Chron. 1. 14-26* 26 Then Salomón gathered together<sup>a</sup> charrets and horsemen: and he had a thousand and foure hundred charrets, and twelue thousand horsemen, whome he placed in the charet, cities, and with the King at Ierusalem.

*a. Or, he made fit as stones, or as plenty as at Bount.*

27 And the King<sup>a</sup> gaue siluer in Ierusalem as stones, and gaue cedres as the wilde fig-trees that growe abundantly in the plaine.

*a. Or, for the com-  
pauie of the  
Kings marchants  
did receive a  
number at a  
price.*

28 Also Salomón had horses broght out of Egypt, and fine linen: the Kings marchants receiued the linen for a price.

29 There came vp and went out of Egypt

some charet, worthe six hundred shekels of siluer: that is, one horse, an hundred and fiftie, and thus they broght horses to all the Kings of the Hittites and to the Kings of Aram by their<sup>a</sup> means.

*a. Ebr. hands.*

## CHAP. XI.

1 Salomón hathe a thousand wiues and concubines, which bring him to idolatrie. 2 His God raiseth up aduersaries against him. 3 He dyeth.

1 **B**Vt Kig Salomón loued<sup>a</sup> many<sup>a</sup> outlandish women: bothe the daughter of Pharaóh, & the women of Moáb, Ammón, Edóm, Zidón and Heth,

*Deu. 17. 17.  
eccl. 47. 3.  
a Which were idolaters.*

2 Of the nations, wherof the Lord had said vnto the children of Israél, <sup>a</sup>Go not ye in to them, nor let the come in to you: for surely they wil turne your hearts after their gods. to them, I say, did Salomón ioyne in loue.

*Exod. 34. 16*

3 And he had seuen hundred wiues, that were<sup>a</sup> princesses and thre hundred<sup>b</sup> concubines, and his wiues turned away his heart.

*a. Or, quere.  
b To whom appertained no dowry.*

4 For when Salomón was olde, his wiues turned his heart after other gods, so y<sup>e</sup> his heart was not<sup>c</sup> perfitt with the Lord his God, as was the heart of Dauid his father.

*c He serued not God with a pure heart.*

5 For Salomón followed<sup>a</sup> Ashtaróth the god of y<sup>e</sup> Zidonians, &<sup>d</sup> Milcóm the abominacion of the Ammonites.

*Indg. 2. 13.  
d Who was al so called Moloch ver. 7. read. 2. King. 23. 10.*

6 So Salomón wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomón buylde an hie place for



<sup>e</sup> Thus the Scripture telleth, whatfoever man doeth reuerence and ferue as God.

for Chemósh the <sup>e</sup> abominaciō of Moáb, in the mountaine that is ouer against Ierusalém, and vnto Mólech the abomination of the children of Ammón.

8 And so did he for all his outlādish wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lord was angry with Salomón, because he had turned his heart from the Lord God of Israël, <sup>\*</sup> which had appeared vnto him twise,

10 And had giuen him a <sup>\*</sup> charge concerning this thing, that he shulde not followe other gods: but he kept not that, which the Lord had commanded him.

11 Wherefore the Lord said vnto Salomón, Forasmuche as <sup>f</sup> this is done of thee, and thou hast not kept my couenant, and my statutes ( which I commanded thee ) <sup>\*</sup> I wil surely rent the kingdome frō thee, and wil giue it to thy seruant.

12 Notwithstanding in thy daies I wil not do it, because of Dauid thy father, but I wil rent it out of the hand of thy sonne:

13 Howbeit I wil not rent all <sup>g</sup> kingdome, but wil giue ones tribe to thy sonne, because of Dauid my seruant, and because of Ierusalém, which I haue chosen.

14 <sup>h</sup> Then the Lord stirred vp an aduersarie vnto Salomón, <sup>euen</sup> Hadád the Edomite, of the Kings <sup>h</sup> seede, which was in Edóm.

15 <sup>\*</sup> For when Dauid was in Edóm, & Ioáb the captaine of the hoste had smitten all the males in Edóm, and was gone vp to bury the <sup>i</sup> slayne,

16 (For six moneths did Ioáb remaine there, and all Israël, til he had destroyed all the males in Edóm)

17 Then this Hadád <sup>\*</sup> fled and certeine other Edomites of his fathers seruants with him, to go into Egypt, Hadád being yet a litle childe.

18 And they arose out of Midián, & came to Parán, and toke men with them out of Parán, and came to Egypt vnto Pharaóh King of Egypt, which gaue him an house, and appointed him vitales, and gaue him land.

19 So Hadád <sup>l</sup> founde great fauour in the sight of Pharaóh, & he gaue him to wife the sister of his owne wife, <sup>euen</sup> the sister of Tahpenés the quene.

20 And the sister of Tahpenés bare him Genubáth his sonne, whome Tahpenés wayned in Pharaóhs house: & Genubáth was in Pharaóhs house among the sonnes of Pharaóh.

21 And when Hadád heard in Egypt, that Dauid slept with his fathers, & that Ioáb the captaine of the hoste was dead, Hadád said to Pharaóh, Let me departe, that I may go to mine owne countrey.

22 But Pharaóh said vnto him, What hast thou lacked with me, that thou woldest thus go to thine owne countrey? And he answered, Nothing, but in any wise let me go.

23 <sup>q</sup> And God stirred him vp another aduersarie, Rezon the sonne of Eliadá, which <sup>m</sup> fled from his lord Hadádzer King of Zobáh.

24 And he gathered men vnto him, & had bene captaine ouer the companie, when Dauid slewe them. And thei went to Damascus, and dwelt there, <sup>n</sup> and thei made him King in Damascus.

25 Therefore was he an aduersarie to Israël all the daies of Salomón: besides the euil that Hadád <sup>did</sup>, he also abhorred Israël, and reigned ouer Arám.

26 <sup>q</sup> And Ieroboám <sup>g</sup> sonne of Nebát an Ephrathite of Zeréda Salomons seruant ( whose mother was called Zeruáh a widowe ) lift vp his hand against the King.

27 And this was the cause that he lift vp his hand against the King, <sup>when</sup> Salomón buylt Milló, he repared the broken places of the citie of Dauid his father.

28 And this man Ieroboám was a man of strength and courage, and Salomón seeing that the yong mā was mete for the worke, he made him <sup>o</sup> ouerseer of all the laboure of the house of Ioséph.

29 And at that time, when Ieroboám went out of Ierusalém, the Prophet Ahiiáh the Shilonite founde him in the way, hauing a newe garment on him, and thei two were alone in the field.

30 Then Ahiiáh caught the newe garment that was on him, and <sup>p</sup> rent it in twelue pieces,

31 And said to Ieroboám, Take vnto thee ten pieces: for thus sayth the Lord God of Israël, Beholde, I wil rét the kingdome out of the hands of Salomón, & wil giue ten tribes to thee.

32 But he shal haue one tribe for my seruāt Dauids sake, and for Ierusalém the citie, which I haue chosen out of all the tribes of Israël,

33 Because thei haue forsaken me, and haue worshiped Ashtaróth the god of the Zidonians, & Chemósh the god of the Moabites, and Milcóm the god of the Ammonites, & haue not walked in my wayes (to do right in mine eyes, and my statutes, & my lawes) <sup>as did</sup> Dauid his father.

34 But I wil not take the whole kingdome out of his hád: for I wil make him prince all his life long for Dauid my seruants sake, whome I haue chosen, & who kept my commandments and my statutes.

35 <sup>\*</sup> But I wil take the kingdome out of his sonnes hand, and wil giue it vnto thee, <sup>euen</sup> the ten tribes.

2 Sam. 3. 3.

m Whē Dauid had discomfited Hadádzer & his armie.

n To wit, the mē, whome he had gathered vnto him.

2 Chron. 13. 6.

o He was ouerseer of Salomons worke for the tribe of Ephraim and Manassah.

p By these visible signes <sup>g</sup> Prophetes wolde more depely printe their message into their hearts, to whome thei were sent.

q Oras de thas, thas yirafesh

Chap. 22. 36.



g He hath respect vnto the Messiah, who shoulde be the bright starre shoulde shine through all the worlde.  
"For in all that thy soule."

h For this idollarie that Salomón hath committed. For the whole spiritual kingdom was restored in Messiah.

i Which booke, as is thought, was lost in their captivity.

Chap. 11. 40.  
Or, rescued from Egypt.

Chap. 4. 7.

a Oppresse vs not with great charges, which we are not able to susteine.

Or, had bene of his ancient counsellors.

36 And vnto his sonne wil I giue one tribe, that Dauid my seruant maye haue a right alwaie before me in Ierusalem the citie, which I haue chosen me, to put my Name there.

37 And I wil take thee, & thou shalt reigne, euen as thine heart desireth, & shalt be King ouer Israél.

38 And if thou hearkē vnto all that I commande thee, and wilt walke in my waies, and do right in my sight, to kepe my statutes and my commandements, as Dauid my seruant did, then wil I be with thee, & buylde thee a sure house, as I buylt vnto Dauid, and wil giue Israél vnto thee.

39 And I wil for this afflict the seede of Dauid, but not for euer.

40 ¶ Salomón foght therefore to kil Ieroboám, and Ieroboám arose, and fled into Egypt vnto Shishák King of Egypt, and was in Egypt vntil the death of Salomón.

41 And the rest of the wordes of Salomón, & all that he did, and his wisdom, are thei not writen in the booke of the actes of Salomón?

42 The time that Salomón reigned in Ierusalem ouer all Israél, was fourtie yere.

43 And Salomón slept with his fathers and was buryed in the citie of Dauid his father: and Rehoboám his sonne reigned in his steade.

CHAP. XII.

1 Rehoboám succedeth Salomón. 2 He refuseth the counsel of the Ancients. 3 Ieroboám reigneth ouer Israél. 21 God commandeth Rehoboám not to fight. 28 Ieroboám maketh golden calves.

2 Chron. 10. 1.

1 And Rehoboám went to Shechem: for all Israél were come to Shechem, to make him King.

2 And when Ieroboám the sonne of Nebát heard of it (who was yet in Egypt) whether Ieroboám had fled from King Salomón, and dwelt in Egypt,

3 Then thei sent and called him: and Ieroboám and all the Congregation of Israél came, and spake vnto Rehoboám, saying,

4 Thy father made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his foreyoke which he put vpon vs, a lighter, & we wil serue thee.

5 And he said vnto them, Departe yet for thre dayes, then come againe to me. And the people departed.

6 And King Rehoboám toke counsel with the olde men that had stande before Salomón his father, while he yet liued, and said, What counsel giue ye, that I may make an answer to this people?

7 And thei spake vnto him, saying, If thou

be a seruant vnto this people this day, and serue them, and answer them, and speake kinde wordes to them, thei wil be thy seruants for euer.

8 But he forsoke the counsel that the olde men had giuen him, and asked counsel of the yong men, that had bene brought vp with him, and waited on him.

9 And he said vnto them, What counsel giue ye, that we may answer this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, sayig, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: eue thus shalt thou say vnto the, My least parte shalbe bigger then my fathers loynes.

11 Now where as my father did burde you with a grieuous yoke, I wil yet make your yoke heauier: my father hath chastised you with rods, but I wil correct you with scourges.

12 ¶ Then Ieroboám and all the people came to Rehoboám the third day, as the King had appointed, sayig, Come to me againe the third day.

13 And the King answered the people sharply, and left the olde mens counsel that thei gaue him,

14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, and I wil make your yoke more grieuous: my father hath chastised you with rods, but I wil correct you with scourges.

15 And the King hearkened not vnto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by Ahiah the Shilonite vnto Ieroboám the sonne of Nebát.

16 So when all Israél sawe that the King regarded them not, the people answered the King thus, saying, What porciō haue we in Dauid? we haue none inheritance in the sonne of Ithái. To your tents, O Israél: now se to thine owne house, Dauid. So Israél departed vnto their tents.

17 Howbeit ouer the children of Israél, which dwelt in the cities of Iudáh, did Rehoboám reigne, still.

18 ¶ Now the King Rehoboám sent Adoram the receiuer of the tribute, and all Israél stoned him to death: then King Rehoboám made spede to get him vp to his charret, to flee to Ierusalem.

19 And Israél rebelled against the house of Dauid vnto this day.

20 ¶ And when all Israél had heard that Ieroboám

b Thei shewed him that there was no way to winne the peoples hearts, but to graunte thei petition.

c There is no thing harder for them, that are in authority, the to bridle their affections, and followe good counsel.

d Or, little hope. I am much more able to kepe you in subiection than my father was.

e Or, scurvy.

f The people declare their obedience in this, that they wolde attempt nothing betwixt the King and thei.

Or, the Lord was the cause.

Chap. 11. 14.

g Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile wordes declare.

h Or, he persecuted him selfe.

i By the iust iudgement of God for Salomons sinnes.



roboám was come againe, they sent and called him vnto the assemblie, and made him King ouer all Israël: none followed the house of Dauid, but the tribe of Iudáh \* onely.

he went vp to the altar, to burne incense.

## CHAP. XIII.

*Ieroboám is reprehended of the Prophet. 4 His hand dryeth vp. 15 The Prophet is seduced. 24 And is killed of a Lyon. 33 The obstinacie of Ieroboám.*

1 And beholde, there came <sup>a</sup> a man of <sup>a</sup> God out of Iudáh (by the commandement of the Lord) vnto <sup>b</sup> Beth-él, and Ieroboám stood by the altar to offer incense.

<sup>a</sup> That is, a Prophet.

<sup>b</sup> Not that <sup>§</sup> was called Luz in Benjamin, but another of that name.

2 And he cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus sayth <sup>§</sup> Lord, Beholde, a childe shal be borne vnto the house of Dauid, \* Iosiah by name, and vpon thee shal he sacrifice the Priests of the hie places that burne incense vpon thee, and they shal burne mens bones vpon thee.

<sup>2. King. 13. 27</sup>

3 And he gaue a signe <sup>§</sup> same time, saying, This is the <sup>c</sup> signe, that the Lord hath spoken, Beholde, the altar shal rent, and the ashes that are vpon it, shal fall out.

<sup>c</sup> By this signe ye shal knowe that <sup>§</sup> Lord hath sent me. <sup>Or, be powred out.</sup>

4 And whē the King had heard the saying of the man of God, which he had cryed against <sup>§</sup> altar in Beth-él, Ieroboám stretched out his hand from the altar, saying, <sup>d</sup> Lay holde on him: but his hand which he put forthe against him, dried vp, & he coulde not pull it in againe to him.

<sup>d</sup> The wicked rage against <sup>§</sup> Prophetes of God, whē they declare them Gods iudgements.

5 The altar also claued asunder, & the ashes fel out from the altar, according to the signe, which the man of God had giuen by the <sup>e</sup> commandement of the Lord.

<sup>e</sup> Ebr. monies.

6 Then the King answered, and said vnto the man of God, <sup>e</sup> I beseeche thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

<sup>e</sup> Though the wicked humble themselves for a time, whē they see Gods iudgements, yet after they returne to their olde malice & declare that they are but vile hypocrites. <sup>Or, take sustenance.</sup>

7 Thē the King said vnto the mā of God, Come home with me, that thou maist dine, and I wil giue thee a rewarde.

8 But the man of God said vnto the King, If thou woldest giue me halfe thine house, I wolde not go in with thee, neither wolde I eat bread nor drinke water in this place.

9 For so<sup>o</sup> was it charged me by the worde of the Lord, saying, <sup>f</sup> Eat no bread nor drinke water, nor turne againe by the same way that thou camest.

<sup>f</sup> Or, he charged me: to wit, an Angel.

<sup>f</sup> Seeing he had the expresse worde of God, he ought not to haue declined therefrom, neither for the persuation of man nor Angel.

10 So he went another way & returned not by the way that he came to Beth-él.

11 ¶ And an olde Prophet dwelt in Beth-él & his sonnes came, & tolde him all <sup>§</sup> workes, <sup>§</sup> the mā of God had done that day in Beth-él, & the wordes which he had spokē vnto the King, tolde they their father.

12 And their father said vnto them, What way went he and his sonnes? shewed him <sup>g</sup> what way the man of God went, which came from Iudáh.

R.ii.

<sup>Chap. 13. 13.</sup>

<sup>h</sup> For as yet he perceiued not that the Lord had so appointed it.

<sup>Chap. 13. 2.</sup>  
<sup>i</sup> That is, the Prophet.

<sup>k</sup> Who of his iust iudgements wil punish the <sup>§</sup> transgressor, and of his mercie spare the innocent people.

<sup>l</sup> He feared lest his people shoulde haue by this means bene enticed to rebel against him.

<sup>m</sup> So craftie are the carnal persuasions of princes, when they wil make a religion to serue to their appetite.

<sup>n</sup> That is, a temple, where altars were buylt for idolatrie.

<sup>o</sup> Because he wolde the more binde the peoples deuotion to his idolatrie, he made a newe holy day, besides those that the Lord had appointed in <sup>§</sup> law.



13 And he said vnto his sonnes, Saddle me the asse. Who saddled him the asse, and he rode thereon,

14 And went after the man of God, and founde him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest fro Iudáh? And he said, "Yea.

*Ebr. I am.*

*g This he did of a simple minde, thinking it his due to declare friendship to a Prophet.*

15 Then he said vnto him, & Come home with me, and eat bread.

16 But he answered, I may not returne with thee, nor go in with thee, nether wil I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the worde of the Lord, saying, Bring him againe with thee into thine house, that he may eat bread and drinke water: but he lied vnto him.

*h His faure is here double: first in y he suffreth not the Prophet to obey Gods expresse comandement: and next, that he faineth to haue a reuelation to the contrary.*

19 So he went againe with him, and did eat bread in his house, and dranke water.

20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Iudáh, saying, Thus saith the Lord, i Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandemēt which the Lord thy God commanded thee,

*i God wolde reprove his folly by him, who was the occasion to bring him into error.*

22 But camest backe againe, and hast eaten bread & dronke water in the place (whereof he did say vnto thee, Thou shalt eat no bread nor drinke anie water) thy carkeis shal not come vnto the sepulchre of thy fathers.

23 And when he had eaten bread and drōke, he saddled him the asse, to wit, to the Prophet whome he had brought againe.

*k By this careful exāple, God setteth forth, how dangerous a thing it is for men to behave them selues coldely, or deceitfully in their charge whereunto God hath called them.*

24 And when he was gone, & a lyon met him by the way, and slewe him, and his bodie was cast in the way, and the asse stode thereby: the lyon stode by the corps also.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commandemēt of the Lord: therefore the Lord hath deliuered him vnto the lyon, which hath rent him and slaine him, according to the worde of the Lord, which he spake vnto him.

27 And he spake to his sonnes, saying,

Saddle me the asse. And they saddled him.

28 And he went and founde his body cast in the way, and the asse and the lyon stode by the corps: and the lyon had <sup>l</sup> not eaten the body, nor torne the asse.

*l To declare that this was onely the iudgement of God: for if the lyon had done it for hūgre, he wolde also haue deuoured the body.*

29 And y Prophet toke vp the body of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and bury him.

*m Which he had prepared for him selfe.*

30 And he layed his body in his <sup>n</sup> owne graue, & they lamented ouer him, saying, Alas, my brother.

31 And when he had buryed him, he spake to his sonnes, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buryed: laye my bones beside his bones.

32 For that thing which he cryed by the worde of the Lord against the altar that is in Beth-él, and against all the houses of the hie places, which are in the cities of Samaria, shal surely come to passe.

33 Howbeit after this, Ieroboām <sup>n</sup> conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who wolde, might <sup>o</sup> cōsecrate him selfe, and be of the Priests of the hie places.

*n So the wicked profit not by Gods threatenings, but go backwarde to become worse, 1. Tim. 3. 6. Ebr. sh. hit hand.*

34 And this thing turned to sinne vnto the house of Ieroboām, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

1 Ieroboām sendeth his wife disguised to Ahiiáh the Prophet, who declareth vnto him the destruction of his house. 2 Iudáh is punished by Shishak.

1 **A**T that time Ahiiáh the sonne of Ieroboām fel sicke.

2 And Ieroboām said vnto his wife, Vp, I pray thee, & disguise thy selfe, that they knowe not that thou art the wife of Ieroboām, and go to Shilóh: for there is Ahiiáh the Prophet, which tolde me <sup>a</sup> that I shulde be King ouer this people,

*a His owne conscience bare him witness, y the Prophet of God wolde not satisfie his affections which was a wicked man.*

3 And take <sup>b</sup> with thee ten loaves and craknels, and a bottel of hony, and go to him: he shal tel thee what shal become of the yong man.

*Chap. 11. 31. Ebr. in thine hand. b According to the custome whē they wēt to aske counsel of Prophets, 1. Sam. 9. 7.*

4 And Ieroboams wife did so, and arose, & went to Shilóh, and came to the house of Ahiiáh: but Ahiiáh colde not se, for his <sup>c</sup> sight was decayed for his age.

*c Ebr. eyes faile.*

5 Thē the Lord said vnto Ahiiáh, Beholde, the wife of Ieroboām commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she cōmeth in, she shal seine her selfe to be <sup>d</sup> another.

6 Therefore when Ahiiáh heard the sound of her fete as she came in at the doore, he said, Come in, thou <sup>e</sup> wife of Ieroboām: why feineest y thus thy selfe to be another? I am sent to thee with heauy tidings.

*d Then the wife of Ieroboām. e For God oftentimes discloseth vnto his elect the craft and subtiltie of the wicked.*



7 Go, tel Ieroboám, Thus saith the Lord God of Israél, Forasmuche as I haue exalted thee from among the people, and haue made thee prince ouer my people Israél,

8 And haue rent the kingdome away from the house of Dauid, and haue giue it thee, and thou hast not bene as my seruant Dauid, which kept my commandements, and followed me with all his heart, and did onely that which was right in mines eyes,

9 But hast doné euil aboue all that were before thee (for thou hast gone and made thee other gods, and molten images, to prouoke me, and hast cast me behinde thy backe)

10 Therefore beholde, I wil bring euil vpō the house of Ieroboám, and wil cut of frō Ieroboám him that <sup>s</sup> pisseth against the wall, aswel him that <sup>h</sup> is shut vp, as him that is left in Israél, & wil swepe away the remnant of the house of Ieroboám, as a man swepeth away dounge, til it be all gone.

11 The dogs shal eat him of Ieroboams stocke that dyeth in the citie, and the foules of the aire shal eat him that dyeth in the field: for the Lord hath said it.

12 Vp therefore & get thee to thine house: for whē thy feete entre into the citie, the childe shal dye.

13 And all Israél shal mourne for him, and bury him: for he onely of Ieroboám shal come to the graue, because in him there is founde <sup>k</sup> some goodnes towardē y Lord God of Israél in the house of Ieroboám.

14 Moreouer, the Lord shal stir him vp a King ouer Israél, which shal destroy the house of Ieroboám in that day: <sup>l</sup> what? yea, euen now.

15 For the Lord shal smite Israél, as when a rede is shaken in the water, and he shal wede Israél out of this good land, which he gaue to their fathers, and shal scatere them beyonde the <sup>m</sup> Riuer, because they haue made them groues, prouoking the Lord to angre.

16 And he shal giue Israél vp, because of the sinnes of Ieroboám, who did sinne, and made Israél to sinne.

17 And Ieroboams wife arose, and departed, and came to Tirzáh, and when she came to the threshold of the house, the yōg man dyed,

18 And they buried him, and all Israél lamented him, according to the worde of the Lord, which he spake by the hand of his seruant Abiiáh the Prophet.

19 And the rest of Ieroboams actes, how he warred, & how he reigned, beholde, they are written in the boke of the Chronicles of the Kings of Israél.

20 And the dayes which Ieroboám reigned,

were two and twentie yere: and he slept with his fathers, & Nadáb his sonne reigned in his steade.

21 Also Rehoboám the sonne of Salomón reigned in Iudáh. Rehoboám was one and fourtie yere olde, when he begā to reigne, and reigned seuentene yere in Ierusalém the citie, which the Lord did chuse out of all the tribes of Israél, to put his Name there: and his mothers name was Naamáh an Ammonite.

22 And Iudáh wrought wickednes in the sight of the Lord: & they prouoked him more w<sup>t</sup> their sinnes, which thei had committed, then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hil, and vnder euerie grene tre.

24 There were also Sodomites <sup>q</sup> in y land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israél.

25 And in the fift yere of King Rehoboám, Shishák King of Egypt came vp against Ierusalém,

26 And toke the treasures of the house of y Lord, & the treasures of the Kings house, and toke away all: also he caried away all the shields of golde which Salomón had made.

27 And King Rehoboám made for them brasen shields, and committed them vnto the hands of the chief of the garde, which waited at the dore of the Kings house.

28 And when the King went into the house of the Lord, the garde bare them, and broght them againe into the garde chamber.

29 And the rest of y actes of Rehoboám, & all that he did, are they not written in the boke of the Chronicles of the Kings of Iudáh?

30 And there was warre betwene Rehoboám and Ieroboám continually.

31 And Rehoboám slept with his fathers, & was buried with his fathers in the citie of Dauid: his mothers name was Naamáh an Ammonite. And Abiiám his sonne reigned in his steade.

## CHAP. XV.

1 Abiiám reigneth ouer Iudáh. 9 Also succedeth in his rourne 16 The battel betwene Asá and Baasá. 24 Ieroboám succedeth Asá. 25 Nadáb succedeth Ieroboám. 28 Baasá killeth Nadáb.

And in the eightene yere of King Ieroboám the sonne of Nebát, reigned Abiiám ouer Iudáh.

2 Thre yere reigned he in Ierusalém, and his mothers name was Maacháh y daughter of Abisshalóm.

3 And he walked in all the sinnes of his fathers.

R.iii.

Which wait  
but a seruant.

To witte  
calues.

Chap. 21, 21.  
2. King.

9. 4.  
Every male  
euen to the  
dogs, 1. Sam. 25.  
12.

h Aswel him  
that is in the  
strong holde,  
as him that is  
abroad.

i They shal  
lacke the ho-  
nour of buryal  
in token of  
Gods maledi-  
ction.

k In the mid-  
des of y wic-  
ked Gol hath  
some, on who-  
me he doeth  
bestowe his  
mercies.  
l The Lord  
wil beginne to  
gettrey it out  
of hand.

m Meaning,  
Euphrates.

n The people  
shal not be  
excused, when  
they do euil at  
y commandēt  
of their go-  
uernours.

o The Lord  
smote him y  
he dyed,  
2 Chro. 13, 29.

p And dyed  
before Iero-  
boám about  
yeres.

q Or, besides all  
that their fa-  
thers had done  
by their sinnes.

r Where ido-  
latric reig-  
neth, all hor-  
rible vices are  
committed, til  
at length Gods  
iust iudgemēt  
destroy them  
utterly.

Chap. 10, 16.

s Which bo-  
kes were cal-  
led the booke  
of Shemaráh  
and Iudó the  
Prophetes,  
2. Chro. 12, 15.  
t That is, all y  
dayes of Reho-  
boams lite.

u Whose ido-  
latric Rehobo-  
ám her sonne  
followed.

2. Chro. 11, 22.

v Some thinke  
that this was  
Abisshalóm Sa-  
lomons sonne.



ther, which he had done before him: and his heart was not perfit with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did y<sup>e</sup> Lord his God giue him a <sup>b</sup> light in Ierusalém, and set vp his sonne after him, and established Ierusalém,

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, \* saue onely in the matter of Vriah the Hittite.

6 And there was warre betwene Rehoboám and Ieroboám as long as he liued.

7 The rest also of the actes of Abiám, and all that he did, are they not written in the \*boke of the Chronicles of the Kings of Iudáh: there was also warre betwene Abiám, and Ieroboám.

8 And Abiám slept with his fathers, & they buryed him in the citie of Dauid: & Afá his sonne reigned in his steade.

9 ¶ And in the twentie yere of Ieroboám King of Israél reigned Afá ouer Iudáh.

10 He reigned in Ierusalém one & fourtie yere, and his mothers name was Maacháh, the daughter of Abishalom.

11 And Afá did right in y<sup>e</sup> eyes of the Lord, as did Dauid his father.

12 And he toke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he <sup>d</sup>put downe Maacháh his mother also from her estate, because she had made an idole in a groue: & Afá destroyed her idoles, & burnt the by the broke Kidrón.

14 But they put not downe the hie places. Neuertheles Afas heart was <sup>e</sup> vpright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, & the things that he had dedicate vnto the house of the Lord, siluer, & golde and vessels.

16 ¶ And there was warre betwene Afá and Baashá King of Israél all their dayes.

17 Then Baashá King of Israél went vp against Iudáh, and buylt <sup>f</sup> Ramáh, so that he wolde let none go out or in to Afá King of Iudáh.

18 Then Afá toke all the siluer & the gold y<sup>e</sup> was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Afá sent them to

\*Ben-hadád the sonne of Tabrimón, the sonne of Hezión King of <sup>g</sup> Arám that dwelt at Damascus, saying,

19 There is a couenant betwene me and thee, and betwene my father and thy father: behold, I haue sent vnto thee a present of siluer, and golde: come, breake thy couenant with Baashá King of Israél, that he may <sup>h</sup> departe from me.

20 So Ben-hadád hearkened vnto King Afá, and sent the captaines of the hostes, which he had against the cities of Israél, and smote Iiód, and Dan, and Abélbethmaacháh, and all Cinneróth, with all the land of Naphtali.

21 And when Baashá heard thereof, he left buylding of Ramáh, and dwelt in Tirzáh.

22 Then King Afá assembled all Iudáh, <sup>i</sup> none excepted. & they toke the stones of Ramáh, & the timber thereof, wherewith Baashá had buylt, & King Afá buylt with them Géba of Beniamín and Mizpáh.

23 And the rest of all the actes of Afá, and all his might and all that he did, and the cities which he buylt, are they not writé in the boke of the Chronicles of y<sup>e</sup> Kings of Iudáh: but in his olde age he was diseased in his <sup>j</sup> feete.

24 And Afá slept with his fathers, and was buryed with his fathers in the citie of Dauid his father. And Iehoshaphát his sonne reigned in his steade.

25 And Nadáb the sonne of Ieroboám began to reigne ouer Israél the secóde yere of Afá King of Iudáh, and reigned ouer Israél two yere.

26 And he did euil in the sight of the Lord, walking in the way of his father, & in his sinne wherewith he made Israél to sinne.

27 And Baashá the sonne of Abiáh of the house of Issachár conspired against him, & Baashá slewe him at Gibbethón, which belonged to the Philistims: for Nadáb & all Israél laied siege to Gibbethón.

28 Euen in the third yere of Afá King of Iudáh did Baashá slay him, and reigned in his steade.

29 And when he was King, he <sup>k</sup> smote all the house of Ieroboám, he left none aliue to Ieroboám, vntil he had destroyed him, according to the \*worde of y<sup>e</sup> Lord which he spake by his seruant Ahiráh the Shilonite,

30 Because of y<sup>e</sup> sinnes of Ieroboám which he committed, and wherewith he made Israél to sinne, by his <sup>l</sup> prouocation, wherewith he prouoked the Lord God of Israél.

31 And the residue of the actes of Nadáb and all that he did, are they not written in the boke of the Chronicles of the Kings of Israél?

32 And there was warre betwene Afá & Baashá King of Israél, all their dayes.

33 In the third yere of Afá King of Iudáh, began Baashá the sonne of Abiáh to reigne ouer all Israél in <sup>m</sup> Tirzáh, and reigned foure and twentie yeres.

34 And he did euil in the sight of the Lord, walking in the way of Ieroboám, & in his sinne, wherewith he made Israél to sinne.

<sup>b</sup> Meaning, a sonne to reigne ouer Iudáh.

<sup>2</sup> Sam. 11, 4 & 12, 9.

<sup>3</sup> Chro. 13, 3.

<sup>4</sup> Chro. 14, 1.

<sup>e</sup> That is, his grand mother, as Dauid is oft times called father of the, whose grand father he was.

<sup>d</sup> Nether kindred nor authority ought to be regarded, when they worshippe God & become idolaters, but must be punished.

<sup>f</sup> For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

<sup>g</sup> Of the same purpose that Ieroboám did because the people shoulde not go vp to Ierusalém lest they shoulde followe Afá.

<sup>h</sup> Chro 16, 2.

<sup>i</sup> Or, Syria.

<sup>j</sup> And vnto me no longer.

<sup>k</sup> He had the gouernment & put it rather in his hands in the Lord, 2 Chro. 16, 11. His great piety de father.

<sup>l</sup> So God did red vp one vnto punish the wickedness of another Chap. 14, 11.

<sup>m</sup> By causing people to commit idolatrie with his carnes, & so prouoking Gods anger.

<sup>n</sup> Which was y<sup>e</sup> place where the King of Israél remained.



## CHAP. XVI.

1 Of Baasha, 6 Eláh, 9 Zimrí, 16 Omrí. 31 Acháb married Izabel. 34 Iericho is buylt againe.

1 Then the worde of the Lord came to Iehú the sonne of Hanáni against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, & made thee captaine ouer my people Israël, and thou hast walked in the way of Ieroboám, and hast made my people Israël to sinne, to prouoke me with their sinnes,

3 Beholde, I wil take away the posteritie of Baasha, and the posteritie of his house, and wil make <sup>b</sup> thine house like the <sup>a</sup> house of Ieroboám the sonne of Nebát.

4 He that dyeth of Baashas stocke in the citie, him shal the dogs eat: and that man of him which dyeth in the fields, shal the fowles of the ayre eat.

5 And the rest of the actes of Baasha and what he did, and his <sup>a</sup> power, are they not written in the booke of the <sup>a</sup> Chronicles of the Kings of Israël?

6 So Baasha slept with his fathers, & was buried in Tirzáh, & Eláh his sonne reigned in his steade.

7 And also by the hand of Iehú the sonne of Hanáni the Prophet came the worde of the Lord to Baasha, & to his house, that he shulde be like the house of Ieroboám, euen for all the wickednes that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed <sup>d</sup> him.

8 In the six and twentie yere of Asá King of Iudáh began Eláh the sonne of Baasha to reigne ouer Israël in Tirzáh, & reigned two yere.

9 And his seruant Zimrí, captaine of halfe his charers conspired against him, as he was in Tirzáh drinking, til he was drunken in the house of <sup>c</sup> Arzá stuarde of his house in Tirzáh.

10 And Zimrí came & smote him & killed him in the seuen and twenty yere of Asá King of Iudáh, & reigned in his steade.

11 And when he was King, and sate on his throne, he slewe all <sup>y</sup> house of Baasha, not leauing thereof one to pisse against a wall, nether of his kinsfolkes nor of his friends.

12 So did Zimrí destroy all the house of Baasha, according to the worde of <sup>y</sup> Lord which he spake against Baasha by the hand of Iehú the Prophet,

13 For all the sinnes of Baasha, and sinnes of Eláh his sonne, which they sinned and made Israël to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Eláh, and all that he did, are they not written in the booke of the Chronicles of the Kings of

Israél

15 In the seuen and twentie yere of Asá King of Iudáh did Zimrí reigne seuen dayes in Tirzáh, and the people was then in the hostes besieging Gibbethón, which belonged to the Philistims.

16 And the people of the hoste heard say, Zimrí hath conspired, & hath also slaine the King. Wherefore all Israël made Omrí the captaine of the hoste King ouer Israël that same day, euen in the hoste.

17 Then Omrí went vp from Gibbethón, and all Israël with him, and they besieged <sup>b</sup> Tirzáh.

18 And when Zimrí sawe, that the citie was taken, he went into the palace of the Kings house, and burnt him selfe and the Kings house with fire, & so dyed,

19 For his sinnes which he sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Ieroboám, and in his sinnes which he did, causing Israël to sinne.

20 And the rest of the actes of Zimrí, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israël?

21 The were <sup>y</sup> people of Israël deuided into two partes: for <sup>i</sup> half <sup>y</sup> people followed Tibní the sonne of Ginath to make him King, & the other halfe followed Omrí.

22 But the people that followed Omrí, preuailed against the people that followed Tibní the sonne of Ginath: so Tibní dyed, and Omrí reigned.

23 In the one and thirtie yere of Asá King of Iudáh began Omrí to reigne ouer Israël, & reigned twelue yere. Six yere reigned he in Tirzáh.

24 And he bought the mountaine <sup>a</sup> Samaria of <sup>a</sup> one Shémér for two talents of siluer, and buylt in the mountaine, and called the name of the citie, which he buylt, after the name of Shémér, lord of the mountaine Samaria.

25 But Omrí did euil in the eyes of the Lord, and did <sup>a</sup> worse then all that were before him.

26 For he walked in all the way of Ieroboám the sonne of Nebát, and in his sinnes where with he made Israël to sinne in prouoking the Lord God of Israël with their vanities.

27 And the rest of the actes of Omrí, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israël?

28 And Omrí slept with his fathers, & was buried in Samaria: and Aháb his sonne reigned in his steade.

29 Now Aháb the sonne of Omrí began to reigne ouer Israël, in the eight and thirtie yere of Asá King of Iudáh.

R.iiii.

<sup>a</sup> Thus spake Iehú to Baasha in the Name of the Lord.

<sup>b</sup> Meaning, the house of Baasha.  
Chap. 15, 29.  
Chap. 14, 11.

<sup>c</sup> Or, valiant.  
Chap. 16, 1.

<sup>d</sup> That is, the Prophet did his message.

<sup>e</sup> Meaning, Naab, Ieroboám's house.

<sup>f</sup> The Chaldee text hath thus, Drinking til he was drunken in the temple of Arzá, & so he was killed by his house in Tirzáh.

<sup>g</sup> The Hanani in his father and he were Prophets.

<sup>h</sup> Which siege had continued from the time of Nadab Ieroboám's sonne.

<sup>i</sup> Where Zimrí kept himselfe in holde.

<sup>j</sup> Ebr. burnt the Kings house, vpon him.

<sup>k</sup> That is, the people which were not at the siege of Gibbethón, for there they had chosen Omrí.

<sup>l</sup> For such is the nature of idolatry, & the superstition thereof doeth daily increase, & the elder it is, the more abominable it is before God and his Church.

<sup>m</sup> He was the first King that was buried in Samaria, after that the Kings house was burnt in Tirzáh.



and Aháb ſonne of Omrí reigned ouer  
Iſraél in Samaria two and twentie yere.  
30 And Aháb the ſonne of Omrí did wor-  
ſe in the ſight of the Lord then all that  
were before him.

31 For was it a light thing for him to walke  
in the finnes of Ieroboám the ſonne of  
Nebát, except he toke Izebel alſo the  
daughter of Eth-baal King of the Zido-  
nians to<sup>m</sup> wife, and went and ſerued Baal,  
and worſhiped him?

32 Alſo he reared vp an altar to Baal in the  
houſe of Baal, which he had buylt in Sa-  
maria.

33 And Aháb made a groue, and Aháb pro-  
ceeded, and did prouoke the Lord God of  
Iſraél more then all the Kings of Iſraél  
that were before him.

34 In his dayes did Hiél the Bethelite buy-  
lde<sup>a</sup> Ierichó: he laied the fundació the-  
reof in Abirám his eldeſt ſonne, and ſet  
vp the gates thereof in his yongeſt ſonne  
Segúb, according to ſ<sup>y</sup> worde of the Lord  
which he ſpake<sup>b</sup> by Ioſhua the ſonne of  
Nun.

## CHAP. XVII.

2 Eliáh forewarneth of the famine to come. 4 He uſed  
of rauens. 9 He is ſent to Zarepháth, where he reſto-  
reth his hoſteſſe ſonne to life.

1 And Eliáh the Tiſbite one of the  
inhabitants of Gileád ſaid vnto A-  
háb, \*As the Lord God of Iſraél liueth,  
before whome I ſtād, there ſhalbe nether  
dewe nor rayne theſe yeres, but<sup>a</sup> accordig  
to my worde.

2 ¶ And the worde of the Lord came vnto  
him, ſaying,

3 Go hence, and turne thee Eaſtwarde, and  
hide thy ſelfe in the<sup>c</sup> riuier Cherith, that is  
ouer againſt Iordén;

4 And thou ſhalt drinke of the riuier: and  
I haue commanded the<sup>e</sup> rauens to feede  
thee there.

5 So he went and did according vnto the  
worde of the Lord: for he went, and re-  
mained by the riuier Cherith that is ouer  
againſt Iordén.

6 And the rauens brought him bread & fleſh  
in the morning, and bread and fleſh in the  
euening, and he dranke of the riuier.

7 And after a while, the riuier dried vp, be-  
cauſe there fel no rayne vpon the earth.

8 ¶ And the<sup>d</sup> worde of the Lord came vn-  
to him, ſaying,

9 ¶ Vp, and get thee to Zarepháth, which is  
in Zidon, and remaine there: beholde, I  
haue commanded a<sup>f</sup> widowe there to ſu-  
ſtaine thee.

10 So he aroſe, and went to Zarepháth: and  
when he came to the gate of the citie, be-  
holde, the widowe was there<sup>g</sup> gathering  
ſtickes: & he called her, & ſaid, Bring me,  
I pray thee, a litle water in a veſſel, that

I may drinke.

11 And as ſhe was going to fet it, he called  
to her, and ſaid, Bring me, I pray thee, a  
morſel of bread in thine hand.

12 And ſhe ſaid, As the Lord thy God li-  
ueth, I haue not a cake, but euen an hande-  
ful of meale in a barel, and a litle oyle in a  
cuſe: and beholde, I am gathering<sup>h</sup> a fewe  
ſtickes for to go in, and dreſſe it for me &  
my ſonne, that we may eat it, and<sup>i</sup> dye.

13 And Eliáh ſaid vnto her, Feare not, come,  
do as thou haſt ſaid, but make me thereof  
a litle cake firſt of all, and bring it vnto  
me, and afterwarde make for thee, and thy  
ſonne.

14 For thus ſaith the Lord God of Iſraél,  
8 The meale in ſ<sup>y</sup> barel ſhal not be waſted,  
neither ſhal the oyle in the cuſe be dimini-  
ſhed, vnto the time that the Lord ſend  
raine vpon the earth.

15 So ſhe went, and did as Eliáh ſaid, and  
ſhe did eat: ſo did he and her houſe<sup>j</sup> for a  
certeine time.

16 The barel of the meale waſted not, nor  
the oyle was ſpent out of the cuſe, accord-  
ing to the worde of the Lord, which he  
ſpake by the hand of Eliáh.

17 ¶ And after theſe things, the ſonne of the  
wife of the houſe fel ſicke, and his ſickneſſe  
was ſo ſore, that there was no<sup>k</sup> breath left  
in him.

18 And ſhe ſaid vnto Eliáh, What haue I to  
do with thee, o thou man of God? art thou  
come vnto me to call my ſinne to remem-  
brance, and to ſlaye my ſonne?

19 And he ſaid vnto her, Giue me thy ſon-  
ne. and he toke him out of her boſome, &  
caried him vp into a chamber, where he  
abode, and laied him vpon his owne  
bed.

20 Thē he called vnto the Lord, & ſaid, O  
Lord my God, haſt thou<sup>l</sup> puniſhed alſo  
this widowe, with whome I ſoiourne, by  
killing her ſonne?

21 And he ſtretched him ſelfe vpon the  
childe three times, and called vnto ſ<sup>y</sup> Lord,  
and ſaid, O Lord my God, I pray thee,  
let this childe ſoule come into him a-  
gaine.

22 Thē the Lord heard the voyce of Eliáh,  
and the ſoule of the childe came into him  
again, and he reuiued.

23 And Eliáh toke the childe, and brought  
him downe out of the chamber, into the  
houſe, and deliuered him vnto his mo-  
ther, and Eliáh ſaid, Beholde, thy ſonne li-  
ueth.

24 And the woman ſaid vnto Eliáh, Now  
I knowe that thou art a man of God, and  
that the worde of the Lord in thy mouth  
is true.

## CHAP. XVIII.

1 Eliáh is ſent to Ahab. 13 Obadiáh hideth an hundred

<sup>m</sup> By whoſe  
means he fel  
to all wicked,  
& ſtrange ido-  
latric, & cruel  
perſecution.

<sup>n</sup> Read Iosb.  
6, 26.

<sup>o</sup> Elr. by the hand  
of Ieſhua.

<sup>p</sup> Seeleſ 48, 30.  
1 Am. 5, 16.  
a That is, who-  
me I ſerue.  
b But as I ſhal  
declare it by  
Gods reuelati-  
on.

<sup>q</sup> Or, breake.

<sup>r</sup> To ſtreng-  
then his faith  
againſt perfe-  
cution, God  
promiſeth to  
feede him mira-  
culouſly.

<sup>s</sup> As the trou-  
bles of the  
Saints of God  
are many, ſo  
his mercie is  
euer at hand  
to deliuer the.

<sup>t</sup> Luk 4, 25.  
e All this was  
to ſtrengthen  
the faith of E-  
liáh to the in-  
tent that he  
ſhulde loke  
vpon nothing  
worldely, but  
enely truſt on  
Gods promi-  
ſe.

<sup>u</sup> Elr. 100.

<sup>v</sup> For there is  
no hope of a  
up more ſub-  
ſtance.

<sup>w</sup> God recei-  
ueth no bene-  
ficiſe for the vi-  
ciſe of his, but he  
promiſeth a  
muſte ample  
recompence in  
the ſame.

<sup>x</sup> That is, til  
he had rained  
foode on the  
earth.

<sup>y</sup> Or, that he  
died.

<sup>z</sup> God wolde  
trye whether  
ſhe had lear-  
ned by his  
merciful pro-  
miſe to make  
him her onely  
ſtaye and con-  
forte.

<sup>aa</sup> He was a  
fraide, leſt  
Gods Name  
ſhulde be de-  
ſpised, and his  
min-  
iſters con-  
demned, except he  
ſhulde haue  
continued his  
mercies, as he  
had beſeene  
thē, ſpecially  
while he the-  
re remained.

<sup>ab</sup> I ſo had a  
thing, it is to  
deped on God,  
except we be  
confirmed by  
miracles.



*Prophetes. 40 Eliáh killeth all Baals prophetes. 45 He obtaineth raine.*

vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the cōmandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophetes of Báal foure hundred & fiftie, & the prophetes of the groues foure hundred, which eat at Iezabels table.

20 ¶ So Aháb sent vnto all the children of Israel, & gathered the prophetes together vnto mount Carmel.

21 And Eliáh came vnto all the people, & said, How long halt ye betwene two opinions? If the Lord be God, followe him: but if Báal be he, then go after him. And the people answered him not a worde.

22 Then said Eliáh vnto y<sup>e</sup> people, I onely remaine a Prophet of the Lord: but Baals prophetes are foure hundred & fiftie me.

23 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and laye him on the wood, but put no fyre vnder, and I wil prepare the other bullocke, and laye him on the wood, and wil put no fyre vnder.

24 Then call ye on the name of your god, and I wil call on the Name of the Lord: and the God that answereth by fyre, let him be God. And all the people answered, and said, It is wel spoken.

25 And Eliáh said vnto the prophetes of Báal, Chuse you a bullocke, and prepare him first, (for ye are many) & call on the name of your gods, but put no fyre vnder.

26 So thei toke the one bullocke, y<sup>e</sup> was giuen them, & thei prepared it, & called on y<sup>e</sup> name of Báal, from morning to noone, saying, O Báal, heare vs: but there was no voyce, nor anie to answer: and thei leapt vpon the altar that was made.

27 And at noone Eliáh mocked them, and said, Crye loude: for he is a <sup>k</sup> god: ether he talketh or pursueth his enemies, or is in his iourney, or it may be that he slepeth, and must be awaked.

28 And they cryed loude, and cut them selues as their maner was, with kniues and lancets, til the blood gushed out vpon them.

29 And when mydday was passed, and thei had prophecied vntil the offering of the evening sacrifice, there was nether voyce, nor one to answer, nor anie that regarded.

30 And Eliáh said vnto all the people, Come to me. And all y<sup>e</sup> people came to him. And he repared the altar of the Lord that was broken downe.

31 And Eliáh toke twelue stones, accordig to the number of the tribes of the sonnes  
S.i.

1 After many daies, the worde of the Lord came to Eliáh, in the third yere, saying, Go, shewe thy selfe vnto Aháb, and I wil send raine vpon the earth.

2 And Eliáh went to shewe him selfe vnto Aháb, and there was a great famine in Samaria.

3 And Aháb called Obadiáh the gouernour of his house: (and Obadiáh feared God greatly)

4 For when Iezébel destroyed the Prophetes of the Lord, Obadiáh toke an hundred Prophetes, & hid them, by fiftie in a caue, and he fed them with bread and water.

5 And Aháb said vnto Obadiáh, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses & the mules aliue, lest we deprive the land of the beastes.

6 And so thei deuided the land betwene them to walke through it. Aháb went one way by him selfe, and Obadiáh went another way by him selfe.

7 ¶ And as Obadiáh was in the way, beholde, Eliáh met him: & he knewe him, and fel on his face, and said, Art not thou my lord Eliáh?

8 And he answered him, Yea, go tel thy lord, Beholde, Eliáh is here.

9 And he said, What haue I sinned, that thou woldest deliuer thy seruant into the hand of Aháb, to slaye me?

10 As the Lord thy God liueth, there is no nacio<sup>n</sup> or kingdome, whether my lord hathe not sent to seke thee: and when thei said, He is not here, he toke an othe of y<sup>e</sup> kingdome and nacio<sup>n</sup>, if thei had not founde thee.

11 And now thou saist, Go, tel thy lord, Beholde, Eliáh is here.

12 And when I am gone fro<sup>m</sup> thee, the Spirit of the Lord shal cary thee into some place that I do not knowe: so when I come and tel Aháb, if he can not finde thee, then wil he kil me: but I thy seruant feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezébel slewe the Prophetes of the Lord, how I hidde an hundred men of the Lords Prophetes by fifties in a caue, & fed them with bread and water?

14 And now thou saiest, Go, tel thy lord, Beholde, Eliáh is here, that he may slaye me.

15 And Eliáh said, As the Lord of hostes liueth, before whome I stand, I wil surely shewe my selfe vnto him this day.

16 ¶ So Obadiáh went to mete Aháb, and tolde him: and Aháb wēt to mete Eliáh.

17 And when Aháb sawe Eliáh, Aháb said

f The true ministers of God ought not onely not to suffer trust to be vnjustly slandered, but to reprove boldly y<sup>e</sup> wicked slanderers without respect of persons.

g Be constant in religion, & make it not as a thing indifferent whether ye followe God or Báal, or whether ye serue God wholly or in parte.

h By sending downe fire fro<sup>m</sup> heauē to burne y<sup>e</sup> sacrifice.

i As men ransomed w<sup>th</sup> some strange spirit.

k You esteeme him as a god.

l He mocketh their beastly madnes, which thinke that by any instance or sure y<sup>e</sup> dead & vile idoles can helpe their worshippers in their necessities.

a After that he departed from the riuer Cherub.

b God had begone to worke his feare in his heart, but had not yet brought him to that knowledge, w<sup>ch</sup> is also requisite of the godly: y<sup>e</sup> is, to profess his Name openly.

c God pitieth oft times the wicked for y<sup>e</sup> godly sake, & causeth Eliáh to mete with Obadiáh, that the benefite might be knowne to be procured for Gods children sake.

d I am none of the wicked persecuters, y<sup>e</sup> thou shouldest procure vnto me suche displeasure, but I serue God and fauour his children.

e By my presence I wil declare y<sup>e</sup> then had tolde him the truth.



Gen. 32. 28.  
3. king. 17. 34.

*Ebr. Sarr,  
which some  
thinke containe  
about three por-  
tions & a third  
part a piece.*

*m Hereby he  
declared the  
excellēt pow-  
er of God, who  
contrary to  
nature col-  
demake fyre  
burne even in  
the water, to  
the intent thei  
shulde haue  
none occasion  
to doute, that  
he is y onely  
God.*

*n Thogh God  
suffer his to  
runne in blind-  
nes & error  
for a time, yet  
at the length  
he calleth the  
home to him  
by some no-  
rious signe &  
worke.*

*o He comman-  
ded them that  
as they were  
truly persua-  
ded to confesse  
y onely God:  
so thei wolde  
serue him w  
all their pow-  
er & destroye  
the adolaters  
his enemies.*

*p As Gods  
Spirit moued  
him to pray, so  
was he streng-  
thened by the  
same, that he  
did not faint,  
but continued  
till til he had  
obtained.*

*q Or here and  
there.*

of Iaakob, (vnto whome the worde of the Lord came, saying, \* Israēl shalbe thy name)

32 And with the stones he buylt an altar in the Name of the Lord: & he made a ditch rounde about the altar, as great as wolde containe two measures of sede.

33 And he put the wood in order, & hewed the bullocke in pieces, and layed him on the wood,

34 And said, Fil foure barels with water, & powre it on the burnt offering and on the wood. Againe he said, Do so againe. And thei did so the seconde time. And he said, Do it the third time. And thei did it the third time.

35 And the water ran rounde about the altar: & m he filled the ditch w water also.

36 And when they shulde offer the evening sacrifice, Eliāh the Prophet came, & said, Lord God of Abraham, Izhāk and of Israēl, let it be knowne this day, that thou art the God of Israēl, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, o Lord, heare me, and let this people knowe that thou art y Lord God, and that thou hast turned their heart againe n at the last.

38 Then the fyre of the Lord fel, and consumed the burnt offering, and the wood, & the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people sawe it, thei fel on their faces, and said, The Lord is God, the Lord is God.

40 And Eliāh said vnto them, Take the prophetes of Bāal, let o not a man of them escape. And they toke them, and Eliāh broght them to the broke Kishōn, & slewe them there.

41 ¶ And Eliāh said vnto Ahāb, Get thee vp, eat and drinke, for there is a sounde of muche raine.

42 So Ahāb went vp to eat and to drinke, and Eliāh went vp to the top of Carmēl: and he crouched vnto the earth, and put his face betwene his knees,

43 And said to his seruant, Go vp now and loke towarde the way of the Sea. And he went vp, and loked, and said, There is nothing. Againe he said, Go againe p seuen times.

44 And at y seuenth time he said, Beholde, there ariseth a litle cloude out of the sea like a mans hand. Then he said, Vp, and say vnto Ahāb, Make readie thy charet, and get thee downe, that the raine stay thee not.

45 And in the meane while the heauen was blacke with cloudes & winde, & there was a great raine. Then Ahāb went vp & came to Izreēl.

46 And the hād of the Lord was on Eliāh, and he girded vp his loynes, and ran q before Ahāb til he came to Izreēl.

## CHAP. XIX.

*5 Eliāh fleing from Iezēbel, is nourished by the Angel of God. 15 He is commanded to anoint Hazael, Jehu, and Elishā.*

1 **N**OW Ahāb tolde Iezēbel all that Eliāh had done, & how he had slayne all the a prophetes with the sworde.

2 Then Iezēbel sent a messenger vnto Eliāh, saying, b The gods do so to me and more also, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When he sawe that, he arose, and went for his life, & came to Beer-sheba, which is in Iudāh, and left his seruant there.

4 But he went a daies iourney into the wilderness, and came and sate downe vnder a iuniper tre, & desired that he might dye, and said, It is now ynough: o Lord, c take my soule, for I am no better, then my fathers.

5 And as he laie and slept vnder the iuniper tre, beholde now, an Angel touched him, and said vnto him, Vp, & eat.

6 And when he loked about, beholde, there was a cake baken on the coles, and a pot of water at his head: so he did eat and drinke, and returned and slept.

7 And the Angel of the Lord came againe the seconde time, and touched him, and said, Vp, & eat: for d thou hast a great iourney.

8 ¶ Then he arose, and did eat and drinke, and walked in the strength of that meat fourtie daies & fourtie nights, vnto Horēb the mount of God.

9 And there he entred into a caue, & lodged there: and beholde, the Lord spake to him, and said vnto him, What doest thou here, Eliāh?

10 And he answered, I haue e bene very ielous for the Lord God of hostes: for the children of Israēl haue forsaken thy couenant, broken downe thine altars, and slayne thy Prophetes with the sworde, & I onely am left, and thei seke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: f but the Lord was not in the winde: and after the winde came an earthquake: g but the Lord was not in the earthquake:

12 And after the earthquake came fyre: h but the Lord was not in the fyre: & after the fyre came a stil and soft voyce.

13 And whē Eliāh heard it, he covered his face with his mantel, & went out, & stode in the entring in of the caue: & beholde,

*q He was so  
strengthened  
w Gods Spirit,  
that he ran fa-  
ster then the  
charret was a-  
ble to runne.*

*a To wit, of  
Bāal.*

*b Thogh the  
wicked rage  
against Gods  
children, yet  
he holdeth  
them backe,  
they can not  
execute their  
malice.*

*c Or, whether his  
minde led him.*

*e So hard a  
thing it is to  
bridel our im-  
pacience in af-  
fliction that  
saints coulde  
not overcome  
the same.*

*d He declared  
y except God  
had nourished  
him miracu-  
lously, it had  
not bene pos-  
sible for him  
to haue gone  
this iourney.*

*e He complain-  
eth, that the  
more zealous  
he shewed him-  
self to mainte-  
ne Gods glo-  
rie, the more  
cruelly was  
he persecuted.*  
Rom. 8. 34.

*f For the na-  
ture of man is  
not able to  
come nere vnto  
God, if he  
shulde appeare  
in his strength  
& fulmaicke,  
& therefore of  
his mercie he  
submitteeth  
him selfe to  
our capacite.*

there



there came a voyce vnto him, and said,  
What doest thou here, Eliáh?

14 And he answered, I haue bene very ie-  
lous for y Lord God of hostes, & because  
the children of Israël haue forsakē thy co-  
uenant, cast downe thine altars and slaine  
thy Prophetes with the sworde, & I onely  
am left, and they seeke my life to take it  
away.

15 And the Lord said vnto him, Go, retur-  
ne by the wilderness vnto Damascus, and  
when thou comest there, anoynt Hazael  
King ouer Arám.

16 And Iehú the sonne of Nimshi shalt  
thou anoint King ouer Israël: & Elishá the  
sonne of Shaphat of Abél Meholáir shalt  
thou anoynt to be Prophet in thy roume.

17 And him that escapeth frō the sworde  
of Hazael, shal Iehú slaye: and him that  
escapeth from the sworde of Iehú, shal E-  
lisha slay.

18 Yet wil I leaue seuē thousand in Israël,  
euen h all the knees that haue not bowed  
vnto Bál, and euerie mouthe that hathe  
not kissed him.

19 So he departed thence, and founde E-  
lishá y sōne of Shaphat who was plowing  
with twelue yoke of oxen before him, and  
was with the twelst: & Eliáh went tow-  
ards him, and cast his mantel vpon him.

20 And he left the oxen, & ran after Eliáh,  
and said, Let me, I pray thee, kisse my  
father and my mother, and then I wil fol-  
lowe thee. Who answered him, Go, retur-  
ne: for what haue I done to thee?

21 And when he wēt backe againe frō him,  
he toke a couple of oxen, and slawe them,  
and sod their flesh with the instruments  
of the oxen, and gaue vnto the people, &  
they did eat: then he arose and went after  
Eliáh, and ministred vnto him.

## CHAP. XX.

Samaria is besieged. 13 The Lord promiseth the vi-  
ctorie to Aháb by a Prophet. 31 The King of Israël  
made peace with Ben-hadád, and is reprobred there-  
fore by the Prophet.

1 Then Bē-hadád the King of Arám as-  
sembled all his armie, and two and  
thirtie Kings with him, with horses, &  
charets, and went vp, and besieged Sama-  
ria, and foght against it.

2 And he sent messengers to Aháb King  
of Israël, into the citie,  
3 And said vnto him, Thus sayeth Ben-ha-  
dád, Thy siluer and thy golde his mine:  
also thy women, and thy faire children  
are mine.

4 And the King of Israël answered, and  
said, My lord King, according to thy say-  
ing, I am thine, and all that I haue.

5 And when the messengers came againe,  
they said, Thus comendeth Ben-hadád, &  
sayth, When I shal send vnto thee, and

comande, thou shalt deliuer me thy siluer  
& thy golde, & thy women, & thy childre,

6 Or els I wil send my seruants vnto thee  
by to morow this time: and they shal fear-  
che thine house, and the houses of thy ser-  
uants: and what soeuer is pleasant in thine  
eyes, they shal take it in their hands, and  
bring it away.

7 Then the King of Israël sent for all the  
Elders of the land, and said, Take hede, I  
pray you, and se how he seeketh mischief:  
for he sent vnto me for my wiues, and for  
my children, and for my siluer, and for my  
golde, and I denyed him not.

8 And all the Elders, & all the people said  
to him, Hearekē nor vnto him, nor cōfēt.

9 Wherefore he said vnto the messengers  
of Ben-hadád, Tel my lord the King, All  
that thou didest send for to thy seruant  
at the first time, that I wil do, but this thig  
I may not do. And the messengers depart-  
ed, and broght him an answer.

10 And Ben-hadád sent vnto him, & said,  
The gods do so to me & more also, if the  
dust of Samaria be ynough to all y peo-  
ple y followe me, for euerie mā an hādful.

11 And the King of Israël answered, and  
said, Tel him, Let not him that girdeth his  
harnes, boast nī selfe, as he y putteth it of.

12 And when he heard y tidings, as he was  
with the Kings drinking in the pavilions,  
he said vnto his seruants, Bring forth the  
engines, and thei set them against the citie.

13 And beholde, there came a Prophet  
vnto Aháb King of Israël, saying, Thus  
saith y Lord, Haft thou sīne all this great  
multitude? beholde, I wil deliuer it into  
thine hand this day, that y maifest knowe,  
s that I am the Lord.

14 And Aháb said, By whome? And he said,  
Thus saith the Lord, By the seruants of  
the princes of the prouinces. He said a-  
gain, Who shal ordre the battel? And he  
answered, Thou.

15 Then he nombred the seruants of the  
princes of the prouinces, and they were  
two hundreth, two and thirtie: & after thē  
he nombred the whole people of all the  
children of Israël, euen seuē thousande.

16 And they wēt out at noone: but Ben-ha-  
dád did drinke til he was drunken in the  
tents, bothe he & the Kings: for two & thir-  
tie Kings helped him.

17 So the seruants of the princes of the  
prouinces went out first: & Ben-hadád sent  
out, and they shewed him, saying, There  
are men come out of Samaria.

18 And he said, Whether they be come out  
for peace, take them aliue: or whether they  
be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the ser-  
uants of the princes of the prouinces, and  
the hoste which followed them.

e He wolde  
not accept his  
answer, except  
he did out of  
hand deliuer  
whatsoeuer he  
shulde aske  
for he foght  
an occasion,  
how to make  
warre against  
him.

d They thought  
it their duties  
rather to ven-  
ter their liues,  
then to grant  
to that thing  
which was not  
lawful, onely  
to satisfie the  
lust of a tyrāt.

e Muche lesse  
shal there be  
founde anie  
pray, that is  
worthe anie  
thing, when  
they shalbe so  
manie.  
f Boast not be-  
fore the victo-  
rie be gotten.  
Or, Put your  
swords in dre.

g Before God  
went about sī-  
gnes and mi-  
racles to pul  
Aháb frō his  
impierie, and  
now againe v  
wonderful vi-  
ctories.

h That is, yōg  
men trained in  
the seruice of  
princes.



<sup>20</sup> *Ebr. man.*<sup>21</sup> *Or, Syriant.*

<sup>1</sup> With them <sup>2</sup> were appointed for the preseruacion of his persone.

<sup>3</sup> Thus <sup>4</sup> wicked blasphemous God in their furie, whome notwithstandinge suffreth not unpunished.

All they, <sup>4</sup> were in <sup>5</sup> battel of the former yere, ver. 15.

<sup>28</sup> Who am of like power in the valley, as I am on the hills, and can as wel destroy a multitude w<sup>th</sup> fewe as with manie.

<sup>31</sup> *Ebr. from chamber to chamber.*

<sup>31</sup> In signe of submission, and that we haue deserved death, if he wil punish vs w<sup>th</sup> a rigour.

<sup>20</sup> And they slewe euerie one his <sup>1</sup> enemy: and the <sup>2</sup> Aramites fled, and Israel pursued them: but Ben-hadad the King of Aram escaped on an horse with his <sup>3</sup> horsemen.

<sup>21</sup> And the King of Israel went out, and smote the horses and charets, and with a great slaughter slewe he the <sup>4</sup> Aramites.

<sup>22</sup> (For there had come a Prophet to the King of Israel, & had said vnto him, Go, be of good courage, and consider, and take hede what thou doest: for when the yere is gone about, the King of Aram wil come vp against thee)

<sup>23</sup> ¶ The seruants of the King of Aram said vnto him, Their <sup>5</sup> gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and douteles we shal ouercome them.

<sup>24</sup> And this do, Take the Kings away, euerie one out of his place, and place captaynes for them.

<sup>25</sup> And number thy selfe an armie, like the armie that thou hast lost, with suche horses, and suche charets, and we wil fight against them in the plaine, and douteles we shal ouercome the: and he hearkened vnto their voyce, and did so.

<sup>26</sup> And after the yere was gone about, Ben-hadad nombred the Aramites, and went vp to Aphék to fight against Israel.

<sup>27</sup> And the children of Israel were nombred, and were all <sup>6</sup> assembled and went against them, and the children of Israel pitched before them, like two litle flockes of kiddes: but the Aramites filled the countrey.

<sup>28</sup> And there came a man of God, and spake vnto the King of Israel, saying, Thus sayth the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleis, therefore wil I deliuer all this great multitude into thine hand, and ye shal knowe that <sup>7</sup> I am the Lord.

<sup>29</sup> And they pitched one ouer against the other seuen dayes, & in the seuenth day the battel was ioyned: and the children of Israel slewe of the Aramites an hundreth thousand foremen in one day.

<sup>30</sup> But the rest fled to Aphék into the citie: and there fel a wall vpon seuen & twentie thousand men that were left: and Ben-hadad fled into the citie, and came into <sup>8</sup> a secret chamber.

<sup>31</sup> ¶ And his seruantes said vnto him, Beholde now, we haue heard say that the Kings of the house of Israel are merciful Kings: we pray thee, let vs put sackcloth about our <sup>9</sup> loynes, and ropes about our heades, and go out to the King of Israel: it may be that he wil saue thy life.

<sup>32</sup> The they girded sackcloth about their

loynes, and put ropes about their heades, and came to the King of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? he is my brother.

<sup>33</sup> Now the men toke diligent hede, <sup>10</sup> if they colde catche <sup>11</sup> any thing of him, and made haste, & said, Thy brother <sup>12</sup> Ben-hadad. And he said, Go, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the charet.

<sup>34</sup> And Ben-hadad said vnto him, The cities, which my father toke fro thy father, I wil restore, and thou shalt make stretes for thee in <sup>13</sup> Damascus, as my father did in Samaria. Then said Ahab, I wil let thee go with this couenant. So he made a couenant with him, and let him go.

<sup>35</sup> ¶ Then a certein man of the <sup>14</sup> children of the Prophetes said vnto his neighbour by the comandement of the Lord, <sup>15</sup> Smite me, I pray thee. But the man refused to smite him.

<sup>36</sup> Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, beholde, as sone as thou art departed from me, a lyon shal <sup>16</sup> slay thee. So when he was departed from him, a lyon found him and slewe him.

<sup>37</sup> Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

<sup>38</sup> So the Prophet departed, and waited for the King by the way, and disguysed him selfe with ashes vpon his face.

<sup>39</sup> And when the King came by, he cryed vnto the King, and said, Thy seruant went into the middes of the battel: and beholde, there went away a man, whome <sup>17</sup> another man broght vnto me, & said, Kepe this man: if he be lost, and want, thy life shal go for his, or els thou shalt paye a talent of siluer.

<sup>40</sup> And as thy seruant had here and there to do, he was gone: and the King of Israel said vnto him, So shal thy iudgement be: thou hast giuen sentence.

<sup>41</sup> And he hasted, and toke the ashes away from his face: & the King of Israel knew him that he was of the Prophetes:

<sup>42</sup> And he said vnto him, Thus saith the Lord, <sup>18</sup> Because thou hast let go out of thine hands a man whome I appointed to dye, thy life shal go for his life, and thy people for his people.

<sup>43</sup> And the King of Israel went to his house heavy and in displeasure, and came to <sup>19</sup> Samaria.

## C H A P. XXI.

<sup>1</sup> *Ezeiél commandeth to kil Naboth for the Vineyard, that he refused to sel to Ahab. 19* *Elisha reproveth Ahab, and he repenteth.*

<sup>2</sup> After



10. at this si-  
w.

a Thogh A-  
habs tyrannie  
be condemned  
by the holy  
Spirit, yet he  
was not so ri-  
gorous that he  
wolde take  
from another  
man his right  
without full  
recumpence.

b Thus y wic-  
ked consider  
not what is  
iust & lawfull,  
but fret in-  
wardly, when  
they can not  
haue their in-  
ordinate appe-  
tites satisfied.

c As thogh  
the said, Thou  
knowest not  
what it is to  
reigne. Com-  
mande, and in-  
terent not.  
"Ecc. let thine  
heart be merry.

d For the they  
vied to inquir-  
e of mens fau-  
ours: for none  
could satisfie  
ly that were  
notorious sin-  
ners.

e Thus the  
worldlings  
contrary to  
Gods comāde-  
ment, who wil-  
leth not to co-  
sent to the shed-  
ding of innocent  
blood, obey  
rather y wic-  
ked comāde-  
ments of prin-  
ces then the  
iust Lawes of  
God.

f This exam-  
ple of mon-  
strositie  
the holy Gost  
leaueth to vs  
to the intent y  
we shulde ab-  
horre all ty-  
rannie, and  
specially in  
them, whome  
nature & kinde  
shulde moue  
to be pitiful  
and inclined to  
mercie.

g Doest thou  
thinke to haue  
anie aduanta-  
ge by murthe-  
ring of an in-  
nocent?  
h This was  
fulfilled in Io-  
ram his sonne.  
2. 2. Kin. 9. 24.

i By the wic-  
ked counsel of  
his wife, he  
became a vile  
idolater and  
cruel murthe-  
rer, as one that  
gaue him sel-  
le wholly to  
serue sinne.

k In token of  
mourning or,  
as some read,  
bare footed.

l Meaning, in  
Iorams time,  
2. Kin. 9. 16.

After these things Nabóth the Izreelite had a vineyard in Izreél, hard by the palace of Aháb King of Samaria.

And Aháb spake vnto Nabóth, saying, Giue me thy vineyard, that I may make me a garden of herbes thereof, because it is nere by mine house: and I wil giue thee for it a better vineyard then it is: or if it please thee, I wil giue thee the worthe of it in money.

And Nabóth said to Aháb, The Lord kepe me from giuing the inheritace of my fathers vnto thee.

Then Aháb came into his house heauy & in displeasure, because of the worde which Nabóth the Izreelite had spoké vnto him. for he had said, I wil not giue thee the inheritance of my fathers, and he lay vpon his bed and turned his face and wolde eat no bread.

Then Iezébel his wife came to him and said vnto him, Why is thy spirit so sad? thou eatest no bread?

And he said vnto her, Because I spake vnto Nabóth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I wil giue thee another vineyard for it: but he answered, I wil not giue thee my vineyard.

Then Iezébel his wife said vnto him, Doest thou now gouerne the kingdome of Israél? vp, eat bread, and be of good chere, I wil giue thee the vineyard of Nabóth the Izreelite.

So she wrote letters in Ahabs name, & sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling w Nabóth.

And she wrote in the letters, saying, Proclaime a fast, and set Nabóth amog the chief of the people,

And set two wicked men before him, and let the witnes against him, saying, Thou didest blaspheme God and the King: the cary him out, and stone him that he may dye.

And the men of his citie, euen the Elders and gouernours, which dwelt in his citie, did as Iezébel had sent vnto them: as it was writé in the letters, which she had sent vnto them.

They proclaimed a fast, and set Nabóth among the chief of the people,

And there came two wicked men, & sate before him: and the wicked men witnessed against Nabóth in the presence of the people, saying, Nabóth did blaspheme God and the King. The they caryed him away out of the citie, and stoned him with stones, that he dyed.

Then they sent to Iezébel, saying, Nabóth is stoned and is dead.

And when Iezébel heard that Nabóth

was stoned and was dead, Iezébel said to Aháb, Vp, & take possession of the vineyard of Nabóth the Izreelite, which he refused to giue thee for money: for Nabóth is not aliue, but is dead.

And when Aháb heard that Nabóth was dead, he rose to go downe to the vineyard of Nabóth the Izreelite, to take possession of it.

And the worde of the Lord came vnto Eliáh the Tishbite, saying,

Arise, go downe to mete Aháb King of Israél, which is in Samaria. lo, he is in the vineyard of Nabóth, whether he is gone downe to take possession of it.

Therefore shalt thou say vnto him, Thus saith the Lord, Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus sayth the Lord, In the place where dogs licked the blood of Nabóth, shal dogs licke eué thy blood also.

And Aháb said to Eliáh, Hast thou founde me, o mineemie? And he answered, I haue founde thee: for thou hast solde thy selfe to worke wickednes in the sight of the Lord.

\* Beholde, I wil bring euil vpon thee, & wil take away thy posteritie, and wil cut of from Aháb him that \*pisseth against y wall, aswel him that is \* shut vp, as him that is left in Israél,

And I wil make thine house like y house of Ieroboám the sonne of Nebát, & like the house of Baashá the sonne of Ahiiáh, for the prouocation wherewith thou hast prouoked, and made Israél to sinne.

And also of Iezébel spake the Lord, saying, \*The dogs shal eat Iezébel, by the wall of Izreél.

The dogs shal eat him of Ahabs stocke, that dyeth in the citie: and him that dyeth in the fields, shal the foules of the ayre eat.

But there was none like Aháb, who did sell him selfe, to worke wickednes in the sight of the Lord: whome Iezébel his wife prouoked.

For he did exceedig abominably in following idoles, accordig to all that the Amorites did, whome the Lord cast out before the children of Israél.

Now when Aháb heard those wordes, he rent his clothes, and put sackcloth vpon him and fasted, and lay in sackcloth and went softly.

And the worde of the Lord came to Eliáh the Tishbite, saying,

Seest thou how Aháb is humbled before me? because he submitteth him selfe before me, I wil not bring that euil in his dayes, but in his sonnes dayes wil I bring euil vpon his house.



## CHAP. XXII.

*2 Iehoshaphat & Ahab fight against the King of Syria. 15 Michaiiah sheweth the King what shalbe the successe of their enterprise. 24 Zedekiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahab's sonne succedeth. 41 The reigne of Iehoshaphat, 51 and Ioram his sonne.*

*2 Chron. 18, 1.*

*a Ben-hadad the King of Syria and Ahab made a peace, which indured thre yeres. b To se and viſite him.*

*c The Kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not him ſelfe bound thereby to reſtore it.*

*d I am ready to ioyne & go with thee, and all mine is at thy commandement.*

*e He ſemed y he wolde not go to the warre, except God approued it, yet when Michaiiah counſeled the contrarie, he wolde not obey.*

*f Meaning, the falſe prophetes, which were flatterers & ſerued for flattery, whome Iezabel had aſſembled and kept after the death of thoſe whome Elias ſlew.*

*g Iehoshaphat did not acknowledge y falſe Prophetes to be Gods miniſters, but did contemne them.*

*h Whereby we ſe that the wicked can not abide to heare the truth, but hate the Prophetes of God & moleſt the i Read Genes. 37, 36.*

*k In their kinglie apparel.*

*l The true Prophetes of God were accustomed to vſe ſignes for the confirmation of their doctrine, Iſa. 20, 2 iere 7, 2. Wherein the falſe Prophetes did imitate them, thinking thereby to make their doctrine more credible.*

**A**ND \* they continued a thre yere without warre betwene Aram and Iſrael.

And in the third yere did Iehoshaphat the King of Iudah come downe to the King of Iſrael.

(Then the King of Iſrael ſaid vnto his ſeruants, Knowe ye not that Ramoth Gilead was ours, and we ſtaye, and take it not out of the hand of the King of Aram?)

And he ſaid vnto Iehoshaphat, Wilt thou go with me to battel againſt Ramoth Gilead? And Iehoshaphat ſaid vnto the King of Iſrael, I am as thou art, my people as thy people, and mine horſes as thine horſes.

Then Iehoshaphat ſaid vnto the King of Iſrael, Aſke counſel, I pray thee, of the Lord to day.

Then the King of Iſrael gathered the Prophetes vpon a foure hundreth men, and ſaid vnto them, Shal I go againſt Ramoth Gilead to battel, or ſhal I let it alone? And they ſaid, Go vp: for the Lord ſhal deliuer it into the hands of the King.

And Iehoshaphat ſaid, Is there here neuer a Prophet of the Lord more, that we might inquire of him?

And the King of Iſrael ſaid vnto Iehoshaphat, There is yet one man (Michaiiah the ſonne of Imlah) by whome we may aſke counſel of the Lord, but I hate him: for he doeth not prophetic good vnto me, but euil. And Iehoshaphat ſaid, Let not the King ſay ſo.

Then the King of Iſrael called an Eunuche, & ſaid, Call quickly Michaiiah the ſonne of Imlah.

And the King of Iſrael & Iehoshaphat the King of Iudah ſate ether of them on his throne in their apparel in the voyde place at the entring in of the gate of Samaria, and all the Prophetes propheticd before them.

And Zidkiah the ſonne of Chenaanah made him hornes of yron, & ſaid, Thus ſayth the Lord, With theſe ſhalt thou push the Aramites, vntil thou haſt conſumed them.

And all the Prophetes propheticd ſo, ſaying, Go vp to Ramoth Gilead, & prosper: for the Lord ſhal deliuer it into the Kings hand.

And the meſſenger that was gone to call Michaiiah ſpake vnto him, ſaying, Beholde now, the wordes of the Prophetes

declare good vnto the King with one accorde: let thy worde therefore, I pray thee, be like the worde of one of them, & ſpeake thou good.

And Michaiiah ſaid, As the Lord liueth, wharſoeuer the Lord ſayth vnto me, that wil I ſpeake.

So he came to the King, and the King ſaid vnto him, Michaiiah, ſhal we go againſt Ramoth Gilead to battel, or ſhal we leaue of? And he answered him, Go vp, & prosper: and the Lord ſhal deliuer it into the hand of the King.

And the King ſaid vnto hi, How oft ſhal I charge thee, that thou tel me nothig but that which is true in the Name of y Lord.

Then he ſaid, I ſawe all Iſrael ſcattered vpon the mountaines, as ſheep that had no ſhepherd. And the Lord ſaid, Theſe haue no maſter, let euery man returne vnto his houſe in peace.

(And the King of Iſrael ſaid vnto Iehoshaphat, Did I not tel thee, that he wolde prophetic no good vnto me, but euil.)

Againe he ſaid, Heare thou therefore y worde of the Lord. I ſawe the Lord ſit on his throne, & all the hoſte of heauen ſtoode about him on his right hand and on his left hand.

And the Lord ſaid, Who ſhal entife Ahab that he may go and fall at Ramoth Gilead? And one ſaid on this maner, and another ſaid on that maner.

Then there came forth a ſpirit, & ſtoode before the Lord, and ſaid, I wil entife him. And the Lord ſaid vnto him, Where-with?

And he ſaid, I wil go out, and be a falſe ſpirit in the mouthe of all his prophetes. Then he ſaid, Thou ſhalt entife him, & ſhalt alſo preuaile: go forth, and do ſo.

Now therefore beholde, the Lord hathe put a lying ſpirit in the mouthe of all theſe thy prophetes, and the Lord hathe appointed euil againſt thee.

Then Zidkiah y ſonne of Chenaanah came nere & ſmote Michaiiah on y cheke, and ſaid, When went the Spirit of the Lord from me, to ſpeake vnto thee?

And Michaiiah ſaid, Beholde, y ſhalt ſe in that day, when thou ſhalt go from chamber to chamber to hide thee.

And the King of Iſrael ſaid, Take Michaiiah, & cary hi vnto Amon y gouernour of y citie, and vnto Ioſh the Kings ſonne,

And ſay, thus ſayth the King, Put this man in the priſon houſe, & fede him with bread of affliction, & with water of affliction, vntil I returne in peace.

And Michaiiah ſaid, If y returne in peace, the Lord hathe not ſpoken by me. And he ſaid, Hearken all ye people.

So the King of Iſrael & Iehoshaphat the King

*m This is the common argument of y wicked, who thinke that none ſhulde ſpeake againſt a thing, if the greater parte approve it, be they neuer ſo vngodlie.*

*n He ſpeaketh this in deriſion, becauſe y King attributed ſo much to the falſe prophetes, meaning by experience he ſhulde ſay that they were but flatterers.*

*o It is better thei remaine home, thei be puniſhed and ſcattered, becauſe thei ſake warre in hand without Gods counſel & approbation.*

*p Meaning his Angels.*

*q Or, perſuade & deciait.*

*r Here we ſe though y deuil be euer ready to bring vnto deſtruction, yet he hathe no further power then God giueth him. I wil coule all his prophetes to tellin.*

*s Chron. 18, 1. Thus y wicked wolde ſe me that none were in y ſeruice of God, but they, and y God hade giuen his grace to none ſo muche as to the.*

*t Let him be pyned away w hunger & be fed w a ſmall portion of bread & water. u That whoe ye ſhal ſe theſe things come to paſſe, ye may giue God the glorie & knowe that I am his true Prophet.*



King of Iudáh wēt vp to Ramóth Gileád.

30 And the King of Israél said to Iehoshaphát, I wil change mine apparel, and wil entre into the battel, but put thou on thine apparel. And the King of Israél changed him selfe, and went into the battel.

31 And the King of Arám commanded his two & thirtie captaines ouer his charrets, saying, Fight nether with smal, nor great, saue onely against the King of Israél.

32 And when the captaines of the charets sawe Iehoshaphát, they said, Surely it is y King of Israél, & they turned to fight against him: and Iehoshaphát cryed.

33 And when the captaines of the charets sawe that he was not the King of Israél, they turned backe from him.

34 Then a certeine man drue a bowe mightely and smote the King of Israél betwene the ioyntes of his brigádine. Wherefore he said vnto his charet man, Turne thine hád & cary me out of the hoste: for I am hurt.

35 And the battel encreased that day, and the King stode stil in his charet against the Aramites, and dyed at euen: and the blood ran out of the woude into the middes of the charet.

36 And there went a proclamatiō through out y hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrei.

37 So the King dyed, and was broght to Samaria, & they buried y King in Samaria.

38 And one washed the charet in the poole of Samaria & the doggs licked vp his blood (& they washed his armour) accordig vnto the worde of the Lord w he spake.

39 Concerning the rest of the actes of Aháb & all that he did, & y yuorie house, which he buylt, & all the cities that he buylt, are they not written in the boke of the Chronicles of the Kings of Israél?

40 So Aháb slept with his fathers, & Ahaziáh his sonne reigned in his steade.

41 And Iehoshaphát the sonne of Asá began to reigne vpon Iudáh in the fourth yere of Aháb King of Israél.

42 Iehoshaphát was fíue and thirtie yere olde, when he began to reigne, and reigned fíue and twentie yere in Ierusalém. And his mothers name was Azubáh the daughter of Shilhí.

43 And he walked in all the wayes of Asá his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places were not taken away: for the people offred stil and burnt incense in the hie places.

44 And Iehoshaphát made peace with the King of Israél.

45 Concerning the rest of the actes of Iehoshaphát, and his worthie dedes that he did, and his battels which he foght, are they not written in the boke of the Chronicles of the Kings of Iudáh?

46 And the Sodomites, which remained in the dayes of his father Asá, he put cleane out of the land.

47 There was then no King in Edóm: the deputie was King.

48 Iehoshaphát made shippes of Tharshish to saile to Ophír for golde, but they wēt not, for the shippes were broken at Eziōn Gáber.

49 Then said Ahaziáh the sonne of Aháb vnto Iehoshaphát, Let my seruáts go with thy seruáts in y shippes. But Iehoshaphát wolde not.

50 And Iehoshaphát did slepe with his fathers, & was buryed with his fathers in the citie of Daud his father and Iehorám his sonne reigned in his steade.

51 Ahaziáh the sonne of Aháb began to reigne ouer Israél in Samaria, the seuententh yere of Iehoshaphát King of Iudáh, & reigned two yeres ouer Israél.

52 But he did euil in the sight of the Lord, and walked in the way of his father, & in the way of his mother, and in the way of Ieroboám the sonne of Nebát, which made Israél to sinne.

53 For he serued Báal and worshipped him, & prouoked the Lord God of Israél vnto wrath, according vnto all that his father had done.

a Meaning. y he was led an error, thinking that they might still sacrifice to the Lord in those places, as well as thei did before the Temple was buylt.

b In the time of this King Idumea was subiect to Iudáh & was gouerned, by whome thei of Iudáh appointed. c By Tharshish the Scripture meaneth Cilicia & all y Sea called Mediterraneum d Iosephus writeth that Ophir is in India, where the Egyptians & Arabians trafike for golde.

e Or, in all printers as his father did.

## THE SECONDE BOKE of the Kings.

### THE ARGUMENT.

This seconde boke containeth the actes of the Kings of Iudáh and Israél: to wit, of Israél, from the death of Aháb vnto the last King Hoshea, who was imprisoned by the King of Assyria, & his citie Samaria taken, & the tē tribes ly the iuste plague of God for their idolatrie & disobedience to God led into captiuitie. And also of Iudáh, frō the reigne of Iehorám sonne of Iehoshaphát vnto Zedechiá who for contemning the Lords comandement by his Prophetes, & neglecting his sundry admonitions, by famine & other meanes was taken by his enemies, sawe his sonnes moste cruelly slaine before his face, & his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iuste vengeance of God for contempt of his worde Ierusalém was destroyed, the Temple burnt, and he



And all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophetes and imbrace his worde: and contrary wise of his plagues towards those commande weales which neglect his ministers and do not obey his commandments.

## CHAP. I.

3 *Ahaziah by a fall falleth sick & cōsulteth with Baalzebub. 3 He is reprov'd by Eliiah. 10 The captaines ouer fiftie were sent to Eliiah, whereof two were burnt with fire frō heauen by his prayer. 17 Ahaziah dyeth, and Iehorám his brother succedeth him.*



Then Moab rebelled against Israel after the death of Aháb:

And Ahaziah fell through the lattesse window in his upper chamber which was in Samaria: so he was sicke: then he sent messengers,

to whome he said, Go, & enquire of Baalzebub the god of Ekron, if I shal recover of this my disease.

Then the Angel of the Lord said to Eliiah the Tishbite, Arise, & go vp to mete the messengers of the King of Samaria, and say vnto them, Is it not because there is no God in Israel, that ye go to inquire of Baalzebub the god of Ekron?

Wherefore thus sayth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death. So Eliiah departed.

And the messengers returned vnto him, to whome he said, Why are ye now returned?

And they answered him, There came a man and met vs, and said vnto vs, Go, and returne vnto the King which sent you, and say vnto him, Thus sayth the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt dye the death.

And he said vnto them, What maner of man was he which came and met you, and tolde you these wordes?

And they said vnto him, He was an heerie man, and girded with a girdle of lether about his loynes. Then said he, It is Eliiah the Tishbite.

Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for beholde, he sate on the toppe of a mountaine, & he said vnto him, O man of God, the King hathe commanded that thou come downe.

But Eliiah answered, & said to the captaine ouer the fiftie, If that I be a man of God, let fyre come downe frō the heauē, and deuoure thee and thy fyrie. So fyre came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and said vnto him, O man of God, thus the King commandeth, Come downe quickly.

12 But Eliiah answered & said vnto them, If I be a man of God, let fyre come downe from the heauen, and deuoure thee and thy fiftie. So fyre came downe from the heauen, and deuoured him and his fiftie.

13 Yet againe he sent the third captaine ouer fiftie w<sup>th</sup> his fiftie. And the third captaine ouer fiftie went vp & came, & fel on his knees before Eliiah, & besoght him, & said vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie seruantes be precious in thy sight.

14 Beholde, there came fyre downe from the heauen and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Eliiah, Go downe w<sup>th</sup> him, be not afraid of his presence. So he arose, and wēt downe with him vnto the King.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to inquire of Baalzebub the God of Ekron, (was it not because there was no God in Israel to inquire of his worde) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt dye the death.

17 So he dyed according to the worde of the Lord which Eliiah had spoken. And Iehorám begā to reigne in his steade, in the seconde yere of Iehorám the sonne of Iehoshaphát King of Iudáh, because he had no sonne.

18 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

## CHAP. II.

1 *Eliiah deuiceth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke & deuiceth Iordan. 20 The bitter and venomous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.*

And when the Lord wolde take vp Eliiah into heauē by a whirle wind, Eliiah went with Elisha from Gilgál.

Then Eliiah said to Elisha, Tary here, I pray thee: for the Lord hathe sent me to Beth-él. But Elisha said, As the Lord liueth, & as thy soule liueth, I wil not leaue thee. So they came downe to Beth-él.

And

a So that he was punished for his idolatrie after two sortes: for the Moabites, & he fel downe at a grate & was vpon his house to giue light benethe. b The Philistines, & dwelt at Ekron, worshipping this idole, & signified by god of flies, thinking that he coulde preserve them from the biting of flies: or els he was so called, because flies were increased in great abundance of the blood of sacrifices that were offered to that idole. c He sheweth that idolaters haue not the true God, for els they wolde seke to none but to him alone. d Ignorance is the mother of error and idolatrie.

e Some thinke this is meant of his garments & were rough & made of beere.

f To wit, Carmel. g He declareth what power Gods worde hathe in the mouth of his seruantes, when they threaten Gods iudgements against the wicked.

h He spake this in mockerie, & therefore provoked Gods wrath muche the more. i Measur, that God wolde shewe by effects, whether he was a true Prophet or not.

k Which benediction my selfe before God & his seruants. l That is, spare my life & let me not dye at the other mans.

m Thus the Lord giueth boldnes to his seruants they feare not the threatning of tyrants, & otherwise of them seruants are afraid to do Gods will.

n Iehoshaphat going to battle against the Syrians, made his sonne Iehorám King in the 17 yere of his reigne, and in the 18 yere, & was the seconde yere of his sonne, Iehorám & sonne of Ahaziah reigned in Israel: and in the 4. yere of this Iehorám Iehoshaphat dyed, & the kingdome of Iudáh was confirmed to his sonne.

o Which was a place where the children of Israel were circumcised: after they came out of Iordan & had bene fourtie yeres in wilderness, as Iudh. 5.



And the <sup>b</sup> children of the Prophetes that were at Beth-él, came out to Elishá, and said vnto him, Knowest thou that <sup>ŷ</sup> Lord wil take thy master from <sup>e</sup> thine head this day? And he said, Yea, I <sup>d</sup> knowe it; holde ye your peace.

Againe Eliáh said vnto him, Elishá, tary here, I pray thee: for the Lord hathe sent me to Ierichó. But he said, As <sup>ŷ</sup> Lord liueth, and as thy soule liueth, I wil not leaue thee. So thei came to Ierichó.

And the children of the Prophetes that were at <sup>e</sup> Ierichó, came to Elishá, & said vnto him, Knowest thou, that the Lord wil take thy master from thine head this day? And he said, Yea, I knowe it: holde ye your peace.

Moreover Eliáh said vnto him, Tary, I pray thee, here: for the Lord hathe sent me to Iorden. But he said, As the Lord liueth, & as thy soule liueth, I wil not leaue thee. So they went bothe together.

And fiftie men of the sonnes of the Prophetes went and stode on the other side a-farre of, and thei two stode by Iorden.

¶ Then Eliáh toke his cloke, and wrapt it together, and smote the <sup>f</sup> waters, and they were deuided hether and thether, & thei twaine went ouer on the drye land.

Now when thei were passed ouer, Eliáh said vnto Elishá, Aske what I shal do for thee before I be taken from thee. And Elishá said, I pray thee, Let thy Spirit <sup>g</sup> be double vpon me.

And he said, Thou hast asked an hard thing: yet if thou se me when I am taken from thee, thou shalt haue it so: & if not, it shal not be.

And as thei went walking and talking, beholde, there appeared a charer of fyre, and horses of fyre, and did separate them twaine. \* So Eliáh went vp by a whyrlewinde into <sup>h</sup> heauen.

And Elishá sawe it, and he cryed, My father, my father, the charer of Israël, and the horsemen thereof: & he sawe him no more: and he toke his owne clothes, & rent them in two pieces.

¶ He toke vp also the cloke of Eliáh that fel from him, and returned, and stode by the banke of Iorden.

After, he toke the cloke of Eliáh, that fel from him, and smote the waters, and said, Where is the Lord God of Eliáh, and he him selfe? Againe also he smote the waters, and thei were separated this waye and that waye: and Elishá went ouer.

And when the children of the Prophetes, which were at Ierichó, sawe him on the other side, they said, <sup>i</sup> The Spirit of Eliáh doeth rest on Elishá: and they came to mete him, & fel to the grounde before him,

And said vnto him, Beholde now, there be with thy seruants fiftie strong men: let them go, we pray thee, and seke thy <sup>k</sup> master, if so be the Spirit of the Lord hathe taken him vp, and cast him vpon some mountaine, or into some valley. But he said, <sup>l</sup> Ye shal not send.

Yet they were instant vpon him, til he was ashamed: wherefore he said, Send. So thei sent fiftie mē, which soght thre daies, but founde him not.

Therefore thei returned to him, (for he taried at Ierichó) and he said vnto them, Did not I say vnto you, Go not?

¶ And the men of the citie said vnto Elishá, Beholde, we pray thee: the situation of this citie is pleasant, as thou, my lord, seest, but the water is noght, & the groude <sup>m</sup> baren.

Then he said, Bring me a newe cruse, & put salt therein. And they brought it to him.

And he went vnto the spring of the waters, and cast there <sup>n</sup> the salt, and said, Thus saith the Lord, I haue healed this water: death shal no more come thereof, nether barennes to the grounde.

So the waters were healed vntil this day, according to <sup>o</sup> ŷ worde of Elishá which he had spoken.

¶ And he wēt vp from thēce vnto Beth-él. And as he was going vp the waye, litle children came out of the citie, and mocked him, and said vnto him, Come vp, thou balde head, come vp, thou balde head.

And he turned backe, & loked on them, and <sup>p</sup> cursed them in the Name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

So he went from thence to mount Carmél, and from thence he returned to Samaria.

CHAP. III.

The reigne of Iehorám. 6 He and Iehoshaphát go to warre against Moab, which rebelled. 13 Elisha repro- ueth him, 17 And giueth their hoste water. 24 The Moabites are ouercome. 27 Their King sacrificeth his sonne.

Now Iehorám the sonne of Aháb began to reigne ouer Israël in Samaria, the <sup>a</sup> eightenth yere of Iehoshaphát King of Iudah, & reigned twelue yeres.

And he wrought euil in the sight of the Lord, but not like his father nor like his mother: for he toke away the image of Báal that his father had made.

Neuertheles, he cleaued vnto <sup>b</sup> the sinnes of Ieroboám, the sonne of Nebát, w made Israël to sinne, & departed not therefro.

¶ Then <sup>c</sup> Meshá King of Moáb had store of shepe, and rendred vnto the King of Israël an hundred thousand lambes,

T.i.

<sup>b</sup> So called because they are begotten as it were anewe by the heauelie doctrine. That is, fro being any more thine head: for to be as <sup>ŷ</sup> head, is to be the master, as to be at the fete, is to be a scholar. For <sup>ŷ</sup> Lord had reuersed it vnto him.

<sup>e</sup> Not onely at Beth-el, but at Ierichó and other places where there were Prophetes, w had scholars, whome they instructed and brought vp in <sup>ŷ</sup> true feare of God.

<sup>f</sup> To wit, of Iordan.

<sup>g</sup> Let thy Spirit haue double force in me, because of these dangerous times: or let me haue twice so muche as <sup>ŷ</sup> rest of the Prophetes: or thy Spirit being deuided into three partes, let me haue two.

Eccles. 48. 13.

1 Mac. 2. 28.

<sup>h</sup> Thus God haue left a remonie in all ages bethe before the Lawe, & in the time of the Gospell of <sup>ŷ</sup> resurrectio.

<sup>k</sup> Meaning, Elishá: for they thought his bodie had bene cast in some mountaine.

<sup>l</sup> Because the fact was extraordinary, thei doubted where he was become, but Elishá was assured <sup>ŷ</sup> he was taken vp to God.

<sup>m</sup> Or, killeth the inhabitants.

<sup>n</sup> Thus God gaue him power, euē contrary to nature, to make that water profitable for māns vse, before was hurtful.

<sup>p</sup> Perceiuing their malicious heart against the Lord and his worde, he desireth God to take vengeance of that iniurie done vnto him.

<sup>a</sup> Read the annotation in the 1 Chap. & 17. vers.

<sup>b</sup> He sacrificed to <sup>ŷ</sup> gold calves, that Ieroboám had made.

<sup>c</sup> This was done after <sup>ŷ</sup> David had made the Moabites tributaries to his successors.

<sup>i</sup> The Spirit of prophetic is given to him, as it was to Eliáh.



& an hundredth thousand rams w<sup>th</sup> the woll.

5 But when Aháb was deade, the King of Moáb rebelled against the King of Israël.

6 Therefore King Iehorám went out of Samaria the same season; and nombred all Israël,

7 And went, and sent to Iehoshaphát King of Iudáh, saying, The Kíng of Moáb hathe rebelled against me: wilt thou go with me to battel against Moáb? And he answered, I wil go vp: for <sup>d</sup> I am, as thou art, my people, as thy people, and mine horses as thine horses.

8 Then said he, What way shal we go vp? And he answered, The way of the wilderness of Edóm.

9 <sup>e</sup> So went the King of Israël & the King of Iudáh, and the <sup>e</sup> King of Edóm, and when they had compassed the way seven daies, thei had no water for the hoste, nor for the cattel that followed them.

10 Therefore the King of Israël said, Alas, that <sup>y</sup> Lord hathe called these thre Kíngs, to giue them into the hand of Moáb.

11 But Iehoshaphát said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the King of Israels seruants answered, & said, Here is Elishá <sup>y</sup> sonne of Shaphát, which <sup>f</sup> powred water on the hands of Eliáh.

12 Then Iehoshaphát said, <sup>g</sup> The worde of the Lord is with him. Therefore the King of Israël, and Iehoshaphát, and the King of Edóm went downe to him.

13 And Elishá said vnto the King of Israël, <sup>h</sup> What haue I to do with thee? Get thee to the Prophetes of thy father and to the Prophetes of thy mother. And the King of Israël said vnto him, <sup>i</sup> Naye: for the Lord hathe called these thre Kings, to giue them into the hand of Moáb.

14 Then Elishá said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Iehoshaphát the King of Iudáh, I wolde <sup>k</sup> not haue loked towarde thee, nor sene thee.

15 But now bring me a minstrel. And when the minstrel <sup>l</sup> played, the hand of the Lord came vpon him.

16 And he said, Thus saith the Lord, Make this valley ful of dýches.

17 For thus saith the Lord, Ye shal nether se winde nor se raine, yet the valley shal be filled with water, that ye may drinke, <sup>m</sup> bothe ye and your cattel, and your beastes.

18 But this is a <sup>n</sup> small thing in the sight of the Lord: for he wil giue Moáb into your hand.

19 And ye shal smite euerie strong towne and euerie chief citie, and shal sel euerie saye tre, and shal stop all the fountaines of water, and <sup>o</sup> marre euerie good field with stones.

10 And in the morning when the meat offering was offred, beholde, there came water by the way of Edóm: and the countrey was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, thei gathered all that was able <sup>p</sup> to put on harness, and vpwarde, and stode in their border.

22 And thei rose early in the morning, whē the sunne arose vpō the water, & the Moabites sawe the water ouer against them, as red as blood.

23 And thei said, <sup>q</sup> This is blood: <sup>q</sup> Kings are surely slayne, and one hathe smiten another: now therefore, Moáb, to <sup>y</sup> spoile.

24 And when thei came to the hoste of Israël, the Israelites arose vp, and smote the Moabites, so that thei fled before them, but they <sup>r</sup> inuaded them, and smote Moáb.

25 And they destroyed the cities: and on all the good field euerie mā cast his stone, & filled them, & thei stopte all the fountaines of water, and felled all the good trees: onely in <sup>q</sup> Kir-haráseth left they the stones thereof: howbeit thei wēt about it with slings, and smote it.

26 And when the King of Moáb sawe that the battel was to fore for him, he toke with him seven hundredth men that drew the sword to breake through vnto the King of Edóm: but thei colde not.

27 Thē he toke his eldest sonne, that shulde haue reigned in his steade, & <sup>r</sup> offred him for a burnt offering vpon the wall: so that Israël was sore grieved, and thei departed from him, and returned to their countrey.

CHAP. IIII.

4 <sup>g</sup> God increaseth the oyle to the poore widowe by Elishá.  
12 He obtaineth for the Shunammite a sonne at Gods hand. 28 Who dying. 32 He raiseth him up againe.  
40 He maketh swete the pottage. 42 And multiplieth the loaves.

1 And one of the wiues <sup>a</sup> of the sonnes of the Prophetes cryed vnto Elisha, saying, Thy seruāt mine housband is dead, and thou knowest, that thy seruāt did <sup>b</sup> feare the Lord: and the creditour is come to take my two sonnes to be his <sup>c</sup> bondemen.

2 Then Elishá said vnto her, What shal I do for thee? tel me, what hast thou at home. And she said, Thine handmayd hathe nothing at home, save a <sup>d</sup> pytcher of oyle.

3 And he said, Go, and borowe thee vessels abroad of all thy neighbours, empye vessels, & spare not.

4 And when thou art come in, thou shalt shut the dore vpon thee & vpon thy sonnes, and powre out into <sup>e</sup> all those vessels and set aside those that are ful.

5 So

<sup>d</sup> Read 1. King. 22. 4.

<sup>e</sup> Meaning, the Viceroy or Lieutenant of the King of Iudáh, read 1. King. 22. 48.  
<sup>f</sup> Ebr. that were at their feet.

<sup>g</sup> That is, who was his seruāt. <sup>h</sup> He is able to instruct vs what is Gods will in this point.

<sup>i</sup> He knewe <sup>y</sup> this wicked King wolde haue but vsed his counsel to serue his turne, & therefore he disdaind to answer him.

<sup>j</sup> The wicked esteeme not the seruants of God, but when they are driue by very necessity & feare of <sup>y</sup> present danger.

<sup>k</sup> God suffreth his worde to be declared to the wicked, because of the goldlie that are among the. <sup>l</sup> He sig songs to Gods glorie, and so stirred vp <sup>y</sup> Prophetes heart to prophetic.

<sup>m</sup> He wil not onely miraculously giue you waters, but your enemies also into your hand. <sup>n</sup> Though God bestowe his benefites for a time vpon his enemies, yet he hathe his seasons, when he wil take them away, to the intent thei might se his vengeance, & is prepared against them.

<sup>q</sup> The Godlike loye of the wicked is but a preparation to their destruction, which is at hand.

<sup>r</sup> Meaning, they followed them into the towne.

<sup>q</sup> Which was one of the principal cities of the Moabites, wherein they left nothing, but <sup>y</sup> walls. <sup>r</sup> Some referre it to <sup>y</sup> King of Edóm sonne, whom they say he had taken in <sup>y</sup> skirmish, but rather it seeme to be his own sonne, whom he offered to his gods to pacifie them, which barbarous crueltie moued the Israelites hearts of pietie to departe.

<sup>a</sup> Read Chap. 23. <sup>b</sup> And herefore sel not into det by ynthriftines or prodigality, but by the hand of the Lord.

<sup>c</sup> Because I am poore and not able to pay.

<sup>d</sup> Thus God suffreth his many times to be brought to extreme neede, before he succor them, that afterwarde they may <sup>y</sup> more praise his mercie.

<sup>e</sup> The Prophet declareth hereby vnto her, that God neuer faileth to provide for his seruants, their wiues & children, if they trust in him.



5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And he said vnto her, There is no more vessels. And the oyle ceased.

*To augment and increase in the vessels.*

7 Then she came and tolde the man of God. And he said, Go, and fel the oyle, & pay them that thou art in debt vnto, and liue thou and thy children of the rest.

*God here did not only promise for his seruāt, that his dōr shuld be payed, & to kepe his doctrine and prouision without flāder, but also for his wife and children. Which shuld be separate from the rest of the house, that he might more commodiously giue himselfe to study and prayers.*

8 ¶ And on a time Elisha came to Shunē, & there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thether to eat bread.

9 And she said vnto her housband, Beholde, I knowe now, that this is an holie man of God that passeth by vs continually.

10 Let vs make him a little chamber, I pray thee, with wāllies, and let vs set him there a bed and a table & a stole, and a candlestick, that he may turne in thether whē he commeth to vs.

11 ¶ And on a day, he came thether and turned into the chamber, and laye therein.

12 And said to Gehazi his seruāt, Call this Shunammite: and when he called her, she stood before him.

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, what shal we do for thee? Is there anie thing to be spokē for thee to the King or to the captaine of the hoste? And she answered, I dwell among mine owne people.

*Thus the seruants of God are not vnthankful for the benēfits they receiue.*

*I am content with that that God hathē for me, and can want nothing that one cā do for another.*

*Gen. 17. 10.*

14 Againē he said, What is then to be done for her? Then Gehazi answered, In dede she hathē no sonne, and her housband is olde.

15 Thē said he, Call her. And he called her, and she stood in the dore.

16 And he said, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, do not lye vnto thine handmaid.

17 So the womā conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 ¶ And when the childe was growen, it fel on a day, that he went out to his father, & to the reapers.

*His head ached sore, and therefore he cryed thus.*

19 And he said to his father, Mine head, mine head. Who said to his seruāt, Beare him to his mother.

20 And he toke him and brought him to his mother, & he sate on her knees til noone, and dyed.

21 Then she went vp, and layed him on the bed of the man of God, and shut the dore vpon him, and went out.

22 ¶ Then she called to her housband, and said, Send with me, I pray thee, one of the

young mē & one of the asses: for I wil haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to him to day? it is nether newe moone nor Sabbath day. And she answered, All shalbe wel.

*For at such times the people were wont to resort to the Prophetes for doctrine and consolation.*

*2 Ebr. pract.*

24 Then she saddled an asse, and said to her seruāt, Dryue, and go forward: itay not for me to get vp, except I bid thee.

25 ¶ So she went, & came vnto the man of God to mount Carmel. And whē the man of God saw her ouer against him, he said to Gehazi his seruāt, Beholde, the Shunammite.

*Or, far off.*

26 Runn now, I say, to mete her, and say vnto her, Art thou in helthe? is thine housband in helthe? & is the childe in helthe? And she answered, We are in helthe.

27 And when she came to the man of God vnto the mountaine, she caught him by his fete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her: and the Lord hathē hid it from me, and hathē not tolde it me.

*Is taken of humilitie and ioy that she had met with him.*

*2 Ebr. her soule is in bitterness.*

28 Then she said, Did I desire a sonne of my lord? did I not say? Discerne me not.

29 Thē he said to Gehazi, Girde thy loynes, and take my staffe in thine hand, and go thy way: & if thou mete anie, salute him not: and if anie salute thee, answer him not: and lay my staffe vpon the face of the childe.

*Make such speche that nothing may let thee in 5 way.*

*Luk. 10. 4.*

30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before thē, & had layed the staffe vpon the face of the childe, but he nether spake nor heard: wherefore he returned to mete him and tolde him, saying, The childe is not waken.

32 ¶ Then came Elisha into the house, and beholde, the childe was dead, and layed vpon his bed.

33 He went in therefore, and shut the dore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched him selfe vpon him, & the flesh of the childe waxed warme.

*The like did Elisha to the widowes sonne at Sarephā. 1. King. 17. 21. and St. Paul Act. 20. to signifyng care that ought to be in them, that beare the worde of God and are distributors of the spiritual life.*

*r Meaning, of certaintie.*

35 And he wēt from him, and walked vp and downe in the house, & went vp and spread him selfe vpon him: then the childe needed seuentimes, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fel at his fete, and



bowed her selfe to the ground, and toke vp her sonne, and went out.

38 Afterwarde Elishá returned to Gilgál, and a famine was in the land, and the childre of the Prophetes dwelt with him. And he said vnto his seruant, Set on the great pot, and see the pottage for the children of the Prophetes.

39 And one went out into the field, to gather herbes, and founde, as it were, a wilde vine, and gathered thereof wilde gourdes his garment ful, and came and shred them into the pot of pottage: for they knewe it not.

40 So they powred out for the men to eat: and when they did eat of the pottage, they cryed out, and said, O thou man of God, death is in the pot: and they colde not eat thereof.

41 Thē he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eat: & there was none euil in the pot.

42 ¶ Then came a man from Baal-shalisha, and broght the man of God bread of the first frutes, euen twentie loaues of barley, & ful eares of corne in y huske. And he said, Giue vnto the people, that they may eat.

43 And his seruant answered, How shulde I set this before an hundred men? He said againe, Giue it vnto the people that they may eat: for thus sayth the Lord, They shal eat, and there shal remaine.

44 So he set it before them, and thei did eat, and left ouer, according to the worde of the Lord.

## CHAP. V.

1 Naamán the Syrian is healed of his leprosie. 16 Elishá refuseth his gifts. 27 Gehaz is striken with leprosie, because he toke money, & raimēt of Naamán.

NOW was there one Naamán captaine of the hoste of the King of Arám, a great man, and honorable in the sight of his lord, because that by him y Lord had deliuered the Aramites. He also was a mightie man and valiant, but allepre.

2 And the Aramites had gone out by bandes, & had taken a litle maid of the land of Israél, and she serued Naamans wife.

3 And she said vnto her mastres, Wolde God my lord were with the Prophet that is in Samaria. he wolde soone deliuer him of his leprosie.

4 And he went in, and tolde his lord, saying, Thus and thus saith the maid that is of the land of Israél.

5 And the King of Arám said, Go thy way thether, and I wil send a letter vnto the King of Israél. And he departed, and toke with him ten talents of siluer, and six thousand pieces of golde, and ten charge of raiments,

6 And broght the letter to the King of Is-

raél to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naamán my seruāt, that thou mayest heale him of his leprosie.

7 And when the King of Israél had red the letter, he rent his clothes, and said, Am I God, to kil and to giue life, that he doeth send to me, that I shulde heale a man from his leprosie? wherefore confidre, I pray you, and se how he seeketh a quarel against me.

8 But when Elishá the man of God had heard that the King of Israél had rent his clothes, he sent vnto the King, saying, Wherefore hast thou rēt thy clothes? Let him come now to me, and he shal knowe, that there is a Prophet in Israél.

9 ¶ Then Naamán came with his horses, & with his charets, and stode at the dore of the house of Elishá.

10 And Elishá sent a messenger vnto him, saying, Go and wash thee in Iordén seuen times, and thy flesh shal come againe to thee, and thou shalt be cleansed.

11 But Naamán was wroth & went away, and said, Beholde, I thought with my selfe, He wil surely come out, and stand, and call on the Name of the Lord his God & put his hand on the place, and heale the leprosie.

12 Are not Abanáh and Pharpár, riuers of Damascus, better then all the waters of Israél: may I not wash me in them, and be cleansed? So he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, Father, if the Prophet had comāded thee a great thing, woldest thou not haue done it: how muche rather then, whē he saith to thee, Wash, and be cleane?

14 Then went he downe, and washed himselfe seuen times in Iordén, according to the saying of the mā of God: and his flesh came againe, like vnto the flesh of a litle childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his companie, and came & stode before him and said, Beholde, now I know that there is no God in all y worlde, but in Israél: now therefore, I pray thee, take a rewarde of thy seruant.

16 But he said, As the Lord liueth (before whome I stād) I wil not receiue it. And he wolde haue constrained him to receiue it, but he refused.

17 Moreouer Naamán said, Shal there not be giue to thy seruant two mules loades of this earth: for thy seruant wil henceforth offer nether burnt sacrifice, nor offering vnto anie other god, saue vnto the Lord.

18 Herein the Lord be merciful vnto thy seruant, that when my master goeth into the house of Rimmón, to worship there, and

c That is, in the land of Israél.

a Which the Apotaries call colloquintida, and is moste vehement and dangerous in purging.

u They feared y they were poysoned, because of the bitterness.

x It is not the quantitie of bread that satisfieth, but y blessing that God giueth.

a Here appeareth that among the infideles God hath his, and also that the infideles haue them in estimation, w do good to their countrey. b Meaning, Elishá.

c That is, Naamán tolde it to the King of Syria.

d To giue this as a present to the Prophet. e Ebr is his and.

e The Prophet rebuketh the King because he did not consider that God was true in his promises & therefore wolde not leaue his Church destitute of a Prophet, whose prayers he wolde heare, and to whose other shulde he haue recourse for comfort. f Many reasons murmureth, when it considereth only the signes and outward things & hath not regarde to the worke of God, which is there contained.

g This declarereth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants muste be affectioned as toward their children.

h So the Lord commandeth that they that receiue freely shulde giue also freely. i He seleteth his conscience willed in being present at idoles service, and therefore deliuereth God to forgive him, lest others by his example might fall to idolatrie: for as for his owne parte he couldesteth that he wil neuer serue any, but the true God.



and leaneth on mine hand, and I bowe my selfe in the house of Rimmón: when I do bowe downe, I say, in the house of Rimmón, the Lord be merciful vnto thy seruant in this point.

Vnto whome he said, Go in peace. So he departed fró him about halfe a daies iourney of grounde.

And Gehazí the seruant of Elishá the má of God said, Beholde, my master hath spared this Aramite Naamán, receiuing not those things at his hád that he broght: as the Lord liueth, I wil run after him, and take somewhat of him.

So Gehazí followed spedely after Naamán. And when Naamán sawe him running after him, he light downe from the charet to mete him, and said, Is all wel?

And he answered, All is wel: my master hath sent me, saying, Beholde, there be come to me, euen now from mounte Ephraím two yóng men of the children of the Prophetes: giue them, I pray thee, a talent of siluer, and two chäge of garmets.

And Naamán said, Yea, take two taléts: and he compelled him, and bounde two talents of siluer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

And when he came to the towre, he toke them out of their háds, and layed them in the house, and sent away the men: and they departed.

Then he went in, and stode before his master. And Elishá said vnto him, Whence comest thou, Gehazí? And he said, Thy seruant went no whether.

But he said vnto him, Went not mine heart with thee when the man turned againe from his charet to mete thee? Is this a time to take money, and to receiue garments, and oliues, and vineyardes, and shepe, and oxen, and men seruants, and maid seruants?

The leprosie therefore of Naamán shal cleaue vnto thee, & to thy seede for euer. And he wét out from his presence a lepre white as snowe.

CHAP. VI.

Elishá maketh yro to swimme aboue the water. He discloseth the King of Syriacounsel to the King of Israel. Who sending certaine to take him, were kept fast in Samaria. Samaria is besieged and endureth extreme famine.

And the childre of the Prophetes said vnto Elishá, Beholde, we pray thee, the place where we dwel with thee, is to litle for vs.

Let vs now go to Iordén, that we may take thence euerie man a beame, and make vs a place to dwel in. And he answered, Go.

And one said, vouchsafe, I pray thee, to go with thy seruants. And he answered, I wil go.

So he went with them, and when they came to Iordén, they cut downe wood.

And as one was felling of a tre, the yron fel into the water: the he cryed, & said, Alas master, it was but borrowed.

And the man of God said, Where fel it? And he shewed him the place. Then he cut downe a piece of wood, and cast in thether, and he caused the yron to swimme.

Then he said, Take it vp to thee. And he stretched out his hand, and toke it.

Then the King of Arám warred against Israel and toke counsel with his seruants, and said, In suche and suche a place shal be my campe.

Therefore the man of God sent vnto the King of Israel, saying, Beware thou go not ouer to suche a place: for there the Aramites are come downe.

So the King of Israel sent to the place which the man of God tolde him, & warned him of, and saued him selfe from thence, not once, nor twise.

And the heart of the King of Arám was troubled for this thing: therefore he called his seruants and said vnto them, Wil ye not shew me, which of vs bewraith our counsel to the King of Israel?

Then one of his seruants said, None, my lord, o King, but Elishá the Prophet that is in Israel, telleth the King of Israel, euen the wordes that thou speakest in thy priuie chamber.

And he said, Go, and espie where he is, that I may send and fetch him. And one tolde him, sayig, Beholde, he is in Dothán.

So he sent thether horses, and charets, and a mightie hoste: and they came by night, and compassed the citie.

And when the seruant of the má of God arose early to go out, beholde, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas master, how shal we do?

And he answered, Feare not: for they that be with vs, are mo then they that be with them.

Then Elishá prayed, & said, Lord, I beseeche thee, opé his eyes, that he maie see. And the Lord opened the eyes of the seruant, & he looked, & beholde, the mountaine was ful of horses & charets of fyre round about Elishá.

So they came downe to him, but Elishá prayed vnto the Lord, & said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the worde of Elishá.

And Elishá said vnto them, This is not the way, neither is this the citie: followe

The Prophet did not approue his ask, but after he communc maner of speche, he biddeth him fare well.

Declaring thereby what honour and affection he bare to the Prophet his master.

The seruants, in secret place.

In Naamans seruants.

Was not I present with thee in spirit?

That is, money to by possessions with: meaning, it is detestable in the seruants of God to haue tawous mindes.

To be an example to all suche, as by whose countnes Gods worde might be slandered.

A Ora piece of wood fit to buyde with.

Or, the axe head.

b God wrought this miraculously to confirme the autoritie of Elishá, to whome he had giuen such abundance of his Spirit. c Meaning, y he wolde lie in ambushe & take the Israelites at vnwares.

d The wicked conspire nothing so craftely, but God can reueile it to his seruants & cause their counsel to be disclosed.

e There is nothing so secret that thou canst go about, but he knoweth it, & discouereth it vnto his King.

f Though it had bene nothing in mans iudgment to haue taken Elishá, yet y wicked euer doute & thinke they are neuer able to prepare power ynoug, though it be but against one, or a fewe.

g For he was assured of Gods helpe, & that millions of Angels camped about the godlie to deliuer them.

h That he may beholde how thou hast prepared an armie to rescue vs.

i Meaning, the Syrians his enemies, which came downe, thinning them selues sure of him.



*h* Thus he did being led by the Spirit of God & not because he sought his owne reuengance, but only to set forth the glory of God.

*l* The wicked vs. reuerent & graue wordes towards the seruants of God, when they thinke to haue anie comoditie by them, though in their heart they can not abyde the.

*m* For this gentle intreatie & the miracle wrought by the Prophet, did more preuaile for commune quietnes, then if they had bene overcome in battell: for they returned no more at that time to fight against Israël, or in that Kings dayes.

*n* The Ebrewes write, y they burned it in y siege for lacke of wood.

*o* Meaning, anie kinde of vitaille, as corne and wine, &c.

*Or, vader his clothes*  
*p* Thus hypocrites, when they feele Gods iudgements, thinke to please hi without outward ceremonies, whome in prosperitie they wil not knowe.

*q* Meaning, Jeroram Achabs sonne who killed the Prophetes & caused Naboth to be stoned.

me, and I wil lead you to the man whome ye seke. But he led them to Samaria.

10 And when they were come to Samaria, Elisha said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they sawe, and beholde, they were in the middes of Samaria.

11 And the King of Israël said vnto Elisha when he sawe them, My father, shalt I smite them, shalt I smite them?

12 And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sworde, & with thy bowe? but set bread and water before the, that they may eat and drinke and go to their master.

13 And he made great preparation for the: & when they had eaten & drunken, he sent them away: and they went to their master. So the bands of Aram came no more into the land of Israël.

14 But afterwarde Ben-hadad King of Aram gathered all his hoste, and went vp, & besieged Samaria.

15 So there was a great famine in Samaria: for lo, they besieged it vntil an asses head was at foure score pieces of siluer, and the fourth parte of a kab of dooues a doug at five pieces of siluer.

16 And as the King of Israël was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, o King.

17 And he said, Seeing the Lord doeth not succour thee, how shulde I helpe thee with the barne, or with the wine presse?

18 Also y King said vnto her, What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eat him to day, and we wil eat my sonne to morowe.

19 So we sod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hath hid her sonne.

20 And when the King had heard y wordes of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and beholde, he had sackcloth within vpon his flesh)

21 And he said, God do so to me and more also, if the head of Elisha the sone of Shaphat shall stand on him this day.

22 (Now Elisha sate in his house, and the Elders sate with him) And the King sent a man before him: but before the messenger came to him, he said to the Elders, Se ye not how this murderer hath sent to take away mine head? take hede when the messenger cometh, & shut the dore, and handle him roughly at the dore: is not the sound of his masters fete behind him?

23 While he yet talked with the, beholde,

the messenger came downe vnto him, & said, Beholde, this euil cometh of y Lord: shulde I attend on the Lord any longer?

## CHAP. VII.

*1* Elisha prophesieth plentie of vitaille and other things to Samaria. *6* The Syrians runne away and haue no man following them. *17* The prince that wolde not beleue the worde of Elisha is troden to death.

1 Then Elisha said, Heare ye the worde of the Lord: thus saith the Lord, Tomorrow this time a measure of fine flour shalbe solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the King leaned, answered the man of God, and said, Though the Lord wolde make windows in the heauens, coulde this thing come to passe? And he said, Beholde, thou shalt see it with thine eyes, but y shalt not eat thereof.

3 Now there were foure leprouse men at y entering in of y gate: and they said one to another, Why sit we here vntil we dye?

4 If we say, We wil entre into the citie, the famine is in the citie, & we shal dye there: and if we sit here, we dye also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shal liue: & if they kil vs, we are but dead.

5 So they rose vp in the twilight, to go to the campe of the Aramites: and when they were come to the vtmoste parte of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of y Aramites to heare a noise of charrets & a noise of horses, & a noise of a great armie, so y they said one to another, Beholde, the King of Israël hath hired against vs the Kings of the Hittites, & the Kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, & left their tentes & their horses, & their asses, euen the campe as it was, and fled for their liues.

8 And when these lepers came to y vtmost part of the campe, they entred into one tent, and did eat and drinke, and caried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, & caried thence also, and went, and hid it.

9 Then said one to another, We do not wel: this day is a day of good tidings, and we holde our peace. if we tary til day light, some mischief wil come vpon vs. Now therefore come, let vs go, and tel the Kings householde.

10 So they came, & called vnto the porters of the citie, & tolde the, saying, We came to the campe of the Aramites, & lo, there was no man there, nether voyce of man, but horses

*r* So the wicked fall into a rage & desperation, if they finde not some remedie against their afflictions.

*a* The godlie are cōfident of Gods helpe in their necessities, but the times and houres are euely reuelled by Gods Spirit.

*b* To whom the King gave the charge & oversight of things, as verily.

*c* He mocketh at y Prophetes wordes, saying that if God rained downe corn fro heauen y this coulde not come to passe. *d* They infideli tie shalbe punished herein, whē thou shalt see this miracle & yet not be partaker thereof.

*e* For it was commanded in the Lawe that they shulde dwell apart, not among the brethren, Leui. 13. 46.

*f* Thus God nedeth no great preparation to destroy the wicked, though they be neuer so many for he can scatter them with a small noise or shaking of a leaf.

*g* The wicked neede no greater enemy then their owne conscience to put sue them.

*Or, we shalbe put to shame.*



horses tyed and asses tyed: and the tentes are as they were.

11 And the porters cryed and declared to the Kings house within.

12 Then the King arose in the night, and said vnto his seruants, <sup>b</sup> I wil shewe you now, what the Aramites haue done vnto vs. They knowe that we are affamished, therefore they are gone out of the campe to hide them selues in the field, saying, When thei come out of the citie, we shal catche them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take now fiue of the horses that remaine, & are left in the citie, (beholde, they are euen as all the multitude of Israël that are left therein: beholde, <sup>c</sup> say, they are as the multitude of the Israelites that are consumed) & we wil send to se.

14 So they toke two charets of horses, and the King sent after the hoste of the Aramites, saying, Go and se.

15 And they went after them vnto Iordén, and lo, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: & the messengers returned, and tolde the King.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel <sup>d</sup> according to y<sup>e</sup> worde of the Lord.

17 And the King gaue the prince (on whose hand he leane) the charge of the gate, & the people trode vpon him in the gate, and he dyed, as the man of God had said, which spake it, when the King came downe to him.

18 And it came to passe, as the man of God had spoken to the King, sayig, Two measures of barley at a shekel and a measure of fine floure shalbe at a shekel, tomorrowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord wolde make windowes in the heauen, colde it come so to passe? And he said, Beholde, y<sup>e</sup> shalt se it with thine eies, but thou shalt not eat thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

#### CHAP. VIII.

<sup>e</sup> Elisha prophesieth vnto the Shunammite the death of seven yere. <sup>f</sup> He prophesieth to Hazael that he shalbe King of Syria. <sup>g</sup> He reigneth after Benhadad. <sup>h</sup> Jeho-ram reigneth ouer Iudah. <sup>i</sup> 20 Edom falleth from Iu- dah. <sup>j</sup> Ochoziah succedeth Iehoram.

<sup>k</sup> Then spake Elisha vnto the woman, whose sonne he had restored to life, saying, Vp, and go, thou, and thine house, and sojourne where thou canst sojourne: for the Lord hath called for a famine, &

it cometh also vpon the land seven yeres.

2 And the woman arose, and did after the saying of the man of God, and went bothe she & her housholde and sojourned in the land of the Philistims seven yeres.

3 And at the seven yeres end, the woman returned out of the land of the Philistims and went out <sup>b</sup> to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the seruāt of the man of God, saying, Tel me, I pray thee, all the great actes, that Elisha hath done.

5 And as he tolde <sup>c</sup> the King, how he had restored one dead to life, beholde, the woman, whose sonne he had raised to life, called vpon the King for her house & for her land. Then Gehazi said, My lord, o King, this is the woman, and this is her sonne, whome Elisha restored to life.

6 And when the King asked the womā, she tolde him: so the King appointed her an Eunuche, saying, Restore thou all that are hers, and all the <sup>d</sup> frutes of her landes since y<sup>e</sup> day she left the land, eue vntil this time.

7 Then Elisha came to Damascus, & Benhadad the King of Arām was sicke. & one tolde him, saying, The man of God is come hether.

8 And the King said vnto Hazaél, Take a present in thine hand, and go mete the man of God, that thou maiest inquire of the Lord by him, saying, Shal I recouer of this disease?

9 So Hazaél went to mete him, and toke the present in his hand, and of euerie <sup>e</sup> good thing of Damascus, euen the burden of fourty camels, and came and stode before him, and said, Thy sonne Benhadad King of Arām hath sent me to thee, saying, Shal I recouer of this disease?

10 And Elisha said to him, Go, & say vnto him, Thou shalt recouer: howbeit y<sup>e</sup> Lord hath shewed me, that he shal surely dye.

11 And he looked vpon him stedfastly til Hazaél was ashamed, and the man of God wept.

12 And Hazaél said, Why wepeth my lord? And he answered, Because I knowe the euil that thou shalt do vnto the children of Israël: for their strong cities shalt thou set on fyre, and their yōg men shalt thou slay with the sword, and shalt dash their infants against the stones, & rent in pieces their women with childe.

13 Then Hazaél said, What is thy seruāt a dog, that I shulde do this great thing? And Elisha answered, The Lord hath shewed me, y<sup>e</sup> thou shalt be King of Arām.

14 So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shuldest recouer.

T. iiii.

<sup>a</sup> The misru-  
red & Prophe-  
tes wordes, &  
therefore col-  
de beleue no-  
thing, as thei  
which are mo-  
re politike  
then god-  
lie euer cast  
more perils  
then nedeth.

<sup>b</sup> There are no  
more left, but  
thei, or the rest  
are consumed  
with the fami-  
ne as the rest  
of the people.  
<sup>c</sup> Or, two horses  
of the charets,  
which were ac-  
counted as  
drawe in the  
charets.

<sup>d</sup> Which he  
spake by the  
moneth of Eli-  
sha. ver. 1.

<sup>e</sup> As the peo-  
ple pread-  
out of y<sup>e</sup> gate  
to runne to y<sup>e</sup>  
Syrians tentes  
where they  
had heard was  
meat, & great  
spoule lea.

<sup>b</sup> That is to  
complaine on  
the which had  
taken her pos-  
sessions while  
she was abiet.

<sup>c</sup> Gods wōder  
ful prouidence  
appeareth in  
this that he  
caused y<sup>e</sup> King  
to be desirous  
to heare of hī,  
whome befo-  
re he contem-  
ned, & also he  
reby prepared  
an entrance to  
the poore wi-  
dowes sute.

<sup>d</sup> The King  
caused that to  
be iustly re-  
stored which  
was wrongfu-  
ly holden fro  
her.

<sup>e</sup> Of all the  
chiefest & pre-  
cious things  
of y<sup>e</sup> cōtreie.

<sup>f</sup> Meaning that  
he shulde re-  
couer of this  
disease: but he  
knewe y<sup>e</sup> this  
messenger Ha-  
zaél shulde  
slay him to  
obtaine the  
kingdome.

<sup>g</sup> That I shul-  
de be without  
all humanitie  
and pitie.

<sup>k</sup> Chap. 4. 35.  
Where thou  
canst finde a  
commodious  
place to dwell,  
where as is  
plaine.



<sup>b</sup> Under presence to refresh or ease him, he dyed him with this cloth.

<sup>2</sup> *Chro. 21, 4*  
<sup>i</sup> Read Chap. 21, 7.

<sup>m</sup> He was comforted in his kingdome after his fathers death.

<sup>1</sup> The holy Ghost sheweth hereby what danger it is to ioyne with idolaters.

<sup>2</sup> *Sam. 7, 13.*

<sup>m</sup> Which had bene subiect from Dauid's time vntil this time of Iehorám.

<sup>n</sup> This was a citie in Iudáh giuen to the Leuites, *Josh. 21, 13*, and after turned from King Iehorám because of his idolatrie.

<sup>2</sup> *Chro. 22, 1.*

<sup>o</sup> Which is to be vnderstand, that he was made King, when his father reigned, but after his fathers death he was confirmed King, when he was fourtie two yere olde, as *1. Chr. 22, 2.*

<sup>p</sup> Which was a citie in the tribe of Gad beyond Iordan.

<sup>q</sup> This is a citie belonging to the tribe of Issachár.

15 And on the morow he toke a thicke cloth and dipt it in water, and <sup>b</sup> spread it on his face, and he dyed: & Hazaél reigned in his steade.

16 ¶ Now in the fiftē yere of Iorám the sonne of Aháb King of Israël, and of Iehoshaphát King of Iudáh, Iehorám the sonne of Iehoshaphát King of Iudáh began <sup>k</sup> to reigne.

17 He was two and thirtie yere olde, when he began to reigne: and he reigned eight yere in Ierusalem.

18 And he walked in the wayes of the Kings of Israël, as did the house of Aháb: for <sup>y</sup> daughter of Aháb was his wife, and he did euil in the sight of the Lord.

19 Yet the Lord wolde not destroy Iudáh, for Dauid his seruants sake, <sup>\*</sup> as he had promised him to giue him a light <sup>e</sup> to his children for euer.

20 ¶ In those dayes Edóm <sup>m</sup> rebelled from vnder the hand of Iudáh, & made a King ouer them selues.

21 Therefore Iorám went to Zair, and all his charrets with him, & he arose by night, and smote the Edomites which were about him with the captaines of the charrets, and the people fled into their tentes.

22 So Edóm rebelled from vnder the hand of Iudáh vnto this day. then <sup>n</sup> Libnáh rebelled at that same time.

23 Concerning the rest of the actes of Iorám and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

24 And Iorám slept with his fathers, & was buried with his fathers in the citie of Dauid. And <sup>\*</sup> Ahaziáh his sonne reigned in his steade.

25 ¶ In the twelfth yere of Iorám the sonne of Aháb King of Israël did Ahaziáh the sonne of Iehorám King of Iudáh begin to reigne.

26 ¶ Two and twentie yere olde was Ahaziáh when he began to reigne, & he reigned one yere in Ierusalem, & his mothers name was Athaliáh <sup>y</sup> daughter of Omrí King of Israël.

27 And he walked in the way of the house of Aháb, and did euil in the sight of the Lord, like the house of Aháb: for he was the sonne in lawe of the house of Aháb.

28 And he went with Iorám the sonne of Aháb to warre against Hazaél King of Arám in <sup>p</sup> Ramóth Gileád, and the Aramites smote Iorám.

29 And King Iorám returned to be healed in <sup>q</sup> Izreél of the wounds which the Aramites had giuen him at Ramáh, when he fought against Hazaél King of Arám. And Ahaziáh the sonne of Iehorám King of Iudáh went downe to se Iorám the

sonne of Aháb in Izreél, because he was sicke.

## CHAP. IX.

<sup>6</sup> Iehú is made King of Israël, <sup>24</sup> And killeth Iehorám the King thereof. <sup>27</sup> And Ahaziáh, otherwise called Ochozias the King of Iudáh, <sup>32</sup> And causeth Iezabel to be cast downe out of a window, and the dogs did eat her.

1 Then Elishá the Prophet called one of the children of the Prophetes, and said vnto him, <sup>\*</sup> Girde thy loynes and take this boxe of oyle in thine hand, and get thee to Ramóth Gileád.

2 And when thou comest thether, loke where is Iehú the sonne of Iehoshaphát, the sonne of Nimshi, and go, and make him arise vp from among his brethren, & lead him <sup>r</sup> to a secret chamber.

3 Then take the boxe of oyle, and powre it on his head, & say, Thus sayeth the Lord, I haue anointed thee for King ouer Israël. then open the dore, and flee without anie tarying.

4 So the seruant of the Prophet gate him to Ramóth Gileád.

5 And when he came in, beholde, the captaines of the armie were sitting. And he said, I haue a message to thee, <sup>o</sup> captaine. And Iehú said, Vnto which of all vs? And he answered, To thee, <sup>o</sup> captaine.

6 And he arose, and went into the house, and he powred the oyle on his head, and said vnto him, Thus saith the Lord God of Israël, I haue <sup>b</sup> anointed thee for King ouer the people of the Lord, <sup>euen</sup> ouer Israël.

7 And thou shalt smite the house of Aháb thy master, that I may auenge the blood of my seruants the Prophetes, & the blood of all the seruants of the Lord <sup>\*</sup> of the hand of Iezébel.

8 For the whole house of Aháb shall be destroyed: and <sup>\*</sup> I wil cut of from Aháb, him that maketh water against the wall, as wel him that is shut vp, as him that is left in Israël.

9 And I wil make the house of Aháb like the house <sup>\*</sup> of Ieroboám the sonne of Nebát, & like the house <sup>\*</sup> of Baashá the sonne of Ahíah.

10 And the dogs shall eat Iezébel in the field of Izreél, and there shall be none to burye her. And he opened the dore, and fled.

11 ¶ Then Iehú came out to the <sup>e</sup> seruants of his lord. And one said vnto him, Is all wel? wherefore came this <sup>d</sup> mad fellowe to thee? And he said vnto them, Ye knowe the man, and what his talke was.

12 And thei said, It is false, tel vs it now. Then he said, Thus and thus spake he to me, saying, Thus saith the Lord, I haue anointed thee for King ouer Israël.

13 Then

<sup>1. Kin. 19, 19.</sup>  
<sup>a</sup> Prepare thy selfe to go diligently about thy busines for in those countreies they vse long garments, which they tucke vp, when they wet about carnest busines.  
<sup>b</sup> Euen from chamber to chamber.

<sup>b</sup> This anointing was for Kings, Priests & Prophetes, which were all figures of Messiah, in whom these thre offices were accomplished.  
<sup>1. Kin. 21, 21.</sup>

<sup>1. Kin. 14, 18.</sup>  
<sup>c</sup> 21, 21.

<sup>1. Kin. 14, 18.</sup>  
<sup>c</sup> 21, 21.

<sup>1. Kin. 16, 16.</sup>  
<sup>c</sup> That is, the rest of the armie, whom he called before, his brethren, ver. 13.  
<sup>d</sup> In this estimation the worlde hathe the mistakers of God, notwithstanding for as much as the worlde hathe ever slandered the children of God, (yea they called) sonne of God a deceiver & said he had devilyl heretore they ought not to be discouraged.



13 Then they made haste, and toke euerie man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Ichú is King.

14 So Ichú the sonne of Iehoshaphát the sonne of Nimshí cōspired against Iorám (Now Iorám kept Ramóth Gileád, he & all Israhel because of Hazaél Kíng of Arám.

15 And \* King Iorám returned to be healed in Izreel of the woundes, which the Aramites had giuen him, when he foght with Hazaél King of Arám, and Ichú said, If it be your mindes, let no man departe and escape out of the citie, to go & tel in Izreel.

16 So Ichú gate vp into a charet, and went to Izreel: for Iorám laye there, and \* Ahaziáh King of Iudáh was come downe to se Iorám.

17 And the watchman that stode in the towre in Izreel, spyed the companie of Ichú as he came, and said, I see a companie. And Iehorám said, Take a horse man and send to mete them, that he may say, Is it peace?

18 So there went one on horse backe to mete him, and said, Thus saith the King, Is it peace? And Ichú said, What hast thou to do with peace? turne behinde me. And the watchman tolde, saying, The messenger came to them, but he commeth not againe.

19 Then he sent out another on horsebacke, which came to them, and said, Thus saith the King, Is it peace? And Ichú answered, What hast thou to do with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Ichú the sonne of Nimshí: for he marcheth furiously.

21 Then Iehorám said, Make readie: and his charet was made readie. And Iehorám King of Israhel and Ahaziáh King of Iudáh went out ether of them in his charet against Ichú, and met him in the field of Nabóth the Izreelite.

22 And when Iehorám sawe Ichú, he said, Is it peace, Ichú? And he answered, What is peace? the whoe domes of thy mother Iezébel, and her witchcraftes, are yet in great number.

23 Then Iehorám turned his hand, & fled, and said to Ahaziáh, O Ahaziáh, there is treason.

24 But Ichú toke a bowe in his hand, and smote Iehorám betwene the sholders, that the arrowe went through his heart: and he fel downe in his charet.

25 The said Ichú to Bidkár a captaine, Take, & cast him in some place of the field of Nabóth the Izreelite: for I remember

that when I and thou rode together after Aháb his father, the Lord layed this burden vpon him.

26 \* Surely I haue sene yesterday the blood of Nabóth, and the blood of his sonnes, said the Lord, and I wil render it thee in this field, saith the Lord: now therefore take and cast him in the field, according to the worde of the Lord.

27 But when Ahaziáh the King of Iudáh sawe this, he fled by the way of the gardé house: and Ichú pursued after him; & said, Smite him also in the charet: & thei smote him in the going vp to Gur, which is by Ibleám. And he fled to Megiddó, and there dyed.

28 And his seruants caryed him in a charet to Ierusalem, & buried him in his sepulchre with his fathers in y<sup>e</sup> citie of Dauid.

29 And in the \* eleventh yere of Iorám the sonne of Aháb, begā Ahaziáh to reigne ouer Iudáh.

30 And when Ichú was come to Izreel, Iezébel heard of it, and painted her face, and tired her head, & loked out at a wyndow.

31 And as Ichú entred at the gate, she said, Had<sup>m</sup> Zimri peace, w<sup>h</sup> slewe his master?

32 And he lift vp his eyes to the window, and said, Who is on my side, who? Then two or thre of her Eunuches loked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder fote.

34 And whē he was come in, he did eat and drinke, and said, Visite now yonder cursed woman, and bury her: for she is a \* Kings daughter.

35 And thei went to bury her, but thei founde no more of her then the skul & the fete, and the palmes of her hands.

36 Wherefore they came againe and tolde him. And he said, This is the worde of the Lord, which he spake by his seruāt Eliáh the Tishbite, saying, \* In the field of Izreel shal the dogs eat the flesh of Iezébel.

37 And the carkeis of Iezébel shalbe as doung vpon the grounde in the field of Izreel, so y<sup>e</sup> none shal say, \* This is Iezébel.

#### CHAP. X.

Iehú causeth the seuentie sonnes of Aháb to be slayne.

And after that forty and two of Ahaziáhs thren, & he killeth also all the priests of Baal. After his death his sonne reigneth in his steade.

A Háb had now seuentie \* sonnes in Samaria. And Ichú wrote letters, & sent to Samaria vnto the rulers of Izreel, & to the Elders, and to the bringers vp of Ahabs children, to this effect,

Now when this letter commeth to you, (for ye haue with you your mastes sonnes, ye haue with you bothe charrets and

Or, spake this prophetic against him.

1. King. 21. 29

h By this place it is euident, that Iezébel caused boile Nabóth & his sonnes to be put to death. Aháb might enioye his vineyard more quietly: for els his children might haue claimed possession.

i After that he was wounded in Samaria he fled to Megiddó, which was a citie of Iudáh.

k That is, eleuen whole yeres: for Ch. p. 8. 25 before, when he said that he began to reigne the twelike yere of Iorám, he taketh parte of y<sup>e</sup> yere for the whole.

l Being of an haucie & cruel nature, she wolde stil retaine her princelie state and digonitie.

m As though she wolde say, Can any traitor, or any y<sup>e</sup> riseth against his superior, haue good success? read. 1. King 16. 10.

Or, chief seruants.

n This he did by the mocion of the Spirit of God, y<sup>e</sup> her blood shulde be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

o To wit, of y<sup>e</sup> Kíng of Zidon.

1. King. 16. 31.

Or, by the hand of

1. King. 21. 29

p Thus Gods iudgements appeare even in this worlde, against the that suppress his worde & persecute his seruants.

q The Scripture v<sup>er</sup>seth to call the sonnes w<sup>h</sup> are ether children, or nephewes.

God had thus ordeined, as it red. 2. Chro. 22. 7. y<sup>e</sup> this wicked & idolatrous King, who was more ready to gratifie wicked Iorám, he to obey y<sup>e</sup> will of God, shulde perish w<sup>h</sup> him, by whose meanes he thought to haue bene stronger.

Or, follow me.

f As one that went earnestly about his enterprise.

g Meaning that Iehú causeth the seuentie sonnes of Aháb to be slayne, because of their sinnes, that he wil ouer thre vp some to reuege his cause.



horses, and a defended citie, and armour)  
3 Consider therefore which of your masters sonnes is best and moste mete, & set him on his fathers throne, and fight for your masters house.

b He wrote this to proue them whether they wolde take his parte or no.

4 But they were exceedingly afraied, & said, Beholde, two Kings colde not stand before him, how shal we then stand?

5 And he that was gouernour of Ahabs house, and he that ruled the citie, and the Elders, and the bringers vp of the childre sent to Iehú, saying, We are thy seruants, and wil do all that thou shalt byd vs: we wil make no King: do what semeth good to thee.

c God as a iudge punisheth the wicked children of wicked parents vnto the thirde & fourth generation.

6 ¶ Then he wrote another letter to them, sayig, If ye be mine, & wil obey my voice, take the heades of the men that are your masters sonnes, and come to me to Izreél by tomorowe this time. (Now the Kings sonnes, euen seuentie persones were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they toke the Kings sonnes, and slewe the seuentie persones, and laied their heades in baskets, and sent them vnto him to Izreél.

8 ¶ Then there came a messenger & tolde him, saying, Thei haue brought the heades of the Kings sonnes. And he said, Let the lay them on two heapes at the entring in of the gate vntil the morning.

d Ye can not iustly cōdēme me for the Kings death, seing ye haue done the like to his posteritie: for y Lord commanded me, and moued you to execute this his iudge ment. *Ex. by the hand of J. King. 21, 29*

9 And whē it was day, he went out, & stode & said to all the people, Ye be righteous: beholde, I conspired against my master, & slewe him: but who slewe all these?

e Meaning, & were the idolatrous priests.

10 Knowe now that there shal fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning y house of Aháb: for the Lord hathe brought to passe the things that he spake by his seruant Eliáh.

11 So Iehú slewe all that remayned of the house of Aháb in Izreél, and all that were great with him, and his familiars and his priests, so that he let none of his remaine.

12 ¶ And he arose, and departed and came to Samaria. And as Iehú was in the waye by an house where the shepherdes did there,

13 He met with the brethren of Ahaziáh King of Iudáh and said, Who are ye? And they answered, We are the brethren of Ahaziáh, & go downe to salute the children of the King and the children of the quene.

f Thus Gods vengeance is vpon the that haue any parte or familiaritie with the wicked.

14 And he said, Take them aliue. And they toke them aliue, & slewe them at the well beside the house where y shepe are shorne, euen two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, he

met with Iehonadáb the sonne of Recháb comming to mete him, and he blessed him, and said to him, Is thine heart vp-right, as mine heart is toward thine? And Iehonadáb answered, Yea, douteles. Then giue me thine hand. And when he had giuen him his hand, he toke him vp to him into the charret.

g For he feared God and lamented the wickednes of those times: therefore Iehú was glad to toyne with him: of Recháb read Iere. 35, 2. *Or, praised God for him.*

16 And he said, Come with me, and se the zeale that I haue for the Lord: so they made him ryde in his charret.

17 And when he came to Samaria, he slewe all that remained vnto Aháb in Samaria, til he had destroyed him, according to the worde of the Lord, which he spake to Eliáh.

18 Then Iehú assembled all the people, and said vnto them, Aháb serued Bál a litle, but Iehú shal serue him muche more.

h Here Bál is taken for Ashteroch the idole of the Zidonians, & Jezebel caused to be worshipped, as it is also to be read. King. 16, 30 & 22, 24.

19 Now therefore call vnto me all the prophetes of Bál, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Bál: whosoever is lacking, he shal not liue. But Iehú did it by a subtiltie to destroye the seruants of Bál.

20 And Iehú said, Proclaime a solemne assēble for Bál. And they proclaimed it.

*Ex. 23, 14.*

21 So Iehú sent vnto all Israél, and all the seruants of Bál came, and there was not a man left that came not. And they came into the house of Bál, & the house of Bál was full from end to end.

22 Then he said vnto him that had y charge of the vestrie, Bring forth the vestments for all the seruants of Bál. And he brought them out vestments.

23 And when Iehú went, & Iehonadáb the sonne of Recháb into the house of Bál, he said vnto the seruants of Bál, Searche diligently, and loke, lest there be here with you any of the seruants of the Lord, but the seruants of Bál onely.

i Thus God wolde haue his seruants preserved, and idolaters destroyed: as in his Lawe he giueth express commendement, Deut. 13, 16.

24 And when they went in to make sacrifice & burnt offring, Iehú appointed fourescore men without, and said, If anie of the men whome I haue brought into your hands, escape, his soule shal be for his soule.

25 And when he had made an end of the burnt offring, Iehú said to the garde, and to the captaines, Go in, slaye them, let not a man come out. And they smote the with the edge of the sworde. And the garde, and the captaines cast them out, & went vnto the citie, where was the temple of Bál.

k Which citie was nere to Samaria.

26 And they brought out the images of the temple of Bál, and burnt them.

27 And they destroyed the image of Bál, and threwe downe the house of Bál, and made a iakes of it vnto this day.

28 So Iehú destroyed Bál out of Israél.

29 But fro the sinnes of Ieroboám y sonne of



of Nebát which made Israël to sinne, Iehú departed not frō them, *nether from the golden calves that were in Beth-él and that were in Dan.*

30 ¶ And the Lord said vnto Iehú, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Aháb according to all thīgs that were in mine heart, *therefore* shal thy 1 sonnes vnto the fourte generation sit on the throne of Israël.

31 But Iehú regarded not to walke in y<sup>e</sup> lawe of y<sup>e</sup> Lord God of Israël with all his heart: for he departed not from the sinnes of Ieroboám, which made Israël to sinne.

32 In those dayes the Lord began to lothe Israël, and Hazaél smote them in all the coastes of Israël,

33 From Iordén Eastwarde, *euē* all the land of Gileád, the Gadites, and the Reubenites, and them that were of Manasséh, from Aroér (which is by the river Arnón) and Gileád and Bashán.

34 Concerning the rest of the actes of Iehú, and all that he did, and all his valiant dedes, are they not written in the boke of the Chronicles of the Kings of Israël?

35 And Iehú slept with his fathers, and they buryed him in Samaria, and Iehoaház his sonne reigned in his steade.

36 And the time that Iehú reigned ouer Israël in Samaria is eight and twētie yeres.

## CHAP. XI.

1 Athaliáh putteth to death all the Kings sonnes, except Ioásh the sonne of Ohoziáh. 4 Ioásh is appointed King. 15 Iehoiadá causeth Athaliáh to be slaine. 17 He maketh a couenant betwene God and the people. 18 Baal and his priests are destroyed.

1 **T**HEN<sup>a</sup> Athaliáh y<sup>e</sup> mother of Ahaziáh whē she saw that her sonne was dead, she arose, & destroyed all the Kings sede. 2 But Iehoshéba y<sup>e</sup> daughter of King Iorám, and sist. r to Ahaziáh<sup>b</sup> toke Ioásh the sonne of Ahaziáh, & stalle him from among the Kings sonnes that shulde be slaine, bo: he him and his nource, *keeping them in the bed<sup>c</sup> chāber*, and they hid him from Athaliáh, so that he was not slaine.

3 And he was with her hid in the house of the Lord six yere: and Athaliáh did reigne ouer the land.

4 ¶ And the seueñth yere<sup>d</sup> Iehoiadá sent & toke the captaines ouer hundreths, with other captaines and them of the garde, and caused them to come vnto him into the house of the Lord, & made a couenāt with thē, & toke an oth of them in the house of the Lord, & shewed thē the Kings sonne.

5 And he cōmanded thē, saying, This is it that ye must dō, The third parte of<sup>e</sup> you, that cometh on the Sabbath, shal<sup>f</sup> warde towarde the Kings house.

6 And another third parte in y<sup>e</sup> gate of<sup>g</sup> Sur: and another third parte in the gate behinde

them of the garde: & ye shal kepe watche in the house of Massáh.

7 And two partes of you, *that is*, all that<sup>h</sup> go out on the Sabbath day, shal kepe y<sup>e</sup> watche of the house of the Lord about the King.

8 And ye shal compass the King round about, euerie man with his weapon in his hand, and whosoeuer commeth within the ranges, lethim be slaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiadá the Priest cōmanded, & they toke euerie man his mē that entred in to *their charge* on the<sup>i</sup> Sabbath with them that went out of it on the Sabbath, and came to Iehoiadá the Priest.

10<sup>k</sup> And the Priest gaue to the captaines of hundreths the speares and the shields that were King Dauids, and were in the house of the Lord.

11 And the garde stode, euerie mā with his weapon in his hand, from the right side of the house to the left side, about the altar & about the house, round about the King.

12 Then he broght out<sup>l</sup> the Kings sonne, and put the crowne vpo him and gaue him<sup>m</sup> the Testimonie, & they made him King: also they annointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliáh heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, beholde, the King stode by a<sup>n</sup> pillar, as the maner was, and the princes and the trūpeters by the King, and all the people of the land reioyced, & blew with trumpets. Then Athaliáh rent her clothes, and cryed, Treason, treason.

15 But Iehoiadá the Priest commanded the captaines of the hundreths that had the rule of the holte, and said vnto them, Haue her forthe<sup>o</sup> of the ranges, & he that<sup>p</sup> followeth her, let him dye by the sword: for the Priest had said, let her not be slayne in the house of the Lord.

16 Then they layed hāds on her, & she went by the way, by the w<sup>h</sup> the horses go to the house of y<sup>e</sup> King, and there was she slaine.

17 And Iehoiadá made a couenant betwene the Lord and<sup>q</sup> the King, and the people, that they shulde be the Lords people: likewise betwene the<sup>r</sup> King and y<sup>e</sup> people.

18 Then all the people of the land wēt into the house of Baal, and destroyed it with his altars, & his images brake they downe courageously, and slewe Mattán the priest of Baal before the<sup>s</sup> altars: & the<sup>t</sup> Priest set a garde ouer the house of the Lord.

19 Then he toke the captaines of hundreths, and the other captaines, and the garde, and all the people of the land: and they broght the King from the house of the Lord, and came by y<sup>e</sup> way of the gate of y<sup>e</sup> garde to y<sup>e</sup>

V.ii.

<sup>Or, that now break his order.</sup>  
<sup>Whose charge is ended.</sup>

<sup>i. Read vers. 6 and 7.</sup>

<sup>k To wit, Iehoiadá.</sup>

<sup>l That is, Ioásh, which had bene kept secret six yeres.</sup>  
<sup>m Meaning, y<sup>e</sup> Lawe of God, which is his chief charge & whereby cōe-ly his throne is established.</sup>

<sup>n Where the Kings place was in the Temple.</sup>

<sup>o Or, out of the Temple.</sup>  
<sup>p To take her parte.</sup>

<sup>q That bothe the King and y<sup>e</sup> people shulde maintaine the true worship of God, and destroy all ido- latrie.</sup>  
<sup>r That he shulde gouerne, and they obey in the feare of God.</sup>  
<sup>s Euen in the place where he had blasphemed God and thought to haue bene holpē by his idole, there God powred his vengeance vpo him.</sup>  
<sup>t To wit, Iehoiadá.</sup>

<sup>1 That God approueth & rewardeth his zeale, in execut- ing Gods iud- gment, albeit his wickednes was afterward punished.</sup>

<sup>10, 11, 12, 13, 14, 15.</sup>

<sup>a Chro. 22, 10.</sup>  
<sup>b Meaning all y<sup>e</sup> posteritie of Iehoiapház, to whome the kingdome appertained, thus God vied the crueltie of this woman to destroye the whole familie of Aháb.</sup>

<sup>c The Lord promised to maintaine the familie of Dauid and not to quenche the light thereof: therefore he moued the heart of Iehoshéba to preserve him.</sup>

<sup>d Where the Priests did lye.</sup>

<sup>e Chro. 23, 3.</sup>  
<sup>f The chief Priest Iehoshéba hōuf bād.</sup>  
<sup>g Of the Le- uites, which had charge of the keeping of the Tēple and kept watche by course.</sup>

<sup>h That none shulde come vpon thē, while they were crowning the King.</sup>  
<sup>i Called the East gate of the Temple.</sup>



Kings house: & he sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet: for they had slaine Athaliáh with the sworde beside the Kings house.

21 Seuen yere olde was Iehoásh when he began to reigne.

## CHAP. XII.

6 Iehoásh maketh provision for the repairing of the Tēple. 16 He stayeth the King of Syria by a present from comming against Ierusalēm. 20 He is killed by two of his seruants.

2 Chron. 24. 1.

1 IN the seuenth yere of Iehú Iehoásh began to reigne, and reigned fourty yeres in Ierusalēm, and his mothers name was Zibiáh of Beer-sheba.

2 And Iehoásh did that which was good in the sight of the Lord all his time that Iehoiadá the Priest taught him.

3 But the hie places were not taken away: for the people offred yet and burnt incense in the hie places.

4 And Iehoásh said to the Priests, All the siluer of dedicate things that be broght to the house of the Lord, that is, the money of them that are vnder the counte, the money that euery man is set at, and all the money that one offreth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery mā of his acquaintance: and they shal repaire the broken places of the house, where soeuer anie decaye is found.

6 Yet in the thre and twentieth yere of King Iehoásh the Priests had not mēded that which was decayed in the Temple.

7 Then King Iehoásh called for Iehoiadá the Priest, and the other Priests, and said vnto them, Why repaire ye not the ruines of the Temple? now therefore receiue nomore money of your acquaintance, excepte ye deliuer it to repaire the ruines of the Temple.

8 So the Priests consented to receiue nomore money of the people, nether to repaire the decayed places of the Temple.

9 Then Iehoiadá the Priest toke a chest & bored an hole in the lid of it, and set it beside the altar, on the rightside, as euery man commeth into the Temple of the Lord. And the Priests that kept the dore, put therein all the money that was broght into the house of the Lord.

10 And when they sawe there was muche money in the chest, the Kings secretary came vp & the hie Priest, and put it vp after that they had tolde the money that was founde in the house of the Lord,

11 And they gaue the money made ready into the hands of them, that undertoke the worke, and that had the ouersight of the house of the Lord: and they payed it

out to the carpenters and buylders that wrought vpon the house of the Lord,

12 And to the masons and hewers of stone, and to bye tymber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed out for the reparacion of the Temple.

13 Howbeit there was not made for the house of the Lord bowles of siluer, instruments of musike, basons, trumpets, nor anie vessels of golde, or vessels of siluer of the money that was broght into the house of the Lord.

14 But they gaue it to the workemē, which repaired therewith the house of the Lord.

15 Moreouer, they rekened not with the men, into whose hands they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespassse offering and the money of the sinne offerings was not broght into the house of the Lord: for it was the Priests.

17 Then came vp Hazaél King of Arám, and foght against Gath and toke it, and Hazaél set his face to go vp to Ierusalēm.

18 And Iehoásh King of Iudáh toke all the hallowed things that Iehoshaphát, & Iehorám, and Ahaziáh his fathers Kings of Iudáh had dedicate, and that he him selfe had dedicated, and all the golde that was founde in the treasures of the house of the Lord and in the Kings house, and sent it to Hazaél King of Arám, and he departed from Ierusalēm.

19 Concerning the rest of the actes of Iohásh and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

20 And his seruants arose and wrought treason, and slewe Iohásh in the house of Millo, when he came downe to Silla:

21 Euen Iozachár the sonne of Shimeath, and Iehozabáb the sonne of Shomer his seruants smote him, and he dyed: and they buried him with his fathers in the citie of Dauid. And Amaziáh his sonne reigned in his steade.

## CHAP. XIII.

3 Iehoaház the sonne of Iehú is deliuered into the hands of the Syrians. 5 He prayeth vnto God and is deliuered. 9 Iohásh his sonne reigneth in his steade. 24 Hazaél dyeth. 26 Elishá dyeth.

1 IN the thre and twentieth yere of Iohásh the sonne of Ahaziáh King of Iudáh, Iehoaház the sonne of Iehú begā to reigne ouer Israél in Samaria, and he reigned seuentene yere.

2 And he did euil in the sight of the Lord, and followed the sinnes of Ieroboám the sonne of Nebát, w made Israél to a sinne, and departed not therefrom.

And the Lord was angry with Israél, and deli-

Which by her crueltie & persecuciō had vexed & wholed the land before.

a So long as rulers giue care to the true ministers of God, they prosper.

b So hard a thing it is for them, that are in autoritie to be broght to the perfit obedience of God.

c That is, the money of redēption, Exod. 30. 12: also the money which the Priest valued by vowes at, Leu. 27. 2. & their free libralitie.

d For the Tēple which was buylt an hundredth fiftie & sixe yeres before, had many things decayed in it, bothe by the negligence of the Kings his predecessors, and also by wickednes of the idolaters.

e He taketh from them the ordering of money because of their negligence.

f That is, on the Southside.

Or, vessel.

g For the King had appointed other which were meete for that purpose, Chap. 22. 5.

h For these men had onely the charge of the reparacion of the Tēple, and the rest of the money was broght to the King, who called these afterwarde to be made, 2 Chron. 24. 14.

i After the death of Iehoiadá Iohásh set to idolatrie therefore God reioyced him, and stirred vp his enemy against him, whome he pacified with treasures of the Temple for God wolde not be serued with thoses gifts, seeing the Kings heart was wicked.

k Because he had put Zacharie the sonne of Iehoiadá to death, 2 Chron. 24. 25. I Read 1 Sam. 5. 9. Or, Iozabab.

l By worshipping the calves, which Ieroboám did erect in Israél.



deliuered them into the hand of Hazaél King of Arám, and into the hand of Ben-hadad the sonne of Hazaél, all <sup>b</sup> his dayes.

4 And Iehoaház befoght the Lord, and the Lord heard him: for he sawe the trouble of Israël, wherewith the King of Arám troubled them.

5 (And the Lord gaue Israël a <sup>c</sup> deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israël <sup>d</sup> dwelt in their tentes as <sup>e</sup> before time.

6 Neuertheles they departed not from the sinnes of the house of Ieroboám which made Israël sinne, but walked in them. euen the <sup>e</sup> groue also remained stil in Samaria)

7 For he had left of the people to Iehoaház but fiftie horsemen, and ten charets, & ten thousand foremen, because the King of Arám had destroyed them, and made them like dust beaten to poudre.

8 Concerning the rest of the actes of Iehoaház and all that he did, and his valiant dedes, are they not writen in the boke of the Chronicles of the Kings of Israël?

9 And Iehoaház slept with his fathers, and they buried him in Samaria, and Ioásh his sonne reigned in his steade.

10 ¶ In the seue and thirtieth yere of Ioásh King of Iudáh began Iehoásh the sonne of Iehoaház to reigne ouer Israël in Samaria, and reigned sixtene yere,

11 And did euil in the sight of the Lord: for he departed not from all the sinnes of Ieroboám the sonne of Nebát that made Israël to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioásh and all that he did, and his valiant dedes, and how he foght against Amaziáh King of Iudáh, are they not writen in the boke of the Chronicles of the King of Israël?

13 And Ioásh slept with his fathers, & Ieroboám sate vpon his seat: & Ioásh was buried in Samaria among <sup>f</sup> Kings of Israël.

14 ¶ When Elishá fel sicke of his sicknes, whereof he dyed, Ioásh the King of Israël came downe vnto him, and wept vpon his face, & said, <sup>h</sup> O my father, my father, the charet of Israël, & the horseme of <sup>g</sup> y same.

15 Thē Elishá said vnto him, Take a bowe and arowes. And he toke vnto him bowe and arowes.

16 And he said to the King of Israël, Put thine hand vpon the bow. And he put his hand vpon it. And Elishá put his hands vpon the Kings hands,

17 And said, Open the window <sup>i</sup> Eastward. And when he had opened it, Elishá said, Shote. And he shot. And he said, Beholde the arowe of the Lords deliuerance & the arowe of deliuerance against Arám: for thou shalt smite <sup>j</sup> y Aramites in Aphék, til thou hast consumed them.

18 Againe he said, Take the arowes. And he toke them. And he said vnto the King of Israël, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was <sup>k</sup> angry with him, and said, Thou shuldest haue smiten fise or sixtimes, so thou shuldest haue smiten Arám, til thou hadest consumed it, where now thou shalt smite Arám but thrise.

20 ¶ So Elishá dyed, & they buried him. And certeine bands of the Moabites came into the land that yere.

21 And as they were burying a man, beholde, they sawe the souldiers: therefore they cast the man into the sepulchre of Elishá. And when the man was downe, & touched the bones of Elishá, <sup>l</sup> he <sup>l</sup> reuiued & stode vpon his fete.

22 ¶ But Hazaél King of Arám vexed Israël all the daies of Iehoaház.

23 Therefore the Lord had mercie on thē, and pitied them, and had respect vnto thē because of his couenant with Abraham, Izhák, and Iaakób, and wolde not destroy them, nether cast he them from him as <sup>m</sup> yet.

24 So Hazaél the King of Arám dyed: and Ben-hadad his sonne reigned in his steade.

25 Therefore Iehoásh <sup>n</sup> y sonne of Iehoaház returned, and toke out of the hād of Ben-hadad the sonne of Hazaél <sup>n</sup> y cities which he had taken away by warre out of the hand of Iehoaház his father: for thre times did Ioásh beat him, and restored the cities vnto Israël.

## CHAP. XIII.

¶ Amaziáh the King of Iudáh putteth to death them that slewe his father. 7 And after smiteth Edóm. 15 Ioásh dyeth, and Ieroboám his sonne succedeth him. And after him reigneth Zachariáh.

1 The secōde yere of Ioásh sonne of Iehoaház King of Israël reigned <sup>o</sup> Amaziáh the sonne of Ioásh King of Iudáh.

2 He was fise and twentie yeie olde when he began to reigne, and reigned nine and twentie yere in Ierusalém, & his mothers name was Ichoadán of Ierusalém.

3 And he did <sup>p</sup> vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioásh his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice & burnt incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hād, <sup>q</sup> he slewe his seruāts which had killed the King his father.

6 But the children of those that did slay him, he <sup>r</sup> slewe not, accordig vnto that that is writen in the boke of the Lawe of Moses, wherein the Lord commanded, saying,

<sup>k</sup> Because he seemed content to haue victory against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and to destroy them utterly.

<sup>l</sup> By this miracle God confirmed the autoritie of Elishá whose doctrine in his life they contemned. At this sight they might returne & embrace the same doctrine.

<sup>m</sup> That is, vntil their sinnes were come to a full measure, & there was no more hope of amendment.

<sup>n</sup> Chro. 25. 1.

<sup>o</sup> In the begining of his reigne he seemed to haue an outward shewe of godlines, but afterwards he became an idolater, & worshipped the idoles of <sup>p</sup> Idumeas.

Chap. 12. 20.

<sup>q</sup> Because they nether consented nor were partakers with their fathers in that act.



Deut. 24, 16.  
Ex. 21, 20.

e For the Idu-  
means, whom  
David had  
brought to sub-  
jection, did re-  
belle in the ti-  
me of Iehorá-  
sonne of Ieho-  
shaphát.

Or, the tower,

d Let vs fight  
had to hand &  
trye it by bat-  
tel, and not de-  
stroye one a-  
nothers cities.

e By this pa-  
rable Iehoásh  
cōpareth him  
selfe to a ce-  
dre tre because  
of his great  
kingdome ouer  
ten tribes, and  
Amaziáh to a  
thistle, becau-  
se he ruled but  
ouer two tri-  
bes, and the  
wilde beasts  
are Iehoáshs  
souldiers that  
spoiled the ci-  
ties of Iudáh.

f Brag of thy  
victorie, so y  
thou tarie at  
home and an-  
noye me not.

g That is, w.  
the Irahites  
had given to  
them of Iudáh  
for an assur-  
ance of peace.

h Which ci-  
tie Roboám  
buyt in Iudáh  
for a fortrefe.  
See Chro. 11, 9.

\*The fathers shal not be put to death for the children, nor the children put to death for the fathers: but euerie mā shal be put to death for his owne sinne.

7 He slewe also of <sup>e</sup> Edóm in the valley of salt ten thousand, and toke <sup>f</sup> the citie of Séla by warre, & called the name thereof Ioktheél vnto this day.

8 ¶ Then Amaziáh sent messengers to Iehoásh the sonne of Iehoaház, sone of Iehú King of Israël, saying, Come, <sup>d</sup> let vs se one another in the face.

9 Then Iehoásh the King of Israël sent to Amaziáh King of Iudáh, saying, The thistle that is in Lebanón, sent to the <sup>e</sup> cedre that is in Lebanón, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanón, went and trode downe the thistle.

10 *Because* thou hast smitten Edóm, thine heart hath made thee proude: <sup>f</sup> brag of glorie, & tarye at home. why doest thou prouoke to thine hurt, that thou shuldest fall, and Iudáh with thee?

11 But Amaziáh wolde not heare: therefore Iehoásh King of Israël went vp: and he & Amaziáh King of Iudáh sawe one another in the face at Beth-shémesh which is in Iudáh.

12 And Iudáh was put to the worse before Israël, and they fled euerie man to their tentes.

13 But Iehoásh King of Israël toke Amaziáh King of Iudáh, the sonne of Iehoásh the sonne of Ahaziáh, at Beth-shémesh, & came to Ierusalém, and brake downe the wall of Ierusalém frō the gate of Bphráim to the corner gate, foure hundreth cubites.

14 And he toke all the golde and siluer, and all the vessels that were foude in the house of the Lord, and in the treasures of the Kings house, and the children that were in <sup>g</sup> hostage, and returned to Samaria.

15 Concerning the rest of the actes of Iehoásh which he did and his valiant dedes, and how he foght with Amaziáh King of Iudáh, are they not written in the boke of the Chronicles of the Kings of Israël?

16 And Iehoásh slept with his fathers, and was buryed at Samaria among the Kings of Israël: and Ieroboám his sonne reigned in his steade.

17 ¶ And Amaziáh the sonne of Ieoásh King of Iudáh, liued after the death of Iehoásh sonne of Iehoaház King of Israël sixtene yere.

18 Concerning the rest of the actes of Amaziáh, are they not written in the boke of the Chronicles of the Kings of Iudáh?

19 But they wrought treason against him in Ierusalém, and he fled to <sup>h</sup> Lachish, but they sent after him to Lachish, and slewe him there.

And they broght him on horses, and he was buryed at Ierusalém with his fathers in the citie of Dauid.

21 Then all the people of Iudáh toke <sup>i</sup> Azariáh, which was sixtene yere olde, and made him King for his father Amaziáh.

22 He buyt <sup>k</sup> Elath, and restored it to Iudáh, after <sup>j</sup> the King slept with his fathers.

23 ¶ In the fiftenth yere of Amaziáh the sonne of Ieoásh King of Iudáh, was Ieroboám the sonne of Ieoásh made King ouer Israël in Samaria, & reigned one and fourtie yere.

24 And he did euil in the sight of the Lord: for he departed not from all the <sup>l</sup> sinnes of Ieroboám the sonne of Nebát, which made Israël to sinne.

25 He restored the coast of Israël, from the entring of Hamáth, vnto <sup>j</sup> Sea of the wildernes, accordig to <sup>j</sup> worde of the Lord God of Israël, which he spake <sup>m</sup> by his seruant Ionáh the sonne of Amittái the Prophet, which was of Gath Hépher.

26 For the Lord sawe the exceding bitter affliction of Israël, so that there was none <sup>n</sup> shut vp, nor any left, nether yet any that colde helpe Israël.

27 Yet the Lord <sup>o</sup> had not decreed to put out the name of Israël from vnder the heauen: therefore he preserved them by <sup>j</sup> hand of Ieroboám the sonne of Ieoásh.

28 Concerning the rest of the actes of Ieroboám, and all that he did, and his valiant dedes, & how he foght, and how he restored Damascus, and <sup>p</sup> Hamáth to Iudáh in Israël, are they not written in the boke of the Chronicles of the Kings of Israël?

29 So Ieroboám slept with his fathers, <sup>q</sup> even with the Kings of Israël, and Zachariáh his sonne reigned in his steade.

## CHAP. XV.

1 Azariáh the King of Iudáh becommeth a leper. 3 Of Iothám, 10 Shallúm, 14 Menahém, 23 Pekahíah, 30 Vzariáh, 31 Iothám, 38 And Abáz.

1 IN the <sup>r</sup> seven & tweticth yere of Ieroboám King of Israël, begā Azariáh, sonne of Amaziáh King of Iudáh to reigne.

2 Sixtene yere olde was he, when he was made King, and he reigned two and fiftie yere in Ierusalém: and his mothers name was Iecholiáh of Ierusalém.

3 And he did <sup>s</sup> vprightly in the sight of the Lord, according to all that his father Amaziáh did.

4 But the hie places were not put away: for the people yet offred, and burned incense in the hie places.

5 And the Lord <sup>t</sup> smote the King: and he was a leper vnto the day of his death, and dwelt in an house aparte, and Iothám the Kings sonne gouerned the house, & iudged the people of the land.

6 Concerning the rest of the actes of Azariáh,

i Who is also  
called Vzariáh.  
2 Chro. 26, 1.

k Which is al-  
so called Ela-  
th, or Elath.

l Because this  
idolatrie was  
so vile and al-  
most incre-  
dible, that  
me thulde for-  
saie <sup>j</sup> Iuing  
God to wor-  
ship calues, &  
worke of mā  
hāds, therefo-  
re the Scrip-  
ture donth oft  
times repeat  
in the repro-  
che of all ido-  
laters.

m Ebr by the  
hand of.  
n Read. 1. King  
14, 10.  
o Ebr. had an  
heir.

p Which was  
also called As-  
tichia of Sy-  
ria, or Babilā.

q Ebr. in heret  
riches, & p  
wealth yre.

r So long as he  
gaue care to  
Zachariáh the  
Prophet.

s His father &  
grand father  
were slaine by  
their subiects  
and seruaunts, &  
he, because he  
wolde vspurne  
the Priests of  
the contrarie  
to Gods ordi-  
nance, was smi-  
te immediately  
by the hand of  
God with this  
leprosie.

t Chro 26, 21.

u As vicerey  
or deputie to  
his father.



riáh, and all that he did, are they not written in the boke of the Chronicles of the Kings of Iudáh?

7 So Azariáh slept with his fathers & they buried him with his fathers in the citie of Dauid, and Iothám his sonne reigned in his steade.

8 ¶ In the eight and thirtieth yere of Azariáh King of Iudáh did Zachariáh the sonne of Ieroboám reigne ouer Israél in Samaria six monethes,

9 And did euil in the sight of the Lord, as did his fathers: for he departed not from the finnes of Ieroboám the sonne of Nebát, which made Israél to sinne.

10 And Shallúm the sonne of Iabésh conspired against him, & smote him in the sight of the people, and killed him, & reigned in his steade.

11 Concerning the rest of the actes of Zachariáh, beholde, they are writen in y<sup>e</sup> boke of the Chronicles of the Kings of Israél.

12 This was the worde of the Lord, which he spake vnto Iehú, sayíng, Thy sonnes shall sit on the throne of Israél vnto y<sup>e</sup> fourte generation after thee. And it came so to passe.

13 ¶ Shallúm the sonne of Iabésh began to reigne in the nine and thirtieth yere of Vzziáh King of Iudáh: and he reigned the space of a moneth in Samaria.

14 For Menahém the sonne of Gadí went vp from Tirzáh, and came to Samaria, & smote Shallúm the sonne of Iabésh in Samaria, & slew him, & reigned in his steade.

15 Concerning the rest of the actes of Shallúm, and the treason which he wrought, beholde, they are written in the boke of the Chronicles of the Kings of Israél.

16 ¶ Then Menahém destroyed Tiphsháh, and all that were therein, and the coastes thereof from Tirzáh, because they opened not to him, and he smote it, and ript vp all their women with childe.

17 The nine and thirtieth yere of Azariáh King of Iudáh, began Menahém the sonne of Gadí to reigne ouer Israél, & reigned ten yeres in Samaria.

18 And he did euil in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboám the sonne of Nebát, which made Israél to sinne.

19 ¶ The Phul the King of Asshúr came against the land: & Menahém gaue Phul a thousand talents of siluer, that his had might be with him, & establishe the kingdome in his hand.

20 And Menahém exacted the money in Israél, that all men of substance shulde giue the King of Asshúr fifty shekels of siluer a peece: so the King of Asshúr returned & taried not there in the land.

21 Concerning the rest of the actes of Menahém, and all that he did, are they not

written in the boke of the Chronicles of the Kings of Israél?

22 And Menahém slept with his fathers, & Pekahíáh his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariáh King of Iudáh, begā Pekahíáh the sonne of Menahém to reigne ouer Israél in Samaria, & reigned two yere.

24 And he did euil in the sight of y<sup>e</sup> Lord: for he departed not frō the finnes of Ieroboám the sonne of Nebát, which made Israél to sinne.

25 And Pékah the sonne of Remaliáh, his captaine cōspired against him, and smote him in Samaria in the place of the Kings palace with Argób and Ariéh, and with him fifty men of the Gileadites: so he killed him, and reigned in his steade.

26 Concerning the rest of the actes of Pekahíáh, and all that he did, beholde, they are written in the boke of the Chronicles of the Kings of Israél.

27 In the two and fiftieth yere of Azariáh King of Iudáh began Pékah the sonne of Remaliáh to reigne ouer Israél in Samaria, and reigned twentie yere.

28 And he did euil in the sight of the Lord: for he departed not from the finnes of Ieroboám the sonne of Nebát, that made Israél to sinne.

29 In the dayes of Pékah King of Israél, came Tiglath Pileser King of Asshúr, and toke Ión, & Abél, Berth-maacháh, & Iánoah, and Kedésh, and Hazór, and Gileád, and Galiláh, & all the land of Naphthalí, and caried them away to Asshúr.

30 And Hoshéa the sonne of Eláh wrought treason against Pékah the sonne of Remaliáh, and smote him, and slewe him, & reigned in his steade in the twentieth yere of Iothám the sonne of Vzziáh.

31 Concerning the rest of the actes of Pékah, and all that he did, beholde, they are written in the boke of the Chronicles of the Kings of Israél.

32 ¶ In the second yere of Pékah the sonne of Remaliáh King of Israél, began Iothám sonne of Vzziáh King of Iudáh to reigne. *Chr. 27, 1. Or, Azariáh.*

33 Fiue and twentie yere olde was he, when he began to reigne, and he reigned sixtene yere in Ierusalém: and his mothers name was Ierusháh the daughter of Zadók.

34 And he did vprightly in the sight of the Lord: he did according to all that his father Vzziáh had done.

35 But the hie places were not put away: for the people yet offred & burnt incense in y<sup>e</sup> hie places: he buylt the hiest gate of the house of the Lord.

36 Concerning the rest of y<sup>e</sup> actes of Iothám, & all y<sup>e</sup> he dyd, are they not writen in y<sup>e</sup> boke of the Chronicles of y<sup>e</sup> Kings of Iudáh?

37 In those dayes the Lord began to

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*d* He was the source in descent from Iehú, who reigned according to Gods promises, but in him God began to execute his wrath against y<sup>e</sup> house of Iehú.

*e* Zachariáh was the last in Israél, y<sup>e</sup> had the kingdome by succession, save onely Pekahíáh y<sup>e</sup> sonne of Menahém who reigned but two yeres.

*Chap. 10, 30.*

*f* Which was a citie of Israél that would not receiue him to be King.

*g* That is, of Israél.

*h* In steade of seeking helpe of God, he wēt about by money to purchase the fauour of this King, being an infidell, & therefore God forsake him, & Phul some afterwarde brake promise, & destroyed his country & led his people away captiue.

*i* Which were of the same conspiracie.

*k* For God stirred vp Phul & Tiglath Pileser against Israél for their finnes, 1. Chro. 5:26.

*l* He sheweth y<sup>e</sup> his vprightnes was not such, but y<sup>e</sup> he had many and great fautes.

*m* After the death of Iothám.



<sup>n</sup>Which slewe of Iudáh in one day fix score thousand fighting men, 1. Chro. 28. 6, because they had forsaken the true God.

send against Iudáh Rezin the King of Arám, and <sup>n</sup>Pekáh the sonne of Remaliáh. 8 And Iothám slept with his fathers, and was buried with his fathers in the citie of Dauid his father, & Aház his sonne reigned in his steade.

## CHAP. XVI.

<sup>1</sup> Aház King of Iudáh consecrateth his sonne in fyre. <sup>2</sup> Ierusalem is besieged. <sup>3</sup> Damasus is taken and Rezin slaine. <sup>11</sup> Idolatrie. <sup>19</sup> The death of Aház. <sup>20</sup> Hezekiáh succeedeth him.

<sup>1</sup> The seuententh yere of Pekáh the sonne of Remaliáh, <sup>a</sup>Aház the sonne of Iothám King of Iudáh began to reigne.

<sup>2</sup> Twentie yere olde was Aház, when he began to reigne, and he reigned fixtene yere in Ierusalém, and did not vprightly in the sight of the Lord his God, like Dauid his father:

<sup>3</sup> But walked in the way of the Kings of Israel, yea, & made his sonne to <sup>b</sup>go thorow the fyre, after the abominations of the heathē, whome the Lord had cast out before the children of Israel.

<sup>4</sup> Also he offred and burnt incense in the hie places and on the hilles, & vnder euerie grene tre.

<sup>5</sup> Then Rezin King of Arám and Pekáh sonne of Remaliáh King of Israel came vp to Ierusalém to fight: & they besieged Aház, but colde not ouercome him.

<sup>6</sup> At the same time Rezin King of Arám restored <sup>a</sup>Eláth to Arám, and droue the Iewes frō Eláth: so the Aramites came to Eláth, and dwelt there vnto this day.

<sup>7</sup> Then Aház sent <sup>c</sup>messengers to Tiglath Pileser King of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the King of Arám, and out of the hand of the King of Israel which rise vp against me.

<sup>8</sup> And Aház toke the siluer and the golde that was fōude in the <sup>c</sup>house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Asshur.

<sup>9</sup> And the King of Asshur consented vnto him: and the King of Asshur went vp against Damasus. and when he had take it, he caried the people away to Kir, and slewe Rezin.

<sup>10</sup> And King Aház went vnto Damasus to mete Tiglath Pileser King of Asshur: and when King Aház sawe the altar that was at Damasus, he sent to Vriah the Priest the patern of the altar, and the fashion of it, and all the workmanship thereof.

<sup>11</sup> And Vriah the Priest made an altar <sup>g</sup>in all pointes like to that which King Aház had sent from Damasus; so did Vriah the Priest against King Aház: came from Damasus.

<sup>12</sup> So when the King was come from Damasus, the King sawe the altar: & the King drew nere to the altar and offred <sup>h</sup>the reon.

<sup>13</sup> And he burnt his burnt offering, and his meat offering, & powred his drink offering, and sprinkled the blood of his peace offerings besides the altar,

<sup>14</sup> And set it by the brasen altar which was before the Lord, and brought it in farther before the house betwene the altar and the house of the Lord, & set it on the <sup>i</sup>Northside of the altar.

<sup>15</sup> And King Aház commadēd Vriah the Priest and said, Vpon the great altar set on fyre in the morning the burnt offering, and in the euen the meat offering, and the Kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the <sup>k</sup>brasen altar shalbe for me to inquire of God.

<sup>16</sup> And Vriah the Priest did according to all that King Aház had commanded.

<sup>17</sup> And King Aház brake the borders of the bases, and toke the caldrons from of them, and toke downe the sea from the brasen oxen that were vnder it, and put it vpon a pavement of stones.

<sup>18</sup> And the <sup>l</sup>vaile for the Sabbáth (that they had made in the house) & the Kings entrie without turned he to the house of the Lord, <sup>m</sup>because of <sup>y</sup>King of Asshur.

<sup>19</sup> Concerning the rest of the actes of Aház, which he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

<sup>20</sup> And Aház slept with his fathers, & was buried with his fathers in the citie of Dauid, & Hezekiáh his sonne reigned in his steade.

## CHAP. XVII.

<sup>1</sup> Hoshia King of Israel is taken, <sup>4</sup> And he and all his realme brought to the Assyrians, <sup>18</sup> For their idolatrie. <sup>24</sup> Lions destroye the Assyrians that dwelt in Samaria. <sup>29</sup> Euerie one worshipeth the God of his nation, <sup>35</sup> Contrary to the commandement of God.

<sup>1</sup> IN the twelste yere of Aház King of Iudáh began Hoshéa the sonne of Eláth to reigne in Samaria ouer Israel, and reigned nine yeres,

<sup>2</sup> And he did euil in the sight of the Lord, <sup>a</sup>but not as the Kings of Israel, that were before him.

<sup>3</sup> And Shalmanésér King of Asshur came vp against him, and Hoshéa became his seruant, and gaue him presents.

<sup>4</sup> And the King of Asshur founde treason in Hoshéa: for he had sent messengers to So King of Egypt, and brought no present vnto the King of Asshur, <sup>b</sup>as he had done yere:

<sup>a</sup> This was a wicked sonne of a godlie father, as of him againe came godlie Ezechiáh, and of him wicked Manasséh, saue that God in <sup>y</sup>end shewed him mercie, thus we see how vncertaine it is to depend on the dignitie of our fathers. <sup>b</sup> That is, offered hito Moléch, or made him to passe betwene two fyres, as <sup>y</sup>maner of the Gentiles was, Gen. 22. 18, Deu. 18. 10.

<sup>c</sup> For <sup>y</sup>Lord preserved the citie and his people for his promises: sake made to Dauid. <sup>d</sup> Which citie Azariáh had taken from the Aramites and fortified it, Chap. 14. 22. <sup>e</sup> Contrary to the admonitiō of <sup>y</sup>Prophet, Isai. 16. 7. 4. <sup>f</sup> Thus he spared not to spoile the Temple of God to haue succour of men, and wold not once lose his heart to ward God to desire his helpe, nor yet beare his Prophets counsel.

<sup>g</sup> We see that there is no price so wicked, but he shal finde flatterers & false ministers to serue his turne.

<sup>h</sup> Either of frings for peace or prosperitie, or of thankes giuing, as Leui 23. 1, or els meaning the morning and euenig offring, Exod 29. 38, Num 28. 3; and thus he comēd the meates and the altar which God had commanded by Salomon, to serue God after his owne fantasie. <sup>i</sup> That is, at <sup>y</sup>right hand as men went into the Temple.

<sup>k</sup> Here he eith blissheth by <sup>y</sup>commandment his owne wicked proceedings, & doeth abolish the commandment & ordinance of God.

<sup>l</sup> Or rent, wherein they lay on <sup>y</sup>Sabbáth which had set ued their weeke in the Temple and so departed home. <sup>m</sup> Either to hate the King of Assyria, when he should thus se him change the ordinance of God, or els that the Temple might be a refuge for him if <sup>y</sup>King should suddenly assaile his house.

<sup>a</sup> Though he inuēted some newe idolatrie or impietie as others did, yet he sought for helpe at the Egyptians & God had hidden. <sup>b</sup> For he had payed tribute for the space of eight yeres.



yerely: therefore the King of Asshur shut him vp, and put him in prison.

5 Then the King of Asshur came vp throughout all the land, and went against Samaria, and besieged it thre yere.

Chap. 18. 10.

6 ¶ In the ninth yere of Hoshea, the King of Asshur toke Samaria, and caryed Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the Medes.

For at this time the Medes and Persians were subiect to the Assyrians. & the seventh forth at length the cause of this great plague & perpetuall captiuitie, to aduise all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh King of Egypt, and feared other gods, and walked according to the facions of the heathen; whome the Lord had cast out before the children of Israel, and after the manner of the Kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpriight before the Lord their God, and throughout all their cities had buylt hie places, both from the towre of the watche, to the defended citie,

Meaning, throughout all their borders.

10 And had made them images and groues vpon euerie hie hil, and vnder euerie grenetre,

11 And there burnt incense in all the hie places, as did the heathen, whome the Lord had taken away before them, and wrought wicked things to angre the Lord,

Deut. 4. 19.

12 And serued idoles: whereof the Lord had said vnto them, \* Ye shal do no suche thing,

¶ The lyons had of. Lev. 13. 11 & 13. 16 & 13. 18

13 Notwithstanding the Lord testified to Israel, and to Iudah by all the Prophetes, and by all the Seers, saying, \* Turne from your euil waies, & kepe my commandements & my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophetes.

Deut. 31. 29.

14 Neuertheles they wolde not obey, but hardened their neckes, like to the neckes of their fathers, that did not beleue in the Lord their God.

So that to alledge the authority of our fathers or great antiquities, except we can proue they were godlie, is but to declare that we are children of the wicked.

15 And thei refused his statutes and his couenant, that he made with their fathers, and his testimonies (where with he witnessed vnto them) and they followed vanitie, and became vaine, & followed the heathen that were rounde about them: concerning whome, the Lord had charged them, that they shulde not do like them.

End 31. 3.

16 Finally they left the commandements of the Lord their God, and made them molten images, even two calves, & made a groue, and worshiped all the hoste of heauen, and serued Baal.

¶ That is, the image of moone & starres, Deut. 4. 19. & had Chap. 13.

17 And thei made their sonnes and their daughters passe through the fyre, and vsed witchcraft and enchantments, yea,

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah onely.

i Read of this phrase, 1. Kig. 21. 10, & 25.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the facion of Israel, which they vsed.

k No whole tribe was left but Iudah, & thei of Benjamin & Leui, & remained, were couered with Iudah.

20 Therefore the Lord cast of all the sede of Israel, and afflicted them, & deliuered them into the hands of spoylers; vntil he had cast them out of his sight.

21 For he cut of Israel from the house of David, and they made Ieroboam the sonne of Nebat King: & Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

l Out of the land where he shewed the greatest tokens of his presence, & fauour. That is, God cut of the ten tribes, 1. King. 12. 16.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Vntil the Lord put Israel away out of his sight, as he had said by all his seruants the Prophetes, & caryed Israel away out of their land to Asshur vnto this day.

¶ The lyons had of. 1. Kig. 21. 9.

24 And the King of Asshur brought folke from Babel, and from Cuthah, and from Auah, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in steade of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

n Of these peoples came the Samaritans, whereof mention is so muche made in the Gospel, & with whome fewes wolde haue nothing to do, 1. Joh. 4. 9.

25 ¶ And at the beginning of their dwelling there, thei feared not the Lord: therefore the Lord sent lyons among them, which slewe them.

o That is, thei serued him not: therefore, lest they shuld blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mightie power among the by this stragg punishment.

26 Wherefore they spake to the King of Asshur, saying, The nacions which thou hast remoued, and placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath sent lyons among them, and beholde, they slay them, because they knowe not the maner of the God of the land.

27 Then the King of Asshur commanded, saying, Cary thether one of the priests, whome ye brought thence, and let him go and dwell there, & teach them the maner of the God of the countrey.

p That is, how to worship him: thus the wicked rather the to lose their commodities, will change to all religions.

28 So one of the priests, which they had caryed from Samaria, came and dwelt in Beth-el, and taught them how they shulde feare the Lord.

29 Howbeit euerie nacio made their gods, and put them in the houses of the hie places, which the Samaritans had made, euerie nacio in their cities, wherein they dwelt.

q Meaning, every countrey found that idole, which was more esteemed in that place whence they came.

30 For the men of Babel made Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima.



31 And the Amims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fyre to Adrammelech, and Annammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out priests out of themselves for the hie places, who prepared for them sacrifices in the houses of the hie places.

<sup>a</sup> That is, they had a certain knowledge of God & feared him, because of the punishment, but they continued still idolaters, as do Papists, which worship both God & idoles: but this is not to feare God as appeareth ver. 34.

<sup>f</sup> He meaneth this by the Israelites, to whom he had giue his commandements. Gen. 32. 28. 1. King. 18. 31. Iudg. 6. 10. Iere. 10. 2.

33 They feared the Lord, but serued their gods after the manner of the nations whom they caryed thence.

34 Vnto this day they do after the olde manner: they nether feare God, nether do after their ordinances nor after their customes, nor after the Lawe, nor after the commandement, which the Lord commanded the children of Iakob, \*whome he named Israél,

35 And w<sup>h</sup> whome the Lord had made couenāt, & charged them, saying, \*Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the lād of Egypt with great power, and stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also kepe ye diligently the statutes and the ordinances, and the Lawe, and the commandement, which he wrote for you, that ye do them continually, & feare not other gods.

38 And forget not the couenant that I haue made w<sup>h</sup> you, nether feare ye other gods,

39 But feare the Lord your God, and he wil deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

<sup>g</sup> That is, these strangers, w<sup>h</sup> were sent into Samaria by S<sup>h</sup> Assyrians.

41 So these nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so do they vnto this day.

## CHAP. XVIII.

<sup>a</sup> Ezechiāh King of Iudāh putteth downe the braſen ſerpent, & deſtroyeth the idoles, 7 And prospereth. 21 Iſraél is caryed away captiue. 30 The blaſphemie of Saneherib.

2. Chro. 28. 27 & 29. 1.

**N**OW in \* the third yere of Hoſhea, ſonne of Elāh King of Iſraél, Hezekiāh the ſonne of Ahāz King of Iudāh began to reigne.

<sup>a</sup> Although they of Iudāh were giuen to idolatrie and impietie, as they of Iſraél were, yet God for his p<sup>er</sup>mes sake was merciful vnto the throne of Dauid: & yet by his iudgement toward the other, prouoked them to repentance. 2. Chro. 28. 28.

2 He was ſiue and twentie yere olde when he began to reigne, and reigned nine and twētie yere in Ieruſalem. His mothers name alſo was Abi ſ<sup>h</sup> daughter of Zachariāh, And he did \* vp<sup>er</sup>rightly in the ſight of the Lord, according to all that Dauid his father had done.

4 He toke away the hie places, and brake the images, and cut downe the groues, & brake in pieces the \* braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſraél did burne incenſe to

it, and he called it <sup>b</sup> Nehuſhtān.

5 He truſted in the Lord God of Iſraél: ſo that after him was none like him among all the Kings of Iudāh, nether were there anie ſuche before him.

6 For he claue to the Lord & departed not from him, but kept his commandements, which the Lord had commanded Moſes.

7 So the Lord was with him, and he prospered in all things, which he toke in hand: alſo he rebelled againſt the King of Aſſhūr, and ſerued him not.

8 He ſmote the Philiftims vnto Azzāh, & the coaſtes thereof, from the watchetowre vnto the defended citie.

9 \* And in the fourte yere of King Hezekiāh, (which was the ſeuēth yere of Hoſhea ſonne of Blāh King of Iſraél) Shalmaneſer King of Aſſhūr came vp againſt Samaria, and beſieged it.

10 And after thre yeres they toke it, <sup>c</sup>uen in the ſixt yere of Hezekiāh: that is, \* ſ<sup>h</sup> ninth yere of Hoſhea King of Iſraél was Samaria taken.

11 The King of Aſſhūr did cary away Iſraél vnto Aſſhūr, and put them in Halah and in Habōr, by the riuer of Gozan, and in the cities of the Medes,

12 Becauſe they wolde not obey the voyce of the Lord their God, but tranſgreſſed his couenant: <sup>d</sup> that is, all that Moſes the ſeruant of the Lord had commanded, and wolde nether obey nor do them.

13 \* Moreouer, in the fourteenth yere of King Hezekiāh Saneherib King of Aſſhūr came vp againſt all the ſtrōg cities of Iudāh, and toke them.

14 Then Hezekiāh King of Iudāh ſent vnto the King of Aſſhūr to Lachiſh, ſaying, <sup>e</sup> I haue offended: departe from me, & what thou layeſt vpon me, I wil beare it. And the King of Aſſhūr appointed vnto Hezekiāh King of Iudāh thre hundredth talents of ſiluer, and thirty talents of golde.

15 Therefore Hezekiāh gaue all the ſiluer that was founde in the houſe of the Lord, and in the treaſures of the Kings houſe.

16 At the ſame ſeaſon did Hezekiāh pul of the plates of the dores of the Temple of the Lord, and the pillers (which the ſaid Hezekiāh King of Iudāh had covered ouer) and gaue them to the King of Aſſhūr.

17 \* And the King of Aſſhūr ſent Tartan, and Rabſaris, and Rabſhakēh from Lachiſh to King Hezekiāh with a great hoſte againſt Ieruſalem. And they went vp, and came to Ieruſalem, and when they were come vp, they ſtoode by the condite of the vpper poole, which is by the path of the fullers field,

18 And called to the King. Then came out

<sup>b</sup> That is, a piece of braſe: thus he calleth ſerpent by contempt, & notwithstanding was ſet vp by ſ<sup>h</sup> words of God, & moſes were wrought by it: yet whe it was abuſed to idolatrie, this good King deſtroyed it, not thinking it worthe to be called a ſerpent, but a piece of braſe. c. Read Chap. 17. 9.

Chap. 17. 9.

Chap. 17. 9.

2. Chro. 32. 1. Iſa. 36. 1. ecleſ. 48. 19.

<sup>d</sup> As his reall was before praiſed, ſo his weakenes is here ſet forth: none ſhould glorie in him ſelfe.

<sup>e</sup> After certein yeres when Hezekiāh cauſed to ſend ſ<sup>h</sup> tribute appointed by ſ<sup>h</sup> King of Aſſyrians, he ſet his captiues & caruages againſt him.



to them Eliakim the sonne of Hilkiah, which was stewarde of the house & Shebnah the chancellor, and Ioah the sonne of Asaph the recorder.

19 And Rabshakeh said vnto them, Telye Hezekiah, I pray you, Thus sayth the great King, the great King of Asshur, What confidence is this wherein y<sup>e</sup> trustest?

20 Thou thinkest, Surely I haue eloquence, & counsel and strength are for the warre. On whome then dost thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of reede, to wit, on Egypt, on which if a man leane, it wil go into his had, & percer it: so is Pharaoh King of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in y<sup>e</sup> Lord our God, is not that he whose hie places, and whose altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shal worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the King of Asshur, and I wil giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise anie captaine of the least of my masters seruants, & put thy trust on Egypt for charers and horsemen?

25 Am I now come vp without the lord to this place, to destroye it? the lord said to me, Go vp against this lad, & destroye it.

26 Then Eliakim the sonne of Hilkiah and Shebnah, and Ioah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto the, Hathe my master sent me to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they may eat their owne dounge, & drinke their owne piss with you?

28 So Rabshakeh stode and cryed with a loude voyce in the Iewes language, & spake, saying, Heare the wordes of the great King, of the King of Asshur.

29 Thus sayth the King, Let not Hezekiah disceiue you: for he shal not be able to deliuer you out of mine hand.

30 Nether let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this citie shal not be given ouer into the hand of the King of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the King of Asshur, Make appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtre, and drinke

euerie man of the water of his owne well,

32 Til I come, and bring you to a land like your owne land, euen a land of wheat and wine, a land of bread and vineyardes, a land of oliues oyle, & hony that ye may liue and not dye: and obey not Hezekiah, for he disceiuerh you, saying, The Lord wil deliuer vs.

33 Hathe anie of the gods of the naciōs deliuered his land out of the hand of the King of Asshur?

34 Where is the god of Hamah, and of Arpad? where is the god of Sepharuaim, Henna and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the naciōs, that haue deliuered their land out of mine hand, that the Lord shulde deliuer Ierusalem out of mine hand?

36 But the people held their peace, and answered not him a worde: for the Kings commandement was, saying, Answer ye him not.

37 Then Eliakim, the sonne of Hilkiah, w<sup>as</sup> stewarde of the house & Shebnah the chancellor, and Ioah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promisseth by Isaiāh Victorie to Hezekiah. 35 The Angel of the Lord killeth an hundred and foure score and sine thousand men of the Assyrians. 37 Sancherib is killed of his owne sonnes.

And when King Hezekiah heard it, he rent his clothes and put on sackcloth, & came into the house of y<sup>e</sup> Lord, And sent Eliakim which was y<sup>e</sup> stewarde of the house, and Shebnah the chancellor, and the Elders of the Priests clothed in sackcloth to Isaiāh the Prophet the sonne of Amoz.

3 And they said vnto him, Thus sayth Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whome the King of Asshur his master hath sent to raile on the liuing God, and to reproche him with wordes which the Lord thy God hath heard, the list thou vp thy prayer for the remnant that are left.

5 So the seruants of King Hezekiah came to Isaiāh.

6 And Isaiāh said vnto them, Shal ye say to your master, Thus sayth the Lord, Be not afrayed of the wordes which thou hast heard wherewith the seruants of the King of Asshur haue blasphemed me.

7 Beholde, I wil send a blast vpon him, & he shal heare a noyse, & returne to his

1 He maketh him selfe so sure, that he wil not grant them truce, except they render them selues to him to be led away captiues.

m This is an execrable blasphemie against the true God, to make him equal with y<sup>e</sup> idoles of other naciōs: therefore God did moue tharpe-ly punish it.

a To heare some newe prophesie and to haue comfort of him.

b The dangers are so great, y<sup>e</sup> we can neither auenge this blasphemie, nor helpe our selues, no more the a woman in her travail.

c Meaning for Ierusalem, w<sup>h</sup> onely remained of all the citie of Iudah.

d The Lord can with one blast blowe away all the strength of mā and turne it into dust.



owne land: & I wil cause him to fall vpon the sworde in his owne land.

8 ¶ So Rabshakéh returned, and founde the King of Asshúr fighting against Libnáh: for he had heard that he was departed from Lachísh.

e That is, Saneherib.

Or, blacke Mo-  
ver.

f For 3 Kings  
of Ethiopia &  
Egypt ioyned  
together a-  
gainst 3 King  
of Assyria be-  
cause of his op-  
pression of o-  
ther coun-  
treys.

g The more  
were that the  
wicked are to  
their destru-  
ction, the more  
they blasphe-  
me.

9 ¶ He heard also men say of Tirhákah King of Ethiopia, Beholde, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiáh, saying,

10 Thus shal ye speake to Hezekiáh King of Iudáh, & say, Let not thy God disceiue thee in whome thou trustest, saying, Ierusalem shal not be deliuered into the hand of the King of Asshúr.

11 Beholde, thou hast heard what the Kings of Asshúr haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathē deliuered them which my fathers haue destroyed? as Gozán, and Harán, and Rézeph, and the childre of Eden, which were in Thelafár?

13 Where is the King of Hamáth, and the King of Arpád, and the King of the citie of Sepharuáim, Hená and Luá?

14 ¶ So Hezekiáh receiued the letter of the hand of the messengers, and red it: & Hezekiáh wēt vp into the house of the Lord, and Hezekiáh spred it before the Lord.

h Before the  
Arke of the  
covenant.

i He sheweth  
what is the  
true refuge &  
succour in all  
dangers, to  
wit, to flee to  
the Lord by  
sincere prayer.

15 And Hezekiáh prayed before 3 Lord, and said, O Lord God of Israël, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen & the earth.

k Shew by ef-  
fect that thou  
wilt not suffer  
thy Name to  
be blaspheme-  
d.

l By this title  
he discerneth  
God from all  
idoles and fal-  
se gods.

16 Lord, k bowe downe thine eare, and heare: Lord open thine eyes and beholde, and heare the wordes of Saneherib, who hath sent to blaspheme the 3 liuing God.

17 Trueth it is, Lord, that the Kings of Asshúr haue destroyed the nacions and their lands,

18 And haue set fyre on their gods: for they were no gods, but the worke of mans hāds, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseeche thee, saue thou vs out of his hand, that all the m kingdomes of 3 earth may knowe, that thou, O Lord, art onely God.

m He sheweth  
for what end  
the faithful  
desire of God  
to be deliue-  
red: to wit, 3  
he may be glo-  
rified by their  
deliuerance.

20 ¶ Then Isaiáh the sonne of Amóz sent to Hezekiáh, saying, Thus sayth 3 Lord God of Israël, I haue heard that which thou hast prayed me, concerning Saneherib King of Asshúr.

n Because as  
yet Ierusalem  
had not bene  
taken by the  
emie, there-  
fore he calleth  
her virgine.

21 This is the worde that the Lord hath spoken against him, O a virgine, daughter of Zión, he hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whome hast thou railed on, and whome

hast thou blasphemed, and against whome hast thou exalted thy voyce, and lifted vp thine eyes on hye, euen 3 against the Ho-ly one of Israël.

o God coun-  
terth the ini-  
rie done: on  
him, and wil  
revenge it & is  
done to wit  
of his Sauiour.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines, by the sides of Lebarón, and wil cut downe the hie cedres thereof, and the faire fyre trees thereof, and I wil go into the p lodging of his borders, and into the forest of his Carmel.

p Meaning Ie-  
rusalem, & Ie-  
saiáh calleth the  
hight of his  
borders, to  
wit, of Iudáh,  
Isa. 37. 34.

24 I haue digged, and dronke the waters of others, and with the plant of my feete haue I dried all the floods closed in.

Or, please  
country.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? 3 and shulde I nowe bring it, that it shulde be destroyed, and layed on ruinous heapes, as cities defended?

q He declar-  
eth that Ierusa-  
lem as he is 3  
author and be-  
gining of his  
Church, he  
will neuer suf-  
fer it to be de-  
stroyed, as  
other cities  
and king-  
domes.

26 Whose inhabitants haue small power, and are afraied, and confounded: they are like the grasse of the field, and grene herbe, or grasse on the house toppes, or as corne blasted before it be grown.

27 I knowe thy dwelling, yea, thy goying out, and thy comming in, and thy fury against me.

r Thus he de-  
scribeth the  
wicked, which  
for a time flou-  
rish, and after-  
warde fade  
and decay like  
flowers.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I wil put mine 3 choke in thy nostrils, and my bridel in thy lippes, & wil bring thee backe againe the same way thou camest.

s I wil bridel  
thy rage and  
turne thee to  
& fro as plea-  
seth me.

29 And this shalbe a 3 signe vnto thee, O Hezekiáh, Thou shalt eat this yere suche things as growe of the selues, and the next yere suche as growe without sowing, and the third yere sowe ye and reape, & plant vineyardes, and eat the frutes thereof.

t God did not  
onely prom-  
ise him the vic-  
torie but gues-  
se him a signe  
to confirme his  
faith.

30 And the remnant that is escaped of the house of Iudáh, shal againe take a roote downwarde, and beare frute vpwarde.

u The Lord  
will multiplie  
in great num-  
ber that (small  
remnant of Ie-  
saiáh) that is es-  
caped.

31 For out of Ierusalem shal go a remnant, and some that shal escape out of mount Zión: the 3 zeale of the Lord of hostes shal do this.

x The Lord, 3  
God, beareth  
reuerence  
towards his  
Church, shal  
ouercome the  
counsell and  
enterprises of  
men.

32 Wherefore thus saith the Lord, concern-  
ing the King of Asshúr, He shal not en-  
tre into this citie, nor shote an arrow there,  
nor come before it with shield, nor cast a  
mount against it:

33 But he shal returne the way he came, and shal not come into this citie, sayth the Lord.

34 For I wil defend this citie to saue it for mine owne sake, & for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshúr an hundredth foure score and fyue thousand: so when they rose early in the morning, beholde, they were all dead corpses.

Isa. 37. 36.  
20. 1. 22.  
eccl. 47. 24.  
1. mac. 7. 41.  
2. mac. 1. 24.



16 So Saneherib King of Asshúr departed, and went his way, and returned, and dwelt in Niniuéh.

17 And as he was in the temple worshipping Nisróch his god, Adramélech and Sharezer his sonnes ⁊ slewe him with the sworde: and they escaped into the land of Arará, ad Esarhaddon his sonne reigned in his steade.

CHAP. XX.

Hezekiáh is sicke, and receyeth the signe of his health. 12 He receyeth rewardes of Berodách. 13 Sheweth his treasures, and is reprehended of Isaiáh. 22 He dyeth and Manasséh his sonne reigneth in his steade.

About that time ⁊ was Hezekiáh sicke vnto death: and ⁊ Prophet Isaiáh the sonne of Amóz came to him, and said vnto him, Thus sayth the Lord, Put thine house in an ordre: for thou shalt dye, and not liue.

Then he turned his face to the ⁊ wall, & prayed to the Lord, saying,

I beseeche thee, O Lord, remember now, how I haue walked before thee in trueth & with a ⁊ perfit heart, and haue done that which is good in thy sight: and Hezekiáh wept sore.

And afore Isaiáh was gone out into the middle of the court, the worde of the Lord came to him, saying,

Turne againe, and tel Hezekiáh the captaine of my people, Thus sayth the Lord God of Dauid thy father, I haue heard thy ⁊ prayer, and sene thy teares: beholde, I haue healed thee, and the third day thou shalt go vp to the ⁊ house of the Lord,

And I wil adde vnto thy dayes fiftene yere, & wil deliuer thee and this citie out of the hand of the King of Asshúr, and wil defend this citie for mine owne sake, and for Dauid my seruants sake.

Then Isaiáh said, Take a ⁊ lompe of drye figs. And they toke it, and layed it on the boyle, and he recouered.

For Hezekiáh had said vnto Isaiáh, What shall be the signe that the Lord wil heale me, and that I shal go vp into the house of the Lord the third day?

And Isaiáh answered, This signe shalt thou haue of the Lord, that the Lord wil do that he hath spoken, Wilt thou that the shadowe go forwarde ten degrees, or go backe ten degrees?

And Hezekiáh answered, It is a light thing for the shadowe to passe forwarde ten degrees: not so then, but let the shadowe ⁊ go backe ten degrees.

And Isaiáh the Prophet called vnto the Lord, and he broght againe the shadowe ⁊ degrees backe by the degrees whereby it had gone downe in the ⁊ dial of Aház.

The same season Berodách Baladán

the sonne of Baladán King of Babél, sent letters and a ⁊ present to Hezekiáh: for he had heard how that Hezekiáh was sicke.

And Hezekiáh heard them, and shewed them all his treasure house, to wit, the siluer, & the golde, & the spices, and the precious ointment, & all the house of his armour, and all that was founde in his treasures: there was nothing in his house, and in all his ⁊ realme, that Hezekiáh shewed them not.

Then Isaiáh the Prophet came vnto King Hezekiáh, and said vnto him, What said these men? and from whence came they to thee? And Hezekiáh said, They be come from a farre countrey, euen from Babél.

Then said he, What haue they sene in thine house? And Hezekiáh answered, All that is in mine house haue they sene: there is nothing among my treasures, that I haue not shewed them.

And Isaiáh said vnto Hezekiáh, Heare the worde of the Lord.

Beholde, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue laied vp in store vnto this day, ⁊ shal be caried into Babél: Nothing shalbe left, saith the Lord.

And of thy sonnes, that shal procede out of thee, ⁊ which thou shalt beget, shal they take away, and they shalbe eunuches in the palace of the King of Babél.

Then Hezekiáh said vnto Isaiáh, The worde of the Lord which thou hast ⁊ spoken, is good: for said he, Shal it not be good, if ⁊ peace and trueth be in my dayes?

Concerning the rest of the actes of Hezekiáh, and all his valiant dedes, and how he made a poole & a cōdite, & broght water into the citie, are they not writen in the booke of the Chronicles of the Kings of Iudáh?

And Hezekiáh slept with his fathers: & Manasséh his sonne reigned in his steade.

CHAP. XXI.

King Manasséh restoreth idolatrie, 16 And vseth great crueltie. 18 He dyeth, and Amón his sonne succedeth, 21 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

Manasséh ⁊ was twelue yere olde whe he began to reigne, and reigned fiftie and fise yere in Ierusalém: his mothers name also was Hephzi-báh.

And he did euil in the sight of the Lord after the abomination of the heathen, whome the ⁊ Lord had cast out before the children of Israél.

For he went backe and buylt the hie places, ⁊ which Hezekiáh his father had destroyed: and he erected vp altars for Báal, and made a groue, as did Aháb King of X.iii.

Moued with the fauour of God shewed to Hezekiáh, & also because he had declared him selfe enemy to Saneherib his enemy which was now destroyed.

Heig moued with ambition and vaine glorie, & also because he med to reioyce in ⁊ friendship of him ⁊ was Gods enemy & an infidelle.

2 Kin. 24. 18. & 25. 13. 1ere. 27. 19.

He acknowledged Isaiáh to be the true Prophet of God, and therefore humbled him selfe to his worde. m Seig ⁊ God hath shewed me this fauour to grant me quietnes durig my life: for he was afraid lest ⁊ enemies shulde haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

2 Chro. 33. 1.

Deu. 18. 9.

Chap. 18. 4.

This was ⁊ iudgement of God for his blasphemie, that he shulde be slaine before that idole, whome he preferred to the liuing God, & by them, by whome he ought by nature to haue bene defended.

Chro. 32. 24. 1. 1sa. 38. 1. 1sa. 48. 46.

That his minde might not be troubled.

Meaning, without all hypocrisie. e Not so muche for his owne death, as for feare that idolatrie shulde be restored, which he had destroyed, and so Gods Name be dishonored.

Because of his vsained repentance & prayer God turned away his wrath. e To giue thanks for thy deliuerance.

He declarerth ⁊ albeit God ⁊ heale without other medicines, yet he sheweth that he wil not haue these inferior means contemned.

Let the sunne go so many degrees backe that ⁊ houres may be so many as the fewe in the Kings dial. Which dial was set in the top of the house that Aház had made. 1sa. 38. 8.



1ere. 32. 34.  
2 Sam. 7. 10.

2 Real Chap.  
16. 1.

1 King. 8. 29.  
2. 9. 3.  
2 King. 7. 10.

3 Therefore  
seeing they o-  
beyed not the  
comādemēt of  
God, they we-  
re iustly cast  
forth of that  
lād which they  
had but on cō-  
dicion.

2ere. 15. 4.

a-Meaning, y  
whosoever  
shal heare of  
this great pla-  
gue, shalbe a-  
stonished.  
d As I haue  
destroyed Sa-  
maria and the  
house of A-  
hāb, so wil I  
destroye Iu-  
dah.  
e Meaning Iu-  
dah and Ben-  
iamin, which  
were onely  
left of the rest  
of the tribes.

f The Ebrewes  
write that he  
hewe Iosiah  
Prophet, who  
was his father  
in law.

Israēl, and worshiped all the hoste of hea-  
uen and serued them.

4 Also he \* buylt altars in the house of the  
Lord, of the which the Lord said, \* In Ieru-  
salem wil I put my Name.

5 And he buylt altars for all the hoste of the  
heauen in the two courtes of the house of  
the Lord.

6 And he caused his sonnes <sup>a</sup> to passe  
through the fyre, and gaue him selfe to  
witchcraft and sorcerie, and he vsed them  
that had familiar spirits and were sothe-  
sayers, and did muche euil in the sight of  
the Lord to angre him.

7 And he set the image of the groue, that  
he had made, in the house, whereof y<sup>e</sup> Lord  
had said to Dauid and to Salomon his  
sonne, \* In this house, and in Ierusalem,  
which I haue chosen out of all the tribes  
of Israēl, wil I put my Name for euer.

8 Nether wil I make y<sup>e</sup> feete of Israēl mo-  
ue anie more out of the land, which I gaue  
their fathers: so that they wil <sup>b</sup> obserue  
and do all that I haue commanded them,  
according to all the Lawe that my ser-  
uant Moses commanded them.

9 Yet they obeyed not, but Manasseh led  
them out of the way, to do more wickedly  
then did the heathen people, whome the  
Lord destroyed before the children of  
Israēl.

10 Therefore the Lord spake by his seruāts  
the Prophetes, saying,

11 \* Because that Manasseh King of Iudāh  
hathe done suche abominaciōs, and hathe  
wrought more wickedly then all that the  
Amorites (which were before him) did, &  
hathe made Iudāh sinne also w<sup>th</sup> his idoles,

12 Therefore thus saith the Lord God of  
Israēl, Beholde, I wil bring an euil vpon  
Ierusalem and Iudāh, that whoso heareth  
of it, bothe his eares shal <sup>c</sup> tingle.

13 And I wil stretch ouer Ierusalem the li-  
ne <sup>d</sup> of Samaria, and the plommet of the  
house of Ahāb: and I wil wipe Ierusalem,  
as a man wipe a dish, which he wipe, and  
turneth it vpside downe.

14 And I wil forsake the <sup>e</sup> remnant of mi-  
ne inheritance, and deliuer them into the  
hād of their enemies, and they shalbe rob-  
bed & spoiled of all their aduersaries,

15 Because they haue done euil in my sight,  
and haue prouoked me to angre, since the  
time their fathers came out of Egypt vntil  
this day.

16 Moreouer Manasseh shed <sup>f</sup> innocent  
blood exceeding muche, til he replenished  
Ierusalem from corner to corner, beside  
his sinne wherewith he made Iudāh to sin-  
ne, and to do euil in the sight of the Lord.

17 Concerning the rest of the actes of Ma-  
nasseh, and all that he did, and his sinne  
y<sup>e</sup> he sinned, are they not writen in y<sup>e</sup> boke

of the Chronicles of the Kings of Iudāh.

18 And Manasseh slept with his fathers, and  
was buryed in y<sup>e</sup> gardē of his owne house,  
euē in the garden of Vzza: and Amón his  
sonne reigned in his steade.

19 ¶ \* Amón was two and twentie yere ol-  
de, when he began to reigne, and he reig-  
ned two yere in Ierusalem: his mothers  
name also was Meshullēmeth the daugh-  
ter of Harūz of Iotbah.

20 And he did euil in the sight of the Lord,  
as his father Manasseh did.

21 For he walked in all the waie, that his fa-  
ther walked in, and serued the idoles that  
his father serued, and worshiped them.

22 And he forsoke the Lord God of his fa-  
thers, and walked not in the <sup>g</sup> way of the  
Lord.

23 And the seruants of Amón conspired  
against him, and slewe the King in his  
owne house.

24 And the people of the land slewe all  
them that had conspired against King  
Amón, and the people made Iosiah his  
sonne King in his steade.

25 Concerning the rest of the actes of A-  
món, which he did, are they not writen  
in the boke of y<sup>e</sup> Chronicles of the Kings  
of Iudāh.

26 And they buryed him in his sepulchre  
in the garden of Vzza: and Iosiah his son-  
ne reigned in his steade.

CHAP. XXII.

4 Iosiah reparaeth the Temple & Hilkiah findeth the boke  
of the Lawe, and causeth it to be presented to Iosiah.  
12 Who sendeth to Huldah the propheteesse to inquire  
the Lords wil.

1 Iosiah was <sup>a</sup> eight yere olde when he be-  
gan to reigne, and he reigned one and  
thirte yere in Ierusalem. His mothers  
name also was Iedidah the daughter of A-  
daiāh of Bozath.

2 And he did vp rightly in the sight of the  
Lord, & <sup>a</sup> walked in all the wayes of Da-  
uid his father, and bowed nether to the  
right hand, nor to the left.

3 ¶ And in the eighteenth yere of King Io-  
siah, the King sent Shaphān the sonne of  
Azaliāh the sonne of Meshullām the chā-  
celler to the house of the Lord, saying,

4 Go vp to Hilkiah the hie Priest, that he  
may summe the siluer which is brought in-  
to the house of the Lord, which the ke-  
pers of the <sup>b</sup> dore haue gathered of the  
people.

5 And let them <sup>c</sup> deliuer it into the hand  
of them that do the worke, and haue the  
ouer sight of the house of the Lord: let  
them giue it to them that worke in the  
house of the Lord, to repaire the decayed  
places of the house:

6 To wit, vnto the artificers and carpenters  
& masons, and to bie tymbre, and hewed  
stone

1. Chro. 22. 1.

g That is, ac-  
cording to his  
comādemēt.

Or, he buryed  
him, so wil, Iu-  
siah his sonne.

2 Chro. 34. 1.  
a His zeale  
was prophes-  
ied of, & his  
name mentio-  
ned by Iddo  
the Prophet,  
more then  
three hundred  
yeres before.  
1. King. 14. 2.  
and being but  
eight yere ol-  
de, he sought  
God of his fa-  
ther Dauid.  
2. Chro. 34. 3.  
10. 1. 19. 1. 21.  
1. 1. 1. 1. 1. 1.

b Certaine of  
the Priests we-  
re appointed  
to this office,  
as Chap. 12. 9.  
c From the ti-  
me of Iosiah  
for the space  
of 224 yeres  
the Temple re-  
mained with-  
out reparatiō  
through the  
negligence of  
y<sup>e</sup> Priests. this  
declareth that  
they that haue  
a charge and  
executiō must  
egeth to haue  
it taken from  
them.



stone to repaire the house.

7 Howbeit let no rekning be made with them of the money, that is deliuered into their hand: for they deale <sup>d</sup> faithfully.

8 And Hilkiah the hie Priest said vnto Shaphan the chancellor, I haue founde the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he red it.

9 So Shaphan the chancellor came to the King, and broght him worde againe, & said, Thy seruants haue gathered the money, that was founde in the house, and haue deliuered it vnto the hands of them that do the worke, and haue the oversight of the house of the Lord.

10 Also Shaphan the chancellor shewed the King, sayig, Hilkiah the Priest hathe deliuered me a booke. And Shaphan red it before the King.

11 And when the King had heard the wordes of the booke of the Lawe, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellor, and Asahiah the Kings seruant, saying,

13 Go ye and inquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to do according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, and Achbor and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the colledge) and they communed with her.

15 And she answered them, Thus sayth the Lord God of Israel, Tel the man that sent you to me,

16 Thus sayth the Lord, Beholde, I wil bring euil vpon this place, and on the inhabitants thereof, *euē* all the wordes of y<sup>e</sup> booke which y<sup>e</sup> King of Iudah hathe red,

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the <sup>b</sup> workes of their hands: my wrath also shalbe kindled against this place, and shal not be quenched.

18 But to the King of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus sayth the Lord God of Israel, The wordes that thou hast heard shal come to passe.

19 But because thine heart did melt, and thou hast humbled thy selfe before the

Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit*, that it shulde be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, sayth the Lord.

20 Beholde therefore, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not see all the euil, which I wil bring vpon this place. Thus they broght the King worde againe.

#### CHAP. XXIII.

1 *Iehoiak readeth the Lawe before the people. 2 He maketh a couenant with the Lord. 3 He putteth downe the idoles, after he had killed their priests. 22 He kepeth Passouer. 24 He destroyeth the conuersers. 29 He was killed in Megiddo. 30 And his sonne Iehoiakim was made King.*

1 **T**hen the King sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the King went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophetes, and all the people bothe small & great: and he red in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the King stode by the pillar, and made a couenant before the Lord, that they shuld walke after the Lord, and kepe his commandements, and his testimonies, and his statutes with all their heart, & with all their soul, that they might accomplish the wordes of this couenant written in this booke. And all y<sup>e</sup> people stode to the couenant.

4 Then the King commanded Hilkiah the hie Priest and the Priests of the second ordre, and the keepers of the dore, to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fields of Kedron, and caryed the powdre of them into Beth-el.

5 And he put downe y<sup>e</sup> Chemerim, whome the Kings of Iudah had fouded to burne incense in the hie places, & in the cities of Iudah, and about Ierusalem, & also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, & to all the hoste of heauen.

6 And he broght out the groue from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampit it to powdre, and cast the dust thereof vpon the graues of the children of the people.

7 And he brake downe y<sup>e</sup> houses of y<sup>e</sup> sodomites, that were in the house of the Lord,

<sup>d</sup> To God promised him of faithful seruants, being he went about to zealously set forth the worke of God. <sup>e</sup> This was the copie that Moses left them, as appeareth 3 Chro. 34. 14. which either by the negligence of the Priests had been lost, or els by the wickednes of idolatrous Kings had bene abused.

<sup>f</sup> Meaning to some Prophet whome God reueleth the knowledge of things vnto, as Ier. 21. 1. though at other times they inquired the Lord by Vini & Thumim.

<sup>g</sup> Or, the house of doctrine, & was nere to the Temple, & where the learned assembled to intreat the Scriptures, & the doctrine of the Prophetes.

<sup>h</sup> The workes of mans hand here signifye all that was inuention beside the worde of God, & are abominable in Gods seruice. <sup>i</sup> Meaning that he did repent, & that they that do not repent, are said to harden their heart. Psal. 81.

<sup>k</sup> Whereupon we may gather that the anger of God is ready against the wicked, when God reuoketh his seruants out of this worlde.

<sup>2. Chro. 34. 30</sup> <sup>a</sup> Because he sawe the great plagues of God that were threatened, he knewe no more speedie waye to auoide them, then to turne to God by repentance, & can not come but of faith, and faith by hearing of y<sup>e</sup> worde of God.

<sup>b</sup> Where the King had his place, Chap. 11. 14.

<sup>c</sup> As Ioshua did, Ios. 24. 22. <sup>d</sup> Meaning the y<sup>e</sup> were next in dignitie to y<sup>e</sup> hie Priest.

<sup>e</sup> In contempt of that altar, which Ieroboam had there buylt to sacrifice to his calves.

<sup>f</sup> Meaning the priests of Baal, which were called Chemerims, either because they ware blacke garments, or els were smoked with burning incense to idoles.

<sup>g</sup> He remoued that groue & idolaters for deuotion had planted nere vnto the Temple, contrarie to the commandement of the Lord, Deu 16. 20. or as some read, the similitude of a groue which was hanged in the Temple.

<sup>h</sup> Bothe in contempt of the idoles, & respect of them which had worshipped them in their liues.



where the women woue hangings for the groue.

8 Also he broght all the priestes out of the cities of Iudáh, and defiled the hie places where the priests had burnt incense, *even* from Géba to Beer-sheba, and destroyed the hie places of the gates, that were in y<sup>e</sup> entering in of the gate of Ioshúa the gouernour of the citie which was at the left hand of the gate of the citie.

9 Neuertheles the priests of the hie places came not vp to the altar of the Lord in Ierusalém, saue onely thei did eat of the vnleauened bread among their brethren.

10 He defiled also <sup>k</sup> Tópheth, which was in the valley of the children of Hinnóm, that no man shulde make his sonne or his daughter passe through y<sup>e</sup> fyre to Mólch.

11 He put downe also the <sup>l</sup> horses that the Kings of Iudáh had giuen to the sunne at the entering in of the house of the Lord, by the chamber of Nethan-mélech the eunuche, which was *rule* of the suburbs, and burnt the charets of the sunne with fyre.

12 And the altars that were on the top of the chamber of Aház, which the Kings of Iudáh had made, and the altars which Manasséh had made in the two courtes of the house of the Lord, did the Kíng breake downe, and hasted thence, and cast the dust of them in the brooke Kedrón.

13 Moreover the King defiled the hie places that were before Ierusalém and on the right hand of the <sup>m</sup> mount of corruption (which <sup>\*</sup> Salomón the King of Israél had buylt for Ashtóreth the idole of the Zidonians, and for Chemósh the idole of the Moabites, and for Milchóm the abomination of the children of Ammón)

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-él, & the hie place made by Ieroboám the sonne of Nebát, which made Israél to sinne, bothe this altar and also the hie place brake he downe, & burnt the hie place, & stampit it to powder and burnt the groue.

16 And as Iosiah turned him selfe, he spied the graues, that were in the mount, and sent and toke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lord that the <sup>n</sup> man of God proclaimed which cryed the same wordes.

17 Thē he said, What title is that which I se? And the mē of the citie said vnto him, It is the sepulchre of the man of God, which came from Iudáh, and tolde these things that thou hast done to the altar of Beth-él.

18 Thē said he, Let him alone: let none re-

moue his bones. So his bones were saued with the bones of the <sup>p</sup> Prophet that came from Samaria.

19 Iosiah also toke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israél had made to angre the Lord, and did to them according to all the factes that he had done in Beth-él.

20 And he sacrificed all the priestes of the hie places, that were there vpon the altars, and burnt mens bones vpon them, and returned to Ierusalém.

21 ¶ Then the King commanded all the people, saying, <sup>\*</sup> Keepe the Passeouer vnto the Lord your God, <sup>\*</sup> as it is written in the booke of this couenant.

22 And there was no Passeouer holden <sup>q</sup> like that from the daies of the Iudges that iudged Israél, nor in all the dayes of the Kings of Israél, and of the Kings of Iudáh.

23 And in the eighteenth yere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalém.

24 Iosiah also toke away them that had familiar spirits, & the sothesayers, and the images, and the idoles, & all the abominations that were espied in the land of Iudáh & in Ierusalém, to performe the wordes of the <sup>\*</sup> Lawe, which were written in the booke that Hilkiáh the Priest founde in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, & with all his might according to all the Lawe of Mofés, nether after him arose there anie like him.

26 Notwithstanding the Lord turned not from the <sup>r</sup> fearcenes of his great wrath wherewith he was angrie agáinst Iudáh, because of all the prouocations wherewith Manasséh had prouoked him.

27 Therefore the Lord said, I wil put Iudáh also out of my sight, as I haue put away Israél, and wil cast of this citie Ierusalém, which I haue chosen, and the house whereof I said, <sup>\*</sup> My Name shalbe there.

28 Concerning the rest of the actes of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

29 ¶ In his dayes Pharaóh Nechóh King of Egypt went vp against the King of Asshur to the riuer Peráth. And Kíng Iosiah went against him, whome when Pharaóh sawe, he slewe him at Megiddó.

30 Then his seruants caried him dead from Megiddó, and broght him to Ierusalém, & buryed him in his owne sepulchre. And the people of the land toke Iehoaház the sonne of Iosiah, and annointed him, and made

<sup>i</sup> Because that those that had forsaken the Lord to serue idoles, were not mere to minister in the seruice of the Lord for the instruction of others

<sup>k</sup> Which was a valley nere to Ierusalém, & signifieth a tabret, because they smote on the tabret while their children were burning, that their crye shulde not be heard, where after Iosiah commanded carions to be cast

<sup>l</sup> The idolatrous Kings had dedicate horses & charets to the sunne e<sup>r</sup> ther to carie y<sup>e</sup> image thereof about as the heathen did, or els to sacrifice the<sup>m</sup>, as a sacrifice most agreable.

<sup>m</sup> That was y<sup>e</sup> mount of olíues, so called because it was full of idoles

<sup>n</sup> King 11. 7.

<sup>o</sup> Which Iero boám had buylt in Israél, 2. King 12. 28.

<sup>p</sup> Accordíng to the prophecie of Iaddé, 3. King 13. 2.

<sup>p</sup> Meaning y<sup>e</sup> Prophet that came after him, and caused him to ent contrary to y<sup>e</sup> commandment of the Lord, & were buried in one grave, 1. King 13. 34.

<sup>q</sup> Chro. 35. 1. 3. Esdr. 1. 1. 2. Cor. 12. 3. deut. 16. 2. q For the multitude & zeale of the people with the great preparation.

<sup>r</sup> Leui. 26. 27. deut. 28. 25.

<sup>r</sup> Because of y<sup>e</sup> wicked heart of the people, & would not turne vnto him by repentance.

<sup>s</sup> 1. King 13. 24. & 9. 3.

<sup>t</sup> 2. King 7. 2.

<sup>u</sup> Chro. 35. 24.

<sup>v</sup> Because he passed through his country, he feared lest he wolde haue done him harme, and therefore wolde haue buried him, yet he comforted not with y<sup>e</sup> Lord, & therefore was slain



made him King in his fathers steade.

*2 Chron. 36. 1.* <sup>31</sup> \*Iehoaház was thre and twentie yere olde when he began to reigne, & reigned thre moneths in Ierusalém. His mothers name also was Hamutál the daughter of Ieremiáh of Libnáh.

<sup>32</sup> And he did euil in the sight of the Lord, accordig to all that his fathers had done.

*Meaning, the wicked Kings before*  
*Which was Antiochia in Syria, called also Hamath. Or, that he should not reig.*

<sup>33</sup> And Pharaoh Nechóh put him in bonds at Ribláh in the land of Hamáth, while he reigned in Ierusalém, and put the land to a tribute of an hundreth talents of siluer, and a talent of golde.

<sup>34</sup> ¶ And Pharaoh Nechóh made Eliakim the sonne of Iosiáh King in steade of Iosiáh his father, and turned his name to Iehoiakim, and toke Iehoaház away, which when he came to Egypt, dyed there.

<sup>35</sup> And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the cōmandement of Pharaoh: he leuyed of euerie man of the people of the land, according to his vallue, siluer and golde to giue vnto Pharaoh Nechóh.

<sup>36</sup> Iehoiakim was fise and twentie yere olde, when he began to reigne, & he reigned eleuen yeres in Ierusalém. His mothers name also was Zebudáh the daughter of Pedaiáh of Rumáh.

<sup>37</sup> And he did euil in the sight of the Lord, according to all that his fathers had done.

#### CHAP. XXIIII.

*1 Iehoiakim made subiect to Nebuchad-nezzár rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 He and his people are caryed vnto Babylon. 17 Zedekiah is made King.*

*In the end of y third yere of his reigne, and in the beginning of the fourte, Dan. 1. 1.*

<sup>1</sup> IN his <sup>a</sup> dayes came Nebuchad-nezzár King of Babel vp, and Iehoiakim became his seruant thre yere: afterwarde he turned, and rebelled against him.

*Chap. 20. 17. & 23. 17.*

<sup>2</sup> And the Lord sent against him bandes of the Caldees, & bandes of the Aramites, and bandes of the Moabites, and bandes of the Ammonites, & he sent them against Iudáh, to destroye it, \*according to the worde of the Lord, which he spake by his seruants the Prophetes.

*Though God vied these wicked tyrants to execute his iuste iudgements, yet they are not to be excused, because they proceeded of ambition & malice.*

<sup>3</sup> Surely by the <sup>b</sup> cōmandement of y Lord came this vpon Iudáh, that he might put them out of his sight for the sinnes of Manasséh, according to all that he did,

<sup>4</sup> And for the innocent blood that he shed, (for he filled Ierusalém w<sup>th</sup> innocent blood) therefore the Lord wolde not pardone it.

<sup>5</sup> Concerning the rest of the actes of Iehoiakim, & all that he did, are they not writē in the booke of the Chronicles of y Kings of Iudáh?

*Not that he was buried w<sup>th</sup> his fathers, but he dyed in the way, as they let him prisoner towards Babylon: read 2 Chron. 36. 10.*

<sup>6</sup> So Iehoiakim slept with his fathers, and Iehoiachin his sōne reigned in his steade.

<sup>7</sup> ¶ And the King of Egypt came no more out of his land: for the King of Babel had

taken from the riuer of Egypt, vnto the riuer Peráth, all that pertained to the King of Egypt.

*Or, Euphrates.*

<sup>8</sup> ¶ Iehoiachin was eightene yere olde, whē he began to reigne, and reigned in Ierusalém thre moneths. His mothers name also was Nehushtá, the daughter of Elnathán of Ierusalém.

<sup>9</sup> And he did euil in the sight of the Lord, according to all that his father had done.

<sup>10</sup> \* In that time came the seruants of Nebuchad-nezzár King of Babel vp against Ierusalém: so the citie was besieged.

*Dan. 1. 1.*

<sup>11</sup> And Nebuchad-nezzár King of Babel came against the citie, & his seruants did besiege it.

<sup>12</sup> Thē Iehoiachin the King of Iudáh came out against the King of Babel, he, and his mother, and his seruants, and his princes, and his eunuches: and the King of Babel toke him in the eight yere of his reigne.

*That is, yelded him selfe vnto him by y counsel of Ieremie.*

*In the reigne of the King of Babylon.*

<sup>13</sup> \* And he caryed out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of golde, which Salomón King of Israel had made in the Tēple of the Lord, as the Lord had said.

*Chap. 20. 17. 1 Sa. 39. 6.*

<sup>14</sup> And he caryed away all Ierusalém, and all the princes, and all the strong men of warre, *even* ten thousand into captiuitie, & all the workemen, & conning mē: so none remained sauing the poore people of the land.

<sup>15</sup> \* And he caryed away Iehoiachin into Babel, and the Kings mother, & the Kings wiues, and his eunuches, and the mightie of the land caryed he away into captiuitie from Ierusalém to Babel,

*2 Chron. 36. 10. Esther 2. 6.*

<sup>16</sup> And all the men of warre, *even* seven thousand, and carpenters, & lockesmithes a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captiues.

<sup>17</sup> ¶ And the King of Babel made Mattaniah his vncle King in his steade, & changed his name to Zedekiah.

*Iere. 37. 1. & 32. 1.*

<sup>18</sup> Zedekiah was one & twentie yere olde, when he began to reigne, and he reigned eleue yeres in Ierusalém. His mothers name also was Hamutál the daughter of Ieremiáh of Libnáh.

<sup>19</sup> And he did euil in the sight of the Lord, according to all that Iehoiakim had done.

<sup>20</sup> Therefore certainly the wrath of the Lord was against Ierusalém & Iudáh vntil he cast them out of his sight. And Zedekiah rebelled against the King of Babel.

*Out of Ierusalém and Iudáh into Babylon.*

#### CHAP. XXV.

*1 Ierusalém is besieged of Nebuchad-nezzár, & taken. 2 The sonnes of Zedekiah are slayne before his eyes, & Y. i.*



after are his owne eyes put out. 21 Iudáh is brought to Babylon. 25 Gedaliáh is slayne. 27 Ieroboachin is exalted.

Iere. 39. 1. &

12. 4. a That is, of Zedekiah b Which the Ebrewes call Tebet, and it cometh part of December & parte of Ianuarie c Or, a mount.

e In so muche y the mothers did eat their children, Lament. 4. 10.

d Which was a posterne dore or some secret gate to liue out at.

e Or condēned hi for his perurie & treaso, 1 Chro. 36. 13.

f Ieremie writeth Chap. 52. 12 the tenth day, because y fyre continued fro the seuenth day to y tenth. g Or, captaine of the garde.

g While the legd indured.

Chap. 20. 17. Iere 27. 22.

h Of these read Exod. 27. 2.

1 And in the ninth yere of his reigne, the tenth moneth & tenth day of the moneth Nebuchad-nezzár King of Babel came, he, & all his hoste against Ierusalém, and pitched against it, and they buylt fortres against it rounde about it.

2 So the citie was besieged vnto the eleueth yere of King Zedekiah.

3 And the ninth day of the moneth the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the waye of the d gate, which is betwene two walles that was by the Kings garden: now the Caldees were by the citie rounde about: and the King went by the way of the wildernes.

5 But the armie of the Caldees pursued after the King, and toke him in the deserts of Ierichó, and all his hoste was scatred from him.

6 Then they toke the King, and caryed him vp to the King of Babel to Ribláh, where they gaue iudgement vpon him.

7 And they slewe the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bounde him in chaines, & caryed him to Babel.

8 And in the fift moneth, & seuenth day of the moneth, which was the nintenth yere of King Nebuchad-nezzár King of Babel, came Nebuzar-adán chief steward and seruant of the King of Babel, to Ierusalém,

9 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalém, & all the great houses burnt he with fyre.

10 And all the armie of the Caldees that were with the chief stewarde, brake downe the walles of Ierusalém rounde about.

11 And the rest of the people that were left in the citie, and those that were fled and fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adán chief stewarde carye away captiue.

12 But the chief stewarde left of the poore of the land to dresse the vines, and to til the land.

13 Also the pillars of brasle that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caryed the brasle of them to Babel.

14 The pottes also and the besomes, and the instruments of musike, and the incense asshes, & all the vessels of brasle that they ministred in, toke they away.

15 And the ashe pannes, and the basens, and all that was of golde, & that was of siluer,

toke the chief stewarde away,

16 With the two pillars, one Sea & the bases, which Salomón had made for the house of the Lord: the brasle of all these vessels was without weight.

17 The height of the one pillar was eightene cubites, and the chapter thereon was brasle, and the height of the chapter was with networke thre cubites, and pomegranates vpon the chapter rounde about, all of brasle: and likewise was the seconde pillar with the networke.

18 And the chief stewarde toke Seraiáh the chief Priest, and Zephaniáh the seconde Priest, and the thre keepers of the dore.

19 And out of the citie he toke an eunuche that had the ouersight of the me of warre, and fise men of them that were in the Kings presence, which were founde in the citie, and Sophér captaine of the hoste, who mustred the people of the land, and threscore men of the people of the land, that were founde in the citie.

20 And Nebuzar-adán the chief stewarde toke them, and broght them to the King of Babel to Ribláh.

21 And the King of Babel smote them, and slewe them at Ribláh in the land of Hamáth. So Iudáh was caryed away captiue out of his owne land.

22 Howbeit there remained people in the land of Iudáh, whome Nebuchad-nezzár King of Babel left, & made Gedaliáh the sonne of Ahikám the sonne of Shaphán ruler ouer them.

23 The when all the captaines of the hoste & their men heard, that the King of Babel had made Gedaliáh gouernour, thei came to Gedaliáh to Mizpáh, to wit, Ishmaél the sonne of Nethaniáh, and Iohanán the sonne of Káreah, and Seraiáh the sonne of Tanhúmeth & Netophathite, & Iazaniáh & sonne of Maachathi, thei & their me.

24 And Gedaliáh sware to the, & to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwel in the land, and serue the King of Babel, and ye shal be wel.

25 But in the seuenth moneth Ishmaél the sonne of Nethaniáh the sonne of Elishamá of the Kings fede, came, and ten men with him, & smote Gedaliáh, & he dyed, and so did he the Iewes, and the Caldees that were with him at Mizpáh.

26 Then all the people bothe small & great and the captaines of the armie arose, and came to Egypt: for they were afraied of the Caldees.

27 Notwithstanding in the seuen and thirtieth yere after, Ichoiachin King of Iudáh was caryed away in the twelfth moneth & the seuen and twentieth day of the moneth, Euil-merodách King of Babel in the yere

1 King. 7. 12. Iere. 52. 31. 2 Chro. 36. 1.

i That is, one appointed to succede in the hie Priests rowne, if he were sicke or els otherwise letted. k Ieremie maketh mention of Ieuen, but here he speaketh of them that were the chiefest.

Iere. 40. 1. 2

l That is, he did exhorte them in the Name of the Lord, according to Ieremies counsel, to submit them selues to Nebuchad-nezzár, seeing it was the reuelled wil of the Lord.

Iere. 41. 1. m Contrary to Ieremies counsel, Iere. 40. 4. & 42. 4.

n Thus Ieremie was he, his wife, & his children in Babylon, whome Nebuchad-nezzár sonne, after his fathers death, preferred to honour: thus by Gods providence the fede of David was renewed euen vnto Christ.



vere that he began to reigne, did lift vp the head of Iehoiachin King of Iudah out of the prison,

28 And spake kindly to him, & set his throne about the throne of the Kings that were with him in Babel,

29 And changed his prison garments: and he did continually eat bread before him, all the dayes of his life.

30 And his portion was a continual portion giuen him by the King, euerie day a certain, all the dayes of his life.

o Meaning, y he had an ordinarie in the court.

# THE FIRST BOKE OF the "Chronicles," or Paralipoménon.

## THE ARGUMENT.

"Ebr. Wordes of dayes  
"Or, of things omitted, to wit, in the booke of the Kings.

**T**He Iewes comprehend bothe these booke in one, which the Grecians because of the length deuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those booke of Chronicles, which are so oft mentioned in the booke of Kings of Iudah and Israel, which did at large set forth the storie of bothe the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Esra, as the Iewes write, after their returne from Babylon. This first booke containeth a brief rehearal of the children of Adam vnto Abraham, Izhak, Iakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of David, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes, bothe concerning civil gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thanks to the Lord.

### CHAP. I.

1 The genealogie of Adam and Noah vntil Abraham.  
27 And from Abraham to Esau. 35 His children.  
43 Kings and dukes came of him.

a Meaning that Sheth was A-2 dms sonne & Enosh Sheths sonne.

b It had bene sufficient to haue named Shem, of whom came Abraham and David, but because the worlde was reformed by these three, mention is also made of Ham and Iapheth.  
Gen. 10. 2.  
"Or, Kaphthi.  
"Or, Kadam.

c Who first did lift vp him selfe about others, Gen. 1. 26.

Gen. 10. 29.  
"Or, 11. 20.

**A**dam, a Sheth, Enosh, Kenan, Mahalacel, Iered, Henoch, Methushelah, Lamech, Noah, b Shem, Ham, & Iapheth.

5 ¶ The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, & Iphath and Togarmah.

7 Also the sonnes of Iauan, Elifshah, Kittim, and Dodanim.

8 ¶ The sonnes of Ham were Cush and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Sibá and Hauilah, and Sabrá, and Raamah, and Sabrechá. Also the sonnes of Raamah were Shebá and Dedán.

10 And Cush begate c Nimrod, who began to be mighty in the earth.

11 And Mizraim begate Ludim and Ananin, Lehabim and Naphtuhim:

12 Pathrusim also, & Casluhim, of whom came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth,

14 And the Jebusite, and the Amorite, and the Girgashite,

15 And the Hiuuie, and the Arkite and the Simite,

16 And the Aruadite, & the Zemarite, and the Hamathite.

17 ¶ The sonnes of Shem were Elam and

Ashhur, and Arpachshad, and Lud, and Aram, and Uz, and Hul and Gether, and Meshech.

18 Also Arpachshad begate Shelah, & Shelah begate e Eber.

19 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth deuided: and his brothers name was Joktan.

20 Then Joktan begate Almodad and Sheleph, and Hazermaveth and Ierah,

21 And Hadoram and Vzai and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Hauilah and Iobab: all these were the sonnes of Joktan.

24 ¶ Shem, & Arpachshad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 ¶ Abraham, which is Abraham

28 ¶ The sonnes of Abraham were Izhak, and Ishmael.

29 These are their generacions. ¶ The eldest sonne of Ishmael was Nebaioth, and Kedár, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, Hadad, and Tema,

31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.

32 ¶ And Keturah Abrahams b concubine bare sonnes, Zimran, and Jokshan, & Medan, and Midian, and Ishbak, & Shuah: and the sonnes of Jokshan, Sheba, and Dedan.

33 And the sonnes of Midian were Ephah, & Ephar, & Henoch, & Abidá, & Eldaah: all these are the sonnes of Keturah.

34 ¶ And Abraham begate Izhak: the sonnes of Izhak, Esau, and Israel.

35 ¶ The sonnes of Esau were i ¶ Eliphaz, Reuel, and Ieush, and Ialam, and Korah.

Y.ii.

d Of whom came the Syrians, and therefore they are called Aramites through out all y Scripture.

e Of him came y Ebrewes which were afterwarde called Israelites of Israel, which was Iakob: and Iewes of Iudah, because of the excellencie of that tribe.

f He repeateth Shem againe, because he wolde come to the stocke of Abraham.  
g Who came of Shem, and of him Shelah.

Gen. 10. 11.  
"Or, 17. 24.  
"Or, 21. 2.

Gen. 25. 13.  
"Or, Hadad.

h Read Gen. 25. 2.

Gen. 25. 4.  
Gen. 21. 2.  
i These were borne of three diuers mothers, read Gen. 26. 4.  
Gen. 36. 9.



<sup>Or, Zephí.</sup>  
k Which was  
Elepház con-  
cubine: read  
Gen. 36, 12.

l He is also  
called Seir the  
Horite, which  
inhabited mo-  
unt Seir, Gen.  
36, 20.

m He maketh  
mencio of the  
Kings that cre-  
me of Edóm,  
according to  
Gods promise  
made to A-  
brahám concer-  
ning him, that  
Kings shulde  
come of him.  
These eight  
Kings reigned  
one after ano-  
ther in Idu-  
mea vnto the  
time of Dauid,  
who conquere-  
d their coun-  
trei.  
n Which was  
the principal  
cite of the E-  
domites.

<sup>Or, Paí.</sup>

<sup>Or, Aludh.</sup>

Gen. 29, 32.  
& 30, 5, &  
35, 18.

Gen. 38, 3.  
& 46, 12.

chap. 4, 1.

a Though Iu-  
dáh was not  
Iakobs eldest  
sonne, yet he  
first begin-  
neth at him,  
because he  
wolde come  
to the genea-  
logie of Dauid,  
of whome ca-  
me Christ.

36 The sonnes of Elipház, Temán, and O-  
már, <sup>Or, Zephí,</sup> and Gatám, Kenáz, and  
Timná, and Amalék.

37 The sonnes of Reuél, Náath, Zérach,  
Shammáh and Mizzáh.

38 And the sonnes of <sup>l</sup> Seir, Lotán, and Sho-  
bál, and Zibeón, and Anáh, and Dishón,  
and Ezér and Dishán.

39 And the sonnes of Lotán, Horí, and Ho-  
mám, and Timná Lotanis sister.

40 The sonnes of Shobál were Alián, and  
Manáhath, and Ebál, Shephí, and Onám.  
And the sonnes of Zibeón, Aiáh & Anáh.

41 The sonne of Anáh was Dishón. And  
the sonnes of Dishón, Amrán, & Eshbán,  
and Iehrán, and Cherán.

42 The sonnes of Ezér were Bilhán, and  
Zaauán, and Iakán. The sonnes of Di-  
shón were Vz, and Arán.

43 ¶ And these were the <sup>m</sup> Kings that rei-  
gned in the land of Edóm, before a King  
reigned ouer the children of Israël, to wit,  
Béla the sonne of Beór, and the name of  
his citie was Dinhabah.

44 The Béla dyed, and Iobáb the sonne of  
Zérach of <sup>n</sup> Bozráh reigned in his steade.

45 And whē Iobáb was dead, Hushám of  
lād of the Temanites reigned in his stead.

46 And when Hushám was dead, Hadád  
the sonne of Bedád which smote Midián  
in the field of Moáb, reigned in his stead,  
and the name of his citie was Auith.

47 So Hadád dyed, and Samláh of Mashre-  
cáh reigned in his steade.

48 And Samláh dyed, and Shaúl of Reho-  
bóth by the riuer reigned in his steade.

49 And when Shaúl was dead, Báal-hanán  
the sonne of Achbór reigned in his steade.

50 And Báal-hanán dyed, and Hadád rei-  
gned in his steade, & the name of his citie  
was <sup>Or, Paí,</sup> Paí, & his wiues name Mehetabél the  
daughter of Matréd the daughter of Me-  
zahab.

51 Hadád dyed also, and there were du-  
kes in Edóm, duke Timná, duke <sup>Or, Aludh,</sup> Aliáh,  
duke Iethéth,

52 Duke Aholibamah, duke Eláh, duke  
Pinón,

53 Duke Kenáz, duke Temán, duke Mibzár,

54 Duke Magdiél, duke Irám: these were  
the dukes of Edóm.

#### CHAP. II.

¶ The genealogie of Iudáh vnto Ishái the father of  
Dauid.

1 These are the sonnes of Israël, \* Reubén,  
Simeón, Leuí and Iudáh, Ishachár, &  
Zebulún,

2 Dan, Ioséph, and Beniamín, Naphtalí,  
Gad, and Ashér.

3 \* The sonnes of <sup>a</sup> Iudáh, Er, and Onán, &  
Sheláh. These thre were borne to him of  
the daughter of Shúa <sup>y</sup> Cananite: but Er  
the eldest sonne of Iudáh was euil in the

fight of the Lord, and he slewe him.

4 \* And Thamar his daughter in law bare <sup>Gen 38, 29,</sup> Gen 38, 29,  
him Phárez, and Zérach: so all the sonnes of <sup>mat. 1, 3,</sup> mat. 1, 3,  
Iudáh were fyue.

5 \* The sonnes of Phárez, Hezrón & Hamúl. <sup>Ruth 4, 18,</sup> Ruth 4, 18,

6 The sonnes also of Zérach were <sup>Or, Zabi,</sup> <sup>Or, Zabi,</sup> Zimrí,  
and <sup>b</sup> Ethán, and Hemán, and Calcól, and  
Dára, which were fyue in all. <sup>Of these</sup> <sup>read 1 Kings</sup> <sup>4, 31,</sup> <sup>Or, Acház,</sup> <sup>10, 7, 1,</sup>

7 And <sup>y</sup> sonne of Carmí, \* Achár that trou-  
bled Israël, transgressing in the thing ex-  
communicate.

8 The sonne also of Ethán, Azariáh.

9 And the sonnes of Hezrón that were bor-  
ne vnto him, Ierahmeél, and <sup>c</sup> Ram and  
Chelubái. <sup>Whome S.</sup> <sup>Matth. calleth</sup> <sup>Arám, Mat. 1, 3</sup>

10 And Ram begate Aminadáb, and Ami-  
nadáb begate Nashón <sup>d</sup> prince of the <sup>That is, chief</sup> <sup>of the familie,</sup>

11 And Nashón begate Salmá, and Salmá  
begate Bóaz,

12 And Bóaz begate Obéd, and Obéd be-  
gate <sup>Or, Ieff,</sup> Ishái, <sup>1, Sam. 16, 19,</sup> <sup>& 17, 12,</sup> <sup>Or, Shammah,</sup>

13 \* And Ishái begate his eldest sonne Eliáb,  
and Abinadáb the seconde, and <sup>Shimmá</sup> <sup>the third,</sup>

14 Nathaneél the fourt, Raddái the fift,

15 Ozém the sixt, and Dauid the seuent.

16 Whose sisters were Zeruiáh & Abigáil.  
And the sonnes of Zeruiáh, Abishái, and  
Ioáb, and Afahél.

17 And Abigáil bare Amasá: and the father  
of Amasá was Iether an Ishmeelite.

18 ¶ And <sup>e</sup> Caléb the sonne of Hezrón be-  
gate Ierióth of Azubáh <sup>his wife,</sup> and her  
sonnes are these, Isher, and Shobáb, and  
Ardón. <sup>Who was</sup> <sup>called the son-</sup> <sup>ne of Hezrón,</sup> <sup>verf 9.</sup>

19 And when Azubáh was dead, Caléb toke  
vnto him Ephráth, which bare him Hur.

20 \* And Hur begate Vrí, and Vrí begate <sup>Exod. 31, 2,</sup> Bezaleél.

21 And afterwarde came Hezrón to the  
daughter of Machír the father of <sup>f</sup> Gileád,  
and toke her when he was threescore yere  
olde, and she bare him Segúb. <sup>Who was</sup> <sup>prince of mo-</sup> <sup>unte Gileád,</sup> <sup>read Num.</sup> <sup>32, 40.</sup>

22 And Segúb begate Iair, which had thre  
and twentie cities in the land of Gileád.

23 And Gesshúr with Arám toke the tow-  
nes of Iair <sup>g</sup> from them, and Kenáth and  
the townes thereof, <sup>even</sup> threescore cities.  
All these were the sonnes of Machír, the  
father of Gileád. <sup>That is, the</sup> <sup>Geshurites &</sup> <sup>Syrians toke</sup> <sup>the townes</sup> <sup>from Iairs</sup> <sup>children.</sup>

24 And after that Hezrón was dead at  
<sup>h</sup> Caléb Ephráth, then Abiáh Hezrons  
wife bare him also Ashúr the <sup>i</sup> father of  
Tekóá. <sup>Which was</sup> <sup>a towne named</sup> <sup>of the Ioui-</sup> <sup>bád and wife,</sup> <sup>called also</sup> <sup>Beh-lí-ho</sup> <sup>Ephráth.</sup> <sup>i Meaning the</sup> <sup>chief & gra-</sup> <sup>ce.</sup>

25 And the sonnes of Ierahmeél the eldest  
sonne of Hezrón were Ram the eldest,  
then Bunáh & Orén & Ozén and Abiáh.  
26 Also Ierahmeél had another wife na-  
med Ataráh, which was the mother of  
Onám.

27 And the sonnes of Ram the eldest son-  
ne of Ierahmeél were Máaz, and Timín  
and



and Ekar.

28 And the sonnes of Onám were Shammái and Iadá. And the sonnes of Shámái, Nadáb and Abishúr.

29 And the name of the wife of Abishúr was called Abiáhil, and she bare him Abbán and Molíd.

30 The sonnes also of Nadáb were Séled and Appáim : but Séled dyed without children.

31 And the sonne of Appáim was Ishí, and the sonne of Ishí, Sheshán, and the sonne of Sheshán, <sup>k</sup> Ahláí,

32 And the sonnes of Iadá the brother of Shammái were Iéther and Ionathán: but Iéther dyed without children.

33 And the sonnes of Ionathán were Péleth and Zazá. These were the sonnes of Ierahmeél.

34 And Sheshán had no sonnes, but daughters. And Sheshán had a seruant that was an Egyptian named Iarhá.

35 And Sheshán gaue his daughter to Iarhá his seruant to wife, and she bare him Artái.

36 And Artái begate Nathán, and Nathán begate Zabád,

37 And Zabád begate Ephlál, & Ephlál begate Obéd,

38 And Obéd begate Iehú, and Iehú begate Azariáh,

39 And Azariáh begate Hélez, and Hélez begate Eleasáh,

40 And Eleasáh begate Sifamái, & Sifamái begate Shallúm,

41 And Shallúm begate Iekamiáh, & Iekamiáh begate Elishamá.

42 Also the sonnes of Caléb, the brother of Ierahmeél, were Meshá his eldest sonne, which was the <sup>l</sup> father of Ziph: & the sonnes of Marehá the father of Hebrón.

43 And the sonnes of Hebrón were Kórah and Tappúah, and Rékem and Shéma.

44 And Shéma begate Ráham the father of Ioakóam: and Rékem begate Shammái.

45 The sonne also of Shammái was Maón: and Maón was the father of Beth-zúr.

46 And Epháha <sup>m</sup> concubine of Caléb bare Harán and Mozá, and Gazéz: Harán also begate Gazéz.

47 The sonnes of Iahdái were Régem, and Iothám, and Geshán, & Pélet, and Epháb, and Sháaph.

48 Caléb's concubine Maacháh bare Shéber and Tirhanáh.

49 She bare also Sháaph, the father of Madmannáh, and Sheuá the father of Machbenah, and the father of Gibeá. \*And Achsáh was Caléb's daughter.

50 ¶ These were the sonnes of Caléb the sonne of Hur <sup>y</sup> eldest sonne of Ephráthah, Shobál the father of Kiriath-icaráim.

51 Salmá the father of Beth-léhem, and Ha-

réph the father of Beth-gadér.

52 And Shobál the father of Kiriath-icaráim had sonnes, and he <sup>n</sup> was the ouerfeer of halfe Hammenóth.

53 And the families of Kiriath-icaráim were the Ithrites, and the Puthites, and the Shumathites, & the Mishraites. of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salmá of Beth-léhem, and the Netophathite, the <sup>n</sup> crownes of the house of Ioáb, and <sup>n</sup> halfe the Manathites and the Zorites.

55 And the families of the <sup>o</sup> Scribes dwelling at Iabéz, the Tirathites, the Shimmeathites, the Shuchathites, which are the <sup>p</sup> Kenites, that came of Hammáth the father of the house of Recháb.

CHAP. III.

1 The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

1 These also were the sonnes of <sup>a</sup> Dauid, which were borne vnto him in Hebrón: the eldest Amnón of Abinóam, the Izraelitess: the second <sup>b</sup> Daniél of Abigáil the Carmelitess.

2 The third Absalóm the sonne of Maacháh daughter of Talmái King of Geshúr: the fourt Adonijáh the sonne of Haggith:

3 The fift Shephatiáh of Abitál: the sixt Ithréám by Egláh his wife.

4 These six were borne vnto hí in Hebrón: and there he reigned seuen yere and six moneths: and in Ierusalém he reigned thre and thirtie yere.

5 And these foure were borne vnto him in Ierusalém, Shimeá, and Shobáb, and Nathán, and <sup>c</sup> Salomón of <sup>d</sup> Bathshúa the daughter of Ammiél:

6 Ibhár also, and <sup>e</sup> Elishamá, and Eliphálet,

7 And Nógah, and Népheg, and Iaphía,

8 And Elishamá, and Eliadá, and Eliphélet, nine in number.

9 These are all the sonnes of Dauid, besides the sonnes of the concubines, & Thamár their sister.

10 ¶ And Salomons sonne was Rehoboám, whose sonne was Abiáh, and Asá his sonne, and Iehoshaphát his sonne,

11 And Iorám his sonne, and Ahaziáh his sonne, and Ioásh his sonne,

12 And Amaziáh his sonne, & Azariáh his sonne, & Iothám his sonne,

13 And Aház his sonne, & Hezekiáh his sonne, & Manasséh his sonne,

14 And Amón his sonne, & Iosiáh his sonne.

15 ¶ And of the sonnes of Iosiáh, the eldest was <sup>f</sup> Iohanán, the seconde Iehoiakím, the thirde Zedekiáh, and the fourt Shallúm.

16 And the sonnes of Iehoiakím were Ie-

Y.iii.

<sup>n</sup> Or, he that sawe the halfe, because the prince ought to ouersee his subiects.

<sup>n</sup> Meaning, the chief & principal.  
<sup>o</sup> Or, the Zorites, the halfe of the Manathites.  
<sup>p</sup> Which were men learned and expert in the Lawe.  
<sup>p</sup> Read Nób. 10, 29, & iudg 1, 16.

<sup>a</sup> He returneth to the genealogie of Dauid, to shewe that Christ came of his stocke.  
<sup>b</sup> Which 2. Sam. 11, is called Cheleáh, borne of her, that was Nabals wife the Carmelitess.

<sup>c</sup> Onely Salomón was Dauids natural sonne, & other thre were Vriahs, whome Dauid made his by adoption: he that was begotten in adulterie & dyed <sup>y</sup> eight day, is not reckened among Dauids sonnes.

<sup>d</sup> Called also Bathshéba the daughter of Eliám: so thei gaue them diuerse names.

<sup>e</sup> Elishamá, or Elishúa. 2 Sam 5, 15: & Eliphélet dyed, & Dauid named those sonnes, which were next borne, by the same names: in the booke of Kings his children are mentioned which were aliue, and here bothe they <sup>y</sup> were aliue & dead.

<sup>f</sup> So called because he was preferred to <sup>y</sup> dignitie royal before his brother Iehoiakím, & was the eluer.

<sup>g</sup> Or, Iehoiachaz, 2 Kings 23, 30.

<sup>k</sup> Who dyed while his father was aliue, and therefore it is said, vers. 14 that Sheshán had no sonnes.

<sup>l</sup> That is, the chief gouernor or prince of <sup>y</sup> Ziphins, because the prince ought to haue a rather the care and affection toward his people.

<sup>m</sup> This difference was betwene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherite the concubine had no solemnities in marriage, neither did her children inherite, but had a portion of goods or money gaue thei.



# Iudahs genealogie.

## I. Chron.

<sup>g</sup> S Mat. faith that Zorobabel was sonne of Zaltathiel, meaning that he was his newwe according to the E-brews speache for he was Pedaias sonne.

<sup>a</sup> So that She-maiáh was She-maias natural sonne, & the other five his newwes, & all were six.

<sup>a</sup> Meaning, they came of Iudah, as newwes & kindred: for onely Pharez was his natural sonne. Gen. 38, 29. & 46, 12. chap. 2, 4.

<sup>b</sup> The first borne of his mother, & not the eldest sonne of his father.

<sup>c</sup> Otherwise called Othniel, Iudg. 1, 13.

<sup>d</sup> It is to be understood, that then he would accomplish his vow which he made.

coniah his sonne, and Zedekiah his sonne.  
17 And the sonnes of Ieconiah, Assir and Shealtiel his sonne:  
18 Malchiram also and Pedaiáh, & Shenazar, Iecamiáh, Hoshamá, and Nedabiah.  
19 And the sonnes of Pedaiáh were Zerubbabel, and Shimmei: and the sonnes of Zerubbabel were Meshullám, and Hananiah, and Shelomith their sister,  
20 And Hashubáh, & Oheí, and Berechiáh, & Hazadiáh, & Iushabhesed, five in number.  
21 And the sonnes of Hananiah were Pelatiah, and Iesaiáh: the sonnes of Rephaiah, the sonnes of Arnán, the sonnes of Obadiáh, the sonnes of Shechaniáh.  
22 And the sonne of Shechaniáh was Shemaiah: and the sonnes of Shemaiah were Hattúsh and Igeál, and Bariah, and Neariah and Shaphát, six.  
23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikám, three.  
24 And the sonnes of Elioenai were Hodiah, and Eliafhib, and Pelaiáh, and Akkúb, and Iohanán, and Delaiáh and Anáni, seven.

### CHAP. IIIII.

<sup>1</sup> The genealogie of the sonnes of Iudah, <sup>5</sup> Of Ashur, <sup>9</sup> Of Iabéz, and his prayer. <sup>11</sup> Of Chelub, <sup>24</sup> And Simeón: their habitations, <sup>38</sup> And conquests.

<sup>1</sup> **T**HE sonnes of Iudah were Pharez, Hezion, and Carmi, and Hur, and Shobal.  
<sup>2</sup> And Reaiáh the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zorathites.  
<sup>3</sup> And these were of the father of Etám, Izreél, and Ishma and Idbash: and the name of their sister was Hazlelepóni.  
<sup>4</sup> And Penuél was the father of Gedór, and Ezér the father of Husháh: these are the sonnes of Hur the eldest sonne of Ephraím, the father of Beth-lehem.  
<sup>5</sup> But Ashúr the father of Tekóa had two wiues, Heleáh, and Naarah.  
<sup>6</sup> And Naarah bare him Ahuzám, & Hépher, and Temeni and Haashtari: these were the sonnes of Naarah.  
<sup>7</sup> And the sonnes of Heleáh were Zéreth, Iezóhar and Ethnán.  
<sup>8</sup> Also Coz begate Anúb, and Zobeab, & the families of Aharhéi sonne of Harúm.  
<sup>9</sup> But Iabéz was more honorable then his brethren: and his mother called his name Iabéz, saying, Because I bare him in sorowe.  
<sup>10</sup> And Iabéz called on the God of Israël, saying, If thou wilt blesse me in dede, and enlarge my coastes, and if thine hand be with me, and thou wilt cause me to be delivered from euil, that I be not hurt. And God granted the thing that he asked.  
<sup>11</sup> And Chelub the brother of Shuah be-

gate Mehír, & was the father of Eshtón.  
<sup>12</sup> And Eshtón begate Berth-raphá, & Paseáh, & Tehinnáh the father of the citie of Nahásh: these are the men of Recháh.  
<sup>13</sup> And the sonnes of Kenáz were Othniel & Zeraiah, & the sonne of Othniel, Hatháth.  
<sup>14</sup> And Meonothai begate Ophrah. And Seraiah begate Ioáb the father of the valley of craftsmen: for they were craftsmen.  
<sup>15</sup> And the sonnes of Caléb the sonne of Iephunnéh were Irú, Eláh, and Náam. And the sonne of Eláh was Kenáz.  
<sup>16</sup> And the sonnes of Iehaleél were Ziph, and Zipháh, Tiriá, and Afareél.  
<sup>17</sup> And the sonnes of Ezrah were Iéther & Méred, and Ephér, and Ialón, and he begate Miriám, and Shammái, and Ishbáh the father of Eshtemóa.  
<sup>18</sup> Also his wife Iehudiah bare Iéred the father of Gedór, and Héber the father of Sochó, and Iekuthiél the father of Zanoáh: and these are the sonnes of Bitiah the daughter of Pharaoh which Méred toke.  
<sup>19</sup> And the sonnes of the wife of Hodiah, the sister of Nahám the father of Keilah were the Garmites, & Eshtemóa the Maachathite.  
<sup>20</sup> And the sonnes of Shimon were Amnon and Rinnáh, Ben-hanám and Tilón. And the sonnes of Ithi were Zohéth, and Ben-zohéth.  
<sup>21</sup> The sonnes of Sheláh, the sonne of Iudah were Er the father of Lecáh, & Laadah the father of Mareshah, and the families of the householdes of the that wrought fine linen in the house of Ashbéa.  
<sup>22</sup> And Iokim and the men of Chozebá & Ioash, and Saraph, which had the dominion in Moab, and Tashubi Lehem. These also are ancient things.  
<sup>23</sup> These were potters, and dwelt among plants & hedges: & there they dwelt with the King for his worke.  
<sup>24</sup> The sonnes of Simeón were Nemuel, and Iamin, Farib, Zerah, & Shaúl.  
<sup>25</sup> Whose sonne was Shallúm, & his sonne, Mibsam, & his sonne Mishma.  
<sup>26</sup> And the sonnes of Mishma, Hamuél was his sonne, Zacchúr his sonne, & Shimei his sonne.  
<sup>27</sup> And Shimei had sixtene sonnes, and six daughters, but his brethren had not many children, nether was all their familie like to the children of Iudah in multitude.  
<sup>28</sup> And they dwelt at Beer-sheba, & at Moladah, and at Hazar Shual,  
<sup>29</sup> And at Bilhah, and at Ezém, and at Tolad,  
<sup>30</sup> And at Bethuél, and at Hormáh, and at Ziklag,  
<sup>31</sup> And at Beth-marcabóth, and at Hazar Susim,

<sup>e</sup> The Lord of the valley where the artificers did worke.

<sup>f</sup> Called also Eshtón.

<sup>Or, for bare,</sup> meaning the second wife of Ezrah.

<sup>Or, of whom he had Méred.</sup>

<sup>Gen. 38, 1.</sup>

<sup>Or, of the inhabitants of Ir-hem.</sup>

<sup>g</sup> They were King David's gardeners and served him in his worke.

<sup>Gen. 46, 10.</sup>

<sup>Exod. 6, 15.</sup>

<sup>h</sup> His sonne O had is here omitted.

<sup>i</sup> These cities belonged to the tribe of Iudah Iosh. 19, 1. and were given to the tribe of Simeón.



Then David restored them to the tribe of Iudá.

Susim, at Beth-bireí, & at Shaaráim. these were their cities vnto the reigne of <sup>k</sup> Dauid.

22 And their townes were Etám, and Aín, Rimmón, and Tóché, & Ashán, fíue cities.

33 And all their townes that were round about these cities vnto Báal, These are their habitations and the declaration of their genealogie,

34 And Meshobáb and Iamléch, & Iosháh the sonne of Amashiáh,

35 And Ioél and Ichú the sonne of Ioshibiáh, <sup>y</sup> sonne of Seraiáh, <sup>y</sup> sonne of Asiél,

36 And Elionái, and Iakóbah, & Ieshohaiáh, and Afaiáh, and Adiel and Iesimiél & Benaiáh,

37 And Zizá the sonne of Shiphéi, the sonne of Allón, the sonne of Iedaiáh, the sonne of Shimrí, the sonne of Shemaiáh.

38 These were famous princes in their families, and increased greatly their fathers houses.

For the tribe of Simeón was so great in número in the time of Ezechiáh that they sought new dwellings vnto Gedór, which is in the tribe of Dan.

39 And they went to the entering in of Gedór, euen vnto the East side of the valley, to seke pasture for their shepe.

40 And they found fat pasture & good, & a wide land, bothe quiet and fruteful: for they of Ham had dwelt there before.

41 And these described by name, came in <sup>y</sup> dayes of Hezekiáh Kíng of Iudáh, & smote their tents, and the inhabitants that were founde there, and destroyed them vtterly vnto this day, and dwelt in their rowme, because there was pasture there for their shepe.

42 And besides these, fíue hundreth men of the sonnes of Simeón went to móut Seir, and Pelatiáh, & Neariáh, and Rophaiáh, and Vzziel the sonnes of Ishí were their captaines,

m And were not slaine by Beal & Dauid.

43 And the rest of Amalék that had <sup>m</sup> escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Manasseh.

1 The sonnes also of Reuben the eldest sonne of Israël (for he was the eldest, <sup>\*</sup>but had defiled his fathers bed, therefore his birthright was giuen vnto the <sup>a</sup> sonnes of Ioseph the sonne of Israël, so that the genealogie is not rekened after his birthright.

Gen. 35, 22. & 49, 4. a Because they were made two tribes, they had a double portion. b That is, he was <sup>y</sup> chiefest of all <sup>y</sup> tribes according to Iakobs prophetic. Gen. 49, 8, & because Christ shal come of him. Gen. 46, 9. exod. 6, 14. Num. 26, 5.

2 For Iudáh preuailed aboue his brethren, & of him came <sup>b</sup> the prince, but the birthright was Iosephs)

3 <sup>\*</sup>The sonnes of Reuben the eldest sonne of Israël were Hanóch & Pallú, Hezrón and Carmí.

4 The sonnes of Ioél, Shemaiáh his sonne, Gog his sonne, and Shimei his sonne,

5 Micháh his sonne, Reaiáh his sonne, and Báal his sonne,

6 Beeráh his sonne: whome Tilgáth Pilnéser King of Asshúr <sup>c</sup> caryed away: he was a prince of the Reubenites.

c To wit, in <sup>y</sup> time of Vzziah King of Israël, 2. King. 15, 29.

7 And when his brethren in their families rekened the genealogie of their generacions, Ieiel and Zechariáh were the chief,

8 And Béla the sonne of Azáz, the sonne of Shéma, the sonne of Ioél, which dwelt in <sup>d</sup> Aroér, eue vnto Nebó & Báal-meón.

d These places were beyonde Iorden toward the East in the land giue to the Reubenites. <sup>e</sup> Or, Euphrates.

9 Also Eastwarde he inhabited vnto the entering in of the wildernes from the riuer <sup>e</sup> Peráth: for they had muche cattel in the land of Gileád.

e The Ishmaelites that came of Hagár Abrahams concubine.

10 And in the dayes of Saúl they warred with the <sup>e</sup> Hagarims, which fell by their hands: and they dwelt in their tents in all the East partes of Gileád.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashán, vnto Salcháh.

12 Ioél was the chiefest, and Shaphám the seconde, but Iaanái & Shaphát were in Bashán.

13 And their brethren of the house of their fathers were Michaél, & Meshullám, & Shebá, & Sorái, and Iacán & Zia, & Ebér, seué.

14 These are the children of Abiháil, the sonne of Huri, the sonne of Iaroáh, the sonne of Gileád, the sonne of Michaél, the sonne of Ieshishái, the sonne of Iahdó, the sonne of Buz.

15 Ahí the sonne of Abdiél, the sonne of Guní was chief of the housholde of their fathers.

f Bothe the hole country & one peculiar ciuiewere called by this name Bashán.

16 And they dwelt in Gileád in <sup>f</sup> Bashán, & in the townes thereof, and in all the suburbs of Sharón, by their borders.

17 All these were rekened by genealogies in the dayes of Iothám King of Iudáh, & in the dayes of Ieroboám King of Israël.

18 ¶ The sonnes of Reuben and of Gad, & of halfe the tribe of Manasseh of those <sup>y</sup> were valiant men, able to beare shield, & sworde, and to drawe a bowe, exercised in warre, were foure & fourtie thousand, seuen hundreth and threscore, that went out to the warre.

19 And they made warre with <sup>y</sup> Hagarims, with <sup>g</sup> Ietúr, & Naphísh and Nodáb.

g These twal-ne were <sup>y</sup> sonnes of Ishmaél, Gene. 25, 13. h To wit, by the Lord, that gaue them the victorie.

20 And they were <sup>h</sup> holpen against them, & the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battel, and he heard them, because they trusted in him.

21 And they led away their cattel, <sup>eue</sup> their camels fiftie thousand, and two hundreth, & fiftie thousand shepe, and two thousand asses, and of <sup>i</sup> persones an hundreth thousand.

<sup>i</sup> Ebr. foules of men.

22 For many fel downe wounded, because the warre was of God. And they dwelt in their steades vntil the <sup>i</sup> captiuitie.

i Meaning the captiuitie of <sup>y</sup> tribes vnto Tilgáth-Pilnéser.



k Otherwise called Bala-gad.

l Thus God stirred up the wicked and vexed them, as instruments to execute his iust judgement against sinners, although they were led w malice & ambition.

3. King. 18. 21.

Gen. 46. 17. exod. 6. 17. chap. 23. 6.

Leuit. 10. 1. Nomb. 20. 25.

a Which was the Priest after that Abiathar was deposed, according to the prophetic of Eli the Priest. 1 Sam. 2. 31. b And did valiantly resist King Vzziah, who wolde haue usurped the Priests office. 2. Chro. 26. 17.

c That is, he was led into captiuitie with his father Seraiath the Priest. 2. King. 24. 18.

23 And the children of the halfe tribe of Manasséh dwelt in the land, from Bashán vnto<sup>k</sup> Báal Hermón, and S. nír, and vnto mount Hermón: for they increased.

24 And these were the heades of the housholdes of their fathers, euen Ephér and Ishí, and Eliél and Azriél, and Ieremiáh, and Hodauiáh, and Iahdiél, strong men, valiant & famous, heades of the housholdes of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whome God had destroyed before them.

26 And God of Israël<sup>l</sup> stirred vp the spirit of Pul King of Asshúr, and the spirit of Tilgáth Pilneeser King of Asshúr, and he caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasséh, and broght them vnto<sup>\*</sup> Haláh and Habór, and Hará, and to the riuer Gozán, vnto this day.

CHAP. VI.

20 The genealogie of the sonnes of Leui. 31 Their ordre in the ministrie of the Tabernacle. 49 Aarón & his sonnes Priests. 54, 57. Their habitations.

**T**he sonnes of Leui were Gershón, Koháth, and Merarí.

2 \*And the sonnes of Koháth, Amrá, Izhar, and Hebrón and Vzziél.

3 And the children of Amrá, Aarón, and Moses and Miriám. And the sonnes of Aarón, \*Nadáb, and Abihú, & \*Eleazár, and Ithamar.

4 Eleazár begate Phinehás. Phinehás begate Abishúa,

5 And Abishúa begate Bukkí, & Bukkí begate Vzzi,

6 And Vzzi begate Zerahiáh, and Zerahiáh begate Meraióth.

7 Meraióth begate Amariáh, and Amariáh begate Ahitúb,

8 And Ahitúb begate<sup>a</sup> Zadók, and Zadók begate Ahimáaz,

9 And Ahimáaz begate Azariáh, and Azariáh begate Iohanán,

10 And Iohanán begate Azariáh (it was he that was<sup>b</sup> Priest in the house that Salomón buylt in Ierusalém)

11 And Azariáh begate Amariáh, and Amariáh begate Ahitúb,

12 And Ahitúb begate Zadók, and Zadók begate Shallúm,

13 And Shallúm begate Hilkiáh, and Hilkiáh begate Azariáh,

14 And Azariáh begate Seraiáh, and Seraiáh begate Iehozadák,

15 And Iehozadák departed whē the Lord caried away into captiuitie Iudáh and Ierusalém by the hand of Nebuchad-nez-zár.

16 ¶ The sonnes of Leui were Gershóm, Koháth and Merarí.

17 And these be the names of the sonnes of Gershóm, Libní, and Shimeí.

18 And the sonnes of Koháth were Amrá, and Izhar, and Hebrón and Vzziél.

19 The sonnes of Merarí, Mahlí and Mushí: and these are the families of Leui concerning their fathers.

20 Of Gershóm, Libní his sonne, Iaháth his sonne, Zimmáh his sonne,

21 Ioáh his sonne, Iddó his sonne, Zérah his sonne, Ieaterái his sonne.

22 The sonnes of Koháth, <sup>d</sup> Aminadáb his sonne, \* Kórah his sonne, Asír his sonne,

23 Elkanáh his sonne, and Ebiasáph his sonne, and Asír his sonne,

24 Taháth his sonne, Vriél his sonne, Vzziáh his sonne, and Shaúl his sonne,

25 And the sonnes of Elkanáh, Amasái, and Ahimóth.

26 Elkanáh. the sonnes of Elkanáh, Zophái his sonne, and Náharth his sonne,

27 Eliáb his sonne, Ierohám his sonne, Elkanáh his sonne,

28 And the sonnes of Samuél, <sup>e</sup> eldest Vashní, then Abiáh.

29 ¶ The sonnes of Merarí were Mahlí, Libní his sonne, Shimeí his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiáh his sonne, Asaiáh his sonne.

31 And these be they whome Dauid set for to sing in the house of the Lord, after that the Arke had rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with singing, vntil Salomón had buylt the house of the Lord in Ierusalém: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Koháth, Hemán a singer, the sonne of Ioél, the sonne of Shemuél,

34 The sonne of Elkanáh, the sonne of Ierohám, the sonne of Eliél, the sonne of Tóah,

35 The sonne of Zuph, the sonne of Elkanáh, the sonne of Máhath, the sonne of Amasái,

36 The sonne of Elkanáh, the sonne of Ioél, the sonne of Azariáh, the sonne of Zephaniáh,

37 The sonne of Taháth, the sonne of Asír, the sonne of Ebiasáph, the sonne of Kórah,

38 The sonne of Izhar, the sonne of Koháth, the sonne of Leui, the sonne of Israél.

39 And his brother<sup>h</sup> Asáph stode on his right hand: & Asáph was the sonne of Berechiáh, the sonne of Shimea,

40 The

d Who seemeth to be called Izhar, Exod. 6. 21.

Nomb. 16. 1.

e Who is also called Asai, 1. Sam. 8. 2 & the 33 verse of that chapter.

f After it was brought to that place where the Temple shal be build & was no more carryed to & fro. g Read Exod. 27. 21.

h Or, separate.

i Or, cousin. h Meaning the cousin of Hemán, vers. 39.



40 The sonne of Michaél, the sonne of Ba-  
asciáh, the sonne of Malchiáh,

41 The sonne of Ethní, the sonne of Zérah,  
the sonne of Adaiáh,

42 The sonne of Echán, the sonne of Zim-  
máh, the sonne of Shimeí,

43 The sonne of Iáhath, the sonne of Ger-  
shóm, the sonne of Leuí.

44 And their brethren the sonnes of Me-  
rarí were on the left hand, *euen* Ethán the  
sonne of Kíshí, the sonne of Abdí, the son-  
ne of Mallúch,

45 The sonne of Hahabiáh, the sonne of  
Amaziáh, the sonne of Hilkiáh,

46 The sonne of Amzí, the sonne of Baní,  
the sonne of Shámér,

47 The sonne of Mahlí, the sonne of Mu-  
shí, the sonne of Merarí, *y* sonne of Leuí.

48 ¶ And their <sup>i</sup> brethren the Leuites were  
<sup>k</sup> appointed vnto all the seruice of the  
Tabernacle of the house of God,

49 But Aarón and his sonnes burnt incense  
vpon the altar of burnt offering, and on the  
altar of incense, for all that was to do in  
the moste holy place, and to make an atonement  
for Israël, according to all that  
Moses the seruant of God had commanded.

50 These are also the sonnes of Aarón, E-  
leazár his sonne, Phinehás his sonne, Abi-  
shúa his sonne,

51 Bukkí his sonne, Vzzí his sonne, Zerahí-  
áh his sonne,

52 Meraríth his sonne, Amariáh his sonne,  
Ahitúb his sonne,

53 Zadók his sonne, & Ahimáaz his sonne.

54 ¶ And these are the <sup>l</sup> dwelling places of  
them throughout their townes & coastes,  
*euen* of the sonnes of Aarón for the fami-  
lie of the Kohathites, for the <sup>m</sup> lot was  
theirs.

<sup>n</sup> They were  
first appointed,  
and prepared  
for.

<sup>a</sup> Which was  
also called,  
Kiriath-Arbá,  
Gen 33, 2. Josh.  
24, 11.

55 So thei gaue them <sup>n</sup> Hebrón in the land  
of Iudáh and the suburbs thereof rounde  
about it.

56 But the field of the citie, and the villa-  
ges thereof thei gaue to Caléb the sonne  
of Iephunnéh.

<sup>o</sup> That he *y*  
had killed a  
man might  
see therunto  
for succour til  
his cause were  
tried, Deu 19,  
2.

57 And to the sonnes of Aarón they gaue  
the cities of Iudáh for <sup>o</sup> refuge, *euen* He-  
brón and Libná with their suburbs, and  
Iattír, and Eshtemóa with their subur-  
bes,

<sup>p</sup> Which to-  
day calleth  
Melon, Josh.  
24, 15.

58 And <sup>p</sup> Hilén with her suburbs, & De-  
bir with her suburbs,

<sup>q</sup> Or, Almón,  
Josh. 21, 18.

59 And Ashán and her suburbs, and Beth-  
shémesh and her suburbs:

<sup>r</sup> That is, thei  
gaue a portion  
to *y* Kohath-  
ites, *y* were  
the remnant  
of the tribe of  
Leui, out of *y*  
halfe tribe of  
Manasséh and  
out of Ephra-  
im, vers. 66.

60 ¶ And of the tribe of Beniamín, Gebá  
and her suburbs, and <sup>q</sup> Alémeth with her  
suburbs, & Anathóth with her suburbs:  
all their cities were thirtene cities by their  
families.

61 And vnto the sonnes of <sup>r</sup> Koháth the  
remnant of the familie of the tribe, *euen*

of the halfe tribe of the halfe of Manaf-  
séh, by lot ten cities.

62 And to the sonnes of Gershóm accordig  
to their families out of the tribe of Issá-  
chár, and out of the tribe of Ashér, & out  
of the tribe of Naphtalí, and out of the  
tribe of Manasséh in Bashán, thirtene ci-  
ties.

63 Vnto the sonnes of Merarí according  
to their families out of the tribe of Reu-  
bén, and out of the tribe of Gad, and out  
of the tribe of Zebulún, by lot twelue  
cities.

64 Thus the children of Israël gaue to the  
Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of  
*y* children of Iudáh, & out of the tribe of  
the children of Simeón, & out of the tri-  
be of the children of Beniamín, these ci-  
ties, which thei called by *their* names.

66 And they of the families of the sonnes  
of Koháth, had cities and their coastes out  
of the tribe of Ephráim.

67 \*And they gaue vnto them cities of re-  
fuge, Shechem in mount Ephráim, & her  
suburbs, and Gézer and her suburbs,

68 Tokmeám also and her suburbs, & Beth-  
horón with her suburbs,

69 And Aialón and her suburbs, and Gath  
Rimmón and her suburbs,

70 And out of the halfe tribe of Manasséh,  
<sup>u</sup> Aner and her suburbs, and <sup>v</sup> Bileám and  
her suburbs, for the families of the rem-  
nant of the sonnes of Koháth.

71 Vnto the sonnes of <sup>u</sup> Gershóm out of the  
familie of the halfe tribe of Manasséh,  
Golán in Bashán, & her suburbs, & <sup>v</sup> Ash-  
taróth with her suburbs,

72 And out of the tribe of Issachár, <sup>w</sup> Ké-  
desh and her suburbs, Daberáth and her  
suburbs,

73 <sup>x</sup> Ramóth also and her suburbs, and <sup>y</sup> A-  
ném with her suburbs,

74 And out of the tribe of Ashér, Mashál  
and her suburbs, and Abdón and her sub-  
urbs,

75 And Hukók and her suburbs, and Re-  
hób and her suburbs,

76 And out of the tribe of Naphtalí, Ké-  
desh in Galilea & her suburbs, & <sup>z</sup> Ham-  
món and her suburbs, and <sup>a</sup> Kiriatháim  
and her suburbs.

77 Vnto the rest of the children of Merarí  
*were given* out of the tribe of Zebulún,  
<sup>b</sup> Rimmón and her suburbs, <sup>c</sup> Tabór and  
her suburbs,

78 And on the other side Iordén by Ierichó,  
*euen* on the Eastside of Iordén, out of the  
tribe of Reubén, Bézer in the wildernes  
with her suburbs, and Iahzáb with her  
suburbs,

79 And Kedemóth with her suburbs, and  
Mepháath with her suburbs,

Z. i.

Josh. 21, 27.

<sup>u</sup> Or, Tanásh,  
Josh. 21, 25.  
<sup>v</sup> Or, Gath-rim-  
mon.

<sup>u</sup> Who in the  
first versé is  
called also  
Gershóm.  
<sup>v</sup> Or, Beshtrah,  
Josh. 21, 27.  
<sup>w</sup> Or, K'phón,  
Josh. 21, 28.

<sup>x</sup> Or, Iarmáth,  
Josh. 21, 29.  
<sup>y</sup> Or, B'gannim,  
Josh. 21, 29.

<sup>z</sup> Or, H'k'ad,  
Josh. 21, 31.

<sup>a</sup> Or, Ammish-  
dár, Josh. 21, 32.  
<sup>b</sup> Or, Karian,  
Josh. 21, 33.

<sup>c</sup> Or, Tokmeám.  
<sup>d</sup> Or, Kariath,  
Josh. 21, 34.



- 80 And out of the tribe of Gad Ramóth in Gilead with her suburbs, and Mahanáim with her suburbs,  
81 And Heshbón with her suburbs, & Iazzer with her suburbs.

## CHAP. VII.

1 The genealogie of Issachár, Benjamin, 13 Naphtali, 14 Manasséh, 20 Ephraim, 30 And Ashér.

1 And the sones of Issachár were Tolá & Puáh, Iashúb, & Shimrón, foure,  
2 And the sonnes of Tolá, Vzzi, and Re-phaiáh, and Ieriél, and Iahmái, & Iibsam, and Shemuél, heades in the householdes of their fathers. Of Tolá were valiant men of warre in their generacions, whose number was in the daies of Dauid two & twentie thousand, and six hundreth.

3 And the sonne of Vzzi was Izrahaiáh, & y sonnes of Izrahaiáh, Michaél, & Obadiáh, and Ioél, & Ishiáh, five men all princes.

4 And with them in their generacions after the householdes of their fathers were bands of mē of warre for battel, six & thirtie thousand: for they had many wiues and children.

5 And their brethren among all the families of Issachár were valiant men of warre, reckened in all by their genealogies foure score and seuen thousand.

6 ¶ The sonnes of Benjamin were Béla, & Bécher, and Iediaél, three.

7 And the sonnes of Béla, Ezbón, & Vzzi, and Vzziél, and Ierimóth, & Irí, five heads of the householdes of their fathers, valiant men of warre, and were reckened by their genealogies, two and twentie thousand & thirtie and foure.

8 And the sonnes of Bécher, Zemiráh, and Ioásh, and Eliézer, and Elioenái, & Omrí, & Ierimóth, & Abiáh, & Anathóth, & Alámeth: all these were the sones of Bécher.

9 And they were nombred by their genealogies according to their generacions, and the chief of the houses of their fathers, valiant men of warre, twentie thousand & two hundreth.

10 And the sonne of Iediaél was Bilhán, and the sonnes of Bilhán, Ieúsh, and Benjamin, and Ehúd, and Chenáanáh, and Zethán, and Tharshísh, and Abishháhar.

11 All these were y sonnes of Iediaél, chief of the fathers, valiant men of warre, seuentene thousand & two hundreth, marching in battel aray to the warre.

12 And Shuppím, & Huppím were the sonnes of Ir, but Hushím was the sonne of another.

13 ¶ The sonnes of Naphtali, Iahziél, and Guní, and Iézer, and Shallúm, of the sonnes of Bilháh.

14 The sone of Manasséh was Ashriél whom she bare vnto him, but his concubine of Arám bare Machír the father of Gilead.

15 And Machír toke to wife the sister of Huppím & Shuppím, and the name of their sister was Maacháh. And the name of the seconde sonne was Zelophehád, and Zelophehád had daughters.

16 And Maacháh the wife of Machír bare a sonne, and called his name Péresh, and the name of his brother was Shéresh: and his sonnes were Vlám and Rakém.

17 And y sonne of Vlám was Bedán. These were the sonnes of Gilead the sonne of Machír, the sonne of Manasséh.

18 And his sister Molécheth bare Ishód, & Abiézer, and Mahaláh.

19 And the sonnes of Shemidá were Ahián, and Shéchem, and Likhí, and Aniám.

20 ¶ The sonnes also of Ephraim were Shuthélah, & Béred his sonne, & Táhath his sonne, and his sonne Eladá, & Táhath his sonne,

21 And Zabád his sonne, and Shuthélah his sonne, and Ezér, and Eleád: and the men of Gath that were borne in the land, slewe them, because they came downe to take away their cattel.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comforte him.

23 And when he went in to his wife, she conceiued, and bare him a sonne, & he called his name Beriáh, because affliction was in his house.

24 And his daughter was Sheráh, which buylt Beth-horón the nether, and the upper, and Vzzén Sheeráh.

25 And Réphah was his sonne, & Résheph, and Télah his sonne, & Táhan his sonne,

26 Laadán his sonne, Ammihúd his sonne, Elishamá his sonne,

27 Non his sonne, Iehoshúa his sonne,

28 And their possessions & their habitacions were Beth-él, and the villages thereof, and Eastwarde Naarán, and Westwarde Gézer with the villages thereof, Shechem also and the villages thereof, vnto Azzáh & the villages thereof,

29 And by the places of the children of Manasséh, Beth-sheán & her villages, Tánach and her villages, Megiddó and her villages, Dor and her villages. In those dwelt the children of Ioséph the sonne of Israël.

30 ¶ The sonnes of Ashér were Imnáh, & Isuáh, and Ishuái, & Beriáh, & Sérah their sister.

31 And the sonnes of Beriáh, Héber, and Malchiél, who is the father of Birzáuith.

32 And Héber begate Iaphlét, and Shomer, and Hothám, and Shuáh their sister.

33 And the sonnes of Iaphlét were Pasách, and Bimhál, and Ashuáth: these were the children of Iaphlét.

34 And the sonnes of Shámer, Ahí, & Rohgáh,

Or, Phuah. Who also is called Iob, Gen. 46, 11.

b That is, their number was founde th' great whē Dauid numbred the people, 2. Sam. 24, 1.

c Meaning, the foure sonnes, & the father.

Or, Vissamen.

d Called also Athbél, Gen. 46, 21. Nomb. 26, 38. e Which were the chief: for els there were seuen in all, as appeareth, Gen. 46, 21.

Or, Irí. f Meaning, y he was not the sonne of Benjamin, but of Dan, Gen. 46, 21. Or, f. Abir. Or, Shilón, Gen. 46, 34. g These came of Dan and Naphtali, who were the sonnes of Bilháh, Gen. 46, 23. Nomb. 26, 32. Or, Irí, 17, 2.

Or, Irí, Nomb. 26, 32.

h Meaning, the sister of Gilead.

i Which was one of the five principal cities of the Philistines, slewe y Ephraimites.

Or, Irí, 17, 2.

k To wit, Ephraim.

Or, Adaiáh.

Or, Irí, 17, 2.



gáh, Iehubbáh, and Arám.

35 And y sonnes of his brother Hélem were Zopháh, and Imná, and Shéiesh & Amál.

36 The sonnes of Zopháh, Suáh, and Har-népher, and Shuál, and Berí, and Imráh,

37 Bézer and Hod, and Shammá, and Shil-sháh, and Ithrán, and Beerá.

38 And the sonnes of Iéther, Iephunnéh, & Pispá and Ará.

39 And the sonnes of Vllá, Haráh, and Ha-niél, and Rizíá.

40 All these were the children of Ashér, the heads of their fathers houses, noble men, valiant men of warre and chief princes, and they were reckened by their genealogies for warre and for battel to the number of six and twentie thousand men.

#### CHAP. VIII.

1 The sonnes of Benjamin, 33 and race of Saúl.

1 Benjamin also <sup>a</sup> begate Béla his eldest sonne, Ashbél the seconde, and Aharáh the thirde,

2 Noháh the fourte, and Raphá the fiste.

3 And the sonnes of Béla were Addár, and Gerá, and Abihúd,

4 And Abishúa, and Naamán and Ahóah,

5 And Gerá, and Shephuphán, and Hurám.

6 ¶ And these are the sonnes of Ehúd: these were the chief fathers of those that inhabited Géba: and <sup>b</sup> they were caryed away captiues to Monáhath,

7 And Naamán, and Ahiáh, and Gerá, he caryed them away captiues: and <sup>c</sup> he begate Vzzá and Ahihúd.

8 And Shaharáim begate <sup>d</sup> certeine in the countrey of Moáb, after he had sent away Hushím and Baará his wiues.

9 He begate, I say, of Hodésh his wife, Iobáb and Zibiá, and Meshá, and Malchám,

10 And Ieúz & Shachyá and Mirmá: these were his sonnes and chief fathers.

11 And of Hashí he begate Ahitúb & Elpáal.

12 And the sonnes of Elpáal were Eber, and Mishám and Shámed (which buylt Onó, and Lod, and the villages thereof)

13 And Beriáh and Shéma (which were the chief fathers among the inhabitants of Aialón: they draue away the inhabitants of Gath)

14 And Ahió, Shafák and Ierimóth,

15 And Sebadiáh, and Aád, and Ader,

16 And Michaél, & Ispáh, & Iohá, the sonnes of Beriáh,

17 And Zebadiáh, & Meshullám, & Hizkí, and Héber,

18 And Ishmerái and Izliáh, and Iobáb, the sonnes of Elpáal,

19 Iakím also, and Zichrí, and Sabdí,

20 And Elienáí, and Zillethái, and Eliél,

21 And Aдайáh, and Beriáh, and Shimráth the sonnes of Shimeí,

22 And Ishpán, and Eber, and Eliél,

23 And Abdón, and Zichrí, and Hanán;

24 And Hananiáh, & Elám, & Antothíah,

25 Iphedeiáh & Penuél y sonnes of Shashák,

26 And Shásherái, & Shehariáh & Athaliáh,

27 And Izarethiáh, and Eliáh, and Zichrí, the sonnes of Ierohám.

28 These were the chief <sup>e</sup> fathers according to their generacions, <sup>euen</sup> princes, which dwelt in Ierusalém.

29 And <sup>f</sup> Gibeón dwelt the father of Gibeón, & y name of his wife was Maacháh.

30 And his eldest sonne was Abdón, then Zur, and Kish, and Báal, and Nadáb,

31 And Gidór, and Ahió, and Záchér.

32 And Miklóth begate Shimeáh: these also dwelt with their brethren in Ierusalém, <sup>euen</sup> by their brethren.

33 And <sup>f</sup> Ner begate Kish, and Kish begate Saúl, and Saúl begate Ionathán, and Malchishúa, & Abinadáb, and <sup>g</sup> Eshtbáal.

34 And the sonne of Ionathán was <sup>h</sup> Merib-báal, and Merib-báal begate Micáh.

35 And the sonnes of Micáh were Pithón, & Mélech, and Taréa and Aház.

36 And Aház begate Iehoadáh, and Iehoadáh begate Alémeth, and Azmáuerh, and Zimrí, and Zimrí begate Mozá,

37 And Mozá begate Bineáh, whose sonne was Ráphah, and his sonne Eleasáh, and his sonne Azél.

38 And Azél had six sonnes, whose names are these, Azrikám, Bocherú and Ishmaél, and Sheariáh, and Obadiáh, and Hanán: all these were the sonnes of Azél.

39 And the sonnes of Eshek his brother were Vlám his eldest sonne, Iehúsh the secóde, and Eliphélet the third.

40 And the sonnes of Vlám were valiant men of warre which shot with the bowe, and had manie sonnes and nephewes, an hundredth and fiftie: all these were of the sonnes of Benjamin.

#### CHAP. IX.

1 All Israël and Iudáh nombred. 20 Of the Priests, and Leuites, 11. 18 And of their offices.

1 Thus all Israël were nobred by their genealogies: & beholde, they are written in the booke of the Kings of Israël and of Iudáh, and they were <sup>a</sup> caryed away to Babel for their transgression.

2 ¶ And the chief inhabitants that dwelt in their owne possessions, and in their owne cities, <sup>euen</sup> Israël the Priests, the Leuites, and the <sup>b</sup> Nethinims.

3 And in Ierusalém dwelt of the children of Iudáh, & of the children of Benjamin, & of the children of Ephráim, & Manasséh.

4 Vthái y sonne of Amihúd y sonne of Omrí, the sonne of Imrí, the sonne of Bani: of the childre of Phárez, the sonne of Iudáh.

5 And of Shiloní, Afaiáh the eldest, and his sonnes.

6 And of the sonnes of Zérah, Ieuél, and their brethren six hundredth and ninetie.

Z.ii.

<sup>e</sup> The chief of the tribe of Benjamin that dwelt in Ierusalém.

Chap 9, 35.

<sup>f</sup> Who in the 1. Sam 9, 18 called Abiel.

<sup>g</sup> He is also named Ithbósheth, 2 Sam. 2, 9.

<sup>h</sup> He is, likewise called M-phibósheth 2 Sam 9, 6.

<sup>a</sup> He continueth in y description of y tribe of Benjamin, because his purpose is to set forth the genealogie of Saúl.

<sup>b</sup> Meaning the inhabitants of the citie Géba.

<sup>c</sup> To wit, Eber.

<sup>d</sup> After he had put away his two wiues.

<sup>e</sup> Aráah.

<sup>a</sup> Hitherto he hath described their genealogies before they were into captiuitie, and now he describeth their historie after their returne.

<sup>b</sup> Meaning the Gaborites, & serued in the Temple, read Ioth 9, 24.



The officers of the Temple. I.Chron.

7 And of the sonnes of Beniamín, Sallú,  
the sonne of Meshullám, the sonne of Ho-  
dauiah, the sonne of Hasenuáh,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, & Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibneiah.

9 And their brethren according to their  
generacions nine hundredeth, fiftie and six:  
all these men were<sup>e</sup> chief fathers in the  
householdes of their fathers.

10 ¶ And of the Priests, Iedaiáh, and Iehoiarib, and Iachín,

11 And Azariáh the sonne of Hilkiáh, the sonne of Meshullám, the sonne of Zadók, the sonne of Meraióth, the sonne of Ahitúb the chief of the house of God,

12 And Adaiáh the sonne of Ierohám, the  
són of Passhúr, the sonne of Malchiiáh,  
and Maafai the sonne of Adiel, y sonne of  
Iahzérá, the sonne of Meshullám, y son-  
ne of Meshillemith, the sonne of Immér.

13 And their brethrē the chief of the households of their fathers a thousand, seven hundred and thre score yaliāt men, for y<sup>e</sup> worke of the seruice of the house of God.

14 ¶ And of the Levites, Shemaiáh the sonne of Hasshub, the sonne of Azrikám, the sone of Hasshabiah of the sones of Merari,

15 And Bakbakkár, Héresh and Galál, and  
Mattaniah the sonne of Michá, the sonne  
of Zichrí, the sonne of Afáph,

¶ And Obadiáh the sonne of Shemaiáh,  
the sonne of Galál, y sonne of Ieduthún,  
and Berechiáh, the sonne of Ásá, the sonne  
of Elkanáh, that dwelt in the villages of  
the Netophathites.

17 ¶ And the porters *were* Shallúm, and Akkúb, and Talmón, and Ahimán, and their brethren: Shallúm *was* the chief.

18 For they were porters to this time by companies of the children of Leui vnto the Kings gate Eastwarde.

19 And Shallum the sonne of Kóre the sonne of Ebiasaph the sonne of Kórah, & his brethren the Korathites (of the house of their father) were ouer the worke, and offi-

ce to kepe the gates of the <sup>f</sup> Tabernacle:  
so their families ~~were~~ were over the hoste of the  
Lord, keping the entrie.

20 And Phineás the sonne of Eleazár was  
their guide, and the Lord was with him.

21 Zechariah the sonne of Meshelemiah  
was the porter of the dore of the Taber-  
nacle of the Congregation.

21 All these were chosen for porters of the gates, two hundred and twelve, which were nombred according to their genealogies by their townes. David established these and Samuél the Seer in their perpetual office.

23 So they and their children had the over-

sight of the gates of y<sup>e</sup> house of y<sup>e</sup> Lord, eue  
of the house of the Tabernacle by wardes.

24. The porters were in foure quarters Eastward, Westward, Northward and Southward.

25 And their brethren, ~~which were~~ in their  
townes, came at 8 feuen dayes from time  
to time with them.

26 For these four chief porters were in perpetual office, and were of the Levites and had charge of the chambers, & of the treasures in the house of God.

27 And they laye round about the house of  
God, because the charge was theirs, & they  
caused it to be opened euerie morning.

18 And certeine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed  
ouer the instruments, and ouer all the ves-  
sels of the Sanctuarie, and of the <sup>h</sup> floure,  
and the wine, and the oyle, and the incen-  
se, and the swete odours.

30 And certeine of the sonnes of the Priests  
made ointments of swete odours.

31 And Mattithiáh one of the Leuites which was the eldest sonne of Shallúm the Korhite, had the charge of the things that were made in the fryingpan.

32 And other of their brethren the sonnes  
of Koháth had y<sup>e</sup> ouerſight of the\* ſheu-  
bread to prepare it euerie Sabbath.

33 And these are the singers, the chief fathers of the Levites, *which dwell* in the chambers, and had none other charge: for they had to do in that business day and night.

34 These were the chief fathers of the Le-  
uites according to their generations, and  
the principal which dwelt at Ierusalem.

35 \* And in Gibeón dwelt' the father of  
Gibeón, Ieiel, and the name of his wife was  
Maacháh.

36 And his eldest sonne was Abdón, then  
Zur, & Kish, & Báal, and Ner, & Nadáb,

37 And Gedór, and Ahió, and Zechariáh,  
and Miklóth.

38 And Miklóth begate Shimeám: they also dwelt with their brethren at Ierusalém, *even* by their brethren.

39 And \* Ner begate Kish, & Kish begate Saúl, and Saúl begate Ionathán and Malchishúa, and Abinadáb and Eshbáal.

40 And the sonne of Ionathán was Merib-  
báal: and Merib-báal begate Micáh.

41 And the sonnes of Micah were Pithon, & Mélech and Tahréa.

41 And Aház begate <sup>k</sup> Iaráh, and Iaráh begate Alémeth, and Azmáueth & Zimrí, and Zimrí begate Mozá.

43 And Mozá begate Bineá, whose sonne  
was Rephaiah, and his sonne was Eleasáh,  
and his sonne Azél.

44 And



44 And Azél had six sonnes, whose names are these, Azrikám, Bocherú, & Ismaél, & Sheariáh, and Obadiáh, and Hanán: these are the sonnes of Azél.

## CHAP. X.

*1 The battel of Saul against the Philistims, 4 In which he dyeth, 5 And his sonnes also, 13 The cause of Sauls death.*

*1 Sam. 31. 2.* **T**Hen \* the Philistims foght against Israël: and the men of Israël fled before the Philistims, and fel downe slaine in mount Gilbóa.

2 And the Philistims pursued after Saúl & after his sonnes, and the Philistims smote Ionathán, and Abinadáb, & Malchishúa the sonnes of Saúl.

*Mr. froude.* 3 And the battel was fore against Saúl, and the archers hit him, and he was wounded of the archers.

4 Then said Saúl to his armour bearer, Drawe out thy sworde, and thrust me through therewith, lest these vncircúfised come & mocke at me: but his armour bearer wolde not, for he was sore afraid: therefore Saúl toke the sworde & fel vpó it.

5 And when his armour bearer sawe that Saúl was dead, he fel likewise vpon the sworde, and dyed.

6 So Saúl dyed and his thre sonnes, and all his house, they dyed together.

7 And when all the men of Israël that were in the valley, sawe how they fled, and that Saúl and his sonnes were dead, they forsoke their cities, & fled away, and the Philistims came, and dwelt in them.

*Mr. froude.* 8 And on the morowe when the Philistims came to spoile them that were slaine, they found Saúl & his sonnes lying in mount Gilbóa.

9 And when they had stript him, they toke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they laied vp his armour in y<sup>e</sup> house of their god, and set vp his head in the house of a Dagón.

*a Which was the idole of y<sup>e</sup> Philistims, & from the belly downward had the forme of a fish & vpwarde of a man.* 11 ¶ Whé all thei of Iabésh Gileád heard all that the Philistims had done to Saúl,

12 Then they arose (all the valiant men) and toke the body of Saúl, and the bodies of his sonnes, and broght them to Iabésh, and buryed the bones of them vnder an oke in Iabésh, and fasted seven dayes.

*1 Sam. 31. 23.* 13 So Saúl dyed for his transgression, that he committed against the Lord, \* euen against the worde of the Lord, which he kept not, and in that he foght and asked counsel of a \* familiar spirit,

*Mr. witche and froude.*

*1 Sam. 28. 3.* 14 And asked not of the Lord: therefore he slewe him, and turned the kingdome vnto Dauid the sonne of Ishaí.

## CHAP. XI.

*3 After the death of Saul is Dauid anointed in Hebrón, 5 The Iebusites rebell against Dauid, from whome he taketh the towre of Zión, 6 Ioáb is made captaine, 10 His valiant men.*

**T**Hen \* all Israël gathered them selves to Dauid vnto Hebrón, saying, Beholde, we are thy bones and thy flesh.

2 And in time past, euen when Saúl was King, thou leddest Israël out and in: and the Lord thy God said vnto thee, Thou shalt fede my people Israël, and thou shalt be captaine ouer my people Israël.

3 So came all the Elders of Israël to y<sup>e</sup> King to Hebrón, & Dauid made a couenāt with thei in Hebrón before the Lord. And they anointed Dauid King ouer Israël, \* according to the worde of the Lord by the hand of Samuél.

4 ¶ And Dauid & all Israël went to Ierusalém, which is Iebús, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebús said to Dauid, Thou shalt not come in hither. Neuer theles Dauid toke the towre of Zión, which is the citie of Dauid.

6 And Dauid said, \* Whosoeuer smiteth y<sup>e</sup> Iebusites first, shal be the chief & captaine. So Ioáb the sonne of Zeruiáh wēt first vp, and was captaine.

7 And Dauid dwelt in the towre: therefore thei called it the citie of Dauid.

8 \* And he buylt the citie on euerie side, fró Milló euen round about: & Ioáb repaired the rest of the citie.

9 And Dauid prospered, & grewe: for the Lord of hostes was with him.

*2 Sam. 23. 8.* 10 ¶ These also are the chief of the valiant men that were with Dauid & ioyned their force with him in his kingdome w<sup>th</sup> all Israël, to make him King ouer Israël, according to the worde of the Lord.

11 And this is the number of the valiant mē whome Dauid had, Iashobéám the sonne of Hachmoní, the chief among thirty: he lift vp his speare against thre hundreth, whome he slewe at one time.

12 And after him was Eleazár the sonne of Dódo the Ahohite, which was one of the thre valiant men.

13 He was with Dauid at Pasdammím, & there the Philistims were gathered together to battel: and there was a parcel of ground ful of barly, and the people fled before the Philistims.

14 And thei stode in y<sup>e</sup> middes of the field, and saued it, and slewe the Philistims: so the Lord gaue a great victorie.

15 ¶ And thre of the thirtie captaines wēt to a rocke to Dauid, into the caue of Adullám. And the armie of the Philistims camped in the valley of Rephaím.

16 And when Dauid was in the holde, the Philistims garison was at Beth-léhem.

Z.iii.

*2 Sam. 5. 1.*  
a This was after the death of Ithobothek Sauls sonne, whē Dauid had reigned ouer Iudáh seven yeres and six moneths in Hebrón, 2. Sam. 5. 5.

*1 Sam. 16. 13.*

*2 Sam. 5. 8.*

*2 Sam. 5. 9.*

*2 Sam. 23. 8.*

b Meaning the moste excellēt & best esteemed for his valiantnes: some read, the chief of the princes.  
*Or, his yocle.*

c This act is referred to Shāmāh, 2. Sam. 23. 11. w<sup>ch</sup> semeth was the chief of these.  
d That is Eleazár & his two companions.



# Dauids worthies. I. Chron. Thei that fled to Dauid.

*2 Sam. 23, 15.* 17 And Dauid longed, and said, \* Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem that is at the gate.

18 Then these thre brake thorowe the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke it and broght it to Dauid: but Dauid wolde not drinke of it, but powred it for an oblation to the Lord,

19 And said, Let not my God suffer me to do this: shulde I drinke the \* blood of these mēs liues: for they haue broght it with the icopardye of their liues: therefore he wolde not drinke it: these things did these thre mightie men.

20 ¶ And Abshai the brother of Ioab, he was chief of the thre, and he list vp his speare against thre hūdreth, and slewe the, and had the name among the thre.

21 Among the thre he was more honorable then the two, & he was their captaine: \* but he attained not vnto the first thre.

*2 Sam. 23, 19.* 22 Benaiáh the sonne of Iehoiadá (the sonne of a valiant man), which had done manie actes, and was of Kabzeél, he slewe two strong men of Moab: he went downe also and slewe a lion in the middes of a pit in time of snow.

23 And he slewe an Egyptian, a mā of great stature, euen fīue cubites long, and in the Egyptiās hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiáh the sonne of Iehoiadá, & had the name among the thre worthies.

25 Beholde, he was honorable among thirtie, but he attained not vnto the first thre. \* And Dauid made him of his counsel.

26 ¶ These also were valiant men of warre, Afahél the brother of Ioab, Elhanán the sonne of Dodó of Beth-léhem,

27 s Shammóth the Harodite, Hélez the Pelonite,

28 Irá the sonne of Ikkésh the Tekoite, Abiézer the Antothite,

29 h Sibbecai the Husathite: Ilái & Ahohite,

30 Maharai the Netophathite, Héled the sonne of Baanáh the Netophathite,

31 Ithai the sonne of Ribai of Gibeáh of the children of Beniamín, Benaiáh the Pirathonite,

32 Hurai of the riuers of Gáash, Abiel the Arbathite,

33 Azmaúeth the Baharumite, Elihabá the Shaalbonite,

34 The sonnes of Hashém the Gizonite, Ionathán the sonne of Shagéh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphál the sonne of Vr,

36 Hépher the Mecherathite, Ahiaáh the Pelonite.

37 Hezró the Carmelite, Naarai the sonne of Ezbai,

38 Ioél the brother of Nathán, Mibhár the sonne of Haggeri,

39 Zélek the Ammonite, Nahrái the Berothite, the armour bearer of Ioab, the sonne of Zeruiáh,

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabád the sonne of Ahlai,

42 Adiná the sonne of Shizá the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanán the sonne of Maacháh, and Ioshaphát the Mithnite,

44 Vziáh the Asherathite, Shamá and Ieiel the sonnes of Otham the Aroerite,

45 Iediaél the sonne of Shimri, and Iohá his brother the Tizite,

46 Eliél the Mahauite, and Ieribai and Ioshauiah the sonnes of Elnaam, & Ithmah the Moabite,

47 Eliél and Obéd, and Iaaíel the Mesobaite.

## C H A P. XII.

*1 Who they were that went with Dauid when he fled from Saul. 14 Their valiantnes. 23 Thei that came vnto him vnto Hebron out of euerie tribe to make him King.*

1 These also are they that came to Dauid to a Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battel.

2 Thei were weaponed with bowes, & colde vse y right and the left had with stones and with arrowes & with bowes, and were of Sauls brethren, euen of Beniamín.

3 The chief were Ahiezer, and Ioash the sonnes of Shemaáh a Gibeathite, and Ieziel, and Pélet the sonnes of Asmaúeth, Beracháh and Iehú the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, & aboue the thirtie, and Ieremiah, and Iehaziel, and Iohanán, and Ioshabád the Gederathite,

5 Eluzai, and Ierimóth, and Bealiah, and Shemariah, and Shephatiah, the Haruphite,

6 Elkanáh, and Ishiah, and Azariél, and Ioézer, Iashobeám of Hakorehim,

7 And Ioeláh, and Zebadiáh, the sonnes of Ierohám of Gedór.

8 And of the Gadites there separated them selues some vnto Dauid into the holde of the wildernes, valiant men of warre, and me of armes, & apt for battel, which colde handle speare and shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftenes,

9 Ezér the chief, Obadiáh the seconde, Eliab

\* That is, this water, for the which they were rured their blood.

\* Or, light.

f Meaning, those thre w broght the water to Dauid.

2 Sam. 23, 23.

g Called also Shemubab, 2 Sam 23, 25.

h He is also called Mebunai, 2 Sam. 23, 27.

a To take his parte against Saul, who persecuted him.

b That is, of the tribe of Benjamin, where of Saul was, & wherein were excellent throwers & slingers. Iudg. 20, 16.

\* Or, 6, 22.

\* Or, 6, 22. c Meaning lead, & restorable.



Eliab the third,

10 Mishmanah the fourte, Ieremiah the fiftie,

11 Attai the sixt, Eliel the seuento,

12 Iohanah the eight, Elzabad the ninte,

13 Ieremiah the tente, Macbannai the eleuente.

14 These were the sonnes of Gad, captaynes of the hoste: one of the least colde resist an hundreth, and the greatest a thousand.

15 These are they that went ouer Iorden in the first moneth whe he had filled ouer all his bankes, and put to flight all them of the valley, towarde the East and the West.

16 And there came of the children of Benjamin, and Iudah to the holde vnto Dauid,

17 And Dauid went out to mete them, and answered and said vnto them, If ye be come peaceably vnto me to helpe me, mine heart shalbe knit vnto you, but if you come to betray me to mine aduersaries, seeing there is no wickednes in mine handes, the God of our fathers beholde it, and rebuke it.

18 And the spirit came vpon Amasai, which was the chief of thirtie, and he said, Thine are we, Dauid, & with thee, o sonne of Ishai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. The Dauid receiued them, & made them captaynes of the garison.

19 And of Manasse some fel to Dauid, when he came with the Philistims against Saul to battel, but they helped them not: for the princes of the Philistims by aduisement sent him away, saying, He wil fall to his master Saul for our heades.

20 As he went to Ziklag, there fel to him of Manasse, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, & Ziltai, heades of the thousands that were of Manasse.

21 And they helped Dauid againsts that bade: for they were all valiant men and were captaynes in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntil it was a great hoste, like the hoste of God.

23 And these are the numbers of the captaynes that were armed to battel, & came to Dauid to Hebron, to turne the kingdome of Saul to him, according to the worde of the Lord.

24 The children of Iudah that bare shield & speare, were six thousand & eight hundreth armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundreth.

26 Of the children of Levi foure thousand and six hundreth.

27 And Iehoiada was the chief of them of Aaron: and with him thre thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers housholde came two and twentie captaynes.

29 And of the children of Benjamin the brethre of Saul thre thousand: for a great parte of them vnto that time kept the warde of the house of Saul.

30 And of the children of Ephraim twentie thousand, & eight hundreth valiant men & famous men in the housholde of their fathers.

31 And of the halfe tribe of Manasse eightene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the times, to knowe what Israel ought to do: the heades of them were two hundreth, & all their brethren were at their commandement.

33 Of Zebulun that went out to battel, expert in warre, & in all instruments of warre, fiftie thousand which colde set the battel in aray: they were not of a double heart.

34 And of Naphtali a thousand captaynes, and with them with shield and speare seue & thirtie thousand.

35 And of Dan expert in battel, eight and twentie thousand, and six hundreth.

36 And of Asher that went out to the battel and were trained in the warres, fourtie thousand.

37 And of the otherside of Iorden of the Reubenites and of the Gaddites, and of the halfe tribe of Manasse with all instruments of warre to fight with, an hundreth and twentie thousand.

38 All these men of warre that colde lead an armie, came with vpright heart to Hebron to make Dauid King ouer all Israel: & all the rest of Israel was of one accorde to make Dauid King:

39 And there they were with Dauid thre dayes, eating and drinking: for their brethren had prepared for them.

40 Moreouer they that were nere them vntil Issachar, and Zebulun, and Naphtali broght bread vpon asses, and on camels, and on mules, and on oxen, euen meat, floure, figges, & reifins, and wine & oyle, & beues and shepe abundantly: for there was ioye in Israel.

CHAP. XIII.

The Arke is broght againe from Kiriathearim to Ierusalem. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Z.iii.

Or, Mishmanah.

Which 5 Brewes called Nisan or Abib, containing halfe Marche and halfe April, when Iordan was wote to overflowe his banks, read Job 3, 15.

The spirit of boldenes and courage moued him to speake thus.

They came only to helpe Dauid & not to succour the Philistims, & were enemies to their country.

1 Sam. 29, 4. Or, as the ieremie of our leader.

To wit, of Amalekites & had burned the citie Ziklag. 1 Sam. 30, 9.

Meaning mightie or strong for the Brewes say a thing is of God, when it is excellent.

Or, backler.

Of the Levites which came by descent of Aaron.

That is, the greatest number toke Sank parts.

Men of good experience, & knewe at all times what was to be done.

Or, set them fel in aray. Ebr. heart and heart.

So that his whole hoste were thre hundreth & twentie & two thousand, two hundreth twenty & two. Or, fight in their aray. Or, with a good courage. The rest of the Israelites.



**A**ND David counseled with the capitaines of thousands & of hundreths, & with all the gouernours.

And David said to all the Cōgregation of Israël, If it seme good to you, and that it procedeth of the Lord our God, we wil send to and fro vnto our brethren, that are left in all the land of Israël (for with them are the Priests and the Leuites in y cities and their suburbs) that thei may assemble them selues vnto vs.

And we wil bring againe the Arke of our God to vs: for we sought not vnto it in the dayes of Saúl.

And all the Congregation answered, Let vs do so: for the thing semed good in the eyes of all the people.

So David gathered all Israël together frō Shihór in Egypt, eue vnto the entring of Hamáth, to bring the Arke of God from Kiriath-icarim.

And David went vp & all Israël to Balaíth, in Kiriath-icarim, y was in Iudáh, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his name is called on.

And they caried the Arke of God in a newe cart out of the house of Abinadáb: and Vzzá and Ahio guided the cart.

And David and all Israël plaied before God with all their might, bothe w songs & with harpes, and with viols, and with timbrels and with cimbares and with trūpers.

And when they came vnto the threshing floore of Chidón, Vzzá put forth his hand to holde the Arke, for the oxen did shake it.

But the wrath of the Lord was kindled against Vzzá, and he smote him, because he laied his hand vpon y Arke: so he dyed there before God.

And David was angrie, because the Lord had made a breache in Vzzá, and he called the name of that place Pérez-vzzá vnto this day.

And David feared God that day, sayig, How shal I bring in to me the Arke of God?

Therefore David broght not the Arke to him into the citie of David, but caused it to turne into the house of Obéd Edóm the Gittite.

So the Arke of God remained in the house of Obéd Edóm, euen in his house thre moneths: and the Lord blessed the house of Obéd Edóm, and all that he had.

## CHAP. XIII.

Hiram sendeth wood and workemen to David. 4 The names of his children. 8. 14. By the counsel of God he goeth against the Philistims & ouercometh the. 15 God fighteth for him.

**T**Hen sent Hiram the King of Tyrus messengers to David, & cedre trees, with masons & carpenters to buylde him an house.

Therefore David knewe that the Lord had confirmed him King ouer Israël, & that his kingdome was lift vp on hie, because of his people Israël.

Also David toke mo wiues at Ierusalem, & David begate mo sonnes & daughters.

And these are the names of the children which he had at Ierusalem, Shammúa, and Shobáb, Nathán, & Salomón,

And Ibhár, and Elishúa, and Elpálet,

And Nógah, and Népheg and Iaphia,

And Elishamá, and Beeliadá, and Eliphálet.

But when the Philistims heard that David was anointed King ouer Israël, all y Philistims came vp to seke David. And when David heard, he went out against them.

And the Philistims came, and spred them selues in the valley of Repháim.

Then David asked counsel at God, saying, Shal I go vp against y Philistims, & wilt thou deliuer them into mine hand? And the Lord said vnto him, Go vp: for I wil deliuer them into thine hand.

So they came vp to Báal-perazím & David smote them there: and David said, God hath deuided mine enemies with mine hád, as waters are deuided: therefore thei called the name of that place, Báal-perazím.

And there they had left their gods: and David said, Let them euen be burnt with fyre.

Againe the Philistims came and spred them selues in the valley.

And whē David asked againe coušel at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou maiest come vpon them ouer against the mulberry trees.

And when thou hearest the noise of one going in the toppes of the mulberry trees, then go out to batel: for God is gone forth before thee, to smite the hoste of the Philistims.

So David did as God had commanded him: and they smote the hoste of the Philistims from Gibeón euen to Gézér.

And the fame of David went out into all lands and the Lord broght the feare of him vpon all nacions.

## CHAP. XV.

David prepareth an hoste for the Arke. 4 The number and ordre of the Leuites. 16 The singers are chosen.

<sup>a</sup> His first care was to restore religiō, which had in Saúls dayes bene corrupted & neglected.

<sup>2</sup> Sam. 6, 2.  
<sup>Or</sup>, Nilus.

<sup>b</sup> That is, frō Gibeá, where the inhabitants of Kiriath-icarim had placed it in the house of Abinadáb, 2 Sam. 6, 3.  
<sup>Or</sup>, Baale, read 2 Sam. 6, 2.

<sup>c</sup> The sonnes of Abinadáb.

<sup>d</sup> That is, before the Arke where God shewed hī selfe: so that the signe is taken for the thing signified, & is comune to all sacramēts bothe in the old & newe testamēt.

<sup>e</sup> Called also Nachón, 2 Sa. 6, 6.

<sup>f</sup> Before y Arke for vsurping that y did not apperteyne to his vocation: for this charge was giue to the Priests, Num. 4, 15, so y here all good intentions are condemned, except thei be commanded by the worde of God.

<sup>g</sup> Who was a Leuite & called Gittite, because he had dwelt at Gath.

<sup>a</sup> Because of Gods promise made to the people of Israël.

<sup>b</sup> Elpálet and Nógah are not mentioned, 2 Sam. 5, 14, 16 there are but eleven & here thirtene.  
<sup>Or</sup>, Eliadá.

<sup>c</sup> That is, the valley of disensions, because the enemies were dispersed there like waters.



sen out among them. 23 Thei bring againe the Arke with ioye 29 David dancing before it, is despised of his wife Michal.

**A**ND David made him houses in the citie of David, and prepared a place for the Arke of God, and pitched for it a tent.

Then David said, \*None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minstre vnto him for euer.

¶ And David gathered all Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place, which he had ordeined for it.

And David assembled the sonnes of Aaron, and the Leuites.

Of the sonnes of Kohath Vriél the chief, and his brethren six score.

Of the sonnes of Merari, Asaiáh the chief, and his brethren two hundred & twentie.

Of the sonnes of Gershom, Ioél the chief, and his brethren an hundred and thirtie.

Of the sonnes of Elizaphán, Shemaiáh the chief, and his brethren two hundred.

Of the sonnes of Hebrón, Eliél the chief, and his brethren foure score.

Of the sonnes of Vzziél, Amminadáb the chief, and his brethren an hundred & twelue.

¶ And David called Zadók & Abiathár the Priests, and of the Leuites, Vriél, Asaiáh and Ioél, Shemaiáh, and Eliél, and Amminadáb:

And he said vnto the, Ye are the chief fathers of the Leuites: sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

For \*because ye were not there at first, the Lord our God made a breache among vs: for we fought him not after due order.

So the Priests and the Leuites sanctified them selues to bring vp the Arke of the Lord God of Israel.

¶ And the sonnes of the Leuites bare the Arke of God vpon their shulders with the barres, as Moses had commanded, \*according to the worde of the Lord.

And David spake to the chief of the Leuites, that they shulde appoint certaine of their brethren to sing with instruments of musike, with vials and harpes, & cymbales, that thei might make a sounde, and lift vp their voyce with ioye.

So the Leuites appointed Hemán the sonne of Ioél, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethán the sonne

of Kushaiáh,

And with them their brethren in the seconde degre, Zechariáh, Ben, and Iaziel, and Shemiramóth, and Iehiel, and Vnni, Eliáb, and Benaiáh, and Maasiah, & Mattithiáh, and Elipheléh, and Mikneáh, and Obéd Edóm, and Ieiel the porters.

So Hemán, Asaph & Ethán were fingers to make a sounde with cymbales of brasle, And Zechariáh, and Aziél, and Shemiramóth, and Iehiel, and Vnni, and Eliáb, and Maasiah, and Benaiáh with vials on Alamóth,

And Mattithiáh, & Elipheléh, and Mikneáh, and Obéd Edóm, and Ieiel, and Azaziáh, with harpes vpon Sheminith le-nazzéah.

But Chenaniáh the chief of the Leuites had the charge, bearing the burden in the charge, for he was able to instruct.

And Berechiah & Elkanáh were porters for the Arke.

And Shecaniah and Iehoshaphát and Nathaneél and Amashai, and Zachariáh, and Benaiáh, and Eliézer the Priests did blowe with trumpets before the Arke of God, and Obéd Edóm and Ieiah were porters for the Arke.

\*So David and the Elders of Israel and the captaines of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obéd Edóm with ioye.

And because that God helped the Leuites that bare the Arke of the couenant of the Lord, thei offered seven bullockes and seven rams.

And David had on him a linen garment, as all the Leuites that bare the Arke, and the fingers and Chenaniáh that had the chief charge of the fingers: and vpon David was a linen Ephód.

Thus all Israel brought vp the Arke of the Lords couenant with shouting and sounde of trumpets & with cornet, & with cymbales, making a sounde with vials & with harpes.

And when the Arke of the couenant of the Lord came into the citie of David, Michal the daughter of Saúl looked out at a window, & sawe King David dancing and playing, and she despised him in her heart.

# CHAP. XVI.

The Arke being placed, thei offer sacrifices. 4 David ordaineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalm to be sung in praise of the Lord.

SO thei brought in the Arke of God, & set it in the middes of the Tabernacle that David had pitched for it, and thei offered burnt offerings and peace offerings before God.

a That was in the place of the citie called Zion, 2 Sam. 5, 8.

b From the house of Obéd Edóm, 2 Sam. 6, 10.

c Who was the sonne of Vzziél, the fourth sonne of Kohath, Exod. 6, 21 & Nomb. 3, 10.

d The third sonne of Kohath, Exod. 6, 19.

e Prepare your selues, & be pure, abstaine from all things where-by ye might be polluted, & so not able to come to the Tabernacle. 13, 10.

f According as he hath appointed in the Law.

g These instruments & other ceremonies, & thei obserued, were instructions of their infirmitie, which seemed to be coming of carnall.

h Which were inferior in dignitie.

i This was an instrument of musike, or a certaine tune, whereunto thei accustomed to sing Psalms. k Which was seight tune, ouer the which he was most excellent had charge. l To wit, to appoint psalms, & songs to the that sung.

m With Berechiah & Elkanah, vers 23. 2 Sam. 6, 22.

n That is, gave them strength to execute their office. o Besides the bullocke and the fat beast, which David offered at every sixt parte, 2 Sam. 6, 13.

p Read 2 Sam. 6, 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them. 2 Sam. 6, 16.



a He called vpon the Name of God desiring him to prosper & people, and giue good successe to their beginnings.

b To wit, Gods benefites towards his people.

c David gaue the this Psalm to praise & Lord, signifying that in all our enterprises the Name of God ought to be praised and called vpon.

*Psal. 105. 1.*

*isa. 12. 4.*

d Whereof this is chiefest that he hathe chosen him selfe a Church to call vpon his Name.

e Who of his wonderful p- uidence hathe chosen a fewe of the stocke of Abraham to be his children.

f In ouercom- ing Pharaoh, which iudge- ments were declared by Gods mouth to Moses.

g Meaning hereby that the promes of ad- option onely appertineth to & Church.

*Gen. 22. 16.*

*Luk. 1. 73. ebr.*

*6. 17.*

*\*Ebr. coarde, whereby par- cels of land were measured.*

h Meaning, fro the time that Abraham en- tred, vnto the time, y Iacob went into E- gypt for fa- mine.

i As Pharaoh & Abimelech. k Mine elect people & them whome I haue sanctified.

l To whome God declared his worde, & thei declared it to their po- steritie.

*Psal. 95. 1.*

2 And when Dauid had made an end of of- fring & burnt offering & the peace offerings, he <sup>a</sup> blessed the people in the Name of the Lord.

3 And he dealt to euerie one of Israel bothe man and woman, to euerie one a cake of bread, and a piece of flesh, and a bottel of wine.

4 And he appointed certeine of the Leuites to minister before the Arke of the Lord, and to <sup>b</sup> rehearse and to thanke and praise the Lord God of Israel,

5 Asaph the chief, and next to him Zecha- riah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benaiab, & Obéd Edóm, euen Ieiel with instruments, viales and harpes, and Asaph to make a founde with cymbales,

6 And Benaiab and Iahaziel Priests, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did <sup>c</sup> appoint at the beginning to giue thanks to the Lord by the hād of Asaph & his brethre.

8 \*Praise the Lord & call vpon his Name: declare his <sup>d</sup> workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his <sup>e</sup> wonderful workes.

10 Reioyce in his holy Name: let the hearts of them that seke the Lord reioyce.

11 Seke the Lord and his strength: seke his face continually.

12 Remember his maruelous workes that he hathe done, his wonders, and the <sup>f</sup> iudgements of his mouth,

13 O sēde of Israel his seruant, o the chil- dren of Iacob his chosen.

14 He is the Lord our God: his iudgemēt are throughout all the earth.

15 Remember his couenant for euer, & the worde, which he commanded to a thou- sand generacions:

16 \*Which he made with Abraham, and his othe to Izhák:

17 And hathe confirmed it to Iacob for a Lawe, & to Israel for an euerlasting co- uenant,

18 Saying, To thee wil I giue the land of Canaan, the <sup>h</sup> lot of your inheritance.

19 When ye were <sup>i</sup> fewe in number, yea, a very fewe, and strangers therein,

20 And walked about from nacion to na- cion, and from <sup>j</sup> one kingdome to another people,

21 He suffered no mā to do them wrong, but rebuked <sup>k</sup> Kings for their sakes, saying,

22 Touche not mine <sup>l</sup> anointed, and do my <sup>l</sup> Prophetes no harme.

23 \*Sing vnto the Lord all the earth: decla- re his saluacion from day to day.

24 Declare his glorie among the nacions, and his wonderful workes among all peo- ple.

25 For the Lord is great and muche to be praised, and he is to be feared aboute all gods.

26 For all the gods of the people are <sup>m</sup> i- doles, but the Lord made the heauens.

27 Praise and glorie are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glorie and power.

29 Giue vnto the Lord the glorie of his Name: bring an offering and come before him, & worship the Lord in the glorious Sanctuarie.

30 <sup>n</sup> Tremble ye before him, all the earth: surely the worlde shal be stable and not moue.

31 Let the <sup>o</sup> heauens reioyce, and let the earth be glad, and let them say among the nacions, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyful and all that is in it.

33 Let the trees of the wood the reioyce at the presence of the Lord: for he commeth to <sup>p</sup> iudge the earth.

34 Praise the Lord, for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, o God, our saluaciō, and gather vs, & deliuer vs from the hea- the, that we may praise thine holy Name, and <sup>q</sup> glorie in thy praise.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, <sup>r</sup> So be it, and praise the Lord.

37 ¶ Then he left there before the Arke of the Lords couenant Asaph and his bre- thren to minister continually before the Arke, that which was to be done euerie day:

38 And Obéd Edóm and his brethren, thre score and eight: and Obéd Edóm the sonne of Ieduthún, and Hosáh were porters.

39 And Zadók the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the hie place that was at Gi- beón,

40 To offer burnt offerings vnto the Lord, vpon the burnt offering altar continual- ly, in the morning and in the euening, e- uen according vnto all that is written in the Lawe of the Lord, which he comman- ded Israel.

41 And with them <sup>s</sup> were Hemán, and Ie- duthún, and the rest that were chosen, (which were appointed by names) to prai- se the Lord, because his mercie endureth for euer.

42 Euen with them were Hemán and Iedu- thún to make a founde with the cornets & with the cymbales, with excellent instru- ments of musike: and the sonnes of Iedu- thún were at the gate.

43 And

m His strong faith appea- reth herein, though all the worlde wolde followe idoles, yet he wolde cleaue to the liuing God.

n Hūble yone felus vnder y mightie hād of God.

o He exhorte- teth the dūm- me creatures to reioyce & him in cōside- ring y greates of the grace of God.

p To restore all things to their estate.

q He esteemeth this to be the chiefest felici- tie of man. r He willeth all the people bothe in heart and mouthe to cōsent to thei praises.

s With Zadók and the rest of the Priests.



Declaring  
after our due-  
tie to God we  
are chiefly  
bounde to our  
owne house,  
for the which  
as for all other  
things, we ought  
to pray vnto  
God, and in-  
crease our fa-  
milies to prai-  
se his Name.

Sam. 7. 2.  
a Wel buylt &  
faire.

b That is, in  
tents covered  
with skinner:  
c As yet God  
had not reue-  
led to the Pro-  
phet what he  
purposed con-  
cerning Dauid:  
therefore seig  
God fauored  
Dauid, he spake  
what he  
thought  
d After that  
Nathan had  
spoken to Da-  
uid.

e That is, in a  
tent which re-  
moued to and  
fro.  
f Meaning,  
wherefoeuer  
his Arke went,  
which was a  
signe of his  
presence.

g Of a shep-  
herd of shepe  
I made thee  
a shepheard of  
me, so thou  
camest not to  
this dignitie  
through thine  
owne merites,  
but by my pu-  
er grace.  
h Or, gatta thee  
past.

i Make them  
sure that they  
shal not re-  
moue.  
j Ebr. sonnes of  
iniquitie.  
k Or, consume.

l Will giue  
thee great po-  
uerie.

m That is, vnto  
the coming of  
Christ: for the  
these figures  
shalde cease.

n Which was  
said.

43 And all the people departed, euerie man to his house: & Dauid returned to blese his house.

CHAP. XVII.

David is forbidden to buyld an house vnto the Lord.  
12 Christ is promised vnder the figure of Salomon.  
18 Dauid giueth thanks, 23 And prayeth vnto God.

Now afterwarde whē Dauid dwelt in his house, he said to Nathan y Prophet, Beholde, I dwel in an house of cedre trees, but the Arke of the Lords couenant remaineth vnder curtaines.

2 Then Nathan said to Dauid, Do all that is in thine heart: for God is with thee.

3 And the same night euen the worde of God came to Nathan, saying,

4 Go, and tel Dauid my seruāt, Thus saith the Lord, Thou shalt not buyld me an house to dwel in:

5 For I haue dwelt in no house, since the day y I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

6 Wherefoeuer I haue walked with all Israel, spake I one worde to anie of the iudges of Israel (whome I commanded to fede my people) saying, Why haue ye not buylt me an house of cedre trees?

7 Now therefore thus shalt thou say vnto my seruāt Dauid, Thus saith the Lord of hostes, I toke thee fro the shepecoate & from following the shepe, that thou shuldest be a prince ouer my people Israel.

8 And I haue bene w thee whetherfoeuer thou hast walked, and haue destroyed all thine enemies out of thy fight, and haue made thee a name, like the name of the great men that are in the earth.

9 (Also I wil appoint a place for my people Israel, & wil plant it, that they may dwel in their place, and moue nomore: nether shal the wicked people vex the anie more, as at the beginning,

10 And since the time that I commanded iudges ouer my people Israel) And I wil subdue all thine enemies: therefore I say vnto thee, that the Lord wil buyld thee an house.

11 And when thy dayes shalbe fulfilled to go with thy fathers, then wil I raise vp thy sede after thee, which shal be of thy sonnes, and wil stablish his kingdome.

12 He shal buyld me an house, and I wil stablish his throne for euer.

13 I wil be his father and he shalbe my sonne, and I wil not take my mercie away fro him, as I toke it from him that was before thee.

14 But I wil establish him in mine house, & in my kingdome for euer, and his throne shalbe stablished for euer,

15 According to all these wordes, and ac-

cording to all this vision. So Nathan spake to King Dauid.

16 ¶ And Dauid the King went in and fate before the Lord and said, Who am I, o Lord God, and what is mine house, that thou hast brought me hetherro.

17 Yet thou esteeming this a smale thing, o God, hast also spoken concerning the house of thy seruāt for a great while, and hast regarded me according to the estate of a man of hye degre, o Lord God.

18 What can Dauid desire more of thee for the honour of thy seruāt: for thou knowest thy seruāt.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, nether is there anie god besides thee, according to all that we haue heard with our eares.

21 Moreover what one nation in the earth is like thy people Israel, whose God went to redeme the to be his people, & to make thy selfe a Name, and to do great and terrible things by casting out naciōs from before thy people, whome thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruāt & concerning his house, be confirmed for euer, and do as thou hast said,

24 And let thy Name be stable & magnified for euer, that it may be said, The Lord of hostes, God of Israel, is the God of Israel, & let the house of Dauid thy seruāt be stablished before thee.

25 For thou, o my God, hast reueled vnto the eare of thy seruāt, that thou wilt buyld him an house: therefore thy seruāt hathe bene bolde to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnes vnto thy seruāt)

27 Now therefore, it hathe pleased thee to blese the house of thy seruāt, that it may be before thee for euer: for thou, o Lord, hast blessed it, & it shalbe blessed for euer.

CHAP. XVIII.

The battel of Dauid against the Philistims, 1 And against Moab, 3 Zebah, 5 Aram, 12 And Edom.

And after this Dauid smote the Philistims, and subdued them, and toke Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, and brought giftes.

3 ¶ And Dauid smote Hadarēzer King of

m He wet in-  
to y tent whe-  
re y Arke was,  
shewing what  
we ought to  
whē we recei-  
ue anie bene-  
fites of the  
Lord.

Or, remained.  
n Meaning, o  
this kinglie  
estate.

o Thou hast  
promised a  
kingdome that  
shal continue  
to me and my  
posteritie, and  
that Christ  
shal procede  
of me.

p Freely, and  
according to  
the purpose of  
thy wil, with-  
out anie deter-  
mining.

q That is, he  
sheweth him-  
selfe in dede  
to be their  
God, by deli-  
uering them  
from dangers,  
& preserving  
them.

r Thou hast  
declared vnto  
me by Nathan  
the Prophet.  
s Ebr haibe  
seuade.

t And canst  
not breake  
promes.

u Which 2.  
Sam. 8. is cal-  
led the bridle  
of bondage,  
because it was  
a strong towne,  
and kept the  
countrie round  
about in sub-  
jection.

v Or, payed tri-  
bute.  
w Or, Hadarē-  
zer.



<sup>Or, Ephraim.</sup>

<sup>2 Sam. 3. 4.</sup>

<sup>Or, Darmis.</sup>

<sup>b That is, in all things that he enterprised.</sup>

<sup>c Which 2 Sam. 8. 8. are called Berah & Berothai.</sup>

<sup>1. King. 7. 23. 1. Chr. 12. 20.</sup>

<sup>d Called also Boram, 2 Sam. 8. 10.</sup>

<sup>e Because the Edomites and the Syrians ioyned their power together, it is said 2 Sam. 8. 12. y the Aramites were spoiled. f Which is vnderstand that Ioab slew twelue thousand, as is in the title of the thre score psal. and Abisai the rest.</sup>

<sup>Or, Seraiab.</sup>

<sup>2 Sam. 3. 17.</sup>

<sup>g Read 2 Sam. 8. 18.</sup>

Zobah vnto Hamath, as he wēt to stablish his border by the riuer<sup>a</sup> Perath.

4 And Dauid toke from him a thousand charrets, and seuen thousand horsemen, & twētie thousand fotemen, and <sup>a</sup> destroyed all the charrets, but he reserued of them an hundreth charrets.

5 ¶ Then came the Aramites of Damascus to succour Hadarēzer King of Zobah, but Dauid slewe of the Aramites two and twētie thousand.

6 And Dauid put a garison in Aram of Damascus, and the Aramites became Dauids seruants, and broght giftes: and the Lord <sup>b</sup> preserued Dauid wheresoeuer he went.

7 And Dauid toke the shields of golde that were of the seruants of Hadarēzer, and broght them to Ierusalēm.

8 And from <sup>c</sup> Tibhath, and from Chun (cities of Hadarēzer) broght Dauid exceeding muche brasle, wherewith Salomōn made the brasen<sup>a</sup> Sea, and the pillars and the vessels of brasle.

9 ¶ Thē Tōu King of Hamath heard how Dauid had smiten all the hoste of Hadarēzer King of Zobah:

10 Therefore he sent <sup>d</sup> Hadoram his sonne to King Dauid, to salute him, and to reioyce with him, because he had foght against Hadarēzer, & beatē him (for Tōu had warre with Hadarēzer) who broght all vessels of golde, and siluer and brasle.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and golde that he broght from all the nacions, from <sup>e</sup> Edom, and from Moab, and from the children of Ammōn, and from the Philistims, and from Amalēk.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salte valley <sup>f</sup> eightene thousand,

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: & the Lord preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgemēt and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder,

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and <sup>g</sup> Shauishai the scribe,

17 ¶ And Benaiab the sonne of Iehoiada was ouer the Cherethites and the Pelethites: and the sonnes of Dauid were chief about the King.

CHAP. XIX.

4 Hanun King of the childre of Ammōn doeth great injuries to the seruants of Dauid. 6 He prepareth an army against Dauid, 15 And is overcome.

After this also <sup>a</sup> Nahash the King of the children of Ammōn dyed, & his sonne reigned in his steade.

2 And Dauid said, I wil shewe kindnes vnto Hanun the sonne of Nahash, because his <sup>a</sup> father shewed kindenes vnto me. And Dauid sent messengers to comforte him for his father. So the seruants of Dauid came into the land of the childre of Ammōn to Hanun to comforte him.

3 And the princes of the children of Ammōn said to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to <sup>b</sup> searche, to seke and to spie out the land?

4 Wherefore Hanun toke Dauids seruants, and <sup>c</sup> shaued them, and cut of <sup>d</sup> their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and he sent to mete them (for the men were exceedingly ashamed) & the King said, Tary at Ierichō, vntil your beardes be growen: thē returne.

6 ¶ When the children of Ammōn sawe that they <sup>e</sup> stanke in the sight of Dauid, thē sent Hanun and the children of Ammōn a thousand talents of siluer to hyre them charrets & horsemen out <sup>f</sup> of Aram Naharaim and out of Aram, Maachah, and out of <sup>g</sup> Zobah.

7 And they hyred them two and thirtie thousand charrets, & the King of Maachah and his people, which came and pitched before <sup>h</sup> Medeba: and the children of Ammōn gathered them selues together from their cities, and came to the battel.

8 ¶ And when Dauid heard, he sent Ioab & all the hoste of the valiant men.

9 And the children of Ammōn came out, and set their battel in araye at the gate of the citie. And the Kings that were come, were by them selues in the field.

10 When Ioab sawe that the fronte of the battel was against him before & behinde, then he chose out of all the choise of Israel, and set him selfe in araye to mete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abishai his brother, and they put them selues in araye against the children of Ammōn.

12 And he said, If Aram be to strong for me, then thou shalt succour me: & if the children of Ammōn preuaile against thee, thē I wil succour thee.

13 Be strong, and let vs shewe our selues valiant for our <sup>i</sup> people, and for the cities of our God, & let the Lord do that which is good in his owne sight.

14 So Ioab and the people that was with him, came nere before the Aramites vnto the

<sup>a</sup> Because Nahash receiued Dauid & his company, when Saul persecuted him, he wolde now shewe pleasure to his sonne for the same.

<sup>b</sup> Thus malicious euer interpret the purpose of the godlie in the worst sense. <sup>c</sup> They shaued of the halfe of their beardes, 2 Sam. 10. 4.

<sup>d</sup> To put the to shame and vilanie, where as the ambassadours ought to haue bene honored: and because the lawes vsed to weare side garments and beards, they thus disfigured the to make them odious to others.

<sup>e</sup> Or, had made them filthie to be abhorred of Dauid.

<sup>f</sup> 2 Sam. 10. 6. <sup>g</sup> Which were five in all. <sup>h</sup> Which was a citie of the tribe of Reuben beyond Iordā.

<sup>i</sup> He declarerth, that where the cause is iust, the courage can not be valiant, and that in good causes men ought to be courageous & conquer the iust cause to God.



the battel, and they fled before him.

15 And when the children of Ammón sawe that the Aramites fled, they fled also before Abishái his brother, and entred into the citie: so Ioáb came to Ierusalém.

16 And when the Aramites sawe that they were discomfited before Israël, they sent messengers and caused the Aramites to come forthe that were beyonde the riuer: & Shophách the captaine of the hoste of Hadarézer went before them.

17 And when it was shewed Dauid, he gathered all Israël, and went ouer Iordén, & came vnto thé, and put him selfe in araye against them: and whē Dauid had put him selfe in battel araye to mete the Aramites, they fought with him.

18 But the Aramites fled before Israël, and Dauid destroyed of the Aramites <sup>a</sup> seuen thousand charets, and fortie thousand fotemen, and killed Shophách the captaine of the hoste.

19 And when the seruants of Hadarézer sawe that they fel before Israël, they made peace with Dauid, and serued him. And the Aramites wolde nomore succour the children of Ammón.

CHAP. XX.

1 Rabbáh destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise overcome with their giant.

1 And whē the yere was expired, in the time that Kings go out <sup>a</sup> warrefare, Ioáb caried out the strength of the armie, and destroyed the countrey of the children of Ammón, and came and besieged Rabbáh (but Dauid taryed at Ierusalém) and Ioáb smote Rabbáh and destroyed it.

2 The Dauid toke <sup>y</sup> crowne of their Kig from of his head, and founde it the weight of a <sup>b</sup> talēt of golde, with precious stones in it: and it was set on Dauids head, and he broght away the spoile of the citie exceeding muche.

3 And he caryed away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammón. Then Dauid and all the people came againe to Ierusalém.

4 And after this also there arose warre at Gézer with the Philistims: then Sibbecháí the Hushathite slewe Sippái, of the children of Harapháh, and they were subdued.

5 And there was yet another battel with the Philistims: and Elhanán the sonne of Iair slewe Lahmí, the brother of Goliáth <sup>y</sup> Gittite, whose speare stasse was like a weauers beame.

6 And yet againe there was a battel at Gath, where was a man of a great stature, and his fingers were by <sup>a</sup> fixes, euen foure

and twenty, and was also the sonne of Harapháh.

7 And when he reuiled Israël, Ichonathán the sonne of Shimeá Dauids brother did slea him.

8 These were borne vnto Harapháh at Gath, and fel by the hand of Dauid: and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be nombred. 4 And there dye seuentie thousand men of the pestilence.

1 And <sup>a</sup> Satan stode vp against Israël, and prouoked Dauid to number Israël.

2 Therefore Dauid said to Ioáb, and to the rulers of the people, Go & number Israël from <sup>b</sup> Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioáb answered, The Lord increase his people an hundreth times so many as they be, <sup>o</sup> my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why shulde he be a cause of <sup>c</sup> trespasse to Israël.

4 Neuertheles the Kings worde preuailed against Ioáb. And Ioáb departed and wēt through all Israël, and returned to Ierusalém.

5 And Ioáb gaue the number & summe of the people vnto Dauid: & all Israël were <sup>d</sup> eleuen hundreth thousand men <sup>y</sup> drewe sworde: and Iudáh was <sup>e</sup> foure hundreth and seuentie thousand men that drewe sworde.

6 But the Leuites and Beniamín counted he not among them: for the Kings worde was abominable to Ioáb.

7 And God was displeased with this thig: therefore he smote Israël.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseeche thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids Seer, saying,

10 Go and tel Dauid, saying, Thus sayth the Lord, I offre thee thre things: chose thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus sayth the Lord, Take to thee

12 Either thre yeres famine, or thre moneths to be destroyed before thine aduersaries, and the sworde of thine enemies to take thee, or els the sworde of <sup>y</sup> Lord and pestilence in the land thre dayes, that <sup>y</sup> Angel of the Lord may destroy throughout all the coastes of Israël: now therefore aduise thee, what worde I shal bring againe to him that sent me.

Aa.iii.

<sup>a</sup> That is, Ephraim.

<sup>i</sup> For this place read 2 Sam. 10. 18.

<sup>a</sup> Sam. 31. 1.

<sup>a</sup> Which was the chief citie of the Ammonites.

<sup>a</sup> Sam. 12. 29.

<sup>b</sup> Which moneth about the value of seue thousand & seuentie crownes, which is about thre score pounce weight.

<sup>a</sup> Sam. 31. 18.

<sup>a</sup> Or, Job 2. Sam. 11. 18.

<sup>a</sup> Or, Saph.

<sup>a</sup> Or, Raphaim.

<sup>a</sup> Or, the giants.

<sup>a</sup> Read 2 Sam. 21. 19.

<sup>a</sup> Meaning, he had fix a pounce on his side.

<sup>a</sup> He tempted Dauid in setting before his eyes his excellencie & glorie, his power & victories, read 2 Sam. 24. 1.

<sup>b</sup> That is, from South to North.

<sup>c</sup> It was a thing indifferent & vsual to number the people, but because he did it of an ambitious minde, as though his strength stode in his people, God punished him.

<sup>d</sup> Ioáb partly for grief and partly through negligence gathered not the whole summe: it is here declared.

<sup>e</sup> In Samuēl's mention of thirtie thousand more: <sup>y</sup> was either by joyning to them some of the Beniamites, <sup>y</sup> were mixed w Iudáh, or as <sup>y</sup> Ebrewees write, here <sup>y</sup> chief & princes are left out.

<sup>a</sup> Or, Prophet.

<sup>a</sup> Or, smite thee.



# The Kings sin punished. I. Chron. Preparacion for the Temple.

13 And Dauid said vnto Gad, I am in a wonderful strait. let me now fall into the hand of the Lord: for his mercies are exceeding great, & let me not fall into y<sup>e</sup> hand of mā.

14 So the Lord sent a pestilence in Israël, and there fell of Israël seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroye it. And as he was destroying, the Lord behelde, and repented of the euil and said to the Angel that destroyed, It is now ynough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of Ornán the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betwene the earth and the heauen with his sworde drawn in his hand, and stretched out towarde Ierusalem. Then Dauid and the Elders of Israël, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euil, but these shepe what haue they done? O Lord my God, I beseeche thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

18 ¶ The Angel of the Lord commanded Gad to say to Dauid, that Dauid shulde go vp, and set vp an altar vnto the Lord in the threshing floore of Ornán the Iebusite.

19 So Dauid went vp according to y<sup>e</sup> saying of Gad, which he had spokē in the Name of the Lord.

20 And Ornán turned about, and sawe the Angel, and his foure sonnes that were with him, hid them selues, and Ornán threshed wheat.

21 And as Dauid came to Ornán, Ornán looked and sawe Dauid and went out of the threshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid said to Ornán, Giue me the place of thy threshing floore, that I may buyld an altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornán said vnto Dauid, Take it to thee, and let my lord the King do that which semeth him good: lo, I giue thee bullockes. for burnt offerings, & threshing instruments for wood, & wheat for meat offering, I giue it all.

24 And King Dauid said to Ornán, Not so: but I wil bye it for sufficient money: for I wil not take that which is thine for y<sup>e</sup> Lord, nor offer burnt offrings without cost.

25 So Dauid gaue to Ornán for that place six hundred shekels of golde by weight.

26 And Dauid buylt there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and he answered him by fyre from heauē vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put vp his sworde againe into his sheathe.

28 At that time when Dauid sawe that the Lord had heard him in the threshing floore of Ornán the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the hie place at Gibeon.)

30 And Dauid colde not go before it to aske counsel at God: for he was afraied of the sworde of the Angel of the Lord)

## CHAP. XXII.

1 Dauid prepareth things necessarie for the buylding of the Tēple. 6 He comandeth his sonne Salomón to buyld the Tēple of the Lord, which thing he him selfe was forbidden to do. 9 Under the figure of Salomón Christ is promised.

1 And Dauid said, This is the house of the Lord God, & this is the altar for the burnt offering of Israël.

2 And Dauid commanded to gather together the strangers that were in the land of Israël, and he set masons to hewe and polish stones to buyld the house of God.

3 Dauid also prepared much yron for the nailes of the dores of the gates, and for the ioynings, and abundance of brasie passing weight,

4 And cedre trees without number: for the Zidonians and they of Tyrus brought much cedre wood to Dauid.

5 And Dauid said, Salomón my sonne is yong and tender, and we must buyld an house for the Lord, magnifical, excellent and of great fame and dignitie throughout all countreies. I wil therefore now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomón his sonne, and charged him to buyld an house for the Lord God of Israël.

7 And Dauid said to Salomón, My sonne, I purposed with my selfe to buyld an house to the Name of the Lord my God,

8 But the worde of the Lord came to me, saying, Thou hast shed much blood, & hast made great battels: thou shalt not buyld an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shalbe a mā of rest, for I wil giue him rest from all his enemies round about: therefore his name is Salomón: and I wil send peace and quietnes vpon Israël in his dayes.

10 \* He

f Read 2. Sam. 24. 16. g When God draweth backe his plagues, he semeth to repent, read Gen. 6. 6.

Or, Asanath.

h Thus he boweth the sheath, a true repentance, and a fatherly care toward his people, w<sup>ch</sup> desireth God to spare them and to punish him and his.

i If man hide him selfe at sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as vers 18. for els it had bene abominable. except he had other Gods worde, or revelation.

l That is, as much as it is worthe: for hauing ynough of his owne & yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft and not acceptable to God. m Read 2. Sam. 24. 24.

n God declared y<sup>e</sup> he heard his request in that he sent downe fire from heauen: for els the might v<sup>ch</sup> no fire in sacrifice, but of y<sup>e</sup> which was reserved for y<sup>e</sup> altar, Leuit. 6. 13 & came downe from heauen, Leuit. 9. 24 as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

That is, the place wherein he wil be worshipped.

b Meaning, choosing men of other nations & dwelt among the leues. c To wit, weighed fiftie shekels of golde. 2. Chr. 3. 6.

2. Sam. 7. 23

Chap. 21. d This declared how greatly God detesteth the shedding of blood, Iels Dauid for this cause is staid to buyld the Temple of the Lord, albeith entered in no warre, but by Gods commandement & against his enemies.



*2 Sam. 7. 13.* 10 \*He shal buylde an house for my Name, and he shal be my sonne, and I wil be his father, and I wil establish the throne of his kingdome vpon Israël for euer.

*2 King. 5. 5.* 11 Now therefore my sonne, the Lord shal be with thee, and thou shalt prosper, and thou shalt buylde an house to the Lord thy God, as he hath spoken of thee.

*He sheweth that there can be no prosperitie, but when the Lord is with vs.* 12 Onely the Lord giue thee wisdom & vnderstanding, and giue thee charge ouer Israël, euen to kepe the Law of the Lord thy God.

*These are onely the meanes whereby Kings gouerne their subiectes aright, & whereby the realmes do prosper and flourish.* 13 Then thou shalt prosper, if thou take hede to obserue the statutes and the iudgements which the Lord commanded Moses for Israël: be strong and of good courage: feare not, nether be afraied.

*For Dauid was poore in respect of Salomons.* 14 For beholde, according to my pouertie haue I prepared for the house of the Lord an hundred thousand talents of golde, and a thousand thousand talents of siluer, and of brasle and of yron passing weight: for there was abundance: I haue also prepared timbre and stone, and thou maiest prouide more thereto.

*Or, masons, & carpenters.* 15 Moreouer thou hast workmen with thee ynough, hewers of stone, and workemen for timbre, and all men expert in euerie worke,

*That is, go about it quickly.* 16 Of golde, of siluer, and of brasle, and of yron there is no number. *h* Vp therefore, & be doing, & the Lord wil be with thee.

17 Dauid also commanded all the princes of Israël to helpe Salomons his sonne, saying,

*The nations round about.* 18 Is not the Lord your God with you, & hath giuen you rest on euerie side: for he hath giuen the inhabitants of the land into mine hand, & the land is subdued before y Lord & before his people.

*For els he knewe that God wolde plague them, & not prosper their labours except they sought w<sup>th</sup> all their heartes to set forth his glorie.* 19 Now set your hearts and your soules to seke the Lord your God, and arise, and buylde the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house buylt for y Name of the Lord.

## CHAP. XXIII.

*Dauid being olde, ordeineth Salomons King. 3 He causeth the Levites to be nombred. 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moses.*

*2 King. 1. 30.* 1 SO when Dauid was olde and ful of daies, \* he made Salomons his sonne King ouer Israël.

2 And he gathered together all the princes of Israël with the Priests and the Levites.

3 And the Levites were nombred from the age of thirtie yere and aboue, and their number according to their summe was eight and thirtie thousand men.

*Or, in their count.* 4 Of these foure and twentie thousand were set to aduance the worke of the house

of the Lord, and six thousand were ouerscers and iudges.

5 And foure thousand were porters, & foure thousand praised y Lord with instrumets which he made to praise the Lord.

*"Ebr. I made, meanig Dauid, Chap. 6. 1.* 6 \*So Dauid deuided offices vnto them, to wit, to the sonnes of Leui, to \* Gershons, Kohaths, and Meraris.

*"Or, Liban, Chap. 6. 17.* 7 Of the Gershonites were Laadan and Shimeis.

8 The sonnes of Laadan, the chief was Iehiel, and Zetham and Ioel, thre.

9 The sonnes of Shimeis, Shelomith, and Haziél and Harám, thre: these were the chief fathers of Laadan.

10 Also the sonnes of Shimeis were Iahath, Zinai, Ieush, and Beriáh: these foure were the sonnes of Shimeis.

*"Or, Zinai.* 11 And Iahath was the chief, & Zizah the seconde, but Ieush & Beriáh had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhâr, Hebrón and Vzziel, foure.

*Exod. 2. 2. & 6. 20. ebr. 3. 1. a That is, to serue in the moste holy place & to consecrate y holy things.* 13 \*The sonnes of Amram, Aaron and Moses: and Aaron was separated to sanctifie the moste holy place, he & his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God, & his children were named with the tribe of Leui.

15 The sonnes of Moses were Gershon, and Eliézer,

*b They were but of the ordre of the Levites & not of the Priests as Aarons sonnes. Exod. 2. 22. & 18. 3.* 16 Of the sonnes of \* Gershon was Shebuel the chief.

17 And the sonne of Eliézer was Rehabiáh the chief: for Eliézer had none other sonnes: but the sonnes of Rehabiáh were very many.

18 The sonne of Izhâr was Shelomith the chief.

*c The Scripture vieth to call chief or y first borne, althogh he be alone & there be none borne after, Matt. 1. 25.* 19 The sonnes of Hebrón were Ieriáh the first, Amariáh the seconde, Iahaziél the third, and Iekamiám the fourt.

20 The sonnes of Vzziel were Micháh the first, and Isshiáh the seconde.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

*d Meaning their cousins. e Dauid did chose the Levites twice, first at the age of thirtie, as ver. 3. & againe afterwarde at twentie, as the necessitie of y office did require: at y beginning they had no charge in the Temple, before they were five and twentie yere olde, and had none after that, Nób. 10. 24.* 22 And Eleazar dyed, and had no sonnes, but daughters, and their brethren the sonnes of Kish toke them.

23 The sonnes of Mushi were Mahli, and Edér, and Ierimóth, thre.

24 These were the sonnes of Leui according to the house of their fathers, euen the chief fathers according to their offices, according to the number of names & their summe that did the worke for the seruice of the house of the Lord from the age of twenty yeres and aboue.



# The Priests offices. I. Chron.

25 For Dauid said, The Lord God of Israel hath given rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shal nomore beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last wordes of Dauid, the Leuites were nombred from twentie yere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courtes, and chambers, and in the purifying of all holy things, and in the worke of the seruice of the house of God,

29 Bothe for the shewbread, and for the fine floure, for the meat offering, and for the vnleauened cakes, and for the fryed things, and for that which was roasted, and for all measures and cise,

30 And for to stand euerie morning, to giue thanks and to praise the Lord, & likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number & according to their custome continually before the Lord,

32 And that they shulde kepe the charge of the Tabernacle of the Congregation, and the charge of the holie place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

## CHAP. XXIII.

Dauid assigneth offices vnto the sonnes of Aaron.

1 These are also the diuisions of the sonnes of Aaron, The sonnes of Aaron were Nadab, and Abihú, Eleazár, and Ithamar.

2 But Nadab and Abihú dyed before their father, and had no childre: therefore Eleazár and Ithamar executed y Priests office.

3 And Dauid distributed them, euen Zadók of the sonnes of Eleazár, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were found mo of the sonnes of Eleazár by the number of men, then of the sonnes of Ithamar. and they deuided them, to wit, among the sonnes of Eleazár, fixtene heades, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers of the house of God were of the sonnes of Eleazár and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel

the scribe of the Leuites, wrote them before the King and the princes, and Zadók the Priest, and Ahimelech the sonne of Abiathar, and before the chief fathers of the Priests and of the Leuites, one familie being reserued for Eleazár, & another reserued for Ithamar.

7 And the first lot fel to Ichoiari, and the second to Iedai, and

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiah, the sixth to Miamin,

10 The seventh to Hakkoz, the eighth to Abiah,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuent to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppah, the fourteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Happizzér,

16 The nineteenth to Pethahiah, the twentieth to Iehzekel,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the four and twentieth to Maaziah.

19 These were their ordres according to their offices, when they entred into the house of the Lord according to their custome vnder the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 And of the sonnes of Leui that remained of the sonnes of Amram, was Shubaél, of the sonnes of Shubaél, Iedeiah,

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshiah,

22 Of Izharí, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes Ieriah the first, Amariah the seconde, Iahaziel the thirde, and Iekameam the fourth,

24 The sonne of Vzziel was Michah, the sonne of Michah was Shamir,

25 The brother of Michah was Isshiah, the sonne of Isshiah, Zechariah,

26 The sonnes of Merari were Mahli and Mushi, the sonne of Iaziah was Benó,

27 The sonnes of Merari of Iahaziah were Benó, and Shoham, and Zaccur and Ibrí.

28 Of Mahli came Eleazár, which had no sonnes.

29 Of Kishi. the sonne of Kishi was Ierahmeel,

30 And the sonnes of Mushi were Mahli, and Edér, and Ierimoth: these were sonnes of the Leuites after the household of their fathers.

31 And

f In washing and cleansing all the holy vessels.

Deut. 10. 4.  
nom. 3. 4.  
Or 26. 6.

a Whiles their father yet lived.

Or, tenfold.

b Ebr. heade.

b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

c Zacharias the father of Iohn Baptist was of this course or lot of Abia, Luk 1. 5.

d By the dignitie that God gaue to Aaron.

e Which was the seconde sonne of Merari.



That is, euerie one had y dignitie, & fel vnto him by lot.

31 And these also cast lottes w their brethren the sonnes of Aarón before King Dauid, and Zadók and Ahimélech and the chief fathers of the Priests, and of the Leuites, *even* the chief of the families agais̄t their yonger brethren.

CHAP. XXV.

The singers are appointed, with their places & lottes.

The singers were deuised into foure and twentie courses, so that euerie course or ordre conteinē twelue, & in all there were 188, as vers. 7.

For hands.

Whereof one is not here nombred, e Meaning, a Psalms and songs to praise God.

Or, Prophet.

Or, power, meaning of the King.

Or, gouernour.

His hand.

Who shulde be in euerie company and course. e Without respect to age or cunning. f So that he serued in the 8th turne, and the rest euerie one as his turne followed, orderly.

Or, the Zambres.

1 SO Dauid & the captaines of y armie separated for the ministerie the sonnes of Asaph, and Hemán, and Ieduthún, who shulde sing prophecies with harpes, with vióles, and with cymbales, and their number was *even* of the men for the office of their ministerie, *to wit*,

2 Of the sonnes of Asaph, Zaccúr, and Ioséph, & Nethaniáh, & Asharélah the sonnes of Asaph were vnder the hand of Asaph, *which sang* prophecies by the commission of the King.

3 Of Ieduthún, the sonnes of Ieduthún, Gedaliáh, & Zerí, and Ishaiáh, Ashabiáh and Mattithiáh, *b* six, vnder the hands of their father: Ieduthún sang *c* prophecies with an harpe, for to giue thanks and to praise the Lord.

4 Of Hemán, the sonnes of Hemán, Bukkiáh, Mattaniáh, Vzziel, Shebuél, and Ierimóth, Hananiáh, Hanáni, Eliáhah, Giddálti, & Románti-ézer, Ioshebekáshah, Mallóthi, Hothir & Mahazióth.

5 All these were the sonnes of Hemán the Kings seer in the wordes of God to lift vp the *horne*: and God gaue to Hemán fourtene sonnes and thre daughters.

6 All these were vnder the hand of their father, singing in the house of y Lord with cymbales, vióles & harpes, for the seruice of the house of God, & Asaph, and Ieduthún, and Hemán were at the Kings commandement.

7 So was their number with their brethren that were instruct in the songs of y Lord, *even* of all that were conning, two hundredth foure score and eight.

8 And thei cast lottes, *a* charge agais̄t charge, aswel *e* small as great, the cunning man as the scholer.

9 And the first lot fell to Ioséph, *which was* of Asaph, the seconde, to Gedaliáh, who with his brethren and his sonnes were twelue.

10 The third, to Zaccúr, *he*, his sonnes and his brethren were twelue.

11 The fourte, to Izrí, *he*, his sonnes & his brethren twelue.

12 The fift, to Nethaniáh, *he*, his sonnes & his brethren twelue.

13 The sixt, to Bukkiáh, *he*, his sonnes & his brethren twelue.

14 The seuent, to Iesharélah, *he*, his sonnes and his brethren twelue.

15 The eight, to Ieshaiáh, *he*, his sonnes and

his brethren twelue.

16 The ninth, to Mattaniáh, *he*, his sonnes & his brethren twelue.

17 The tenth, to Shimeí, *he*, his sonnes and his brethren twelue.

18 The eleuent, to Azaréel, *he*, his sonnes and his brethren twelue.

19 The twelft, to Ashabiáh, *he*, his sonnes and his brethren twelue.

20 The thirte, to Shubaél, *he*, his sonnes and his brethren twelue.

21 The fourtent, to Mattithiáh, *he*, his sonnes and his brethren twelue.

22 The fiftent, to Ierimóth, *he*, his sonnes and his brethren twelue.

23 The sixtent, to Hananiáh, *he*, his sonnes and his brethren twelue.

24 The seuentente, to Ioshebekáshah, *he*, his sonnes and his brethren twelue.

25 The eightente, to Hananí, *he*, his sonnes and his brethren twelue.

26 The ninetente, to Mallóthi, *he*, his sonnes and his brethren twelue.

27 The twétieth, to Eliáhah, *he*, his sonnes and his brethren twelue.

28 The one and twentieth, to Hothir, *he*, his sonnes and his brethren twelue.

29 The two and twentieth, to Giddálti, *he*, his sonnes and his brethren twelue.

30 The thre and twentieth, to Mahazióth, *he*, his sonnes and his brethren twelue.

31 The foure and twentieth, to Románti-ézer, *he*, his sonnes & his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordeined, euerie man to the gate, which he shulde kepe. 20 And ouer the treasure.

1 CONCERNING the diuisions of the porters, of the Korhites, Meshelemiáh the sonne of Koré of the sonnes of Asaph.

2 And the sonnes of Meshelemiáh, Zechariáh the eldest, Iediaél the seconde, Zebadiáh the third, Iathniél the fourt,

3 Elám the fift, Ichohanán the sixt, & Elichoenái the seuent.

4 And of the sonnes of Obéd Edóm, Shemaiáh the eldest, Iehozabád the seconde, Ioáh the third, and Sacár the fourt, and Nethaneél the fift,

5 Ammiél the sixt, Issachár the seuent, Peulthái the eight: for God had blessed him.

6 And to Shemaiáh his sonne, were sonnes borne, that ruled in the house of their father, for thei were men of might.

7 The sonnes of Shemaiáh were Othni, and Rephaél, and Obéd, Elzabád & his brethren strong mén: Elihú also, & Semach- iáh.

8 All these were of the sonnes of Obéd Edóm, thei and their sonnes and their brethren mightie and strong to serue, *even*

Or, courses and service.

a This Asaph was not the notable musician, but another of y name called also Ebiaph, Chap 9. 37. & 9. 19. & also Isaiaph.

b In giuing him many children.

c Or like their fathers house, meaning wor- thie men and valiant.

d Or, rephers. e And mete to serue in the office of the porter-ship.



# Officers appointed. I. Chron.

thre score and two of Obéd Edóm.

9 And of Meshelemiah sonnes and brethre eightene mightie men.

10 And of Hosah of the sonnes of Merari the sonnes were Shuri the chief, & (thogh he was not the eldest, yet his father made him the chief).

11 Helkiah the seconde, Tebaliáh the third, & Zechariáh the fourt: all the sonnes & the brethren of Hosah were thirtene.

12 Of these were the diuisions of the porters of the chief men, hauing the charge against their brethre, to serue in the house of the Lord.

13 And thei cast lottes bothe smale & great for the house of their fathers, for euerie gate.

14 And the lot on the Eastside fel to Shelemiah: the thei cast lottes for Zechariáh his sonne a wise counseler, and his lot came out Northwarde:

15 To Obéd Edóm Southwarde, and to his sonnes the house of Asuppim:

16 To Shuppim and to Hosah Westwarde with y gate of Shalléchet by the paved strete that goeth vpwarde, warde ouer against warde.

17 Eastwarde were six Leuites, & Northwarde foure a day, and Southwarde foure a daye, and towarde Asuppim two & two.

18 In Parbát towarde y West were foure by the paved strete, and two in Parbát.

19 These are the diuisions of the porters of the sonnes of Koré, and of the sonnes of Merari.

20 And of the Leuites, Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunites descending of Laadan, the chief fathers of Laadan were Gershunai & Iehieli.

22 The sonnes of Iehieli were Zethán and Ioél his brother, appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites and of the Ozielites.

24 And Shebuel the sonne of Gershóm, the sonne of Mosés, a ruler ouer the treasures.

25 And of his brethren, which came of Eliézer, was Rehabiah his sonne, and Ieshaiáh his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith & his brethren were ouer all the treasures of y dedicate things, which Dauid the King, and the chief fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had dedicate.

27 (For of the battels and of the spoiles they did dedicate to mainteine the house of the Lord)

28 And all that Samuél the Seer had dedi-

cate, and Saúl the sonne of Kish and Abner the sonne of Ner, and Ioáb the sonne of Zeruiáh, and whosoever had dedicate anie thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniáh & his sonnes, for the busines without ouer Israel, for officers and for iudges.

30 Of the Hebronites, Ashabiáh and his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyonde Iordén Westwarde, in all the busines of the Lord, and for the seruice of the King.

31 Among the Hebronites was Iediah the chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yere of the reigne of Dauid thei were sought for: and there were founde among them men of actiuitie at Iazer in Gilead.

32 And his brethren men of actiuitie, two thousand & seuen hundreth chief fathers, whome King Dauid made rulers ouer the Reubenites, & the Gadites, and the halfe tribe of Manasséh, for euerie matter pertaining to God, and for the Kings busines.

## CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

The childre of Israel also after their nomber, euen the chief fathers and captaines of thousands and of hundreths, and their officers that serued the King by diuers courses, which came in & went out, moneth by moneth throughout all the moneths of the yere: in euerie course were foure and twentie thousand.

2 Ouver the first course for the first moneth was Iashobeám the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Pérez was the chief ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodái, an Ahohite, & this was his course, & Mikloth was a captaine, and in his course were foure & twentie thousand.

5 The captaine of the third hoste for the third moneth was Benaiáh the sonne of Iehoiadá the chief Priest: & in his course were foure and twentie thousand.

6 This Benaiáh was mightie among thirtie and aboue the thirtie, and in his course was Amizabád his sonne.

7 The fourt for the fourt moneth was Asahél the brother of Ioáb, and Zebadiáh his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shambúth the Izrahite: and in his course foure and twentie thousand.

9 The

Or, confes.

Or, confes.

e According to their turnes, as wel the one as the other.

Or, Meshelemiah.

f One expert and mete to kepe y gate.

g This was an house, where they vfed to resort to consulte of things concerning the Temple, as a Conuocation house.

h Whereat they vfed to cast out y filth of the citie.

i Meaning, two one daye and two another.

k Which was an house wherein they kept the instrumets of the Téple.

l These also had charge ouer the treasures.

Or, confes.

m According as the Lord commanded, Nomb. 31, 28.

n Meaning of things y were out of y citie.

o That is, for the Kings house.

p To wit, the courses of Iediah.

q Bothe in spiritual and téporal thing.

r Or, dispart, or bander.

s Which executed their charge and office, which is meet by coming in and going out.

t That is, Dodái lieutenant.

u Sam. 23, 28.



9 The sixt for the sixt moneth was Irá the sonne of Ikkásh the Tekoite: and in his course foure and twentie thousand.

10 The seuent for the seuent moneth was Hélez the Pelonite, of the sonnes of Ephráim: and in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbecái the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The nint for the nint moneth was Abiézer the Anethothite of the sonnes of Iemini: and in his course foure and twentie thousand.

13 The tent for the tent moneth was Maharái, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuent for the eleuent moneth was Benaiáh the Pirathonite of the sonnes of Ephráim: and in his course foure and twentie thousand.

15 The twelft for the twelft moneth was Heldái the Netophathite, of Qihniél: & in his course foure & twentie thousand.

16 Moreover the rulers ouer the tribes of Israël, ouer the Reubenites was ruler, Eliézer the sonne of Zichrí: ouer the Shimeonites Shephatiáh the sonne of Maacháh:

17 Ouer ý Leuites, Hashabiáh the sonne of Remuél: ouer them of Aharón, Zadók.

18 Ouer Iudáh, Elihú of the brethré of Dauid: ouer Issachár, Omrí the sonne of Michaél:

19 Ouer Zebulún, Ishmaiáh the sonne of Obadiáh: ouer Naphthalí, Ierimóth the sonne of Azriél:

20 Ouer the sonnes of Ephráim, Hoshéa the sonne of Azazziáh: ouer the halfe tribe of Manasséh, Ioél ý sonne of Pedaiáh:

21 Ouer the other halfe of Manasséh in Gileád, Iddó the sonne of Zechariáh: ouer Beniamín, Iaasiél the sonne of Abnér:

22 Ouer Dan, Azariél ý sonne of Ierohám. these are the príces of the tribes of Israël.

23 But Dauid toke not the nóber of them from twentie yere olde and vnder, because the Lord had said that he wolde increase Israël like vnto ý starres of the heaués.

24 And ý Ioáb the sonne of Zeruiáh began to number: but he finished it not, because there came wrath for it against Israël, nether was the number put into the Chronicles of King Dauid.

25 And ouer the Kings treasures was Azmauéth the sonne of Adiél: and ouer the treasures in the fields, in the cities and in the villages & in the towres was Iehonathán the sonne of Vzziáh:

26 And ouer the workemen in the field that tilled the ground, was Ezrí the sonne of Chelúb:

27 And ouer them that dressed the vines, was Shimeí the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdí the Shiphmite:

28 And ouer ý oliuetrees and mulberie trees that were in the valleies, was Báal Hanán the Gederite: & ouer the store of the oyle was Ioásh:

29 And ouer the oxen that fed in Sharón, was Shetrái the Sharonite: & ouer the oxen in ý valleies was Shaphat ý sone of Adláí:

30 And ouer the camels was Obíl the Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:

31 And ouer the shepe was Iazíz the Hagerite: all these were the rulers of the substance that was King Dauids.

32 And Iehonathán Dauids vntle a man of counsel and of vnderstanding (for he was a scribe) & Iehiél the sonne of Hachmoni were with the Kings sonnes.

33 And Ahitóphel was the Kings couñseler, and Hushái the Archite the Kings friend.

34 And after Ahitóphel was Iehoiadá the sonne of Benaiáh and Abiathár: and capitaine of the Kings armie was Ioáb.

#### CHAP. XXVIII.

Because Dauid was forbidden to buyld the Tēple, he willet Salomón and the people to performe it, & exhorting him to feare the Lord.

Now Dauid assembled all the princes of Israël: the princes of the tribes, & the captaines of the bandes that serued the King, and the captaines of thousands & the captaines of hundreths, and the rulers of all the substance, and possession of the King, & of his sonnes, with the eunuches, and the mightie, and all the mé of power, vnto Ierusalém.

2 And King Dauid stode vp vpon his fete, and said, Heare ye me, my brethren & my people: I purposed to haue buylt an house of a rest for the Arke of the couenant of the Lord, & for a footstole of our God, and haue made ready for the buylding.

3 But God said vnto me, Thou shalt not buyld an house for my Name, because thou hast bene a má of warre, & hast shed blood.

4 Yet as the Lord God of Israël chose me before all the house of my father, to be King ouer Israël for euer (for in Iudáh wolde he chuse a prince, & of the house of Iudáh is the house of my father, & among the sonnes of my father he delited in me to make me King ouer all Israël)

5 So of all my sonnes (for the Lord hathe giuen me manie sonnes) he hathe eué chosen Salomón my sonne to sit vpō the throne of the kingdome of ý Lord ouer Israël.

6 And he said vnto me, Salomón thy sone, he shal buyld mine house & my courtes:

Bb.ii.

g That is, a man learned in the words of God. h To be their schoolmasters and teachers. i After that Ahitophel had hanged himselfe, 2 Samu. 17. 23. Iehoiada was made counseler.

Or, chief for. 2 Sam. 7. 23. chap. 22. 8.

2 Where the Arke shulde remaine and remove nomore to and fro. Psal. 99. 1

2 Sam. 7. 23. chap. 22. 8.

b According to the prophetic of Iacob, Gen. 49. 2.

Wisd. 9. 2.

19, Benjamin.

Meaning, beyond these twelve captaines.

Which is beyond Jordan in respect of Iudáh: also one captaine was ouer the Reubenites & the Gadites.

Chap. 21. 7.

And the commandment of the King was abominable to Ioab, Chap. 21. 6.

The Ebrewes make bothe these bookes of Chronicles but one, & at this versé make the middes of the booke, as rounding the nóber of verses.



for I haue chosen him to be my sonne, and I wil be his father.

7 I wil stablish therefore his kingdome for euer: if he indeuoure him selfe to do my commandements, and my iudgements, as this day.

*e* If he continue to keepe my Lawe and departe not there from, as he doeth hitherto.

*d* To wit, of Canaan.

*e* He declarereth that nothing can separate them from the commoditie of this land bothe for the felues & their posteritie, but their finnes & iniquitie.

1 Sam. 16, 7.

Psal. 7, 10.

Sere. 11, 20.

Eccl. 17, 10.

*f* Meaning, for his Arke  
*g* Put it in execution.

*h* For that were in his spirit which him.

*h* That is, the candlestickes, 1 King. 7, 49.

*Or, covering.*  
*i* Meaning, of the mercie seat which covered the Arke, which was called the charet because the Lord declared him selfe there

8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seke for all the commandements of the Lord your God, that ye may possesse this good land, and leaue it for an inheritance for your children after you for euer.

9 And thou, Salomon my sone, knowe thou the God of thy father, and serue him with a perfect hearte, and with a willing minde: for the Lord searcheth all hearts, and vnderstandeth all the imaginacions of thoughtes: if thou seke him, he wil be founde of thee; but if thou forsake him, he wil cast thee off for euer.

10 Take hede now, for the Lord hathe chosen thee to buylde the house of the Sanctuarie: be strong therefore, and do it.

11 Then Dauid gaue to Salomon his sonne the paterne of the porche and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercie seat,

12 And the paterne of all that he had in his minde for the courtes of the house of the Lord, and for all the chambers rounde about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 He gaue of golde by weight, for the vessels of golde, for all the vessels of all maner of seruice, and all the vessels of siluer by weight, for all maner vessels of all maner of seruice.

15 The weight also of golde for the candlestickes, and golde for their lapes, with the weight for euery candlesticke, & for the lampes thereof, & for the candlestickes of siluer by the weight of the candlesticke, and the lampes thereof, according to the vse of euery candlesticke,

16 And the weight of the golde for the tables of shewbread, for euery table, & siluer for the tables of siluer,

17 And pure golde for the fleshokes, & the bowles, and plates, & for basens, golde in weight for euery basen, and for siluer basens by weight for euery basen,

18 And for the altar of incense, pure golde by weight, and golde for the paterne of the charet of the Cherubs that spread the

felues, and covered the Arke of the covenant of the Lord:

19 All said he, by writing sent to me by the hand of the Lord, which made me vnderstand all the workmanship of the paterne.

20 And Dauid said to Salomon his sonne, Be strong, and of a valiant courage and do it: feare not, nor be affraied: for the Lord God, euen my God is with thee: he wil not leaue thee nor forsake thee til thou hast finished all the worke for the seruice of the house of the Lord.

21 Beholde also, the copanies of the Priests and the Leuites for all the seruice of the house of God, euen they shalbe with thee for the whole worke, with euery fre hart that is skilful in anie maner of seruice. The princes also and all the people will be wholly at thy commandement.

CHAP. XXIX.

*a* The offering of Dauid and of the princes for the buylde of the Temple. *10* Dauid giueth thanks to the Lord. *20* He exhorteth the people to do the same. *22* Salomon is created King. *28* Dauid dyeth, and Salomon his sone reigneth in his steade.

Moreouer Dauid the King said vnto all the Congregation, God hathe chosen Salomon mine onelie sonne yong and tendre, & the worke is great: for this house is not for man, but for the Lord God.

2 Now I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasie for things of brasie, yron for things of yron, and wood for things of wood & onix stones, and stones to be set, and carbuncle stones and of diuers colour, and all precious stones, & marble stones in abundace.

3 Moreouer because I haue delite in the house of my God, I haue of mine owne golde and siluer, which I haue giue to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

4 Euen thre thousand talents of golde of the golde of Ophir, and seuenthousand talents of fined siluer to ouerlay the walles of the houses.

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is willing to fil his hand to day vnto the Lord?

6 So the Princes of the families, and the prices of the tribes of Israel, & the captaines of thousands & of hundreths, with the rulers of Kings worke, offred willingly,

7 And they gaue for the seruice of the house of God hue thousand talents of golde, and ten thousand pieces, and ten thousand talents of siluer, and eighrene thousand talents of brasie, and one hundreth thousand talents of yron.

*k* For all this was left in writing in the booke of Lawe, Exod. 36. 4. boke the King was bounde to put in execution, Deut. 17, 19.

*l* That is, euery one will be ready to helpe thee with those gifts that God hathe giuen him. *m* For as all thy wardes.

*a* And therefore it ought to be excellent in all points,

*b* His great zeale toward the furtherance of the Temple made him to spare no expences, but to bestowe his owne peculiar treasure. *c* He sheweth what he had of his owne house for the Lords house.

*d* He was not onely liberal him selfe, but prouoked others to see forth the worke of God. *e* Or, offer.



8 And they with whome *precious* stones were founde, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gershunnite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a *perfite* heart. And Dauid the King also reioyced with great ioye.

10 Therefore Dauid blessed the Lord before all the Congregation, & Dauid said, Blessed be thou, O Lord God, of Israel our father, for euer and euer.

11 Thine, O Lord, is greatnes and power, and glorie, and victorie and praise: for all that is in heauen & in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Bothe riches and honour come of thee, & thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we shulde be able to offer willingly after this sorte? for all things come of thee: and of thine owne hand we haue giuen thee.

15 For we are strangers before thee, and sojourners, like all our fathers: our dayes are like the shadowe vpon the earth, and there is none abiding.

16 O Lord our God, all this abundance that we haue prepared to buyld thee an house for thine holy Name, is of thine hand and all is thine.

17 I knowe also, my God, that thou tryest the heart, and hast pleasure in righteousnes: I haue offered willingly in y<sup>r</sup> vprightnes of mine heart all these things: now also haue I sene thy people which are founde here, to offer vnto thee willingly with ioye.

18 O Lord God of Abraham, Izhak and Israel our fathers, kepe this for euer in the purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfite heart to kepe thy commandements, thy

testimonies, and thy statutes, and to do all things, and to buyld the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heades, & worshipped the Lord and the King.

21 And they offered sacrifices vnto the Lord, and on the morowe after that day, they offered burnt offrings vnto the Lord, *euen* a thousand yong bullockes, a thousand rammes, & a thousand sheepe, with their drinke offrings, and sacrifices in abundance for all Israel.

22 And they did eat and drinke before the Lord the same day with greate ioye, and they made Salomon the sonne of Dauid King the seconde time, and anointed him prince before the Lord, and Zadok for the hie Priest.

23 So Salomon sate on the throne of the Lord, as King in steade of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of King Dauid submitted them selues vnder King Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no King had before him in Israel.

26 ¶ Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that he reigned ouer Israel, was fourtie yere: seuen yere reigned he in Hebron, and thre & thirtie yere reigned he in Ierusalem:

28 And he dyed in a good age, ful of dayes, riches and honour, and Salomon his sonne reigned in his steade.

29 Concerning the actes of Dauid the King first and last, beholde, they are written in the booke of Samuél the Seer, and in the booke of Nathan the Prophete, and in the booke of Gad the Seer,

30 With all his reigne and his power, and times that went ouer him, and ouer Israel and ouer all the kingdomes of the earth.

1 That is, did reuerence to the King.

m Meaning, all kinde of licour which they mingled, with their sacrifices as wine, oyle, &c.

n This declarereth that the Kings of Iudah were figures of Christ, who was the true anointed, & to whome God gaue the chief government of all things. *Ebr. gaue the hand.*

1. King. 2. 33.

o The bookes of Nathan & Gad are thought to haue bene lost in the captiuitie. p Meaning, the troubles and griefs.

## THE SECONDE BOKE of the Chronicles.

### THE ARGUMENT.

This seconde boke containeth briefly in effect that, which is comprehended in the two boke of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the



## II. Chronicles.

carying away of the people captiue into Babylon. In this storie are certeine things declared and set forth more copiously then in the booke of the Kings, and therefore serue greatly to the vnderstanding of the Prophetes. But thre things are here chiefly to be considered. First that the godlie Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The seconde how it is a thing that greatly offendeth God, that suche as feare him and professe his religion, shoulde ioyne in amitie with the wicked. And thirdely how the good rulers euer loued the Prophetes of God, and were very zealous to set for he his religion throughout all their dominions, and contrarie wise the wicked hated his ministers, deposed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chief actes from the beginning of the worlde to the buylding againe of Ierusalem, which was the two and thirtieth yere of Darius, and conteine in the whole, thre thousand, foure hundred foure score and eight yeres, and six moneths.

### CHAP. I.

8. The offering of Salomón at Gibeón. 9. He prayeth vnto God to giue him wisdom. 11. Which he giueth him and more. 14. The number of his charrets and horses. 15. And of his riches.

<sup>a</sup> Or, established, and strong.  
1. King. 3. 2.

<sup>a</sup> That is, he proclaimed a solemn sacrifice, and commanded that all shoulde be at the same.

<sup>b</sup> Read 1. King. 3. 4.  
<sup>c</sup> So called, because that God thereby shewed certeine signes to the congregation of his presence.

<sup>d</sup> Which was for the burnt offerings, Exod. 27. 1.  
Exod. 38. 1.

1. King. 3. 4.

<sup>a</sup> Performe thy promises made to my father concerning me  
<sup>f</sup> That I may governe this people, read 1. Chro. 2. 7. 1.

<sup>g</sup> That is, to be reuenged on thine enemies.

**T**HÉ Salomón the sone of Dauid was confirmed in his kingdome: & y<sup>e</sup> Lord his God was with him, & magnified him highlie.

And Salomón<sup>a</sup> spake vnto all Israél, to the capitaines of thousands, and of hundredes and to the iudges, and to all the gouernours in all Israél, euen the chieff fathers.

So Salomón and all the Congregation with him went to the hye place that was at<sup>b</sup> Gibeón: for there was the Tabernacle of the Cōgregation of God which Moses the seruant of the Lord had made in the wilderness.

But the Arke of God had Dauid brought vp from Kiriath-iearím, when Dauid had made preparacion for it: for he had pitched a tent for it in Ierusalem.

Moreover the<sup>c</sup> brasen altar<sup>d</sup> that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomón and the Cōgregation sought it.

And Salomón offered there before y<sup>e</sup> Lord vpon the brasen altar that was in the Tabernacle of the Congregation: euen a thousand burnt offerings offered he vpon it.

The same night did God appeare vnto Salomón, and said vnto him, Aske what I shal giue thee.

And Salomón said vnto God, Thou hast shewed great mercie vnto Dauid my father and hast made me to reigne in his steade.

Now therefore, o Lord God, let thy promises vnto Dauid my father be<sup>e</sup> true: for thou hast made me King ouer a great people, like to the dust of the earth.

Giue me now wisdom and knowledge, y<sup>e</sup> I may<sup>f</sup> go out & go in before this people: for who cā iudge this thy great people?

And God said to Salomón, Because this was in thine heart, & thou hast not asked riches, treasures nor honour, nor the ali-

ues of thine enemies, nether yet hast asked long life, but hast asked for thee wisdom & knowledge that thou mightest iudge my people, ouer whome I haue made thee King,

Wisdom & knowledge is granted vnto thee, and I wil giue thee riches and treasures and honour, so that there hathe not bene the like among the Kings w<sup>h</sup> were before thee, nether after thee shal there be y<sup>e</sup> like.

Then Salomón came from the hye place, that was at Gibeón, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israél.

And Salomón gathered the charrets & horsemen: and he had a thousand and foure hundred charrets, & twelue thousand horsemen, whome he placed in the<sup>h</sup> charret cities, and with the King at Ierusalem.

And the King gaue siluer and golde at Ierusalem as<sup>i</sup> stones, & gaue cedre trees as the wilde fig trees, that are abundantly in the plaine.

Also Salomón had horses brought out of Egypt and<sup>j</sup> fine linen: the Kings merchants receiued the fine linen for a price.

They came vp also and brought out of Egypt some charret, w<sup>h</sup> the six hundred shels of siluer, that is an horse for an hundred and fiftie: & thus they brought horses to all the Kings of the Hittites, and to the Kings of Aram by their<sup>k</sup> meanes.

### CHAP. II.

The number of Salomons workemen to buyld the Temple. 3. Salomón sendeth to Hiram the King of Tyrus for wood and workemen.

**T**HÉ Salomón determined to buyld an house for the Name of the Lord, & an<sup>l</sup> house for his kingdome.

And Salomón tolde out seuentie thousand that bare burdens, and foure score thousand men to hewe stones in the mountaine, and thre thousand and<sup>m</sup> six hundred to ouersee them.

And Salomón sent to<sup>n</sup> Hiram the King of Tyrus, sayig, As thou hast done to Dauid my father, & didest send him cedre trees to buyld h<sup>i</sup> an house to dwel in, so do to me.

Beholde, I buyld an house vnto the Name of y<sup>e</sup> Lord my God, to sanctifie it vnto him,

<sup>h</sup> Which were cities appointed to kepe & mainteine the charrets  
<sup>i</sup> He caused so great plenty that it was no more esteemed then horses.

<sup>j</sup> Isai. 49. 9.  
<sup>k</sup> 1. King. 10. 22.

<sup>l</sup> The house.

<sup>m</sup> Which is to be vnderstand of all sorte of officers & workemen: for els the chief officers were but 3300, as 1. King. 5. 16.  
<sup>n</sup> Or, Hiram.  
<sup>o</sup> 1. Sam. 5. 11.



him, & to burne swete incense before him, and for the continual shewbread, & for y burnt offerings of the morning & evening, on the Sabbath daies, & in the newe moneths, and in the solemne feastes of the Lord our God: this is a perpetual thing for Israël.

5 And the house which I buyld, is great: for great is our God aboue all gods.

6 Who is he the that can be able to buyld him an house, when the heauen, and the heauen of heauens can not conteine him: who am I then y I shulde buyld hī an house: but I do it to burne incense before him.

7 Send me now therefore a cunning man that can worke in golde, in siluer, and in brasle, and in yron, and in purple, and crimosin and blewe silke, and that can graue in grauen worke with the cunning men y are with me in Iudāh and in Ierusalēm, whome Dauid my father hath prepared.

8 Send me also cedre trees, firre trees and Alummim trees from Lebanōn: for I knowe that thy seruants can skill to hewe timbre in Lebanōn: and beholde, my seruants shalbe with thine,

9 That they may prepare me timbre in abundāce: for the house which I do buyld, is great and wonderful.

10 And beholde, I wil giue to thy seruants the cutters and the hewers of timbre twētic thousand measures of beaten wheat, and twētic thousand measures of barley, and twētic thousand baths of wine, and twētic thousand baths of oyle.

11 Then Hurām King of Tyrus answered in writing which he sent to Salomōn, Because the Lord hath loued his people, he hath made thee King ouer them.

12 Hurām said moreover, Blessed be the Lord God of Israël which made the heauen and the earth, and that hath giuen vnto Dauid the King a wise sonne, that hath discretion, prudence and vnderstanding to buyld an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, & of vnderstanding of my father Hurāms,

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyrus, & he can skill to worke in golde, in siluer, in brasle, in yron, in stone, and in timbre, in purple, in blewe silke, and in fine linen and in crimosin, and can graue in all grauen workes, and broder in all broyded worke that shalbe giue him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheat and the barley, the oyle & the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanōn as muche as thou shalt nede, and wil bring it

to thee in rafter by the sea to Iaphō, so thou maiest cary them to Ierusalēm.

17 ¶ And Salomōn nombred all the strangers that were in the land of Israël, after the nombing that his father Dauid had nombred them: and they were founde an hundred and thre and fiftie thousand, and six hundred.

18 And he set seuentie thousand of them to the burden, and fourescore thousand to hewe stones in the mountaine, & thre thousand and six hundred ouerseers to cause the people to worke.

## CHAP. III.

The Temple of the Lord, and the porche are buylded, with other things thereto belonging.

1 SO Salomōn began to buyld the house of the Lord in Ierusalēm, in mount Moriāh which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of Ornan the Iebusite.

2 And he began to buyld in the seconde moneth of the seconde day, in the fourth yere of his reigne.

3 And these are the measures, whereon Salomōn grounded to buyld the house of God: the length of cubites after the first measure was threescore cubites, & the breadth twenty cubites:

4 And the porche, y was before the length in the fronte of the breadth was twētic cubites, and the height was an hundred and twētie, & he ouerlaied it within with pure golde.

5 And the greater house he syled with firre tree which he ouerlaied with good golde, & graued thereon palmetrees & chaines.

6 And he ouerlaied y house with precious stone for beautie: and the golde was golde of Paruāim.

7 The house, I say, the beames, postes, and walles thereof and the doores thereof ouerlaied he with golde, and graued Cherubims vpon the walles.

8 ¶ He made also y house of the moste holy place: the length thereof was in the fronte of the breadth of the house, twētic cubites, and the breadth thereof twētic cubites: and he ouerlaied it with the best golde, of six hundred talents.

9 And the weight of the nailes was fiftie shekels of golde, and he ouerlaied the chambers with golde.

10 ¶ And in the house of the moste holy place he made two Cherubims wrought like children, and ouerlaied them with golde.

11 ¶ And the wings of the Cherubims were twenty cubites long: the one wing was fine cubites, reaching to the wall of the house, and the other wing six cubites, reaching to y wing of the other Cherub.

Bb.iiii.

¶ That is, to do that seruice which he hath committed, signifying that none is able to honour & serue God in that perfection as his maieestic desireth.

¶ Or, charles.

¶ Some take it for brasil, or the wood called Ebenum, others for coral.

¶ Or, Alummim

¶ Ebr, crimosin.

¶ Of Bath read 1. King. 7.26 it is called also Ephā, but Ephā is to measure drye things, as bath is a measure for liquors.

¶ The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise & of vnderstanding, albeit it appeareth that this Hurām had y true knowledge of God. ¶ It is also written, that the was of the tribe of Naphthali. 1. King. 7.14, which may be vnderstand that by reason of the confusion of tribes, & then began to be, they married in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphthali.

¶ Or, Shippur.

¶ Or, Ioppe.

1. King. 7.23.

¶ Which is y mountaine where Abraham thought to haue sacrificed his sonne, Gen. 22.2.

2. Sam. 24.16.

¶ According to the whole length of the Temple comprehending y most holy place & the rest. ¶ It contained as muche as did y breadth of y Temple.

1. King. 6.3. ¶ From the fundacion to the top: for in the booke of Kings mencio is made, from the fundacio to y first stage.

¶ Some thinke it is y place which is called Petā.

1. King. 6.19.



# Ornaments for the Temple. II. Chron.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites joining to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites: they stood on their feet and their faces were toward the house.

f Which separated the Temple from the most holy place.

g Euerie one was eight cubites long, but the halfe cubite could not be seen: for it was hid in the roundness of the chapter, & therefore he giueth to euerie one but 17, and an halfe. h For euerie pillar an hundredth, read. 2. King 7, 20.

14 He made also the vaile of blew silk and purple, and crimosin, and fine linen, & wrought Cherubims thereon.

15 And he made before the house two pillars of five and thirtie cubites hie: and the chapter that was upon the top of each of them, was five cubites.

16 He made also chaines for the oracle, and put them on the heades of the pillars, and made an hundredth pomegranates, and put them among the chaines.

17 And he set up the pillars before the Temple, one on the right hand & the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

## CHAP. IIII.

1 The altar of brasie. 2 The molten Sea. 3 The caldrons, 7 The candlestickes, &c.

Leu. 6, 9.

1 And he made an altar of brasie twentie cubites long, and twentie cubites broad, and ten cubites hie.

a A great vessel of brasie, so called because of the great quantitie of water, w<sup>ch</sup> it contained. 1. King 7, 23. b Meaning, vnder the brim of the vessel, as 1. King 7, 24. c In the length of euerie cubite were ten heades or knoppes which in all are 300.

2 And he made a molten Sea of ten cubites from brim to brim, rounde in compass, and five cubites hie: and a line of thirtie cubites did compass it about.

3 And vnder it was the facion of oxen which did compass it round about, ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stood upon twelue oxen: three looked toward the North, and three looked toward the West, & three looked toward the South, and three looked toward the East, and the Sea stood about upon them, and all their hinder partes were inward.

5 And the thicknes thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cup, with floures of lilies: it contained three thousand baths.

Or floure dely. 2. In 5 first booke of Kings chap. 7, 26 mention is onely made of two thousand: but the lesse number was taken there, & here according as the measures produced afterward declared. e Euen as they should be made.

6 He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them & to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priestes to wash in.

7 And he made ten candlestickes of golde (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

8 And he made ten tables, & put them in the Temple, five on the right hand, & five on the left: and he made an hundredth basens of golde.

9 And he made the court of the Priestes, & the great court and dores for the court, & overlaid the dores thereof with brasie.

Called also the porch of Salomon. Art. 3, 11. It is also taken for the Temple where Christ preached, Mat. 21, 23. Or, caldrons.

10 And he set the Sea on the right side Eastward toward the South.

11 And Huram made pottes and besomes and basens, and Huram finished the worke that he should make for King Salomon for the house of God.

12 To wit, two pillars, & the bowles & chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were upon the toppe of the pillars:

13 And foure hundredth pomegranates for the two grates, two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were upon the pillars.

14 He made also basens, and made caldrons upon the basens:

15 And a Sea, and twelue bulles vnder it:

16 Pottes also and besomes, and fleshokes, and all these vessels made Huram his father, to King Salomon for the house of the Lord of shining brasie.

17 In the plaine of Iordan did the King cast them in claye betwene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasie could not be reckened.

19 And Salomon made all the vessels that were for the house of God: the golden altar also & the tables, whereon the shewbread stood.

20 Moreover the candlestickes, with their lampes to burne them after the maner, before the oracle, of pure golde.

21 And the floures and the lampes, and the snuffers of golde, which was fine golde.

22 And the hookes, and the basens, and the spones, and the ashpens of pure golde: the entrie also of the house & dores thereof within, euen of the most holy place: and the dores of the house, to wit, of the Temple were of golde.

Whome Salomon reuerenced for gifts that God had giuen him, as a father: he had the same name also that Huram the King of Tyrus had, his mother was a Jewess & his father a Tyrian. Some read, for his father, the author of this worke. h In Ebrewe, the bread of faces, because they were set before the Arke, where the Lord shewed his presence.

Or, instruments of despatch.

i That is, covered & plated with golde.

## CHAP. V.

1 The things dedicated by David, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

1 So was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in the things that David his father had dedicated, with the silver and the golde, and all the vessels, & put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chief fathers of the children of Israel vnto Ierusalem to bring up the Arke of the cove-

1. King 7, 14. & 1, 1.



# The Arke of the couenant. II.Chron. Salomons prayer. 193

a Read 3 Sam.  
6.12.

b When the things were dedicate and brought into the Temple. c Called in E-brew Ethant, concerning part of September and parte of October, 1. King 8.2. w moneth the Jewes called first moneth, because they say, that the world was created in y moneth, & after they came fro Egypt they began at March: but because this opinio is vncertaine, we make March the euer the first, as best writers do.

d For Aaron's rod and Māna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune

g This was the effect of their songs.

couenant of the Lord from the citie of Dauid, which is Ziōn.

3 And all the mē of Israēl assembled vnto the King at the feast: it was in the sequent moneth.

4 And all the Elders of Israēl came, & the Leuites toke vp the Arke.

5 And they caryed vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests & Leuites bring vp.

6 And King Salomōn and all the Congregation of Israēl that were assembled vnto him, were before the Arke, offering shepe & bullockes, which colde not be tolde nor nombred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the moste Holy place, *euē* vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be sene out of the Arke before the Oracle, but they were not sene without: and there they are vnto this day.

10 Nothing was in the Arke, saue the two Tables, which Mosēs gaue at Horēb, where the Lord made a couenant with the children of Israēl, when they came out of Egypt.

11 And when the Priests were come out of the Sāctuarie (for all the Priests that were present, were sanctified and did not waite by course.

12 And the Leuites the fingers of all sortes, as of Asāph, of Hemān, of Ieduthūn & of their sonnes and of their brethren, being cladde in fine linen, stode with cymbales, & with viols and harpes at the East end of the altar, and with them an hundreth & twentie Priests blowing with trumpets:

13 And they were as one, blowing trumpets, and singing, and made one sounde to be heard in praising and thanking the Lord, and when they lift vp their voyce with trumpets and with cymbales, and with instruments of musike, and when they praised the Lord, singing, & For he is good, because his mercie lasteth for euer) then the house, *euē* the house of the Lord was filled with a cloude,

14 So that the Priests colde not stand to minstre, because of the cloude: for the glorie of the Lord had filled the house of God.

## CHAP. VI.

3 Salomōn blesteth the people. 4 He praiseth the Lord. 14 He praiseth vnto God for those that shal pray in the Temple.

THE Salomōn said, The Lord hathe said that he wolde dwel in the darke cloude:

2 And I haue buylt thee an house to dwel in, an habitation for thee to dwel in for euer.

3 And the King turned his face, & blessed all the Congregation of Israēl (for all the Congregation of Israēl stode there)

4 And he said, Blessed be the Lord God of Israēl, who spake with his mouthe vnto Dauid my father, & hathe with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israēl to buylde an house, that my Name might be there, neither chose I anie man to be a ruler ouer my people Israēl:

6 But I haue chosen Ierusalēm, that my Name might be there, and haue chosen Dauid to be ouer my people Israēl.

7 \* And it was in the heart of Dauid my father to buylde an house vnto the Name of the Lord God of Israēl,

8 But the Lord said to Dauid my father, Where as it was in thine heart to buylde an house vnto my Name, thou didest wel, that thou wast so minded:

9 Notwithstanding thou shalt not buylde the house, but thy sonne which shal come out of thy loynes, he shal buylde an house vnto my Name.

10 And the Lord hathe performed his worde that he spake: and I am risen vp in the rōume of Dauid my father, and am set on the throne of Israēl as the Lord promised, and haue buylt an house to the Name of the Lord God of Israēl.

11 And I haue set the Arke there, wherein is the couenant of the Lord, that he made with the children of Israēl.

12 ¶ And y King stode before the altar of the Lord, in the presence of all the Congregation of Israēl, and stretched out his hands,

13 (For Salomōn had made a brasen skaf-folde & set it in the middes of the courte of fīue cubites long, & fīue cubites broad, and thre cubites of height, and vpon it he stode, and kneled downe vpon his knees before all the Congregation of Israēl, & stretched out his hands toward heauen)

14 And said, O Lord God of Israēl, there is no God like thee in heauen nor in earth, which kepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouthe, & hast fulfilled it with thine had, as appeareth this day.

1. King. 8. 22. a After y he had sene the glorie of the Lord in the cloude.

Or, power.

Or, Temple.

2. Sam. 7. 1.

"Ebr. that it was in thine heart."

b Meaning, y two Tables, wherein is contained the effect of the couenant, that God made w our fathers. c On a skaf-folde that was made for that purpose, that he praying for the whole people might be heard of all.

d Bothe to giue thākes for the great benedictes of God bestowed vpon him, and also to pray for y perseverance & prosperitie of his people. 2. Mac. 2. 8.

Or, in effect, by thy power.



# Salomons prayer. II. Chron.

- 16 Therefore now Lord God of Israël, kepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not wāt a man in my sight, that shal sit vpon the throne of Israël: so that thy sonnes take hede to their waies, to walke in my Lawe, as y<sup>e</sup> hast walked before me.
- 17 And now, o Lord God of Israël, let thy worde be verified, which thou spakest vnto thy seruant Dauid.
- 18 (Is it true in dede that God wil dwel with man on earth: beholde, the<sup>e</sup> heauens, and the heauens of heauens are not able to containe thee: how muche more *unable* is this house, which I haue buylt?)
- 19 But haue thou respect to the prayer of thy seruant, & to his supplicacion, o Lord my God, to heare the crye & prayer which thy seruant prayeth before thee,
- 20 That thine<sup>e</sup> eyes may be open toward this house day and night, *euen* toward the place, whereof thou hast said, That thou woldest put thy Name there, that thou maiest hearken vnto the prayer, which thy seruant prayeth in this place.
- 21 Heare thou therefore the supplicacion of thy seruant, and of thy people Israël, which they praye in this place: and heare thou in the place of thine habitation, *euen* in heauen, and when thou hearest, be merciful.
- 22 ¶ When a man shal sinne against his neighbour, and he lay vpon him an othe to cause him to sweare, and the<sup>e</sup> swearer shal come before thine altar in this house,
- 23 Then heare thou in heauen, and do, and iudge thy seruants, in recompensing the wicked to bring his way<sup>e</sup> vpon his head, and in iustifying the righteous, to giue him according to his righteousness.
- 24 ¶ And when thy people Israël shalbe ouerthrowen before the enemye, because they haue sinned against thee, and turne againe, and confesse thy Name, and pray, and make supplicacion before thee in this house,
- 25 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israël, and bring the<sup>e</sup> againe vnto the land which thou gauest to them and to their fathers.
- 26 When heauen shalbe shut vp, and there shalbe no raine, because they haue sinned against thee, and shal pray in this place, & confesse thy Name, and<sup>e</sup> turne from their sinne, when thou doest afflict them,
- 27 Then heare thou in heauen, and pardone the sinne of thy seruants, and of thy people Israël (whē thou hast taught them the good way wherein thei may walke) & giue raine vpon thy land, which thou hast giue vnto thy people for an inheritance.
- 28 ¶ When there shalbe famine in the lād, when there shalbe pestilence, blasting, or mildewe, when there shalbe gresshopper, or caterpillar, when their enemye shal besiege them<sup>e</sup> in the cities of their land, or any plague or any sicknes,
- 29 Then what prayers and supplicacion soeuer shal be made of any man, or of all thy people Israël, when euerie one shal knowe his owne plague, and his owne disease, and shal stretche forth his hands toward this house,
- 30 Heare thou then in heauen, thy dwelling place, and be merciful, and giue euerie mā according vnto all his wayes, as thou doest knowe his<sup>e</sup> heart (for y<sup>e</sup> onely knowest the hearts of the children of men)
- 31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.
- 32 ¶ Moreouer as touching the stranger which is not of thy people Israël, who shal come out of a farre countrey for thy great Names sake, & thy mightie hand, and thy stretched out arme: when they shal come and pray in this house,
- 33 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee, that all the people of the earth may knowe thy Name, and feare thee like thy people Israël, and that they may knowe, that thy Name is called vpon in this house which I haue buylt.
- 34 ¶ When thy people shal go out to battel against their enemies, by the way that thou shalt send them, and they praye to thee, in the way toward this citie, which thou hast chosen, *euen* toward the house which I haue buylt to thy Name,
- 35 Then heare thou in heauen their prayer and their supplicacion, and iudge their cause.
- 36 If thei sinne against thee (\* for there is no man that sinneth not) and thou be angrie with them and deliuer them vnto the enemies, and thei take them & cary them away captiue vnto a land farre or nere,
- 37 If they<sup>e</sup> turne againe to their heart in the land whether they be caryed in captiues, and turne & pray vnto thee in the lād of their captiuitie, sayig, We haue sinned, we haue transgressed and haue done wickedly,
- 38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whether they haue caryed them captiues, & pray toward their lād, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue buylt for thy Name,
- 39 Then heare y<sup>e</sup> in heauen, in the place of thine habitation their prayer & their supplicacion, & iudge their cause, & be merciful vnto thy people, which haue sinned against thee.
- 40 Now

*Ebr. a man  
shal not be cut  
of.*

*1. King. 8. 27.*

*¶ That thou  
maiest declare  
in effect, that  
thou hast a  
continual care  
ouer this pla-  
ce.*

*1. King. 8. 31.  
¶ By receiuing  
any thing fro  
him, or els by  
denying that  
he hathe left  
him to kepe,  
or do him any  
wrong.  
Ebr. whē.  
¶ Meaning, to  
giue him that  
which he hath  
deferred.*

*¶ Or, praise.*

*¶ Or, toward this  
place.*

*Chap. 30. 9.*

*Ebr. is the  
land of thou  
gates.*

*h He declar-  
eth that the  
prayers of hy-  
pocrites can  
not be heard,  
nor of any but  
of the, which  
pray vnto  
God with an  
vntained faith  
and in true re-  
pentance.*

*h He sheweth  
y<sup>e</sup> before God  
there is no ac-  
ceptiō of per-  
sons, but all  
people y<sup>e</sup> sear-  
ch him and  
worketh righte-  
ousnes, as ac-  
cepted, hē.  
10. 35.*

*¶ Meaning that  
none ought to  
enterprise any  
warre, but at  
Lords coman-  
demēt, that is,  
¶ is lawful by  
his word.*

*¶ Or, according  
to the maner of  
this citie.*

*¶ Or, praise.*

*¶ Or, maintain  
their right.*



40 Now my God, I beseeche thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

*Psal. 132. 1.* 41 \*Now therefore arise, O Lord God, to come into thy <sup>1</sup> rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with <sup>m</sup> saluacion, and let thy Saintes reioyce in goodnes.

*1* That is, into thy Temple.  
*m* Let them be preferred by thy power and made victorious and holy.  
*n* Hear my prayer, which am thine anointed King.  
42 O Lord God, refuse not the face of a thine anointed: remember the mercies promised to Dauid thy seruant.

## CHAP. VII.

*1* The fyre consumeth the sacrifice. *2* The glorie of the Lord filleth the Temple. *12* He heareth his prayer, *17* And promisseth to exalt him and his throne.

*3. Mat. 2. 10.* 1 **A**ND \*whē Salomōn had made an end of praying, a fyre came downe from heauen, and consumed the burnt offering & the sacrifices: and the glorie of the Lord filled the house,

2 So that the Priests colde not enter into the house of the Lord, because the glorie of the Lord had filled the Lords house.

3 And when all the children of Israël saw the fyre, and the glorie of the Lord come downe vpon the house, they bowed them selues with their faces to the earth vpon the pauement, and worshiped and praised the Lord, saying, For he is good, because his mercie lasteth for euer.

*1. King. 8. 45.* 4 \*Then the King and all the people offered sacrifices before the Lord.

5 And King Salomōn offered a sacrifice of two and twentie thousand bullockes, and an hundred and twentie thousand shepe. so the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, & the Leuites with the instruments of musike of the Lord, which King Dauid had made to praise y Lord, Because his mercy lasteth for euer: when Dauid praised God

*2. Chr. 5. 13.* by them, the Priests also blew trumpets ouer against them: and all they of Israël stood by.

7 Moreouer Salomōn halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomōn had made, was not able to receiue y burnt offering, and the meat offering, and the fat.

8 And Salomōn made a feast at that time of seuen dayes, & all Israël with him, a very great Congregation, from the entering in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they made a solēne assemblie: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

10 And the thre and twentieth day of the seuent moneth, he sent the people away

into their tents, ioyous & with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomōn, and for Israël his people.

*1. King. 8. 57.* 11 \*So Salomōn finished the house of the Lord, and the Kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

*Nom. 12. 8.* 12 ¶ And the Lord \*appeared to Salomōn by night and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commande the grasshopper to deuore the land, or if I send pestilence among my people,

14 If my people, among whome my Name is called vpon, do humble them selues, & praye, and seke my presence, and turne frō their wicked wayes, then wil I heare in heauen, and be merciful to their sinne, and wil \*heale their land.

15 Then mine eyes shalbe open and mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shalbe there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do according vnto all that I haue commanded thee, and shalt obserue my statuts & my iudgemēt,

18 Then wil I stablish the throne of thy kingdome, according as I made the cōuenāt with Dauid thy father, saying, \*Thou shalt not want a man to be ruler in Israël.

19 But if ye turne away, and forsake my statuts and my commandemēt which I haue set before you, and shal go and serue other gods, and worship them,

20 Then wil I plucke them vp out of my land, which I haue giuen them, and this house which I haue sanctified for my Name, wil I cast out of my sight, and wil make it to be a prouerbe and a commune talke among all people.

21 And this house which is moste hie, shalbe an astonishment to euerie one y passeth by it, so that he shal say, Why hathe the Lord done thus to this land, and to this house?

22 And they shal answer, Because they forsake the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshiped them, and serued them, therefore hathe he brought all this euil vpon them.

## CHAP. VIII.

*2* The cities that Salomōn buyt. *7* People that were made tributarie vnto him. *12* His sacrifices. *17* He sendeth to Ophir.



1. King 9, 10. 1  
a Signifying y  
he was twentie  
yere in buyl-  
ding them.

b That is, w  
Hiram gaue  
again to Sa-  
lomón becauſe  
they pleaſed  
him not: and  
therefore cal-  
led them Ca-  
bul, y is, dirt  
or filth, 1 King  
9, 13.

c Meaning, of  
munitions and  
treasures for  
the warre.  
d That is, he  
repaired and  
fortified them:  
for they were  
buyld long be-  
fore by Seeráh  
a noble womā  
of the tribe of  
Ephraim, 1.  
Chro 6, 24.  
e Read 1.  
King 7, 2.

f For in all  
there were  
3300, but here  
he meaneth of  
them that had  
the principal  
charge, read 1  
King 9, 23.

Chap. 4, 1.

Exod. 29, 39.

Or, after the  
manner of euerie  
day.  
g Read Leuit.  
23.

1. Chro. 24, 1.

And\* after a twentie yere when Sa-  
lomón had buylt the house of the  
Lord, and his owne house,

2 Then Salomón buylt the cities that Hu-  
rám<sup>b</sup> gaue to Salomón, and caused the  
children of Israël to dwel there.

3 And Salomón went to Hamáth Zobáh,  
and ouercame it.

4 And he buylt Tadmór in the wildernes,  
& repaired all<sup>c</sup> the cities of store which  
he buylt in Hamáth.

5 And he buylt<sup>d</sup> Beth-horón the vpper, &  
Beth-horón y<sup>e</sup> nether, cities defended with  
walles, gates and barres:

6 Also Baaláth, and all the cities of store  
that Salomón had, and all the charet ci-  
ties, and the cities of the horsemen, and  
euerie pleasant place that Salomón had a  
minde to buyld in Ierusalém, & in<sup>e</sup> Le-  
banón, and throughout all the land of his  
dominion,

7 And all the people that were left of the  
Hittites, and the Amorites, and Perizites,  
and the Hiuuities, and the Iebusites, which  
were not of Israël,

8 But of their children which were left after  
them in the land, whome the children of  
Israél had not consumed, euen the did Sa-  
lomón make<sup>f</sup> tributaries vntil this day.

9 But of the childre of Israël did Salomón  
make no seruants for his worke: for they  
were mé of warre, and his chief princes, &  
the captaines of his charrets & of his hor-  
semen.

10 So theſe were the chief of the officers  
which Salomón had, euen<sup>g</sup> two hundreth  
and fiftie that bare rule ouer the people.

11 ¶ The Salomón broght vp the daughter  
of Pharaóh out of the citie of Dauid, into  
the house that he had buylt for her: for he  
said, My wife ſhal not dwel in the house of  
Dauid King of Israël: for it is holy, becauſe  
that the Arke of the Lord came vnto it.

12 ¶ Then Salomón offred burnt offerings  
vnto the Lord, on the<sup>\*</sup> altar of the Lord,  
which he had buylt before the porche,

13 To<sup>\*</sup> offer according to the commande-  
ment of Moſes<sup>\*</sup> euerie day, in the Sab-  
baths, and in the newe moones, and in the  
ſolemne feaſtes, & thre times in the yere,  
that is, in the feaſt of y<sup>e</sup> Vnleauened bread,  
and in the feaſt of the Wekes, and in the  
feaſt of the Tabernacles.

14 And he ſet the courſes of the Priests to  
their offices, according to y<sup>e</sup> ordre of Da-  
uid his father, & the Leuites in their wat-  
ches, for to praiſe and miniſter before the  
Priests euerie day, & the porters by<sup>\*</sup> their  
courſes, at euerie gate: for ſo was the com-  
mandement of Dauid the man of God.

15 And they declined not from the com-  
mandement of the King, concerning the  
Priests & the Leuites, touching all things,

and touching the treasures.

16 ¶ Now Salomón had made prouiſiō for  
all the<sup>h</sup> worke, from the day of the fun-  
dacion of the house of the Lord, vntil it  
was finiſhed: ſo the house of the Lord was  
perfite.

17 Then went Salomón to Ezion-géber, &  
to Elóth by y<sup>e</sup> ſeaſide in y<sup>e</sup> land of Edóm.

18 And Hurám ſent him by the hands of his  
ſeruants, ſhippes, and ſeruants that had  
knowledge of the ſea: and they went with  
y<sup>e</sup> ſeruats of Salomón to Ophír, & broght  
thence<sup>k</sup> four hundreth and fiftie talents  
of golde, and broght them to King Sa-  
lomón.

#### CHAP. IX.

1. 9 The Quene of Shebá cometh to ſe Salomón & bringeth  
giſtes. 13 His yearly reuenues. 30 The time of his  
reigne. 31 His death.

And<sup>\*</sup> when the Quene of Shebá heard  
of the fame of Salomón, ſhe came to  
a proue Salomón with harde questions at  
Ierusalém, with a verie great traine, and  
camels that bare ſwete odours and muche  
golde, and precious ſtones: and when ſhe  
came to Salomón, ſhe cōmuned with him  
of all that was in her heart.

2 And Salomón declared her all her que-  
ſtions, and there was<sup>b</sup> nothing hid from  
Salomón, which he declared not vnto her.

3 Then the Quene of Shebá ſawe the wiſ-  
dome of Salomón, and the house that he  
had buylt,

4 And the meat of his table, and the ſitting  
of his ſeruants, and the ordre of his way-  
ters, and their apparel, and his butlers,  
and their apparel, and his<sup>c</sup> burnt offerings,  
which he offred in the house of the Lord,  
and ſhe was<sup>d</sup> greatly aſtonied.

5 And ſhe ſaid to the King, It was a true  
worde which I heard in mine owne land  
of thy<sup>e</sup> ſayings, and of thy wiſdome:

6 Howbeit I beleued not their reporte, vn-  
til I came, and mine eyes had ſene it: and  
beholde, the one halfe of thy great wiſdo-  
me was not tolde me: for thou excedeſt  
the fame that I heard.

7 Happie are thy men, and happie are theſe  
thy ſeruants, which ſtande before thee  
all way, and heare thy wiſdome.

8 Bleſſed be y<sup>e</sup> Lord thy God, which loued  
thee, to ſet thee on his<sup>f</sup> throne as King,  
in the ſtead of the Lord thy God: becauſe  
thy God loueth Israël, to eſtabliſh it for  
euer, therefore haſte he made thee King  
ouer them, to execute iudgemēt & iuſtice.

9 Then ſhe gaue the King ſix ſcore talents  
of golde, and of ſwete odours exceeding  
much and precious ſtones: nether was  
there ſuche ſwete odours ſince, as the Que-  
ne of Shebá gaue vnto King Salomón.

10 And the ſeruants alſo of Hurám, and the  
ſeruants of Salomón which broght golde  
from

h Bothe for  
the matter &  
alſo y<sup>e</sup> worke-  
manſhip.

i Meaning, the  
red ſea.

k Which ſum-  
me is thought  
to mount to  
thre millions  
& ſix hundreth  
thouſand cro-  
wes: for here  
is mentio made  
of thirtie  
mo, then are  
ſpoken of 1.  
King 9, 28.

l King 10, 1.  
m 12, 14.  
n To knowe  
whether his  
wiſdome were  
ſo great as the  
reporte was.

b There was  
no queſtion ſo  
hard that he  
did not ſolue.

c Or, gallies  
whereby he  
went y<sup>e</sup>.

d Ebr. there was  
no more ſpoken  
in her.

e Or, altho.

f Meaning,  
that the Iſrae-  
lites were  
Gods peculiar  
people, & that  
Kings are the  
licentiaries of  
God, which  
ought to graue  
vnto him the  
ſuperioritie,  
and miniſter  
iuſtice to all.



d Read Chap.  
23.

from Ophir, brought <sup>a</sup> Algumím wood & precious stones.

<sup>11</sup> And the King made of the Algumím wood <sup>e</sup> staires in the house of the Lord, & in the Kings house, and harpes and viols for fingers: and there was no suche sene before in the land of Iudah.

<sup>12</sup> And King Salomón gaue to the Quene of Shebá euerie pleafant thing that she asked, <sup>f</sup> besides for that which she had brought vnto the King: so she returned and went to her owne countrey, <sup>g</sup> báihe she, and her seruants.

<sup>13</sup> Also the weight of golde that came to Salomón in one yere, was six húdred thre score and six talents of golde,

<sup>14</sup> Besides that which chapmen and marchants brought: and all the Kings of Arabia, & the princes of the countrey brought golde and filuer to Salomón.

<sup>15</sup> And King Salomón made two hundreth targats of beaten golde, <sup>h</sup> & six hundreth shekels of beaten golde went to one targat,

<sup>16</sup> And thre hundreth shields of beaten golde: thre húdred <sup>i</sup> shekels of golde went to one shield, and the King put them in the house of the wood of Lebanón.

<sup>17</sup> And the King made a great throne of yuorie and ouerlaid it with pure golde.

<sup>18</sup> And the throne had six stappes, with a footestole of golde <sup>j</sup> fastened to the throne, and stayes on ether side on the place of the seate, and two lions standing by the <sup>k</sup> stayes.

<sup>19</sup> And twelue lions stode there on the six stappes on ether side: there was not the like made in anie kingdome.

<sup>20</sup> And all King Salomóns drinking vessels were of golde, and all the vessels of the house of the wood of Lebanón were of pure golde: for filuer was nothing esteemed in the dayes of Salomón.

<sup>21</sup> For the Kings shippes went to Tarsísh with the seruants of Húram, euerie thre yere once came the shippes of <sup>l</sup> Tarsísh, and brought golde, and filuer, yuorie, and apes, and peccokes.

<sup>22</sup> So King Salomón excelled all <sup>m</sup> Kings of the earth in riches and wísdome.

<sup>23</sup> And all the Kings of the earth focht the presence of Salomón, to heare his wísdome that God had put in his heart.

<sup>24</sup> And they brought euerie man his present, vessels of filuer, and vessels of golde, and raiment, armour, & swete odours, horses, and mules, from yere to yere.

<sup>25</sup> And Salomón had <sup>n</sup> foure thousand stalles of horses, and charrets, and twelue thousand horsemen, whome he bestowed in the charet cities, and with the King at Ierusalém.

<sup>26</sup> And he reigned ouer all the Kings from

the <sup>o</sup> Riuer euen vnto the land of the Philistims, and to the border of Egypt.

<sup>27</sup> And the King gaue filuer in Ierusalém, <sup>p</sup> as stones, & gaue cedre trees as the wilde fig trees, that are abundant in the plaine.

<sup>28</sup> And they brought vnto Salomón horses out of Egypt, and out of all lands.

<sup>29</sup> Concerning the rest of the actes of Salomón first & last, are they not written in the booke of Nathán the Prophet, and in the prophetic of Ahíah the Shilonite, and in the visions of <sup>q</sup> Ieedó the Seer: against Ieroboám the sonne of Nebát?

<sup>30</sup> And Salomón reigned in Ierusalém ouer all Israël fourty yeres.

<sup>31</sup> And Salomón <sup>r</sup> slept with his fathers, & they buryed him in the citie of Dauid his father: and Rehoboám his sonne reigned in his steade.

## CHAP. X.

<sup>1</sup> The rigour of Rehoboám. <sup>s</sup> He followeth lewde counsel. <sup>t</sup> The people rebelle.

<sup>1</sup> Then <sup>u</sup> Rehoboám <sup>v</sup> wét to Shechem: for to Shechem came all Israël to make him King.

<sup>2</sup> And when Ieroboám the sonne of Nebát heard it, (which was in Egypt, whether he had fled fró the presence of Salomón the King) he returned out of Egypt.

<sup>3</sup> And they sent and called him: so came Ieroboám and all Israël, and cōmuned with Rehoboám, saying,

<sup>4</sup> Thy father <sup>w</sup> made our yoke grieuous: now therefore make <sup>x</sup> y the grieuous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, and we wil serue thee.

<sup>5</sup> And he said to the, <sup>y</sup> Departe yet thre dayes, the come againe vnto me. And the people departed.

<sup>6</sup> And King Rehoboám toke counsel with the olde men that had stand before Salomón his father, while he yet liued, saying, What counsel giue ye that I may answer this people?

<sup>7</sup> And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing wordes to them, they wil be thy seruants for euer.

<sup>8</sup> But he left the counsel of the ancient men that they had giuen him, and toke counsel of the yong mē that were brought vp with him, and <sup>z</sup> waited on him.

<sup>9</sup> And he said vnto them, What counsel giue ye, that we may answer this people, w haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

<sup>10</sup> And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs;

Cc.iii.

<sup>Or, Euphrates.</sup>

<sup>n</sup> The abundance of these temporal treasures in Salomóns kingdome is a figure of the spiritual treasures, which select shal enioye in hea- uens vnder the true Salomón Christ.

<sup>Or, Iddó.</sup>  
<sup>o</sup> That is, w prophetic against him.

<sup>1. King. 11. 41</sup>

<sup>1. King. 13. 1.</sup>  
<sup>a</sup> After the death of Salomón.

<sup>b</sup> That is, handled vs rudely. It semeth that God hardened their heartes, so that they thus murmured without cause: which declarerh the iocōndie of the people.

<sup>c</sup> Or, that made by him, that is, which were of his counsel and secretes.

<sup>e</sup> On pillars: meaning, the garnishing & trimming of stayes or pillars.

<sup>f</sup> That is, w the King gaue her for recompense of that treasure which she brought.

<sup>g</sup> Which summe mounteth to 2400 crowns of the sunne. Budeus de asse.  
<sup>h</sup> Or, pounds, called mine, wherof euerie one seemed to make an hundreth shekels.

<sup>i</sup> That is, the stappes. & the footstole were fastened to the throne.

<sup>k</sup> Vpon the pommels or knoppes.

<sup>l</sup> Which country of best writers is thought to be Cilicia, read 1. King. 10. 22.

<sup>m</sup> That is, ten horses in euerie stable, which in all mounte so foure thousand, as 1. King. 4. 26



<sup>a</sup> Or, little finger: meaning y he was of farre greater power than he was his father.

<sup>b</sup> Or, serpents.

<sup>a</sup> Gods willimposeth suche a necessitie to y second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it can not be excused in doing euil, by alledging that it is Gods ordinance.

<sup>b</sup> Ebr. by the hand  
1. Kin. 12, 16.

<sup>c</sup> Or, necessary.

<sup>d</sup> Ebr. Haggabed him selfe.

1. Kin. 12, 20.

<sup>a</sup> That is, the halfe tribe of Benjamin: for the other halfe was gone after Ieroboam.  
<sup>b</sup> Meaning the ten tribes which rebelled.

thus shalt thou say vnto them, My <sup>a</sup> least parte shal be bigger then my fathers loynes.

11 Now where as my father did burde you w<sup>a</sup> a grieuous yoke, I wil yet increase your yoke: my father hathe chastised you with roddes, but I wil correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the King answered them sharply: and King Rehoboam left the counsel of the ancient men,

14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, but I wil increase it: my father chastised you with roddes, but I wil correct you with scourges.

15 So the King hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which he had spoken by Ahiah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israël sawe that the King wolde not heare them, the people answered the King, saying, What portion haue we in Dauid: for we haue none inheritance in the sonne of Ishai. O Israël, euerie man to your tents: now se to thine owne house, Dauid. So all Israël departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israël, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was ouer the tribute, & the children of Israël stoned him with stones, that he dyed: then King Rehoboam made speede to get him vp to his charret, to flee to Ierusalem.

19 And Israël rebelled against the house of Dauid vnto this day.

CHAP. XI.

<sup>a</sup> Rehoboam is forbidden to fight against Ieroboam.  
<sup>b</sup> Cities which he buylt. 21 He hath eightene wiues, & threescore concubines, and by them eight and twentie sonnes, and threescore daughters.

And whē Rehoboam was come to Ierusalem, he gathered of the house of Iudah and Benjamin nine score thousand chosen men of warre to fight against Israël, & to bring the kingdome againe to Rehoboam.

2 But the worde of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon King of Iudah, and to all Israël that are in Iudah, and Benjamin, saying,

4 Thus sayth the Lord, Ye shal not go vp, nor fight against your brethren: returne euerie man to his house: for this thing is done of me. They obeyed therefore the

worde of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and buylt strong cities in Iudah.

6 He buylt also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, & Adullam,

8 And Gath, and Maresha, and Ziph,

9 And Adoram, and Lachish, and Azekah,

10 And Zorah, & Aialon & Hebron, which were in Iudah & Benjamin, strong cities.

11 And he repaired the strong holdes and put captaines in them, and store of vitaille, and oyle and wine.

12 And in all cities he put shields & speares, & made them exceeding strong: so Iudah and Benjamin were his.

13 ¶ And the Priests and the Levites that were in all Israël, resorted vnto him out of all their coastes.

14 For the Levites left their suburbs and their possession, and came to Iudah and to Ierusalem: for Ieroboam and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

15 ¶ And he ordeined him Priests for the hie places, and for the deuils and for the calves which he had made.

16 And after y Levites there came to Ierusalem of all y tribes of Israël, suche as set their hearts to seke y Lord God of Israël, to offer vnto y Lord God of their fathers.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mightie, thre yere longe: for thre yere they walked in the way of Dauid & Salomon.

18 ¶ And Rehoboam toke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, & Abihail the daughter of Eliab the sonne of Ishai,

19 Which bare him sonnes Ieush, and Shemariah, and Zaham.

20 And after her he toke Maakah y daughter of Absalom which bare him Abiah, and Athai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah y daughter of Absalom aboue all his wiues & his concubines: for he toke eightene wiues, & thre score concubines, and begate eight and twetic sonnes, & threescore daughters.

22 And Rehoboam made Abiah the sone of Maakah the chief ruler among his brethren: for he thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countreis of Iudah and Benjamin vnto euerie strong citie: and he gaue them abundance of vitaille, and desired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord and is punished by Shemaiah & Shemaiah reprooueth him. He buylteth him selfe.

<sup>a</sup> Or, repaired them & made them strong, to be more able to resist Ieroboam.

<sup>b</sup> Or, strengthened.

<sup>c</sup> Ebr. And.

Chap. 12, 9.

1. Kin. 12, 21.  
<sup>d</sup> Meaning, idoles, read Idoles, 14: 15.

<sup>e</sup> Which were zealous of true religion, & feared God.

<sup>f</sup> So long as they feared God, and set forth his word, they prospered.

<sup>g</sup> Called also Abiam, who reigned thre yere, 1 Ki 15.

<sup>h</sup> He gaue him selfe to haue many wiues.



fo. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succedeth him.

**A**ND when Rehoboam had established the kingdome & made it strong, he forsoke the Lawe of the Lord, and all Israel with him.

Therefore in the fift yere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

With twelue hundred charets, and thre score thousand horsmen, & the people were without number, that came with him from Egypt, euen the Lubims, Sukkiims, & the Ethiopians.

And he toke the strong cities which were of Iudah, and came vnto Ierusalem.

Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus sayth the Lord, Ye haue forsaken me, therefore haue I also left you in the hands of Shishak.

Then the princes of Israel, and the King humbled them selues, and said, The Lord is iuste.

And when the Lord sawe that they humbled them selues, the worde of the Lord came to Shemaiah, saying, They haue humbled them selues, therefore I wil not destroye them, but I wil send them deliuerance shortly, & my wrath shal not be powred out vpon Ierusalem by the hand of Shishak.

Neuertheles they shalbe his seruants: so shal thei know my seruice, & the seruice of the kingdomes of the earth.

Then Shishak King of Egypt came vp against Ierusalem, and toke the treasures of the house of the Lord, and the treasures of the Kings house: he toke euen all, and he caryed away the shields of golde, which Salomon had made.

In stead whereof King Rehoboam made shields of brasse, and committed them to the hands of the chief of the garde, that waited at the dore of the Kings house.

And when the King entred into the house of the Lord, the garde came and bare them and broght them againe vnto the garde chamber.

And because he humbled him selfe, the wrath of the Lord turned from him, that he wolde not destroye all together. And also in Iudah the things prospered.

So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one & fourtie yere olde, when he began to reigne, & reigned & seuentene yeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name

there. And his mothers name was Naamah an Ammonitess.

And he did euil: for he prepared not his heart to seke the Lord.

The actes also of Rehoboam, first and last, are they not written in the booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie: & there was warre alway betwene Rehoboam & Ieroboam.

And Rehoboam slept with his fathers, and was buryed in the citie of Dauid, and Abiiah his sonne reigned in his stead.

# CHAP. XIII.

Abiiah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 He trusteth in the Lord and overcometh Ieroboam. 31 Of his wiues and children.

**I**N the eightente yere of King Ieroboam began Abiiah to reigne ouer Iudah.

He reigned thre yere in Ierusalem: (his mothers name also was Michaiiah the daughter of Vriël of Gibeā) and there was warre betwene Abiiah and Ieroboam.

And Abiiah set the battel in aray with the armie of valiant men of warre, euen foure hundred thousand chosen men. Ieroboam also set the battel in aray against him with eight hundred thousand chosen men which were strong and valiant.

And Abiiah stode vp vpon mount Zemeraim, which is in mount Ephraim, and said, O Ieroboam, & all Israel, heare you me,

Oght you not to knowe that the Lord God of Israel hath giuen the kingdome ouer Israel to Dauid for euer, euen to him and to his formes by a couenant of salt?

And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath rebelled against his lord.

And there are gathered to him vaine men & wicked, and made them selues strong against Rehoboam the sonne of Salomon: for Rehoboam was but a childe and tender hearted, & colde not resist them.

Now therefore ye thinke that ye be able to resist against the kingdome of the Lord, which is in the hands of the sonnes of Dauid, and ye be a great multitude, & the golden calues are with you which Ieroboam made you for gods.

Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you Priests like the people of other countreys? whosoever cometh to consecrate with a yong bullocke and seuen rams, the same may be a Priest of them that are no gods.

Cc.iiii.

Or, when the Lord had established Rehoboam's kingdom. For such is the inconstancy of the people that for a little while they follow the vices of their governors.

b Which were a people of Africa called Troglodytes, because they dwelled in holes. Or, Blacke Moors.

c Signifying a calamitie can come vnto vs except we forsake God, & y he neuer leaueh vs eil we haue cast him off. d And therefore doeth iustely punish you for your finnes.

e Or, day deny.

f He sheweth that Gods punishments are not to destroy his vicerly, but to chastise the, to bring them to y knowledge of them selues & to knowe how much better it is to serue God then tyrants.

Chap. 9. 15.

g Which declareth that God seeth not the death of a sinner, but his conuersio. Ezek. 18. 11. & 33. 11.

h That is, twelue yeres after that he had bene overcome by Shishak, ver. 1.

a He meaneth Iudah and Benjamin. b Or, Maacha. c King. 15. 2. d Called also Abshalom, for Abshalom was her grandfether. e K. 15. 2. f Which was one of the topes of mount Ephraim. g And therefore whosoever doeth vsurpe it or take it from y Rocke, transgresseth the ordinance of y Lord: thus like an hypocrite he alledged y worde of God for his aduantage. h That is, perpetual, because that thing, which is salted, is preserved from corruption: he meaneth also that it was made solemely & confirmed by offering of sacrifices, where as thei vsed salt according as was ordeined. Nom. 18. 19. i. K. 11. 17. 26. k This worde in y Chaldee tongue is Rachah, which our Saviour vseth. Matt. 5. 22. l Ebr. child of Belial. m Meaning, in heart and courage. n Or, faint hearted. o Lev. 26. 36. p King. 12. 31. chap. 11. 34. q Ebr. filius huius i He sheweth the nature of idolaters & take no trial of the vocation, life & doctrine of their ministers, but thinke the molten vilest & greatessest beastes sufficient, to serue their turne.



# Ieroboám discomfited. II. Chron. The Ethiopians destroyed.

- 10 But we belong vnto the Lord our God, & haue not forsaken him, & the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.
- 11 And they burne vnto the Lord euerie morning and euerie euening burnt offrings and swete incense, and the bread is set in order vpon the pure table, & the candlestick of golde with the lāpes thereof, to burne euerie euening: for we kepe the watche of the Lord our God: but ye haue forsaken him.
- 12 And beholde, this God<sup>l</sup> is with vs, as a captaine, & his Priests with the sounding trumpets, to crye an alarme against you. O ye children of Israël, fight not against the Lord God of your fathers: for ye shal not prosper.
- 13 ¶ But Ieroboám caused an ambushment to compasse, & come behinde them, when thei were before Iudáh, and the ambushment behinde them,
- 14 Then Iudáh looked, and beholde, the battel was before and behinde them, and they cryed vnto the Lord, and the Priests blew with the trumpets,
- 15 And the men of Iudáh gaue a shoute: & euen as the men of Iudáh shouted, God smote Ieroboám and also Israël before Abiiah and Iudáh.
- 16 And the children of Israël fled before Iudáh, and God deliuered them into their hand.
- 17 And Abiiah and his people slewe a great slaughter of them, so that there fel downe wounded of Israël fise hundred thousand chosen men.
- 18 So the children of Israël were brought vnder at that time: and the childre of Iudáh preuailed, because they staid vpon the Lord God of their fathers.
- 19 And Abiiah pursued after Ieroboám, & toke cities from him, euen Bethél, and the villages thereof, and Ieshanáh with her villages, and Ephrón with her villages.
- 20 And Ieroboám recouered no strength againe in the dayes of Abiiah, but y Lord plagued him, and he dyed.
- 21 So Abiiah waxed mightrie, and married fourtene wiues, and begate two and twentie sonnes, and sixtene daughters.
- 22 The rest of the actes of Abiiah and his maners and his sayings are written in the storie of the Prophet Iddó.
- CHAP. XIII.
- 3 Asa destroyeth idolatrie & commandeth his people to serue the true God. 11 He praieth vnto God when he shulde go to fight. 12 He obtaineth the victorie.
- 4 King. 17. 2. SO<sup>o</sup> Abiiah slept with his fathers, & thei buried him in the citie of Dauid, & Asa his sonne reigned in his steade: in whose dayes the land was quiet ten yere.
- 5 And Asa did that was good and right in the eyes of the Lord his God.
- 6 For he toke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the groues,
- 7 And commanded Iudáh to seke the Lord God of their fathers, & to do according to the Lawe and the commandement.
- 8 And he toke away out of all the cities of Iudáh the hie places, & the images: therefore the kingdome was quiet before him.
- 9 He buylt also strong cities in Iudáh, because the land was in rest, and he had no warre in those yeres: for the Lord had giuen him rest.
- 10 Therefore he said to Iudáh, Let vs buyld these cities and make walles about, and towres, gates, and barres, whiles the lād is before vs: because we haue fought y Lord our God, we haue fought him, and he hath giuen vs rest on euerie side: so they buylt and prospered.
- 11 And Asa had an armie of Iudáh that bare shields and speares, thre hundred thousand, and of Beniamin that bare shields & drewe bowes, two hundred & foure score thousand: all these were valiant men.
- 12 ¶ And there came out against then Zerah of Ethiopia with an hoste of ten hundred thousand, and thre hundred charets, and came vnto Maresháh.
- 13 Then Asa went out before him, and thei set the battel in aray in the valley of Zephathah beside Maresháh.
- 14 And Asa cryed vnto the Lord his God, & said, Lord, it is nothing with thee to helpe with many, or with no power: helpe vs, o Lord our God: for we rest on thee, and in thy Name are we come against this multitude: o Lord, thou art our God, let not man preuaile against thee.
- 15 ¶ So y Lord smote the Ethiopians before Asa and before Iudáh, and the Ethiopians fled.
- 16 And Asa and the people that was with him, pursued them vnto Gerár. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his hoste: & they caryed away a mighty great spoile.
- 17 And they smote all the cities round about Gerár: for the feare of the Lord came vpon them, and they spoiled all the cities, for there was exceding much spoile in them.
- 18 Yea, and they smote the tents of cattel, & caryed away plentie of shepe and camels, and returned to Ierusalém.
- CHAP. XV.
- 1 The exhortatiō of Azariah & Asa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 Thei sweare together to serue the Lord. 16 He deposeth his

k As it was appointed in the Lawe, Exod. 29. 39.

l Because their cause was good & approved by the Lord, thei doubted not of the successe and victorie.

m Contemning y good counsel & came of the Spirit of God, he thought to haue ouercome by deccite.

n Or, gave him the ouerthrowe.

o He sheweth that the stay of all kingdomes & assurance of victories depende vpon our trust & confidence in the Lord. *Ebrulauh. 347.*

a Which was placed contrary to the Lawe, Deut. 16. 20.

b He sheweth that the rest & quietnes of kingdomes consisteth in abolishing idolatrie, and aduancing true religion.

c Whiles we haue the full gouernment thereof.

d The King of Ethiopia of Egypt. e Which was a citie in Iudáh, Iosh. 15. 44: where Michaiiah y Prophet was borne.

f Or, against many, without power.

g Thus y childre of God ne ther trust in their owne power or pollicie, neither reare the strength & subtiltie of their enemies, but consider y cause and whether their enterprised to Gods glorie, & therupon assure the felices of y victorie by him, & is onely almightie, & can turne all both to dust & the breath of his mouth. h The Lord had striked the with feare.



ther for her idolatrie.

1 Then the Spirit of God came vpon <sup>a</sup> Azariah the sonne of Odéd.

2 And he went out to mere Asá, and said vnto him, O Asá, and all Iudáh, and Benjamin, heare ye me. The Lord is with you, while ye be with him: and if ye seke him, he wil be founde of you, but if ye forsake him, he wil forsake you.

3 Now for a long season Israël *hathe bene* without the <sup>b</sup> true God, & without Priest to teache and without Lawe.

4 But *whosener* returned in his affliction to the Lord God of Israël, and soght him, he was founde of them.

5 And in that time there *was* no peace to him, that did go out and go in: but great troubles *were* to all the inhabitants of the earth.

6 Fornacion was destroyed of nacion, and cite of cite: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hâds be weake: for your <sup>d</sup> worke shal haue a rewarde.

8 ¶ And when Asá heard these wordes, and the prophēcie of Odéd the Prophet, he was encouraged, and toke away the abominacions out of all the land of Iudáh, & Benjamin, and out of the cities which he had taken of mount Ephraim, and he re-nued the altar of the Lord, that was before the porche of the Lord.

9 And he gathered all Iudáh & Benjamin, & the strangers with the out of Ephraim, and Manasséh & out of Simeón: for there fell many to him out of Israël, when they sawe that the Lord his God *was* with him.

10 So they assembled to Ierusalem in the <sup>e</sup> third moneth, in the fiftente yere of the reigne of Asá.

11 And they offred vnto the Lord the same time of the <sup>f</sup> spoyle, *which* thei had broght, *even* seuen hundreth bullockes, and seuen thousand shepe.

12 And they made a couenant to seke the Lord God of their fathers, with all their heart, and with all their soule.

13 And <sup>g</sup> whosouer wil not seke the Lord God of Israël, shal be sleane, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a loude voyce, and with shouting and with trumpets, and with cornets.

15 And all Iudáh reioyced at the othe: for they had sworne vnto the Lord with all their heart, and soght him with a whole desire, and he was <sup>h</sup> founde of them. And the Lord gaue them rest rounde about.

16 ¶ And King Asá deposed Maacháh his mother from her regēcie, because she had made an idole in a groue: and Asá brake downe her idole, & stamped it, and burnt

it at the broke Kidrón.

17 But the hie places were not <sup>k</sup> taken away out of <sup>l</sup> Israël: yet the heart of Asá was <sup>m</sup> perfite all his dayes.

18 Also he broght into the house of God the things that his father had dedicate, & that he had dedicate, siluer, and golde, & vessels.

19 And there was no warre vnto the fise & thirtieth yere of the reigne of Asá.

# CHAP. XVI.

2 *Asá for feare of Baashá King of Israël, maketh a couenant with Benhadád King of Arám. 7 He is re-  
proued by the Prophet, 10 Whome he putteth in prison.  
12 He putteth his trust in the Phisitians. 13 His death.*

1 In the six & thirtieth yere of the reigne of Asá came <sup>a</sup> Baashá King of Israël vp against Iudáh, and buylt <sup>b</sup> Ramáh to let none passe out or go in to Asá King of Iudáh.

2 Then Asá broght out siluer and golde out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadád King of Arám that dwelt at <sup>c</sup> Damascus, saying,

3 There is a couenant betwene me & thee, and betwene my father and thy father: behold, I haue sent thee siluer and golde: come, & breake thy league with Baashá King of Israël that he may departe from me.

4 And Benhadád hearkened vnto King Asá, and sent the captaines of the armies which he had, against the cities of Israël. And they smote Iiôn, and Dan, and Abel-máim, and the store cities of Naphtalí.

5 And when Baashá heard it, he left buylding of Ramáh, and let his worke cease.

6 Then Asá the King toke all Iudáh, and caryed away the stones of Ramáh and the tymbre thereof, wherewith Baashá did buyld, and he buylt therewith Géba and Mizpáh.

7 ¶ And at that same time Hanáni the <sup>d</sup> Seer came to Asá King of Iudáh, and said vnto him, Because thou hast rested vpon the King of Arám, and not rested in the Lord thy God, therefore is the hoste of the King of Arám escaped out of thine hand.

8 <sup>e</sup> The Ethiopians and the Lubims, were they not a great hoste with charrets and horsemen, exceeding many? yet because thou didest rest vpon the Lord, he deliuered them into thine hand.

9 <sup>f</sup> For the eies of the Lord beholde all the earth to shewe him selfe strong with them that are of perfite heart toward him: thou hast the done foolishly in this: therefore from henceforth thou shalt haue warres.

10 The Asá was wroth with the Seer, & put him into a <sup>g</sup> prison: for he was <sup>h</sup> displeased with him, because of this thing. And Asá oppressed *certaine* of the people at the Dd.i.

<sup>k</sup> Which partly came through lacke of zeale in hi, partly through the negligence of his officers, & partly by the supersticio of the people, that all were not taken away.

<sup>l</sup> Because that God was called the God of Israël by reason of his promes to Iaakób: therefore Israël is some time taken for Iudáh, because Iudáh was his chief people. In respect of his predecessors.

<sup>a</sup> Who reigned after Nadab the sonne of Ieroboám.  
<sup>b</sup> He fortified it with wallles and ditches: it was a cite in Benjamin nere to Gibéon.  
<sup>c</sup> Or, Damascus.

<sup>c</sup> He thought to repulic his aduersarie by an vnlawful meanes, y<sup>e</sup> is, by seeking helpe of infidels, as they seke the Turkes amitie, thinking thereby to make the selues more strong.

<sup>d</sup> Or, Prophet.

<sup>e</sup> Chap. 14. 9.

<sup>f</sup> Mat. 9. 1.

<sup>g</sup> 12. 22.

<sup>h</sup> Eos. prison

<sup>i</sup> house

<sup>j</sup> Thus in stead

<sup>k</sup> of turning to

<sup>l</sup> God by repen-

<sup>m</sup> tance, he dis-

<sup>n</sup> dained the ad-

<sup>o</sup> monition of the

<sup>p</sup> Prophet, and

<sup>q</sup> punished him,

<sup>r</sup> as the wicked

<sup>s</sup> doe when they

<sup>t</sup> be tolde of

<sup>u</sup> their fautes.

<sup>a</sup> Who was called Odéd, as his father was, ver. 8.

<sup>b</sup> For the space of twelue yeres vnder the heathen, and three yeres vnder Asá, as Iudáh was neglected and idolatrie planted.

<sup>c</sup> He sheweth, that notwithstanding the wickednes of tyrants & their rage, yet God hath his, whome he heareth in their tribulation, as he deliuered his from Zerah King of the Ethiopians, & out of all other dangers, when thei called vpon the Lord.  
<sup>d</sup> Your confidence & trust in God shal not be frustrat.

<sup>e</sup> Called Shivan, containing parte of May and parte of Iune.

<sup>f</sup> Which they had taken of the Ethiopians.

<sup>g</sup> These were the wordes of their couenāt, which comāded all idolaters to be put to death according to the Lawe of God, Deut. 17.

<sup>h</sup> So long as thei serued him aright, so long did he prosper & prosper them.

<sup>i</sup> Or grādmother: & herein he shewed, that he lacked zeale for the ought to haue dyed bothe by the couenāt, and by the Lawe of God: but he gaue place to foolish pitie, & wold also seme after a sorte to satisfie the Lawe.



same time.

11 And beholde, the actes of Asá first and last, lo, they are writen in the booke of the Kings of Iudáh and Israél.

12 ¶ And Asá in the nine and thirtieth yere of his reigne was diseased in his sete, and his disease was extreme: yet he sought not the Lord in his disease, but to the Phisicians.

13 So Asá slept with his fathers, and dyed in the one and fourtieth yere of his reigne.

14 And they buryed him in one of his sepulchres, which he had made for him selfe in the citie of Dauid, & laied him in the bed, which they had filled with swete odours and diuerse kindes of spices, made by the arte of the apoticarie: and they burnt him with an exceeding great fyre.

CHAP. XVII.

*Iehoshaphát trusting in the Lord, prospereth in riches and honour. 6 He aboliseth idolatrie. 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 13 His munitions and men of warre.*

1 And Iehoshaphát his sonne reigned in his stead, and preuailed against Israél.

2 And he put garisons in all the strong cities of Iudáh, and set bands in the land of Iudáh and in the cities of Ephraím, which Asá his father had taken.

3 And the Lord was with Iehoshaphát, because he walked in the first wayes of his father Dauid, and sought not Baalím,

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israél.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudáh brought presents to Iehoshaphát, so that he had of riches and honour in abundance.

6 And he lift vp his heart vnto the wayes of the Lord, and he toke awaie moreouer the hie places & the groues out of Iudáh.

7 ¶ And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiáh, & Zechariáh, and Nethaneél, and Michaiáh, that they shulde teache in the cities of Iudáh,

8 And with them Leuites, Shemaiáh, and Nethaniáh, and Zebadiáh, and Asahél, & Shemiramóth, and Iehonathán, and Adonniáh, and Tobiiáh, and Tob-adonniáh, Leuites, and with them Elishamá and Iehorám Priests.

9 And they taught in Iudáh, and had the booke of the Lawe of the Lord with them, & went about throughout all the cities of Iudáh, and taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands y were rounde about Iudáh, and they sought not against Iehoshaphát.

11 Also some of the Philistims brought Ieho-

shaphát gifts and tribute siluer, and the Arabiás broght him flockes, seuē thousand, and seuē hundred rams, and seuē thousand, and seuē hundred he gores.

12 So Iehoshaphát prospered and grewe vp on hie: and he buylt in Iudáh palaces and cities of store.

13 And he had great workes in the cities of Iudáh, and men of warre, & valiant men in Ierusalém.

14 And these are the numbers of them after the house of their fathers, In Iudáh were captaines of thousands, Adnáh the captaine, and with him of valiant men thre hundred thousand.

15 And at his hand Iehohanán a captaine, and with him two hundred & foure score thousand.

16 And at his hand Amasiáh the sonne of Zichrí, which willingly offred him selfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Beniamín, Eliadá a valiant mā, and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Iehozabád, & with him an hundred and foure score thousand armed to the warre.

19 These waited on the King, besides those which the King put in the strong cities throughout all Iudáh.

CHAP. XVIII.

*Iehoshaphát maketh affinitie with Aháb. 10 Foure hundred Prophetes counsel Aháb to go to warre. 16 Michaiáh is against them. 23 Zidkiah smiteth him. 25 The King putteth him in prison. 29 The effect of his prophesie.*

1 And Iehoshaphát had riches & honour in abundance, but he was ioyned in affinitie with Aháb.

2 And after certeine yeres he went downe to Aháb to Samaria: & Aháb slewe shepe and oxen for him in great number, & for the people that he had with him, and entised him to go vp vnto Ramóth Gileád.

3 And Aháb King of Israél said vnto Iehoshaphát King of Iudáh, Wilt thou go with me to Ramóth Gileád? And he answered him, I am as thou art, & my people as thy people, & we wil ioyne w thee in the warre.

4 And Iehoshaphát said vnto the King of Israél, Aske counsel, I pray thee, at the worde of the Lord this day.

5 Therefore the King of Israél gathered of Prophetes foure hundred men, and said vnto them, Shal we go to Ramóth Gileád to battel, or shal I cease? And they said, Go vp: for God shal deliuer it into the Kings hand.

6 But Iehoshaphát said, Is there here neuer a Prophet more of the Lord y we might inquire of him?

7 And y King of Israél said vnto Iehoshaphát,

*Or, enuie, or swollen. Or, to the top of his head. e God plagued his rebellion, & hereby declareth that it is nothing to begine well, except we so continue to the end, that is, zealous of Gods glorie, and put our whole trust in him. f He sheweth that it is in vaine to seke to y Phisicians, except first we seke to God. to purge our sinnes, which are the chief cause of all our diseases, & after w the helpe of y phisicians, as a means by whome God worketh.*

*a That is, his vertues: meaning, before he had committed w Barh-shéba and against Vriah. b Sought not helpe at strange gods. c For, worke.*

*e He gaue him selfe wholly to serue y Lord.*

*d He knewe it was in vaine to professe religion, except suche were appointed which coulde instruct the people in the same, and had autoritie to put away all idolatrie.*

*e Thus God prospereth all suche that w a pure heart seke his glorie, and kepe their enemies in feare y they can not be able to execute their rage against them.*

*For, his hand.*

*Or, surmount him.*

*f Meaning, y was a Nazarite.*

*g That is, they were as his ordinarie guard.*

*1 King 22, 3.*

*a For Ioram Iehoshaphats sonne married Ahabs daughter.*

*b That is, the third yere.*

*1 King 22, 1.*

*c To recouer it out of the hands of the Syrians.*

*d Heare the aduise of some Prophet, to knowe whether it be Gods will.*

*e Which were the Prophetes of Bial, signifying that the wicked chuse not but flatterers and such as wil beare with their inordinate desires.*

*hit,*



phát, There is yet one man, by whome we may aske counsell of the Lord, but I hate him: for he doeth not prophesie good vnto me, but allway euil: it is Michaiáh the sonne of Imlá. The Iehoshaphát said, Let not the King say so.

8 And the King of Israël called an eunuche, and said, Call quickly Michaiáh the sonne of Imlá.

9 ¶ And the King of Israël, and Iehoshaphát King of Iudáh sate ether of them on his throne clothed in their<sup>b</sup> apparel: they sate euen in the threshing floore at the entering in of the gate of Samaria: & all the Prophetes prophesied before them.

10 And Zidkiah the sonne of Chenaanáh made him<sup>i</sup> hornes of yron, & said, Thus saith y Lord, With these shalt thou push y Aramites vntil thou hast consumed them.

11 And all the Prophetes prophesied so, saying, Go vp to Ramóth Gileád, & prosper: for the Lord shal deliuer it into the hand of the King.

12 ¶ And the messenger that wēt to call Michaiáh, spake to him, saying, Beholde, the wordes of the Prophetes declare good to y King with one<sup>k</sup> accorde: let thy worde therefore, I pray thee, be lyke one of theirs, and speake thou good.

13 And Michaiáh said, As the Lord liueth, whatsoeuer my God saith, y wil I speake.

14 ¶ So he came to the King, and the King said vnto him, Michaiáh, shal we go to Ramóth Gileád to battel, or shal I leaue off? And he said, Go ye vp, and prosper, and they shal be deliuered into your hand.

15 And the King said to him, How oft shal I charge thee, that thou tel me nothing but the truth in the Name of the Lord?

16 Then he said, I sawe all Israël scatered in the mountaines, as shepe that haue no shepheard: and the Lord said, These haue no master: let the returne euerie man to his house in peace.

17 And the King of Israël said to Iehoshaphát, Did I not tel thee, that he wolde not prophesie good vnto me, but euil?

18 Againe he said, Therefore heare ye the wordes of the Lord: I sawe the Lord sit vpon his throne, and all the<sup>m</sup> hoste of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shal<sup>n</sup> persuade Aháb King of Israël, that he may go vp and fall at Ramóth Gileád? And one spake and said thus, and another said that.

20 The there came forth a spirit and stode before the Lord, and said, I wil persuade him. And the Lord said vnto him, Wherein?

21 And he said, I wil go out, and be a false spirit in the mouthe of all his Prophetes. And<sup>o</sup> he said, Thou shalt persuade, and

shalt also preuaile: go forth and do so.

22 Now therefore beholde, the Lord hathe put a<sup>p</sup> false spirit in the mouthe of these thy Prophetes, & the Lord hathe determined euil against thee.

23 Then Zidkiah the sonne of Chenaanáh came nere, and smote Michaiáh vpon the cheke, and said, By what way wēt the spirit of y Lord frō me, to speake with thee?

24 And Michaiáh said, Beholde, thou shalt see that day whē thou shalt go from chamber to chamber to hide thee.

25 And the King of Israël said, Take ye Michaiáh, and carie him to Amón the gouernour of the citie, & to Ioásh the Kings sonne,

26 And say, Thus saith the King, Put this man in the prison house, & fede him with bread of<sup>r</sup> affliction and with water of affliction vntil I returne in peace.

27 And Michaiáh said, If thou returne in peace, the Lord hathe not spoken by me. And<sup>s</sup> he said, Heare, all ye people.

28 So the King of Israël and Iehoshaphát the King of Iudáh wēt vp to Ramóth Gileád.

29 And the King of Israël said vnto Iehoshaphát, I wil<sup>t</sup> change my selfe, and entre into the battel: but put thou on thine apparel. So the King of Israël chāged him selfe, and they went into the battel.

30 And the King of Arām had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against y King of Israël onely.

31 And when the captaines of the charets sawe Iehoshaphát, they said, It is the King of Israël: and they compassed about him to fight. But Iehoshaphát<sup>u</sup> cryed, & y Lord helped him & moued them to departe from him.

32 For when the captaines of the charets sawe that he was not the King of Israël, they turned backe from him.

33 Then a certeine man drewe a bowe<sup>v</sup> myghtely, & smote the King of Israël betwene the ioyntes<sup>w</sup> of his brigadine: therefore he said to his charetman, Turne thine hand, and carie me out of the hoste: for I am hurt.

34 And the battel increased that day: and the King of Israël<sup>x</sup> stode stil in his charet against the Aramites vntil euen, and dyed at the time of y sunne going downe.

## CHAP. XIX.

¶ After Iehoshaphát was rebuked by the Prophet, he called againe the people to the honoring of the Lord. 5 He appointeth iudges and ministers, 9 And exhorteth them to feare God.

1 And Iehoshaphát the King of Iudáh returned<sup>y</sup> safe to his house in Ierusalém.

2 And Iehú y sonne of Hanáni the Seer wēt D.ii.

<sup>f</sup> Yet the true ministers of God ought not to cease to do their dutie, though the wicked magistrates can not abide them to speake the truth.

<sup>g</sup> Meaning, y he ought not to refuse to heare any that was of God. <sup>h</sup> That is, in their iudiciall and royal apparel.

<sup>i</sup> Read 1. King. 22. 33.

<sup>k</sup> Thinking, y whereas foure hundred Prophetes had agreed in one thing, that he being but one man, and in least estimation durst not gaue say it.

<sup>l</sup> He spake this by derision of the false Prophetes, as the King well perceived.

<sup>m</sup> He prophesieth how the people shulde be disperfed & Aháb deane.

<sup>n</sup> Meaning, his Angels.

<sup>o</sup> Or, deceiue.

<sup>p</sup> That is, the Lord.

<sup>p</sup> So they that wil not beleeue y truth, God sendeth among delusion, that they shulde beleeue lyes. 2. Thess. 2. 10. <sup>q</sup> By this crucitie his ambition and hypocrisie was discovered: the hypocrites boast of y Spirit which they haue not, and declare their malice against the, in whome the true Spirit is.

<sup>r</sup> Mepe him strictly in prison and let him see hunger and thirst.

<sup>s</sup> Or, Michaiáh.

<sup>t</sup> Thus y wicked thine by their owne subtiltie to escape Gods iudgements, w he threatened by his wordes.

<sup>u</sup> He cryed to the Lord by acknowledging his faulte in going with this wicked King to warre against the wordes of the Lord by his Prophet, and also by doing merite for the same.

<sup>v</sup> For, in his spirit, he was valiantly. <sup>w</sup> Or, betweene the brigades.

<sup>x</sup> He dissembled his hurt, that his soldiers might fight more courageously.

<sup>y</sup> For, in peace.



<sup>a</sup> He declareth that the wrath and iudgement of God is ouer all such, that supporte the wicked, and rather shewe not in dede, & they are enemies to all such as hate & Lord.

<sup>b</sup> He visiteth all his countrey and brought his people from idolatrie to knowledge of the true God.

<sup>c</sup> Bothe to preserve you, if you do iustly, or to punish you, if you do the contrarie.

<sup>d</sup> He wil declare by the sharpnes of punishment.

<sup>e</sup> That he hateth all iniquitie.

<sup>f</sup> Deu. 10. 17.

<sup>g</sup> Job 34. 29.

<sup>h</sup> Act. 10. 34.

<sup>i</sup> Rom. 2. 11.

<sup>j</sup> Gal. 3. 6.

<sup>k</sup> Ephe. 6. 9.

<sup>l</sup> Col. 3. 26.

<sup>m</sup> 1. Pet. 1. 17.

<sup>n</sup> The Priests and Levites & shal iudge matters according to the worde of the Lord.

<sup>o</sup> That is, to trye whether & murder was done at vowes or els on set purpose.

<sup>p</sup> Nomb. 35. 11.

<sup>q</sup> Deut. 4. 41.

<sup>r</sup> Meaning, & God wolde punish them moche sharpe-ly, if they wold not execute iustice right.

<sup>s</sup> Shalbe chief ouersee of & publike affaires of the realme.

<sup>t</sup> They shal haue the handling of inferiour causes.

<sup>u</sup> God wil assist them that do iustice.

<sup>v</sup> That is, & cōterfained & Ammonites in langage & apparel. The Hebrews thinke that they were & Amalekites, but as may appeare by the 20 verse, they were the Idumeans of mount Seir.

<sup>w</sup> Called the dead sea, where God destroyed the fine cities for & none.

<sup>x</sup> out to meet him, and said to King Iehoshaphat, <sup>a</sup> Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing & wrath of the Lord is vpon thee.

<sup>y</sup> Neuertheles good things are founde in thee, because thou hast take away the gro- ues out of the land, and hast prepared thine heart to seke God.

<sup>z</sup> So Iehoshaphat dwelt at Ierusalém, & returned and went <sup>b</sup> through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

<sup>a</sup> And he set iudges in the land throughout all the strong cities of Iudáh, citie by citie,

<sup>b</sup> And said to the iudges, Take hede what ye do: for ye execute not the iudgements of man, but of the Lord, & <sup>c</sup> he wil be with you in the cause and iudgement.

<sup>d</sup> Wherefore now let the feare of & Lord be vpon you: take hede, & do it: for there is no <sup>e</sup> iniquitie with the Lord our God, nether <sup>f</sup> respect of persones, nor receiuing of rewarde.

<sup>g</sup> Moreouer in Ierusalém did Iehoshaphat set of the Levites, and of the Priests and of the chief of the families of Israél, for the iudgement and cause of the Lord: and they <sup>h</sup> returned to Ierusalém.

<sup>i</sup> And he charged them, saying, Thus shal ye do in the feare of the Lord faithfully and with a perfite heart.

<sup>j</sup> And in euerie cause that shal come to you of your brethren that dwel in their cities, betwene <sup>k</sup> blood and blood, betwene lawe and precept, statutes and iudgemets, ye shal iudge them, and admonish them that they trespassse not against the Lord, that <sup>l</sup> wrath come not vpon you and vpon your brethré. Thus shal ye do & trespassse not.

<sup>m</sup> And beholdé, Amariah the Priest shal be & chiefouer you in all matters of the Lord, & Zebadiáh the sonne of Ishmaél, a ruler of the house of Iudáh, shal be for all the <sup>n</sup> Kings affaires, & the Levites shal be officers <sup>o</sup> before you. Be of courage, and do it, and the Lord shal be with the <sup>p</sup> good.

## CHAP. XX.

<sup>q</sup> Iehoshaphat and the people pray vnto the Lord.

<sup>r</sup> The marvelous victorie that the Lord gaue him against his enemies.

<sup>s</sup> Hu reigne and actes.

<sup>t</sup> After this also came the children of Moab and the children of Ammon, and with them of the <sup>u</sup> Ammonites against Iehoshaphat to battel.

<sup>v</sup> The there came that tolde Iehoshaphat, saying, There cometh a great multitude against thee from beyonde the <sup>w</sup> Sea, out of Arám: and beholdé, they be in Hazzón Tamár, which is En-gedi.

<sup>x</sup> And Iehoshaphat feared, and set him selfe

<sup>y</sup> to seke the Lord, and proclaimed a fast throughout all Iudáh.

<sup>z</sup> And Iudáh gathered them selues together to aske counsel of the Lord: they came eué out of all the cities of Iudáh to inquire of the Lord.

<sup>a</sup> And Iehoshaphat stode in the Congregation of Iudáh and Ierusalém in the house of the Lord before the new court,

<sup>b</sup> And said, O Lord God of our fathers, art not thou God in heauen? and reigneest not thou on all the kingdomes of the heathen? and in thine hand is power and might, & none is able to withstand thee.

<sup>c</sup> Dideest not thou our God cast out the inhabitants of this land before thy people Israél, and <sup>d</sup> gauest it to the sede of Abraham thy friend for euer?

<sup>e</sup> And they dwelt therein, and haue buylt thee a Sanctuarie therein for thy Name, saying,

<sup>f</sup> If euil come vpon vs, as the <sup>g</sup> sworde of iudgement, or pestilence, or famine, we wil stand before this house and in thy presence (for thy Name <sup>h</sup> is in this house) & wil crye vnto thee in our tribulacion, and thou wilt heare and helpe.

<sup>i</sup> And now beholde, the children of Ammon and Moab, and mount Seir, by whome thou wouldest not let Israél go, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

<sup>j</sup> Beholde, I say, thei rewarde vs, in coming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

<sup>k</sup> O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cometh against vs, nether do we know what to do: but our eyes <sup>l</sup> are toward thee.

<sup>m</sup> And all Iudáh stode <sup>n</sup> before the Lord with their yong ones, their wiues, and their children.

<sup>o</sup> And Iahaziél the sonne of Zechariáh the sonne of Benaiáh, the sonne of Ieiel, the sonne of Mattaniáh, a Leuite of the sonnes of Asaph was there, vpon whome came <sup>p</sup> the Spirit of the Lord, in the middes of the Congregation.

<sup>q</sup> And he said, Harken ye, all Iudáh, & ye inhabitants of Ierusalém, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, nether be afraid for this great multitude: for the <sup>r</sup> battel is not yours, but Gods.

<sup>s</sup> Tomorrow go ye downe against them: beholdé, they come vp by the cleft of Ziz, and ye shal finde them at the end of the broke before the wilderness of Ieruél.

<sup>t</sup> Ye shal not nede to fight in this battel: stand still, moue not, and beholdé the <sup>u</sup> sal- uacion of the Lord toward you: O Iudáh, and

<sup>e</sup> This declar-eth what the feare of the godlie is, & is as a prick to stirre them to prayer, and to de, & Lord, where as it moueth the wicked either to seke after worldly meanes & policies, or els to fall into despair.

<sup>d</sup> He grounded his prayer vpon Gods power, whereby he is able to helpe, and alie on his mercie, which he wil cōtinuoulyward his, for as much: as he ha- the once cho- sen them and begonne to shewe his graces toward them.

<sup>c</sup> King. 1. 37. chap. 6. 31. e Meaning, were which com- meth by Gods iuste iudgements for our finnes.

<sup>b</sup> That is, it is here called vpon, and thou declarst thy presence and fauour.

<sup>a</sup> Deu. 2. 9. nehem. 13. 3. g We onely put our trust in thee and wait for our deliuerance from hea- uen.

<sup>z</sup> That is, be- fore the Arke of & cōuenant.

<sup>y</sup> Which was moued by the Spirit of God to prophesie.

<sup>x</sup> They fight against God & not against you: therefore he wil fight for you.

<sup>w</sup> Exod. 14. 13. ur. diu. 1. 1. 1.



and Ierusalém, feare ye not, nether be afraied: tomorowe go out against them, and the Lord wilbe with you.

18 ¶ Then Iehoshaphát bowed downe with his face to the earth, and all Iudáh & the inhabitants of Ierusalém fell downe before the Lord, worshiping the Lord.

19 And the Leuites of the children of the Kohathites and of the children of the Corhites stode vp to praise the Lord God of Israél with a loude voice on hie.

20 And when they arose early in the morning, they went forth to the wildernes of Tekóá: & as they departed, Iehoshaphát stode and said, Heare ye me, o Iudáh, and ye inhabitáts of Ierusalém: put your trust in the Lord your God, and ye shalbe assured: beleue his Prophetes, and ye shal prosper.

21 And whé he had consulted with the people, and appointed singers vnto the Lord, & them that shulde praise him that is in the beautiful Sanctuarie, in going forth before the men of armes, & saying, Praise ye the Lord, for his mercie lasteth for euer,

22 And when they began to shoute, and to praise, the Lord laied ambushmets against the childre of Ammón, Moáb, and mount Seir, which were come against Iudáh, and they slewe one another.

23 For the children of Ammón and Moáb rose against the inhabitáts of mount Seir, to slea & to destroye them: and when they had made an end of the inhabitáts of Seir, euerie one helped to destroy another.

24 And when Iudáh came toward Mizpáh in the wildernes, they looked vnto the multitude: and beholde, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphát and his people came to take away the spoyle of them, they found amög them in abundance bothe of substance & also of bodies laden with precious iewels, which they toke for the selues, til they colde cary nomore: they were thre dayes in gathering of the spoile: for it was muche.

26 And in the fourte day they assembled them selues in the valley of Beracháh: for there they blessed the Lord: therefore they called the name of that place, The vallei of Beracháh vnto this day.

27 The euerie man of Iudáh & Ierusalém returned with Iehoshaphát their head, to go againe to Ierusalém with ioye: for the Lord had made the to reioyce ouer their enemies.

28 And they came to Ierusalém with viols, and with harpes, and with trumpets, euen vnto the house of the Lord.

29 And the feare of God was vpon all the kingdome of the earth, when they had heard that the Lord had fought against the

enemies of Israél.

30 So y kingdome of Iehoshaphát was quiet, & his God gaue him rest on euery side.

31 ¶ And Iehoshaphát reigned ouer Iudáh, and was fíue & thirtie yere olde, whé he began to reigne: and reigned fíue and twétie yere in Ierusalém, and his mothers name was Azubáh the daughter of Shilhí.

32 And he walked in the waye of Asá his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning y rest of the actes of Iehoshaphát first and last, beholde, they are written in the boke of Iehú the sonne of Hanáni, which is mencioned in the boke of the Kings of Israél.

35 ¶ Yet after this did Iehoshaphát King of Iudáh ioine him selfe with Ahaziáh King of Israél, who was giuen to do euil.

36 And he ioyned with him, to make shippes to go to Tarshísh: and they made the shippes in Ezió Gabér.

37 Then Eliézer the sonne of Dodauáh of Maresháh prophecied agáist Iehoshaphát, saying, Because thou hast ioyned thy self with Ahaziáh, the Lord hath broken thy workes. and the shippes were broken, that they were not able to go to Tarshísh.

CHAP. XXI.

1 Iehoshaphát dyeth. 3 Iehorám succedeth him. 4 Which killeth his brethre. 6 He was brought to idolatrie. 11 And seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable end.

1 Iehoshaphát the slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehorám his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphát, Azariáh, and Iehiél, & Zechariáh, and Azariáh, and Michaél, & Shephatiáh. All these were the sonnes of Iehoshaphát King of Israél.

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudáh, but the kingdome gaue he to Iehorám: for he was the eldest.

4 ¶ And Iehorám rose vp vpo the kigdome of his father, and made him selfe strögh, & slewe all his brethren with the sworde, and also of the princes of Israél.

5 Iehorám was two and thirtie yere olde, when he began to reigne, and he reigned eight yere in Ierusalem.

6 And he walked in the waye of the Kings of Israél, as the house of Aháb had done: for he had the daughter of Aháb to a wife, and he wrought euil in the eyes of y Lord.

Dd.iii.

1 Declaring his faith and obedience to the worde of the Lord, and giuing thanks for the deliuerance promised.

2 Give credit to their wordes and doctrine.

3 This was a psalme of thankes giuing, w they vsed commonly to sing whé they praised the Lord for his benefites, and was made by Dauid, Psal. 136.

4 Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kilone another.

5 To giue thanks to the Lord for the victorie: and therefore the valley was called Beracháh, that is, blessing or thankes giuing, which was also called the valley of Iehoshaphát, loci 1, 2, & 11, because the Lord iudged y enemies according to Iehoshaphats prayer.

1. King. 22, 42.

f Meaning, in his vertues & those waies, wherein he followed God.

t If the great care and diligence of this good King was not able vtterly to abolish all superstition & idolatrie out of this people, but that they wolde stil retein their filth and idolatrie, how muche lesse are they able to reforme euil, & ether haue little zeale, or not suche as he had thogh herein he was not to be excused?

1. King. 16, 1. 1. King. 22, 49.

u Thus God wolde not haue his ioyn, ne in societie with idolaters & wicked me.

a Read chap. 23, 17 how by Israél is ment Iudáh.

2. King. 8, 18.

b Because the wicked liue euer in feare & also are ambitious, they become cruel, & spare not to murder them, whome by nature they ought moste to cherish & defend. c Meaning, of Iudáh & Benjamin. d So that we see how it ca not be y we shulde ioine with y wicked & seruue God.



# Iehorams horrible death. II.Chron. Ahaziáh slayne.

CHAP. XXII.

7 Howbeit the Lord wolde not destroy the house of Dauid, because of the <sup>a</sup>covenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edóm rebelled fró vnder the hand of Iudáh, and made a King ouer them.

9 And Iehorám wét forthe with his princes, and all his charrets with him: & he rose vp by night, and smote Edóm, which had compassed him in, and tae captaines of the charrets.

10 But Edóm rebelled from vnder the had of Iudáh vnto this day. the did <sup>e</sup>Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made hie places in the mountaines of Iudáh, and caused the inhabitants of Ierusalém to commit <sup>f</sup>fornication, and compelled Iudáh thereto.

12 And there came a writing to him from <sup>g</sup>Eliáh the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the waies of Iehoshaphát thy father, nor in the waies of Asá King of Iudáh,

13 But hast walked in the way of the Kings of Israél, and hast made Iudáh and the inhabitants of Ierusalém to go a whoring, as the house of Aháb went a whoring, and hast also sleane thy brethré of thy fathers house, which were better then thou,

14 Beholde, with a great plague wil <sup>h</sup>ý Lord smite thy people, and thy children, & thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil <sup>i</sup>thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehorám the spirit of the Philistims, and the Arabians that were beside the <sup>j</sup>Ethiopiás.

17 And they came vp into Iudáh, and brake into it, and caried away all the substance that was founde in the Kings house, & his sonnes also, and his wiues, so that there was not a sonne left him, saue <sup>k</sup>Iehoaház, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in procelle of time, euen after the ed of two yeres, his guttes fell out with his disease: so he dyed of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalém eight yere, <sup>l</sup>and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

*Ahaziah reigneth after Iehoram. 8 Iehú King of Israél killeth Ahaziah. 10 Athaliah putteth to death all the Kings image. 11 Ioshaphat.*

1 And <sup>a</sup>the inhabitants of Ierusalém made Ahaziáh his yógest sonne Kig in his stead: for the armie <sup>b</sup>ý came with the Arabians to the campe, had sleane all the eldest: therefore Ahaziáh the sonne of Iehorám King of Iudáh reigned.

2 Two and <sup>b</sup>fourty yere olde was Ahaziáh whé he began to reigne, & he reigned <sup>c</sup>one yere in Ierusalém. and his mothers name was Athaliah the daughter <sup>d</sup>of Omri.

3 He walked also in the waies of the house of Aháb: for his mother counseled him to do wickedly.

4 Wherefore he did euil in the sight of the Lord, like the house of Aháb: for they were his <sup>e</sup>counselers after the death of his father, to his destruction.

5 And he walked after their counsel, and went with Iehorám the sonne of Aháb King of Israél to fight against Hazaél King of Arám at Ramóth Gileád: and the Aramites smote Iorám.

6 ¶ And he returned to be healed in Izreél, because of the woundes wherewith thei had wounded him at Ramáh, when he foght with Hazaél King of Arám. Now Azariáh the sonne of Iehorám King of Iudáh went downe to se Iehorám the sonne of Aháb at Izreél, because he was diseased.

7 And the destruction of Ahaziáh <sup>f</sup>came of God in that he wét to Iorám: for when he was come, he went forthe with Iehorám against Iehú the sonne of Nimshi, <sup>g</sup>whome the Lord had anointed to destroye the house of Aháb.

8 Therefore when Iehú <sup>h</sup>executed iudgement vpon the house of Aháb, and foude the princes of Iudáh and the sonnes of the brethren of Ahaziáh that waited on Ahaziáh, he slewe them also.

9 And he foght Ahaziáh, and they caught hi where he was hid in Samaria, & broght him to Iehú, and slewe him, and buried him, because, said thei, he is the sonne of Iehoshaphát, which foght the Lord with all his heart. So the house of Ahaziáh was not able to retaine the kingdome.

10 ¶ Therefore when Athaliah the mother of Ahaziáh sawe that her sonne was dead, she arose and <sup>i</sup>destroyed all the Kings seed of the house of Iudáh.

11 But Iehoshabeáth the daughter of the King, toke Ioásh the sonne of Ahaziáh, and stale him from among the Kings sonnes, that shulde be sleane, and put him and his nurce in the bed chamber: so Iehoshabeáth the daughter of Kig Iehorám the wife of Iehoiadá the Priest (for she

*2 Sam. 7. 12. 1 King 2. 4. & 9. 5. 2 King 8. 19. chap. 6. 16.*

*Read 1 King. 8. 22.*

*f Meaning, idolatry, because that the idolater breaketh promise with God, as doeth the adulteresse to her husband.*

*g Some thinke that this was Eliás, so called, because he had the Spirit in abundance, as had Eliás.*

*h We se this example daily practised vpon them that fall away fró God, and become idolaters and murdherers of their brethré. There were other Arabians in Africa Southward toward Egypt. Called also Ahaziah, as Chap. 22. 1. or Azariáh, ver. 6.*

*i That is, as some write, he was not regarded, but deposited for his wickednes & idolatry: so that his sonne reigned 22 yeres, (his father yet liuing) without honour, & after his fathers death he was confirmed to reigne still, as Chap. 22. 2.*

*a Meaning the Philistims.*

*b Read Chap. 21. 10. c That is, after the death of his father. d She was Ahabs daughter, who was the sonne of Omri.*

*e He sheweth that it was nedes followe that the rulers are such as their counselors be. & that there can not be a good king, that suffreth wicked counselors.*

*f Hereby we se how nothing can come to any, but by Gods promise & as he appointed, & therefore he causeth all meanes to faile to his will. 2 King. 9. 7. Or, 10. 1. 11. 1.*

*g This was Ioshaphat, the plague of God, because he toyed him selfe w<sup>th</sup> Gods enemies: yet God to declare the worthines of Ioshaphat his grandfather, moued him to giue him the honour of a royal.*

*h 2 King 11. 3. h 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.*



was the sister of Ahaziáh) hid him from Athaliáh: so she slewe him not.

And he was with them hid in the house of God six yerres, whiles Athaliáh reigned ouer the land.

## CHAP. XXIII.

*Ioásh the sonne of Ahaziah is made King. 3 Athaliáh is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiadá appointeth ministers in the Temple.*

And in the seuernte yere Iehoiadá waxed bolde, and toke the captaynes of hundreths, to wit, Azariáh the sonne of Ierohám, and Ishmaél the sonne of Iehohanán, and Azariáh the sonne of Obéd, and Maasiáh the sonne of Adaiáh, and Elisaphát the sonne of Zichrí in couenant with him.

And they went about in Iudáh, & gathered the Leuites out of all the cities of Iudáh, and the chief fathers of Israél: and they came to Ierusalém.

And all the Congregation made a couenant with the King in the house of God: & he said vnto them, Beholde, the Kings sonne muste reigne, as y<sup>e</sup> Lord hath said of the sonnes of Dauid.

This is it that ye shal do, The third parte of you that come on the Sabbath of the Priests, and the Leuites, shalbe porters of the dores.

And another third parte towarde the Kings house, and another third parte at the gate of the fundacion, and all the people shalbe in y<sup>e</sup> courtes of the house of the Lord.

But let none come into the house of the Lord, saue the Priests, and the Leuites that minister: they shal go in, for they are holy: but all the people shal kepe the watch of the Lord.

And the Leuites shal compasse the King round about, and euerie mā with his weapon in his hand, and he that entreth into the house, shalbe sleane, and be you with the King, when he commeth in, and when he goeth out.

So the Leuites and all Iudáh did according to all things that Iehoiadá the Priest had commanded, and toke euerie man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiadá the Priest did not discharge the courses.

And Iehoiadá the Priest deliuered to the captaynes of hundreths speares, and shields, and bucklers which had bene King Dauids, and were in the house of God.

And he caused all the people to stand (euerie man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house rounde about the King.

Then they broght out the Kings sonne, and put vpon him the crowne and gaue him the testimonie, and made him King. And Iehoiadá and his sonnes anointed him, and said, God saue the King.

But when Athaliáh heard the noise of the people running and praising the King, she came to the people into the house of the Lord.

And when she looked, beholde, the King stood by his pillar at the entring in, & the princes & the trumpets by the King, & all the people of the land reioyced, and blew the trumpets, and the singers were with instruments of musike, and they that colde sing praise: then Athaliáh rent her clothes, and said, Treason, treason.

Then Iehoiadá the Priest broght out the captaynes of hundreths that were gouerners of the holte, and said vnto them, Haue her forthe of the ranges, & he that followeth her, let him dye by y<sup>e</sup> sworde: for the Priest had said, Sleaher not in the house of the Lord.

So they layed hands on her: and when she was come to the entring of the horsegate by the Kings house, they slewe her there.

And Iehoiadá made a couenant betwene him, and all the people, and the King, that they wolde be the Lords people.

And all the people went to the house of Baal, and destroyed it, and brake his altars and his images, and slewe Mattán the Priest of Baal before the altars.

And Iehoiadá appointed officers for the house of the Lord, vnder the hands of the Priests and Leuites, whome Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, as it is written in the Lawe of Moses, with reioycing and singing by the appointment of Dauid.

And he set porters by the gates of the house of the Lord, that none that was vnclane in any thing, shulde entre in.

And he toke the captaynes of hundreths, and the noble men, and the gouerners of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

Then all the people of the land reioyced, & the citie was quiet, after that they had sleane Athaliáh with the sworde.

## CHAP. XXIII.

*Ioásh repaireth the house of the Lord. 17 After the death of Iehoiadá he falleth to idolatrie. 21 He sloneth to death Zechariah the Prophet. 25 Ioásh is killed*

Dd.iiii.

i Meaning, in the chamber, where the Priests and Leuites kept their courses weekly in y<sup>e</sup> Temple. k To wit, of Iudáh.

2 King. 11. 4. a Of the reigne of Athaliáh, or after y<sup>e</sup> death of Athaliáh.

b Meaning of Iudáh & Benjamin read why they are called Israél, Chap. 14. 17

2 Sam. 7. 12. 1 King. 3. 4. Chap. 21. 7.

a King. 11. 4. e Which was the chief gate of the Temple toward y<sup>e</sup> East.

d Meaning, to make any rule, or to hinder their enterprise.

e Which had finished their course on the Sabbath, & so the other part, entered to kepe their turne.

f Meaning, the more holy place where y<sup>e</sup> Arkc Rode.

g That is, the booke of the Law, or as some read, they put vpon him his royal apparel.

h Or, sawe the King standing.

k Declaring her vile ipudencie, which hauing vnjustly, & by murder vsurped the crowne, wolde still haue defeated the true possessor, and therefore called true obedience, treason.

i To ioyne w<sup>th</sup> her partie, & to mainteine her autoritie.

k That they wolde onely serue him and renounce all idolatrie.

l According to their couenant made to the Lord.

m As the Lord commanded in his Lawe booke for the persone and also the citie, Deu. 13. 9 & 15. Or, charge.

Nomb. 23. 2.

n Which was the principal gate, that the King might be seene of all the people.

o For where a tyrant & an idolater reigneth, there can be no quietnes: for y<sup>e</sup> plagues of God are cast among such people.



of his owne seruants. 27. and for him reigne. Amaziah.

1. King. 12. 1. **I**oásh was seuen yere olde when he began to reigne, and he reigned fourtie yere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2. And Ioásh did vprightly in the sight of the Lord; all the dayes of Iehoiada the Priest.

3. And Iehoiada took him two wiues, and he begate sonnes and daughters.

4. And afterward it came into Ioásh minde, to reue the house of the Lord.

5. And he assembled the Priestes and the Leuites, & said to them, Go out vnto the cities of Iudah, and gather of all Israel money to repaire the house of your God, from yere to yere; and haste the thing: but the Leuites hasted not.

6. Therefore the King called Iehoiada, the chief, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem \* the taxe of Mosés the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

7. For wicked Ahaziah, & her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did thei bestowe vpon Baalim.

8. Therefore the King commanded, \* and they made a chest, and set it at the gate of the house of the Lord.

9. And they made proclamacion through Iudah and Ierusalem, to bring vnto the Lord \* the taxe of Mosés the seruant of God, laied vpon Israel in the wilderness.

10. And all the princes and all the people reioyced, and brought in, and cast into the chest, vntil they had finished.

11. And when it was time, \* thei brought the chest vnto the Kings officer by the hand of the Leuites: and when they sawe that there was much siluer, then y Kings Scribe (& one appointed by y hie Priest) came and emptied the chest, and toke it, and carried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12. And the King and Iehoiada gaue it to suche as did the labour & worke in the house of the Lord, and hyred masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasie, to repaire the house of the Lord.

13. So the workemen wrought, and the worke amended through their hands: and they restored the house of God to his state, & strengthened it.

14. And when they had finished it, they brought the rest of the siluer before the

King and Iehoiada, and he made thereof vessels for the house of the Lord, vessels to minister, bothe morters & censers, and vessels of golde, and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15. But Iehoiada waxed olde, and was full of daies and dyed: An hundredth and thirtie yere olde was he when he dyed.

16. And thei buried him in the citie of Dauid with the Kings, because he had done good in Israel, and toward God and his house.

17. And after the death of Iehoiada, came the princes of Iudah, and did reuerence to the King, & the King hearkened vnto them.

18. And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespass.

19. And God sent Prophetes among them, to bring them againe vnto the Lord: and thei made protestation among them, but they wolde not heare.

20. And the Spirit of God came vpon Zachariah the sonne of Iehoiada the Priest, which stode aboute the people, and said vnto them, Thus saith God, Why transgresse ye the commandements of y Lord: surely it shal not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21. Then they conspired against him and stoned him with stones at the commandement of the King, in the court of the house of the Lord.

22. Thus Ioásh the King remembered not y kindenes which Iehoiada his father had done to him, but slewe his sonne. And when he dyed, he said, The Lord loke vp o it, & require it.

23. And when the yere was out, the hoste of Arám came vp against him, and thei came against Iudah and Ierusalem, & destroyed all the princes of the people fro among the people, and sent all the spoile of them vnto the King of Damascus.

24. Thogh the armie of Arám came with a small company of mé, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they gaue sentence against Ioásh.

25. And when thei were departed from him, (for thei left him in great diseases) his owne seruants conspired against him for the blood of the children of Iehoiada the Priest, and slewe him on his bed, and he dyed, and they buried him in the citie of Dauid: but they buried him not in the

a Who was a faithful counsellor, and gouerned him by the worde of God.

b He meaneth not the ten tribes, but onely the two tribes of Iudah and Benjamin.

c For he was the hie Priest.

d The Scripture doeth terme her thus, because she was a cruel murderer, and a blasphemous idolatresse.

e Exod. 30. 13.

f Such as were faithful me, whome the King had appointed for that matter.

g Signifying, y this thing was done by aduise and counsel, and not by any one mans affection.

h For a medicine was vpon the worke, meaning, it was repaired.

i For the wicked Kings had destroyed the vessels of the Temple, & turned the to y use of their idoles.

k Signifying, that thei could not honour hi so much, who had so excellently seru'd in y worke of y Lord, and in the affaires of y comune weale.

l Which were flatterers, and knewe now y the King was destitute of hi who did watche ouer him as a father, & therefore brought him to much vile idollatrie.

m They toke heauie & earth and all creatures to y King, that except they returned to the Lord, he wolde make grievously punish their idolatrie & rebellion.

n In a place aboute the people to the intent y he might be heard.

o There was rage so cruel & beastly as of them y haue heares God hath denied, and y delite more in superstition & idolatrie, then in the true seruice of God & pure simplicitie of his worde.

p Reuenge my death & require my blood at your hand: for he speaketh this by propheticie, because he knewe that God wolde do it. This Zacharie is al so called the sonne of Baruchie Mat. 23. 35, because his progenitors were Idols. Zachariah, Iehoiada, &c.

q That is, reproved & checked him, and handled him rigorously.

r Meaning Zachariah was one of Iehoiadas sonnes & a Prophet of the Lord.



the sepulchres of the Kings.

26 And these are they that conspired against him, Zabáb the sone of Shimráth an Ammoniteſſe, and Ichozabáb the ſonne of Shimráth a Moabiteſſe.

27 But 9 his ſonnes, and the ſumme of the taxe gathered by him, and the \* fundacion of the houſe of God, beholde, they are writen in the ſtorie of the booke of the Kings. And Amaziáh his ſonne reigned in his ſtead.

## CHAP. XXV.

3 Amaziáh putteth them to death which ſlewe his father. 10 He ſendeth backe them of Iſraél. 11 He overcometh the Edomites. 14 He falleth to idolatrie. 17 And Ioáſh King of Iſraél overcometh Amaziáh. 27 He ſlayne by a conſpiracie.

1 **A** Maziáh was ſiue and twentie yere olde, when he began to reigne, & he reigned nine and twentie yere in \* Ieruſalem: & his mothers name was Ichoadán, of Ieruſalem.

2 And he did vprightly in the eyes of the Lord, but not with a perſite heart.

3 And when the kingdome was eſtabliſhed vnto him, he ſlewe his ſeruants, that had ſlayne the King his father.

4 But he ſlewe not their children, but did, as it is writen in the Law, & in the booke of Moſés, where the Lord commanded, ſaying, \* The fathers ſhal not dye for the children, nether ſhal the children dye for the fathers, but euerie man ſhal dye for his owne ſinne.

5 ¶ And Amaziáh aſſembled Iudáh, and made them captaines ouer thouſands, & captaines ouer hundreths according to the houſes of their fathers, throughout all Iudáh and Beniamín: & he nombred them from c twentie yere olde and aboue, and founde among them thre hundredth thouſand choſen mē, to go forth to the warre, and to handle ſpeare and ſhield.

6 He hyred alſo an hundredth thouſand valiant men d out of Iſraél for an hundredth talents of ſiluer.

7 But a man of God came to him, ſaying, O King, let not the armie of Iſraél go with thee: for the Lord is not c with Iſraél, nether with all the houſe of Ephraím.

8 If not, go thou on, do it, make thy ſelfe ſtrōg to the battel, but God ſhal make thee fall before y enemy: for God hath the power to helpe, and to caſt downe.

9 And Amaziáh ſaid to the man of God, What ſhal we do then for the hundredth talents, w I haue giuen to the hoſte of Iſraél? Then y man of God answered, The Lord is able to giue thee more then this.

10 So Amaziáh ſeparated the, to wit, the armie that was come to him out of Ephraím, to returne to their place: wherefore their wrath was kindled greatly againſt

Iudáh, and they returned to their places with great angre.

11 Then Amaziáh was encouraged, and led forth his people, & went to the ſalt valley, and ſmote of the children of h Scír, ten thouſand.

12 And other ten thouſand did the children of Iudáh take aliue, and caryed them to the toppe of a i rocke, and caſt the downe from the toppe of the rocke, and they all burſt to pieces.

13 But the men of the \* armie, which Amaziáh ſent away, that they ſhulde not go with his people to battel, fell vpon the cities of Iudáh from Samaria vnto Bethhorón, and ſmote thre thouſand of them, and toke muche ſpoyle.

14 Now after that Amaziáh was come fro the ſlaughter of the Edomites, he broght the gods of the children of Scír, and ſet them vp to be his gods, and i worſhiped them, and burned incenſe vnto them.

15 Wherefore the Lord was wroth with Amaziáh, and ſent vnto him a Prophet, which ſaid vnto him, Why haſt y ſoght the gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as he talked with him, n he ſaid vnto him, Haue thei made thee y Kings counſeler? ceaſe thou: why ſhulde they o ſmite thee? And the Prophet ceaſed, but ſaid, I knowe that God hath determined to deſtroye thee, becauſe thou haſt done this, and haſt not obeyed my counſel.

17 ¶ Then Amaziáh King of Iudáh toke counſel, and ſent to Ioáſh the ſonne of Ichoaház, the ſonne of Iehú King of Iſraél, ſaying, Come, p let vs ſe one another in the face.

18 But Ioáſh King of Iſraél ſent to Amaziáh King of Iudáh, ſaying, The thiſtle that is in Lebanón, ſent to the cedre that is in Lebanón, ſaying, \* Giue thy daughter to my ſonne to wife: & the wilde beaſt that was in Lebanón went & trode downe the thiſtle.

19 Thou thinkeſt: lo, thou haſt ſmiten Edóm, and thine heart liſteth thee vp to bragge: abide now at home: why doeſt thou prouoke to thine hurt, that thou ſhuldeſt fall, and Iudáh with thee?

20 But Amaziáh wolde not heare: for q it was of God, that he might deliuer them into his hand, becauſe they had ſoght the gods of Edóm.

21 So Ioáſh the King of Iſraél went vp: & he, and Amaziáh King of Iudáh ſawe one another in the face at Bethſhémesh, which is in Iudáh.

22 And Iudáh was put to the worſe before Iſraél, and they fled euerie man to his tents.

h For the Idu means whome David had broght to ſubiectio, rebelled vnder Ichozám Iehoſaphats ſonne. i In the 2. King. 14.7 thiſtrocke is called y citie Selá. k That is, the hindreth thouſand of Iſraél.

l Thus where he ſhulde haue giuen the praife to God for his benefites and great victorie, he ſel from God, and did moſt vilely diſhonour him. m He proueth that whatſoeuer can not ſaue him ſelfe, nor his worſhipers, is no God but an idole. n Meaning, the King.

o So hard it is for the carnal man to be admoniſhed for his faute, that he contenteth mocketh & threatneth him that warneth him: yea, imprifoneth him & putteth him to death. 2. Chro 16. 10 & 18. 26 & 24. 21

p That is, let vs trye y matter hand to hand: for he was offended, that the armie of the Iſraelites, whome he had in wages, & diſmiſſed by the counſel of the Prophet, had deſtroyed certeine of the cities of Iudáh.

q King. 14. 9. q Thus God oft times plaugeth by thoſe means, wherein men make truſt, to teache them to haue their recourſe onely to him: and to ſhewe his iudgement, moneth their hearts to followe y which ſhal be their deſtruction.



23 But Ioásh the King of Israël toke Amaziáh King of Iudáh, the sonne of Ioásh, the sonne of Iehoaház in Bethshémesh, & broght him to Ierusalém, & brake downe the wall of Ierusalém, from the gate of Ephraím vnto the corner gate, foure hundred cubites.

<sup>e</sup> Meaning, the successors of Obéd Edóm: for the house bare the name of the chief father.

24 And he toke all the golde and the siluer, and all the vessels that were founde in the house of God with <sup>r</sup> Obéd Edóm, and in the treasures of the Kings house, and the children that were in hostage, & returned to Samaria.

25 ¶ And Amaziáh the sonne of Ioásh King of Iudáh liued after the death of Ioásh sonne of Iehoaház King of Israël, fiftene yere.

26 Concerning the rest of the actes of Amaziáh first & last, are they not written in the booke of the Kings of Iudáh and Israël?

<sup>a</sup> King. 14. 19

27 Now after the time that Amaziáh did turne away from the Lord, \* they wrought treason against him in Ierusalém: & when he was fled to Lachísh, thei sēt to Lachísh after him, and slewe him there.

28 And thei broght him vpon horses, & buried him with his fathers in the citie of Iudáh.

#### CHAP. XXVI.

<sup>a</sup> Vzziáh obeying the Lord, prospereth in his enterprises. 16 He waxeth proude & usurpeth the Priests office. 19 The Lord plagueth him. 20 The Priests drue him out of the Temple, & exclude him out of the Lords house. 23 His buryal, and his successor.

<sup>a</sup> King. 14. 27  
<sup>a</sup> Call. also Azariáh.

¶ Then <sup>a</sup> all y people of Iudáh toke <sup>a</sup> Vzziáh, which was sixtene yere olde, & made him King in the stead of his father Amaziáh.

<sup>b</sup> He fortified it and made it strong: this citie was also called Eláth & Elanón, nere to y red Sea.  
<sup>a</sup> King. 15. 2.

¶ He buylt <sup>b</sup> Elóth, & restored it to Iudáh after that the King slept with his fathers.

\* Sixtene yere olde was Vzziáh, when he began to reigne, and he reigned two and fiftie yere in Ierusalém, and his mothers name was Iecoliáh of Ierusalém.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziáh did.

<sup>c</sup> This was not that Zechariáh that was the sonne of Iehotadá, but some other Propheet of that name.  
<sup>d</sup> For God neuer forsaketh any y seeketh vnto him, and therefore man is the cause of his owne destruction.

5 And he soght God in the dayes of <sup>c</sup> Zechariáh (which vnderstode the visions of God) and when as <sup>d</sup> he soght the Lord, God made him to prosper.

6 For he went forth and soght against the Philistims and brake downe the wall of Gath, and the wall of Iabnéh, and the wall of Ashdód, and buylt cities in Ashdód, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal and Hammeuním.

<sup>e</sup> That is, thei payed tribute in signe of subjection.

8 And the Ammonites gaue <sup>e</sup> giftes to Vzziáh, and his name spred to the entring in of Egypt: for he did moste valiantly.

9 Morcouer Vzziáh buylt towres in Ieru-

salém at the corner gate, and at the valley gate, & at the \* <sup>f</sup> turning, and made them strong.

<sup>f</sup> Nehem. 3. 13.  
<sup>g</sup> 24.  
<sup>h</sup> Where as y walle or towre turneth.  
<sup>i</sup> Quasi.

10 And he buylt towres in the wildernes, and digged many <sup>i</sup> cisternes: for he had muche cattel bothe in the valleis and plaines, plowmen, and dressers of vines in the mountaines, and in <sup>g</sup> Carmél: for he loued housbandrie.

<sup>g</sup> That is, in mount Carmel, or, as the word signifies, in the fruitful field. it is also taken for a grene earre of corne, when it is full, as Leui. 2. 14.

11 Vzziáh had also an hoste of fighting men that wēt out to warre by bādes, according to the counte of their number vnder the hand of Ieiel the scribe, and Maaseiáh the ruler, & vnder the hand of Hananiáh, one of the Kings captaines.

12 The whole <sup>h</sup> number of the chief of the families of the valiāt men were two thousand and six hundred.

<sup>h</sup> Of y chief officers of the Kings house, or of the captaines and liegeants for warre.

13 And vnder their hand was the armie for warre, thre hundred and seuen thousand, and fife hundred that foght valiantly to helpe the King against the enemye.

14 And Vzziáh prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also verie <sup>i</sup> artificial engins in Ierusalém, to be vpon the towres and vpon the corners, to shote arrowes and great stones: and his name spred farre abroad, because God did helpe him meruelously, til he was mightie.

<sup>i</sup> Ebr. engin by the imitation of an imitation.

16 ¶ But when he was strong, his heart <sup>i</sup> was lift vp to his destruction: for he transgressed against the Lord his God, & went into the Temple of the Lord to burne incense vpon the altar of incense.

<sup>i</sup> Thus profperitie causeth men to trauel in them selues, & by forgetting him, which is the autor thereof, procure their owne perdition.

17 And Azariáh y Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstode Vzziáh the King, & said vnto him, \* It perteineth not to thee, Vzziáh, to burne incense vnto the Lord, but to y Priests the sonnes of Aaron, that are consecrated for to offer incense: \* go forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

<sup>k</sup> Numb. 17.

19 Then Vzziáh was wroth, and had incense in his hand to burne it: & while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

<sup>k</sup> Though his zeale seemed to be good & also his intention, yet because he was not gouerned by the worde of God, he did wickedly, and was therefore bothe iustly resisted & also punished.

20 And whē Azariáh the chief Priest with all the Priests looked vpon him, beholde, he was leprous in his forehead, and they caused him hastily to departe thence: and he was euen compelled to go out, because the Lord had smiten him.

21 ¶ And Vzziáh the King was a lepre vnto the day of his death, and dwelt as a lepre in an <sup>l</sup> house aparte, because he was cut of from the house of the Lord: & Iothám his

<sup>l</sup> King. 15. 2.  
<sup>m</sup> According to the commandement of the Lord. Leui. 15. 46.

sonne



sonne ruled ouer the Kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah, first and last, did Isaiáh the Prophet the sonne of Amóz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buryal, which pertained to the Kings: for they said, He <sup>m</sup> is a lepre. And Iothám his sonne reigned in his stead.

#### CHAP. XXVII.

1 Iothám reigneth, and ouercometh the Ammonites. 8 His reigne & death. 9 Aház his sonne reigne in his stead.

1 Iothám <sup>\*</sup> was fyue & twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalém, and his mothers name was Ierusháh the daughter of Zedók.

2 And he did vp rightly in the sight of the Lord according to all that his father Vzziah did, saue that he entered not into the Temple of the Lord, and the people did yet <sup>b</sup> corrupt their waies.

3 He buylt the hye <sup>c</sup> gate of the house of the Lord, and he buylt very muche on the wall of the castel.

4 Moreouer he buylt cities in the mountaines of Iudáh, and in the forests he buylt palaces and towres.

5 And he foght with the King of the children of Ammón, and preuailed against them. And the children of Ammón gaue him the same yere an hundredth talents of siluer, and ten thousand <sup>m</sup> measures of wheat, and ten thousand of barley: this did the children of Ammón giue him <sup>n</sup> bothe in the second yere and the third.

6 So Iothám became mightie <sup>a</sup> because he directed his way before the Lord his God.

7 Concerning the rest of the actes of Iothám, and all his warres and his wayes, lo, they are written in the booke of the Kings of Israël, and Iudáh.

8 He was fyue and twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalém.

9 And Iothám slept with his fathers, and they buried him in the cite of Dauid: & Aház his sonne reigned in his stead.

#### CHAP. XXVIII.

1 Aház an idolater is giuen into the hands of the Syrians, and the King of Israël. 9 The Prophet reproveth the Israelites crueltie. 18 Iudáh is molested with enemies.

23 Aház increaseth his idolatrie. 30 His death and successor.

1 Aház <sup>\*</sup> was twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalém, and did not vp rightly in the sight of the Lord, like Dauid his father.

2 But <sup>a</sup> he walked in the wayes of <sup>y</sup> Kings of Israël and made euen molten images for <sup>b</sup> Baalim.

3 Moreouer he burnt incense in the valley of Ben-hinnóm, & <sup>m</sup> burnt his sonnes with fyre, after the abominations of the heat he whome the Lord had cast out before the children of Israël.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euerie grene tre.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they smote him, and toke of his, <sup>m</sup> manie prisoners, and broght them to Damascus: and he was also deliuered into the hand of the King of Israël, which smote him with a great slaughter.

6 For <sup>c</sup> Pekah the sonne of Remaliáh, slewe in Iudáh six score thousand in one day, all <sup>n</sup> valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichrí a <sup>m</sup> mightie man of Ephráim slewe Maaseiah the Kings sonne, and Azrikám the gouernour of the house, and Elkanáh the seconde after the King.

8 And the children of Israël toke prisoners of their brethren, <sup>a</sup> two hundredth thousand of women, sonnes and daughters, and caryed away muche spoile of them, and broght the spoile to Samaria.

9 But there was a Prophet of the Lords, (whose name was Odéd) and he went out before the hoste that came to Samaria, & said vnto them, Beholde, <sup>c</sup> because the Lord God of your fathers is wroth with Iudáh, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And now ye purpose to kepe vnder the children of Iudáh and Ierusalém, as seruants and handmaides vnto you: but are not you <sup>n</sup> suche, that <sup>f</sup> sinnes are with you before the Lord your God?

11 Now therefore heare me, and deliuer the captaines againe, which ye haue také prisoners of your brethren: for <sup>y</sup> scarce wrath of the Lord is toward you.

12 Wherefore certeine of the chief of the children of <sup>e</sup> Ephráim, Azariáh the sonne of Iehohanán, Berechiáh the sonne of Meshillemoth, and Iehizkiáh the sonne of Shallúm, and Amasá the sonne of Hadiái, stode vp against them that came from the warre,

13 And said vnto the, Bring not in the captiues hether: for <sup>this</sup> shall be <sup>a</sup> sinne vpon vs against the Lord: ye entéd to adde more to our sinnes and to our trespasses, though our trespass be great, & the scarce wrath of God is against Israël.

14 So the armie left the captiues and the spoile before the princes and all the Congregation:

15 And the <sup>m</sup> men that were <sup>i</sup> named by name, rose vp and toke the prisoners, and with

Ee.ii.

<sup>Or, made them passe through the fyre, as Chap. 33. 6. Isa. 48. 11.</sup>

<sup>Or, a great captiuitie.</sup>

<sup>Who was King of Israël.</sup>

<sup>Or, slaine of strength.</sup>

<sup>Or, by force.</sup>

<sup>Thus by the iust iudgement of God Israël destroyed Iudáh.</sup>

<sup>For they thought they had overcome them by their owne valiantnes, & did not consider that God had deliuered them into their hands, because Iudáh had offended him. May not God a swel punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?</sup>

<sup>Which tribe was now greatest, and had most authority.</sup>

<sup>God will not suffer this sinne, which we comit against him, to be unpunished.</sup>

<sup>Whose names were rehearsed before, vers. 13.</sup>



the spoile clothed all that were naked among them, and arrayed them, and shod them, and gave them meat and gave them drinke, and <sup>k</sup> anointed them, and caryed all that were feble of them vpon asses, & broght them to Ierichó the citie of Palmetrees to their <sup>l</sup> brethren: so they returned to Samaria.

<sup>k</sup> Either for their wounds or wearines.

<sup>l</sup> To them of the tribe of Iudáh.

<sup>m</sup> To Tilgath Pilnefer, and those Kings <sup>y</sup> were vnder his dominion, <sup>2</sup> King. 16, 7.

<sup>n</sup> He meaneth Iudáh, because Aház forsoke the Lord and sought helpe of the infidels. read of Israel taken for Iudáh chap. 15, 27.

<sup>o</sup> Ebr. divided. <sup>2</sup> King. 16, 8.

<sup>p</sup> As he falsely supposed.

<sup>q</sup> Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering <sup>y</sup> God punisheth them oft times whome he loveth, & giueth his enemies good successe for a time, whome afterwarde he will destroye. <sup>Or, Iudáh and Benjamin.</sup>

<sup>Or, in Ierusalem.</sup> <sup>q</sup> They buried him not in the citie of Dauid where were <sup>y</sup> sepulchres of the Kings.

16 ¶ At that time did King Aház send vnto the <sup>m</sup> Kings of Asshúr, to helpe him.

17 (For the Edomites came moreouer, and slewe of Iudáh, & caryed away captiues.

18 The Philistims also inuaded the cities in the lowe countrey, and towarde the South of Iudáh, and toke Bethshémesh and Aialón, and Gederóth and Shochó, with the villages thereof, & Timnáh, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudáh, because of Aház King of <sup>a</sup> Israël: for he had broght vengeance vpon Iudáh and had grievously transgressed against the Lord)

20 And Tiglath Pilnefer King of Asshúr came vnto him who troubled him and did not strengthen him.

21 ¶ For Aház <sup>o</sup> toke a porcion <sup>o</sup> out of the house of the Lord and out of the Kings house and of the princes, and gaue vnto <sup>y</sup> King of Asshúr: yet it helped him not.

22 And in the time of his tribulacion did he yet trespassse more against the Lord, (this is King Aház)

23 For he sacrificed vnto the gods of Damascus, which <sup>p</sup> plagued him, & he said, Because the gods of the Kings of Arám helped them, I wil sacrifice vnto them, & they wil <sup>p</sup> helpe me: yet they werè his ruine, and of all <sup>a</sup> Israël.

24 And Aház gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the dores of the house of the Lord, and made him altars in euerie corner of Ierusalém.

25 And in euerie citie of Iudáh he made hie places, to burne incense vnto other gods, and prouoked to angre the Lord God of his fathers.

26 ¶ Concerning the rest of his actes, and all his wayes first and last, beholde, they are written in the booke of the Kings of Iudáh, and Israël.

27 And Aház slept with his fathers, & they buried him in the citie <sup>q</sup> of Ierusalém, but broght him not vnto the <sup>q</sup> sepulchres of the Kings of Israël: and Hezekiáh his sonne reigned in his steade.

#### CHAP. XXIX.

1. 5 Hezekiáh repareth the Temple and aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing praises.

31 The oblation of the people.

1 Hezekiáh <sup>a</sup> began to reigne, when he <sup>a</sup> was fyue and twentie yere olde, and reigned nine and twentie yere in Ierusalém: and his mothers name was <sup>a</sup> Abiiah the daughter of Zechariáh. <sup>2. King. 18, 1.</sup>

2 And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the <sup>a</sup> dores of the house of the Lord in the first yere and in the <sup>b</sup> first moneth of his reigne, and repared them.

4 And he broght in the Priests and the Leuites, and gathered them into the East strete,

5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of <sup>y</sup> Lord God of your fathers, and carye forthe <sup>c</sup> the filthines out of the Sanctuarie.

6 For our fathers haue trespassed, and done euil in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, & turned their backs.

7 They haue also shut the dores of the porche, and quenched the lampes, and haue nether burnt incense, nor offred burnt offrings in the Sanctuarie vnto the God of Israël.

8 ¶ Wherefore the wrath of the Lord hath bene on Iudáh and Ierusalém: & he hath made them a <sup>d</sup> scattering, a desolacion, and an hissing, as ye se with your eyes.

9 For lo, our fathers are fallē by <sup>y</sup> sworde, and our sonnes, & our daughters, and our wiues are in captiuitie for the same cause.

10 Now <sup>e</sup> I purpose to make a couenant with the Lord God of Israël, that he may <sup>e</sup> turne away his feare wrath from vs.

11 Now my sonnes, be not deceiued: for the Lord hath <sup>e</sup> chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Maháth the sonne of Amashái, and Ioél the sonne of Azariáh of the sonnes of the Koharhites and of the sonnes of Merari, Kisha the sonne of Abdi, and Azariáh the sonne of Iehalelél: and of the Gershonites, Ioáh the sonne of Zimmáh, and Edén the sonne of Ioáh:

13 And of the sonnes of Elizaphán, Shimrí, and Iehiél: & of the sonnes of Asaph, Zechariáh, and Mattaniáh:

14 And of the sonnes of Hemán, Iehiél, and Shimeí: and of the sonnes of Ieduthún, Shemaiáh and Vzziel.

15 And they gathered their brethren, and sanctified them selues & came according to the commandement of the King, and <sup>Or, according to the things of the Lord.</sup> by the wordes of the Lord, for to cleanse the house of the Lord.

<sup>a</sup> Which Aház had done <sup>2. King. 18, 24.</sup>

<sup>b</sup> This is a notable example for all princes, first to establish the pure religion of God, and procure that <sup>y</sup> Lord may be honored and serued aright. <sup>c</sup> Meaning all the idoles, staves, grones & whatsoever was occupied in their seruice, and where, with the Temple was polluted.

<sup>d</sup> He sheweth that the contempt of religion is the cause of all Gods plagues.

<sup>e</sup> Or, a adding of the head and neck.

<sup>e</sup> Ebr. it is in mine heart.

<sup>e</sup> He proueth by the iudgements of God vpon those <sup>y</sup> haue contemned his wordes, that there is no way to auoyde his plagues, but by conforming the selues to his wil. <sup>Nem. 11, 1.</sup>



f From the pollution and filth that Ahaz had brought in.

g Which concerned parte of Marche and parte of April.

h As for where the bread was put in order.

i By this manner of speache the Hebrewes meane a certeine diligence & speede to do a thing, & where there is no delay. *Leui. 4. 14.*

j For without sprinkling of blood nothing could be sanctified. *Ebr. 9. 21. Exod. 24. 8.*

k That is, the King and the Elders, as *Leu. 4. 15* for they that offered a sinne offering, must lay their hands vpon it, to signifye that they had deserved that death, and also that they did consecrate it to God to be thereby sanctified. *Exod. 29. 10.*  
*1. Chron. 16. 4.*  
 l This thing was not appointed of man, but it was the commandment of God.

m The psalme which Dauid had appointed to be sung for chaikes giuing.

16 And the Priests went into the inner partes of the house of the Lord, to cleanse it, & brought out all the vncleannes that they founde in the Temple of the Lord, into the courte of the house of the Lord: and the Leuites toke it, to carie it out vnto the broke Kidron.

17 They began the first day of the first moneth to sanctifie it, and the eight day of the moneth came they to the porche of y Lord: so they sanctified the house of the Lord in eight dayes, and in the sixtete day of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and said, We haue cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, & the shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, haue we prepared and sanctified: and beholde, they are before the altar of the Lord.

20 ¶ And Hezekiah the King rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullockes, and seuen rams, and seuen lambes, and seuen hegoates, for a sin offering for the kingdome, and for the sanctuarie, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slewe the bullockes, and y Priests receiued the blood, & sprinkled it vpon the altar: they slewe also the rams & sprinkled the blood vpon the altar, and they slewe the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hegoates for the sinne offering before the King & the Congregation, and they laied their hands vpon them.

24 And the Priests slewe them, & with the blood of them they clesed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt offering & the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbales, with viols, and with harpes, according to the commandment of Dauid, and Gad the Kings Seer, and Nathán the Prophet: for the commandment was by the hand of the Lord, and by the had of his Prophetes.

26 And the Leuites stode with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: & when the burnt offering begán, the song of the Lord began with the trumpets, and the instru-

ments of Dauid King of Israel.

28 And all the Congregation worshiped, singing a song, and thei blewe the trumpets: all this continued vntil the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him, bowed them selues, and worshiped.

30 ¶ The Hezekiah the King & the princes commanded the Leuites to praise the Lord with the wordes of Dauid, and of Asaph the Seer. so thei praised with ioye, and thei bowed them selues, and worshiped.

31 And Hezekiah spake, and said, Now ye haue consecrate your selues to the Lord: come nere and bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices, and offerings of praises, and euerie man that was willing in heart, offered burnt offerings. 32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundreth rammes, and two hundreth lambes: all these were for a burnt offering to the Lord:

33 And for sanctification six hundreth bullockes, and thre thousand shepe.

34 But the Priests were to fewe, & were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, til they had ended the worke, & vntil other Priests were sanctified: for the Leuites were more vpriight in heart to sanctifie them selues, then the Priests.

35 And also the burnt offerings were many with the fat of the peace offerings and the drinke offerings for the burnt offering. so the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced & all the people, that God had made the people so ready: for the thing was done sodenly.

#### CHAP. XXX.

1. 13 The keeping of the Passecouer by the Kings commandment. 6 He exhorteth Israel to turne to the Lord. 18 He praiseth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

And Hezekiah sent to all Israel, and Iudah, and also wrote letters to Ephraim and Manasséh, that thei shulde come to the house of the Lord at Ierusalem, to kepe the Passecouer vnto the Lord God of Israel.

2 And the King and his princes and all the Congregation had taken counsel in Ierusalem to kepe the Passecouer in the secōde moneth.

3 For thei colde not kepe it at this time, because there were not Priests ynow sanctified, nether was the people gathered to Ierusalem.

n Which Dauid had appointed to praise the Lord with.

o With that psalme whereof mention is made in 1. Chron. 16. 8.

p Ebr filled your hands

p That is, for the holy offerings.

q Meaning, were more zealous to set forward the religion. *Leu. 3. 2.*

r He sheweth that religion can not proceede, except God touche the heart of the people.

a Meaning all Israel whome Tiglath Pilneé had not taken away into the captiuitie. 2 King. 15. 29. b Though thei ought to haue done it in the first moneth, as *Exod. 12. 18.* nom. 9. 3. yet if any were not cleane, or els had along iorney, thei might differ it vnto the secōde moneth, as *Nom. 9. 10.*



2 For one end  
of the land to  
3 other, North  
and South.

4 In such sort  
and perfectio,  
as God had  
appointed.

5 He will have  
compassion on  
them, and pre-  
serve them.

6 Submit your-  
selues to the  
Lord, and re-  
belle no more.

7 God will not  
only preserve  
you, but  
through your  
repentance re-  
store you: bre-  
thren, which  
for their sin-  
nes, he gaue  
into the han-  
des of the ene-  
mies.

8 Though the  
wicked mocke  
at the seruants  
of God, by  
whome he cal-  
leth the to re-  
pentance, as Gen-  
19. 14. yet the  
worde ceaseth  
not to fruite  
in the hearts  
of Gods elect:  
i. He sheweth  
the cause why  
some obey &  
some mocke at  
Gods calling,  
as w<sup>h</sup>, because  
his Spirit is  
with the one  
sort & moueth  
their hearts, &  
the other are  
deft to them-  
selues.

9 Which de-  
clareth that  
we must put  
away those  
things where-  
with God is  
offended, be-  
fore we can  
serue him a-  
right.  
10 Seeing their  
owne negligē-  
ce (who shulde  
haue bene mo-  
re prompt) &  
the readines  
of the people,  
Chap. 19. 36.  
11 To wit, of  
the lambe of  
the Passouer.

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from Beer-sheba euen to Dan, that they shulde come to kepe the Passouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

6 ¶ So the postes went with letters by the commission of the King, and his princes, throughout all Israel and Iudah, and with the commandement of the King, saying, Ye childre of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and he will returne to the remnant that are escaped of you, out of the hands of the Kings of Asshur.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye se.

8 Be not ye now stifnecked like your fathers, but giue the had to the Lord & come into his Sanctuary, which he hath sanctified for euer, and serue the Lord your God, and the fiercenes of his wrath shal turne away from you.

9 For if ye returne vnto y<sup>e</sup> Lord, your brethren and your children shal finde mercie before them that led them captiues, and they shal returne vnto this land: for the Lord your God is gracious and merciful, and wil not turne away his face from you, if ye conuert vnto him.

10 ¶ So the postes went from citie to citie through the land of Ephraim and Manasse, euen vnto Zebulun: but they laughed them to scorne, and mocked them.

11 Neuertheles diuers of Asher, and Manasse, and of Zebulun submitted them selues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one heart to do the commandment of the King, and of the rulers, according to the worde of the Lord.

13 And there assembled to Ierusalem muche people, to kepe the feast of vnleavened bread in the seconde moneth, a very great assemblie.

14 ¶ And they arose, & toke away the altars that were in Ierusalem: and all those for incense toke they away, and cast them into the broke Kidron.

15 Afterward they slewe the Passouer the fourtente day of the seconde moneth: and the Priests and Leuites were ashamed, and sanctified them selues, and broght the burnt offrings into the house of the Lord.

16 And they stode in their place after their maner, according to the Law of Moses the man of God: and the Priests sprinkled the blood, receiued of the hands of the Leuites.

17 Because there were manie in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of y<sup>e</sup> Passouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, & Manasse, Issachar & Zebulun had not clenfed them selues, yet did eat the Passouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be merciful toward him,

19 That prepareth his whole heart to seke y<sup>e</sup> Lord God, the God of his fathers, though he be not clenfed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, & healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleavened bread seuen dayes w<sup>th</sup> great ioye, and the Leuites, and the Priests praised the Lord, day by day, singing with lowde instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all y<sup>e</sup> Leuites that had good knowledge to sing vnto the Lord: & they did eat in that feast seuen dayes, & offred peace offrings, & praised the Lord God of their fathers.

23 And the whole assemblie toke counsel to kepe it other seuen dayes. So thei kept it seuen dayes with ioye.

24 For Hezekiah King of Iudah had giuen to the Congregation a thousand bullockes, and seuen thousand shepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand shepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, & all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, & that dwelt in Iudah.

26 So there was great ioye in Ierusalem: for since the time of Salomon the sonne of David King of Israel there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 The people destroye idolatrie. 2 Hezekiah appointeth Priests & Leuites. 4 And prouideth for their living. 13 He ordeineth ouersers to distribute to euery one his portion.

And whē all these thigs were finished, all Israel that were founde in y<sup>e</sup> cities of Iudah, went out & brake the images, & cut downe the groues, & brake downe the hie places, and the altars through out all Iudah & Beniamin, in Ephraim also, and

Manasse,

n He knewe, y<sup>e</sup>  
faith and sincer-  
itie of heart  
was more agree-  
able to  
God, then the  
observatiō of  
these ceremo-  
nies, & there-  
fore he praised  
vnto God to  
pardon this  
faute, vnto the  
people, which  
did not offend  
of malice but  
of ignorance  
o That is, did  
accept the as-  
purified.

22. Hezekiah  
the heart.

p This great  
liberalitie de-  
clareth how  
Kings, princes  
& all they, to  
whome God  
hath giuen  
where with  
to be ready to  
bestowe it in  
setting forth  
of Gods glō-  
rie.

q According  
to that which  
is written No-  
6. 21. whē they  
shulde sancti-  
fie the people

r According  
to the com-  
mandēt of the  
Lord, Deut. 7.  
25. 10th 7. 1.  
a. mac 12. 44.



Manasséh, vntil they had made an end: afterward all the <sup>b</sup>childre of Israël returned euerie mā to his possession, into their owne cities.

2 And Hezekiáh appointed the courses of the Priests and Leuites by their turnes, euerie man according to his office, <sup>bothe</sup> Priests & Leuites, for the burnt offering & peace offerings, to minister & to giue thanks, and to praise in the gates of the tents of the Lord.

3 (And the Kings porcion was of his owne substance for the burnt offerings, <sup>euens</sup> for the burnt offrings of the morning & of the euening, and the burnt offerings for the Sabbaths, and for the new moones, & for the solemne feastes, \* as it is written in the Law of the Lord)

4 He commadéd also the people that dwelt in Ierusalém, to giue a <sup>d</sup> parte to the Priests, and Leuites, that they might be <sup>e</sup> encouraged in the Law of the Lord.

5 ¶ And whé the commadement was <sup>f</sup>spred, the children of Israël broght abundance of first frutes, of corne, wine, & oyle, & hony, & of all the increase of the field, and the tithes of all things broght they abundantly.

6 And the children of Israël & Iudáh that dwelt in <sup>g</sup> cities of Iudáh, thei also broght the tithes of bullockes and shepe, and the holy tithes <sup>f</sup> w were cōsecrate vnto <sup>g</sup> Lord their God, & laid them on <sup>h</sup> many heapes.

7 In the third moneth they began to laye the fundacion of the heapes, and finished them in the seuent moneth.

8 ¶ And when Hezekiáh & the princes came, and sawe the heapes, thei <sup>h</sup> blessed the Lord and his people Israël.

9 And Hezekiáh questioned w the Priests and the Leuites concerning the heapes.

10 And Azariáh <sup>i</sup> chief Priest of the house of Zadók answered him, & said, Since the people begā to bring the offerings into the house of the Lord, we haue <sup>i</sup> eaten & haue bene satisfied, & there is left in abundance: for the Lord hathe blessed his people, and this abundance that is left.

11 ¶ And Hezekiáh cōmanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caryed in the first frutes, and the tithes, & the dedicate things faithfully: & ouer the <sup>was</sup> Conaniáh the Leuite, <sup>i</sup> chief, and Shimeí his brother the seconde.

13 And Iehiél, and Azaziáh, & Náhath, & Asahél, & Ierimóth, and Iozabád, and Eliél, and Ismachiah, and Máhath, and Benaiáh were ouerseers <sup>by</sup> the appointment of Conaniáh, and Shimeí his brother, <sup>by</sup> the cōmandement of Hezekiáh the King, and of Azariáh the chief of the house of God.

14 And Koré the sōne of Innáh the Leuite porter toward the East, was ouer the things <sup>y</sup> were willingly offered vnto God, to distribute the oblations of the Lord, & the holy things that were consecrate.

15 And at his hand were Edén, & Minjamín, & Ieshúa, & Shemaiah, Amariáh, and Shechaniáh, in the cities of the Priests, to distribute with fidelitie to their brethrē by courses, <sup>bothe</sup> to the great and small,

16 Their daily porcion: beside their generacion being males <sup>k</sup> from thre yere olde and aboue, <sup>euens</sup> to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Bothe to the generaciō of the Priests after the house of their fathers, & to the Leuites from twentie yere olde & aboue, according to their charge in their courses:

18 And to the generacion of all their children, their wiues, & their sonnes and their daughters throughout all the Congregation: for by their <sup>l</sup> fidelitie are thei partakers of the holy things.

19 Also to the sonnes of Aarón, the Priests, <sup>which were</sup> in <sup>y</sup> fields & suburbes of their cities, in euerie citie the men that were appointed by names, shulde giue porcions to all the males of the Priests, and to all the generacion of the Leuites.

20 And thus did Hezekiáh throughout all Iudáh, and did wel, and vprightly, & truly before the Lord his God.

21 And in all the workes that he began for the seruice of the house of God, bothe in the Law and in the commandements, to seke his God, he did it with all his heart, & prospered.

CHAP. XXXII.

1 Sanneherib inuadeth Iudáh. 3 Hezekiáh prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sanneherib blasphemeth God. 20 Hezekiáh prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiáh is not thankfull toward the Lord. 33 His death.

1 A fter these things faithfully described, <sup>A</sup> \* Sanneherib King of Asshúr came <sup>2 Kin. 18. 13.</sup> and entred into Iudáh, and besieged the <sup>Isai. 30. 1.</sup> strōg cities, & thought to <sup>eccl. 48. 20.</sup> winne them for <sup>Exr. break</sup> him selfe. <sup>them vp.</sup>

2 When Hezekiáh sawe that Sanneherib was come, & that his <sup>purpose was</sup> to fight <sup>Exr. face.</sup> against Ierusalém,

3 Then he toke counsel with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled them selues, and stopt all the fountaines, and the riuer that ran through the middes of the countrey, saying, Why shulde the Kings of Asshúr come, and finde muche water?

<sup>b</sup> That is, all they which came to the Pasche.

<sup>c</sup> That is, in the Temple where they assembled as in a tent.

<sup>d</sup> Rem. 11. 3. & 9.

<sup>e</sup> The tithes & first frutes for the maintenance of the Priests and Leuites.

<sup>f</sup> That their mindes might not be intangled with promission of worldly things, but they might wholly & cheerfully serue the Lord.

<sup>g</sup> Unpublished.

<sup>h</sup> Which they had dedicate to the Lord by a vow.

<sup>i</sup> For the relief of the Priests, Leuites, widows, pupilles, fatherlesse, strangers & such as were in necessity.

<sup>j</sup> Thei praised the Lord, and praised for all prosperitie to his people.

<sup>k</sup> He sheweth that this plentiful liberalitie is expedite for the maintenance of the ministers, and that God therefore prospereth his people, & increaseth by his blessing that which is giue.

<sup>l</sup> Exr. by the hand.

<sup>k</sup> Who had also a portion & allowance in this distribution.

<sup>l</sup> Meaning, that either by the faithful distributions of the officers, euerie one had their parte in the things that were offered, or els that their wiues & children were relieved, because the Leuites were faithful in their office, and so depended on them.



<sup>a</sup> Ebr. he was  
strengthened.

<sup>a</sup> He made a  
double wall.  
<sup>b</sup> Read 2. Sam.  
5.9.  
<sup>c</sup> Some read,  
swords or  
daggers.

<sup>a</sup> He spake to  
their hearts.

<sup>d</sup> That is, the  
power of man.  
<sup>e</sup> This declara-  
reth that Eze-  
kiah did ever  
put his trust in  
God, and yet  
made him selfe  
strong and  
used lawfull  
meanes, lest he  
shulde seeme  
to tempt God.  
<sup>f</sup> Kin. 18. 17.  
<sup>g</sup> While he be-  
sieged La-  
chish.

<sup>g</sup> Thus y<sup>e</sup> wic-  
ked put no dif-  
ference betwe-  
ne true reli-  
gion & false,  
God & idoles:  
for Hezekiah  
only destroyed  
idolatry & placed  
true reli-  
gion. thus y<sup>e</sup>  
Papists slander  
the seruants of  
God: for when  
they destroye  
idolatry, they  
say that they  
abolish reli-  
gion.  
<sup>h</sup> This is his  
blasphemie, y<sup>e</sup>  
he wil com-  
pare the liuing  
God to viler i-  
doles.  
<sup>i</sup> When man  
hath prosperi-  
tie, he swell-  
eth in pride  
and thinketh  
him selfe able  
to resist and  
ouercome eu-  
er God him selfe.  
<sup>k</sup> Herein we  
see that when y<sup>e</sup>  
wicked speake  
euil of the ser-  
uants of God,  
they care not  
to blaspheme  
God him selfe:  
for if they fea-  
red God, they  
wolde loue his  
seruants.

5 "And he toke courage, and buylt all the broken wall, and made vp the towres, & another wall without, & repared <sup>a</sup> Milló in the <sup>b</sup> citie of Dauid, and made many <sup>c</sup> dardes and shields.  
6 And he set captaines of warre ouer the people and assembled them to him in the broad place of the gate of the citie, and <sup>a</sup> spake comfortably vnto them, saying,  
7 Be strong and couragious: feare not, neither be afraied for the King of Affhúr, neither for all the multitude that is with him: for there be mo with vs, then is with him.  
8 With him is an <sup>a</sup> arme of flesh, but with vs is the <sup>e</sup> Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah King of Iudáh.  
9 <sup>a</sup> After this, did Sanneherib King of Affhúr send his seruants to Ierusalém (while he was <sup>f</sup> against Lachish, and all his dominion with him) vnto Hezekiah King of Iudáh, and vnto all Iudáh that were at Ierusalém, saying,  
10 Thus saith Sanneherib the King of Affhúr, Wherein do ye trust, that ye wil remaine in Ierusalém, <sup>a</sup> during the siege?  
11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine & by thirst, saying, The Lord our God shal deliuer vs out of the hand of the King of Affhúr?  
12 Hathe not y<sup>e</sup> same Hezekiah také awaie his hie places and his <sup>a</sup> altars and commāded Iudáh and Ierusalém, saying, Ye shal worship before one altar, and burne incense vpon it?  
13 Knowe ye not what I and my fathers haue done vnto all the people of <sup>a</sup> other countreies? Were the gods of the nations of <sup>a</sup> other lands able to deliuer their land out of mine hand?  
14 Who is he of all the <sup>b</sup> gods of those nations (that my fathers haue destroyed) that colde deliuer his people out of mine hand: that your God shulde be able to deliuer you out of mine hand?  
15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sorte, neither beleue ye him: for none of all y<sup>e</sup> gods of any nacion or kingdome was able to deliuer his people out of <sup>a</sup> mine hand and out of y<sup>e</sup> hand of my fathers: how muche lesse shal your gods deliuer you out of mine hand?  
16 And his seruants spake yet more against the Lord God, & against his <sup>a</sup> seruant Hezekiah.  
17 He wrote also letters, blaspheming the Lord God of Israël and speaking against him, saying, As the gods of the nations of <sup>a</sup> other countreies colde not deliuer their peo-

ple out of mine hand, so shal not the God of Hezekiah deliuer his people out of mine hand.

18 Then they <sup>a</sup> cryed with a loude voyce in the Iewes speache vnto the people of Ierusalém that were on the wall, to feare the and to astonish them, that they might take the citie.  
19 Thus they spake against the God of Ierusalém, as against the gods of the people of the earth, <sup>a</sup> even the <sup>a</sup> workes of mans hands,  
20 But Hezekiah the King, and the Prophet Hiaiáh the sonne of Amóz <sup>a</sup> praied against this and cryed to heauen.  
21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and <sup>a</sup> captaines of the hoste of the King of Affhúr: so he returned <sup>a</sup> with shame to his owne land. And when he was come into the house of his god, they that came for the of his powne bowels, slewe him there with the sword.  
22 So the Lord saued Hezekiah and the inhabitants of Ierusalém from the hand of Sanneherib King of Affhúr, and from the hand of all <sup>a</sup> other, and <sup>a</sup> mainteined the <sup>a</sup> on euerie side.  
23 And many broght offerings vnto y<sup>e</sup> Lord to Ierusalém, and presents to Hezekiah King of Iudáh, so that he was <sup>a</sup> magnified in the sight of all nacions from thence forth.  
24 <sup>a</sup> In those dayes Hezekiah was sicke vnto the death, and praied vnto the Lord, who spake vnto him, and gaue him <sup>a</sup> a signe.  
25 But Hezekiah did not rendre accordig to the rewarde <sup>a</sup> bestowed vpon him: for his heart <sup>a</sup> was lift vp, and wrath came vpon him, and vpon Iudáh and Ierusalém.  
26 Notwithstanding Hezekiah humbled him selfe (after that his heart was lifted vp) he and the inhabitants of Ierusalém, and the wrath of the Lord came not vpon them in the daies of Hezekiah.  
27 Hezekiah also had exceedig muche riches & honour, & he gate him treasures of siluer, & of golde, and of precious stones, & of swete odours, and of shields, and of all pleasant vessels:  
28 And of store houses for the increase of wheat, and wine and oyle, and stalles for all beastes, and <sup>a</sup> rowes for the <sup>a</sup> stables.  
29 And he made him cities, and <sup>a</sup> had possession of shepe and oxen in abundance: for God had giuen him substance exceeding muche.  
30 This same Hezekiah also stopped the vpper water springs of <sup>a</sup> Gihón, and led the streight vnderneath toward y<sup>e</sup> citie of Dauid Westward. so Hezekiah prospered in all his workes.

<sup>a</sup> Their wordes are writ  
2. King 18. 19.

<sup>m</sup> Which were  
instructed and  
authorized by man.  
<sup>n</sup> This sheweth  
what is y<sup>e</sup>  
b. A refuge in  
all troubles &  
dangers.

<sup>o</sup> To the number  
of an hundred  
thousand, as  
2. King 19. 36.  
<sup>p</sup> Ebr. who shal  
me of face.  
<sup>q</sup> Meaning, Ad-  
ramélech, and  
Sharacter his  
sonnes.

<sup>r</sup> Or, gurney.

<sup>q</sup> Thus shew  
trouble, God  
sendeth colour  
to all them y<sup>e</sup>  
patiently waite  
on him, and shal  
relyp on their  
trust in his  
mercies.

<sup>s</sup> 2. King 20. 1.  
Isa. 37. 36.

<sup>t</sup> To confirme  
his faith in  
Gods promise,  
who declared  
to him by his  
Prophet that  
his life shulde  
be prolonged  
seuen yere.  
<sup>u</sup> He was lift-  
ed vp with y<sup>e</sup>  
pride of his vi-  
ctories & res-  
tore, & there-  
fore them for an  
offertment to  
the ambassa-  
dours of Baby-  
lon.

<sup>v</sup> Or, manger, and  
partiment.  
<sup>w</sup> Or, yachet.

<sup>x</sup> Which also  
was called Si-  
loe, whereof  
mention is made  
Isa. 8. 6.  
Ioh. 9. 7.



31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wondre that was done in the land, God left him to trye him, & to knowe all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnes, beholde, they are written in the vision of Ishaiah the Prophet, the sonne of Amoz, in the booke of the Kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buryed him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasséh his sonne reigned in his stead.

#### CHAP. XXXIII.

1 Manasséh an idolater. 2 He causeth Iudah to erre. 3 He is led away prisoner into Babylon. 4 He prayeth to the Lord, and is deliuered. 5 He aboliseth idolatrie, 6 And setteth vp true religion. 7 He dyeth and Amón his sonne succedeth, 8 Whome his owne seruants slay.

1 **M**anasséh was twelue yere olde, \* whē he began to reigne, and he reigned five and fiftie yere in Ierusalem:

2 And he did euil in the sight of the Lord, like the abominacions of the heathen, \* whome the Lord had cast out before the children of Israel.

3 For he went backe and buylt the hie places, \* which Hezekiah his father had broken downe: \* and he set vp altars for Baalim, and made groues, and worshiped all the hoste of the heauen, and serued them.

4 Also he buylt altars in the house of the Lord, whereof the Lord had said, \* In Ierusalem shal my Name be for euer.

5 And he buylt altars for all the hoste of the heauē in the two courtes of the house of the Lord.

6 And he caused his sonnes to passe through y<sup>e</sup> fyre in the valley of Ben-hinnom: he gaue him selfe to witchcraft and to charming, and to sorcerie, and he vsed them that had familiar spirits, and soothsayers: he did verie much euil in y<sup>e</sup> sight of the Lord to angre him.

7 He put also the karued image, which he had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, \* In this house & in Ierusalem, which I haue chosen before all the tribes of Israel, wil I put my Name for euer,

8 Nether wil I make the foote of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take hede, & do all that I haue commanded them, according to the Law and statutes and iudgements by the hand of Moses.

9 So Manasséh made Iudah and the inhabitants of Ierusalem to erre, & to do worse then the heathen, whome the Lord had

destroyed before the children of Israel.

10 ¶ And the Lord spake <sup>2</sup> to Manasséh & to his people, but they wolde not regarde.

11 Wherefore the Lord broght vpon them the captaines of the hoste of the King of Asshur, which toke Manasséh & put him in fetters, and bounde him in chaines, and carryed him to Babel.

12 And when he was in tribulaciō, he prayed to the Lord his God, and humbled him selfe greatly before y<sup>e</sup> God of his fathers,

13 And prayed vnto him: and God was <sup>4</sup> entreated of him, and heard his prayer, and broght him againe to Ierusalem into his kingdome: the Manasséh knewe that the Lord was God.

14 Now after this he buylt a wall without the citie of Dauid, on the Westside of Gihon in the valley, euē at the entrie of the fish gate, & compassed about Ophel, and raised it very hie, and put captaines of warre in all the strong cities of Iudah.

15 And he toke away the strange gods and the image out of the house of the Lord, and all the altars that he had buylt in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the <sup>5</sup> altar of y<sup>e</sup> Lord, and sacrificed thereon peace offerings, and of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Neuertheles the people did sacrifice stil in the hie places, but vnto y<sup>e</sup> Lord their God.

18 ¶ Concerning the rest of the actes of Manasséh, and his <sup>1</sup> prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, beholde, they are written in the booke of the Kings of Israel.

19 And his prayer and how God was intreated of him, and all his sinne, and his trespass, and the places wherein he buylt hie places, and set groues and images (before he was humbled) beholde, they are written in the booke of the Seers.

20 So Manasséh slept with his fathers, and they buryed him in his owne <sup>2</sup> house: and Amón his sonne reigned in his stead.

21 ¶ Amón was two and twentie yere olde, when he began to reigne, and reigned two yere in Ierusalem.

22 But he did euil in the sight of the Lord, as did Manasséh his father: for Amón sacrificed to all the images, which Manasséh his father had made, and serued them,

23 And he humbled not him selfe before the Lord, as Manasséh his father had humbled him selfe: but this Amón trespassed more and more.

24 And his seruants <sup>3</sup> conspired against him, and slewe him in his owne house.

Ff.i.

c Meaning, by his Prophetes, but their hearts were not touched to beleue & repent without the preaching of the worde taketh no place.

d Thus afflicted giueth vnderstanding: for he that hateth God in his p<sup>r</sup>eritie, now in his miserie he seeketh vnto him.

e Read Chap. 31. 30. f Read Chap. 27. 3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceived thinking it nothing to kepe the altars, so that they worshiped Gods: but it is idolatrie to worship God anie otherwise then he hath appointed.

i Which albeit that it is not contained in the Hebrew, yet because it is here mencioned & is writt in the Greke, we haue placed it in y<sup>e</sup> end of this booke.

k Because he had so horribly offended agast y<sup>e</sup> Lord, they did not burye him in sepulchres of the Kings, but in the garden of the Kings house.

2. King. 21. 23

a Here we see the cause, why the faithful are tempted, & is to trye whether they haue faith or no, and that they may feele the presence of God, who saitheth them not to be ouercome by temptations, but in their weakness minitireth strength.

2. King. 21. 5.

Deut. 17. 3.

2. King. 17. 4. 17. 34.

2. King. 21. 5.

Read 2. King. 16. 4.

2. King. 17. 39. 2. 3. 2. King 7. 18. & 21. 7.

2. Sam. 7. 10.

b By the charge giuen to Moyses.



25 But the people of the land slewe all the that had conspired against King Amón: and the people of the land made Iosiah his sonne King in his stead.

## CHAP. XXXIII.

*Iosiah destroyeth the idoles, & And restoreth the Temple. 14 The booke of the Lawe is founde. 21 He sendeth to Huldah the prophetesse for counsel. 27 God heareth his prayer. 31 He maketh a conuention with God.*

*King 22, 1.* **I**osiah was eight yere olde when he began to reigne, and he reigned in Ierusalem one and thirtie yere.

*a He followed David in all pointes that he followed the Lord.*

*b When he was but sixe yere olde, he shewed him selfe zealous of Gods glorie, & at twentie yere olde he abolished idolatrie and restored true religion. c Which sheweth that he wolde see the reformation in his owne eyes.*

2 And he did vprightly in the sight of the Lord, and walked in the wayes of David his father, and bowed nether to the right hand nor to the left.

3 And in the eight yere of his reigne (when he was yet a childe) he began to seke after the God of David his father: and in the twelfth yere he began to purge Iudáh, and Ierusalem from the hie places, and the groues, and the kerued images, and molten images:

4 And they brake downe in his sight the altars of Baalim, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, & the kerued images, and the molten images, and stamp't them to poudre, and strowed it vpon the graues of them that had sacrificed vnto them.

*W Read 1. King 5. 16.* 5 Also he burnt the bones of the Priests vpon their altars, and purged Iudáh and Ierusalem.

6 And in y cities of Manasséh, & Ephraim, and Simeón, euen vnto Naphtalí, with their maules they brake all rounde about.

*a This great scale of this godlie King & holie Gost setteth forth as an example & paterne to other Kings & rulers, to teach the what God requireth of them.* 7 And when he had destroyed the altars and the groues, and had broken and stamp'd to poudre the images, and had cut downe all the idoles throughout all the land of Israël, he returned to Ierusalem.

8 ¶ Then in the eightente yere of his reigne when he had purged the land and the Temple, he sent Shaphán the sonne of Azaliáh, and Maaseáh the gouernour of the citie, and Ioáh the sonne of Ioaház the recorder, to repare the house of the Lord his God.

9 And when they came to Hilkiáh the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the dore, had gathered at the hand of Manasséh, and Ephraim, & of all the residue of Israël, and of all Iudáh and Beniamín, and of the inhabitáts of Ierusalem.

*10 Or, they returned to Ierusalem, meaning, Shaphán, &c.*

10 And they put it in the hands of them that shulde do the worke & had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord, to repare & amende the house.

11 Euen to the workemen & to the buylders gaue they it, to bye hewed stone and timber for couples & for beames of the houses, which the Kings of Iudáh had destroyed.

12 And the men did the worke & faithfully, and the ouerseers of them were Iaháth and Obadiáh the Leuites, of the children of Merarí, and Zechariáh, and Meshulam, of the children of the Kohathites to set it forward: and of the Leuites all that colde skil of instruments of musike.

13 And they were ouer the bearers of burdés, and them that set forward all the workemen in euerie worke: and of the Leuites were scribes, & officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiáh the Priest founde the booke of the Law of the Lord giuen by the hád of Moses.

15 Therefore Hilkiáh answered and said to Shaphán the chancellor, I haue founde the booke of the Lawe in the house of the Lord: and Hilkiáh gaue the booke to Shaphán.

16 And Shaphán caryed the booke to the King, and brought the King worde againe, saying, All that is committed to the hand of thy seruants, that do they.

17 For they haue gathered the money that was founde in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphán the chancellor declared to the King, saying, Hilkiáh the Priest hath giuen me a booke, & Shaphán red it before the King.

19 And when the King had heard the wordes of the Lawe, he tare his clothes.

20 And the King commanded Hilkiáh, and Ahikám the sonne of Shaphán, & Abdón the sonne of Micáh, & Shaphán the chancellor, and Asaiáh the Kings seruant, saying,

21 Go and enquire of the Lord for me, and for the rest in Israël and Iudáh, concerning the wordes of this booke that is founde: for great is the wrath of the Lord y is fallen vpon vs, because our fathers haue not kept the wordes of the Lord, to do after all that is written in this booke.

22 Then Hilkiáh and they that the King had appointed, went to Huldah the prophetesse the wife of Shallúm, the sonne of Tokháth, the sonne of Hasráh keeper of the wardrobe (and she dwelt in Ierusalem within the colledge) and they communed hereof with her.

23 And she answered them, Thus saith the Lord God of Israël, Telye the man that sent you to me,

*f For there were many porcions and pieces annexed to the Temple. g Meaning, they were in such a prelate for their filialtie, that they made none copies of that which they received, 2. King 22, 9.*

*h Read 1. King 22, 8.*

*i For 1. King was commanded to have continually a copie of this booke, & to read therein day & night, Deut. 17, 18.*

*k For sorrow that 3 wordes of God had bene so long suppressed, and people kept in ignorance, considering all the curses contained therein against Israel's rebellion.*

*l They godlie do not only lament their owne sinne, but also that their fathers and predecessors have offended God.*

*Or, Tishbi. Or, Harim. m Meaning, rather of the Priests apparel, or of the Kings. n Read herof 2. King 22, 15. o That is, the King.*



24 Thus saith the Lord, Beholde, I wil bring euil vpon this place, and vpon the inhabitants thereof, *euē* all the curses, that are written in the boke which they haue red before the King of Iudāh:

25 Because they haue forsakē me, and burnt incēse vnto other gods, to angre me with all the workes of their hands, therefore shal my wrath fall vpon this place, & shal not be quenched.

26 But to the King of Iudāh, who sent you to enquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, *shal come to passe.*

27 But because thine heart did <sup>a</sup> melt, and thou didest humble thy self before God, whē thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

28 Beholde, I wil gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not se all the euil, which I wil bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King worde againe.

29 ¶ Then the King sent and gathered all the Elders of Iudāh and Ierusalēm.

30 And the King went vp into the house of the Lord, and all the men of Iudāh, and the inhabitants of Ierusalēm, and the Priests and the Leuites, and all the people frō the greatest to the <sup>c</sup> smallest, and he red in their eares all the wordes of the boke of the couenant that was founde in the house of the Lord.

31 And the King stode by his pillar, and made a couenant before the Lord, to walke after the Lord, and to kepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, & <sup>e</sup> y he wolde accomplishe the wordes of the couenant written in the same boke.

32 And he caused all that were founde in Ierusalēm, and Beniamin to stand to it: & the inhabitants of Ierusalēm did according to the couenant of God, *euē* the God of their fathers.

33 So Iosiah toke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all <sup>f</sup> that were found in Israel, to serue the Lord their God: so all his daies they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

*Iosiah kepeth the Passeouer. 2 He setteth forth the Gods seruice. 30 He fighteth against the King of Egypt, & dyeth. 34 The people bewaile him.*

Moreouer <sup>a</sup> Iosiah kept a Passeouer vnto the Lord in Ierusalēm, & they

slewe the <sup>a</sup> Passeouer in the fourtente day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And he said vnto <sup>b</sup> y Leuites, that <sup>b</sup> taught all Israel and were sanctified vnto <sup>b</sup> y Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did buyld: it *shal be no more a* <sup>c</sup> burden vpon your sholders: serue now the Lord your God, and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as <sup>d</sup> Dauid the King of Israel hath written, & according to the writing of Salomon his sonne,

5 And stand in the Sanctuarie according to the diuisiō of the families of your brethren <sup>e</sup> the children of the people, and after the diuision of the familie of the Leuites: *1 Chron. 23. 2. & 25. 26.*

6 So kil the Passeouer, and sanctifie your selues, and <sup>d</sup> prepare your brethren that they may do according to the worde of the Lord by the hand of Moses.

7 Iosiah also gaue to the <sup>e</sup> people shepe, lābes and kiddes, all for the Passeouer, *euē* to all that were present, to the number of thirty thousand, & thre thousand bullockes: these were of the Kings substance.

8 And his princes offred willingly vnto the people, to the Priests & to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto <sup>f</sup> y Priests for the Passeouer, *euē* two thousand and six hundred shepe, & thre hundred bullockes.

9 <sup>e</sup> Conaniah also and Shemaiah and Nathaneel his brethren, and Hashabiah and Iehiel, & Iozabad, chief of the Leuites gaue vnto the Leuites for the Passeouer, syue thousand shepe, & syue hundred bullockes.

10 Thus the seruice was prepared, and the Priests stode in their places, also the Leuites in their ordres according to the Kings commandement:

11 And they slewe the Passeouer, & <sup>f</sup> y Priests sprinkled the blood with their hands, & the Leuites slayed them.

12 And they toke away from the <sup>g</sup> burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the boke of Moses, & so of <sup>g</sup> y bullockes.

13 And <sup>h</sup> they roasted the Passeouer with fyre, according to the custome, but the sanctified things they sod in pottes, pannes, and caulderns, & distributed them quickly to all the people.

14 Afterwarde also they prepared for the selues & for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offrings, & the fat vntil night: therefore the Leuites prepared for the selues, &

<sup>a</sup> The Scripture vseth in sondrie places to call the lambe the Passeouer, which was but the signe of y Passeouer, because in all sacraments the signes haue the names of the things which are signified.

<sup>b</sup> So that the Leuites charge was not onely to minister in y Tēple, but also to instruct the people in the worde of God.

<sup>c</sup> As it was before the Tēple was buyld: therefore your office onely is now to teache the people, & to praise God.

<sup>d</sup> Exhorre euery one to examine them selues, that they be not vnmete to eat of the Passeouer.

<sup>e</sup> Euen, soues of the people.

<sup>f</sup> Meaning of y lābe, which was called the Passeouer: for onely y Priests might sprinkle, and in necessitie the Leuites might kil the sacrifice.

<sup>g</sup> They refused for the people that was not expedient to be offered, that euery man might offer peace offrings, and so haue his portion.

<sup>h</sup> Exod. 12. 8.

<sup>a</sup> This the speaker in contempt of the idolaters, who reason and nature make that a god, which they haue made, and framed with their owne hands.

<sup>b</sup> This declarer what is y end of Gods threatnings, to call his to repentance, & to assure the vnrepentant of their destruction.

<sup>c</sup> It may appeare that very fewe were touched w<sup>th</sup> true repentance, seeing that God spared the for a time onely for the Kings sake.

<sup>d</sup> Forasmuch as neither yōg nor olde colde be excepted frō the cūes cōtained there in, if they did transgress, he knewe it apperced to all, & was his due to se it red to all sortes, that euery one might learne to auoyde those punishments by seruing God aright.

<sup>e</sup> Because he had charge o<sup>u</sup>erall & must answer for euery one that perished, he thought it his due to se y all shulde make professio to receiue the worde of God.

<sup>f</sup> King. 23. 27.



for the Priests the sonnes of Aarón.

1. Chron. 33. 1.

h Meaning hereby his Prophet, because he appointed the Psalms & prophetes & were to be sung.

15 And the singers the sonnes of Asaph stode in their standing \* according to the commandement of Dauid, and Asaph, and Hemán, and Ieduthún the Kings <sup>h</sup> Seer: and the porters at euerie gate, who might not departe from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day, to kepe the Passeouer, and to offer burnt offrings vpon the altar of the Lord, according to the commandement of King Iosiah.

17 And the childre of Israël that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that, in Israël, from the dayes of Samuél the Prophet: nether did all y Kings of Israël kepe suche a Passeouer as Iosiah kept, and the Priests and the Leuites, & all Iudáh, and Israël that were <sup>h</sup> present, and the inhabitants of Ierusalém.

<sup>h</sup> Elr. fraude.

i Which was in the six and twentieth yere of his age.

a. King. 23. 29 k Which was a citie of the Assyrians, and Iosiah fearing lest he passing through Iudáh, wolde haue taken his kingdome, made warre against him and consulted not the Lord.

<sup>h</sup> Or, Euphrates.

<sup>h</sup> Elr. of my battell.

i That is, armed him selfe, or disguised him selfe because he might not be knowe.

19 This Passeouer was kept in <sup>i</sup> the eightente yere of the reigne of Iosiah.

20 ¶ After all this, when Iosiah had prepared the Tēple, Nechó King of Egypt came vp to fight against <sup>k</sup> Carchemish by <sup>h</sup> Peráth, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to do with thee, thou King of Iudáh? I come not against thee this day, but against the house <sup>h</sup> of mine enemye, and God commanded me to make haste: leaue of to come against God, which is with me, lest he destroye thee.

22 But Iosiah wolde not turne his face frō him, but <sup>i</sup> chāged his apparel to fight with him, and hearkened not vnto the wordes of Nechó, which were of the mouth of God, but came to fight in the valley of Megiddó.

23 And the shoters shot at King Iosiah: the King said to his seruants, Cary me away, for I am very sicke.

24 So his seruants toke him out of that charret, & put him in the seconde charret which he had, and when they had broght him to Ierusalém, he dyed, and was buried in the sepulchres of his fathers: and all Iudáh and Ierusalém <sup>m</sup> mourned for Iosiah.

m The people so much lamented y losse of this good King, that after whē there was anie great lamentation, this was spokē of as a prouerbe, read Zach. 12. 10.

n Which some thinke Ieremie made, when he lamenteth the state of the Church after this Kings death.

25 And Ieremiáh lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentacions to this day, and made the same for an ordinance vnto Israël: and beholde, they be written in the <sup>n</sup> lamentacions.

26 Concerning the rest of the actes of Iosiah and his goodnes, doing as it was writē in the Law of the Lord,

27 And his dedes, first and last, beholde, they are written in the boke of the Kings of Israël and Iudáh.

CHAP. XXXVI.

1 After Iosiah reigned Iehoaház, 4 After Iehoaház Iehoiakim. 8 After him Iehoiachin. 11 After him, Zedekiah. 14. 17 In whose time all the people were caryed away to Babel for contemning the admonitions of the Prophetes. 22 And were restored againe the seuentieth yere after by King Cyrus.

1 Then <sup>a</sup> the people of the land toke Iehoaház the sonne of Iosiah, and made him Kīg in his fathers stead in Ierusalém.

2 Iehoaház was thre and twentie yere olde when he began to reigne, and he reigned thre <sup>a</sup> moneths in Ierusalém.

3 And the King of Egypt toke him away at Ierusalém, and condemned the land in an <sup>b</sup> hundreth talents of siluer, & a talent of golde.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudáh and Ierusalém, and turned his name to Iehoiakim: and Nechó toke Iehoaház his brother, and caryed him to Egypt.

5 Iehoiakim was fyue and twentie yere olde when he began to reigne, and he reigned eleuen yere in Ierusalém, and did <sup>c</sup> euil in the sight of the Lord his God.

6 Against him came vp Nebuchadnezzar King of Babel, & bounde him with chaines to carye him to Babel.

7 Nebuchadnezzar also <sup>a</sup> caryed of y vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominaciōs which he did, & <sup>d</sup> that which was founde vpon him, beholde, they are written in the boke of the Kings of Israël and Iudáh, & Iehoiachin his sonne reigned in his steade.

9 ¶ Iehoiachin was <sup>e</sup> eight yere olde when he began to reigne, and he reigned thre moneths and ten dayes in Ierusalém, and did euil in the sight of the Lord.

10 And when the yere was out, King Nebuchadnezzar sent and broght him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his <sup>h</sup> brother King ouer Iudáh and Ierusalém.

11 Zedekiah was one and twētie yere olde, whē he began to reigne, and reigned eleue yere in Ierusalém.

12 ¶ And he did euil in the sight of y Lord his God, and humbled not him self before Ieremiáh the Prophet at the commandement of the Lord,

13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to sweare by God: and he hardened his necke & made his heart obstinate that he might not returne to the Lord God of Israël.

14 All the chief of the Priests also and of the people trespassed wonderfully, according

<sup>a</sup> King. 21. 11

a For thre moneths after the death of Iosiah came Nechó to Ierusalém to the plagus began, which Iudáh & the Prophetes forewarned shoulde come vpon Ierusalém.

b To pay this as a yerely tribute.

c Because he, and the people turned not to God by his first plague, he broght a newe vpon him, and at length routed them out.

<sup>a</sup> King. 24. 13

d He meant superstitious markes which were founde vpon his body, whē he was dead: & thing declared how deeply idolatrie was rooted in his heart, seing he bare the markes in his flesh.

e That is, he began to reigne at eight yere olde, and reigned ten yeres when his father was alive, and after his fathers death, which was the eightente yere of his age, he reigned alone thre moneths and ten dayes.

<sup>h</sup> Or, rule.

<sup>a</sup> King. 24. 13

<sup>a</sup> King. 24. 13



ding to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalém.

15 Therefore the Lord God of their fathers sent to the by his messengers, rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God and despised his wordes, and misused his Prophetes, vntil the wrath of the Lord arose against his people, and til there was no remedie.

17 For he brought vpon them the King of the Caldeans, who slewe their yong men with the sworde in the house of their Sanctuary, and spared nether yong man, nor virgine, ancient, nor aged. God gaue all into his hand,

18 And all the vessels of the house of God great & small, and the treasures of the house of the Lord, and the treasures of the King, and of his princes: all these caryed he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalém, and burnt all the palaces thereof with fyre, &

all the precious vessels thereof: to destroye all.

20 And they that were left by the sworde, caryed he away to Babel, and they were seruants to him and to his sonnes, vntil the kingdome of the Persians had rule,

21 To fulfil the worde of the Lord by the mouth of Ieremiáh, vntil the lād had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfil seuentie yeres.

22 ¶ But in the first yere of Cyrus King of Persia (when the worde of the Lord, spoken by the mouth of Ieremiáh, was finished) the Lord stirred vp the spirit of Cyrus King of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

23 Thus sayth Cyrus King of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath commanded me to buyld him an house in Ierusalém, that is in Iudáh. Who is among you of all his people, with whome the Lord his God let him go vp.

& When Cyrus King of Persia, had made the Babylonians subiect.

1 Who threatened the vengeance of God, and 70 yeres captiuitie, & he calleth the Sabbaths or rest of the lād. Iere. 25. 11.

Iere. 25. 13.

Ez. 1. 10.

3 Esdr. 1. 1.

m In the first yere that he reigned ouer the Caldeans.

n God had so prophesied about an hundred yeres, before Cyrus was borne, Isa.

44. 28, that Ierusalém & the Temple shulde be buyld againe by Cyrus his anointed: so called, because God vfed his seruice for a time to deliuer his Church.

## THE PRAYER OF MANASSÉH King of the Iewes.

O Lord almightie, God of our fathers, Abram, Isaac and Iacob, and of their righteous sede, which hast made heauen and earth with all their ornament, which hast bound the sea by the worde of thy commandement, which hast shut vp the depe and sealed it by thy terrible and glorious Name, whome all do feare & tremble before thy power: for the maiestie of thy glorie can not be borne, & thine angrie threatening toward sinners is importable, but thy merciful promes is vnmeasurable & vnsearcheable. For thou art the moste high Lord, of great compassiō, long suffering & moste merciful, & repētest for mā's miseries. Thou, O Lord, accordig to thy great goodnes hast promised a repentance & forgiuenes to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iuste, hast not appointed repentance to the iuste, as to Abram, and Isaac and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned about the nōber of the sand of the see. My transgressions,

O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to beholde & se the height of the heauens for the multitude of mine vnrighteousnes, I am bowed downe with many yro bādes, that I cā not lift vp mine head, nether haue any release. For I haue prouoked thy wrath and done euil before thee. I did not thy wil, nether kept I thy commandements. I haue set vp abominations & haue multiplied offenses. Now therefore I bowe the kne of mine heart, besechig thee of grace. I haue sinned, O Lord, I haue sinned, & I acknowledge my trasgressiōs: but I humbly besече thee, forgiue me: O Lord, forgiue me, & destroye me not with my transgressions. Be not angry with me for euer by reseruing euil for me, nether condemne me into the lower partes of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shewe all thy goodnes: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I wil praise thee for euer all the dayes of my life. for all the power of the heauens praise thee, & thine is the glorie for euer & euer. Amen.

ff. iiii.

By the hand of his. By this phrase the scripures meaneth often times and diligently, as Iere. 11. 7. 25. 1. & 4. 28. 1. & 32. 11.

Til God wolde no longer suffer their sinnes, but muste needs punish them. Whether they fled, thinking to haue bene saued for the holines thereof.

Which is not because God approach him which yet is the minister of his iustice, but because God wolde by his iuste iudgement punish this people: for this King was led with ambition and vaine glorie, whereunto were loyued furie and cruelty: therefore his worke was condēnable, notwithstanding it was iuste and holy on Gods parte, who vfed this wicked instrument to declare his iustice.

This prayer is set in the Ebrue, but is translated out of the Greeke.

a Thou hast promised that repentance shal be the way for the to returne to thee. b He speaketh this in coparison of him selfe & those holy fathers which haue their commendation in the Scriptures, so that in respect of him selfe he calleth their sinnes nothing, but attributeth vnto them righteousness.



# EZRA.

## THE ARGUMENT.

**A**s the Lord is ever merciful vnto his Church, and doeth not punish them, but to the intent they shoulde see their owne miseries, and be exercised vnder the crosse, that they might contemne the worlde and aspire vnto the heauens. so after that he had visited the Tewes and kept them now in bondage seuentie yeres in a strange countrey among infidels and idolaters, he remembered his tendre mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued bothe the heart of the chief ruler to pitee them, and also by him punished suche, which had kept them in seruitude. Notwithstanding lest they shoulde growe into a contempt of Gods great benefite, he kepeth them stil in exercise, and raiseth domestical enemies, which endenour as muche as they can to hindre their moste worthe enterprises: yet by the exhortation of the Prophetes they went forward by litle and litle til their worke was finished. The auor of this booke was Ezra, who was Priest, and scribe of the Law, as chap. 7. 6. he returned to Ierusalem the sixt yere of Darius, who succeeded Cyrus, that is, more then fiftie yeres after the retorne of the first vnder Zerubbabel, when the Temple was buyld. He broght with him a great companie, and muche treasures, with letters to the Kings officers for all suche things as shoulde be necessarie for the Temple: and at his coming he redressed that which was amisse, and set the things in good ordre.

### CHAP. I.

**C**yrus sendeth againe the people that was in captiuitie.  
And restoreth them their holy vessels.

2. Chro. 36. 2.  
3. Ez. 2. 1. iere.  
23. 12 & 29. 10  
a After that  
he and Darius  
had wonne Ba-  
bylon.

b Who pro-  
mised the de-  
liuerance after  
that seuentie  
yeres were  
past. Ier. 25. 11.  
That is, moued  
him, and gaue  
him heart.

d For he was  
chief Monar-  
che, and had  
manie nations  
vnder his do-  
minion, which  
this heathen  
king cōfesseth  
to haue recei-  
ued of the li-  
uing God.

e If any  
through pouer-  
tie were not  
able to retur-  
ne, the Kings  
commissio was  
that he shoulde  
be furnished w  
necessaries.  
f Which they  
them selues  
shoulde send  
toward the re-  
paration of  
Temple.

g The Babylo-  
nians & Chal-  
deans gaue  
them these pre-  
sents: thus ra-  
ther then the  
children of  
God shoulde  
want for their  
necessaries, he  
wolde stirre  
vp the heart of  
the very infi-  
deles to helpe  
them.

2. Kin. 25. 13. 7

2 chro. 36. 7.

ier. 27. 19.

4. Ez. 1. 2.



**N**ow in the first yere of Cyrus King of Persia (the worde of the Lord, spoken by the mouth of Ieremiah, might be accomplished) the Lord stirred vp the spirit of Cyrus King of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

Thus saith Cyrus King of Persia, The Lord God of heauen hath giuen me all the kingdomes of the earth, and he hath commanided me to buyld him an house in Ierusalem, which is in Iudah.

Who is he among you of all his people with whome his God is: let him go vp to Ierusalem which is in Iudah, and buyld the house of the Lord God of Israel: he is the God, which is in Ierusalem.

And euerie one that remaineth in anie place (where he sojourneth) let the men of his place relieue him with siluer & with golde, and with substance, & with cattel, and with a willing offering, for the house of God that is in Ierusalem.

Then the chief fathers of Iudah & Benjamin, & the Priests & Leuites rose vp, with all the whose spirit God had raised to go vp, to buyld the house of the Lord which is in Ierusalem.

And all they that were about the, strengthened their hands with vessels of siluer, with golde, with substance & with cattel, & with precious thigs, besides all that was willingly offred.

Also the King Cyrus broght forth the vessels of the house of the Lord, which Nebuchadnezzar had take out of Ierusalem, & had put the in the house of his god.

8 Euen the did Cyrus King of Persia bring forth by the hand of Mithredath the treasurer, and counted the vnto Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie kniues,

10 Thirtie bowles of golde, & of siluer bowles of the second sorte, four hundred and ten, & of other vessels, a thousand.

11 All the vessels of golde & siluer were five thousand & four hundred. Sheshbazzar broght vp all with the of the captiuitie that came vp from Babel to Ierusalem.

### CHAP. II.

The number of them that returned from the captiuitie.

**T**hese also are the sonnes of the province, that went vp out of the captiuitie (whome Nebuchadnezzar King of Babel had caried away vnto Babel) & returned to Ierusalem, & to Iudah, euerie one vnto his citie,

Which came with Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reeliah, Mordecai, Bilshan, Mispah, Bigvai, Rehum, Banaah. The number of the men of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundred, seuentie and two:

4 The sonnes of Shephatiah, three hundred, seuentie and two:

5 The sonnes of Arach, seven hundred, and seuentie and five:

6 The sonnes of Pahath Moab, of the sonnes of Ieshua & Ioab, two thousand, eight hundred and twelue:

7 The sonnes of Elam, a thousand, two hundred, and foure and fiftie:

8 The sonnes of Zattu, nine hundred, and five and fourtie:

9 The sonnes of Zaccai, seven hundred, and threcore:

10 The sonnes of Bani, six hundred, and two and fourtie:

h So the Chal-  
deans called Ze-  
rubbabel, who  
was the chief  
gouernour, so  
that preemi-  
nence stil re-  
mained in the  
house of Da-  
uid  
i Which ser-  
ued to kill the  
beastes that  
were offered in  
sacrifice  
k With stew-  
es y had be-  
ne kept capti-  
ues in Baby-  
lon.

Neh. 7. 6.  
3. Ez. 1. 7.  
a Meaning In-  
dia, & was  
a province, &  
is, a countrey  
which was in  
subjection.

b Zerubbabel  
was chief cap-  
taine, Ieshua  
the hie Priest,  
& Nehemiah  
a man of great  
authoritie went  
not now but  
came after,  
54 yeres.  
c This was not  
that Morde-  
cai & was Es-  
thers kinsman.  
d Meaning of  
the commune  
people.  
e Or, of the day  
of Iudith.



11 The sonnes of Bebai, six hundredth, and thre and twenty:

12 The sonnes of Azgad a thousand, two hundredth, and two and twentie:

13 The sonnes of Adonikam, six hundredth, thre score and six:

14 The sonnes of Biguai, two thousand, & six and fiftie:

15 The sonnes of Adin, foure hundredth & foure and fiftie:

16 The sonnes of Ater of Hizkiah, ninetie and eight:

17 The sonnes of Bezai, thre hundredth, & thre and twenty:

18 The sonnes of Iorah, an hundredth, and twelue:

19 The sonnes of Hasum, two hundredth and thre and twenty:

20 The sonnes of Gibbar, ninetie and foue:

21 The sonnes of Beth-lehem, an hundredth and thre and twenty:

22 The men of Netophah, six & fiftie:

23 The men of Anothoth, an hundredth & eight & twenty:

24 The sonnes of Azmaveth, two & fourtie:

25 The sonnes of Kiriath-arim, of Chephirah, & Beeroth, seuen hundredth & thre and fourtie:

26 The sonnes of Hiramah and Gaba, six hundredth, and one and twentie:

27 The men of Michmas, an hundredth, and two and twenty:

28 The sonnes of Beth-el & Ai, two hundredth, and thre and twenty:

29 The sonnes of Neboth, two and fiftie:

30 The sonnes of Magbish, an hundredth and six and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundredth, & foure & fiftie:

32 The sonnes of Harim, thre hundredth & twentie:

33 The sonnes of Lod-hadid, & Ono, seue hundredth, and foue and twentie:

34 The sonnes of Iericho, thre hundredth and foue and fourtie:

35 The sonnes of Senaah, thre thousand, six hundredth and thirtie:

36 ¶ The Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie and thre:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundredth and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuentene:

40 ¶ The Levites: the sonnes of Ieshua, & Kadmiel of the sonnes of Hodaiah, seuentie and foure.

41 ¶ The singers: the sonnes of Asaph, an hundredth and eight and twentie.

42 ¶ The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes

of Talmon, the sonnes of Akkub, y sonnes of Hatirah, the sonnes of Shobai: all were an hundredth and nine and thirtie.

43 ¶ The Nethinims: the sonnes of Zihai, y sonnes of Hasupha, y sonnes of Tabbaoth,

44 The sonnes of Keroh, y sonnes of Shihah, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shailai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezai, the sonnes of Nekodah, the sonnes of Gazzam,

49 The sonnes of Vzzai, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,

51 The sonnes of Bakkub, the sonnes of Hakupah, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehidah, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sisarah, the sonnes of Thamah,

54 The sonnes of Nezhiah, the sonnes of Hatiphah,

55 The sonnes of Salomons seruants: the sonnes of Sotai, the sonnes of Sophereh,

56 The sonnes of Perudah, the sonnes of Perudah,

57 The sonnes of Ialah, the sonnes of Darcon, the sonnes of Giddel,

58 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereh Hazzebai, the sonnes of Ami.

59 All the Nethinims, and the sonnes of Salomons seruants were thre hundredth ninetie and two.

60 And these went vp from Telmelah, & from Telharsha, Cherub, Addan, & Immer, but they colde not discern their fathers house and their sede, whether they were of Israel.

61 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekodah, six hundredth and two and fiftie.

62 And of the sonnes of y Priests, y sonnes of Habaiah, the sonnes of Coz, the sonnes of Barzillai: which toke of y daughters of Barzillai the Giliadite to wife, and was called after their name.

63 These soght their writing of the genealogies, but they were not found: therefore were they put from the Priesthode.

64 And Tirshatha said vnto them, that thei shulde not eat of the moste holy thing, til there rose vp a Priest with yrim & Thummim.

65 The whole Congregation together was two and fourtie thousand, thre hundredth and thre score,

66 Beside their seruants and their maidens: of whome were seuen thousand,

h So called because they were giuento the Temple, to cut wood & beare water for the use of the sacrifices, & came of the Gibeonites & were appointed to this use by Ioshua, Iosh. 9. 27.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention 2. Sam. 17. 27. & 19. 31. & because y Priests office was had in contempt, these wolde haue changed their estate by their name, & so by Gods iuste iudgement lost bothe the estimation of the worlde & the dignitie of their office. l This is a Chaldee name & signifieth hi y hathe autoritie ouer others. m Read Exo. 28. 30.



## The peoples zeale.

## Ezra.

## The buylding hindered.

three hundred and seven and thirtie: and among them were two hundred singing men and singing women.

66 Their horses were seven hundred, & six and thirtie: their mules, two hundred and five and fourtie:

67 Their camels foure hundred and five & thirtie: their asses, six thousand, seven hundred and twentie.

68 And certaine of the chief fathers, when they came to the house of the Lord, which was in Ierusalém, they offered willingly for the house of God, to set it vp vpon his fundacion.

69 They gaue after their habilitie vnto the treasure of the worke, even one and threescore thousand drammes of golde, and five thousand pieces of siluer and an hundred Priests garments.

70 So the Priests & the Levites, and a certaine of the people, and the singers, & the porters, and the Nethinims dwelt in their cities, and all Israël in their cities.

### CHAP. III.

1 They buyld the altar of God & they offer to the Lord.

7 They prepare for the Temple, and sing vnto the Lord.

1 And when the seventh moneth was come, and the children of Israël were in their cities, the people assembled them selues as one man vnto Ierusalém.

2 Then stood vp Ieshua the sonne of Iozadák, and his brethren the Priests, and Zerubbabél the sonne of Shealtiel, and his brethren, & buylded the altar of the God of Israël, to offer burnt offerings thereon, as it is written in the Law of Moses the man of God,

3 And they set the altar vpon his bases (for feare was among them, because of the people of those countreies) therefore they offered burnt offerings thereon vnto the Lord, even burnt offerings in the morning and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering daily, by number according to the custome day by day,

5 And afterward the continual burnt offering, bothe in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

6 From the first day of the seventh moneth began they to offer burnt offerings vnto the Lord: but the fundacion of the Temple of the Lord was not laied.

7 They gaue money also vnto the masons, and to the workemen, and meat and drinke, and oyle vnto them of Zidon and of Tyrus, to bring the cedre wood from Lebanon to the sea vnto Taphó, according to the grant that they had of Cyrus King of Persia.

8 And in the seconde yere of their coming vnto the house of God in Ierusalém in the second moneth began Zerubbabél the sonne of Shealtiel, and Ieshua the sonne of Iozadák, and the remnant of their brethren the Priests and the Levites, & all they that were come out of the captiuitie vnto Ierusalém, and appointed the Levites from twenty yere olde & aboue, to set forward the worke of the house of the Lord.

9 And Ieshua stood with his sonnes, and his brethren, & Kadmiel with his sonnes, & the sonnes of Iudáh together to set forward the workemen in the house of God, and the sonnes of Henadák with their sonnes, and their brethren the Levites.

10 And when the buylders laied the fundacion of the Temple of the Lord, they appointed the Priests in their apparel with trumpets, and the Levites the sonnes of Asaph with cymbales, to praise the Lord, after the ordinance of Dauid King of Israël.

11 Thus they sang when they gaue praise, and when they gaue thanks vnto the Lord, For he is good, for his mercie endureth for euer toward Israël. And all the people shouted with a great shoute, when they praised the Lord, because the fundacion of the house of the Lord was layed.

12 Many also of the Priests and the Levites and the chief of the fathers, ancient men, which had sene the first house, (when the fundacion of this house was layed before their eyes) wept with a loude voyce: and many shouted a loude for ioye,

13 So that the people coulde not discerne the sounde of the shoute for ioye, from the noyce of the weping of the people: for the people shouted with a loude crye, and the noyce was heard farre of.

### CHAP. IIII.

1 The buylding of the Temple is hindered & how. 2 Letters to Artaxerxes, and the answer.

1 But the aduersaries of Iudáh and Benjamin heard, that the children of the captiuitie buylded the Temple vnto the Lord God of Israël.

2 And they came to Zerubbabél, & to the chief fathers, and said vnto them, We wil buyld with you: for we seke the Lord your God as ye do: & we haue sacrificed vnto him since the time of Esar Haddón King of Asshur which brought vs vp hither.

3 Then Zerubbabél, and Ieshua, and the rest of the chief fathers of Israël, said vnto them, It is not for you, but for vs to buyld the house vnto our God: for we our selues together wil buyld it vnto the Lord God of Israël, as King Cyrus the King of Persia hath commanded vs.

Which moneth concerned parte of April and parte of May. For in the meane season they had provided forthings necessarye for the worke.

They gave them exhortations & encouraged euery man forward in the worke.

Because they saw that it was nothing so glorious as that Temple, which Salomon had buyld, notwithstanding Aggeus comforted them & prophesied that it shalbe more beautiful than the first: meaning the spiritual Temple, & are the members of Christs bodie.

Meaning the inhabitants of Samaria, whom King of Assyria had placed in the steade of the tribes. 2 King. 17. 24. & 19. 37. These professed God, but worshipped idoles also, and therefore were the greatest enemies to the true seruants of God. b For they perceived what their prayner was, to wit, to erect idolatrie in steade of true religion.

Which mount is of our money 14826. li. 13. shil. 4. d. e. Reming the french crowne at 6. shil. 4. d. for the dramme is 8 eight parts of an ounce, & the ounce the eight part of a marke. o. Which are called mines, & containe a piece or two markes. so 5000. mines make 55000. franks, which mount to of our money 69666. li. 17. shil. 4. d. so that the whole some was 94491 li. 26. shil. 3. d.

3. Ezra. 3. 47. a Called Tishri, & answereth to part of September & parte of October.

b Meaning, messenger: for he was the sonne of Pedaiáh. read 1. Chro. 3. 19.

c In the place where Salomon had placed it.

2. Ezra. 3. 16.

d That is, after the feast of Tabernacles.

3. Ezra. 3. 16.

4 Whe-



<sup>1</sup> *They made their hands weak.*

<sup>2</sup> *They bribed the gouernours vnder the King, to hinder their worke. thus they that haue can not abide, y<sup>e</sup> God shal be purly serued. d he was also called Artaxerxes, which is a Persian name. some thinke it was Cambyes Cyrus sonne, or Darius, as ver. 5. e Called Artaxerxes, y<sup>e</sup> fighteth in y<sup>e</sup> Persia tongue, an excellent warrior. d, an excellent.*

<sup>3</sup> *These were certaine people, which the Assyrians placed in Samaria in head of the ten tribes. g Some thinke it was Sammerib, but rather Salmanaſar. h To wit, Euphrates, & the meane in respect of Babel y<sup>e</sup> they dwelt beyonde it. i Which were a certaine people y<sup>e</sup> envied the Iewes.*

<sup>4</sup> *Meaning, the gifts that are wont to be giuen to Kings, wherby they paye by any countrey. e In the Chalde, we haue the sale of the palace.*

4 Wherefore the people of y<sup>e</sup> land<sup>1</sup> discouraged the people of Iudáh, and troubled them in buylding,  
 5 And they<sup>2</sup> hyred counselors against the, to hinder their deuice, all the daies of Cyrus King of Persia, euē vntil the reigne of Darius King of Persia.  
 6 And in the reigne of<sup>3</sup> Ahashuerósh (in the beginning of his reigne) wrote thei an accusation against the inhabitants of Iudáh and Ierusalém.  
 7 And in the dayes of<sup>4</sup> Artahsháshte, Mithredáth, Tabeél, & the rest of their companions wrote when it was peace vnto Artahsháshte King of Persia, & the writing of the letter was the Aramites writing, & the thing declared was in the language of the Aramites.  
 8 Rehúm the<sup>5</sup> chancelour, and Shimshái the scribe wrote a lettre against Ierusalém to Artahsháshte y<sup>e</sup> King, in this sorte.  
 9 Then wrote Rehúm the chancelour, and Shimshái the scribe, & their companions<sup>6</sup> Dinaí, and Apharsathcaí, Tarpelaí, Apharsaí, Archeuaí, Bablaí, Shushanchaí, Dehaú, Elmaí,  
 10 And the rest of the people whome the great & noble<sup>7</sup> Asnappár broght ouer, & set in the cities of Samaria, and other that are beyonde the<sup>8</sup> Riuer and<sup>9</sup> Cheéneth.  
 11 ¶ This is the copie of the letter that they sent vnto King Artahsháshte, T H Y S E R V A N T S the men beyonde the Riuer and Cheéneth, salute thee.  
 12 Be it knowen vnto the King that the Iewes, which came vp from thee to vs, are come vnto Ierusalém (a citie rebellious & wicked) & buylde, & laye the fundacions of the walles, and haue ioyned the fundacions.  
 13 Be it knowen now vnto the King, that if this citie be buylt, & the fundaciós of the walles layed, thei wil not giue tolle, tribute, nor<sup>10</sup> custome: so shalt thou hinder the Kings tribute.  
 14 Now therefore because<sup>11</sup> we haue bene broght vp in the Kings palace, it was not mete for vs to se the Kings dishonour: for this cause haue we sent and certified the King,  
 15 That one may searche in the boke of the Chronicles of thy fathers, and thou shalt finde in the boke of the Chronicles, and perceiue that this citie is rebellious and noy some vnto Kings and prouinces, and that thei haue moued sedicion of olde time, for the which cause this citie was destroyed.  
 16 We certifie the King therefore, that if this citie be buylded, and the fundacion of the walles layed, by this meanes the portion beyonde the Riuer shal not be thine.  
 17 ¶ The King sent an answer vnto Rehúm

the chancelour, and Shimshái the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the Riuer,<sup>1</sup> Shelám & <sup>2</sup> Cheéth.  
 18 ¶ The letter which ye sent vnto vs, hathe bene openly red before me,  
 19 And I haue commanded and they haue searched, and founde, that this citie of olde time hathe made insurrectiō against Kings, and hathe rebelled, and rebellion hathe bene committed therein.  
 20 There haue bene mightie Kings also ouer Ierusalém, which haue ruled ouer all beyonde the Riuer, and tolle, tribute, and custome was giuen vnto them.  
 21 Make ye now a decree, that those men may cease, and that the citie be not buylt, til I haue giuen another commandement.  
 22 Take hede now that ye faile not to do this: why shulde damage growe to hurt the King?  
 23 When the copie of King Artahsháshtes lettre was red before Rehúm & Shimshái the scribe, & their companions, they went vp in all the haste to Ierusalém vnto the Iewes, and caused them to cease by force and power.  
 24 Then<sup>3</sup> ceased the worke of the house of God, which was in Ierusalém, and did stay vnto the secōde yere of Darius King of Persia.

<sup>1</sup> Some read for Shelám, salutation or greeting.  
<sup>2</sup> Called also Cheeneth, as ver. 11.

<sup>3</sup> Not all together: for the Prophetes exhorted the to continue, but they vied lesse diligence because of the troubles.

CHAP. V.

<sup>1</sup> Haggái & Zechariah do prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His lettres to Darius.

1 T H E<sup>1</sup> Haggái a Prophet & Zechariah the sonne of Iddó a Prophet prophesied vnto the Iewes that were in Iudáh, & Ierusalém, in the Name of the God of Israél, euen vnto them.  
 2 Then Zerubbabél the sonne of Shealtiel, & Ieshúa the sonne of Iozadak arose, and began to buylde the house of God at Ierusalém, and with them were the Prophetes of God, which<sup>2</sup> helped them.  
 3 ¶ At the same time came to them Tatnai, which was captaine beyonde the Riuer, & Shether-boznái and their companions, & said thus vnto them, Who hathe giuen you commandemēt to buylde this house, and to lay the fundacions of these walles?  
 4<sup>3</sup> Then said we vnto them after this manner, What are the names of the men that buylde this buylding?  
 5 But the<sup>4</sup> eye of their God was vpon the Elders of the Iewes, that they colde not cause them to cease, til the matter came to Darius: and then they answered by letters thereunto.  
 6 The copie of the lettre, that Tatnai captaine beyond the Riuer, and Shether-boznái and his companions Apharsechaí, (which were beyonde the Riuer) sent vnto King Darius.

<sup>1</sup> Or, Haggai. Hag. 1. 1. 3. 2. 6. 6.

<sup>2</sup> Which incouraged the to go forward & accused the that they were more careful to buyld their owne houses, then zealous to buyld the Temple of God.  
<sup>3</sup> That is, the enemies asked this, as ver. 10.

<sup>4</sup> His fauour & the spirit of strength.



7 They sent a lettre vnto him, wherein it was writen thus, VNTO DARIUS the King, all peace.

<sup>a</sup> Or, marble.

8 Be it knowen vnto the King, that we wet into the prouince of Iudea, to the house of the great God, which is buylded with great stones, and beames are layed in the walles, and this worke is wrought spedely, and prospereth in their hands.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to buyld this house, and to laye the fundacion of these walles?

10 We asked their names also, y we might certifie thee, & that we might write the names of the men that were their rulers.

11 But thei answered vs thus, & said, We are the seruants of y God of heauen & earth, & buyld the house that was buylt of olde & many yeres ago, which a<sup>d</sup> great-King of Israël<sup>a</sup> buylded, & founded it.

<sup>a</sup> Towit, Salomon.

<sup>1</sup> King 6, 2.

<sup>2</sup> Chron 3, 2.

<sup>2</sup> King 34, 2.

<sup>3</sup> 25, 9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzár King of Babel the Caldean, and he destroyed this house, and caryed the people away captiue vnto Babel.

<sup>e</sup> Read Chap. 3, 1.

13 But in the first yere of Cyrus King of Babel, Kíng Cyrus made a decree to buyld this house of God.

14 And the vessels of golde & siluer of the house of God, which Nebuchadnezzár toke out of the Têple, that was in Ierusalém, and broght them into the Temple of Babel, those did Cyrus the King take out of the Têple of Babel, & they gaue them vnto one<sup>f</sup> Sheshbazzár by his name, whome he had made capitaine.

<sup>f</sup> Read Chap. 5, 8.

15 And he said vnto him, Take these vessels and go thy way, & put them in the Temple that is in Ierusalém, and let the house of God be buylt in his place.

16 Then came the same Sheshbazzár and layed the fundacion of the house of God, which is in Ierusalém, and since that time euen vntil now, hath it bene in buylding, yet is it not finished.

17 Now therefore if it please the King, let there be searche made in the house of the Kings & treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to buyld this house of God in Ierusalém, and let the King send his minde concerning this.

<sup>g</sup> Meaning, in the librarie, or places where laye the registers, or records of times.

#### CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was buylded and dedicate, the children of Israël kepe the feast of vneleauened bread.

<sup>3</sup> Esdr 6, 27.

<sup>h</sup> Ebr. house of books.

<sup>a</sup> Wherein were the actes of the Kings of Medes and Persians.

1 Then King Darius gaue commandement, and they made searche in the librarie of the treasures, which were there layed vp in Babel.

2 And there was founde in a<sup>a</sup> coffre (in the

palace that was in the prouince of the Medes) a volume, & therein was it thus writē, as a memorial,

3 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalém, Let the house be buylt, <sup>even</sup> the place where they offred sacrifices, & let the walles thereof be ioyned together: let the height thereof be thre score cubites, & the breadth thereof thre score cubites,

4 Thre orders of great stones, and one order of tymbre, and let the expences be giuen of the Kings house.

<sup>10</sup> Or, stones, of cawse.

5 And also let them render y vessels of the house of God (of golde & siluer, w Nebuchadnezzár toke out of the Têple, which was in Ierusalém, and broght vnto Babel) and let<sup>b</sup> him go vnto the Temple that is in Ierusalém to his place and put them in the house of God.

<sup>b</sup> Meaning, Zerubbabel, to whome he giueth charge.

6 Therefore Tatnai capitaine beyonde the Riuer, and Shethár Boznái, (& their companions Apharsecaié, which are beyonde the Riuer) be ye farre<sup>c</sup> from thence.

<sup>c</sup> Meete not with them, nor ther hinder them.

7 Suffre ye the worke of this house of God, that the capitaine of the Iewes & the Elders of the Iewes may buyld this house of God in his place.

8 For I haue giuen a commandement what ye shal do to the Elders of these Iewes for the buylding of this house of God, that of the reuenues of the King, which is of the tribute beyonde the Riuer, there be incontinently expenses giuen vnto these me that they<sup>d</sup> cease not.

<sup>d</sup> For lacke of money.

9 And that which thei shal haue nede of, let it be giuen vnto them day by day, whether it be yong bullockes, or rams, or lambs for the burnt offrings of the God of heauen, wheat, salt, wine, & oyle, according to the appointemēt of the Priests that are in Ierusalém, that there be no faute,

10 That they may haue to offer swete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, y whosocuer shal alter this sentence, the wood shal be pulled downe from his house, and shal be set vp, & he shal be hanged thereon, & his house shal be made a dung hil for this.

12 And the God that hath caused his Name<sup>e</sup> to dwel there, destroye all Kings and people that put to their hand to alter, and to destroye this house of God, which is in Ierusalém. I Darius haue made a decree, let it be done with speede.

<sup>e</sup> Who hath appointed that place to haue his name called vpo there.

13 ¶ Then Tatnai the capitaine beyonde the Riuer, & Shethár Boznái and their companions, according to that which Darius had sent, so thei did spedely.

<sup>3</sup> Esdr 7, 21.

14 So the Elders of the Iewes buylded, and they prospered by the prophecyng of Haggái



f Whome God  
directed up to as-  
sure them that  
he wolde giue  
their worke  
good successe.

g This is the  
twelfth mo-  
neth, and con-  
taineth parte  
of Februarie  
and parte of  
Marche.  
h And the two  
and fortieth  
alter their first  
securae.

Nomb. 3. 6.  
e. 1. 2.

i Which were  
of the heathē  
and forsake  
their idolatrie  
to worship the  
true God.  
k Meaning,  
Darius who  
was King of  
Medes, Persians  
and Assyrians.  
l Ezr. 10. 3. Ez-  
ra's other  
brother.

a The Ebrewes  
write, that di-  
vers of the  
Kings of Per-  
sia were cal-  
led by this na-  
me, as Pharaoh  
was a comūne  
name to the  
Kings of Egypt,  
and Cesar to  
the Emperours  
Roman.

b Ezrā deduc-  
eth his kin-  
red, til he co-  
meth to Aaron,  
to proue that  
he came of  
him.

c He sheweth  
here what a  
scribe is, who  
had charge  
to write the  
Law & to ex-  
pound it, who-  
me Marke cal-  
leth a scribe.  
Mar. 12. 28.  
Mat and Luke  
call him a  
lawyer, or do-  
ctor of the  
Law. Mar. 12.  
11. Luk. 10. 25.

f Haggái the Prophet, and Zechariah the sonne of Iddó, and they buylded and finished it, by the appointemēt of the God of Israël, and by the commandement of Cyrus and Darius, & Artahsháshte King of Persia.

15 And this house was finished the third day of the moneth g Adar, which was h the sixt yere of y<sup>e</sup> reigne of King Darius.

16 ¶ And the children of Israël, the Priests, & the Leuites, and the residue of the children of the captiuitie kept the dedicacion of this house of God with ioye.

17 And offered at the dedicaciō of this house of God an hundreth bullockes, two hundreth rams, fourc hundreth lambes & twelue goates, for the sinne of all Israël, according to the number of the tribes of Israël.

18 And they set the Priests in their ordre, and the Leuites in their courses ouer the seruice of God in Ierusalém, as it is written in the \* booke of Mosés.

19 And the children of the captiuitie kept the Passeouer on the fourtente day of the first moneth.

20 (For the Priests & the Leuites were purified all together) & they killed the Pas- seouer for all the children of the captiui- tie, & for their brethren the Priests, & for them selues.

21 So the children of Israël which were co- me againe out of captiuitie, and all suche as had i separated them selues vnto them, from the filthines of the heathen of the lād, to seke y<sup>e</sup> Lord God of Israël, did eat,

22 And they kept the feast of vnleauened bread seuen dayes with ioye: for the Lord had made them glad, and turned the heart of the King of k Asshúr vnto them, to "incourage them in the worke of the hou- se of God, euen the God of Israël.

#### CHAP. VII.

By the commādemēt of the King, Ezrá and his com- panions come to Ierusalém. 27 He giueth thākes to God.

NOW after these things, in the reigne of a Artahsháshte King of Persia, was Ezrá the sonne of Seraiáh, the sonne of Azariáh, the sonne of Hilkiáh,

2 The sonne of Shallúm, the sonne of Za- dók, the sonne of Ahitúb,

3 The sonne of Amariáh, the sonne of Aza- riáh, the sonne of Meraióth,

4 The sonne of Zeraiáh, the sonne of Vz- zi, the sonne of Bukki,

5 The sonne of Abissúa, the sonne of Phi- achás, the sonne of Eleazár, the sonne of Aaron, the chief Priest.

6 This Ezrá came vp from Babél, and was a c scribe prompt in the Law of Mosés, which the Lord God of Israël had giuen, and the King gaue him all his request according to the hand of the Lord his

God which was vpon him.

7 And there went vp certeine of the chil- dren of Israël, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalém, in the seuent yere of King Artahsháshte.

8 And he came to Ierusalém in the d fift moneth, which was in the seuent yere e of the King.

9 For vpon the first day of the first moneth began he to go vp from Babél, and on the first day of the fift moneth came he to Ie- rusalém, according to the good hand of his God that was vpon him.

10 For Ezrá had prepared his heart to seke the Law of the Lord, and to do it, & to re- ache the precepts & iudgements in Israël.

11 ¶ And this is the copie of the letter that King Artahsháshte gaue vnto Ezrá the Priest & scribe, eue a writer of the wordes of the cōmandements of the Lord, and of his statutes ouer Israël.

12 ARTAHSHASHTE King of Kings to Ezrá y<sup>e</sup> Priest & perfite scribe of the Law of the God of heauen, and to f Cheéneth.

13 I haue giuen cōmandement, that euerie one, that is willing in my kingdome of the people of Israël, and of the Priests, and Leuites s to go to Ierusalém with thee, shal go.

14 Therefore art thou sent of the King and his seuen counselors, to h enquire in Iudáh and Ierusalém, according to the Law of thy God, which is in i thine hand,

15 And to carie the siluer and the golde, w the King and his couंसlers willingly offer vnto the God of Israël (whose habitacion is in Ierusalém)

16 And all the siluer and golde that thou canst finde in all the prouince of- Babél, with the fre offering of the people, and that which the Priests offre willingly to y<sup>e</sup> hou- se of their God which is in Ierusalém,

17 That thou maiest bye spedely with this siluer, bullockes, rams, lambes, with their meat offerings and their drinke offerings: & thou shalt offer the vpon the alrar of the house of your God, which is in Ierusalém.

18 And whatsoeuer it pleaseth thee & thy brethrē to do with the rest of the siluer, and golde, do ye it according to the wil of your k God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalém.

20 And the residue that shalbe nedeful for the house of thy God, which shalbe mete for thee to bestowe, thou shalt bestowe it out of the Kings treasure house,

21 And I King Artahsháshte haue gi- uen commandement to all the treasures which are beyonde l the Riuer, that whatsoeuer Ezrá the Priest and scribe

d That contai-  
ned parte of  
Iulie and parte  
of August.  
e Of King  
Darius.

f Some take  
this for the na-  
me of a people,  
some for time  
or continuā-  
ce, meaning y<sup>e</sup>  
the King w  
shed him long  
life.

g Which re-  
mained as yet  
in Babylon, &  
had not retur-  
ned with Zoo-  
rubbabél.

h To examine  
who liued ac-  
cording to the  
Law.

i Whereof  
thou art ex-  
pert.

k As ye know  
best may serue  
to Gods glo-  
rie.

l Which was  
the Riuer Eu-  
phrates, and  
they were be-  
yonde it in re-  
spect of Baby-  
lon.



## The Kings commission.

## Ezra.

## A fast proclaimed.

of the Law of  $\gamma$  God of heauē shal require of you, that it be done incontinently,

*21. Corin.*

*m Read. 1. King 7.26, and 2. Chro. 2.10.*

*a This declar-eth that the feare of Gods iudgements cau- sed him to vse this liberali- tie, and not the loue that he bare to Gods glorie or affec- tion to his people.*

*o He gaue Ez- ra ful autori- tie to restore all things ac- cording to the worde of God, and to punish the that resi- sted and wolde not obeis.*

*p Thus Ezra gaue God thā- ces for that he gaue him so good successe in his affaires by reason of the King.*

*3. Esdr. 8.31.*

*a Read Chap. 7.1.*

*10. captain of 4. 10.1.*

**21** Vnto an hundreth talents of siluer, vnto an hundreth <sup>m</sup> measures of wheat, and vnto an hundreth baths of wine, and vnto an hundreth <sup>m</sup> baths of oyle, and salt without writing.

**23** Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why shulde he bewrath <sup>a</sup> against the realme of the King, and his children?

**24** And we certifie you, that vpon anie of  $\gamma$  Priests, Leuites, singers, porters, Nethinims, or ministers in this house of God, there shal no gouernour lay vpon them tolle, tribute nor custome.

**25** And thou Ezra (after the wisdom of thy God,  $\gamma$  is in thine hand) <sup>o</sup> set iudges & arbiters, which may iudge all  $\gamma$  people that is beyond the Riuer, *euē* all that knowe the Law of thy God, & teache ye them that knowe it not.

**26** And whosoever wil not do the Law of thy God, and the Kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

**27** <sup>p</sup> Blessed be the Lord God of our fathers, which so hathe put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

**28** And hathe enclined mercie towarde me, before the King and his counsellers, and before all the Kings mightie princes: and I was comforted by the hand of the Lord my God *which was vpon me*, and I gathered the chief of Israel to go vp with me.

### CHAP. VIII.

*a The number of them that returned to Ierusalem with Ezra. 21 He causeth the to fast. 24 He admonisheth the Priests of their dutie. 31 What they did when they came to Ierusalem.*

**1** These <sup>a</sup> are now the chief fathers of the, and the genealogie of them that came vp with me from Babel, in the reigne of King <sup>a</sup> Artahshaste.

**2** Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

**3** Of the sonnes of Shechaniash, of the sonnes of Pharosh, Zechariah, and with him the counte of the males, an hundreth and fiftie.

**4** Of the sonnes of Pahath Moab, Elihoenai, the sonne of Zeraiash, and with him two hundreth males.

**5** Of the sonnes of Shechaniash, the sonne of Iahaziel, and with him thre hundreth males.

**6** And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

**7** And of the sonnes of Elam, Ieshaiash the

sonne of Athaliah, and with him seuentie males.

**8** And of the sonnes of Shephatiah, Zebadiash the sonne of Michael, and with him foure score males.

**9** Of the sonnes of Ioab, Obadiash the sonne of Iehiel, and with him two hundreth and eightene males.

**10** And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundreth and thre score males.

**11** And of the sonnes of Bebai, Zechariah, the sonne of Bebai, & with him eight and twentie males.

**12** And of the sonnes of Azgad, Iohanah the sonne of Hakkatan, and with him an hundreth and ten males.

**13** And of the sonnes of Adonikam, *that were the* <sup>b</sup> last, whose names are these: Eli- phélet, Iehiel and Shemaiash, and with the thre score males.

**14** And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

**15** And I gathered them to the <sup>c</sup> Riuer that goeth toward Ahaua, and there abode we thre dayes: then I vewed the people, and the Priests, and founde there none of the sonnes of Leui.

**16** Therefore sent I to Eliézer, to Ariel, to Shemeiah, & to Elnathan, & to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chief, and to Ioarib and to Elnathan, men of vnderstanding,

**17** And I gaue them commandement, to Iddo the <sup>d</sup> chiefest at the place of Casphiash, and I <sup>e</sup> tolde them the wordes that they shulde speake to Iddo, and to his brethren the Nethinims at the place of Casphiash, that they shulde cause the ministers of the house of our God to come vnto vs.

**18** So by the good hand of our God *which was vpon vs*, they broght vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui, the sonne of Israel, and She- rebiash with his sonnes and his brethren, *euē* eightene.

**19** Also Hashbiash, and with him Ieshaiash of the sonnes of Merari, with his brethren, and their sonnes twentie.

**20** And of the <sup>e</sup> Nethinims, whome Dauid had set, and the princes for the seruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

**21** And there at the Riuer, by Ahaua, I proclaimed a fast, that we might humble <sup>f</sup> our selues before our God, and seke of him a right waye for vs, and for our children, & for all our substance.

**22** For I was <sup>g</sup> ashamed to require of the King an armie and horsemen, to helpe vs against the enemy in the way, because we had

*b The came to go with Ezra.*

*c To that place of Euphrates, where Ahaua the river entreteth into it.*

*d He was the chiefest that taught there the Law of God vnto the Leuites. e Ezr. parvult in their man.*

*e Read Chap. 2.42 f He sheweth that the end of fasting is to humble the body to the spirit, which must proceede of the heart ly- nely touched, or els it is but hypocrisie. g He thought it better to com- mit him selfe to the protection of God, then by se- king the helpe of manie men, to give an occasion to others to thinke that he had doubt of Gods power.*



had spoken to the King, saying, The hand of our God is vpon all them that seke him, in goodnes, but his power and his wrath is against all them that forsake him.

23 So we fasted, and besoght our God for this: and he was intreated of vs.

24 Then I separated twelue of the chief of the Priests, Sherebiáh, and Hahabiáh, and ten of their brethren with them,

25 And weighed the siluer & the golde, & the vessels, *even* the offering of the house of our God, *which* the King and his counsellers, and his princes, and all Israël that were present had offred.

26 And I weighed vnto their hand six hundred and fifty <sup>b</sup> talents of siluer, and in siluer vessel, an hundred talents, and in golde, an hundred talents:

27 And twentie basins of golde, of a thousand <sup>i</sup> drammes, and two vessels of shining brasle very good, and precious as golde.

28 ¶ And I said vnto the, Ye are consecrate vnto the Lord, and the vessels *are* consecrate, and the golde and the siluer *are* freely offred vnto the Lord God of your fathers.

29 Watche ye, & kepe *them* until ye weigh them before the chief Priests and the Leuites, and the chief fathers of Israël in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer and of the golde, and of the vessels to bring *them* to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the Riuer of Ahauá on the twelfth <sup>i</sup> day of the first moneth, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of theemie, and of suche as layed <sup>k</sup> waite by the way.

32 And we came to Ierusalem, and abode there three dayes.

33 And on the fourte day was the siluer weighed, and the golde and the vessel in the house of our God by the hand of Meremóth the sonne of Vriáh the Priest, and with him *was* Eleazar the sonne of Phinehás, and with them *was* Iozabád the sonne of Ieshúa, and Noadiáh the sonne of Binnúi the <sup>l</sup> Leuites,

34 By number and by weight of euerie one, and all the weight was written at the same time.

35 Also the childre of the captiuitie, which were come out of captiuitie, offred burnt offrings vnto the God of Israël, twelue bullockes for all Israël, ninetie and six rams, seuentie and seven lambes, and twelue he goates for sinne: all *was* a burnt offering of the Lord.

36 And they deliuered the Kings commif-

sion vnto the Kígs officers, & to the captaines beyonde the Riuer: and they promoted the people, and the house of God.

## CHAP. IX.

1 *Ezrá complaineth on the people that had turned them selues from God, and married with the Gentiles. 5 He praieth Vnto God.*

1 **W**HEN <sup>a</sup> as these things were done, <sup>b</sup> rulers came to me, saying, The people of Israël, and the Priests and the Leuites are not <sup>a</sup> separated from the people of the lands (as touching their abominacions) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to them selues, and to their sonnes, and they haue mixed the holy sede with the people of the lands, and the hád of the <sup>b</sup> princes & rulers hathe bene chief in this trespassse.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt of the heere of mine head, and of my beard, & sate downe <sup>c</sup> astonied.

4 And there assembled vnto me all that feared the wordes of the God of Israël, because of the transgression of them of the captiuitie. And I sate downe astonied vntil the <sup>e</sup> euening sacrifice.

5 And at the euenig sacrifice I arose vp from mine heuines, & when I had rent my clothes and my garment, I fel vpon my knees, and spred out mine hands vnto the Lord my God,

6 And said, O my God, I am cōfounded & ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer <sup>d</sup> our head, & our trespassse is growen vp vnto <sup>e</sup> the heauen.

7 From the dayes of our fathers haue we bene in a great trespassse vnto this day, & for our iniquities haue we, our Kings, and our Priests bene deliuered into the hand of <sup>f</sup> Kings of the lands, vnto the sworde, into captiuitie, into a spoyle, and into cōfusion of face, as *appeareth* this day.

8 And now for a litle space grace hathe bene shewed from the Lord our God, in causing a remnant to escape, & in giuing vs a <sup>f</sup> nayle in his holy place, that our God may light our eyes, & giue vs a litle reuiuing in our seruitude.

9 For *though* we were bōdemen, yet our God hathe not forsaken vs in our bondage, but hathe enclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudáh and in Ierusalem.

10 And now, our God, what shal we say after this? for we haue forsaken thy commandments.

3. Esdr. 9. 69.

a From the time they came home vnder Zerubbabél vntil <sup>y</sup> commig of Ezrá, they had degenerate contrary to the Lawe of God, and married where it was not lawfull, Deu. 7. 3.

b That is, the gouerners are the chief beginners hereof.

c As one doubting whether God wolde continue his benefites toward vs or els destroy this which he had begone. Exod. 32. 33. num. 23. 3.

d That is, we are drowned in sinne. e They so excede that they can not growe greater.

f In giuing vs a restig place. it is a similitude take of the that remaine still in a place, which smite nailes to hang things vpon. Isa. 22. 24.



# Ezras prayer.

# Ezrá.

# Strange mariage.

Exod. 23, 32.  
Or 34, 12, 15.  
Deut. 7, 23.

Deut. 23, 5.

g Haft not  
vicerly cast vs  
downe and de-  
stroyed vs for  
our finnes,  
Deu. 28, 13.

h He sheweth  
that God is  
iuste in pu-  
nishing his  
people, & yet  
merciful in re-  
serving a re-  
sidue to who-  
me he sheweth  
faueur.

3. Esdr. 8, 92.  
a He confes-  
sed his finnes  
and the finnes  
of the people.

b Meaning,  
what God wol-  
de receiue the  
so mercie.

c Which are  
strangers and  
maried con-  
trarie to the  
Law of God.

d Because God  
hath giuen  
thee authori-  
tie, & learning  
to perswade  
people herein  
and to coman-  
de them.

3. Esdr. 9, 1.

11 Which thou hast commanded by thy seruants the Prophetes, saying, \* The lād whereunto ye go to possesse it, is an vn-cleane land, because of the filthines of the people of the lands, which by their abominaciōs, and by their vncleannes haue filled it from corner to corner.

12 Now therefore shal ye not giue your daughters vnto their sonnes, nether shal ye take their daughters vnto your sonnes, nor seke their \* peace nor wealth for euer, that ye may be strōg and eat the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euil dedes, and for our great trespasses (seing that thou our God hast staied vs from being benethe s for our iniquities, & hast giuen vs suche deliuerance)

14 Shulde we returne to breake thy cōmandements, and ioine in affinitie with the people of suche abominaciōs? woldest not thou be angrie toward vs til thou haddest cōsumed vs, so that there shulde be no remnant nor anie eskaping?

15 O Lord God of Israēl, thou art iuste, for we haue bene h referued to escape, as appeareth this day: beholde, we are before thee in our trespasses: therefore we cannot stand before thee because of it.

## CHAP. X.

1 The people repent and turne, and put away their strange wiues.

1 W Hiles \* Ezrá prayed thus, & a confessed him selfe weping, and falling downe before y house of God, there assembled vnto him of Israēl a very great Congregation of men and women & children: for the people wept with a great lamentacion.

2 Then Shechaniáh the sonne of Iehiél one of the sonnes of Elám, answered, and said to Ezrá, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is b hope in Israēl concerning this.

3 Now therefore let vs make a couenant with our God, to put away c all the wiues (and suche as are borne of them) according to the counsel of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

4 Arise: for the matter d belongeth vnto thee: we also wil be with thee: be of comforte and do it.

5 ¶ Then arose Ezrá, and caused the chief Priests, the Leuites, & all Israēl, to sweare that they wolde do according to this worde. So they sware.

6 \* And Ezrá rose vp from before the house of God, and went into the chambre of Io-

hanán the sonne of Eliašhib: he went euen thither, but he did eat nether bread, nor dronke water: for he mourned, because of the trasgression of the of the captiuitie.

7 And they caused a proclamacion to go throughout Iudáh and Ierusalém, vnto \* all them of the captiuitie, that they shulde assemble them selues vnto Ierusalém.

8 And whosoever wolde not come within thre dayes according to the counsel of the princes and Elders, all his substance shulde be e forfrait, & he shulde be separate from the Congregation of them of the captiuitie.

9 ¶ Then all the men of Iudáh & Beniamín assembled them selues vnto Ierusalém within thre dayes, which was the twētieth day of the e ninte moneth, and all the people sate in the strete of the house of God, trembling for this matter, and for the f raine.

10 And Ezrá the Priest stode vp, and said vnto them, Ye haue transgressed, and haue taken strange wiues, to s increase the trespassse of Israēl.

11 Now therefore h giue praise vnto the Lord God of your fathers, and do his wil and separate your selues from the people of the land, & from the strange wiues.

12 And all the Congregation answered, & said with a loude voyce, So wil we do according to thy wordes vnto vs.

13 But the people are many, and it is a raynie wether, and we are not able to stand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore i before all the Congregation, and let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euerie citie and the iudges thereof, til the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathán the sonne of Asah-él, and Lahaziáh the sonne of Tikuáh ouer this matter, and Meshullám and Shabbethái the Leuites helped them.

16 And thei of the captiuitie did so, and k departed, euen Ezrá the Priest, & the mē that were chief fathers to the familie of their fathers by name, and sate downe in the first daye of the tenth moneth to examine the matter.

17 And vntil the first day of y first moneth they were finishing the busines with all the men that had taken strange wiues,

18 And of the sonnes of the Priests there were men founde, that had taken strange wiues, to wit, of the sonnes of Ieshúa, the sonne of Iozadák, & of his brethren, Maa-seiáh, A Eliézer, and Iarib and Gedaliáh.

19 And thei gaue l their hāds, that thei wolde

\*Ezr. sonne of the captiuitie.

\*Or, seldom.

e Which contained part of Nouember & part of Decem-ber.

f For the season was giuen to raine, & so y wether was more sharpe & colde, and also their conscience troubled them.

g Ye haue layed one sinne vpon another.

h Read 10th.

7, 19.

i Let them be appointed to examine this matter.

k Thei went to the chief ci-ries to see on this matter w was thre moneths in finishing.

l As a token that thei wolde kepe promes & do it.



deput away their wiues, and they that had trespassed, gaue a rāme for their trespass.

10 And of the sonnes of Immér, Honaní, and Zebadiáh.

11 And of the sonnes of Harím, Maaseiáh, and Eliiáh, and Shemaiáh, and Ichiél, and Vzziáh.

12 And of the sonnes of Pashúr, Elioenái, Maaseiáh, Ishmaél, Nethaneél, Iozabád, and Elafáh.

13 And of the Leuites, Iozabád and Shimei & Kelaiáh, (which is Kelitáh) Pethahiáh, Iudáh and Eliézer.

14 And of the singers, Eliahiáb. And of the porters, Shallúm, and Telém, and Vrí.

15 And of <sup>m</sup> Israél: of the sonnes of Parósh, Ramiáh, and Iefiáh, and Malchiáh, and Miámin, and Eleazár, and Malchiiáh, and Benaiáh.

16 And of the sonnes of Elám, Mattaniáh, Zechariáh, and Ichiél, and Abdí, and Ieremóth, and Eliáh.

17 And of the sonnes of Zattú, Elioenái, Eliahiáb, Mattaniáh, and Ierimóth, & Zabád, and Azizá.

18 And of the sonnes of Bebái, Iehohanán, Hananiáh, Zabbái, Athlái.

19 And of the sonnes of Baní, Meshullám, Mallúch, and Adaiáh, Iashúb, and Sheál, Ieramóth.

20 And of the sonnes of <sup>Or, the captiue of Moab.</sup> Paháth Moáb, Adná, & Chelál, Benaiáh, Maaseiáh, Mattaniáh, Bezaleél, & Binnúi, and Manasséh.

21 And of the sonnes of Harím, Eliézer, Ithiáh, Malchiáh, Shemaiáh, Shimeón,

22 Beniamín, Mallúch, Shamariáh.

23 Of the sonnes of Hathiám, Mattenái, Mattattáh, Zabád, Eliphélet, Ieremái, Manasséh, Shimei.

24 Of the sonnes of Baní, Maadáí, Amráam, and Vél,

25 Banaiáh, Bediáh, Chellúh,

26 Vaniáh, Meremóth, Eliahiáb,

27 Mattaniáh, Mattenái, and Iasáu,

28 And Banní & Bennúi, Shimei,

29 And Shelemiáh, & Nathán, & Adaiáh,

30 Machnadebái, Shashái, Sharái,

31 Azareél, and Shelemiáh, Shemariáh,

32 Shallúm, Amariáh, Ioséph.

33 Of the sonnes of Nebó, Ieiel, Mattithiáh, Zabád, Zebiná, Iadaú, & Ioél, Benaiáh.

34 All these had taken strange wiues: and among the were womē that had <sup>n</sup> childrē.

<sup>n</sup> Which also were made illegitimate because the marriage was unlawful.

## NEHEMIAH.

### THE ARGUMENT.

God doeth in all ages and at all times set vp worthy persones for the commoditie and profite of his Church, as now within the compasse of seuentie yeres he raised vp diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabél, Ezra, and Nehemiáh. Whereof the first was their captaine to bring them home, and provided that the Temple was buylded: the seconde reformed their maners and planted religion: & the third buylded vp the walles, deliuered the people from oppression, and provided that the Law of God was put in execution among them. He was a godlie man and in great autoritie with the King, so that the King fauoured him greatly, and gaue him moste ample letters for the accomplishment of all things which he colde desire. This booke is also called of the latins the seconde of Ezra, because he was the writer thereof.

#### CHAP. I.

1 Nehemiáh bewaileth the calamitie of Ierusalém. 5 He confesseth the sinnes of the people, & prayeth God for them.



He wordes of Nehemiáh the sonne of Hachaliáh, in the moneth <sup>a</sup> Chisleu, in the twentieth yere, as I was in the palace of Shushán,

2 Came Hanáni, one of my <sup>b</sup> brethren, he & the men of Iudáh, and I asked them concerning the Iewes that were deliuered, which were of the residue of <sup>c</sup> captiuitie, and concerning Ierusalém.

3 And they said vnto me, The residue that are left of the captiuitie there in the pro-

uince, are in great affliction and in reproche, and the wall of Ierusalém is broken downe, & the gates thereof are burnt with fyre.

4 And when I heard these wordes, I sate downe and wept, and mourned certeine dayes, and I fasted and prayed before the God of heauen,

5 And said, <sup>dan. 9. 4.</sup> O Lord God of heauen, the great and terrible God, that kepeth covenant and mercie for them that loue him, and obserue his commandements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day & night for the children of Israél thy seruants, & confesse the sinnes of the children of Israél, which we haue sinned

Gg. iiii.

<sup>a</sup> Which containeth part of November & part of December, and was their ninth month.

<sup>b</sup> Meaning, in Iuda.



# Nehemiahs request.

# Nchemiáh.

# The people encouraged.

against thee, bothe I & my fathers house haue sinned:

<sup>7</sup> We haue<sup>a</sup> grieuouſly ſinned againſt thee, and haue not kept the commandements, nor the ſtatutes, nor the iudgements, which thou commandedſt thy ſeruant Moſes.

<sup>8</sup> I beſeeche thee, remember the worde that thou commandedſt thy ſeruant Moſes, ſaying, Ye wil tranſgreſſe, and I wil ſcatter you abroad among the people.

<sup>Deut. 30. 8.</sup>

<sup>9</sup> But if ye turne vnto me, and kepe my commandements, and do them, though your ſcattering were to the vttermoſt parte of the heauē, yet wil I gather you from thēce and wil bring you vnto the place that I haue choſen, to place my Name there.

<sup>10</sup> Now theſe are thy ſeruants & thy people, whome thou haſt redeemed by thy great power, and by thy mighty hand.

<sup>d</sup> That is, to worſhip thee.

<sup>e</sup> To wit, the King Artahſaſtete.

<sup>11</sup> O Lord, I beſeeche thee, let thine care now hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, who deſire to<sup>d</sup> feare thy Name, and, I pray thee, cauſe thy ſeruant to proſper this day, and giue him fauour in the preſence of<sup>e</sup> this man: for I was the Kings butler.

## CHAP. II.

<sup>1</sup> After Nehemiáh had obtained letters of Artaxerxes, <sup>11</sup> He came to Ieruſalém, <sup>17</sup> And builded the walles.

<sup>a</sup> Which was the firſt moneth of the yere & cōtēineth part of Marche & part of April. <sup>b</sup> Who is alſo called Darius: ſee Ex. 7. 1.

<sup>1</sup> Now in the moneth<sup>a</sup> Niſan in the twētieth yere of King<sup>b</sup> Artahſaſtete, the wine ſtoode before him, and I toke vp the wine, and gaue it vnto the King, now I was not before time ſad in his preſence.

<sup>2</sup> And the King ſaid vnto me, Why is thy countenance ſad, ſeing thou art not ſicke? this is nothing, but ſorowe of heart. Then was I ſore afraid,

<sup>3</sup> And I ſaid to the King, God ſaue the King for euer: why ſhulde not my countenance be ſad, when the citie & houſe of ſepulchres of my fathers lieth waſte & the gates thereof are deuoured with fyre?

<sup>4</sup> And the King ſaid vnto me, For what thing doeſt thou require? Then I praied<sup>c</sup> to the God of heauen,

<sup>d</sup> I deſired God in mine heart ſo proſper mine enterpriſe.

<sup>5</sup> And ſaid vnto the King, If it pleaſe the King, and if thy ſeruant haue founde fauour in thy ſight, I deſire that thou woldeſt ſend me to Iudaáh vnto the citie of the ſepulchres of my fathers, that I may buylde it.

<sup>6</sup> And the King ſaid vnto me, (the quene alſo ſitting by him) How long ſhal thy journey be? and when wilt thou come againe? So it pleaſed the King, and he ſent me, and I ſet him a time.

<sup>g</sup> Or, Euphrates.

<sup>7</sup> After I ſaid vnto the King, If it pleaſe thy King, let them giue me letters to the captaines beyonde the<sup>h</sup> Riuer, that they may conuaye me ouer, til I come into Iudaáh,

<sup>8</sup> And letters vnto Aſaph the keeper of the Kings<sup>i</sup> parke, that he may giue me timber to buylde the gates of the palace (which appertained to the houſe) & for the walles of the citie, and for the houſe that I ſhal entre into. And the King gaue me according to<sup>d</sup> the good hand of my God vpon me.

<sup>or, paradiſe.</sup>

<sup>d</sup> As God moued me to ſay, & as he gaue me good ſuccelle therein.

<sup>9</sup> ¶ Then came I to the captaines beyonde the Riuer, & gaue them the Kings letters. And the King had ſent captaines of the armie and horſmen with me.

<sup>10</sup> But<sup>e</sup> Sanballát the Horonite, and Tobiah a ſeruant an Ammonite heard it, and it grieued thē ſore, that there was come a man which ſought the wealth of the children of Iſrael.

<sup>e</sup> Theſe were great enemies to the Iewes, & labored alwaies both by force & ſubtiltie to ouercome them, & Tobiah becauſe his wife was a Iewiſſe, had aduerſement euer of their affaires and ſo wrought them great trouble.

<sup>11</sup> So I came to Ieruſalém, and was there thre dayes.

<sup>12</sup> And I roſe in the night, I, and a few men: for I tolde no man, what God had put in mine heart to do at Ieruſalém, and there was not a beaſt with me, ſaue the beaſt whereon I rode.

<sup>13</sup> And I went out by night by the gate of the valley, and came before the draggon well, and to the dung porte, and vewed the walles of Ieruſalém, how they were broken downe, and the portes thereof deuoured with the fyre.

<sup>14</sup> Then I went forth vnto the gate of<sup>f</sup> the fountaine, and to the Kings fiſh poole, & there was no roume for the beaſt that was vnder me to paſſe.

<sup>or, ſtandin.</sup>

<sup>15</sup> Then went I vp in the night by the broke, & vewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

<sup>16</sup> And the rulers knewe not whether I was gone, nor what I did, nether did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the reſt that laboured in the worke.

<sup>f</sup> That is, conſidered of other nations, though God had ſeruaed vs.

<sup>17</sup> Afterward I ſaid vnto them, Ye ſee the miſerie that we are in, how Ieruſalém lieth waſte, and the gates thereof are burnt with fyre: come and let vs buylde the wall of Ieruſalém, that we be no more<sup>g</sup> a reproche.

<sup>g</sup> They were encouraged & gaue themſelues to do well, & to travel in this worthy enterpriſe.

<sup>18</sup> Then I tolde them of the hand of my God, (which was good ouer me) and alſo of the Kings wordes that he had ſpoken vnto me. And they ſaid, Let vs riſe, & buylde. So they ſtrengthened their hand to good.

<sup>h</sup> Theſe were thre chief gouernours vnder the King of Perſia beyonde Euphrates.

<sup>19</sup> But whē Sanballát the Horonite, & Tobiah the ſeruant an Ammonite, and<sup>h</sup> Geſhém the Arabian heard it, they mocked vs and deſpiſed vs, and ſaid, What a thing is this that ye do? Wil ye<sup>i</sup> rebell againſt the King?

<sup>i</sup> Thus I wroked when they wil burthen the children of God, euer by treaſon vnto their charge, both becauſe it waketh the more odious to the world, & alſo becauſe of hatred of prieces more againſt them.

<sup>20</sup> Then answered I them, and ſaid to thē, The God of heauen, he wil proſper vs, &

we



*A Nether ye are of the children of God (in whom he hath appointed this citie) neither did any of your predecessors ever fear God.*

*In Ebrewe, thei sanctified it, that is, they sanctified it, and so dedicated it to the Lord by prayer, in desiring him so maintain it.*

*The riche & mightie wolde not obey the, which were appointed officers in this worke, neither wolde thei helpe therunto*

*¶ Note place where the Duke was wonte to sit in iudgement, who gouerned the countrey in their absence.*

*¶ Measure.*

we his seruants wil rise vp and buylde: but as for you, ye haue no porcion nor right, nor <sup>k</sup> memorial in Ierusalém.

## CHAP. III.

*The number of them that buylded the walles.*

**T**hen arose Eliashib the hie Priest with his brethren the Priests, & they buylt the shepegate: thei <sup>a</sup> repaired it, & set vp the dores thereof: euen vnto the towre of Meáh repaired they it, & vnto the towre of Hananeél.

<sup>2</sup> And next vnto him buylded the men of Ierichó, and beside him Zaccúr the sonne of Imrí.

<sup>3</sup> But the fish porte did the sonnes of Senaah buylde, which also layed the beames thereof, and set on the dores thereof, the lockes thereof, and the barres thereof.

<sup>4</sup> And next vnto thei fortified Merimóth, the sonne of Vriiáh, the sonne of Hakkóz: and next vnto them fortified Meshullám, the sonne of Berechiáh, the sonne of Meshezabeél: and next vnto them fortified Zadók, the sonne of Baaná:

<sup>5</sup> And next vnto them fortified the Tekoites: but the great men of them <sup>b</sup> put not their neckes to the worke of their lords.

<sup>6</sup> And the gate of the <sup>c</sup> olde fishpoole fortified Ichoiadá the sonne of Paséah, & Meshullám the sonne of Besodaiáh: thei layed the beames thereof, and set on the dores thereof, and the lockes thereof, and the barres thereof.

<sup>7</sup> Next vnto them also fortified Melatiáh the Gibeonite, & Iadón <sup>d</sup> Meronothite, men of Gibeón, and of Mizpáh, vnto the throne of the Duke, which was beyonde the Riuer.

<sup>8</sup> Next vnto him fortified Vzziel the sonne of Harhohiáh <sup>e</sup> of the golde smithes: next vnto him also fortified Hananiah, the sonne <sup>f</sup> of Harakkahím, and they repaired Ierusalém vnto the broad wall.

<sup>9</sup> Also next vnto them fortified Rephaiáh, the sonne of Hur, the ruler of the halfe parte of Ierusalém.

<sup>10</sup> And next vnto him fortified Iedaiáh the sonne of Harumáph, euen ouer against his house: and next vnto him fortified Hattúsh, the sonne of Hahabniáh.

<sup>11</sup> Malchiiáh the sonne of Harím, and Hahúb the sonne of Paháth Moáb fortified the seconde <sup>g</sup> portion, & the towre of the fornaces.

<sup>12</sup> Next vnto him also fortified Shallúm, the sonne of Halloésh, the ruler of the halfe parte of Ierusalém, he, & his daughters.

<sup>13</sup> The valley gate fortified Hanúm, & the inhabitants of Zanuáh: thei buylt it, and set on the dores thereof, <sup>h</sup> lockes thereof, & the barres thereof, euen a thousand cubites on the wall vnto the dung porte.

<sup>14</sup> But the dung porte fortified Malchiáh, the sonne of Recháb, the ruler of <sup>i</sup> y fourte parte of Beth-haccárem: he buylt it, & set on the dores thereof, the lockes thereof, & the barres thereof.

<sup>15</sup> But the gate of the fountaine fortified Shallún, the sonne of Col-hozéh, the ruler of <sup>j</sup> y fourte parte of Mizpáh: he buylded it, and couered it, and set on the dores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of <sup>k</sup> Sheláh by the Kings garden, and vnto the steppes that go downe from the citie of Dauid.

<sup>16</sup> After him fortified Nehemiáh the sonne of Azbúk, the ruler of the halfe parte of Beth-zúr, vntil the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

<sup>17</sup> After him fortified the Leuites, Rehúm the sonne of Baní, and next vnto him fortified Hahabiáh the ruler of the halfe parte of Keiláh in his quarter.

<sup>18</sup> After him fortified their brethren: Baúái, the sonne of Henadád the ruler of the halfe parte of Keiláh:

<sup>19</sup> And next vnto him fortified Ezer, the sonne of Ieshúa the ruler of Mizpáh, the other portion ouer against the going vp to the <sup>l</sup> corner of the armoure.

<sup>20</sup> After him was earnest Barúch the sonne of Zacchái, & fortified another portion from the corner vnto the dore of the house of Eliashib the hie Priest.

<sup>21</sup> After him fortified Merimóth, the sonne of Vriiáh, the sonne of Hakkóz, another portion from the dore of the house of Eliashib, euen as long as the house of Eliashib extended.

<sup>22</sup> After him also fortified the Priests, the men of <sup>m</sup> the plaine.

<sup>23</sup> After them fortified Beniamín, & Hahúb ouer against their house: after him fortified Azariáh, the sonne of Maasseiáh, the sonne of Ananiáh, by his house.

<sup>24</sup> After him fortified Binnúi, the sonne of Henadád another portiõ, from the house of Azariáh vnto the turning and vnto the corner.

<sup>25</sup> Palál, the sonne of Vzái, from ouer against the corner, and the high towre, that lyeth out from the Kings house, which is beside the courte of the prison. After him, Pedaiáh, the sonne of Parósh.

<sup>26</sup> And the <sup>n</sup> Nethinims they dwelt in the forteresse vnto the place ouer against the water gate, Eastward, & to the towre that lyeth out.

<sup>27</sup> After him fortified <sup>o</sup> y Tekoites another portion ouer against the great towre, that lyeth out, euen vnto the wall of the forteresse.

*Or, Siloe.*

*d Where the weapons and armour of the citie laye.*

*e Which dwelt in y plaine countrey by Iorden & Ierichó.*

*f Read Ezra Chap. 2. 47.*



# Conspiracie of the wicked. Nehemiáh. The buylders with weapōs.

28 Fro aboute the horsagate forthe fortified  
y Priests, euerie one ouer agāst his house.

29 After them fortified Zadok the sonne of  
Immér ouer agāst his house: and after  
him fortified Shemaiáh, the sonne of She-  
chaniáh the keper of the Eastgate.

30 After him fortified Hananiáh, the sonne  
of Shelemiáh, & Hanún, the sonne of Za-  
láph, the sixt, another portion: after him  
fortified Meshullám, the sonne of Bere-  
chiáh, ouer agāst his chamber.

31 After him fortified Malchiáh the gold-  
smithes sonne, vntil the house of the Ne-  
thinims, & of the marchants ouer agāst  
the gate <sup>h</sup> Miphkád, and to the chamber  
in the corner.

32 And betwene the chamber of the corner  
vnto the shepegate fortified the goldsmi-  
thes and the marchants.

## CHAP. IIIII.

7 The buylding of Ierusalém is hindred, 15 But God  
breaketh their enterprise. 17 The Iewes buylde with  
one hand, and holde their weapons in the other.

1 **B**Vt when Sanballát heard that we  
buylded the wall, then was he wroth  
and foregriued, and mocked the Iewes,

2 And said before his <sup>a</sup> brethren and the  
armie of Samaria, thus he said, What do  
these <sup>b</sup> weake Iewes? wil they fortifie the  
selues? wil thei sacrifice? wil thei finish it  
in a day? wil they make the stones whole  
againē out of y heapes of dust, seing they  
are burnt?

3 And Tobiáh the Ammonite <sup>c</sup> was beside  
him, and said, Although they buylde, yet if  
a foxe go vp, he shal euen breake downe  
their stony wall.

4 <sup>e</sup> Heare, o our God (for we are despised)  
and turne their shame vpon their owne  
head, and giue them vnto a pray <sup>d</sup> in the  
land of their captiuitie,

5 And couer not their <sup>e</sup> iniquitie, nether let  
their sinne be put out in thy presence: for  
thei haue prouoked vs before the buylders.

6 So we buylt the wall, and all the wall was  
ioyned vnto the <sup>e</sup> halfe thereof, and the  
heart of the people was to worke.

7 ¶ But when Sanballát, and Tobiáh, & the  
Arabians, and the Ammonites, & the Ash-  
dodims heard that the walles of Ierusalém  
were repared, (for the breaches begā to be  
stopped) then thei were verie wroth,

8 And conspired altogether to come and to  
fight agāst Ierusalém, & to <sup>e</sup> hinder the.

9 Then we prayed vnto our God, and set  
watchemen by them, day & night, because  
of them.

10 And Iudáh said, The strength of y bea-  
rers is weakened, and there is muchē earth,  
so that we are not able to buylde the wall.

11 Also our aduersaries had said, Thei shal  
not knowe, nether se, til we come into the  
middles of them and slaye them, and cause

the worke to cease.

12 But when the Iewes (which dwelt beside  
them) came, they tolde vs <sup>e</sup> ten times, & Fro  
all places whence ye shal returne, they wil  
be vpon vs.

13 Therefore set I in the lower places be-  
hinde the wall vpon y toppes of the stones,  
& placed y people by their families, with  
their swordes, their speares & their bowes,  
14 Then I beheld, and rose vp, & said vnto  
the princes, & to the rulers, & to the rest of  
the people, Be not afraied of them: <sup>h</sup> re-  
mēber the great Lord, & feareful, & fight  
for your brethren, your sonnes, and your  
daughters, your wiues, and your houses.

15 And when our enemies heard that it was  
knownē vnto vs, then God broght their  
counsel to noght, & we turned all againē  
to the wall, euerie one vnto his worke.

16 And frō that day, halfe of the yong men  
did the labour, and the other halfe parte  
of them helde the speares, and shields, &  
bowes, and habergins: and the rulers stode  
i behinde all the house of Iudáh.

17 They that buylded on the wall, and they  
that bare burdens, & they that laded, did  
the worke with one hand, & with the other  
helde the sword.

18 For euerie one of the buylders had his  
sworde girde on his loynes, & so buylded:  
& he that blewe the trūpet, was beside me.

19 Then said I vnto the princes, and to the  
rulers, and to the rest of the people, The  
worke is great and large, and we are sepa-  
rated vpon the wall, one farre from ano-  
ther.

20 In what place <sup>e</sup> therefore ye heare the sōūd  
of the trumpet, <sup>k</sup> resorte ye thither vnto  
vs: our God shal fight for vs.

21 So we laboured in the worke, and halfe  
of them helde the speares, from the appea-  
ring of the morning, til the starres came  
forthe.

22 And at the same time said I vnto the  
people, Let euerie one with his seruānt  
lodge within Ierusalém, that they may be  
a watche for vs in the night, and labour in  
the day.

23 So nether I, nor my brethren, nor my ser-  
uants, nor the mē of the warde, (which fol-  
lowed me) none of vs did put of our clo-  
thes, saue euerie one put them of <sup>l</sup> for was-  
shing.

## CHAP. V.

1 The people are oppressed and in necessitie, 6 Nehemiáh  
remedieth it. 14 He toke not the portion of others that  
had ruled before, lest he shulde griue the people.

1 **N**OW there was a great crye of the  
people, and of their wiues <sup>a</sup> agāst  
their brethren the Iewes.

2 For there were that said, We, our sōnes &  
our daughters are many, therefore we take  
vp <sup>b</sup> corne, that we may eat and liue.

3 And there were that said, We must gage

<sup>g</sup> Meaning, the  
sixt of his son-  
nes.

<sup>h</sup> Which was  
the place of  
iudgement, or  
execution.

<sup>a</sup> Of his com-  
panions that  
dwelt in Sa-  
maria.

<sup>b</sup> Thus the  
wicked, that  
consider not y  
Gods power  
is euer in a rea-  
dines for the  
defence of his,  
mocke the as  
though thei we-  
re weake and  
feble.

<sup>c</sup> This is the  
remēdie that  
the childre of  
God haue a-  
gainst the de-  
filiō & threat-  
nings of their  
enemies, to  
flee to God by  
prayer.

<sup>d</sup> Let them be  
spoiled & led  
away captiue.

<sup>e</sup> Let thy pla-  
gues declare  
to the worlde  
y thei set them  
selues agāst  
thee, & agāst  
thy Church:  
thus he pray-  
eth, onely ha-  
uing respect to  
Gods glorie, &  
not for any pri-  
uate affliction,  
or grudge.

<sup>f</sup> Or, halfe  
height.

<sup>g</sup> Ebr. make vs  
stay, meaning  
the people.

<sup>f</sup> That is, of  
ten times.  
<sup>g</sup> Thei, which  
brought the ri-  
dige, said thus,  
When you lea-  
ue your wor-  
ke, & go ether  
to eat, or to  
rest, your ene-  
mies will affli-  
le you.

<sup>h</sup> Who is euer  
at hand to de-  
liuer his out  
of danger, and  
therefore seig  
thei shulde  
fight for the  
maintenēce of  
Gods glorie &  
for the prefer-  
uation of their  
owne liues &  
of theirs, he  
incourageth  
them to play  
the valiant mē

<sup>i</sup> To ouerfet  
them, & to in-  
courage them  
to their wor-  
ke.

<sup>k</sup> Meaning, to  
resist their e-  
nemies, if need  
required.

<sup>l</sup> That is, whē  
they purified  
them selues, &  
els when they  
washed their  
clothes.

<sup>a</sup> Agāst the  
riche, which  
oppressed the  
<sup>b</sup> This is the  
complaint of y  
people, thei-  
to what extre-  
mitie thei we-  
re brought vnto



our lands, & our vineyardes, & our houses  
and take vp corne for the famine.

4 There were also that said, We haue borrowed money for the Kings tribute vpon our lands and our vineyardes.

5 And now our flesh is as <sup>a</sup> the flesh of our brethré, & our sonnes as their sonnes: and lo, we bring into subiection our sonnes, and our daughters, as seruáts, and there be of our daughters now in subiection, and there is no power <sup>e</sup> in our hands: for other mé haue our láds & our vineyardes.

6 Then was I very angrie when I heard their crye and these wordes.

7 And I thoght in my minde, and I rebuked the princes, and the rulers, and said vnto them, You laie <sup>f</sup> burdens euerie one vpon his brethren: and I set a great <sup>g</sup> assemblie against them,

8 And I said vnto them, We (according to our abilitie) haue redemed our brethren the Iewes, which were solde vnto the heathen: and wil you sell your brethren againe, or shal they be <sup>h</sup> solde vnto vs? Then helde they their peace, and colde not answer.

9 I said also, That which ye do, is not good. Oght ye not to walke in the feare of our God, for the <sup>k</sup> reproche of the heathen our enemies?

10 For euen I, my brethren, and my seruáts do lend them money & corne: I pray you, let vs leaue of this burden.

11 Restore, I pray you, vnto them this day their lands, their vineyardes, their oliues, and their houses, and remitte the hundreth parte of the siluer and of the corne, of the wine, & of the oyle <sup>l</sup> that ye exact of the.

12 Then said they, We wil restore it, and wil not require it of them: we wil do as thou hast said. Then I called the Priests, & caused them to sweare, that they shulde do according to this promes.

13 So I shooke my lappe, & said, So let God shake out euerie man that wil not performe this promes from his house, and from his labour: euen thus let him be shake out, and emptied. And all the Congregation said, Amen, and praised the Lord: and the people did according to this promes.

14 And fró the time that <sup>the</sup> King gaue me charge to be gouernour in the land of Iudáh from the twentieth yere, eué vnto the two and thirtieth yere of King Artahsháste, that is, twelue yere, I, and my brethré haue not eaté the <sup>m</sup> bread of <sup>y</sup> gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified <sup>a</sup> a portion in the worke of this wall, and we bought no land, and all my seruants came thether together vnto the worke.

17 Moreouer there were at my table an hundred and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daiely an ox, & six chosen shepe, & birdes were prepared for me, and <sup>e</sup> within ten dayes wine for all <sup>n</sup> in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnes, according to all that I haue done for this people.

## CHAP. VI.

<sup>1</sup> Nehemiáh answereth with great wisdom, and zeale to his aduersarie. <sup>11</sup> He is not discouraged by the false Prophetes.

1 And when Sanballát, and Tobiáh, & Géshe the Arabian, and the rest of our enemies heard that I had buylt <sup>y</sup> wall, & that there were no mo <sup>a</sup> breaches therein (thogh at that time I had not set vp the dores vpon the gates)

2 Thē sent Sanballát and Géshe vnto me, saying, Come thou that we may mete together in the villages in the plaine of Onó: and they thoght to do me euil.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to do, & I can not come downe: <sup>b</sup> why shulde the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sorte. And I answered them after the same maner.

5 Then sent Sanballát his seruant after this sorte vnto me the fift time, with an open letter in his hand,

6 Wherein was writé, It is reported among the heathen, and <sup>e</sup> Gashmú hathe said it, that thou and the Iewes thinke to rebell, for the which cause thou buyldest the wall and thou wilt be their King according to these <sup>c</sup> wordes.

7 Thou hast also ordeined <sup>d</sup> the Prophetes to preache of thee at Ierusalém, sayig, There is a King in Iudáh: and now according to these wordes it shal come to the Kings eares: come now therefore, and let vs take counsel together.

8 Thē I sent vnto him, saying, It is not done according to these wordes <sup>y</sup> thou sayest: for thou faintest them of thine owne heart.

9 For all thei afraied vs, saying, Their háds shal be weakened fró <sup>y</sup> worke, & it shal not be done: now therefore <sup>e</sup> incourage <sup>y</sup> me.

10 And I came to the house of Shemaiáh <sup>y</sup> sone of Delaiáh the sone of Mehetabeél, & he was <sup>e</sup> shut vp, & he said, Let vs come

Hh.ii.

<sup>c</sup> To pay our tribute to the King of the Persia, which was exacted yerely of vs. <sup>d</sup> By nature <sup>e</sup> rich is no better thē the poore.

<sup>e</sup> We are not able to redeme the, but for poe are co-erced to hire the to others.

<sup>f</sup> You presse the with vaine and sear how to bring all things into your hands.

<sup>g</sup> So he became they shulde be moued with pittie, seeing how manie were by them opprest, and also the iudgement of others, w<sup>h</sup> shulde be as it were witness of their dealing toward their brethré.

<sup>h</sup> Seeing God hathe once deliuered the fró the bondage of the heathen, shal we make them our slaues?

<sup>i</sup> Meaning, Nehemiáh. <sup>k</sup> Who by this occasion wil blasphemethe Name of God seeing that our aduersaries are no better then theirs.

<sup>l</sup> Oyl, yfrie. <sup>m</sup> Which ye take of them for the lone.

<sup>n</sup> I receiued not that portion, and diet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought wealth of the people, then his owne commoditie.

<sup>o</sup> Or, once in ten dayes. <sup>n</sup> Where as at other times they had by measure, at this time they had most liberally.

<sup>a</sup> That is, that they were ioined together, as Chap. 4. 6.

<sup>b</sup> Meaning, if he shulde obey their request, the worke, which God had appointed, shulde cease: shewing hereby that we shulde not commit our selues to the háds of the wicked.

<sup>c</sup> Or, Gishm.

<sup>d</sup> As the same greet. <sup>e</sup> Thou hast tribed, and set vp false Prophetes, to make thy selfe King, and so to defraude the King of Persia of that subiection, which you ogh vnto him.

<sup>f</sup> Or, shal sign thou mine háds.

<sup>g</sup> As though he wolde be secrete to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocricie.



<sup>f</sup> He doubted not but God was able to preserve him, & knewe that, if he had obeyed this counsel, he shuld haue discouraged all the people: thus God giueth power to his, so resist false prophetes though they seme to haue neuer so great probabilitye.

<sup>g</sup> Very griefe caused him to pray against such, which vnder the presence of being the ministers of God, were aduersaries to his glorie, and went about to ouerthrow his Church, declaring also hereby that where there is one true minister of God, y<sup>e</sup> deuill hathe a great sorte of hierlings.

<sup>h</sup> Which was the sixt moneth and contained parte of August, and parte of Sept. After that I had sent Sanballát his answer.

<sup>k</sup> Thus the Church of God hathe euermore enemies within it selfe, which are more dangerous then the outward and professed enemies.

<sup>i</sup> Eccles. 49. 15.

<sup>a</sup> To wit, thel that are mentioned, ver. 2. <sup>b</sup> For, holde shew, meaning till the gates were put in.

together into y<sup>e</sup> house of God in the middes of the Tēple, and shut the dores of the Temple: for they wil come to slay thee: yea, in y<sup>e</sup> night wil they come to kil thee.

<sup>11</sup> Then I said, <sup>f</sup> Shulde suche a man as I, flee? Who is he, being as I am, that wolde go into the Temple to liue? I wil not go in.

<sup>12</sup> And lo, I perceiued, that God had not sent him, but that he pronouced this prophecie against me: for Tobiáh and Sanballát had hyred him.

<sup>13</sup> Therefore was he hyred, that I might be afrayed, and do thus, and sinne, and that they might haue an euil reporte that they might reproche me.

<sup>14</sup> My God, remember thou Tobiáh, and Sanballát according vnto these their workes, and Noadiáh the <sup>g</sup> Prophetesse also, and the rest of the Prophetes that wolde haue put me in feare.

<sup>15</sup> ¶ Notwithstanding the wall was finished on the fife & twentieth day of <sup>h</sup> Elúl, in two and fiftie dayes.

<sup>16</sup> And whē all our enemies heard thereof, <sup>i</sup> euen all the heathen y<sup>e</sup> were about vs, they were afrayed, & their courage failed the: for they knewe, y<sup>e</sup> this worke was wrought by our God.

<sup>17</sup> And in these dayes <sup>j</sup> were there manie of the princes of Iudáh, whose <sup>k</sup> letters wēt vnto Tobiáh, and those of Tobiáh came vnto them.

<sup>18</sup> For there <sup>j</sup> were manie in Iudáh, that were sworne vnto him: for he was the sonne in law of Shechaniáh, the sonne of Aráh: & his sonne Iehonathan had the daughter of Meshullám, the sonne of Berechiáh.

<sup>19</sup> Yea, they spake in his praise before me, & tolde him my wordes, & Tobiáh sent letters to put me in feare.

## CHAP. VII.

<sup>1</sup> After the wall once buylded, is the watche appointed.

<sup>2</sup> They that returned from the captiuitie are nombred.

<sup>3</sup> Now when the wall was buylded, & I had set vp the dores, and the porters, and the singers and the Leuites were appointed,

<sup>4</sup> Then I commanded my brother Hanáni and Hananiáh the prince of the palace in Ierusalém (for he was doutles a faithful man, and feared God aboue manie)

<sup>5</sup> And I said vnto them, Let not the gates of Ierusalém be opened, vntil the heat of the sunne: and while <sup>a</sup> they stand by, let them shut the dores, and <sup>b</sup> make them fast: and I appointed wardes of the inhabitants of Ierusalém, euerie one in his warde, and euerie one ouer against his house.

<sup>6</sup> Now the citie was large and great, but the people were fewe therein, and the houses were not buylded.

<sup>7</sup> And my God put into mine heart, and I

gathered the princes, and the rulers, & the people, to counte their genealogies: and I founde a boke of the genealogie of them, <sup>c</sup> which came vp at the first, and founde <sup>d</sup> written therein,

<sup>8</sup> These are the <sup>b</sup> sonnes of y<sup>e</sup> prouince that came vp from the captiuitie that was carryed away (whome Nebuchadnezzár King of Babel had carryed away) and they returned to Ierusalém & to Iudáh, euerie one vnto his citie.

<sup>9</sup> They which came with Zerubbabél, Ieshúa, Nehemiáh, <sup>e</sup> Azariáh, Raamiáh, Nahamáni, Mordecái, Bilshán, Mispé-reth, Biguái, Nehúm, Baaná. <sup>f</sup> This is the nōber of the men of the people of Israël.

<sup>10</sup> The sonnes of Parósh, two thousand an hundreth seuentie and two.

<sup>11</sup> The sonnes of Shephatiáh, thre hundreth seuentie and two.

<sup>12</sup> The sonnes of Aráh, six hundreth fiftie and two.

<sup>13</sup> The sonnes of Paháth Moáb of the sonnes of Ieshúa, & Ioáb, two thousand, eight hundreth and eightene.

<sup>14</sup> The sonnes of Elám, a thousand, two hundreth fiftie and foure.

<sup>15</sup> The sonnes of Zattú, eight hundreth & fyue and fourtie.

<sup>16</sup> The sonnes of Zacchái, seuen hundreth and thre score.

<sup>17</sup> The sonnes of Binnúi, six hundreth and eight and fourtie.

<sup>18</sup> The sonnes of Bebái, six hundreth and eight and twentie.

<sup>19</sup> The sonnes of Azgád, two thousand, thre hundreth and two and twentie.

<sup>20</sup> The sonnes of Adonikám, six hundreth thre score and seuen.

<sup>21</sup> The sonnes of Biguái, two thousand thre score and seuen.

<sup>22</sup> The sonnes of Adín, six hundreth, and fyue and fiftie.

<sup>23</sup> The sonnes of Atér of Hizkiáh, ninetie and eight.

<sup>24</sup> The sonnes of Hashúm, thre hundreth and eight and twentie.

<sup>25</sup> The sonnes of Bezái, thre hundreth and foure and twentie.

<sup>26</sup> The sonnes of Haríph, an hundreth and twelue.

<sup>27</sup> The <sup>d</sup> sonnes of Gibeón, ninetie and fyue.

<sup>28</sup> The men of Beth-léhem & Netopháh, an hundreth foure score and eight.

<sup>29</sup> The men of Anathóth, an hundreth and eight and twentie.

<sup>30</sup> The men of Beth-azmáue, two and fourtie.

<sup>31</sup> The men of Kiriath-icaráim, Chephiráh and Beeróth, seuen hundreth, and thre and fourtie.

<sup>32</sup> The men of Ramáh and Gába, six hundreth

<sup>b</sup> That is, the inhabitants of Iudáh.

<sup>e</sup> Azariáh in Ezra is called Seraiáh, and Raamiáh, Reeliah, chap. 2. 2.

<sup>f</sup> That is, the captiue of Moab.

<sup>d</sup> That is, the inhabitants of Gibeón.



dreth and one and twentie.

31 The men of Michmás, an hundreth and two an twentie.

32 The men of Beth-él and Ai, an hundreth and thre and twentie.

<sup>e</sup> For there were two ci-  
ties of this na-  
me. 33 The men of the other Nebó, two and fiftie.

34 The sonnes of the other Elám, a thousand, two hundreth and foure and fiftie.

35 The sonnes of Harím, thre hundreth & twentie.

36 The sonnes of Ierichó, thre hundreth and fyue and fourtie.

37 The sonnes of Lod-hadíd and Onó, seven hundreth, and one and twentie.

38 The sonnes of Senaáh, thre thousand, nine hundreth and thirtie.

39 The Priests: the sonnes of Iedaiáh of the house of Ieshúa, nine hundreth seuentie & thre.

40 The sonnes of Immér, a thousand and two and fiftie.

41 The sonnes of Pashúr, a thousand, two hundreth and seven and fourtie.

42 The sonnes of Harím, a thousand and seuentene.

<sup>by, Holiáh.</sup> 43 ¶ The Levites: the sonnes of Ieshúa of Kadmiél, and of the sonnes of Hodiuhá, seuentie and foure.

44 ¶ The singers: the children of Asáph, an hundreth, and eight and fourtie.

45 The porters: the sonnes of Shallúm, the sonnes of Atér, the sonnes of Talmón, y sonnes of Akkúb, the sonnes of Hatirá, the sonnes of Shobái, an hundreth and eight and thirtie.

<sup>f Read Ezra 2, 69.</sup> 46 ¶ The Nethinims: the sonnes of Zihá, the sonnes of Hashuphá, the sonnes of Tabaóth,

47 The sonnes of Kerós, the sonnes of Siá, the sonnes of Padón,

48 The sonnes of Lebaná, the sonnes of Hagabá, the sonnes of Shalmái,

49 The sonnes of Hanán, the sonnes of Giddél, the sonnes of Gáhar,

50 The sonnes of Reaiáh, the sonnes of Rezín, the sonnes of Nekodá,

51 The sonnes of Gazzám, the sonnes of Vzzá, the sonnes of Paséah,

52 The sonnes of Besái, the sonnes of Meuním, the sonnes of Nephishefím,

53 The sonnes of Bakbúk, the sonnes of Hakuphá, the sonnes of Harhúr,

54 The sonnes of Bazlích, the sonnes of Mehidá, the sonnes of Harshá,

55 The sonnes of Barkós, the sonnes of Siferá, the sonnes of Támah,

56 The sonnes of Neziáh, the sonnes of Hariphá,

57 The sonnes of Salomons seruants, the sonnes of Sotái, the sonnes of Sophéret, the sonnes of Peridá,

58 The sonnes of Iaalá, the sonnes of Dor

kón, the sonnes of Giddél,

59 The sonnes of Shephatiáh, the sonnes of Hattíl, the sonnes of Pochéret of Zebaím, the sonnes of Amón.

60 All the Nethinims, and the sonnes of Salomons seruants were thre húdreth, ninetie and two.

61 ¶ And these came vp from Tel-meláh, Tel-harehá, Cherúb, Addón, and Immér: but thei colde not shew their fathers house, nor their sede, or if they were of Israél.

62 The sonnes of Delaiáh: the sonnes of Tobiáh, the sonnes of Nekodá, six hundreth and two and fourtie.

63 And of the Priests: the sonnes of Habaíáh, the sonnes of Hakkóz, the sonnes of Barzillái, which toke one of the daughters of Barzillái the Giliadite to wife, & was named after their name.

64 These fought their writing of the genealogies, but it was not founde: therefore they were put from the Priesthode.

65 And the Tirshátha said vnto the, that they shulde not eat of the most holy, til there rose vp a Priest with \*Vrim and Thummím.

66 All the Congregation together was two and fourtie thousand, thre hundreth and threscore,

67 Besides their seruants and their maids, which were seven thousand, thre húdreth and seven and thirtie: and they had two hundreth and fyue and fourtie singing men and singing women.

68 Their horses were seven hundreth & six and thirtie, & their mules two hundreth and fyue and fourtie.

69 The camels foure hundreth and fyue & thirtie, & six thousand, seven hundreth & twentie asses.

70 And certeine of the chief fathers gaue vnto the worke. The Tirshátha gaue to the treasure, a thousand<sup>b</sup> drammes of golde, fiftie basins, fyue hundreth and thirtie Priests garments.

71 And some of the chief fathers gaue vnto the treasure of the worke, twentie thousand drammes of golde and two thousand and two hundreth<sup>c</sup> pieces of siluer.

72 And the rest of the people gaue twentie thousand drammes of golde, & two thousand pieces of siluer, & thre score and seven Priests garments.

73 And the Priests and Levites, & the porters and the singers and the rest of the people and the Nethinims, and all Israél dwelt in their cities: and when the<sup>d</sup> seuenth moneth came, the children of Israél were in their cities.

<sup>g</sup> Meaning, Nehemiáh: for Tirshatha in Chaldee tongue signifieth a butler.

<sup>Exod. 28, 30.</sup>

<sup>h</sup> Read Ezra 2, 69.

<sup>i</sup> Or, mine.

<sup>i</sup> Which contained parte of September & parte of October.

# CHAP. VIII.

2 Ezra gathereth together the people, and readeth to the Hh iii.



## The Law red.

## Nehemiáh. The feast of Tabernacles.

*the Law. 12 They reioyce in Israél for the knowled-  
ge of the worde of God. 13 They kept the feast of Ta-  
bernacles or bootes.*

*\*Ebr. as our  
man.*

*a Read Ezra  
7:5.*

*b Which had  
age and discre-  
tion to vnder-  
stand.*

*c This decla-  
reth the great  
zeale, that the  
people had to  
heare & worde  
of God.*

*d To the in-  
tent that his  
voyce might  
be the better  
heard.*

*e To confide-  
ring their of-  
fences against  
the Law. There-  
fore the Le-  
uites do not  
reproue them  
for mourning,  
but assure the  
of Gods mer-  
cies for sinne-  
re as they a-  
re repentant.  
f That is, re-  
member the  
poore.  
g Reioyce in  
the Lord, and  
he will giue  
you strength.*

1 **A**ND all the people assembled them  
selues together, in y<sup>e</sup> streat that was  
before the watergate, and they spake vnto  
Ezra the scribe, that he wolde bring the  
booke of the Law of Moses, which the Lord  
had commanded to Israél.

2 And Ezra the Priest broght the Law be-  
fore the Congregation bothe of men and  
women, and of all that colde heare and  
vnderstand it, in the first day of the se-  
uent moneth,

3 And he red therein in the streat that was  
before the watergate (from the morning  
vntil the midday) before men and wo-  
men, and of them that vnderstode it, and  
the eares of all the people *hearkened* vnto  
the booke of the Law.

4 And Ezra the scribe stode vpon a pul-  
pit of wood, which he had made for the  
preaching, & beside him stode Mattithiáh,  
and Shéma, and Ananiáh, and Vriiáh, &  
Hilkiáh, and Maaseiáh on his right hād,  
and on his left hand Pedaiáh, & Mishnāel,  
and Malchiáh, and Hashúm, and Hashba-  
dána, Zechariáh, and Meshullám.

5 And Ezra opened the booke before all the  
people: for he was *d* aboue all the people:  
and when he opened it, all the people sto-  
de vp.

6 And Ezra praised y<sup>e</sup> Lord the great God,  
and all the people answered, Amen, Amē,  
with lifting vp their hāds: & they bowed  
them selues, and worshiped the Lord  
with their faces toward the ground.

7 Also Ieshúa, and Bani, and Sherebiáh, Ia-  
mín, Akkúb, Shabbethái, Hodiiáh, Maase-  
iáh, Kelitá, Azariáh, Iozabád, Hanán, Pe-  
laiáh, & the Leuites caused the people to  
vnderstand the Law, and the people stode  
in their place.

8 And they red in the booke of the Law of  
God distinctly and gaue the sense, & cau-  
sed them to vnderstand the reading.

9 Then Nehemiáh (which is Tirshátha)  
and Ezra the Priest & scribe, and the Le-  
uites that instructed the people, said vnto  
all the people, This day is holy vnto the  
Lord your God: mourne not, nether wepe:  
for all the people *e* wept, whē they heard  
the wordes of the Law.

10 He said also vnto them, Go, and eat of  
the fat, & drinke the swete, and send parte  
vnto them, for whome none *f* prepared:  
for this day is holy vnto our Lord: be ye  
not sory therefore: for the *g* ioye of the  
Lord is your strength.

11 And the Leuites made silence through-  
out all the people, saying, Holde your pea-  
ce: for y<sup>e</sup> day is holy, be not sad therefore.

12 Then all the people went to eat and to

drinke, and to send away parte, & to make  
great ioye, because they had vnderstand  
the wordes that they had taught them.

13 And on the secōde day the chief fathers  
of all the people, the Priests and the Leui-  
tes were gathered vnto Ezra the scribe,  
that he also might instruct them in the  
wordes of the Law.

14 And thei founde writē in the Law, (that  
the Lord had commanded by Moses) that  
the childrē of Israél shulde dwell in *bootes*  
in the feast of the seuent moneth,

15 And that thei shulde cause it to be decla-  
red and proclaimed in all their cities, and  
in Ierusalém, saying, Go forth vnto the  
mount, and bring oliuebranches, and pi-  
nebranches, and branches of myrtus, and  
palmebranches, and branches of thicke  
trees, to make bootes, as it is written.

16 So the people went forth and broght *h*  
& made them bootes, euerie one vpon  
the *h* rose of his house, and in their courts,  
and in the courts of the house of God, &  
in the strete by the watergate, and in the  
strete of the gate of Ephraim.

17 And all the Cōgregation of them y<sup>e</sup> we-  
re come againe out of the captiuitie, made  
bootes, & sate vnder the bootes: for sin-  
ce the time of Ieshúa the sonne of Nun *i*  
vnto this day, had not the children of Is-  
raél done so, & there was very great ioye.

18 And he red in the booke of the Law of  
God euerie day, from the first daye vnto  
the last daye. And thei kept the feast seuen  
dayes, & on the eight daye a solēne assem-  
blie, according vnto the maner.

### CHAP. IX.

*1 The people repent, & forsake their strange wines. The  
Leuites exhorte them to praise God, 6 Declaring his  
wonders, 26 And their ingratitude, 30 And Gods great  
mercies toward them.*

1 **I**N the foure & twentieth day of this  
moneth the children of Israél were as-  
sembled with *a* fasting, & with sackcloth,  
and earth vpon them.

2 (And they that were of the sede of Is-  
raél were separated from all the *strangers*)  
& thei stode and confessed their sinnes and  
the iniquities of their fathers.

3 And they stode vp in their place and red  
in the booke of the Law of the Lord their  
God foure times on the day, and thei *b* cō-  
fessed and worshiped y<sup>e</sup> Lord their God  
foure times.

4 Then stode vp vpon the staires of the  
Leuites Ieshúa, and Bani, Kadmiél, Sheba-  
niáh, Bunni, Sherebiáh, Bani & Chenáni,  
& cryed with a loude voice vnto the Lord  
their God.

5 And y<sup>e</sup> Leuites said, *e* Ieshúa & Kadmi-  
él, Bani, Hashabniáh, Sherebiáh, Hodiiáh,  
Shebaniáh & Pethahiáh, Stād vp, & prai-  
se y<sup>e</sup> Lord your God for euer, & euer, & let  
them

*Leu. 23, 34*

*Or, gilly br-  
ches, as Leu. 23  
40.*

*h For their  
houses were  
made flat a-  
boue, read  
Deu. 22, 4.*

*i Which was  
almost a thou-  
sand yeres.*

*a Meaning the  
seuent.  
3. Esdr. 9, 4.*

*b Ebr. strange  
children.*

*b Thei made cō-  
fessio of their  
sinnes & vied  
prayers.*



them praise thy glorious Name, *o* God, w<sup>h</sup> excelleth aboue all thánks giuing & praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all thîgs that are therein, the seas, & all that are in thê, and thou preseruest them all, and the hoste of the heauen worshipeth thee.

7 Thou art, *o* Lord, the God, that hast chosen Abrám, & broghest him out of \* Vr in Caldea \* and madest his name Abrahám,

8 And foundest his heart faithful before thee, \* and madest a couenant with him, to giue vnto his sede the land of the Canaanites, Hittites, Amorites, & Perizzites, & Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

9 \* Thou hast also considered the affliction of our fathers in Egypt, and heard their crye by the red Sea,

10 And shewed tokens and wonders vpon Pharaóh, and on all his seruants, & on all the people of his land: for thou knewest that thei dealt proudly agáist thê: therefore thou madest thee a Name, as appeareth this day.

11 \* For thou didest breake vp the Sea before them, and they went through the middes of the Sea on drye lād: and those that pursued them, hast thou cast into the bottoms as a stone, in the mightie waters:

12 And \* leddest thê in the daye with a pillar of a cloude, & in the night with a pillar of fyre to giue them light in the way that thei went.

13 \* Thou camest downe also vpon mount Sinái, and spakest vnto them from heauen, & gauest them right iudgements, & true lawes, ordināces & good commandemēts,

14 And declaredst vnto thê thine holy Sabbath, and commandedst them precepts, & ordinances, and laws, by the hand of Moyses thy seruant:

15 \* And gauest them bread from heauen for their hungre, \* & broghest forth the water for them out of the rocke for their thirst: \* & promisedst them that thei shulde goin, & take possession of the land: for the which thou haddest lift vp thine hand for to giue them.

16 But thei and our fathers behaued them selues proudly and hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and wolde not remember thy maruelous workes that thou hadest done for them, but hardened their neckes and had in their heades to returne to their bondage by their rebellion: but thou, *o* God of mercies, gracious and ful of compassion, of long suffering and of great mercie, yet forsokest them not.

18 Moreouer when they made them a mol-

tē calfe (and said, This is thy god *y* broght thee vp out of the land of Egypt) & committed great blasphemies,

19 Yet thou for thy great mercies forsokest them not in the wildernes: \* the pillar of the cloude departed not from them by day to lead them the way, nether the pillar of fyre by night, to shewe them light, & the way whereby they shulde go.

20 Thou gauest also thy good Spirit to instruct them, & withheldest not thy M A N from their mouth, and gauest them water for their thirst.

21 Thou didest also fede thê fourtie yeres in *y* wildernes: thei lacked nothîg: \* their clothes waxed not olde, and their fete *c* swelled not.

22 And thou gauest them kingdomes and people, and *d* scatteredst them into corners: so they possessed \* the land of Sihón and the land of the King of Heshbón, & the land of Og King of Bashán.

23 And thou didest multiplie their childrē, like the starres of the heauen, & broghest them into the lād, whereof thou hadest spoken vnto their fathers, that they shulde go, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *euen* the Canaanites, and gauest them into their hāds, with their Kings and the people of the land, that they might do with them what they wolde.

25 And they toke their strōg cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyardes, & oliues, and trees for fode in abundance, and they did eat, and were filled, and became fat, & liued in pleasure through thy great goodnes.

26 Yet they were disobedient, and rebelled agáist thee, & cast thy Law behinde their backes & slewe thy Prophetes (which *e* protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed thê: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauours, who saued them out of the hand of their aduersaries.

28 But when they had *f* rest, they returned to do euil before thee: therefore ledest thou them in the hand of their enemies, so that thei had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou

Hh.iiii.

*Deut. 8. 4.*

*c* Though the way was tedious & long. *d* Meaning the heathen whom he droue out.

*Nom. 31. 26.*

*e* Taking heauen and earth to witness that God wolde destroye thê, except thei returned, as *2. Chro. 24. 19.*

*f* He declareth how Godsmercies euer contended with the wickednes of the people, who euer in their prosperitie forgate God.



mightest bring the againe vnto thy Law: but they behaued them selues proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (\* which a man shulde do and liue in them ) and pulled away the shuldre, and were stifnecked, and wolde not heare.

Leu. 18. 5.  
exek. 20. 17.  
roma. 10. 5.  
gal. 3. 12.

g Which is a similitude taken of oxen, y shrinke at the yoke orburde, as Zach. 7. 11. h When thou didest admonish them by thy Prophets. i Ebr. thou didst prolong vpon the many yerres.

Exod. 34. 6.

Psal. 143. 2.

l By whome we were led away into captiuitie, & haue bene appointed to be slaine, as Ester 3. 13. k He confesseth that all these things came to them iustly for their finnes, but he appealeth fro Gods iustice to his mercies. l That thou woldest destroy them, except they wolde returne to thee.

m That is, to be the lords thereof.

n Thus by affliction they promise to keepe Gods commandements, whereunto they coulde not be brought by Gods great benedictions.

o Or, builder.

30 Yet thou didest forbear them many yerres, and protestedst among them by thy Spirit, euen by the hand of thy Prophetes, but they wolde not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies, thou hast not consumed them, nether forsaken them: for thou art a gracious and merciful God.

32 Now therefore our God, \* thou great God, mightie and terrible, that kepest couenant and \* mercie, let not all the affliction that hath come vnto vs, seme a little before thee, that is, to our Kings, to our princes, & to our Priests, and to our Prophetes and to our fathers, & to all thy people since the time of the Kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou \* hast delt truely, but we haue done wickedly.

34 And our Kings and our princes, our Priests and our fathers haue not done thy Law, nor regarded thy commandements nor thy protestatiōs, wherewith thou hast protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnes that thou shewedst vnto them, and in the large and fat land which thou settest before them, and haue not conuerted from their euil workes.

36 Beholde, we are seruants this day, & the lād that thou gauest vnto our fathers, to eate the m frute thereof, and the goodnes thereof, beholde, we are seruants therein.

37 And it yeldeth muche frute vnto y Kings whome thou hast set ouer vs, because of our finnes: and they haue dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

38 Now because of all this we make a sure couenāt, and write it, and our princes, our Leuites and our Priests seale vnto it.

#### CHAP. X.

1 The names of them that sealed the couenants betwene God and the people.

2 Now thei that sealed were Nehemiáh the Tirsathā the sonne of Hachabiah, and Zidkiah,

3 Seraiáh, Azariáh, Ieremiáh,

4 Pashúr, Amariáh, Malchiáh,

5 Hattúsh, Shebaniáh, Mallúch,

6 Harím, Merimóth, Obadiáh,

7 Daniél, Ginnethón, Barúch,

8 Meshullám, Abiiah, Miamín,

9 Maaziáh, Bilgái, Shemaiáh: these are the Priests. <sup>a Which is scribed to kepe y promise.</sup>

10 And the Leuites: Ieshúa the sonne of Azaniáh, Binnúí, of the sonnes of Henadad Kadmiél.

11 And their brethré, Shebaniáh, Hodiah, Kelitá, Pelaiáh, Hanán,

12 Michá, Rehób, Hashabiáh,

13 Zaccúr, Sherebiáh, Shebaniáh,

14 Hodiah, Baní, Beninu.

15 ¶ The chief of the people were Parósh, Paháth Moáb, Elám, Zattu, Baní, <sup>Or, captain of Moab.</sup>

16 Bunni, Azgád, Bebai,

17 Adoniah, Biguái, Adín,

18 Atér, Hizkiah, Azzúr,

19 Hodiáh, Hashúm, Bezái,

20 Hariph, Anathóth, Nebái,

21 Magpiáh, Meshullám, Hezír,

22 Meshezabeél, Zadók, Iaddúa,

23 Pelatiáh, Hanán, Anaiáh,

24 Hoshéa, Hananiáh, Hashúb,

25 Hillohésh, Pilehá, Shobék,

26 Rehúm, Hashabnáh, Maaseiáh,

27 And Ahiah, Hanán, Anán,

28 Mallúch, Harím, Baanáh.

29 And the rest of the people, the Priests, the Leuites, the porters, the singers, the b Nethinims, and all that were c separated from the people of the lands vnto the Law of God, their wiues, their sonnes, and their daughters, all that coulde vnderstand. <sup>b Read Earle. c Which beget idolaters forsake their wickednes & gaue the selues to serue God. d They made the othe in y name of the whole multitude. e Whereunto they gaue the selues, if they brake y Law, as Deut. 34. 4.</sup>

30 The chief of them d receiued it for their brethren, & they came to e the curse and to the othe to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and do all the commandements of the Lord our God and his iudgements and his statutes:

31 And that we wolde not giue our daughters to the people of the land, nether take their daughters for our sonnes.

32 And if the people of the land brought ware on the Sabbath or anie vitailles to sel, f that we wolde not take it of them on the Sabbath and on the holy dayes: \* and that we wolde let the seuent yere be fre, and the debtes of euerie g persone. <sup>f Which notwithstanding they brake for ne after, as Nehem. 13. 22. g Lev. 25. 4. h Deut. 15. 1. i Ebr. baad.</sup>

33 And we made statutes for our selues to giue by the yere the third parte of a shekel for the seruice of the house of our God,

34 For the s shewebread, and for the daiely offering, and for the daiely burnt offering, the Sabbaths, the newe moones, for the solemne feastes, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israél, and for all the worke of the house of our God.

35 We cast also lottes for the offring of the wood,

This declareth wherfore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bounde to pay. Exod. 30. 13.



wood, <sup>en</sup> <sup>y</sup> Priests, the Leuites & <sup>y</sup> people to bring it into <sup>y</sup> house of our God, by the house of our fathers, yere at <sup>y</sup> times appointed, to burne it vpo the altar of the Lord our God, as it is written in the Law,

35 And to bring the first frutes of our land, and the first of all the frutes of all trees, yere by yere, into the house of the Lord,

36 And the firstborne of our sonnes, and of our cattel, as it is <sup>h</sup> written in the Law, and the firstborne of our bullockes and of our shepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we shulde bring the first frute of our dough, and our offrings, & the frute of euerie tre, of wine and of oyle, vnto the Priests, to the chābers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our <sup>i</sup> trauail.

38 And the Priest, the sonne of Aarón shal be with the Leuites, when the Leuites take tithes, and the Leuites shal bring vp the tenth parte of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israël, and the children of Leui shal bring vp the offrings of the corne, of the wine, & of the oyle, vnto the chambers: and there shal be the vessels of the Sanctuarie, and the Priests that minister, and the porters, and the singers, and <sup>k</sup> we wil not forsake the house of our God.

## CHAP. XI.

*Who dwelled in Ierusalem after it was builded, 21 And who in the cities of Iudáh.*

1 **A**ND the rulers of the people dwelt in Ierusalem: the other people also cast lottes, <sup>a</sup> to bring one out of ten to dwel in Ierusalem the holy citie, and nine partes to be in the cities.

2 And the people thanked all the men that were willing to dwel in Ierusalem.

3 These now are the chief of the prouince, that dwelt in Ierusalem, but in <sup>y</sup> cities of Iudáh, euerie one dwelt in his owne possession in their cities of Israël, the Priests and the Leuites, and the Nethinims, & the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the childre of Iudáh, & of the childre of Beniamín. Of the sonnes of Iudáh, Athaiáh, the sonne of Vziah, the sonne of Zechariáh, the sonne of Amariáh, the sonne of Shephatiáh, the sonne of Mahaleel, of the sonnes of <sup>b</sup> Pérez,

5 And Maaseiáh the sonne of Barúch, the sonne of Col Hozéh, the sonne of Hazaiáh, the sonne of Adaiáh, the sonne of Ioarib, <sup>y</sup> sonne of Zechariáh, the sonne of Shiloni.

6 All the sonnes of Pérez that dwelt at Ierusalem, were foure hundreth, thre score

and eight valiant men.

7 These also are the sonnes of Beniamín, Sallú, the sonne of Meshullám, the sonne of Ioéd, the sonne of Pedaiáh, the sonne of Kolaiáh, the sonne of Maaseiáh, the sonne of Ichiél, the sonne of Teshaiáh.

8 And after him Gabái, Sallái, nine hundreth and twentie and eight.

9 And Ioél the sonne of Zichri was gouernour ouer them: and Iudáh, the sonne of Senuáh was the seconde ouer the citie:

10 Of the Priests, Iedaiáh, the sonne of Ioarib, Iachín.

11 Seraiáh, the sonne of Hilkiáh, the sonne of Meshullám, the sonne of Zadók, the sonne of Meraióth, the sonne of Ahitúb <sup>c</sup> was chief of the house of God.

12 And their brethren <sup>d</sup> that did the worke in the Temple, were eight hundreth, twentie and two: and Adaiáh, the sonne of Ierohám, the sonne of Pelaiáh, the sonne of Amzi, the sonne of Zechariáh, the sonne of Pashúr, the sonne of Malchiáh:

13 And his brethren, chief of the fathers, two hundreth and two and fourtie: and Amashsái the sonne of Azareél, the sonne of Ahazái, the sonne of Meshilemóth, the sonne of Immér:

14 And their brethren valiant men, an hundreth & eight & twentie: and their ouerseer was Zabdiél the sonne of Hagedolím.

15 And of the Leuites Shemaiáh, the sonne of Hashúb, the sonne of Azrikám, the sonne of Hashabiáh, the sonne of Bunní.

16 And Shabbethái, and Iozabád of the chief of the Leuites were ouer the workes of the house of God without.

17 And Mattaniáh, the sonne of Michá, the sonne of Zabdí, the sonne of Afáph <sup>e</sup> was the chief to <sup>e</sup> begin the thanksgiving & prayer: and Bakbukiáh the seconde of his brethren, and Abdá, the sonne of Shammúa, the sonne of Galál, the sonne of Ieduthún.

18 All the Leuites in the holy citie were two hundreth foure score & foure.

19 And <sup>y</sup> porters Akkúb, Talmón & their brethren that kept the <sup>f</sup> gates were an hundreth twentie & two.

20 And the residue of Israël, of <sup>y</sup> Priests, & of the Leuites dwelt in all the cities of Iudáh, euerie one in his inheritance.

21 And the Nethinims dwelt in the fortres, & Zihá, & Gispá was ouer the Nethinims.

22 And the ouerseer of the Leuites in Ierusalem was Vzzi the sonne of Baní, the sonne of Ashabiáh, the sonne of Mattaniáh, the sonne of Michá: of the sonnes of Afáph singers were ouer the worke of the house of God.

23 For it was the Kings commandement concerning the, that faithful prouision shoulde be for the singers euerie day.

30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

h By this rehearsal is met that there was no parte nor ceremonie in the Law, wherein thei did not binde the felous by commandment.

i Wherefore we labour, or traueled, there the tithes were due vnto the Lord bothe by the Law and according to the other & commandment that we made.

29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933



<sup>a</sup> Was chief about the King for all his affairs.

24 And Pethahiah <sup>a</sup> sonne of Meshezabeél, of the sonnes of Zerah, the sonne of Iudáh <sup>b</sup> was at the Kings hand in all matters concerning the people.

25 And in the villages in their lands, <sup>c</sup> some of the children of Iudáh dwelt in Kiriath-arbá, and in the villages thereof, and in Dibón, and in the villages thereof, and in Iekabzeél, and in the villages thereof,

26 And in Ieshúa, and in Moladá, and in Beth-páler,

27 And in Hazér-shuál, and in Beer-sheba, and in the villages thereof,

28 And in Ziklág, and in Mechonáh, and in the villages thereof,

29 And in En-rimmón, & in Zareáh, and in Iarmúth,

30 Zanóah, Adullám, and in their villages, in Lachísh, and in the fields thereof, at Azekáh, & in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnóm.

31 And the sonnes of Béiamín from Géba, in Michmáh, & Aiiá, & Beth-él, & in the villages thereof,

32 Anathóth, Nob, Ananiáh,

33 Hazór, Ramáh, Gittáim,

34 Hadíd, Zeboím, Nabalár,

35 Lod & Onó, in the carpenters valley.

36 And of the Levites were diuisions in Iudáh and in Beniamín.

CHAP. XII.

<sup>a</sup> The Priests and Levites, which came with Zerubbabél vnto Ierusalém, are nombred, 27 And the wall is dedicated.

<sup>a</sup> From Babylon to Ierusalém.

<sup>b</sup> These also are the Priests & the Levites that <sup>a</sup> went vp with Zerubbabél, the sonne of Shealtiel, and Ieshúa: to wit, Seraiáh, Ieremiáh, Ezrá,

2 Amariáh, Mallúch, Hattúsh,

3 Shecaniáh, Rehum, Merimóth,

4 Iddó, Ginnethó, Abiáh,

5 Miamín, Maadiáh, Bilgáh,

6 Shemaiáh, & Ioiarib, Iedaiáh,

7 Sallú, Amók, Hilkiráh, Iedaiáh: these were the <sup>b</sup> chief of the Priests, & of their brethren in the daies of Ieshúa.

8 And the Levites, Ieshúa, Binnúi, Kadmiél, Sherebiáh, Iudáh, Mattaniáh <sup>c</sup> were ouer the thankesgiuings, he, & his brethren.

9 And Bakbukiáh and Vnní, & their brethren were about them in the <sup>d</sup> watches.

10 And Ieshúa begate Ioiakím: Ioiakím also begate Eliashib, & Eliashib begate Ioiadá.

11 And Ioiadá begate Ionathán, & Ionathán begate Iaddúa.

12 And in the daies of Ioiakím were these, the chief fathers of the Priests: vnder <sup>e</sup> Seraiáh was Meraiáh, vnder Ieremiáh, Hannaniáh,

13 Vnder Ezrá, Meshullám, vnder Amariáh, Iehohanán,

14 Vnder Melicú, Ionathán, vnder Shebaniáh, Ioséph,

15 Vnder Harím, Adná, vnder Meraióth, Helkái,

16 Vnder Iddó, Zechariáh, vnder Ginnithón, Meshullám,

17 Vnder <sup>f</sup> Abiáh, Zichrí, vnder Miniamín, & vnder Moadiáh, Piltái,

18 Vnder Bilgáh, Shámúá, vnder Shemaiáh, Iehonathán,

19 Vnder Ioiarib, Mattenái, vnder Iedaiáh, Vzzi,

20 Vnder Sallái, Kallái, vnder Amók, Eber,

21 Vnder Hilkiáh, Hashabiáh, vnder Iedaiáh, Nerthaneél.

22 In <sup>g</sup> daies of Eliashib, Ioiadá, & Iohanán and Iaddúa were the chief fathers of the Levites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Leui, the chief fathers were written in the booke of the Chronicles euen vnto the daies of Iohanán the sonne of Eliashib.

24 And the chief of the Levites were Hashabiáh, Sherebiáh, and Ieshúa the sonne of Kadmiél, & their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, warde ouer & against warde.

25 Mattaniáh and Bakbukiáh, Obadiáh, Meshullám, Talmón and Akkúb were porters keeping the warde at the thresholdes of the gates.

26 These were in the daies of Ioiakím the sonne of Ieshúa, the sonne of Iozadák, & in the daies of Nehemiáh the captaine, & of Ezrá the Priest and scribe.

27 And in the dedicacion of the wall at Ierusalém they foght the Levites out of all their places to bring them to Ierusalém to kepe the dedicacion and gladnes, bothe with thankesgiuings and with songs, cymbales, viols and with harpes.

28 Then the <sup>h</sup> singers gathered them selues together bothe from the plaine countrey about Ierusalém, and from the villages of Netophathí,

29 And from the house of Gilgál, and out of the countreis of Géba, and Azmáuth: for the singers had buylt the villages rounde about Ierusalém.

30 And the Priests & Levites were purified, and clenfed the people, and the gates, and the wall.

31 And <sup>i</sup> I broght vp the princes of Iudáh vpon the wall, & appointed two great companies to giue thanks, and the <sup>j</sup> one went on the right hand of the wall towarde the dung gate.

32 And after them went Hoshaiáh, & halfe of the princes of Iudáh,

33 And Azariáh, Ezrá and Meshullám,

34 Iudáh, Beniamín, and Shemaiáh, and Ieremiáh,

35 And of the Priests sonnes with trumpets, Zechariáh

<sup>f</sup> Whereof was Zacharie Iohn Baptists father.

<sup>g</sup> That is, one after another, and euery one in his course.

<sup>h</sup> That is, from the singers.

<sup>i</sup> Which were a certaine familie & had their possessions in <sup>j</sup> fields. 1. Chro. 2. 54.

<sup>j</sup> Meaning, Nehemiáh.

<sup>b</sup> Next in dignitie to <sup>c</sup> the Priests, and <sup>d</sup> were of the stocke of Aaron.

<sup>c</sup> Had charge of them that sang the Psalms.

<sup>d</sup> They kept their wardes and watches according to their turnes, as 1. Chro. 23. 6.

<sup>e</sup> That is, next to Seraiáh, or rather of that ordre, which was called after the name of Seraiáh.



## CHAP. XIII.

Zechariáh the sonne of Ionathán, the sonne of Shemaiáh, the sonne of Mattaniáh, the sonne of Michaiáh, the sonne of Zaccúr, the sonne of Asaph.

<sup>1</sup> And <sup>2</sup> his brethren, Shemaiáh, and Azareel, Milalai, Gilalai, Maai, Nethaneel, & Iudáh, Hanani, with <sup>3</sup> musical instruments of Dauid the man of God: and Ezra the scribe went before them.

<sup>37</sup> And to the gate of the fountaine, euen ouer against them went they vp by <sup>1</sup> the staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastwarde.

<sup>38</sup> And the seconde companie of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towre of the furnaces euen vnto the broad wail.

<sup>39</sup> And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the shepegate: and they stode in the gate of the warde.

<sup>40</sup> So stode the two companies (of them that gaue thanks) in the house of God, & I and the halfe of the rulers with me.

<sup>41</sup> The Priests also, Eliakim, Maaseiáh, Miniamin, Michaiáh, Elioenai, Zechariáh, Hananiáh, with trumpets,

<sup>42</sup> And Maaseiáh, and Shemaiáh, & Eleazar, and Vzzi, and Iehohanan, and Malchiah, and Elam, & Ezer: and the singers sang loude, hauing Izrahiah which was the ouerseer.

<sup>43</sup> And the same day they offred great sacrifices and reioyced: for God had giuen them great ioye, so that bothe the women, and the children were ioyful: and the ioye of Ierusalém was heard farre of.

<sup>44</sup> Also at the same time were men appointed <sup>1</sup> ouer the chambers of the store for the offerings (for the first frutes, and for the tithes) to gather in to the out of the fields of the cities, the porcions of the Law for the Priests and the Leuites: for Iudáh reioyced for the Priests & for the Leuites, that serued.

<sup>45</sup> And bothe the singers and the Leuites kept the warde of their God, & the warde of the purification according to the commandement of Dauid, and Salomón his sonne.

<sup>46</sup> \* For in the dayes of Dauid and Asaph, of olde were chief singers, and songs of praise and thankesgiuing vnto God.

<sup>47</sup> And in the dayes of Zerubbabel, and in the dayes of Nehemiáh did all Israël giue porcions vnto the singers and porters, euerie day his porcion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aaron.

<sup>1</sup> The Law is read. <sup>2</sup> They separate from them all strangers. <sup>3</sup> Nehemiáh reproveth them that breake the Sabbath. <sup>30</sup> An ordinance to serue God.

<sup>1</sup> And on that day did they read in the booke of Moses, in the audieñce of the people, & it was founde writen therein, that the Ammonite, and the Moabite \* shulde not enter into the Congregation of God,

<sup>2</sup> Because they met not the children of Israël w<sup>th</sup> bread & with water, \* but hired Baalam against the, that he shulde curse the: & our God turned the curse into a blessing.

<sup>3</sup> Now when they had heard the Law, they separated from Israël \* all those that were mixed.

<sup>4</sup> And before <sup>1</sup> this had the Priest Eliashib the ouersight of the chamber of the house of our God, being <sup>2</sup> kinsman to Tobiah:

<sup>5</sup> And he had made him a great chamber & there had thei aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, & the porters) and the offerings of the Priests.

<sup>6</sup> But in all this time was not kin Ierusalém: for in the two and thirtieth yere of Artahshastre King of Babel, came I vnto the King, and after certeine dayes I obtained of the King.

<sup>7</sup> And when I was come to Ierusalém, I vnderstode <sup>1</sup> euil that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

<sup>8</sup> And it grieved me sore: therefore I cast forth all <sup>2</sup> the vessels of the house of Tobiah out of the chamber.

<sup>9</sup> And I commanded them to cleanse the chambers: and thether brought I againe the vessels of the house of God with the meat offering and the incense.

<sup>10</sup> And I perceiued that the porcions of the Leuites had not bene giuen, and that euerie one was fled to his lad, euen the Leuites & singers that executed the worke.

<sup>11</sup> The reproveth I the rulers & said, Why is the house of God forsake? And I assembled them, and set them in their place.

<sup>12</sup> Then brought all Iudáh the tithes of corne & of wine, & of oyle vnto <sup>3</sup> treasures.

<sup>13</sup> And I made treasurers ouer <sup>4</sup> treasures, Shelemiah the Priest, & Zadok the scribe, & of the Leuites, Pedaiáh, & vnder their hand Hanan the sonne of Zaccúr the sonne of Mattaniáh: for they were counted faithful, and their office was to distribute vnto their brethren.

<sup>14</sup> Remember me, o my God, herein, and wipe not out my <sup>5</sup> kindenes that I haue shewed on the house of my God, and on the offices thereof.

<sup>15</sup> In those daies saw I in Iudáh the, <sup>6</sup> y trode

a That is, all such, which had toynd in vnlawful marriage, and also those, with whom God had forbidden them to haue societie.

b That the separation was made.

c He was ioynd in affinity with Tobiah the Ammonite, and enemye of the Iewes.

d Called also Darius, Bara 7.1. Or, at the yeres end.

e Thus we see to what inconveniences the people fall into, when they are defiaunt of one that hathe the fear of God, seeing that their chief gouernour was but awhile absent, and yet they fel into such great absurdities: as appeareth also, Exo. 32.1.

f He proceeth that he did his dutie with a good conscience, yet he doth not iustifie him selfe herein, but desireth God to honour him, and to be merciful vnto him for his owne goodnes sake, 23. ysaie 23.



*g* I declared vnto the, that God wolde not suffer such transgressours of his Law to be unpunished.

*h* Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague shulde be greater.

*i* About the time that the sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

*k* Meaning, of the Temple that none, that was vnclane, shulde enue.

wine presses on the Sabbath, & that brought in sheaves, and which laded asses also with wine, grapes, and figges and all burdens, and brought them into Ierusalem vpon the Sabbath day: and I protested to them in the day that they solde vitayles.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reprov'd I the rulers of Iudah, & said vnto them, What euil thing is this that ye do, and breake the Sabbath day?

18 Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this citie? yet ye increase the wrath vpon Israel, in breaking the Sabbath?

19 And when the gates of Ierusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged, that they shulde not be opened til after the Sabbath, and some of my seruants set I at the gates, that there shulde no burden be brought in on the Sabbath day.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Ierusalem.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I wil lay hands vpon you. Fro that time came they nomore on the Sabbath.

22 ¶ And I said vnto the Leuites that they shulde cleanse them selues, and that they shulde come and keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardone me according to thy great mercie.

23 In those dayes also I sawe Iewes that married wiues of Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speache of Ashdod, & colde not speake in the Iewes language, and according to the language of the one people, & of the other people.

25 Then I reprov'd them, and cursed them, and smote certeine of them, and pulled of their heere, & toke an othe of them by God, Ye shal not giue your daughters vnto their sonnes, nether shal ye take of their daughters vnto your sonnes, nor for your selues.

26 \* Did not Salomon the King of Israel sinne by these things? yet among manie nations was there no King like him: for he was beloued of his God, and God had made him King ouer Israel: yet strange women caused him to sinne.

27 \* Shal we then obey vnto you, to do all this great euil, and to transgresse against our God, euen to marry strange wiues?

28 And one of the sonnes of Ioiada the sonne of Eliashib the hye Priest was the sonne in law of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, that defile the Priesthode, and the couenant of the Priesthode, and of the Leuites.

30 Then clenfed I them from all strangers, and appointed the wardes of the Priests & of the Leuites, euerie one in his office,

31 And for the offering of the wood at times appointed, & for the first frutes. Remember me, O my God, in goodnes.

*l* Which was a citie of the Philistims, & they had married wiues thereof, and so had corrupted their speache, and religion.

*m* That is, I did excommunicate them, & drive the out of the Congregation.

*n* King 11.

*o* King 11.

*p* Punish the according to their fautes, & euil example, which they haue giuen to the rest of thy people, contrary to their vocation.

*q* That is, to shewe mercie vnto me.

## ESTER.

### THE ARGUMENT.

**B**ecause of the diuersitie of names, whereby they vsed to name their Kings, and the supposition of yerus, wherein the Ebrewes, and the Grecians do varie, diuers authors write diuersly as touching this Ahashuerosh, but it semeth Daniel 6, 1, and 9, 1, that he was Darius King of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chief, as chief head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some, by whome he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and cruelie of the wicked, when they come to honour, and their soeayn fall when they are at highest: and how God preserveth, and preferreth them which are zealous of his glorie, and haue a care and loue towards their brethren.

CHAP.



CHAP. I.

*1 King Ahashuerósh maketh a royal feast, 10 Whereunto the Quene Vashti wil not come. 19 For which cause she is diuorced. 20 The Kings decree touching the preeminence of man.*



In the dayes of <sup>a</sup> Ahashuerósh (this is Ahashuerósh that reigned, from India euen vnto Ethiopia, ouer an <sup>b</sup> húdreth, and seuen and twentie prouinces)

In those dayes when the King Ahashuerósh <sup>c</sup> sate on his throne, which was in the palace of <sup>d</sup> Shushán,

In the thirde yere of his reigne, he made a feast vnto all his princes and his seruáts, <sup>e</sup> euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

That he might shewe the riches & glorie of his kingdome, and the honour of his great maiestie manie dayes, <sup>f</sup> euen an húdreth and foure score dayes.

And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushán, bothe vnto great and small, seuen dayes, in the courte of the garden of the Kings palace,

Vnder an hanging of white, grene, and blew clothes, fastened with cordes of fine linen and purple, in siluer rings, and pillars of marble: the <sup>g</sup> beddes were of golde, and of siluer vpon a pauement of porphyre, and marble and alabaster, and blew colour.

And they gaue them drinke in vessels of golde, and changed vessel after vessel, and royal wine in abundance according to the <sup>h</sup> power of the King.

And the drinking was by an ordre, none might <sup>i</sup> compel: for so the King had appointed vnto all the officers of his house, that they shulde do according to euerie mans pleasure.

The Quene Vashti made a feast also for the womē in the royal house of King Ahashuerósh.

Vpon the <sup>j</sup> seuent day when the King was mery with wine, he commanded Memucán, Bizthá, Harboná, Bigthá, and Abagthá, Zethár, and Carcás, the seuen eunuches (that serued in the presence of King Ahashuerósh)

To bring Quene Vashti before the King with <sup>k</sup> y crown royal, that he might shewe the people and the princes her beautie: for she was faire to loke vpon.

But the Quene Vashti refused to come at the Kings worde, <sup>l</sup> which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kindled in him.

kindled in him.

Then the King said to the wise men, <sup>m</sup> that knewe the times (for so was the Kings maner towards all that knewe the lawe and the iudgement:

And the next vnto him was Carshená, Shethár, Admátha, Tarshísh, Méres, Marshená & Memucán the seuen princes of Persia and Media, which sawe the <sup>n</sup> Kings face, and sate the first in the kingdome)

What shal we do vnto <sup>o</sup> y Quene Vashti according to the lawe, because she did not according to the worde of the King Ahashuerósh by the commissiō of the eunuches?

Then Memucán answered before the King and the princes, The Quene Vashti hathe not onely done <sup>p</sup> euil against the King, but against all the princes, & against all the people that are in all the prouinces of King Ahashuerósh.

For the <sup>q</sup> acte of the Quene shal come abroad vnto all women, so that they shal despise their housbáds in their owne eies, and shal say, The King Ahashuerósh commanded Vashti the Quene to be brought in before him, but she came not.

So shal the <sup>r</sup> princeesses of Persia & Media this day say vnto all the Kings Princes, whē thei heare of the acte of the Quene: thus shal there be muche despitefulness and wrath.

If it please the King, let a royal decree procede from him, and let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come <sup>s</sup> nomore before King Ahashuerósh: and let the King giue her royal estate vnto her companion that is better then she.

And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (thogh it be <sup>t</sup> great) all the women shal giue their housbáds honour, bothe great and small.

And this saying pleased the King & the princes, & the King did according to the worde of Memucán.

For he sent litters into all the prouinces of the King, into euerie prouince according to the writig thereof, & to euerie people after their language, that euerie man shulde <sup>u</sup> beare rule in his owne house, and that he shulde publish it in the language of that same people.

CHAP. II.

*After the Quene is put away, certaine yong maidens are brought to the King 14 Ester pleaseth the King, & is made Quene. 22 Mordacái discloseth vnto the King those that wolde betray him.*

After these things, when the wrath of King Ahashuerósh was appeased, he remembered Vashti, & what she had do-

<sup>h</sup> That had experience of things, as thei had learned by diligent marking in continuance of time.

<sup>i</sup> Which were his chief counsellors, that might haue alwaies access to him.

<sup>k</sup> By her disobedience she hathe giuen an example to all women to do the like to their housbáds.

<sup>l</sup> That is, her disobedience.

<sup>m</sup> Meaning, y thei wolde take first occasiō hereof to do y like, & that y rest of womē wolde by continuance do y same.

<sup>n</sup> Let her be diuorced & a nother made Quene.

<sup>o</sup> For he had vnder him an hundred twentie and seuen countreies.

<sup>p</sup> That is, that y wife shulde be subiect to the housband and at his commandement.

<sup>q</sup> That is, he called y matter againe into comunicatiō.



<sup>b</sup> By the true wife men of his counfel.

<sup>c</sup> The abuse of these contrails was so great, that they invented manie means to serue the lustes of princes, and therefore, as they ordeined wicked lawes that the King might haue whole daughters he wolde, so they had diuers houses appointed, as one for them, whiles they were virgines, another where they were concubines, & for the Quenes another.

<sup>d</sup> Read what this purification was, verſe 13.  
<sup>e</sup> 2. Kin. 24. 15.

<sup>f</sup> Her person.

<sup>g</sup> For though she was taken away by a cruel law, yet he ceased not to haue a fatherlie care ouer her, and therefore did resort oft times to heare of her.

<sup>h</sup> What appa-  
rel she asked  
of the eunuch,  
that was he  
bounde to gi-  
ue her.

ne, and what was decreed <sup>b</sup> against her.

2 And the Kings seruants that ministred vnto him, said, Let them seke for the King beautiful yong virgins,

3 And let <sup>y</sup> King appoint officers through all the prouinces of his kingdome, and let the gather all the beautiful yong virgins vnto the palace of Shushán, into the house of the women, vnder the hand of Hegé the Kings eunuche, <sup>c</sup> keeper of the women, to giue them their things <sup>d</sup> for purification.

4 And the maid that shal please the King, let her reigne in the stead of Vashtri. And this pleased the King, and he did so.

5 ¶ In the citie of Shushán, there was a certeine Iewe, whose name was Mordecái the sonne of Iaír, the sonne of Shimeí, the sonne of Kish a man of Iemíní,

6 Which had bene caryed away from Ierusalém <sup>e</sup> with the captiuitie that was caryed away with Iekoniáh King of Iudáh (whome Nebuchadnezzár King of Babel had caryed away)

7 And he nourished Hadaſſáh, that is Eſtér, his vnckles daughter: for she had nether father nor mother, and the maid was faire, and beautiful to loke on: & after the death of her father, and her mother, Mordecái toke her for his owne daughter.

8 And when the Kings commandement, & his decree was published, and manie maidens were brought together to the palace of Shushán, vnder the hád of Hegé, Eſtér was brought also vnto the Kings house vnder <sup>y</sup> hand of Hegé the keeper of the women.

9 And the maid pleased him, and she founde fauour in his sight: therefore he caused her things for purification to be giuen her spedely, and her <sup>f</sup> state, and seuen comely maidens to be giuen her out of the Kings house, and he gaue change to her and to her maidens of the best in the house of the women.

10 But Eſtér shewed not her people and her kinred: for Mordecái had charged her, that she shulde not tel it.

11 And Mordecái walked <sup>g</sup> euerie day before the courte of the womens house, to knowe if Eſtér did wel, and what shulde be done with her.

12 And when the course of euerie maid came, to go in to King Ahashuerósh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, six moneths with oyle of myrrhe, & six moneths with swete odours and in the purifying of the women:

13 And thus went the maids vnto the King) whatsoeuer she required, was <sup>h</sup> giuen her, to go with her out of the womens house vnto the Kings house.

14 In the evening she went, and on the morrow she returned into the seconde house of the women vnder the hand of Shaashgáz the Kings eunuche, which kept the concubines: she came into the King nomore, except she pleased the King, & that she were called by name.

15 Now when the course of Eſtér <sup>y</sup> daughter of Abihail the vnckle of Mordecái (which had taken her as his owne daughter) came, <sup>y</sup> she shulde go in to the King, she desired nothing, but what <sup>i</sup> Hegé the Kings eunuche the keeper of the women said: and Eſtér founde fauour in the sight of all them that looked vpon her.

16 ¶ So Eſtér was takē vnto King Ahashuerósh into his house royal in the tenth moneth, which is the <sup>h</sup> moneth Tebéth, in the seuenth yere of his reigne.

17 And the King loued Eſtér aboue all the women, and she founde grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, & made her Quene in steade of Vashtri.

18 Then the King made a great feast vnto all his princes and his seruants which was the feast of Eſtér and gaue rest <sup>k</sup> vnto the prouinces, and gaue giftes, according to the power of a King.

19 And when the virgins were gathered the <sup>m</sup> seconde time, then Mordecái sate in the Kings gate.

20 Eſtér had not yet shewed her kinred nor her people, as Mordecái had charged her: for Eſtér did after the worde of Mordecái, as when she was nourished with him.

21 ¶ In those daies when Mordecái sate in the Kings gate, two of the Kings eunuches, Bigthán and Téresh, which kept the dore, were wroth, & soght to lay <sup>n</sup> hand on the King Ahashuerósh.

22 And the thing was knowē to Mordecái, and he tolde it vnto Quene Eſtér, and Eſtér certified the King thereof in Mordecáis name: and when inquisition was made, it was founde so: therefore thei were bothe hanged on a tre: and it was written in the booke of the <sup>o</sup> Chronicles before the King.

#### CHAP. III.

<sup>p</sup> Hamán, after he was exalted, obtained of the King, that all the Iewes shulde be put to death, because Mordecái had not done him worship as other had.

After these things did King Ahashuerósh promote Hamán the sonne of Hammedáth the Agagite, & exalted hí, and set his seat aboue all the princes that were with him.

2 And all the Kings seruants that were at the Kings gate, bowed their knees, & reuerenced Hamán: for the King had so comāded

<sup>g</sup> Wherein her modeſtie appeared because she sought not apparrell to commend her beautie, but rode to <sup>h</sup> cunuches appointments. <sup>h</sup> Which contained part of December & part of Ianu-  
ary.

<sup>i</sup> That is, made for her sake. <sup>k</sup> He released their tributes. <sup>l</sup> That is, great & magnifical. <sup>m</sup> That is, at the marriage of Eſtér, which was <sup>n</sup> second marriage of the King.

<sup>n</sup> Meaning, to kill him.

<sup>o</sup> In the Chronicles of the Iewes & Persians, as Chap. 10. 2.



<sup>a</sup> The Perfians  
maner was to  
knele downe  
and reuerence  
their Kings, &  
fuche as he ap-  
pointed in chief  
authoritie, w<sup>ch</sup>  
Mordecái wol-  
de not do to  
this ambitious  
& proude mā.

<sup>b</sup> Thus we fe-  
are there is  
none fo wic-  
ked, but thei  
haue their hat-  
ters to accu-  
se the godlie.

<sup>c</sup> Ebr. despised  
by his ryer.

<sup>d</sup> Which an-  
swereth to  
parte of Mar-  
che and parte  
of April.

<sup>e</sup> I do knowe  
what moneth  
and day shul-  
de be good to  
enterprife this  
thing, that it  
might haue  
good fuccesse:  
but God disa-  
pointed their  
wises & expe-  
dacion.

<sup>f</sup> Concerning  
parte of Februa-  
rie, & parte of  
Marche.

<sup>g</sup> These be the  
two argumētts  
which com-  
monly y<sup>e</sup> wor-  
ldlings & the  
wicked vse  
toward prices  
againe godly,  
that is, y<sup>e</sup> con-  
tempt of their  
lawe, & disre-  
spect of their  
profit: without  
respect how  
God is either  
pleased or dis-  
pleased.

<sup>h</sup> Ebr. weigh  
the secretaries.

<sup>i</sup> Ebr. the bands  
of payre.

ded cōcerning him: but Mordecái bowed not the knee, nether did reuerence.

Then the Kings seruants which were at the Kings gate said vnto Mordecái, Why transgrestest thou the Kings commandement?

And albeit they spake vniuersally vnto hī, yet he wolde not heare them: therefore they tolde Hamán, that they might se how Mordecáis matters wolde stād: for he had tolde them, that he was a Iewe.

And when Hamán sawe that Mordecái bowed not the knee vnto him, nor did reuerence vnto him, then Hamán was ful of wrath.

Now he thought it to litle to lay hands onely on Mordecái: & because they had shewed him the people of Mordecái, Hamán soght to destroye all the Iewes, that were throughout the whole kingdome of Ahashuerósh, euen y<sup>e</sup> people of Mordecái.

In the first moneth (that is the moneth Nisán) in the twelfth yere of King Ahashuerósh, they cast Pur (that is a lot) before Hamán, from day to day, and frō moneth to moneth, vnto the twelfth moneth, that is the moneth Adár.

Then Hamán said vnto King Ahashuerósh, There is a people scatred, and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they do not obserue the Kings lawes: therefore it is not the Kings profite to suffre them.

If it please the King, let it be written that they may be destroyed, & I wil paye ten thousand talents of siluer by the hāds of them that haue the charge of this busines to bring it into the Kings tresurie.

Then the King toke his ring from his hand and gaue it vnto Hamán the sonne of Hammedátha the Agagite the Iewes aduersarie.

And the King said vnto Hamán, Let y<sup>e</sup> siluer be thine, and the people to do with them as it pleaseth thee.

Then were the Kings scribes called on the thirtent day of the first moneth, and there was written (according to all that Hamán commanded) vnto the Kings officers, and to the captaines that were ouer euerie prouince, and to the rulers of euerie people & to euerie prouince, accordig to the writing thereof, & to euerie people according to their language: in the name of King Ahashuerósh was it written, and sealed with the Kings ring.

And the lettres were sent by postes into all the Kings prouinces, to rote out, to kill and to destroye all the Iewes, both yong and olde, children and women, in one day vpon the thirtent day of the twelfth moneth, (which is the moneth Adár) and to

spoil them as a pray.

The contents of the writing was, that there shulde be giuen a cōmandemēt in all prouinces, & published vnto all people, that thei shulde be ready against the same day.

And the postes compelled by the Kings cōmandement went forth, and the cōmandement was giue in the palace at Shushán: and the King and Hamán sate drinking, but the citie of Shushán was in perplexitie.

<sup>g</sup> To wit, the Iewes, y<sup>e</sup> were in Shushán.

## CHAP. IIII.

Mordecái giueth the Queen knowledge of the cruell decree of the King against the Iewes. 16 She willet that they pray for her.

Now when Mordecái perceiued all that was done, Mordecái rent his clothes, and put on sackcloth, & ashes, and went out into the middes of the citie, & cryed with a great crye, and a bitter.

And he came euē before the Kings gate, but he might not entre within the Kings gate, being clothed with sackcloth.

And in euerie prouince, & place, whether the Kings charge and his commission came, there was great sorowe among the Iewes, and fasting, & weping and mournig, and many laye in sackcloth & in ashes.

Then Esters maides and her eunuches came and tolde it her: therefore the Queen was very heauy, and she sent raiment to clothe Mordecái, and to take away his sackcloth frō him, but he receiued it not.

Then called Estér Harách one of y<sup>e</sup> Kings eunuches, whome he had appointed to serue her, and gaue him a cōmandement vnto Mordecái, to knowe what it was, and why it was.

So Harách wēt forth to Mordecái vnto the streat of the citie, which was before the Kings gate.

And Mordecái tolde hī of all that which had come vnto him, and of the summe of the siluer that Hamán had promised to paye vnto the Kings treasures, because of the Iewes, for to destroye them.

Also he gaue him the copie of the writig & commission that was giuen at Shushán, to destroye the that he might shewe it vnto Estér and declare it vnto her, and to charge her, that she shulde go in to the King, & make petition and supplication before him for her people.

So when Harách came, he tolde Estér the wordes of Mordecái.

Then Estér said vnto Harách, and commanded him, to say vnto Mordecái,

All the Kings seruants and the people of the Kings prouinces do knowe, that whosoeuer, man or woman, that commeth to the King into the inner court, which is not called, there is a lawe of his,



that he shal dye, except him to whom the King holderth out the golden rod, that he may liue. Now I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecái of Esters wordes.

13 And Mordecái said, that thei shulde answer Ester thus, Thinke not with thy self that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, comfort and deliuerance<sup>b</sup> shal appeare to the Iewes out of another place, but thou and thy fathers house shal perishe: and who knoweth whether thou art come to y<sup>e</sup> kingdome for such a time?

15 Then Ester commaded to answer Mordecái,

16 Go, & assemble all the Iewes that are found in Shushán, & fast ye for me, & eat not, nor drinke in thre dayes, day nor night. I also and my maides wil fast likewise, and so wil I go in to the King, which is not according to the Law: and if I perish, I perish.

17 So Mordecái went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entreteth in to the King, and biddeth him and Hamán to a feast. 11 Hamán prepareth a galous for Mordecái.

1 **A**ND on the third<sup>a</sup> day Ester put on her royal apparel, and stode in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his royal throne in the Kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, she found fauour in his sight: & the Kíng<sup>b</sup> helde out the golde sceptre<sup>c</sup> y<sup>e</sup> was in his hád: so Ester drewe nere, and touched the toppe of the sceptre.

3 Then said the King vnto her, What wilt thou, Queene Ester? & what is thy request? it shalbe euen giuen<sup>e</sup> thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Hamán come this day vnto the bāket, y<sup>e</sup> I haue prepared for him.

5 And the Kíng said, Cause Hamán to make hást that he maie do as Ester hath said. So the King and Hamán came to the bāket that Ester had prepared.

6 And the King said vnto Ester at the banquet of<sup>d</sup> wine, What is thy petition, that it may be giuen thee? and what is thy request? it shal euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition and my request is,

8 If I haue founde fauour in the sight of

the King, and if it please the King to giue me my petition, and to performe my request, let the King and Hamán come to the banquet that I shal prepare for them, & I wil do tomorowe according to the Kíngs saying.

9 ¶ Then went Hamán forth the same day ioyful & with a glad heart. But when Hamán sawe Mordecái in the Kíngs gate, that he stode not vp, nor moued for him, then was Hamán ful of indignacion at Mordecái.

10 Neuertheles Hamán refrained him self: and when he came home, he sent, and called for his friends, and Zéresh his wife.

11 And Hamán tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the King had<sup>f</sup> promoted him, and how that he had set him aboue the princes and seruants of the King.

12 Hamán said moreover, Yea, Ester the Queene did let no man come in with the King to the banquet that she had prepared, saue me: and tomorowe am I bidden vnto her also with the King.

13 But all this doeth nothing auaille me, as long as I se Mordecái the Iewe sitting at the Kings gate.

14 Then said Zéresh his wife and all his friends vnto him, Let them make a tre of fiftie cubites hie, and tomorowe speake thou vnto the King, that Mordecái may be hanged thereon: the<sup>g</sup> shalt thou go ioyfully with the King vnto the banquet. And the thing pleased Hamán, and he caused to make the tre.

CHAP. VI.

1 The King turneth ouer the chronicles, and findeth the fidelitie of Mordecái, 10 And commandeth Hamán, to cause Mordecái to be had in honour.

1 **T**HE same night<sup>h</sup> the King slept not, & he commanded to bring the booke of the records & the chronicles: and thei were red before the King.

2 Then it was founde written that Mordecái<sup>i</sup> had tolde of Bigtána, & Téresh two of the Kings eunuches, keepers of the dore, who sought to lay hands on the King Ashuerósh.

3 The<sup>j</sup> the King said, What honour & dignitie hath bene giuen to Mordecái<sup>k</sup> for this? And the Kings seruants that ministered vnto him, said, There is nothing done for him.

4 And the King said, Who is in the court? (Now Hamán was come into the inner court of the Kings house, that he might speake vnto the King to<sup>l</sup> hang Mordecái on the tre that he had prepared for him.)

5 And the Kings seruants said vnto him, Beholde, Hamán standeth in the court. And the King said, Let him come in.

6 And

<sup>a</sup> For breauing.  
<sup>b</sup> Thus Mordecái spake in y<sup>e</sup> confidence of that faith, w<sup>ch</sup> all Gods children ought to haue: which is that God wil deliuer them, though all worldly meanes faile.  
<sup>c</sup> For to deliuer Gods Church out of the se present dangers.

<sup>d</sup> I wil put my life in danger & referre the successe to God, seig it is for his glorie & the deliuerance of his Church.

<sup>e</sup> To wit, after that the Iewes had begone to fast.

<sup>f</sup> Which was a signe y<sup>e</sup> her coming was agreeable vnto him, as Chap. 4.11.

<sup>g</sup> Meaning hereby, y<sup>e</sup> what soeuer she asked, shuld be granted, as Mar. 6.23.

<sup>h</sup> Because thei used to drinke excessively in their banquets, they called the bāket by the name of that, which was made in use or excessed.

<sup>i</sup> I wil declare what thing I demand.

<sup>j</sup> Thus y<sup>e</sup> wicked when they are promoted, in stead of acknowledging their charge & humbling thei selues, were ambitious & disdainful and cruel.

<sup>k</sup> Meaning, y<sup>e</sup> highch too cold be founde.

<sup>l</sup> E. the King slept apart.

<sup>m</sup> Chap. 2.10

<sup>n</sup> For he thought it vnworthie his estate to receive a benefice, & not reward it.

<sup>o</sup> Thus while the wicked imagine the destruction of others, thei selues fall into the same pit.



6 And when Hamán came in, the King said vnto him, What shalbe done vnto the mā, whome the King wil honour? The Hamán thoght in his heart, To whome wolde the King do honour more then to me?

7 And Hamán answered the King, The man whome the King wolde honour,

8 Let the bring for him royal apparel, which the King *yseth* to weare, and the *c* horse that the King rydeth vpon, and that the crowne royal may be set vpon his head.

9 And let the rayment and the horse be deliuered by the hand of one of the Kings moste noble princes, and let them apparel the man (whome the King wil honour) & cause him to ride vpon the horse through the strete of the citie, & proclaime before him, Thus shal it be done vnto the man, whome the King wil honour.

10 Then the King said to Hamán, Make haste, take the raymēt & the horse as thou hast said, & do so vnto Mordecái *y* Iewe, that sitteth at the Kings gate: let nothing faile of all that thou hast spoken.

11 So Hamán toke the raymēt & the horse, and arayed Mordecái, and broght him on horse backe through the strete of the citie, and proclaimed before him, Thus shal it be done to the man whome the King wil honour.

12 And Mordecái came againe to *y* Kings gate, but Hamán hasted home mourning and his head couered.

13 And Hamán tolde Zéresh his wife, & all his friends all that had befallen him. The said his wife men, and Zéresh his wife vnto him, If Mordecái be of the sede of the Iewes, before whome thou hast begone to fall, thou shalt not preuaile against him, *d* but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches and hasted to bring Hamán vnto the bāket that Ester had prepared.

CHAP. VII.

3 The queene biddeth the King & Hamán againe & prayeth for her selfe and her people. 6 She accuseth Hamán and he is hanged on the gallows, which he had prepared for Mordecái.

1 SO the King and Hamán came to banquet with the Quene Ester.

2 And the King said againe vnto Ester on the seconde day at the banquet of *a* wine, What is thy petition, Quene Ester, that it may be giue thee? and what is thy request? It shalbe euen performed vnto the halfe of the kingdome.

3 And Ester the Quene answered, and said, If I haue founde fauour in thy sight, *o* King, and if it please the King, let my life be giuen me at my petition, & my people at my request.

4 For we are solde, I, and my people, to be

destroyed, to be slayne and to perish: but if we were solde for seruants, & for handmaidens, I wolde haue helde my tongue: althogh the aduersarie colde not *b* recōpense the Kings losse.

5 The King Ahasuerósh answered, & said vnto *y* Quene Ester, Who is he? & where is he that *presumeth* to do thus?

6 And Ester said, The aduersarie and enemye is this wicked Hamán. Then Hamán was afraied before the King & the Quene.

7 And the King arose from the banquet of wine in his wrath, & went into the palace garden: but Hamán stode vp, to make request for his life to *y* Quene Ester: for he sawe that there was a *c* mischief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Hamán was *d* fallen vpon the bed whereon Ester *sate*: therefore the King said, Wil he force *y* Quene also before me in the house? As the worde wēt out of the Kings mouth, they *e* couered Hamans face.

9 And Harbonáh one of the eunuches, said in the presence of the King, Beholde, there standeth yet the tre in Hamans house fiftie cubites hie, which Hamán had prepared for Mordecái, that spake *f* good for the King. Then the King said, Hang him thereon.

10 So they hanged Hamán on the tre, that he had prepared for Mordecái: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Hamán was Mordecái exalted, 14 Comfortable letters are sent vnto the Iewes.

1 THE same day did King Ahasuerósh giue the house of Hamán the aduersarie of the Iewes vnto the Quene Ester. And Mordecái *a* came before the King: for Ester tolde what he was *b* vnto her.

2 And the King toke of his ring, which he had taken from Hamán, and gaue it vnto Mordecái: and Ester set Mordecái ouer the house of Hamán.

3 And Ester spake yet more before *y* King, and fell downe at his fete weping, and besoght him that he wolde put away the *c* wickednes of Hamán the Agagite, and his deuise that he had imagined against the Iewes.

4 And the King helde out the goldē *d* sceptre toward Ester. Then arose Ester, and stode before the King,

5 And said, If it please the King, and if I haue founde fauour in his sight, and the thing be acceptable before the King, and I please him, let it be writen, that the letters of the deuise of Hamán the sonne of Ammedátha the Agagite may be called againe, which he wrote to destroye *y* Iewes, Kk.i.

b Hamán cold not so muche profite *y* King by this his malice, as he shulde hinder him by *y* losse of the Iewes, & the tribute which he hath of them. *Abbr. p<sup>r</sup>eth his heart.*

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same. *d* He feldowne at the beddes fete or couche, whereupon she sate, and made request for his life. *e* This was the manner of the Persians, when one was out of the Kings fauour. *f* Which discovered the conspiracie agāst *y* King, Chap. 7.2.

a That is, was receiued into the Kings fauour and presence. *b* That he was her vncle and had broght her vp.

c Meaning, *y* he shulde abolish *y* wicked decrees, which he had made for the destruction of the Iewes. *d* Read Chap. 5.2.

*a* Meaning hereby, that the King shulde make him next vnto him self, as Ioseph hereby was knowne to be next to Pharaoh, Gen 41. 42.

*a* Thus God sometime putteth in the mouth of the very wicked, to speake that thing, which he hath decreed shal come to passe.

*a* Read Chap. 5.4.



that are in all the Kings prouinces.

6 For how can I suffer and se the euil, that shal come vnto my people? Or how can I suffer and se the destruction of my kined?

7 And the King Ahasueros said vnto y<sup>e</sup> Quene Ester, & to Mordecái the Iewe, Beholde, I haue giuen Ester the house of Hamán, whome they haue hanged vpon the tre, because he layed hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the Kings ring, may no man reuoke)

9 The were the Kings scribes called at the same time, euē in the third moneth, that is the moneth<sup>f</sup> Siuán, on the thre & twētieth day thereof: and it was written, according to all as Mordecái commanded vnto the Iewes and to the prouinces, & captaines, and rulers of the princes, which were from India euen vnto Ethiopia, an hundreth & seuen and twentie prouinces, vnto euerie prouince, according to the<sup>g</sup> writing thereof, and to euerie people after their speache, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the King Ahasueros name, and sealed it with the Kings ring: & he sent lettres by postes on horsebacke & that rode on *beastes* of price, as dromedaries & coltes of mares.

11 Wherein the King granted the Iewes (in what cities soeuer they were) to gather them selues together, & to stand for<sup>h</sup> their life, & to roote out, to slay & to destroye all the power of the people & of the prouince that vexed them, *bothe* children and women, and to spoyle their goods:

12 Vpon one day in all the prouinces of King Ahasueros, *euen* in the thirteenth day of the twelfth moneth, which is the moneth<sup>i</sup> Adár.

13 The copie of the writing *was*, how there shulde be a commandement giuen in all and euerie prouince, published among all the people, and that the Iewes shulde be readie against that day to<sup>k</sup> auenge them selues on their enemies.

14 So the postes rode vpon *beastes* of price, & dromedaries, & wēt forthe with speede, to execute the Kings commandement, & the decree was giuen at Shushán y<sup>e</sup> palace.

15 And Mordecái went out from the King in royal apparel of blew, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the citie of Shushán reioyced and was glad.

16 And vnto the Iewes was come light and

17 Also in all and euerie prouince, and in all and euerie citie and place, where the

Kings commādemēt & his decree came, there *was* ioye and gladnes to the Iewes, a feast and good day, and many of the people of the lād<sup>m</sup> became Iewes: for the feare of the Iewes fell vpon them.

## CHAP. IX.

1 At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes kepe a feast in remembrance of their deliuerance.

1 SO in the twelfth moneth, which is the moneth Adár, vpon the thirteenth day of the same, when the Kings commādemēt and his decree drewe nere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it<sup>a</sup> turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered the selues together into their cities throughout all the prouinces of the King Ahasueros, to laye hand on suche as foght their hurt, and no man colde withstande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, & the princes and the captaines, and the officers of the King<sup>b</sup> exalted the Iewes: for the feare of Mordecái fell vpon them.

4 For Mordecái was great in the Kings house, and the reporte of him went through all the prouinces: for this man Mordecái waxed greater and greater.

5 Thus the Iewes smote all their<sup>c</sup> enemies with strokes of the sworde and slaughter, and destruction, and did what they wolde vnto those that hated them.

6 And at Shushán the palace slewe y<sup>e</sup> Iewes and destroyed<sup>d</sup> fīue hundreth men,

7 And Parshandátha, and Dalphón, and Aspátha,

8 And Porátha, and Adaliá, and Aridátha,

9 And Parmáshtha, and Arisái, and Aridái, and Vaiezátha,

10 The ten sonnes of Hamán, the sonne of Ammedátha, the aduersarie of the Iewes slewe they: but they layed not their hāds<sup>e</sup> on the spoyle.

11 On the same day came the number of those that were slayne, vnto the palace of Shushán before the King.

12 And the King said vnto the Quene Ester, The Iewes haue slayne in Shushán the palace and destroyed fīue hundreth men, and the ten sonnes of Hamán: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreouer, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also tomorowe to the Iewes that are in Shushán, to do according<sup>f</sup> vnto

*He went about to slay the Iewes.*

*e This was y<sup>e</sup> lawe of the Medes & Persians, as Dan. 6. 13: notwithstanding the King reuoked the former decree granted to Haman, for Esters sake.*

*f Which concerneth parte of May and parte of Iune.*

*g That is, in suche letters & language, as was vsual in euerie prouince.*

*h Or, muler.*

*h That is, to defend them selues against all that wolde assaile them.*

*i Which hath parte of February & part of Marche.*

*k The King gaue them libertie to kill all y<sup>e</sup> did oppose them.*

*l He sheweth by these wordes that follow what this light was.*

*m Coformed them selues to the Iewes religion.*

*a This was by Gods great providence, who turneth y<sup>e</sup> ioye of the wicked into sorrow, & the teares of the godlie into gladnes.*

*b Did the honour, & shewed the friendship.*

*c Which had conspired their death by the permission of the wicked Haman.*

*d Besides these three hundreth, y<sup>e</sup> they slewe the residue of the wicked.*

*e Whereby they declared that this was Gods iudgement vpon y<sup>e</sup> enemies of his Church, forasmuch as they fought not their owne gaines, but to execute his vengeance.*



f This the requirish not for desire of vengeance, but w<sup>ch</sup> zeale to se Gods iudgements executed against his enemies.

13 vnto this dayes decree, that they may hang vpon the tre Hamans ten sonnes.

14 And the King charged to do so, and the decree was giuen at Shushán, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushán, assembled them selues vpon the fourtenth day of the moneth Adár, and slewe thre hūdreth men in Shushán, but on the spoile they layed not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled the selues, and stode for 8 their liues, and had rest from their enemies, & slewe of them that hated them, <sup>h</sup> seuentie and fyue thousand: but they layed not their hād on the spoile.

17 This they did on the <sup>i</sup> thirtente day of the moneth Adár, and rested the fourtē day thereof, and kept it a daye of feasting and ioye.

18 But the Iewes that were in Shushán, assembled them selues on the thirtē day, & on the fourtente thereof, & thei rested on the fiftente of the same, & kept it a day of feasting and ioye.

19 Therefore the Iewes of the villages that dwelt in the vnwalld townes, <sup>k</sup> kept the fourtente day of the moneth Adár with ioye and feasting, *euen* a ioyful day, and euerie one sent presents vnto his neighbour.

20 ¶ And Mordecái wrote <sup>l</sup> these wordes, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashuerósh, *both* nere and farre, Inioining them that they shulde kepe the fourtē day of the moneth Adár, and the fiftente day of the same, euerie yere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them frō sorow to ioye, and from mourning into a ioyful day, to kepe them the dayes of feasting, and ioye, and <sup>m</sup> to send presents euerie man to his neighbour, and giftes to the poore:

23 And the Iewes promised to do as they had begonne, and as Mordecái had written vnto them,

24 Because Hamán the sonne of Hammedátha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroye them, & had <sup>n</sup> cast Pur (that is a lot) to consume and destroye them.

25 And whē <sup>o</sup> she came before the King, he

cōmanded by letters, Let his wicked p<sup>p</sup> deuiſe (which he imagined against y<sup>y</sup> Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tre.

26 Therefore they called these dayes Purím, by the name of Pur, *and* because of all the wordes of this lettre, and of that which they had sene besides this, & of that which had come vnto them.

27 The Iewes *also* ordeined, and promised for them and for their sēde, and for all that ioined vnto them, that they wolde not faile to obserue those <sup>q</sup> two dayes euerie yere, according to their writing, and according to their season,

28 And that these dayes shulde be remembered, and kept throughout euerie generation and euerie familie, and euerie prouince, and euerie citie: euen these dayes of Purím shulde not faile among the Iewes, and the memorial of them shulde not perish from their sēde.

29 And y<sup>y</sup> Quene Ester the daughter of Abiháil & Mordecái the Iewe wrote with all autoritie (to cōfirme this letter of Purím the seconde time)

30 And he sent letters vnto all the Iewes to the hundreth and ſeuē and twētie prouinces of the kingdome of Ahashuerósh, with <sup>r</sup> wordes of peace and trueth,

31 To confirme these dayes of Purím according to their seasons, as Mordecái the Iewe and Ester the Quene had appointed them, and as they had promised for them selues and for their sēde with <sup>s</sup> fasting and prayer.

32 And the decree of Ester confirmed these wordes of Purím, & was written in the boke.

## CHAP. X.

The estimation and autoritie of Mordecái.

1 And the King Ahashuerósh layed a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecái, wherewith the King magnified him, are they not written in the boke of the Chronicles of the Kings of Media and Persia?

3 For Mordecái the Iewe was the seconde vnto King Ahashuerósh, and great amōg the Iewes, and <sup>a</sup> accepted amōg the multitude of his brethren, who procured the welth of his people, & spake peaceably to all his sēde.

Kk.ii.

p These are 9 wordes of the Kings commādemēt to disanull Hamans wicked enterprise.

q Meaning the fourtē, and the fiftē day of the moneth Adár.

r Or strength, & efficacie.

s Which were letters declaring vnto the quietnes, and assurance, and putting them out of doute, and feare. <sup>t</sup> Ebr. scales. f That they wolde obserue this feast with fasting, & earnest prayer, which in Ebrewe is signified by this worde (cheit crye.)

a These three pointes are here set forth as commendable, and necessarie for him, that is in autoritie: to haue the fauour of the peoples to procure their welth, & to be gentle, and louing toward them.

Read Chap. vii.

h Meaning, y<sup>y</sup> they laide hād on none, y<sup>y</sup> were not the enemies of God.

i Meaning, in all places fasting in Shushán.

k At y<sup>y</sup> Iewes do, cōfess this day, calling it in the Persians language Purím, that is the day of fors.

l The Iewes gather hereof that Mordecái wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that followe.

m He setteth before our eyes the vie of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutual friendship, and relief of the poore.

Read Chap. vii.

o That is, Mir.



## I O B.

## THE ARGUMENT.

**I**N this historie is set before our eyes the example of a singular pacience. For this holy man Iob was not onely extremely afflicted in outwarde things and in his body, but also in his minde, and conscience by the sharpe tentations of his wife, and chief friends: which by their vehement wordes, and subtil disputations broght him almoste to dispaire: for they set forthe God as a seuerie iudge, and mortal enemy vnto him, which had caste him of, therefore in vaine he shulde seke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Iob mainteineth a good cause, but handeleth it euil: againe his aduersaries haue an euil matter, but they defend it craftely. For Iob helde that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof man knewe not the cause, and therefore man colde not reason against God therein, but he shulde be conuicted. Moreover he was assured that God had not reiected him, yet through his great torments, & affliction he brasteth forthe into manie inconueniencies bothe of wordes and sentences, and sheweth him selfe as a desperate man in manie things, and as one that wolde resist God: and this is his good cause which he doeth not handel wel. Agayne the aduersaries mainteine with manie goodlie argumētis, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, and mans sinnes, yet their intencion is euil: for they labour to bring Iob into dispaire, and so they mainteine an euil cause. Ezekiel commendeth Iob as a iuste man, Ezek. 14, 14, and Iames setteth out his pacience for an example, Iam. 5, 11.

## CHAP. I.

- <sup>a</sup> The holines, riches, and care of Iob for his children. <sup>10</sup> Satán hath permission to tempt him. <sup>13</sup> He tempteth him by taking away his substance, and his children. <sup>20</sup> His faith and pacience.

<sup>a</sup> That is, of the country of Idumea, as Lam. 4, 21, or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Sair, Genes. 36, 23.

<sup>b</sup> Forasmuche as he was a Gentile and not a Iewe, & yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.

<sup>c</sup> Hereby is declared, what is meant by an vpright, and iuste man.

<sup>d</sup> His childre and riches are declared, to commend his vertue in his prosperitie, & his pacience, & confidencie whē God had takē them frō him.

<sup>e</sup> Meaning, the Arabians, Chaldeans, Idumeans, &c.

<sup>f</sup> That is, cōmāded them to be sanctified: meaning, that they shulde consider the fautes, that they had committed, & recōcile them selues for the same.

<sup>g</sup> That is, he offered for euerie one of his children an offering of reconciliaciō, which declared his religiō toward God, & the care that he had toward his children.

<sup>h</sup> In Ebrewe it is, and blessed God, which is some time taken for blaspheming and cursing, as here, and 1. King. 21, 10 and 13, &c.

<sup>i</sup> While the feast lasted. <sup>k</sup> Meaning, the Angels which are called the sonnes of God, because they are willing to execute his wil. <sup>l</sup> Because our infirmitie cā not comprehend God in his maiestie, he is set forthe vnto vs as a King, that our capacitie may be able to vnderstand that, & is spokē of him.



Here was a mā in the lād of Vz called Iob, and this mā <sup>b</sup> was an vpright and iuste man, <sup>c</sup> one that feared God, & eschewed euil.

And he had seuē sonnes, and thre daughters.

<sup>3</sup> His <sup>d</sup> substance also was seuē thousand shepe, and thre thousand camels, and fyue hundreth yoke of oxen, and fyue hundreth she asses, and his familie was verie great, so that this man was the greatest of all the <sup>e</sup> men of the East.

<sup>4</sup> And his sonnes went and banketted in their houses, euerie one his day, and sent, & called their thre sisters to eat & to drinke with them.

<sup>5</sup> And when the dayes of their banketting were gone about, Iob sent, and <sup>f</sup> sanctified the, and rose vp early in the morning, and <sup>g</sup> offered burnt offerings according to the number of the all. For Iob thought, It may be that my sonnes haue sinned, and <sup>h</sup> blasphemed God in their hearts: thus did Iob <sup>i</sup> euerie day.

<sup>6</sup> ¶ Now on a day when the <sup>k</sup> children of God came and stode <sup>l</sup> before the Lord,

Satán <sup>m</sup> came also among them.

<sup>7</sup> Then the Lord said vnto Satán, Whēce <sup>n</sup> comest thou? And Satán answered the Lord, saying, <sup>o</sup> From cōpasing the earth to and fro, and from walking in it.

<sup>8</sup> And the Lord said vnto Satán, Hast thou not cōsidered my seruant Iob, how none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euil?

<sup>9</sup> The Satán answered the Lord, and said, Doeth Iob feare God for <sup>p</sup> nought?

<sup>10</sup> Hast thou not made an hedge about him and about his house, and about all that he hath on euerie side? thou hast blessed the worke of his hands, and his substance is encreased in the land.

<sup>11</sup> But stretche out now thine hand and <sup>r</sup> touche all that he hath, to se if he wil not blaspheme thee to <sup>s</sup> thy face.

<sup>12</sup> Then the Lord said vnto Satán, Lo, all that he hath is in <sup>t</sup> thine hand: onely vpō him selfe shalt thou not stretch out thine had. So Satán departed from the <sup>u</sup> presence of the Lord.

<sup>13</sup> ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

<sup>14</sup> There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feding in their places,

<sup>15</sup> And the <sup>x</sup> Shabeans came violently, & toke them: yea, they haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tel thee.

<sup>m</sup> This declareth that althogh Satán be aduersarie to God, yet he is compelled to obey him, and do him all homage, without whole permission, & appointment he cā do nothing.

<sup>n</sup> This questiō is asked for our infirmities: for God knowe whence he came.

<sup>o</sup> Herein is described the nature of Satán, which is ener ranging for his pray.

<sup>p</sup> He feareth the Lord, not for his owne sake, but for the commodity that he receiveth by thee.

<sup>q</sup> Meaning, grace of God, which serued Iob as a rampare against all tentations.

<sup>r</sup> This signifieth that Satán is not able to touche vs, but it is God that must do it.

<sup>s</sup> Satán noteth the vice, whereunto we are cōmonly subiect: that is, to hide their rebellions, and to be cōtēt with God in the time of prosperitie, which vice

is disclosed in the time of their aduersitie. <sup>t</sup> God giueth not Satán power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him. <sup>u</sup> That is, went to execute that which God had permitted him to do: for els he can neuer go out of Gods prouidence.

<sup>x</sup> That is, the Arabians.



16 And whiles he was yet speaking, another came, and said, The fyre of God is fallen from the heauen, and hath burnt vp the shepe and the seruants, and deuoured them: but I onely am escaped alone, to tel thee.

17 And whiles he was yet speaking, another came, and said, The Caldeans set out thre bandes, and fel vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tel thee.

18 And whiles he was yet speaking, came another, & said, Thy sonnes, & thy daughters were eating, & drinking wine in their eldest brothers house,

19 And beholde, there came a great winde from beyond the wildernes, and smote the foure corners of the house, which fel vpon the childre, and they are dead, and I onely am escaped alone to tel thee.

20 Then Iob arose, and rent his garmēt, and shaued his head, and fel downe vpon the grounde, and worshiped,

21 And said, Naked came I out of my mothers wombe, & naked shal I retorne: the Lord hath giuen, and the Lord hath taken it: blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God foolishly.

CHAP. II.

6 Satan hath the permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

And on a day the children of God came and stode before the Lord, and Satan came also among them, and stode before the Lord.

2 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? an vpright and iuste man, one that feareth God, and eschueth euil: for yet he continueth in his vprightnes, although thou mouedst me against him, to destroye him without cause.

4 And Satan answered the Lord, and said, Skin for skin, & all that euer a man hath, wil he giue for his life.

5 But stretche now out thine hand, and touche his bones and his flesh, to see if he wil not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Lo, he is in thine hand, but saue his life.

7 So Satan departed from the presence of the Lord, and smote Iob with sore

boyles, from the sole of his fote vnto his crowne.

8 And he toke a potsharde to scrape him, and he sate downe among the ashes.

9 The said his wife vnto him, Doeſt thou continue yet in thine vprightnes? Blaspheme God, and dye.

10 But he said vnto her, Thou speakest like a foolish woman: what? shal we receiue good at the hand of God, and not receiue euil? In all this did not Iob sinne with his lippes.

11 Now when Iobs thre friends heard of all this euil that was come vpon him, they came euerie one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes a farre off, they knewe him not: therefore they lift vp their voyces and wept, and euerie one of them rent his garment, & sprinkled dust vpon their heades toward the heauen.

13 So they sate by him vpon the grounde seuen dayes, and seuen nights, & none spake a worde vnto him: for they sawe, that the grief was very great.

uous temptation of the faithful, when their faith is assailed, and when Satan goeth about to persuade them, that they trust in God in vayne.

m For deare was appointed to the blasphemer, & so he ment that he shoulde be sone ridde out of his peine. n That is, to be patient in aduersitie, as we reioice, when he sendeth prosperitie, & so to acknowledge him to be bothe merciful and iuste.

o He so bridleth his affections, that his rage through impaciencie did not murmure against God. p Which were men of auctoritie, wife and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceived an euil opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his finnes. q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorowe &c.

r And therefore thought that he wolde not haue hearkened to their counsell.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He desireth to dye, as though death were the end of all mans miserie.

Afterward Iob opened his mouthe, and curseth his day.

2 And Iob cryed out, and said, Let the daye perish, wherein I was borne, and the night when it was said, There is a manchilde conceived.

4 Let y day be darkenes, let not God regarde it from aboue, nether let the light shine vpon it,

5 But let darkenes, & the shadowe of death staine it: let the cloude remaine vpon it, & let them make it feareful as a bitter day.

6 Let darkenes possesse that night, let it not be ioined vnto the dayes of the yere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, & let no ioye be in it.

8 Let them that curse the day, (being ready to renew their mourning) curse it.

Kk.iii.

and let it not haue the light of the sunne to separate it from the night.

e That is, most obscure darknes, which maketh them afraid of death, that are in it. f Which curse the day of their birth, let them lay that curse vpon this night.

h This sorow was most vehement, where with also God plagued the Egyptians, Exo. 9.9. and threateneth to punish the rebellious people, Deut. 28.27. so that this temptation was most grievous: for if Iob had feared Gods fauour by the vehemencie of his disease, he might haue thought y God had cast him off.

i As desire of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease.

k Satan vseth the same instrument against Iob, as he did against Adam.

l Meaning, What gaineſt thou to serue God, seeing he thus plagueth thee as though he were thine enemy? This is most grie-

a The seuen dayes ended, Chap. 2.13. b Here Iob be ginneth to feele his great imperfection in this battel betweene the Spirit and flesh, Rom. 7.18, and after a manner yeldeth, yet in the end he getteth victorie, though he was in the meane time greatly wounded. c Me ought not to be weary of their life, & curse it, because of the infirmitie that it is subiect vnto, but because they are giued to sinne and rebellion against God. d Let it be put out of the number of dayes,

g Which thing was also done by craft of Satan to tempt Iob the more grievously, for as much as he might see, that not onely men were his enemies, but that God made war against him. This last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grievous, to trye his, & teache them obedience. Which came not of impaciencie, but declareth that the children of God are not insensible like blockes, but in their patience they feele affliction, and grief of minde: yet they keepe a meane here, and rebell not against God, as the wicked do.

Eccle. 3.14.

b That is, into the belly of earth, which is the mother of all.

c Hereby he confesseth that God is iuste, and good, all though his hand be sore vpon him. d But declared that God did althing according to iustice and equitie.

1 Tim. 6.7.

a That is, the Angels, as Chap. 1.6. b Read Chap. 1.13.

Exe. 14.14.

c He proueth Iobs integritie by this, that he feared not to feare God when his plagues were grievously vpon him.

d That is, when he had noight against him, or when thou wast not able to bring thy purpose to passe.

e Hereby he setteth a man his owne skinnede as deare vnto him then another mans.

f Meaning his owne persone.

g Thus Satan can go no further in punishing the God than he limited vnto him.



# Elipház answereth.

# Iob.

# He condemneth Iob.

<sup>g</sup> Let it be al-  
ways night, and  
never se day.  
<sup>h</sup> Ebr. the eye  
liddes of the  
morning.  
<sup>i</sup> This & that  
which follo-  
weth declareth  
that when mi-  
gueth place  
to his passions,  
he is not able  
to stay nor ke-  
pe measure,  
but runneth he-  
adling into all  
euil, except  
God call him  
backe.  
<sup>k</sup> The vehemē-  
cie of his af-  
flictions ma-  
de him to utter  
these wordes,  
as though death  
were the end  
of all miseries  
and as if there  
were no life  
after this, &  
he speaketh  
not as though it  
were so, but  
infirmities of  
his flesh caus-  
ed him to  
braut out into  
this error of  
the wicked.  
<sup>l</sup> He noteth  
the ambition  
of the, which  
for their plea-  
sure, as it we-  
re, change the  
order of natu-  
re, and buyde  
in moste bare  
places, becau-  
se they wolde  
hereby make  
their names  
immortal.  
<sup>m</sup> That is, by  
death & cruci-  
fation of the ty-  
rants hathe  
ceased.  
<sup>n</sup> All they  
sustaine anie  
kinde of cala-  
mitie and mi-  
serie in this  
worlde: which  
he speaketh  
after the iud-  
gement of the  
flesh.  
<sup>o</sup> He sheweth  
that the bene-  
fices of God  
are not comfor-  
table, except the heart be ioyful, and the conscience quieted.  
<sup>p</sup> That  
seeth not how to come out of his miseries, because he depēdeth not on Gods  
providence.  
<sup>q</sup> In my prosperitie I looked euē for a fall, as is come now  
to passe.  
<sup>r</sup> The feare of troubles that shulde insue, caused my prosperitie  
to seeme to me as nothing, and yet I am not exempted from trouble.

## CHAP. IIII.

<sup>s</sup> Iob is reprehended of impaciencie, 7 And vnjustice,  
<sup>t</sup> And of the presumption of his owne righteousness.

<sup>u</sup> **T**Hē Elipház the Temanite answered,  
and said,

<sup>v</sup> If we assay to commune with thee, wilt  
thou be grieved: but <sup>w</sup> who can withholde  
him self from speaking?

<sup>x</sup> Beholde, thou hast taught manie, & <sup>y</sup> hast  
strengthened the wearie hands.

<sup>z</sup> Thy wordes haue confirmed him that  
was falling, & thou hast strengthened the  
weake knees.

<sup>a</sup> Seing this  
sheweth impaci-  
cie.  
<sup>b</sup> Thou haste  
comforted o-  
thers in their  
afflictions, and  
couldest not now  
comfort thy  
selfe.

<sup>1</sup> But now it is come vpon thee, & thou art  
grieved: it toucheth thee, & thou art trou-  
bled.

<sup>2</sup> Is not this thy <sup>c</sup> feare, thy confidence,  
thy pacience, and the vprightnes of thy  
wayes?

<sup>3</sup> Remember, I pray thee: who <sup>d</sup> ever perished  
being an <sup>e</sup> innocēt? or where were the vp-  
right destroyed?

<sup>4</sup> As I haue sene, they that <sup>f</sup> plowe iniqui-  
tie, and sowe wickednes, reape the sa-  
me.

<sup>5</sup> With the <sup>g</sup> blast of God they perish, and  
with the breath of his nostrilles are they  
consumed.

<sup>6</sup> The roaring of the <sup>h</sup> lion, and the voice  
of the lionesse, and the teeth of the lions  
whelpes are broken.

<sup>7</sup> The lion perisheth for lacke of praye,  
and the lions whelpes are scared a-  
brode.

<sup>8</sup> But a thing was brought to me <sup>i</sup> secretly,  
and mine eare hath receiued a litle the-  
reof.

<sup>9</sup> In the thoughts of the visions of the  
night, when slepe falleth on men,

<sup>10</sup> Feare came vpon me, and dread which  
made all my bones <sup>j</sup> to tremble.

<sup>11</sup> And the winde passed before me, & ma-  
de the heeres of my flesh <sup>k</sup> to stand vp.

<sup>12</sup> Then stode one, and I knewe not his face:  
an image was before mine eyes, & in <sup>l</sup> ki-  
lence heard I a voyce, saying,

<sup>13</sup> Shal man be more <sup>m</sup> iust then God? or  
shal a man be more pure then his maker?

<sup>14</sup> Beholde, he founde no stedfastnes in  
his seruantes, & laied folie vpon his <sup>n</sup> An-  
gels.

<sup>15</sup> How muche more in them that dwel in  
houses of <sup>o</sup> clay, whose fundacion is in the  
dust, which shalbe destroyed before the  
mothe

<sup>16</sup> They be destroyed from <sup>p</sup> the morning  
vnto the euening: they perish for euē,  
& without regarde.

<sup>17</sup> Doeth not their dignitie go away with  
them? do they not dye, and that without  
wisdom.

<sup>18</sup> swaged, as God appeared to Eliā. 1 King. 19. 12. I He proueth that if God  
did punish the innocent, the creature shulde be more iust then the Creator,  
which were a blasphemie. <sup>19</sup> m If God finde imperfection in his An-  
gels, when they are not maintained by his power, how muche more shal he  
lay folie to mans charge, when he wolde iustifie him selfe against God?  
<sup>20</sup> n That is, in this mortal body, subiect to corruption, 2 Cor. 5. 1.  
<sup>21</sup> o They se death continually before their eyes, and daily approaching toward  
them. <sup>22</sup> p No man for all this doeth consider it  
that any of them were so wise as to thinke on death.

## CHAP. V.

<sup>1</sup> Elipház sheweth the difference betwene the children  
of God & the wicked. 2 The fall of the wicked. 3 Gods  
power who destroyeth the wicked and deliuereth his.

<sup>4</sup> **C**ALL now, if anie wil <sup>a</sup> answer thee, &  
to which of the Saintes wilt thou  
turne?

<sup>5</sup> Doubteles <sup>b</sup> angre killeth the foolish, and  
cruel slayeth the idiote.

<sup>6</sup> against God in afflictions increaseth the paine, and vttereth man's folie.

<sup>c</sup> This he con-  
cludeth that  
Iob was but  
an hypocrite  
& had no true  
feare nor trust  
in God.  
<sup>d</sup> He conclu-  
deth that Iob  
was reprob,  
seing that God  
handed him  
so extremely,  
which is the  
argument that  
the carnal  
men make a-  
gainst the chil-  
dren of God.  
<sup>e</sup> They that  
do euil, can  
not but recei-  
ue euil.  
<sup>f</sup> He sheweth  
that God ac-  
ceideth no great  
preparation  
to destroy his  
enemies: for  
he can do it  
with the blast  
of his mouth.  
<sup>g</sup> Though men  
according to  
their office do  
not punish ty-  
rants (whome  
for their cruel-  
tie he compa-  
reth to lions,  
and their chil-  
dren to their  
whelpes) yet  
God doeth it  
able, and his  
iustice wil pu-  
nish them.  
<sup>h</sup> A thing that  
I knewe not  
before, was  
declared vnto  
me by vision:  
that is, that  
whosoever  
thinketh him  
selfe iust, shal  
be founde a  
sinner, whē he  
commeth be-  
fore God.  
<sup>i</sup> In these vi-  
sions which  
God sheweth  
to his creatu-  
res, there is e-  
uē a certein  
feare ioynd,  
that the auto-  
ritie thereof  
might be had  
in greater re-  
uerence.  
<sup>k</sup> When all  
things were  
quieter, or when  
the feare was  
somewhat a-  
wayed.

<sup>a</sup> He willett  
Iob to consider  
the example of  
all theē that ha-  
ue liued or do  
liue godly,  
whether any  
of the be like  
vnto him in re-  
garding against  
God as he  
doeth.  
<sup>b</sup> Murmuring



# The wicked punished.

# Iob. The godlie rewarded. 224

*c* That is, the  
finner that  
hath not the  
feare of God.  
*d* I was not  
wounded by his  
piercing, but  
for we that  
God had cur-  
sed him & his.  
*e* Though God  
sometime suf-  
fer the fathers  
to passe in this  
world, yet his  
iudgements wil  
light vpon their  
wicked child-  
ren.  
*f* By publicke  
iudgement thei  
shalbe condem-  
ned, and none  
shal pittie the.  
*g* Though there  
be but two or  
three eares left  
in the hedges,  
yet these shal-  
be taken from  
him.  
*h* That is, the  
earth is not  
cause of barren-  
nes and mans  
miserie, but  
his owne sinne.  
*i* Which decla-  
reth that sinne  
is cur in our  
corrupt natu-  
re: for before  
sinne it was not  
subiect to pei-  
ne & afflictio.  
*k* If I suffered  
as thou doest, I  
wolde feke  
vnto God.  
*l* He counse-  
leth Iob to hu-  
ble him selfe  
vnto God, to  
whome all  
creatures are  
subiect, and  
whose workes  
declare that  
man is inescu-  
sable, except  
he glorifie  
God in all his  
workes.  
*m* He sheweth  
by particular  
exemples, what  
the workes of  
God are.  
*n* *Job. 3. 19.*  
*a* In things  
plaine and eu-  
dent thei shew  
them selues  
fooles in  
stead of wise  
men.  
*o* This decla-  
reth that God  
punisheth the  
worldely wi-  
se, as he threa-  
ned, *Deu. 28.*  
*p* That is, he  
thumblith  
him selfe befo-  
re God.  
*q* He compareth  
the skilful of  
the wicked to  
tharpe swor-  
des.  
*r* If the wic-  
ked be compel-  
led at Gods workes to stoppe their mowthes,  
much more thei profess God.  
*s* He wil send trouble after trouble, that his  
children may not for one time,  
but continually trust in him: but they shal  
haue a comfortable issue, euen in  
the greatest and the last, which is here  
called the seuer.  
*t* Where  
the wicked lament in their troubles, thou  
shalt haue occasion to reioice.  
*u* When we are in Gods fauour, all crea-  
tures shal serue vs.  
*x* God shal  
so  
bless thee, that thou shalt haue occasion  
to reioice in all things, and not to  
be offended.

I haue sene the foolish wel rooted, & so-  
denly I cursed his habitacion, saying,  
His children shalbe farre from saluatiō,  
and they shalbe destroyed in the gate, and  
none shal deliuer them.  
The hungrie shal eat vp his haruest: yea,  
thei shal take it from among the sthornes,  
and the thirstie shal drinke vp their sub-  
stance.  
For miserie commeth not forthe of the  
dust, neither doeth affliction spring out  
of the earth.  
But man is borne vnto trauail, as the  
sparkes flye vpward.  
But I wolde inquire at God, and turne  
my talke vnto God:  
Which doeth great things and vnsearch-  
cheable, and maruelous things without  
number.  
He giueth raine vpon the earth, and  
powreth water vpon the stretes,  
And setteth vp on hie them that be lowe,  
that the sorowful may be exalted to salua-  
tion.  
He scattereth the deuises of the craftie:  
so that their hands can not accomplishe that  
which they do enterprise.  
He taketh the wise in their craftines, &  
the counsel of the wicked is made foolish.  
They mete with darkenes in the day  
time, and grope at noone day, as in the  
night.  
But he saueh the poore fro the sworde,  
from their mouth, and from the hand of  
the violent man,  
So that the poore hath his hope, but ini-  
quitie shal stop her mouth.  
Beholde, blessed is the man whome God  
correcteth: therefore refuse not thou the  
chastising of the Almighty.  
For he maketh the wounde, and bindeth  
it vp: he smiteth, and his hands make whole.  
He shal deliuer thee in six troubles, and  
in the seuent the euil shal not touche thee.  
In famine he shal deliuer thee fro death:  
and in battel from the power of the  
sworde.  
Thou shalt be hid from the scourge of  
tongue, and thou shalt not be affraied of  
destruction when it cometh.  
But thou shalt laugh at destruction and  
dearth, & shalt not be afraied of the beast  
of the earth.  
For the stones of the field shalbe in lea-  
gue with thee, and the beastes of the field  
shal be at peace with thee.  
And thou shalt knowe, that peace shalbe  
in thy tabernacle, & thou shalt visite thi-  
ne habitacion, and shalt not sinne.

Thou shalt perceiue also, that thy sede  
shalbe great, & thy posteritie as the gras-  
se of the earth.  
Thou shalt go to thy grane in a ful age,  
as a ricke of corne cometh in due season into  
the barne.  
Lo, thus haue we inquired of it, and so  
it is: heare this and knowe it for thy self.  
Experience, that God punisheth not the innocent, that man can not compare in  
iustice with him, that hypocrites shal not long prosper, and that the afflic-  
tion which man susteineth, commeth for his owne sinne.  
CHAP. VI.  
Iob answereth, that his paine is more grievous then his  
faute. He wisheth death. He complaineth of his friends.  
Vt Iob answered, and said,  
Oh that my grief were wel weighed,  
and my miseries were laied together in  
the balance.  
For it wolde be now heauyer the sand  
of sea: therefore my wordes are swallowed vp.  
For the arowes of the Almighty are in  
me, y venime whereof doeth drinke vp my  
spirit, & the terrours of God fight agaiſt  
me.  
Doeth the wilde asse braye when he ha-  
th the graspe? or loweth the ox when he ha-  
th the foddre?  
That which is vsfauery, shal it be eaten  
without salt? or is there any taste in the  
white of an egge?  
Suche things as my soule refused to tou-  
che, as were sorowes, are my meate.  
Oh that I might haue my desire, & that  
God wolde graunt me the thing that I  
long for!  
That is, that God wolde destroye me:  
that he wolde let his had go, & cut me of.  
Then shulde I yet haue comfort, (though  
I burne with sorowe, let him not spare)  
because I haue not denyed the wordes  
of the Holie one.  
What power haue I that I shulde endu-  
re? or what is mine end, if I shulde pro-  
long my life?  
Is my strength the strength of stones? or is  
my flesh of braspe?  
Is it not so, that there is in me no helpe?  
and that strength is taken from me?  
He that is in miserie, ought to be com-  
forted of his neighbour: but me haue for-  
saken the feare of the Almighty.  
My brethren haue deceiued me as a bro-  
oke, & as the rising of the riuers they pas-  
se away.  
Which are blackish with yce, & whe-  
rein the snowe is hid.  
But in time thei are dried vp with heat  
& are consumed: and when it is hote they  
faile out of their places,

Though the  
children of  
God haue not  
alwaies this  
promes perfor-  
med, yet God  
doeth recom-  
pence it other  
wise to their  
aduantage.  
We haue le-  
arned these  
pointes by ex-  
perience, that  
God punisheth  
not the innocent,  
that man can  
not compare in  
iustice with  
him, that hypo-  
crites shal not  
long prosper,  
and that the  
affliction which  
man susteineth,  
commeth for  
his owne sinne.  
To knowe  
whether I com-  
plaine with-  
out iust cause.  
My grief is  
so great, that  
I lacke wor-  
des to expreſ-  
se it.  
Which decla-  
reth that he  
was not onely  
afflicted in bo-  
dy, but wound-  
ed in consci-  
ce, which is  
greatest battel  
that the faith-  
ful can haue.  
Thinke you  
that I crye  
without cause,  
saying, I brute  
beastes do not  
complain when  
thei haue what  
thei wolde?  
Can a mans  
taste delite in  
that which hath  
no sauour? mean-  
ing that none  
take pleasure  
in affliction,  
seeing thei can  
not away with  
things that are  
vsfauery to  
mouth.  
Herein the  
sinne is dou-  
ble, bothe in  
wishing  
through im-  
paciencie to  
dye, and also  
in desiring of  
God a thing  
which was  
not agreeable  
to his wil.  
That is, let  
me dye at on-  
ce, before I  
come to dis-  
trust in Gods  
promes through  
mine impaci-  
cie.  
He feareth  
lest he shulde  
be brought to  
inconuenien-  
cies, if his so-  
rowes shulde  
continue.  
I haue I not  
sought to helpe  
my selfe as  
much as was  
possible?  
Or, wisdom,  
or law.  
He compa-  
reth those  
friends which  
comfort vs not  
in miserie, to a  
broke, which in  
summer, when  
we nede waters,  
is drye: in winter  
is hard frozen,  
& in time of  
raie, when we  
haue no nede,  
ouerfloweth with  
water.

Kk.iiii.



# Mans miserie.

# Iob.

# Bildads answer.

**I** Thei that pas  
se thereby to  
go into y<sup>e</sup> hore  
countrie of  
Arabia, thinke  
to finde water  
there, to quench  
their thirst,  
but they are  
deceiued.  
**m** That is, like  
to his bro-  
ke, which de-  
ceiue them,  
that thinke to  
haue water  
there in their  
mede, as I lo-  
ked for cofola-  
tion at your  
hands.  
**n** He roun-  
deth y<sup>e</sup> wor-  
delings, which  
for no necessi-  
tie wil giue  
parte of their  
goods, and  
much more  
these men,  
which wolde  
not giue him  
comfortable  
wordes.  
**o** Shewe me  
wherein I ha-  
ue erred, and I  
wil confesse  
my faute.  
**p** He y<sup>e</sup> hathe  
a good cofee-  
se, doeth not  
shrink at the  
sharpe wordes  
or reasonings  
of others, ex-  
cept thei be  
able to persua-  
de him by reason.  
**q** Do you caull at my wordes, because I shulde be  
thought to speake foolishly, which am now in miserie?  
**r** Consider whe-  
ther I speake as one that is driuen to this impacience through very sorowe,  
or as an hypocrite, as you condemne me.

- 18 Or thei departe from their way & course,  
yea, they vanish and perish.
- 19 Thei that go to Temá, I considered the,  
& thei that go to Shebá, waited for them.
- 20 But they were confounded: when thei ho-  
ped, thei came thether and were ashamed.
- 21 Surely now are ye like<sup>m</sup> vnto it: ye haue  
sene my feareful plague, and are afayed.
- 22 Was it because I said, Bring vnto me<sup>r</sup> or  
giue a rewarde to me of your<sup>n</sup> substance?
- 23 And deliuer me from the enemies hand,  
or ransom me out of the hand of tyrants?
- 24 Teach me, & I wil<sup>o</sup> holde my tongue: &  
cause me to vnderstand, wherein I haue  
erred.
- 25 How stedfast are the wordes of righ-  
teousnes: and what can any of you iustly  
reproue?
- 26 Do ye imagine to reproue<sup>i</sup> wordes, that  
the talke of the afflicted shulde be as the  
winde?
- 27 Ye make your wrath to fall vpon the fa-  
therles, and digge a pit for your friend.
- 28 Now therefore be content to<sup>r</sup> loke vp-  
on me: for I wil not lye before your face.
- 29 Turne, I pray you, let there be none in-  
iquitie: returne, I say, & ye shal se yet my  
righteousnes in that behalfe. Is there in-  
iquitie in my<sup>r</sup> tōgue? doeth not my mouthe  
fele sorowes?

## CHAP. VII.

**Iob sheweth the shortnes and miserie of mans life.**

**a** Hathe not  
an hyred ser-  
uant some rest  
and ease? then  
in this my con-  
tinual tormēt  
I am worse  
then an hyre-  
ling.  
**b** My sorowe  
hathe conti-  
nued from mo-  
neth to mo-  
neth, and I ha-  
ue looked for  
hope in vaine.  
**c** This signi-  
feth that his  
disease was ra-  
re and moste  
horrible.  
**d** Thus he spea-  
keth in respect  
of the breui-  
tie of mālife,  
which pas-  
seth without  
hope of retur-  
ning: inconsidera-  
tio whereof he  
desireth God  
so haue com-  
passion on hi.  
**e** If thou be-  
holde me in  
rhine angre, I  
shal not be a-  
ble to stand in  
thy presence.  
**f** I shal nomore  
enioye this  
mortal life.

- 1 I there not an appointed time to man  
vpon earth? and are not his dayes as the  
dayes of an<sup>a</sup> hyreling.
- 2 As a seruant longeth for the shadowe, &  
as an hyreling loketh for the end of his  
worke,
- 3 So haue I had as an inheritance the<sup>b</sup> mo-  
neths of vanitie, and peineful nights ha-  
ue bene appointed vnto me.
- 4 If I laied me downe, I said, When shal  
I arise? and measurīg the euening I am e-  
uen ful with tossing to and fro vnto the  
dawning of the day.
- 5 My flesh is<sup>c</sup> clothed with wormes & fil-  
thines of the dust: my skin is rent, & be-  
come horrible.
- 6 My dayes are swifter the<sup>d</sup> a weauers shit-  
tle, and they are spent without hope.
- 7 Remember that my life is but a winde, &  
that mine eye shal not returne to se plea-  
sure.
- 8 The eye that hathe sene me, shal se me no  
more: thine eyes are vpon me, and I shal be  
no longer.
- 9 As the cloude vanisheth & goeth away,  
so he that goeth downe to the graue, shal  
come vp nomore.
- 10 He shal returne nomore to his house,

- nether shal his place knowe him any more.
- 11 Therefore I wil not spare my mouthe,  
but wil speake in the trouble of my spirit,  
& muse in the bitternes of my minde.
- 12 Am I a sea<sup>h</sup> or a whalefish, that thou ke-  
pest me in ward?
- 13 When I say, My couche shal relieue me,  
& my bed shal bring comfort in my medi-  
tation,
- 14 Then fearest thou me<sup>i</sup> with dreames,  
and astonishest me with visions.
- 15 Therefore my soule<sup>k</sup> choseth rather to  
be strangled & to dye, then to be in my bo-  
nes.
- 16 I abhorre it, I shal not liue alway: spare  
me then, for my daies are but va-  
nitie.
- 17 What is man, that thou<sup>m</sup> doest magni-  
fie him, and that thou settest thine heart  
vpon him?
- 18 And doest visit him euerie morning, and  
tryest him euerie moment?
- 19 How long wil it be yet thou departe fro  
me? thou wilt not let me alone whiles I  
may swallowe my spetle.
- 20 I haue<sup>n</sup> sinned, what shal I do vnto thee?  
O thou preseruer of men, why hast thou  
set me as a marke against thee, so that I  
am a burden vnto my self?
- 21 And why doest thou not pardone my tref-  
pas? and take away mine iniquitie? for now  
shal I slepe in the dust, and if thou sekest  
me in the morning, I shal<sup>o</sup> not be founde.

the perfection, that he colde bridel him selfe fro reasoning with God, be-  
cause that he stil tryed his faith. **o** That is, I shal be dead.

## CHAP. VIII.

**Bildad sheweth that Iob is a sinner, because God pu-  
nisheth the wicked, and preserueth the good.**

- 1 **T**hen answered Bildad the Shuhite,  
and said,
- 2 How long wilt thou talke of these things?  
& how long shal the wordes of thy mouthe  
be as a mightie winde?
- 3 Doeth God peruert iudgement? or doeth  
the almighty subuert iustice?
- 4 If thy sonnes haue sinned against him, &  
he hathe sent them into the place of their  
iniquitie,
- 5 Yet if thou<sup>c</sup> wilt early seke vnto God, &  
pray to the Almighty,
- 6 If thou be pure and vpight, then surely  
he wil awake vp vnto thee, & he wil make  
the habitation of thy righteousness prospe-  
rous.
- 7 And though thy beginning<sup>a</sup> be smale,  
yet thy later end shal greatly increase.
- 8 Inquire therefore, I pray thee, of the  
former age, and prepare thy selfe to sear-  
che of their fathers.

9 (For we are but<sup>f</sup> of yesterday, and are  
all antiquitie, and he shal finde it true which he here saith.  
that it is not yough to haue the experience of our selues, but to be com-  
med by the examples of them that went before vs.)

**g** Seing I can  
by no other  
meanes cōf-  
my selfe, I wil  
declare my  
grief by wo-  
des. and thus  
he speaketh in  
one our come  
with grief of  
minde.  
**h** Am not I a  
poore wretch?  
what needeth  
thou then to  
lay so much  
peine on me?  
**i** So that I can  
haue no rest,  
night nor day.  
**k** He speaketh  
as one overco-  
me w<sup>h</sup> sorowe,  
and not of iud-  
gement, or of  
the examina-  
tion of his  
faith.  
**l** Seing my ter-  
me of life is  
so shorte, let  
me haue some  
rest and ease.  
**m** Seing that  
mā of him selfe  
is so vile,  
why doest  
thou giue him  
that honour  
to comende  
against him?  
**n** Iob vied all  
kindes of per-  
suasion with  
God, that he  
might Ray his  
hand.  
**o** After all re-  
tations faith  
braketh for-  
the & leaseth  
Iob to repen-  
tance: yet it  
was not in li-  
the perfection, that he colde bridel him selfe fro reasoning with God, be-  
cause that he stil tryed his faith. **o** That is, I shal be dead.



ignorant: for our dayes vpon earth are but a shadow)

Shal not thei teache thee & tel thee, and vtter the wordes of their heart?

Can a rush growe without myre? or can the grasse growe without water?

Thogh it were in grene & not cut downe, yet shal it wither before anie other herbe.

So are the paths of all that forget God, and the hypocrites hope shal perish.

His confidence also shal be cut of, & his trust shalbe, as the house of a spyder.

He shal leane vpon his house, but it shal not stand: he shal holde him fast by it, yet shal it not endure.

The tree is grene before the sunne, and the branches spread ouer the garden thereof.

The rotes thereof are wrapped about the fountaine, & are folden about the house of stones.

If anie plucke it from his place, and it denie, saying, I haue not sene thee,

Beholde, it wil reioyce by this meanes, that it may growe in another molde.

Beholde, God wil not cast away an vpright man, nether wil he take the wicked by the hand,

Til he haue filled thy mouthe with laughter, and thy lippes with ioye.

They that hate thee, shalbe clothed with shame, & the dwelling of the wicked shal not remaine.

CHAP. IX.

Iob declareth the mightie power of God, and that mans righteousness is nothing.

Then Iob answered, and said, I knowe verely that it is so: for how shulde man compared vnto God, be a iustified?

If he wolde dispute with him, he colde not answer him one thing of a thousand.

He is wise in heart, & mightie in strength: who hath bene scarce agaisht him & hath prospered?

He remoueth the mountaines & they fele not when he ouerthroweth them in his wrath.

He remoueth the earth out of her place, that the pillers thereof do shake.

He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.

He him self alone spreadeth out the heauens, and walketh vpon the height of the sea.

He maketh the starres, Arcturus, Orion, and Pleiades, and the climats of the South.

He doeth great things, and vnsearchable: yea, meruelous things without number.

Lo, when he goeth by me, I se him not: & when he passeth by, I perceiue him not.

Beholde, when he taketh a pray, who can make him to restore it? who shal say vnto him, What doest thou?

God wil not withdrawe his angre & the moste mightie helpe do stoupe vnder him.

How muche lesse shal I answer him? or how shulde I finde out my wordes with him?

For thogh I were iuste, yet colde I not answer, but I wolde make supplicacion to my Iudge.

If I crye, and he answer me, yet wolde I not beleue, that he heard my voyce.

For he destroyeth me with a tempest, & woundeth me without cause.

He wil not suffer me to take my breath, but filleth me with bitternes.

If we speake of strength, beholde, he is strong: if we speake of iudgement, who shal bring me in to plaide?

If I wolde iustifi: my self, mine owne mouth shal condemne me: if I wolde be perfite, he shal iudge me wicked.

Thogh I were perfite, yet I knowe not my soule: therefore abhorre I my lyfe.

This is one point: therefore I said, He destroyeth the perfite and the wicked.

If the scourge shulde sodenly laie, shulde God laugh at the punishment of the innocent?

The earth is giuen into the hand of the wicked: he couereth the faces of the iudges thereof: if not, where is he? or who is he?

My daies haue bene more swift then a poste: they haue fled, & haue sene no good thing.

They are passed as with the moste swift shippes, and as the egle that flieth to the praye.

If I say, I wil forget my complaint, I wil cease from my wrath, & comfort me,

Then I am afrayed of all my sorowes, knowing that thou wilt not iudge me innocent.

If I be wicked, why labour I thus in vaine?

If I wash my self with snowe water, and purge mine hands moste cleane,

Yet shalt thou plunge me in the pit, and mine owne clothes shal make me filthy.

For he is not a man as I am, that I shulde

L.I.

With according to his iustice, he wil destroye as wel them that are couered perfite, as them that are wicked. To wit, the wicked. This is spoken according to our apprehension, as though he wolde say, If God destroye but the wicked, as chap. 3. why shulde he suffer the innocents to be so long tormented by them? That they can not se to do iustice. That can shewe the contrary. I thinke not to fall into these afflictions, but my sorowes bring me to these manifolde infirmities, & my conscience condemneth me. Why doeth not God destroye me at once? thus he speaketh according to the infirmitie of the flesh. Thogh I seme neuer so pure in mine owne eyes, yet all is but corruption before God. What forer I wolde vnto count my filthines with, shal disclose me so muche more.

I am not able to comprehend his workes, which are commune and daily before mine eyes, muche lesse in those things, which are hid and secret.

He sheweth that whē God doeth execute his power, he doeth it iustly, for asmuch as none can controule him. God wil not be appealed for ought that man can laie for him self for his iustification.

That is, all reasons that men can laie to approue their cause.

How shulde I be able to answer him by eloquence: whereby he noteth his friends, that albeit thei were eloquent in talke, yet thei felt not in heart, that which thei spake.

Meaning, in his owne opinion, signifyng that man wil sometime flatter him self to be righteous, which before God is abomination.

Whiles I am in my pangs, I can not but brast forth into many inconueniences, although I knowe still that God is iust.

I am not able to sele my finnes so great, as I sele the weight of his plagues: & this he speaketh to condemne his dulnes, and to iustifie God.

After he hath the accused his owne weakenes, he continueth to iustifie God and his power.

If I wolde stande in mine owne defence, yet God hath iuste cause to condemne me, if he examine mine heart, & conscience.

If God punish according to his iustice, he wil destroye as wel them that are couered perfite, as them that are wicked. This is spoken according to our apprehension, as though he wolde say, If God destroye but the wicked, as chap. 3. why shulde he suffer the innocents to be so long tormented by them? That they can not se to do iustice. That can shewe the contrary. I thinke not to fall into these afflictions, but my sorowes bring me to these manifolde infirmities, & my conscience condemneth me. Why doeth not God destroye me at once? thus he speaketh according to the infirmitie of the flesh. Thogh I seme neuer so pure in mine owne eyes, yet all is but corruption before God. What forer I wolde vnto count my filthines with, shal disclose me so muche more.



# Mans creation.

# Iob

# The perfection of God.

<sup>a</sup> Which might make an accorde betwene God and me, speaking of impacience, & yet confessing God to be iust in punishing him.  
<sup>b</sup> Signifying y Gods iudgements kepe him in awe.

answer him, if we come together to iudgement.

<sup>33</sup> Nether is there any vmpire<sup>a</sup> that might laie his hand vpon vs bothe.

<sup>34</sup> Let him take his rod away fro me, & let not his feare astonish me:

<sup>35</sup> Then wil I speake, & seare him not: <sup>b</sup> but because I am not so, I holde me stil.

## CHAP. X.

<sup>1</sup> Iob is weary of his life, and setteth out his fragilitie before God. <sup>20</sup> He desireth him to stay his hand. <sup>32</sup> A description of death.

<sup>a</sup> I am more like to a dead man then to one y liueth.  
<sup>b</sup> I wil make an ample declaration of my tormets, accusing my self & not God.  
<sup>c</sup> He wolde not that God shulde procede against him by his secret iustice, but by the ordinarie means that he punisheth others.  
<sup>d</sup> Is it agreeable to thy iustice to do me wrong?  
<sup>e</sup> Wilt thou be without compassion?  
<sup>f</sup> Wilt thou gratifie y wicked & condene me?  
<sup>g</sup> Doeest thou this of ignorance?  
<sup>h</sup> Art thou inconstant and changeable as the times, to daie a friend, to morrowe an enemy?  
<sup>i</sup> By affliction thou kepest me as in a prison, & restraynest me from doing euil, neither can any set me at libertie.  
<sup>k</sup> In these eight verses following he describeth the mercie of God in the wonderful creation of man: & thereo growdeth that God shulde not shew him self rigorous against him.  
<sup>l</sup> As brittle as a pot of clay.  
<sup>m</sup> That is, reason and vnderstanding, and many other giftes whereby man excelleth all earthlie creatures.

<sup>1</sup> MY soule is cut of <sup>a</sup> though I liue: I wil leaue my <sup>b</sup> complaint vpon my self, & wil speake in the bitterness of my soule.

I wil say vnto God, <sup>c</sup> Condene me not: shewe me, wherefore thou contendest with me.

<sup>3</sup> Thinkest thou it <sup>d</sup> good to oppresse me, & to cast of the <sup>e</sup> labour of thine hands, and to fauour the <sup>f</sup> counsel of the wicked?

<sup>4</sup> Hast thou <sup>g</sup> carnal eyes? or doest thou se as man seeth?

<sup>5</sup> Are thy dayes as mans <sup>h</sup> dayes? or thy yeeres, as the time of man?

<sup>6</sup> That thou inquirest of mine iniquitie, & searchest out my sinne.

<sup>7</sup> Thou knowest that I can not do <sup>i</sup> wickedly: for none can deliuer me out of thine hand.

<sup>8</sup> Thine <sup>k</sup> hands haue made me, and fashioned me wholly rounde about, & wilt thou destroye me?

<sup>9</sup> Remember, I pray thee, that thou hast made me as <sup>l</sup> the clay, and wilt thou bring me into dust againe?

<sup>10</sup> Hast thou not powred me out as mylke? and turned me to cruds like chese?

<sup>11</sup> Thou hast clothed me with skinne and flesh, and ioyned me together with bones and sinewes.

<sup>12</sup> Thou hast giuen me life, and <sup>m</sup> grace: & thy <sup>n</sup> visitacion hath preserued my spirit.

<sup>13</sup> Though thou hast hid these things in thine heart, yet I knowe <sup>o</sup> y it is so with thee.

<sup>14</sup> If I haue sinned, then thou wilt streightly loke vnto me, and wilt not holde me giltles of mine iniquitie.

<sup>15</sup> If I haue done wickedly, wo vnto me: if I haue done righteously, I wil not <sup>p</sup> lift vp mine head, being ful of confusion, because I se mine affliction.

<sup>16</sup> But let it increase: hunt thou me as a lyon: returne & shewe thy self <sup>q</sup> maruelous vpon me.

<sup>n</sup> That is, thy fatherlie care & providence, whereby thou preseruest me, and without the which I shulde perish streight way.  
<sup>o</sup> Though I be not fully able to comprehend these things, yet I must nedes confesse that it is so.  
<sup>p</sup> I wil alway walke in feare and humilitie, knowing that none is iuste before thee.  
<sup>q</sup> Iob being fore assaulted in this battle betwene the flesh and che Spirit, brasteth out into these afflictions, wishing rather short dayes then long paine.

<sup>17</sup> Thou renuest thy plagues against me, and thou increasest thy wrath against me: <sup>r</sup> changes and armies of sorowes are against me.

<sup>18</sup> Wherefore the hast thou brought me out of the wombe? Oh that I had perished, and that none eye had sene me!

<sup>19</sup> And that I were as I had not bene, <sup>s</sup> but brought from the wombe to the graue.

<sup>20</sup> Are not my dayes fewe? let him <sup>t</sup> cease, and leaue of fro me, that I may take a litle comfort,

<sup>21</sup> Before I go and shal not <sup>u</sup> returne, <sup>v</sup> even to the land of darkenes and shadowe of death:

<sup>22</sup> Into a lad, I say, darke as darkenes it self, & into the shadow of death, where is none <sup>w</sup> order, but the light is there as darkenes.

## CHAP. XI.

<sup>1</sup> Iob is vniustly reprehended of Zophar. <sup>7</sup> God is inuincible. <sup>14</sup> He is merciful to the repentant. <sup>32</sup> Their assurance that liue godlie.

<sup>1</sup> Then answered Zophar the Naamathite, and said,

<sup>2</sup> Shulde not the multitude of wordes be answered? or shulde a great <sup>a</sup> talker be iustified?

<sup>3</sup> Shulde men holde their peace at thy lyes? and when thou mockest others, shal none make thee ashamed?

<sup>4</sup> For thou hast said, <sup>b</sup> My doctrine is pure, and I am cleane in thine eyes.

<sup>5</sup> But oh, that God wolde speake and open his lippes against thee!

<sup>6</sup> That he might shewe thee the <sup>c</sup> secrets of wisdom, how <sup>d</sup> y hast deserued double, accordig to right: knowe therefore that God hath forgoren thee for thine iniquitie.

<sup>7</sup> Canst thou by searching finde out God? canst thou finde out the Almighty to his perfection?

<sup>8</sup> The heauens are hie, what canst thou do? <sup>d</sup> it is deper then the hel, how canst thou knowe it?

<sup>9</sup> The measure thereof is longer then the earth, and it is broder then the sea.

<sup>10</sup> If he cut of and <sup>e</sup> shut vp, or gather together, who can turne him backe?

<sup>11</sup> For he knoweth vaine men, and seeth iniquitie, & him that vnderstandeth nothing.

<sup>12</sup> Yet vaine man wolde be wise, though man <sup>f</sup> newe borne is like a wilde asse <sup>g</sup> coltre.

<sup>13</sup> If thou <sup>h</sup> prepare thine heart, & stretche out thine hands toward him:

<sup>14</sup> If iniquitie be in thine <sup>h</sup> hand, put it farre away, & let no wickednes dwel in thy tabernacle.

<sup>15</sup> Then truly shalt thou lift vp thy <sup>i</sup> face without

<sup>f</sup> That is, without vnderstanding: so that whatsoever gifte he hath afterwarde, come of God and not of nature.  
<sup>g</sup> If thou repent, pray vnto him.  
<sup>h</sup> Renounce thine owne euil workes, and se that they offend not God, vnto whome thou hast charge.  
<sup>i</sup> He declareth what quietnes of conscience and successe in all things suche shal haue, which turne to God by true repentance.

<sup>r</sup> That is, diuersitie of diseases and in great abundance, shewing that God hath infinite means to punish man.  
<sup>s</sup> He witheth God wolde leaue of his affliction, considering his great miserie & the breuitie of his life.  
<sup>t</sup> He speaketh thus in y person of a sinner, that is overcome with passions & y the feeling of Gods iudgements, & therefore can not apprehend in y state the mercies of God & comfort of the resurrection.  
<sup>u</sup> No distinction betwene light and darkenes, but where all is verie darkenes is self.

<sup>a</sup> Shulde he persuade by his great talkes, that he is iust?  
<sup>b</sup> He chargeth Iob with this, that he shulde say, that the thing, which he spake, was true, and that he was without sinne in y sight of God.  
<sup>c</sup> Which is, not to stand in iustifying of himself: he signifieth that man wil neuer be ouercome, while he reasoneth with another, and therefore God must breake of the controuersie, and stop mans mouth.  
<sup>d</sup> That is, this perfection of God, & if man be not able to comprehend the height of the heauens, the depth of hel, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?  
<sup>e</sup> If God shulde turne the face of things, and establish a newe ordre in nature, who coulde controule him?



without spot, and shalt be stable, & shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt dig pittes, and shalt lye downe safely.

Leuit. 26. 5.

19 \*For when thou takest thy rest, none shall make thee afraied: yea, manie shall make sute vnto thee.

He sheweth that contrarie things shal come vnto them that do not repent.

20 But the eyes <sup>k</sup> of the wicked shal faile, and their refuge shal perish, and their hope shal be sorowe of minde.

#### CHAP. XII.

1 Job accuseth his friends of ignorance. 7 He declareth the might, and power of God, 17 And how he chaungeth the course of things.

Then Job answered, and said,

In dede because that ye are the people onely, <sup>a</sup> wisdom must dye with you.

3 But I haue vnderstanding as wel as you, & am not inferior vnto you: yea, who knoweth not suche things?

4 I am <sup>b</sup> as one mocked of his neighbour, who calleth vpon God, and he <sup>c</sup> heareth him: the iuste and the vpright is laughed to scorne.

5 He that is ready to fall, is as a lampe despised in the opinion of the riche.

6 The tabernacles of robbers do prosper, and they are in sauety, that prouoke God, whome God hath enriched with his hand.

7 Aske now the beastes, <sup>e</sup> and they shall teache thee, and the fowles of the heauen, and they shall tel thee:

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euerie liuing thing, and the breath of all <sup>f</sup> mankinde.

11 Doeth not the eares <sup>f</sup> discern the wordes? and the mouth taste meat for it self?

12 Among the <sup>g</sup> ancient is wisdom, and in the length of dayes is vnderstanding.

13 With him is wisdom and strength: he hath counsel and vnderstanding.

14 Beholde, he wil breake downe, and it can not be buyt: he shutteth a man vp, and he can not be losed.

15 Beholde, he withholdeth the waters, and thei drye vp: but when he sendeth the out, they destroye the earth.

He exhorteth them to be wise in iudging, and as wel to know the right vse why God hath given them eares, as he hath done a mouth. <sup>g</sup> Though men by age, and continuance of time attaine to wisdom, yet it is not comparable to Gods wisdom, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Chap 2. 8.

16 With him is strength and wisdom: he that is deceiued, and that <sup>h</sup> deceiueth, are his.

17 He causeth the counselors to go as spoiled, and maketh the iudges fooles.

18 He loseth <sup>k</sup> the collar of Kings, and girdeth their loines with a girdle.

19 He leadeth away the princes as a pray, & overthroweth the mightie.

20 He taketh away the speache from the <sup>l</sup> faithful counselors, & taketh away the iudgement of the ancient.

21 He powreth cōtempt vpon princes and maketh the strength of the mightie weak.

22 He discouereth the depe places from their darkenes, & bringeth forth the shadowe of death to light.

23 He <sup>m</sup> increaseth the people, and destroyeth them: he enlargeth the nations, & bringeth them in againe.

24 He taketh away the hearts of them that are the chief ouer the people of the earth, and maketh them to wader in the wilderness out of the way.

25 They grope in the darke without light: & he maketh them to stagger like a drunken man.

#### CHAP. XIII.

1 Job compareth his knowledge with the experience of his friends. 16 The penitent shall be saved, and the hypocrite condemned. 20 He prayeth vnto God that he wolde not handle him rigorously.

1 O, mine eye hath seene all this: mine eare hath heard, and vnderstand it.

2 I knowe also as much as you knowe: I am not inferior vnto you.

3 But I wil speake to the Almighty, and I desire <sup>a</sup> to dispute with God.

4 For in dede ye forge lyes, and all you are <sup>b</sup> phisicians of no value.

5 Oh, that you wolde holde your tongue, that it might be imputed to you for wisdom!

6 Now heare my disputation, and giue eare to the arguments of my lippes.

7 Wil ye speake <sup>c</sup> wickedly for Gods defence, and talke deceitfully for his cause?

8 Wil ye accept his persone? or wil ye contend for God?

9 Is it wel <sup>y</sup> he shulde seke of you? wil you make a lye for him, as one lyeth for a man?

10 He wil surely reprove you, if ye do secretly accept anie persone.

11 Shal not his excellencie make you afraid? and his feare fall vpon you?

12 Your <sup>d</sup> memories may be cōpared vnto ashes, and your bodies to bodies of claye.

13 Holde your tongues in my presencc, that I may speake, and let come vpon what wil.

14 Wherefore do I <sup>e</sup> take my flesh in my tethe, and put my soule in mine hand?

15 Lo, though he slay me, yet wil I trust in him, and I wil reprove my wayes in his sight.

Ll. ii.

h He sheweth that there is nothing done in this worlde without Gods wil, and ordinance: for els he shulde not be almightie. i He taketh wisdom fro them. k He abateth the honour of princes, and bringeth them into the subiectio of others. l He causeth that their wordes haue no credit, which is when he wil punish sinne. m In this discourse of Gods wonderful workes Job sheweth that whatsoever is done in this worlde, bothe in <sup>y</sup> order and change of things is by Gods wil and appointment: wherein he declareth that he thinketh wel of God, and is as able to set forth his power in wordes as they that reasoned against, were. Chap XIII. a For as much as he knewe that God had a iustice, & was manifest in his ordinarie working, and another in his secret counsel, yet he wolde utter his affliction to God, because he was not able to vnderstand the cause why he did thus punish him. b You do not wel applye your medicine to the disease. c He cōdemneth their zeale & had not knowledge, neither regarded they to comfort him, but alwaies grated on Gods iustice, as though it was not evidently seene in Job, except they had vnderstande the probation thereof. d Your fame shal come to nothing. e Is not this a manifest signification of mine affliction, and that I do not complain without cause, seeing I am thus tormented although I shulde teare mine owne flesh, & put my life in danger?



**Whereby** he declareth that he is not an hypocrite as they charged him. **g** This is, cleared, and not cast of for my sinnes, as you reason. **h** To proue God doeth thus punish me for my sinnes. **i** If I defend not my cause, curie mā will condemne me. **k** He sheweth what these two things are. **l** His pangs thus moue him to reason w<sup>th</sup> God, not denying, but that he had sinned: but he desired to vnderstand what were his great sinnes. **m** Thou punishest me now for the fautes that I committed in my youth. **n** Thou makest me thy prisoner, and doest so presse me that I can not stirre hād nor fore. **o** Elu. 30. 16 He shal be my saluation also: for the hypocrite shal not come before him. **17** Heare diligently my wordes, and marke my talke. **18** Beholde now: if I prepare me to iudgement, I knowe that I shal be iustified. **19** Who is he, that wil pleade w<sup>th</sup> me: for if I now holde my tongue, I dye. **20** But do not these two things vnto me: the wil I not hide my self from thee. **21** Withdrawe thine hand from me, and let not thy feare make me afraied. **22** Then call thou, and I wil answer: or let me speake, and answer thou me. **23** How manie are mine iniquities and sinnes: shewe me my rebellion, and my sinne. **24** Wherefore hidest thou thy face, and takest me for thineemie? **25** Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drye stubble? **26** For thou writest bitter things against me, and makest me to possesse the iniquities of my youth. **27** Thou puttest my fete also in the stocks, and lokest narrowly vnto all my paths, and makest the printe thereof in the heeles of my fete. **28** Suche one consumeth like a rotten thing, and as a garment that is motheaten.

## CHAP. XIII.

*Iob describeth the shortenes and miserie of the life of man. 14 Hope susteineth the godlie. 22 The condition of mans life.*

**M**An is borne of woman, is of short continuance, and ful of trouble. **2** He shooteth forth as a flowre, and is cut downe: he vanisheth also as a shadow, & continueth not. **3** And yet thou openest thine eyes vpon such one, and causest me to entre into iudgement with thee. **4** Who can bring a cleane thing out of filthines: there is not one. **5** Are not his dayes determined: the nōber of his moneths are with thee: thou hast appointed his boundes, which he can not passe. **6** Turne from him that he may cease vntil his desired day, as an hyreling. **7** For there is hope of a tre, if it be cut downe, that it wil yet sproute, and the branches thereof wil not cease. **8** Though y<sup>e</sup> rote of it waxe olde in the earth & the stocke thereof be dead in y<sup>e</sup> groude, yet by the sent of water it wil bud, and bring forth the bowes like a plant. **9** But man is sicke, and dyeth, & man perissheth, and where is he? **10** As the waters passe from the sea, and as the flood decayeth and dryeth vp, so man slepeth and riseth not: for he shal not wake againe, nor be raised from his

**a** Taking occasion of his aduersaries wordes, he describeth y<sup>e</sup> state of mā's life from his birth to his death. **Chap. 13. 9.** **psal. 144. 4.** **b** His meaning is, that seing that man is so fraile a creature, God shulde not handle him so extremely: wherein Iob sheweth y<sup>e</sup> wickednes of the flesh, whē it is not suble to the Spirit. **psal. 51. 7.** **c** Vntil y<sup>e</sup> time that thou hast appointed for him to dye, w<sup>ch</sup> he desireth, as the hyreling waiteth for y<sup>e</sup> end of his labour to receyue his wages. **d** He speaketh not here as though he had not hope of y<sup>e</sup> immortalitie, but as a mā in extreme peine, when reason is ouercom by affections & torments.

slepe til the heauen be nomore.

**13** Oh that thou woldest hide me in the graue, and kepe me secret, vntil thy wrath were past, and woldest giue me terme, and remember me. **14** If a man dye, shal he liue againe? All the dayes of mine appointed time wil I waite, til y<sup>e</sup> my changing shal come. **15** Thou shalt call me, and I shal answer thee: thou louest the worke of thine owne hands. **16** But now thou nombrest my steps, and doest not delay my sinnes. **17** Mine iniquitie is sealed vp, as in a bagge, and thou addest vnto my wickednes. **18** And surely as the mountaine that falleth, cometh to nought, and the rocke that is removed from his place: **19** As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man. **20** Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away. **21** And he knoweth not if his sonnes shal be honorable, nether shal he vnderstand concerning thē, whether they shal be of lowe degre, **22** But while his flesh is vpon him, he shal be sorowful, and while his soule is in him, it shal mourne.

## CHAP. XV.

*Eliphaz reprehendeth Iob, because he ascribeth wisdom, and purenes to him self. 16 He describeth the curse that falleth on the wicked, rekonig Iob to be one of the number.*

**T**hen answered Eliphaz the Temanite, and said, **2** Shal a wise mā speake wordes of the winde, and fil his belly with the East winde? **3** Shal he dispute with wordes not comely, or with talke that is not profitable? **4** Surely thou hast cast of feare, and restrainest prayer before God. **5** For thy mouth declareth thine iniquitie, seing thou hast chosen the tongue of the crafty. **6** Thine one mouth condemneth thee, and not I, and thy lippes testifie against thee. **7** Art thou the first man, that was borne: and wast thou made before the hills? **8** Hast thou heard the secret counsell of God, and doest thou restraine wisdom to thee? **9** What knowest thou that we knowe not: and vnderstandest that is not in vs? **10** With vs are borne ancient and very aged men, farre older then thy father. **11** Some the consolations of God & smile vnto thee: is this thing strange vnto thee?

**12** Why

**e** Hereby he declareth that the feare of Gods iudgement was the cause why he desired to dye. **f** That is, release my peines and take me to mercie. **g** Meaning, vnto the day of the resurrection, whē he shulde be changed, & renewed. **h** Though I be afflicted in this life, yet in the resurrection I shal see thy mercies, and answer when thou callest me. **i** Thou layest thē all together & suffrest none of my sinnes unpunished. **k** He murmureth through y<sup>e</sup> impacience of y<sup>e</sup> flesh against God, as though he vied as great sinners against him as against y<sup>e</sup> hard rockes, or waters ouerflowe, for that hereby all the occasion of his hope is taken away. **l** Yet whiles he liueth, he shal be in peine & miserie.

**a** That is, vaine wordes, & without consolation? **b** Meaning, matters that are of none importace, which are forgotten as soon as they are vttered, as the East winde drieth vp the moisture as soon as it falleth. **c** He chargeth Iob as though his talke caused me to cast of the feare of God & prayer. **d** Thou speakest as do the mockers, and contemners of God. **e** That is, the moste ancient, and so by reason the moste wise? **f** Are thou only wise? **g** He accuseth Iob of pride, and ingratitude, y<sup>e</sup> will not be comforted by God, nor by their counsel.



Why doeth thine heart take thee away, and what do thine eyes meane,  
 That thou answerest to God " at thy pleasure, and bringest suche wordes out of thy mouth?  
 What is man, that he shulde be cleane? and he that is borne of woman, that he shulde be iust?  
 Beholde, he founde no stedfastnes in his Saintes: yea, the heauens are not cleane in his sight.  
 How muche more is man abominable, & filthie, which drinketh iniquitie like water?  
 I wil tel thee: heare me, and I wil declare that which I haue seene:  
 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:  
 To whome alone the land was giuen & no stranger passed through them.  
 The wicked man is continually as one that trauellet of childe, and the number of yeres is hid from the tyrant.  
 A sound of feare is in his eares, & in his prosperitie y destroyer shal come vpon him.  
 He beleueth not to retorne out of darkenes: for he seeth the sworde before him.  
 He wadeth to and fro for bread where he may: he knoweth that the day of darkenes is prepared at hand.  
 Affliction and anguish shal make him afraid: they shal preuaile against him as a King ready to the battell.  
 For he hathe stretched out his hand against God, and made him self strong against the Almightye.  
 Therefore God shal runne vpon him, euen vpon his necke, & against the moste thicke part of his shield.  
 Because he hathe couered his face with his fatnes, & hathe collopes in his flacke.  
 Though he dwel in desolate cities, and in houses which no man inhabiteth, but are become heapes,  
 He shal not be riche, nether shal his substance continue, nether shal he prolong the perfection thereof in the earth.  
 He shal neuer departe out of darkenes: y flame shal drye vp his branches, & he shal go away with the breath of his mouth.  
 He beleueth not that he erreth in vanitie: therefore vanitie shalbe his change.  
 His branche shal not be grene, but shalbe cut of before his day.  
 God shal destroy him as the vine her sower grape, and shal cast him of, as the oliue doeth her flowre.  
 For the congregation of the hypocrite shalbe desolate, & fyre shal deuoure the houses of bribes.  
 As one that gathereth grapes before they be ripe, which were buylt or maintained by

For thei conceiue mischief and bring forth the vanitie, & their bellie hathe prepared deceite.  
 CHAP. xvi.  
 Iob moued by the importunacie of his friends, 7 Counteth in what extremite he is, 19 And taketh God witness of his innocencie.  
 Vt Iob answered, and said,  
 I haue oft times heard suche things: miserable comforters are ye all.  
 Shal there be none of wordes of a winde? or what maketh thee bolde so to answer?  
 I colde also speake as ye do: (but wolde God your soule were in my soules stead) I colde kepe you companie in speaking, and colde shake mine head at you,  
 But I wolde strengthen you with my mouth, and the comfort of my lips shulde aswage your sorowe.  
 Though I speake, my sorowe can not be aswaged: though I cease, what release haue I?  
 But now he maketh me weary: God, thou hast made all my congregation desolate,  
 And hast made me ful of wrinkles which is a witnes thereof, and my leannes riseth vp in me, testifying the same in my face.  
 His wrath hathe torne me, and he hateth me, & gnasheth vpon me with his teeth: mineemie hathe sharpened his eies against me.  
 They haue opened their mouthes vpon me, & smitten me on the cheke in reproche: they gather the selues together against me.  
 God hathe deliuered me to the vniust, and hathe made me to turne out of the way by the hands of the wicked.  
 I was in welth, but he hathe brought me to nought: he hathe taken me by the necke, and beaten me, and set in me as a marke for him self.  
 His archers compasse me round about: he cutteth my reines, & doeth not spare, and powreth my gall vpon the grounde.  
 He hathe broken me with one breaking vpon another, and runneth vpon me like a gyant.  
 I haue sowed a sackcloth vpon my skin, and haue abased mine home vnto the dust.  
 My face is withered with weping, & the shadow of death is vpon mine eies,  
 Though there be no wickednes in mine hands, and my prayer be pure.  
 O earth, couer not thou my blood, and let my crying finde no place.  
 For lo, now my witness is in the heauen, and my record is on hie.

a Which serueth for vaine ostentation and for no true comfort.  
 b For Eliphaz did repleie against Iobs answer.  
 c I wolde you felt y which I do.  
 d That is, make ke at your miserie, as you do at mine.  
 e If this were in my power, yet wolde I comfort you, and not do as ye do to me.  
 f If thei wolde say, Why doest thou not then comfort thy selfe? he answereth, y the iudgements of God are more heauy, then he is able to aswage ether by wordes or silence.  
 g Meaning, God.  
 h That is, destroyed most of my familie.  
 i In token of sorowe and grief.  
 k That is, God by his wrath: and in this diuersitie of wordes & hie stile he expresteth how grievous y had of God was vpon him.  
 l That is, hathe handeled me moste contemptuously: for so smiting on the cheke signified, 1. King. 22. 24. Mar. 14. 65.  
 m Thei haue led me whither thei wolde.  
 n His manifold afflictions.  
 o I am wounded to y heart.  
 p Meaning, his glorie was brought lowe.  
 q Signifying, he is not able to cōprehend the cause of this his grievous punishment.  
 r That is, vained, and without hypocrisie.  
 s Let my sinne be knowne, if I be suche a sinner as mine.  
 t Though man condemn

L.iii.

ne aduersaries accuse me, and let me finde no sauour. demoe me, yet God is witness of my cause.



# No hope in prosperitie. Job. The fall of the wicked.

u Vse painted wordes in stead of true consolation.

Thus by his great torments he is caryed away, and brasteth out into passions, and speaketh vndoubtedly, as though God shoulde intreat man more gently, seeing he harbe but a short time here to liue.

## Chap. XVII.

a Instead of comfort, being now at death's dore, he had but them that mocked at him, and discouraged him. b I feele that they seke but to vex me. c He reasoneth with God as a man beside him selfe to the intent of his cause might be brought to light. d And answer for thee. e That these mine afflictions are thy iust judgements, though man know not the cause. f He that flattereth a man, and onely iudgeth him happy in his prosperitie, shal not him self onely, but in his posteritie be punished. g God hath made all the worlde to speake of me, because of mine afflictions. h That is, as a continual founde in their eares. i To wit, whe they se y godlie punished: but in the end they shal come to vnderstanding, and knowe what shal be the reward of the hypocrite. k That is, will not be discouraged, considering that the godlie are punished as well as the wicked. l Job speaketh to the three, y came to comfort him. m That is, haue brought me sorow in stead of comfort. n Though I shoulde hope to come from aduersitie to prosperitie as your discourses pretende. o I haue nomore hope in father, mother, sister, or any worldly thing: for the dust and wormes shalbe to me in stead of them. p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerslasting.

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## CHAP. XVIII.

1 Bildad rebearseth the peines of the unfaithful and wicked. 2 Then answered Bildad the Shuhite, & said,

20 My friends <sup>a</sup> speake eloquently against me: but mine eye powreth out teares vnto God. 21 Oh that a man might <sup>x</sup> pleade with God, as man with his neighbour! 22 For the yeres accounted come, and I shal go the way, whence I shal not returne.

## CHAP. XVII.

1 Job sayth that he consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friends to repentance, 13 Shewing that he looketh but for death.

1 MY breath is corrupt: my daies are cut off, and the graue is ready for me. 2 There are none but <sup>a</sup> mockers with me, and mine eye continueth in <sup>b</sup> their bitterness. 3 Laye downe now and put me in suretie for thee: who is he, that <sup>d</sup> wil touche mine hand? 4 For thou hast hid their heart from <sup>e</sup> vnderstanding: therefore shalt thou not set them vpon me. 5 For the eyes of his children shal faile, that speaketh flaterie to his friends. 6 He hath also made me a <sup>s</sup> byworde of the people, and I am as a tabret <sup>h</sup> before them. 7 Mine eye therefore is dim for grief, and all my strength is like a shadowe. 8 The righteous shal be astonied at <sup>i</sup> this, and the innocent shalbe moued against the hypocrite. 9 But the righteous wil holde his <sup>k</sup> waye, and he whose hands are pure, shal increase his strength. 10 All <sup>l</sup> you therefore turne you, and come now, and I shal not finde one wise among you. 11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart 12 Haue changed the <sup>m</sup> night for the day, and the light that approched, for darkenes. 13 Thogh I hope, yet the graue shalbe mine house, and I shal make my bed in the darke. 14 I shal say to corruption, Thou art my father, and to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shal consider the thing, that I hoped for? 16 They shal go downe into the bottome of the pit: surely it shal lye together in the dust.

17 That is, haue brought me sorow in stead of comfort. n Though I shoulde hope to come from aduersitie to prosperitie as your discourses pretende. o I haue nomore hope in father, mother, sister, or any worldly thing: for the dust and wormes shalbe to me in stead of them. p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerslasting.

## CHAP. XVIII.

1 Bildad rebearseth the peines of the unfaithful and wicked. 2 Then answered Bildad the Shuhite, & said,

3 When wil <sup>a</sup> ye make an end of your wordes? <sup>b</sup> cause vs to vnderstand, & the we wil speake. 4 Wherefore are we counted as beasts, & are vile in your sight? 5 Thou art as one that teareth his soule in his anger. Shal the <sup>d</sup> earth be forsaken for thy sake? or y rocke remoued out of his place? 6 Yea, the light of the wicked shalbe <sup>e</sup> quenched & y sparke of his fyre shal not shine. 7 The light shalbe darke in his dwelling, and his candel shalbe put out with him. 8 The steppes of his strength shalbe restrained, and his owne counsel shal cast him downe. 9 For he is taken in the net by his fete, & he <sup>f</sup> walketh vpon the snares. 10 The grenne shal take him by the heele, & the thefe shal come vpon him. 11 A snare is laid for him in the grounde, & a trappe for him in the way. 12 Fearfulnes shal make him afraid on euery side, and shal driue him to his fete. 13 His strength shalbe <sup>g</sup> famine: & destruction shalbe readie at his side. 14 It shal deuoure the partes of his skinne, & the <sup>h</sup> first borne of death shal deuoure his strength. 15 His hope shalbe roted out of his dwelling, & shal cause him to go to the <sup>i</sup> King of feare. 16 Feare shal dwell in his house (because it is not <sup>k</sup> his) <sup>l</sup> and brimstone shalbe scattered vpon his habitation. 17 His rotes shalbe dried vp beneth, and aboue shal his branche be cut downe. 18 His remembrance shal perish from the earth, and he shal haue no name in the strete. 19 They shal driue him out of the <sup>m</sup> light vnto darkenes, and chase him out of the worlde. 20 He shal nether haue sonne nor nephewe among his people, nor any posteritie in his dwellings. 21 The posteritie shalbe astonied at his <sup>n</sup> day, & feare shal come vpon the anciēt. 22 Surely suche are the habitacions of the wicked, and this is the place of him that knoweth not God.

## CHAP. XIX.

1 Job reprobeth his friends, 15 And reciteth his miseries & grievous peines. 25 He assureth him selfe of the generall resurrection.

1 B Vt Job answered, and said, 2 How long wil ye vex me soule, and torment me with wordes? 3 Ye haue now <sup>a</sup> ten times reproched me, & are not ashamed: ye are impudent toward me. 4 And thogh I had in dede erred, mine error <sup>b</sup> remaineth with me. 5 But in dede if ye wil aduance your selues against

a Which counte your selues iust? as Chap. 12. 4. b W home you take to be but beasts, as Chap. 12. 7. c That is, like a mad man. d Shal God change the order of nature for thy sake, by dealing w the creature? then he doeth with all men. e When y wicked is in his prosperitie, the God changeth his state: & this is his ordinarie working for their finnes. f Meaning that the wicked are in continual danger.

g That which thulde nourish him, shalbe consumed by famine. h That is, some strong and violent death shal consume his strength. i or as y Ebrei word signifieth, his memories or part. l That is, with most great feare. k Meaning, not truly come by. l Thogh all y worlde wolde fauour hi, yet God wolde destroye him. m He shal fall from prosperitie to aduersitie.

n When the shal se what came vnto hi

a That is, many times, as Nehem. 4. 13.

b That is, I my self shalbe punished for it, or you haue not yet confuted it.



e He brasteth out againe in his passion and declareth his affliction cometh of God, though he be not able to feele cause in him self.  
f Meaning, out of his affliction e Meaning, his children and what foener was done vnto him in this world.  
g Which is plucked vp, and hath no more hope to grow.  
h His manifest afflictions.  
i Nine hundred seruants: by all these los set Job sheweth that touching the flesh he had great occasion to be moued.  
j Which were hers & mine.  
k Besides these great losses & more cruel vntindenes, he was touched in his owne person as followeth.  
l All my flesh was consumed.  
m Seing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye should comfort me.  
n Is it not y enough y God doeth punish me except you by reproches increas my sorrowe?  
o To fe my body punished, except yet trouble my minde?  
p He pecteth that notwithstanding his sore passions, his religion is perfect, & that he is not a blasphemous, as thei iudged hi.  
q I do not so iustifie my selfe before the worlde, but I knowe that I shal come before the great iudge, who shal be my deliuerer & Saviour.  
r Herein Job declareth plainly that he had a full hope, that both the soule and body shulde enioye the presence of God in the last resurrection.  
s Though his friends thought y he was but pericured of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith & patience, and so to be an example for others. t God wil be reuenged of this hastie iudgement, whereby you condemne me.

against me, & rebuke me for my reproche, 6 Knowe now, y God hath ouerthrowen me, & hath compassed me with his net.  
7 Beholde, I crye out of violence, but I haue none answer: I crye but there is no iudgement.  
8 He hath hedged vp my waye that I can not passe, and he hath set darkenes in my paths.  
9 He hath spoiled me of mine honour, & taken the crowne away from mine head.  
10 He hath destroyed me on euery side & I am gone: & he hath remoued mine hope like a tre.  
11 And he hath killed his wrath against me, and counteth me as one of his enemies.  
12 His armies came together, and made their way vpon me, & camped about my tabernacle.  
13 He hath remoued my brethren farre from me, and also mine acquaintance were strangers vnto me.  
14 My neighbours haue forsaken me, and my familiars haue forgotten me.  
15 They that dwel in mine house, and my maides toke me for a stranger: for I was a stranger in their sight.  
16 I called my seruant, but he wolde not answer, though I praied him with my mouth.  
17 My breath was strange vnto my wife, though I praied her for the childrens sake of mine owne body.  
18 The wicked also despised me, & when I rose, they spake against me.  
19 All my secret friends abhorred me, & thei whome I loued, are turned against me.  
20 My bone cleaueth to my skin & to my flesh, and I haue escaped with the skinne of my tethe.  
21 Haue pitie vpon me: haue pitie vpon me, (O ye my friends) for the had of God hath touched me.  
22 Why do ye persecute me, as God and are not satisfied with my flesh?  
23 Oh that my wordes were now written: oh that thei were written euen in a booke!  
24 And grauen with pan yron pene in lead, or in stone for euer.  
25 For I am sure, that my Redemer liueth, and he shal stand the last on the earth.  
26 And though after my skin wormes destroy this bodie, yet shal I se God in my flesh.  
27 Whome I my self shal se, and mine eies shal beholde, and no other for me, though my reines are consumed within me.  
28 But ye said, Why is he persecuted? And there was a depe matter in me.  
29 Be ye afraid of the sworde: for y sworde wil be tauenged of wickednes, that ye may know that there is a iudgement.

CHAP. XX.

Zophar sheweth, that the wicked and the couetous shal be pericured of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith & patience, and so to be an example for others. t God wil be reuenged of this hastie iudgement, whereby you condemne me.

haue a short end, as Though for a time they flourish.  
The answered Zophar the Naamathite  
and said,  
Douteles my thoughts cause me to answer, and therefore I make haste.  
I haue heard the correction of my reproche: therefore y spirit of mine vnderstanding causeth me to answer.  
Knowest thou not this of olde? & since God placed man vpon the earth?  
That the reioycing of the wicked is shorte, & that the ioye of hypocrites is but a moment?  
Though his excellencie mounte vp to the heauen, and his head reache vnto the cloudes,  
Yet shal he perish for euer, like his dung, and they which haue sene him, shal say, Where is he?  
He shal flee away as a dreame, & thei shal not finde him, and shal passe away as a vision of the night.  
So that the eye which had sene him, shal do so no more, and his place shal se him no more.  
His children shal flatter the poore, and his hands shal restore his substance.  
His bones are ful of the sinne of his youth, & it shal lye downe with him in the dust.  
Whē wickednes was swete in his mouth, & he hid it vnder his tongue,  
And fauoured it, and wolde not forsake it, but kept it close in his mouth,  
Then his meat in his bowels was turned: the gall of aspes was in the middes of hi.  
He hath deuoured substance, and he shal vomit it: for God shal drawe it out of his belly.  
He shal sucke the gall of aspes, and the vipers tongue shal slaye him.  
He shal not se the riuers, nor the floods & streames of hony and butter.  
He shal restore y labour, & shal deuoure nomore: euen according to the substance shal be his exchange, and he shal enioye it nomore.  
For he hath vndone manie: he hath forsaken the poore, & hath spoiled houses which he buylded not.  
Surely he shal feele no quietnes in his body, neither shal he reserue of that which he desired.  
There shal none of his meat be left: therefore none shal hope for his goods.  
Whē he shal be filled with his abundance, he shal be in paine, & the hand of all the wicked shal assaile him.  
He shal be about to fil his belly, but God shal send vpo hi his scarce wrath, & shal cause to raine vpo him, euen vpo his meat.  
He shal flee from the yron weapons, and the bowe of stele shal strike him through.

Ll. iiii.

m Some read, vpon his flesh, alluding to Job, whose flesh was smitten with a scabbe.

a He declared that two things moued him to speake: to wit, because Job seemed to trouble him, & because he thought he had knowledge insufficient to confute him.  
b His purpose is to proue Job to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.  
c Where as father through ambition & tyrannie oppressed the poore, the children through power & miserie shal seke fauour at y pore.  
d So that the thing, which he hath taken away by violence, shal be restored againe by force.  
e Meaning, that he shal carry nothing away with him, but his sinne.  
f As payson y is swete in the mouth bringeth destruction, when it cometh into y body: so all vice at y first is pleasant, but afterward God turneth it to destruction.  
g He compareth euil gotten goods to y venom of aspes, which serpent is most dangerous: noting that Jobs great riches were not truly come by, & therefore God did plague him lustily for the same.  
h Though God giue to all other abundance of his blessings, yet he shal haue no parte thereof.  
i That is, these raueners & spoilers of y poore shal enioye their theft but for a time: for after God wil take it from them and cause the to make restitution, so y it is but an exchange.  
k He shal leaue nothing to his posteritie.  
l The wicked shal neuer be in rest: for one wicked man shal seke to destroy another.



# The prosperitie of the wicked.

*a* Some read, of *q* quier.  
*o* All feare & sorow shal light vpon him, when he thinketh to escape.  
*p* That is, fyre from heauen, or *q* fyre of Gods wrath.

*q* Meaning, *q* children of *q* wicked shal flowe away like riuers and be disperfed in diuers places.  
*r* Thus God wil plague the wicked.  
*s* Against God, thinking to excuse him selfe and to escape Gods hand.

*a* Your diligent marking of my wordes shalbe to me a great consolation.

*b* As though he wolde say, I do not talke with man, but with God, who wil not answer me, & therefore my minde must needs be troubled.

*c* He chargeth them as though they were not able to cōprehēd this his feeling of Gods iudgement, & exhorteth the wherefore to silence.

*d* Iob prophēt against his aduersaries that God punisheth not straight waies the wicked, but oft times giueth the long life, and prosperitie: so that we must not iudge God iuste or vniust by the things that appeare to our eye.

*e* They haue store of children, lustie & helthful, & in these pointes he answereth to that which Zophar alledged before.

*f* Not being tormented with long sickenes.

*g* They desire nothing more the to be except from all subiection that they shulde beare to God: this Iob sheweth his aduersaries, *q* if they reason onely by *q* which is sene by cōmune experience, *q* wicked that hate God, are better delt with all, then they that loue him.

*h* It is not their owne but God onely lendeth it vnto them.

*i* God kepe me from their prosperitie.

25 The arrowe is drawen out, and cometh forth of the *a* body, and shineth of his gall, so feare cometh vpon him.

26 *o* All darkenes shalbe hid in his secret places: the fyre that is not *p* blown, shal deuoure him, and that which remaineth in his tabernacle, shalbe destroyed.

27 The heauen shal declare his wickednes, and the earth shal rise vpon against him.

28 The increase of his house shal go away: it shal flowe away in the day of his wrath.

29 This is the porcion of the wicked man from *r* God, & the heritage that he shal haue of God for his *s* wordes.

## CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proude, *15* In so muche that they blaspheme God.

16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, nether good for prosperitie.

*B* Ut Iob answered, and said, *2* Heare diligently my wordes, and this *a* shalbe in stead of your consolations.

3 Suffre me, that I may speake, and when I haue spoken, mocke on.

4 Do I direct my talke to man? If it *b* were so, how shulde not my spirit be troubled?

5 Marke me, and be abashed, and lay your hand vpon your *c* mouth.

6 Euen when I remember, I am afraied, & feare taketh holde on my flesh.

7 Wherefore do the wicked *d* liue, and waxe olde, and growe in welth?

8 Their sede is established in their sight with them, and their generacion before their eies.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, & faileth not: their cowe calueth, and casteth not her calfe.

11 They send forth the their children *e* like shepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sounde of the organs.

13 They spend their daies in welth, and suddenly *f* they go downe to the graue.

14 They say also vnto God, Depart fro vs: for we desire not the *g* knowledge of thy waies.

15 Who is the Almighty, that we shulde serue him? and what profite shulde we haue, if we shulde pray vnto him?

16 Lo, their welth is not in their hand: *h* therefore let the counsel of the wicked *i* be farre from me.

17 How oft shal the candel of the wicked be put out? and their destruction come vpon them? he wil deuide their liues in his wrath.

18 They shal be as stubble before the winde, and as chaffe that the storme caryeth away.

19 God will lay vpon the sorow of the father for his children: when he rewardeth him, he shal knowe it.

20 *k* His eies shal see his destruction, and he shal drinke of the wrath of *q* Almighty.

21 For what pleasure hathe he in his house after him, when the number of his moneths is cut off?

22 Shal any teache *l* God knowledge, who iudgeth the highest things?

23 One *m* dyeth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones runne full of marowe.

25 And another *n* dyeth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shal slepe bothe in *o* the dust, and the wormes shal couer them.

27 Beholde, I know your thoghts, and the enterprises, *p* wherewith ye do me wrong.

28 For ye say, Where is the princes *r* house? and where is the tabernacle of the wicked dwelling?

29 May ye not *q* aske the that go by *q* way? and ye can not denie their signes.

30 But the wicked is kept vnto the day of *r* destruction, & they shal be brought forth to the day of wrath.

31 Who shal declare his waie *s* to his face? and who shal rewarde him for that he hathe done?

32 Yet shal he be brought to the graue, and remaine in the heape.

33 The *t* slimie valley shalbe swete vnto hi, and euerie man shal drawe after him, as before him there were innumerable.

34 How the comfort *u* ye me in vaine, seig in your answers there remaine but lyes?

## CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmmercifulnes, *13* And that he denied Gods providence. *21* He exhorteth him to repentance.

*T* Hen Eliphaz the Temanite answered, and said,

2 May a man be *a* profitable vnto God, as he that is wise, may be profitable to him selfe?

3 *\* Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vp-right?*

4 *Is it for feare *b* of thee that he wil accuse thee? or go with thee in to iudgement?*

5 *Is not thy wickednes great, & thine iniquities innumerable?*

6 *For thou hast taken the *c* pledge from thy brother for nought, and spoiled the clothes of the naked.*

7 *To suche as were weary, thou hast not giuen water to drinke, and hast withdrawn bread from the hungrie.*

8 But

*k* When God recompenseth his wickednes, he shal knowe *q* his prosperitie was but vaine.  
*l* Whosendeth to the wicked prosperitie, & punisheth the godlie.  
*m* Meaning, the wicked.  
*n* To wit, the godlie.  
*o* As concerning their bedes: and this he speaketh according to *q* cōmune iudgement.  
*p* Thus he called Iobs house in derision, concluding *q* it was destroyed because he was wicked.  
*q* Which through long trauailing haue experience & tokens here of, to wit, that the wicked do prosper & the godlie lye in affliction.  
*r* Though the wicked flourish here, yet God wil punish hi in the last day.  
*s* Though men do flatter him, and honor dare reprove him in this worlde, yet death is a toke that God wil bring him to an account.  
*t* He shal be glad to lie in a slimie pit, before cold: not be content with a royal palace.  
*u* Saying, that the iust in this worlde haue prosperitie & wicked aduersitie.

*a* Though men were iuste, yet God coulde haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.

*b* Let *q* shaldest reprove or hurt him?

*c* Thou hast bene cruel and without charitie, & wouldest do nothing for the poore, but for thine owne advantage.



When thou wast in power and autoritie, thou didst not iudice, but wrong. Thou hast not onely not shewed pittie, but oppressed them. That is, manifold afflictions. He accuseth Iob of impietie & contemp of God, as though he wolde say, If thou passe not for men, yet consider the height of Gods maiestie. That so much the more by that excellent worke y maist feare God and reuerence him. He reproveth Iob as though he denied Gods providence, and that he wolde not see things that were done in this worlde. How God hath punished them from the beginning. The prouerbs Gods providence by the punishment of the wicked, whome he taketh away before they can bring their wicked purposes to passe. He answereth to that, which Iob had said Chap. xii. 7 that the wicked haue prosperie in this worlde: desiring that he might not be partaker of y like. The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth him self iudge of the worlde, & by this meanes continueth his honour and glorie: secondly, because God sheweth that he hath the ouer his enemies. That is, the state and preservation of y polie is hid vnder Gods wings. Meaning, of the wicked. He exhorteth Iob to repentance and to returne to God. God wil restore vnto thee all thy substance. Which shalbe in abundance like dust. That is, the fauour of God. God wil deliuer his when the wicked are destroyed rounde about them, as in the flood and in Sodom. God wil deliuer a whole countrey from perill, for the iuste mans sake.

8 But the mightie man <sup>d</sup> had the earth, and he that was in autoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and the armes of <sup>e</sup> the fatherles were broken.

10 Therefore snares are rounde about thee, and feare shal sodenly trouble thee:

11 Or darkenes that thou shuldest not fe, and <sup>f</sup> abudance of waters shal couer thee.

12 Is not God on <sup>g</sup> hie in the heauen? & beholde the height of the <sup>h</sup> starres how hie they are.

13 But thou saiest, How shulde God <sup>i</sup> know? can he iudge through the darke cloude?

14 The cloudes hide him that he can not se, and he walketh in the circle of heauen.

15 Hast thou marked the way of <sup>j</sup> y worlde, wherein wicked men haue walked?

16 Which were <sup>k</sup> cut downe before the time, whose fundacion <sup>was</sup> is a riuer that overflowed:

17 Which said vnto God, Depart from vs, and asked what the Almighty colde do for them.

18 Yet he <sup>m</sup> filled their houses with good things: but let the counsel of the wicked be farre from me.

19 The righteous shal se them, and shal reioyce, <sup>n</sup> and the innocent shal laugh them to scorne.

20 Surely <sup>o</sup> our substance is hid: but the fyre hath deuoured the remnant of <sup>p</sup> them.

21 Therefore acquaint thy self, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the law of his mouth, and laie vp his wordes in thine heart.

23 If thou returne to the Almighty, thou shalt <sup>r</sup> be buylt vp, & thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp golde for <sup>s</sup> dust, and the golde of Ophir, as the flints of the riuers.

25 Yea, the Almighty shalbe thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt the delite in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt rendre thy vowes.

28 Thou shalt also decree a thing, & he shal establish it vnto thee, and the <sup>t</sup> light shal shine vpon thy waies.

29 When others are cast downe, then shalt thou say, I am lifted vp: and God shal saue the humble persone.

30 The innocent shal deliuer the <sup>x</sup> yland, and it shalbe preserued by the purenes of thine hands.

<sup>1</sup> Iob affirmeth that he bothe knoweth and feareth the power and sentence of the Iudge, <sup>10</sup> And that he is not punished onely for his sinnes.

<sup>1</sup> **B**Ut Iob answered and said, Though my talke be this day in <sup>a</sup> bitternes, and my plague greater the my groning,

<sup>3</sup> Wolde God yet I knewe how to finde him, I wolde entre vnto his place.

<sup>4</sup> I wolde pleade the cause before him, and fil my mouth with arguments.

<sup>5</sup> I wolde knowe the wordes, that he wolde answer me, and wolde vnderstand what he wolde say vnto me.

<sup>6</sup> Wolde he <sup>b</sup> plead against me with his great power? No, but he wolde <sup>c</sup> put strength in me.

<sup>7</sup> There the righteous might reason with him, so I shulde be deliuered for euer fro my Iudge.

<sup>8</sup> Beholde, if I go to the East, he is not therewith to the West, yet I can not perceiue him:

<sup>9</sup> If to the North where he worketh, yet I can not se him: he wil hide him self in the South, and I can not beholde him.

<sup>10</sup> But he knoweth my <sup>f</sup> way, and tryeth me, and I shal come forth like the golde.

<sup>11</sup> My fote hath followed his steppes: his way haue I kept, and haue not declined.

<sup>12</sup> Nether haue I departed from the commandement of his lippes, & I haue <sup>g</sup> esteemed the wordes of his mouth more then mine appointed fode.

<sup>13</sup> Yet he is in one minde, and who can <sup>h</sup> turne him? yea, he doeth what his minde desireth.

<sup>14</sup> For he wil performe that, which is decreed of me, and <sup>i</sup> many suche things are with him.

<sup>15</sup> Therefore I am troubled at his presence, & in considering it, I am afrayed of him.

<sup>16</sup> For God <sup>k</sup> hath softened mine heart, & the Almighty hath troubled me.

<sup>17</sup> For I am not cut of in <sup>l</sup> darkenes, but he hath hid the darkenes from my face.

<sup>h</sup> Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good end. <sup>i</sup> In many pointes man is not able to attaine to Gods iudgements. <sup>k</sup> That I shulde not be without feare. <sup>l</sup> He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

<sup>1</sup> Iob describeth the wickednes of men, and sheweth what curse belongeth to the wicked, <sup>12</sup> How all things are gouerned by Gods providence, <sup>17</sup> And the destruction of the wicked.

<sup>1</sup> **H**ow shulde not the times <sup>a</sup> be hid fro the Almighty, seing that thei which knowe him, se not his <sup>b</sup> daies?

<sup>2</sup> Some remoue the land markes, that robbe the flockes and fede thereof.

<sup>3</sup> They lead away the asse of the fatherles: and take the widowes oxe to pledge.

Mm.i.

<sup>b</sup> When he punisheth the wicked and rewardeth the good.

<sup>a</sup> He sheweth the iuste cause of his complaining, & as touching that Elphaz had exhorted him to returne to God, chap. 22. 21, he declareth that he desireth nothing more: but he seemeth that God wolde not be foude of him. <sup>b</sup> Vnto his absolute power & saying, Because I am God, I may do what I wil. <sup>c</sup> Of his mercie he wolde giue me power to answer him. <sup>d</sup> When he of his mercie hath giuen strength to mainteine their cause. <sup>e</sup> Meaning, y if he consider Gods iustice, he is not able to copehede his iudgements on what side or parte soeuer he turneth him self. <sup>f</sup> God hath this preeminence about me that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profite. <sup>g</sup> His worde is more precious vnto me, then the meat wherewith the bodie is sustained.

<sup>a</sup> Thus Iob speaketh in his passions and after the iudgement of the flesh: that is, y he seeth not the things that are done at times, neither yet hath a peculiar reason ouer all, because he punisheth not the wicked, nor reuengeth the godlie.



e And for cruel-  
tie & oppres-  
sion dare not  
shewe their  
faces.  
d That is, spare  
no diligence.  
e He and his,  
liue by rob-  
bing and mur-  
dering.  
f Meaning the  
poore mans.  
g Signifying,  
that one wic-  
ked man wil  
not spoile an  
other, but for  
necessitie.  
h The poore  
are drinen by  
the wicked in-  
to rockes and  
holes, where  
thei ca not lie  
drye for the  
rayne.  
i That is, they  
so powle and  
pille y poore  
widowe, y the  
can not haue  
to susteine her  
self, that she  
may be able  
to giue her  
childe sucke.  
k That is, his  
garment, whe-  
rewith he  
shulde be co-  
uered or clad.  
l In suche pla-  
ces, & are ap-  
pointed for y  
purpose: mea-  
ning, y those  
that labour  
for y wicked,  
are pined for  
hungre.  
m For y great  
oppression &  
extortion:  
n Crye out &  
call for ven-  
geance.  
o God doeth  
not condemne  
y wicked, but  
seemeth to pas-  
se ouer it by  
his lōg silēce.  
p That is,  
Gods worde,  
because they  
are reprocured  
thereby.  
q By these  
particular vi-  
ces, & the licē-  
ce thereto, he  
wolde proue y  
God punisheth  
not y wicked  
& rewardeth  
the iuste.  
r He fleeth to  
the waters for  
his succour.  
s They thinke  
that all the  
worlde is bent  
against them,  
& dare not go  
by the hie  
way.  
t As the drye  
grounde is ne-  
uer ful with  
waters, so wil  
thei neuer cease sinning, til thei come to the graue. u Thogh God suffer the  
wicked for a time, yet their end shal be moste vile destruction, & in this point  
Iob cometh to him self and sheweth his confidence. x He sheweth why  
the wicked shal not be lamented, because he did not pitie others. y He de-  
clareth that after that the wicked haue destroyed the weakest, thei wil do li-  
ke to the stronger, and therefore are iustly preuened by Gods iudgements.

- 4 They make the poore to turne out of the way, so that the poore of the earth hide them selues together.
- 5 Beholde, others as wilde asses in the wildernes, go forth to their busines, and rise early for a pray: the wildernes giueth him & his children fode.
- 6 They reape his prouisiō in the field, but thei gather the late & vitage of the wicked.
- 7 Thei cause the naked to lodge without garment, & without couering in the colde.
- 8 They are wet with the shoures of the mountaines, and thei imbrace the rocke for want of a couering.
- 9 They plucke the fatherles fro the breast, and take the pledge of the poore.
- 10 They cause him to go naked without clothing, and take the gleining from the hungrie.
- 11 Thei y make oyle betwene their walles, and treade their winepresses, suffer thirst.
- 12 Me crye out of the citie, & the soules of the slayne crye out: yet God doeth not charge them with follie.
- 13 These are thei, that abhorre the light: thei knowe not the waies thereof, nor continue in the paths thereof.
- 14 The murderer riseth early & killeth the poore and the nedie: and in the night he is as a thefe.
- 15 The eye also of the adulterer waiteth for the twilight, and saith, None eye shal se me, and disguiseth his face.
- 16 Thei digge through houses in the darke, which they marked for them selues in the day: they knowe not the light.
- 17 But the morning is euen to them as the shadow of death: if one knowe the, they are in the terrours of the shadowe of death.
- 18 He is swift vpon the waters: their portion shalbe cursed in the earth: he wil not beholde the way of the vineyardes.
- 19 As the drye grounde & heat consume the snowe waters, so shal the graue the sinners.
- 20 The pitiful man shal forget him: the worme shal fele his sweetnes: he shalbe no more remēbred, & the wicked shalbe broken like a tre.
- 21 He doeth euil intreat the baren, that doeth not beare, nether doeth he good to the widowe.
- 22 He draweth also y mightie by his power, & whē he riseth vp, none is sure of life.
- 23 Thogh men giue him assurance to be in sauetie, yet his eyes are vpon their wayes.
- 24 Thei are exalted for a litle, but thei are gone, and are brought lowe as all others: thei are destroyed, and cut of as the top of an eare of corne.

- 25 But if it be not so, where is he? or who wil proue me a lyer, & make my wordes of no value?

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

- 1 Then answered Bildad the Shuhite, & said,
- 2 Power & feare is with him, that maketh peace in his hie places.
- 3 Is there any number in his armies? & vpo whome shal not his light arise?
- 4 And how may a man be iustified with God? or how can he be cleane, that is borne of woman?
- 5 Beholde, he wil giue no light to the moone, and the starres are vncleane in his sight.
- 6 How muche more man, a worme, euē the sonne of man, which is but a worme?

CHAP. XXVI.

Iob sheweth that man can not helpe God, & proueth it by his miracles.

- 1 But Iob answered, and said,
- 2 Whome helpest thou? him that hathe no power? sauest thou the arme that hathe no strength?
- 3 Whome counselest thou? him that hathe no wisdom? thou shewest right wel as the thing is.
- 4 To whome doest y declare these wordes? or whose spirit cometh out of thee?
- 5 The dead things are formed vnder the waters, and nere vnto them.
- 6 The graue is naked before him, & there is no couering for destruction.
- 7 He stretcheth out the North ouer the emptie place, and hangeth the earth vpon nothing.
- 8 He bindeth the waters in his cloudes, and the cloude is not broken vnder them.
- 9 He holdeth backe the face of his throne: and spreadeth his cloude vpon it.
- 10 He hath set bondes about the waters, vntil the day and night come to an end.
- 11 The pillars of heauen tremble and quake at his reprove.
- 12 The sea is calme by his power, & by his vnderstanding he smiteth y pride thereof.
- 13 His Spirit hathe garnished the heauē, & his hand hathe formed y crooked forpēt.
- 14 Lo, these are parte of his wayes: but how litle a portion heare we of him, and who can vnderstand his feareful power?

CHAP. XXVII.

The constancie and perfines of Iob. 13 The rewards of the wicked and of the tyrants.

- 1 Moreouer Iob proceded and continued his parable, saying,

2 That is, that contrary to your reason-  
ing no man can giue a per-  
fite reason of Gods iudgements, let me be reprocured.  
Chap XXV.  
a. His purpose is to proue, y albeut God trye and asse the iuste, yet some after he sendeth prosperie, & because he did not so to Iob, he concluded that he is wicked.  
b Who can hide him fro his presence? c That is, be iuste in respect of God? d If God shew his power, the moone & starres ca not haue that light, which is giuen the, muche lesse can man haue any excellēcie, but of God.  
Chap XXVI.  
a Thou couldest nothing: for neither y helpest me, I am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath the no node of thy defence.  
b But y doest not applie it to y purpose.  
c That is, smuteth thee to speake this? d Iob beginneth to declare the force of Gods power & providence in the mines and metals in the depe places of the earth.  
e There is nothing hid in y bottom of the earth, but he seeth it.  
f Meaning, the graue wherein thijs putteth.  
g He causeth y whole heauen to turne about y North pole.  
h That is, he hideth y heauen, which is called his throne.  
i So lōg as this worlde endureth. k Not that heauē hath pillars to vpholde it, but he speaketh by a similitude, as though he wolde say, The heauen it self is not able to abide his reproche. l Which is a figure of starres facioned like a serpent, because of the crookednes. m If these fewe things, which we se daily with our eyes, declare his great power and providence, how muche more wolde they appeare, if we were able to comprehend all his workes?



1 The liuing God hath taken away my  
iudgement: for the Almighty hath put  
my soule in bitternes.

2 Yet so long as my breath is in me, and the  
Spirit of God in my nostrils,

3 My lips surely shall speake no wickednes,  
and my tongue shall utter no deceit.

4 God forbid, that I shoulde <sup>c</sup> iustifie you:  
vntil I dye, I wil neuer take away mine  
innocencie from my self.

5 I wil kepe my righteousness, and wil not  
forsake it: mine heart shall not reprove me  
of my <sup>e</sup> dayes.

6 Mine enemy shall be as the wicked, & he  
that riseth against me, as the vnrighteous.

7 For what <sup>f</sup> hope hath the hypocrite when  
he hath heaped vp riches, if God take a-  
way his soule?

8 Wil God heare his crye, when trouble  
cometh vpon him?

9 Wil he set his delite on the Almighty?  
wil he call vpon God at all times?

10 I wil teach you what is in <sup>g</sup> hand of God,  
& I wil not conceile that which is with the  
Almighty.

11 Beholde, all ye your selues haue sene it:  
why then do you thus vanish in vanities?

12 This is the <sup>k</sup> porcion of a wicked man  
with God, & the heritage of tyrants, which  
they shall receiue of the Almighty.

13 If his children be in great number, the  
sword shall destroy them, and his posteritie  
shall not be satisfied with bread.

14 His remnant shall be buried in death, &  
his widowes shall not wepe.

15 Though he shoulde heape vp siluer as the  
dust, and prepare raiment as the clay,

16 He may prepare it, but the iuste shall put  
it on, and the innocent shall diuide <sup>l</sup> siluer.

17 He buyldeth his house as the <sup>m</sup> mothe,  
and as a lodge that the watchman maketh.

18 When the riche man slepeth, he shall  
not be gathered to his fathers: they opened  
their eyes, and he was gone.

19 Terrours shall take him as waters, and a  
tempest shall carie him away by night.

20 The East wind shall take him away, & he  
shall departe: and it shall hurle him out of  
his place.

21 And God shall cast vpon him & not spare,  
though he wolde faine flee out of his hand.

22 Euerie man shall clap their hands at him,  
and hisse at him out of their place.

#### CHAP. XXVIII.

*Iob sheweth that the wisdom of God is vnsearchable.*

1 The siluer surely hath his vaine, & the  
golde his place, where they take it.

2 Yron is taken out of the dust, and brasle  
is molten out of the stone.

3 God putteth an end to darknes, & he try-  
eth the perfectio of all things: he setteth a  
bode of darkenes, & of <sup>h</sup> shadow of death.

4 The flood breaketh out against the <sup>i</sup> in-

habitant, and the waters <sup>d</sup> forgotten of the  
fore, being higher than the ma, are gone away.

5 Out of the same earth cometh <sup>e</sup> bread, &  
vnder it, as it were fyre is turned vp.

6 The stones thereof are a place <sup>f</sup> of sa-  
phirs, and the dust of it is golde.

7 There is a path which no foule hath  
known, nether hath the kites eye sene it.

8 The lions whelps haue not walked it, nor  
the lion passed thereby.

9 He putteth his hand vpon the <sup>g</sup> rockes, &  
ouerthroweth the mountaines by <sup>h</sup> rootes.

10 He breaketh riuers in the rockes, and his  
eye seeth euerie precious thing.

11 He bindeth the floods, that they do not  
ouerflowe, & the thing that is hid, bring-  
eth he to light.

12 But where is wisdom founde <sup>i</sup> & where  
is the place of vnderstanding?

13 Man knoweth not <sup>j</sup> the price thereof: for  
it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea  
also saith, It is not with me.

15 <sup>k</sup> Golde shall not be giuen for it, nether  
shall siluer be weighed for <sup>l</sup> price thereof.

16 It shall not be valued with the wedge of  
golde of Ophir, nor with the precious o-  
nix, nor the saphir.

17 The golde nor the cristall shall be equal  
vnto it, nor the exchange shall be for plate  
of fine golde.

18 No mention shall be made of coral, nor  
of the <sup>m</sup> gabish: for wisdom is more pre-  
cious then perles.

19 The Topaz of Ethiopia shall not be e-  
qual vnto it, nether shall it be valued with  
the wedge of pure golde.

20 Whence then cometh wisdom? and whe-  
re is the place of vnderstanding,

21 Seing it is hid from the eyes of all the li-  
uing, & is hid fro the <sup>n</sup> soules of <sup>o</sup> heauē?

22 Destruction and death say, We haue he-  
ard the fame thereof with our eares.

23 But God vnderstandeth the <sup>p</sup> way thereof,  
and he knoweth the place thereof.

24 For he beholdeth the ends of <sup>q</sup> worlde,  
& seeth all that is vnder heauen,

25 To make the weight of the windes, & to  
weight the waters by measure.

26 When he made a decree for the raine, &  
a way for the lightening of the thunders,

27 Then did he se it, and counted it: he pre-  
pared it and also considered it.

28 And vnto man he said, Beholde, <sup>r</sup> the  
feare of the Lord is wisdom, and to de-  
parte from euil is vnderstanding.

#### CHAP. XXIX.

*Iob complaineth of the prosperitie of the time past.*

1. 21. His autoritie. 22 Iustice and equitie.

1 SO Iob proceeded and continued his pa-  
sable, saying,

2 Oh that I were as <sup>s</sup> in times past, when  
God preserved me!

Mm.ii.

a He hath so  
fore afflicted  
me, that me ca  
not iudge of  
mine vpright-  
nes: for they  
iudge onely by  
outward sig-  
nes.

b How soeuer  
men iudge of  
me, yet wil I  
not speake co-  
trarie to that  
which I haue  
said, and so do  
wickedly in  
betraying the  
truth.

c Which con-  
demne me as a  
wicked mā, be-  
cause I had of  
God is vpon me  
I wil not co-  
fesse that God  
doeth thus pu-  
nish me for my  
sinnes.

d Of my life  
part.

e What adu-  
tage hath the  
disssembler to  
gaue neuer so  
much, seing he  
shall lose his  
owne soule?

f That is, what  
God referreth  
to him self, &  
whereof he gi-  
ueth not the  
knowledge to  
all.

h That is, the  
secreet iud-  
gements of  
God, and yet  
do not vnder-  
stand them.

i Why main-  
taine you this  
error?

k Thus wil  
God orde the  
wicked, & pu-  
nish him, euen  
vnto his po-  
steritie.

l None shall  
lament him.

m Which bre-  
deth in ano-  
ther mans pos-  
session or gar-  
ner, but is so-  
ne shaken out.

n He meaneth  
that the wic-  
ked tyrantes  
shall not haue

o A quiet death,  
nor be buried  
honorably.

p His purpose  
is to declare  
that man may  
attaine in this  
worlde to di-  
uers secrets of  
nature, but mā  
is neuer able  
to comprehend  
the wisdom  
of God.

q There is no-  
thing but it is  
coupled with  
in certeine li-  
uings, & hath  
in eod, but  
Gods wisdom.

r Meaning him  
that dwelleth  
thereby.

a Which a mā  
can not wade  
through.

c That is, cor-  
ne, and vnder  
nethe is brim-  
stone or cole,  
which easily  
conceiveth fy-  
re.

f He alludeth  
to the mines  
and secrets of  
nature, which  
are vnder the  
earth, where-  
into nether  
soules nor be-  
astes can entre.

g After that  
he hath de-  
clared the wis-  
dome of God  
in the secretes  
of nature, he  
describeth his  
power.

h Though Gods  
power, & wis-  
dome may be  
vnderstand in  
earthly thigs,  
yet his heauē-  
lie wisdom  
can not be at-  
tained vnto.

i It is to hie a  
thing for man  
to attaine vnto  
in this worl-  
de.

k It can nether  
be bought for  
golde, nor pre-  
cious stones,  
but is onely <sup>j</sup>  
gift of God.

l Which is  
thought to be a  
kinde of pre-  
cious stone.

m Meaning, <sup>j</sup>  
there is no na-  
tural meanes,  
whereby man  
might attaine  
to the heauen-  
lie wisdomer  
which he mea-  
neth by the  
soules; that  
is, hie.

n He maketh  
God onely <sup>j</sup>  
author of this  
wisdome, and  
the giuer the-  
reof.

o He declareth  
that mā hath  
so much of  
this heauenlie  
wisdome, as  
he sheweth by  
feare of God,  
and departing  
from euil.

p Ebr. mensura  
b. fore.



<sup>a</sup> When I felt his fauour.

<sup>b</sup> I was free from afflictio.

<sup>c</sup> That is, seemed by euident tokens to be more present with me.

<sup>d</sup> By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him.

<sup>e</sup> Being ashamed of their lightnes, and afraid of my grauitie.

<sup>f</sup> Acknowledging my wisdom.

<sup>g</sup> All that heard me, praised me.

<sup>h</sup> Testifying I did good iustice.

<sup>i</sup> Because his aduersaries did so much charge him with wickednes, he is compelled to rendre a couite of his life.

<sup>k</sup> That is, I did succour him, was in distress, and so he had cause to praise me.

<sup>l</sup> I delighted to do iustice as others did, so weare costely apparel.

<sup>m</sup> That is, at home in my bed without all trouble, and vnquietnes.

<sup>n</sup> My felicitie doeth increase.

<sup>o</sup> That is, was pleasant vnto them.

<sup>p</sup> As the drye ground thirsteth for the raine.

<sup>q</sup> That is, they thought it not to be a iest, or they thought not I would coferced vnto the.

<sup>r</sup> They were afraid to offend me, and cause me to be angrie.

<sup>s</sup> I had them at commandment.

<sup>a</sup> That is, mine estate is changed, & where as before the ancient men were glad to do me reuerence, the yong men now contemne me.

When his <sup>a</sup> light shined vpon mine head: <sup>b</sup> when by his light I walked through the darkenes,

4 As I was in the dayes of my youth: when <sup>c</sup> Gods prouidence was vpon my tabernacle: 5 When the Almightye was yet with me, & my children rounde about me:

6 When I washed my paths <sup>d</sup> with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, <sup>e</sup> even to the iudgemēt seat, and when I caused them to prepare my seat in the strete.

8 The yong men sawe me, and <sup>f</sup> hid them selues, and the aged arose, and stode vp.

9 The princes stayed talke, and laied their hand on their <sup>g</sup> mouth.

10 The voyce of princes was hid, and their tongue cleaued to <sup>h</sup> y roofe of their mouth.

11 And when the <sup>i</sup> seare heard me, it blessed me: and when the <sup>j</sup> eye sawe me, it gaue witness to <sup>k</sup> me.

12 For I deliuered the <sup>l</sup> poore that cryed, and the fatherles, and him that had none to helpe him.

13 <sup>k</sup> The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put <sup>l</sup> on iustice, and it couered me: my iudgement was as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the fete to the lame.

16 I was a father vnto the poore, and when I knewe not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the praye out of his tethe.

18 Then I said, I shal dye in my <sup>m</sup> nest, and I shal multiplie my dayes as the sande.

19 For my roote is <sup>n</sup> in spred out by the water, and the dewe shal lye vpon my branche.

20 My glorie shal renue toward me, and my bowe shal be restored in mine hand.

21 Vnto me men gaue care, and waited, and helde their tongue at my counsel.

22 After my wordes they replied not, & my talke <sup>o</sup> dropped vpon them.

23 And they waited for me, as for the raine, and they opened their mouth <sup>p</sup> as for the latter raine.

24 If I <sup>q</sup> laughed on them, they beleued it not: nether did they cause the light of my countenance <sup>r</sup> to fall.

25 I appointed out <sup>s</sup> their way, and did sit as chief, and dwelt as a King in the armie, and like him that comforteth <sup>t</sup> y mourners.

CHAP. XXX.

Job complaineth that he is contemned of the moste contemptible, 11. 21. Because of his aduersitie and affliction. 23 Death is the house of all flesh.

**B**Vt now they that are yonger then I, mocke me: yea, thei whose fathers I

haue refused to set with the <sup>b</sup> dogges of my flockes.

2 For where to shulde the strength of their hands haue serued me, <sup>c</sup> seing age <sup>d</sup> perished in them?

3 For pouertie and famine they were solitarie, fleeing into the wildernes, which is darke, desolate and waste.

4 They cut vpon <sup>e</sup> nettels by the bushes, and the iuniper rootes was their meat.

5 Thei were <sup>f</sup> chased forth from among men: they showed at them, as at a thefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, and vnder the thistles they gathered them selues.

8 They were the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their <sup>g</sup> song, & I am their talke.

10 They abhorre me, and flee farre from me, and spare not to spit in my face.

11 Because that God hath losed my <sup>h</sup> corde and humbled me, & they haue losed the bridel before me.

12 The youth rise vp at my right had: they haue pusht my fete, and haue trode on me <sup>i</sup> as on the <sup>j</sup> paths of their destruction.

13 They haue destroyed my paths: they toke pleasure at my calamitie, they had none <sup>k</sup> helpe.

14 They came as a great breache of waters, and <sup>l</sup> vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and thei pursue my soule as the winde, and mine health passeth away as a cloude.

16 Therefore my soule is now <sup>m</sup> powred out vpon me, and the dayes of affliction haue taken holde on me.

17 <sup>n</sup> It perceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garmēt chaged, which compasseth me about as the colar of my coate.

19 <sup>o</sup> He hath cast me into the myre, and I am become like ashes and dust.

20 When I crye vnto thee, <sup>p</sup> y doest not heare me, nether regardest me, <sup>q</sup> when I stand vp.

21 Thou turnest thy self <sup>r</sup> cruelly against me, and artemie vnto me with the strength of thine hand.

22 Thou takest me vp and causest me to ride vpon the <sup>s</sup> winde, and makest my strength to faile.

23 Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.

24 Doubles none can stretche his hand <sup>t</sup> vnto the graue, thogh they crye in his destruction.

25 Did not I wepe with him <sup>u</sup> y was in trouble?

<sup>b</sup> Meaning, to be my shepherdes, or to kepe my dogges.

<sup>c</sup> That is, their fathers dyed for famine before they came to age.

<sup>d</sup> Or, malice.

<sup>e</sup> Job sheweth that these that mocked him in his affliction, were like to their fathers, wicked, and lewde fellows, such as he here describeth.

<sup>f</sup> They make songs of me, & mocke at my miserie.

<sup>g</sup> God hath takē fro me <sup>h</sup> force, credit & autoritie, where with I kept them in subjection.

<sup>i</sup> He said that the yong men when they saw him, hid them selues, as chap. 29. 8. and now in his miserie they were impudent and licentious.

<sup>j</sup> That is, they sought by all meanes how they might destroye me.

<sup>k</sup> They need none to helpe them.

<sup>l</sup> By my calamitie they take an occasion against me.

<sup>m</sup> My life faileth me, and I am as halfe dead.

<sup>n</sup> Meaning, sorowe.

<sup>o</sup> That is, God hath brought me into contempt.

<sup>p</sup> He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caryed beside himself.

<sup>q</sup> He compareth his afflictions to a tempest, or whirle winde.

<sup>r</sup> Or, wisdom, & Law.

<sup>s</sup> None can deliuer me thence, though they lament at my death.



ble: was not my soule in heauines for the poore?

26 Yet when I loked for good, & euil came vnto me: and when I waited for light, there came darkenes.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I wet mourning & without sunne: I stode vp in the congregacion & and cryed.

29 I am a brother to the dragons, and a companion to the ostriches.

30 My skinne is blacke vpo me, and my bones are burnt with heat.

31 Therefore mine harp is turned to mourning, and mine organs into the voyce of them that wepe.

CHAP. XXXI.

1 Job reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithful.

1 I Made a couenant with mine eyes: why the shulde I thinke on a maid?

2 For what porcion shulde I haue of God from aboue? and what inheritance of the Almighty from on hie?

3 Is not destruction to the wicked & strange punishment to the workers of iniquitie?

4 Doeth not he beholde my wayes and tell all my steppes?

5 If I haue walked in vanitie, or if my fote hath made haste to deceit,

6 Let God weigh me in the iuste balance, and he shal knowe mine vprightnes.

7 If my step hath turned out of the way, or mine heart hath walked after mine eye, or if anie blot hath cleaued to mine hands,

8 Let me sowe, & let another eat: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue layed wayte at the dore of my neighbour,

10 Let my wife & grinde vnto another man, and let other men bowe downe vpon her.

11 For this is a wickednes, and iniquitie to be condemned.

12 Yea, this is a fyre that shal deuoure to destruction, and which shal roote out all mine increase,

13 If I did contemne the iudgement of my seruant, and of my maid, when they did contend with me.

14 What then shal I do when God standeth vp? and when he shal visite me, what shal I answer?

15 He that hath made me in the wombe, hath he not made him? hath he not he alone facioned vs in the wombe?

16 If I restrained the poore of their desire, or haue caused the eyes of the widowe to faile,

17 Or haue eaten my morsels alone, & the fatherles hath not eaten thereof,

18 (For from my youth he hath growe vp with me as with a father, & from my mothers wombe I haue bene a guide vnto her)

19 If I haue sene anie perishe for want of clothing, or any poore without couering,

20 If his loines haue not blessed me, because he was warmed w the fleece of my shepe,

21 If I haue lift vp mine hand against the fatherles, when I sawe that I might helpe him in the gate,

22 Let mine arme fall fro my shulder, & mine arme be broken from the bone.

23 For Gods punishment was a fearful vnto me, and I colde not be deliuered from his highnes.

24 If I made golde mine hope, or haue said to the wedge of golde, Thou art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did beholde the sunne, when it shined, or the moone, walking in her brightnes,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine hand,

28 (This also had bene an iniquitie to be condemned: for I had denied the God above)

29 If I reioyced at his destruction that hated me, or was moued to ioye when euil came vpon him,

30 Nether haue I suffred my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my tabernacle say, Who shal giue vs of his flesh? we can not be satisfied.

32 The stranger did not lodge in the strete, but I opened my dores vnto him, that wet by the way.

33 If I haue hid my sinne, as Adam, concealing mine iniquitie in my bosom,

34 Thogh I colde haue made afraied a great multitude, yet the most contemptible of the families did feare me: so I kept silence, and went not out of the dore.

35 Oh that I had some to heare me! beholde my signe that the Almighty wil witnes for me: thogh mine aduersarie shulde write a booke against me,

36 Wolde not I take it vpon my shulder, & binde it as a crowne vnto me?

37 I wil tel him the number of my goings, and go vnto him as to a prince.

38 If my land crye against me, or the furrowes thereof complaine together,

39 If I haue eaten the frutes thereof without siluer: or if I haue griued the soules of the masters thereof,

40 Let thistles growe in stead of wheat, & cokle in the stead of barley.

THE WORDES OF JOB ARE ENDED.  
Mm.iii.

n He nourished & fatherles & maintained the widows cause.

o To oppress him & do him iniurie.

p Let me rest in pieces.

q I refrained not from sinning for feare of men, but because I feared God.

r If I was proude of my worldly profperitie & felicitie, which is ment by the shining of the sunne & brightnes of the moone.

s If mine owne doings delited me.

t By putting confidence in any thing, but in him alone.

u My seruants moued me to be reuenged of mine enemy, yet did I neuer wish him hurt.

x And not confessed it freely: whereby it is euident that he iustified himselfe before men and not before God.

y That is, I reuerenced the most weak & contemned & was afraied to offend them.

z I suffred the to speake euil of me and wet not out of my house to reuenge it.

a This is a sufficient token of my righteousness, that God is my witnes and will rise my cause b shulde not this booke of his accusations be a praise & condemnation to me?

c I wil make him a coite of all my life, without feare.

d As thogh I had withheld their wages that labored in it.

e Meaning, that he was no briber nor extortioner.

f That is, the talke which he had with his three friends.



# Wifdome cometh of God. Iob. A token of Gods mercie.

CHAP. XXXII.

<sup>1</sup> Elihu reproveth them of folly. <sup>8</sup> Age maketh not a man wise, but the Spirit of God.

<sup>1</sup> SO these thre men ceased to answer Iob, because he <sup>2</sup> esteemed him selfe iust.

<sup>2</sup> The wrath of Elihu the sonne of Barachel the <sup>a</sup> Buzite, of <sup>y</sup> familie of <sup>b</sup> Ram, was kindled: his wrath, <sup>1</sup> I say, was kindled against Iob, because he iustified him selfe <sup>c</sup> more then God.

<sup>3</sup> Also his anger was kindled against his thre friends, because they coulde not finde an answer, and yet condemned Iob.

<sup>4</sup> (Now Elihu had waited til Iob had spoken: for <sup>d</sup> they were more ancient in yeres then he)

<sup>5</sup> So when Elihu sawe, that there was none answer in the mouth of the thre men, his wrath was kindled.

<sup>6</sup> Therefore Elihu the sonne of Barachel, the Buzite answered, and said, I am yong in yeres, and ye are ancient: therefore I doubted, and was afrayed, to shewe you mine opinion.

<sup>7</sup> For I said, The dayes <sup>e</sup> shal speake, and the multitude of yeres shal teache wifdome.

<sup>8</sup> Surely there is a spirit in man, <sup>f</sup> but the inspiration of the Almighty giueth vnderstanding.

<sup>9</sup> Great men are not <sup>g</sup> alway wise, nether do the aged <sup>h</sup> all way vnderstand iudgement.

<sup>10</sup> Therefore I say, Heare me, and I wil shewe also mine opinion.

<sup>11</sup> Beholde, I did waite vpon your wordes & hearkened vnto your knowledge, whiles you fought out <sup>i</sup> reasons.

<sup>12</sup> Yea, when I had considered you, lo, there was none of you that reproveth Iob, nor answered his wordes:

<sup>13</sup> Lest ye shulde say, We haue <sup>b</sup> founde wifdome: for God hathe cast him downe, & no man.

<sup>14</sup> Yet hathe <sup>j</sup> he not directed his wordes to me, nether wil I answer <sup>k</sup> him by your wordes.

<sup>15</sup> Then they fearing, answered nomore; but lest of their talke.

<sup>16</sup> When I had waited (for they spake not, but stode stil and answered nomore).

<sup>17</sup> Then answered I in my turne, & I shewed mine opinion.

<sup>18</sup> For I am ful of <sup>l</sup> matter, & the spirit within me compelleth me.

<sup>19</sup> Beholde, my bellie <sup>m</sup> is as the wine, which hathe no vent, & like the newe bottels that brast.

<sup>20</sup> Therefore wil I speake, that I may take breath: I wil open my lippes, and wil answer.

<sup>21</sup> I wil not now accept the persone of mā, nether wil I giue titles to man.

<sup>22</sup> For I may not giue <sup>n</sup> titles, lest my Maker shulde take me away suddenly.

CHAP. XXXIII.

<sup>1</sup> Elihu accuseth Iob of ignorance. <sup>14</sup> He sheweth that God hathe diuers meanes to instruct man and to drawe him from sinne. <sup>19.29</sup> He afflicteth man and suddenly deliuereth him. <sup>26</sup> Man being deliuered, giueth thanks to God.

<sup>1</sup> Wherefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

<sup>2</sup> Beholde now, I haue opened my mouth: my tongue hathe spoken in my mouth.

<sup>3</sup> My wordes are in the vprightenes of mine heart, and my lippes shal speake pure knowledge.

<sup>4</sup> The <sup>a</sup> Spirit of God hathe made me; & the breath of the Almighty hathe giuen me life.

<sup>5</sup> If thou canst giue me answer, prepare thy selfe & stand before me.

<sup>6</sup> Beholde, I am according to thy wish in Gods stead: I am also formed of the clay.

<sup>7</sup> Beholde, my terrour shal not feare thee, nether shal mine had <sup>b</sup> be heauy vpon thee.

<sup>8</sup> Doubteles thou hast spoken in mine eares, and I haue heard the voyce of thy wordes.

<sup>9</sup> I am <sup>c</sup> cleane, without sinne: I am innocent, and there is none iniquitie in me.

<sup>10</sup> Lo, he hathe founde occasions against me, and counted me for his enimie.

<sup>11</sup> He hathe put my fete in the stockes, and loketh narrowly vnto all my paths.

<sup>12</sup> Beholde, in this hast thou not done right: I wil answer thee, y God is greater then mā.

<sup>13</sup> Why doest thou strue against him? for he doeth not <sup>e</sup> giue account of all his matters.

<sup>14</sup> For God speaketh <sup>f</sup> once or twise, & one seeth it not.

<sup>15</sup> In dreames & visions of the night, when slepe falleth vpon men, and they slepe vpon their beddes,

<sup>16</sup> Then he openeth the eares of me, & euen by their corrections, which he <sup>h</sup> had sealed,

<sup>17</sup> That he might cause man to turne away from his enterprife, and that he might hide the <sup>i</sup> pride of man;

<sup>18</sup> And kepe backe his soule fro the pit, & y his life shulde not passe by the sworde.

<sup>19</sup> He is also stricken with sorow vpon his bed, and the grief of his bones is sore,

<sup>20</sup> So that his <sup>k</sup> life causeth him to abhorre bread, and his soule daintie meat.

<sup>21</sup> His flesh faileth that it cannot be sene, & his bones which were not sene, clatter.

<sup>22</sup> So his soule draweth to the graue, & his life <sup>l</sup> to the buriers.

<sup>23</sup> If there be a <sup>m</sup> messenger with him, or an interpreter, one of a thousand <sup>n</sup> to declare vnto man his righteousness,

<sup>24</sup> Then wil he haue <sup>o</sup> mercie vpon him, chosen out of a thousand, & is able to declare the great mercies of God vnto sinners: & wherein mans righteousness standeth, which is through the iustice of Iesus Christ & faith therein. <sup>p</sup> He sheweth that it is a sure token of Gods mercie towards sinners, when he causeth his wordes to be preached vnto the.

<sup>a</sup> Ebr. was iust in his own eyes

<sup>b</sup> Which came of Buz sonne of Nahor Abrahams brother.  
<sup>c</sup> Or, as the Chalde paraphrast readeth, Abram.  
<sup>d</sup> By making him self innocent, and by charging God of rigour.  
<sup>e</sup> That is, the thre mentioned before.

<sup>f</sup> Meaning, the ancient, which haue experience

<sup>g</sup> It is a special gift of God that man hathe vnderstanding, and cometh neither of nature nor by age.

<sup>h</sup> To proue Iobs affliction came for his finnes.

<sup>i</sup> And better your selues, as though you had ouercome him.

<sup>j</sup> To wit, Iob.  
<sup>k</sup> He useth almost the like arguments, but without tanning, and reproches.

<sup>l</sup> I haue conceived in my mind great store of reason.

<sup>m</sup> I wil neither haue regarde to riches, credit nor authority, but wil speake the verie truth.

<sup>n</sup> The Ebrew wordes signifyeth to change the name, as to call a soles a wife manning, that he wolde not claime the truth to better men.

Chap. XXXIII.

<sup>a</sup> I confesse the power of God, & am one of his therefore thou oughtest to heare me.

<sup>b</sup> Because Iob had withstood to dispute his cause with God.

<sup>c</sup> Chap. 16. 22. that he might do it without feare, Elihu sayth, he wil reason in Gods stead.

<sup>d</sup> He repeateth Iobs wordes, whereby he pressed his innocence in diuers places, but specially in the 14. & 30. Chap.

<sup>e</sup> The cause of his iudgement is not alway declared to man.

<sup>f</sup> Though God by sondre examples of his iudgements speake vnto man, yet the reason thereof is not knowne.

<sup>g</sup> God, faith he, speaketh commonly, either by visions to teache vs the cause of his iudgements, or els by afflictions, or by his messenger.

<sup>h</sup> That is, determined to send vpon the.

<sup>i</sup> He sheweth for what cause God sendeth afflictions: to beat downe mans pride, & to turne fro euil.

<sup>j</sup> That is, his painful & miserable life.

<sup>k</sup> I to them that shal burie him.

<sup>l</sup> A man sent of God to declare his will.

<sup>m</sup> A singular man, & as one chosen out of a thousand.

<sup>n</sup> He sheweth that it is a sure token of Gods mercie towards sinners, when he causeth his wordes to be preached vnto the.



p That is, the  
minister shal  
by the prea-  
ching of the  
worde pronou-  
ce vnto him  
forgiuenes of  
his finnes.  
q He shal fele  
Gods fauour  
and reioyce:  
declaring here-  
by, wherein  
standeth the  
true ioy of the  
faithfull: and  
God wil reho-  
re him to heale  
of his wounds,  
which is a token  
of his blessing.  
r God wil for-  
giue his finnes  
and accept him  
at iustice.  
s That is, done  
wickedly:  
t But my sin-  
ne hath bene  
the cause of  
Gods wrath  
toward me:  
u God wil for-  
giue the peni-  
tent sinner.  
v Meaning, of  
times, euen as  
oft as a sinner  
doeth repeat-  
y If thou  
doute of any thing, or se occasion to speake against it.  
z That is, to shewe thee, wherein mans iustification consisteth.

and wil saie, Deliuer him, that he go not  
downe into the pit: for I haue receiued  
a reconciliation.

25 The shal his flesh be as fresh as a childs,  
& shal returne as in y daies of his youth.

26 He shal pray vnto God, and he wil be  
faourable vnto him, and he shal se his fa-  
ce with ioy: for he wil rendre vnto man  
his righteousness.

27 He loketh vpon me, and if one say, I ha-  
ue sinned, and peruered righteousness,  
and it did not profit me,

28 He wil deliuer his soule from going in-  
to the pit, and his life shal se the light.

29 Lo, all these things wil God worke twice  
or thrise with a man,

30 That he may turne backe his soule fro  
the pit, to be illuminate in the light of the  
liuing.

31 Marke wel, o Iob, & heare me: kepe silen-  
ce, and I wil speake.

32 If there be matter, answer me, & speake:  
for I desire to iustifie thee.

33 If thou hast not, heare me: holde thy ton-  
gue, and I wil teache thee wisdom.

CHAP. XXXIIII.

1 Elihu chargeth Iob, that he called him selfe righteous.  
2 He sheweth that God is iust in his iudgements. 24 God  
destroyeth the mightie. 30 By him the hypocrite reigne.

1 MOREouer Elihu answered, and said,  
2 Heare my wordes, ye wise men, and  
hearken vnto me, ye that haue knowledge.  
3 For the eare tryeth the wordes, as y mouth  
tasteth meat.

4 Let vs seke iudgement among vs, & let  
vs knowe among our selues what is good.

5 For Iob hath said, I am righteous, and  
God hath taken away my iudgement.

6 Shulde I lye in my right? my wounde of  
the arrowe is grievous without my sinne.

7 What man is like Iob, that drinketh scor-  
nesulnes like water?

8 Which goeth in the companie of them  
that worke iniquitie, & walketh with wic-  
ked men?

9 For he hath said, It profiteth a man no-  
thing that he shulde walke with God.

10 Therefore hearken vnto me, ye men of  
wisdom, God forbid y wickednes shulde  
be in God, and iniquitie in the Almighty.

11 For he wil rendre vnto man according to  
his worke, & cause euerie one to finde ac-  
cording to his way.

12 And certainly God wil not do wickedly,  
nether wil the Almighty peruert iudge-  
ment.

13 Whome hath he appointed ouer y earth  
beside him self? or who hath placed the  
whole worlde?

14 If he set his heart vpon man, and gather  
vnto him self his spirit and his breath,

15 All flesh shal perish together, and man  
shal returne vnto dust.

16 And if y hast vnderstanding, heare this  
& hearken to the voyce of my wordes.

17 Shal he that hateth iudgement, gou-  
erne? & wilt thou iudge him wicked that  
is moste iust?

18 Wilt thou say vnto a King, Thou art wic-  
ked? or to princes, Ye are vngodlie?

19 How muche lesse to him that accepteth  
not the persones of princes, & regardeth  
not the riche, more then the poore: for thei  
be all the worke of his hands.

20 They shal dye suddenly, and the people  
shal be troubled at midnight, & they shal  
passe forth and take away the mightie  
without hand.

21 For his eyes are vpon the wayes of man,  
and he seeth all his goings.

22 There is no darkenes nor shadowe of de-  
ath, that the workers of iniquitie might be  
hid therein.

23 For he wil not lay on man so muche,  
that he shulde entre into iugement with  
God.

24 He shal breake the mightie without se-  
king, and shal set vp other in their ste-  
ade.

25 Therefore shal he declare their workes:  
he shal turne the night, and they shal be  
destroyed.

26 He striketh them as wicked men in the  
places of the seers,

27 Because they haue turned backe from  
him, and woldenot consider all his waies:

28 So that they haue caused the voyce of  
the poore to come vnto him, and he hath  
heard the crye of the afflicted.

29 And when he giueth quietnes, who can  
make trouble? and when he hideth his fa-  
ce, who can beholde him, whether it be  
vpon nacions, or vpon a man onely?

30 Because the hypocrite doeth reigne,  
& because the people are snared.

31 Surely it appertaineth vnto God to say, I  
haue pardoned, I wil not destroye.

32 But if I se not, teache thou me: if I ha-  
ue done wickedly, I wil do no more.

33 Wil he performe the thing through-  
out thee? for thou haste reprobued it, becau-  
se that thou hast chosen, and not I. now  
speake what thou knowest.

34 Let men of vnderstanding tel me, and  
let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, ne-  
ther were his wordes according to wif-  
dome.

36 I desire that Iob may be tried, vn-  
to the end touching the answers for wic-  
ked men.

37 For he addeth rebellion vnto his sin-  
ne: he clappeth his hands among vs, & mul-  
tiplieth his wordes against God.

Mm.iiii.

m If God we-  
re not iust, how  
colde he gouer-  
ne the worlde?  
n If man of na-  
ture feare to  
speake euil of  
such as haue  
power, the mu-  
che more ought  
thei to be a-  
fraid to speake  
euil of God.  
o When they  
loke not for it  
p The messen-  
gers or visita-  
tion that God  
shal send.  
q God doeth  
not afflict man  
aboue measu-  
re, so that he  
shulde haue  
occasion to co-  
tend with hi.  
r For all his  
creatures are  
at hand to ser-  
ue him, so that  
he needeth not  
to seke for a-  
nie other ar-  
mie.  
s Make them  
manifest that  
they are wic-  
ked.  
t Declare the  
things that we-  
re hid.  
u Meaning, on-  
ly in the sight  
of all men.  
v By their cru-  
elty & extor-  
tion.  
y Whentyras  
sit in the thro-  
ne of iustice, &  
vnder pretence  
of executing  
iustice are but  
hypocrites &  
opresse the  
people: it is a  
signe that God  
hath drawen  
backe his con-  
tinuance and fa-  
uour from that  
place.  
z Onely it be-  
logeth to God  
to moderate his  
corrections, &  
not vnto man.  
a Thus Elihu  
speake in y  
person of  
God, as it we-  
re mocking Iob  
because he  
wold be wi-  
ser then God.  
b Wil God vse  
thy counsel in  
doing his wor-  
kes?  
c Thus he  
speake in y  
person of  
God, as though  
Iob shulde  
chuse & refuse  
afflictio at his  
pleasure.  
d That he may  
speake as mu-  
che as he can,  
that we may  
answer him &  
all the wicked  
that shal vse  
suche argu-  
ments.  
e He standeth  
stubbornly in  
the maintenance  
of his cause.

a Which are  
esteemed wise  
of the worlde.  
b Let vs exa-  
mine the mat-  
ter vprightly.  
c There is,  
hath he afflicted  
me without  
measure.  
d Shulde I say,  
I am wicked,  
being an inno-  
cent?  
e I am forer  
punished, then  
my sinne deser-  
ueth.  
f Which is  
compelled to  
receiue the re-  
proche & scor-  
nes of many  
for his foolish  
wordes.  
g Meaning, that  
Iob was like  
to the wicked,  
because he se-  
med not to glo-  
rifie God, & sub-  
mit him selfe  
to his iudge-  
ments.  
h He wasteth  
Iobs wordes,  
who said that  
Gods childre  
are oft times  
punished in this  
worlde, & the  
wicked go fre.  
i That is, liue  
godly, as Gen.  
3.12  
k Chap. 36. 23.  
l To destroye  
him.  
m The breath  
of life, which  
he gaue man.



## CHAP. XXXV.

6 Neither doeth godlines profite, or vngodlines hurt God, but man. 13 The wicked crye vnto God and are not heard.

1 ELihu spake moreouer, and said, 2 Thikest thou this right, that thou hast said, I am a more righteous then God?

3 For thou hast said, What profiteth it thee and what auaieth it me, to purge me from my sinne?

4 Therefore wil I answer thee, and thy companions with thee.

5 Loke vnto the heauen, and se and beholde the cloudes which are hier then thou.

6 If thou sinnest, what doest thou against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueh he at thine hand?

8 Thy wickednes may hurt a man as thou art: thy righteousness may profite the sonne of man.

9 They cause many that are oppressed, to crye, which crye out for the violence of the mightie.

10 But none saith, Where is God that made me, which giueh songs in the night?

11 Which teacheth vs more the the beastes of the earth, and giueh vs more wisdom then the foules of the heauen.

12 Then they crye because of the violence of the wicked, but he answereth not.

13 Surely God wil not heare vanitie, nether wil the Almighty regarde it.

14 Although thou sayest to God, Thou wilt not regarde it, yet iudgement is before him: trust thou in him.

15 But now because his angre hathe not visited, nor called to count the euil with great extremitie,

16 Therefore Iob openeth his mouth in vaine, and multiplieth wordes without knowledge.

## CHAP. XXXVI.

1 ELihu sheweth the power of God; 6 And his iustice, 9 And wherefore he punisheth. 13 The properties of the wicked.

1 ELihu also proceded and said, 2 Suffre me a litle, & I wil instruct thee: for I haue yet to speake on Gods behalfe.

3 I wil fetch a my knowledge a farre of, & wil attribute righteousness vnto my Maker.

4 For truly my wordes shal not be false, & he that is perfite in knowledge, speaketh with thee.

5 Beholde, the mightie God casteth away none that is mightie & valiant of courage.

6 He mainteineth not the wicked, but he giueh iudgement to the afflicted.

7 He withdraweth not his eies from the righteous, but they are with Kings in the

throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters & tyed with the cordes of affliction,

9 Then wil he shewe them their worke and their sinnes, because they haue bene proude.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

11 If they obey and serue him, they shal end their dayes in prosperitie, & their yerer in pleasures.

12 But if they wil not obey, they shal passe by the sworde, & perish without knowledge.

13 But the hypocrites of heart increase the wrath: for they call not when he bindeth them.

14 Their soule dyeth in youth, & their life among the whoremongers.

15 He deliuereth the poore in his afflictio, and openeth their eare in trouble.

16 Euen so wolde he haue taken thee out of the streight place into a broad place & not shut vp beneth and that which resteth vpon thy table, had bene ful of fat.

17 But thou art ful of the iudgement of the wicked, though iudgement and equitie mainteine all things.

18 For Gods wrath is, lest he shulde take thee away in thine abundance: for no multitude of gistes can deliuer thee.

19 Wil he regarde thy riches? he regardeth not golde, nor all them that excell in strength.

20 Be not careful in the night, how he destroyeth the people out of their place.

21 Take thou hede: loke not to iniquitie: for thou hast chosen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men se it, and men beholde it a farre of.

26 Beholde, God is excellent, & we knowe him not, nether can the number of his yerer be searched out.

27 When he restraineth the droppes of water, the raine powreth downe by the vapour thereof,

28 Which raine the cloudes do droppe & let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes & the thunders of his tabernacle?

30 Beholde he spreadeth his light vpon it, and couereth the bottome of the sea.



31 He sheweth that the raine hath double vnto the one it declareth Gods iudgements, when it doth ouerflow any places, & y other that it maketh y lad fruitful. 32 That is, one cloude to dash again another. 33 The colde vapour sheweth him: that is, the cloude of the hore exhalacio, which being taken in y colde cloude moueth vp toward the place where y fyre is, and so agre is ingendred: y is, noise and thunder claps.

## CHAP. XXXVII.

2 Elihu proueth that the vnsearchable wisdom of God is manifest by his workes, 4 As by the thunders, 6 The snowe, 9 The whirle winde, 11 And the rayne.

AT this also mine heart is a astonied, & is moued out of his place.

2 Heare the<sup>b</sup> sounde of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the worlde.

4 After it a noyse foundeth: he thundreth with the voyce of his maiestie, and he wil not stay<sup>c</sup> them when his voyce is heard.

5 God thundreth maruelously w<sup>h</sup> his voyce: he worketh great things, which we knowe not.

6 For he saith to the snowe, Be thou vpon y earth: d likewise to the smale raine and to the great raine of his power.

7 With the force thereof he<sup>e</sup> shutteth vp cuerie man, that all men may knowe his worke.

8 Then the beasts go into the denne, and remaine in their places.

9 The whirle wide cometh out of y South, and the colde from the<sup>f</sup> North winde.

10 At the breath of God the frost is giuen, & the breadth of the waters g is made narrowe.

11 He maketh also the cloude to<sup>h</sup> labour, to water the earth, & scattereth the cloude of i his light.

12 And it is turned about by his gouernemēt, that thei may do whatsoeuer he commandeth them vpon the whole worlde:

13 Whether it be for<sup>k</sup> punishmēt, or for his land, or of mercie, he causeth it to come.

14 Hearken vnto this, o Iob: stand and consider the wonderous workes of God.

15 Didest thou knowe when God disposed them? and caused the<sup>l</sup> light of his cloude to shine?

16 Hast thou knowen the<sup>m</sup> varietie of the cloude, & the wonderous workes of him, that is perfite in knowledge?

17 Or how thy clothes are<sup>n</sup> warme, when he maketh the earth quiet through the South winde?

18 Hast thou stretched out y heauens, which are strong, & as a molten o glasse?

19 Tel vs what we shal say vnto him: for we can not dispose our matter because of p darkenes.

of God, ether to punish m, or to profite y earth, or to declare his fauour toward man, as Chap. 36. 1 That is, the lightning to breake forth in the cloude: m Which is some time changed into raine, or snowe, or haile, or fuche like. n Why thy clothes shulde kepe thee warme, when the South winde bloweth, rather then when anie other winde bloweth? o For their clearnes. p That is, our ignorance: signifying that Iob was so presumptuous that he wolde controule the workes of God.

20 Shal it be<sup>q</sup> tolde him when I speake? or shal mā speake when he shalbe<sup>r</sup> destroyed?

21 And now when se not the light, f which shineth in the cloude, but the winde passeth and clenseth them.

22 The<sup>t</sup> brightnes cometh out of y North: the praise thereof is to God, which is terrible.

23 It is the Almighty: we cā not finde him out: he is excellent in power & iudgement, & abundant in iustice: he<sup>u</sup> afflicteth not.

24 Let men therefore feare him: for he wil not regarde any that are wise in their owne conceit.

## CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenes of man in the consideration of his creatures, by whose excellencie the power, iustice and providence of the Creator is known.

1 Then answered the Lord vnto Iob out of the<sup>a</sup> whirle winde, & said,

2 Who is this that<sup>b</sup> darkeneth the counsel by wordes without knowledge?

3 Gird vp now thy loynes like a man: I<sup>c</sup> wil demande of thee and declare thou vnto me.

4 Where wast thou when I layed the<sup>d</sup> fundacions of the earth? declare, if thou hast vnderstanding,

5 Who hathe layed the measures thereof, if thou knowest, or who hathe stretched the line ouer it:

6 Where vpon are the fundacions thereof set: or who layed the corner stone thereof:

7 When the starres of the morning<sup>e</sup> praised me together, and all the<sup>f</sup> children of God reioyced:

8 Or who hathe shut vp the sea with dores, when it yssued and came forth<sup>g</sup> as out of the wombe:

9 When I made the cloude<sup>h</sup> as a couering thereof, and darkenes<sup>i</sup> the<sup>j</sup> swadeling bandes thereof:

10 When I stablished my commandement vpon it, and set barres and dores,

11 And said, Hetherto shalt thou come, but no farther, and here<sup>k</sup> shal it staye thy proude waues.

12 Hast thou commanded the<sup>l</sup> morning since thy dayes? hast thou caused the morning to knowe his place?

13 That it might take holde of the corners of the earth, and that the wicked might be<sup>m</sup> shaken out of it?

14 It is turned as clay to facion, l & all stand vp as a garment.

15 And from the wicked their light shalbe taken away, and the<sup>n</sup> hie arme shalbe broken.

dement, as verse 10. i To wit, to rise, since thou wast borne? k Who hauing in the night bene giuen to wickednes, can not abide the light but hide them selues. l The earth which seamed in the night to haue no forme, by the rising of the sunne is as it were created a newe, and all things therein clad with newe beautie.

q Hathe God nede that anie shulde tel him when mā murmureth agāst him?

r If God wolde destroye a man, shulde he repine?

s The cloude stoppeth the shining of y sunne, that mā cā not se it til the winde haue chased a-way y cloude:

t In Ebrewe, golde meanig faire wether and cleare as golde.

u Meaning, without cause.

Chap. XXXVIII.

a That his wordes might haue greater maiestie, and y Iob might knowe with whome he had to do.

b Which by seeking out the secret counsel of God by mans reason, maketh it more obscure & sheweth his owne folie

c Because he had wished to dispute with God, Chap. 13.

d God reasoneth with him to declare his rashnes.

e Seig he colde not iudge of those things, w were done so long before he was borne, he was not able to cōprehend all Gods workes: muche lesse the secret causes of his iudgements.

f The starres and dumme creatures are said to praise God, because his power, wisdom and goodness manifest & knowe therein.

g As though y great sea were but as a little babe in the hands of God to turne to & fro.

h That is, Gods decree and commandement.

i To wit, to rise, since thou wast borne?

k Who hauing in the night bene giuen to wickednes, can not abide the light but hide them selues.

l The earth which seamed in the night to haue no forme, by the rising of the sunne is as it were created a newe, and all things therein clad with newe beautie.

m Meaning, the Angels.

n As though y great sea were but as a little babe in the hands of God to turne to & fro.

o That is, Gods decree and commandement.

p To wit, to rise, since thou wast borne?

q Who hauing in the night bene giuen to wickednes, can not abide the light but hide them selues.

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t As though y great sea were but as a little babe in the hands of God to turne to & fro.

u That is, Gods decree and commandement.

v To wit, to rise, since thou wast borne?

w Who hauing in the night bene giuen to wickednes, can not abide the light but hide them selues.

x The earth which seamed in the night to haue no forme, by the rising of the sunne is as it were created a newe, and all things therein clad with newe beautie.



m If thou art not able to seeke out the depth of the sea, how muche lesse art thou able to cōprehend the counsel of God?

n That I might appoint it his way and limits.

o To punish mine enemies with them, as Exod. 9. 18. Iosh. 10. 11.

p The yce couereth it, as though it were paved with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, & bring flowers.

r Which starres bringeth in winter.

s Certaine starres so called: some thinke they were the twelve signes.

t The North starre w<sup>ch</sup> those that are about him?

u Canst thou cause the heauilie bodies to haue anie power ouer the earthlie bodies?

x In the secret partes of mā.

y That is, the cloudes, where in the water is contained as in bottels.

z For when God doeth not open these bottels, the earth cometh to this inconueniēce.

a After he had declared Gods workes in the heauens, he sheweth his maruelous prouidence in earth, euē toward the brute beastes.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the depth?

17 Haue the gates of death bene opened vnto thee? or hast thou sene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tel if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenes,

20 That thou shuldest receiue it in the boundes thereof, and that thou shuldest knowe the paths to the house thereof?

21 Knewest thou it, because thou wast then borne, & because the number of thy daies is great?

22 Hast thou entred into the treasures of the snowe? or hast thou sene the treasures of the hayle,

23 Which I haue hid against the time of trouble, against the day of warre & battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath deuised the spowtes for the raine? or the way for the lightening of the thunders,

26 To cause it to raine on the earth where no man is, & in the wildernes where there is no man?

27 To fulfil the wilde & waste place, & to cause the bud of the herbe to sprig forth?

28 Who is the father of the raine? or who hath begotten the droppes of the dewe?

29 Out of whose wombe came the yce? who hath ingédred the frost of the heauen?

30 The waters are hid as with a stone: and the face of the depth is frozen.

31 Canst thou restrain the sweete influences of the Pleiades? or loose the bands of Orion?

32 Canst thou bring forth the Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?

35 Canst thou sende the lightnings that they may walke, & say vnto thee, Lo, here we are?

36 Who hath put wisdom in the reins? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdom? or who can cause to cease the bottels of heauen,

38 When the earth groweth into hardenes, and the clottes are fast together?

2 When they couche in their places, & remaine in the couert to lye in waite?

3 Who prepareth for the rauen his meat, when his byrdes crye vnto God, wandering for lacke of meat?

4 Knowest thou the time when the wilde goates bring forth the yong? or doest thou marke when the hindes do calue?

5 Canst thou number the moneths that they fulfil? or knowest thou the time when they bring forth?

6 They bowe them selues: they bruise their yong and cast out their sorowes.

7 Yet their yong waxe fat, and growe vp with corne: they go forth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bondes of the wilde asse?

9 It is I which haue made the wildernes his house, and the salt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the crye of the driuer.

11 He seeketh out the mountaine for his pasture, & searcheth after euerie greene thing.

12 Wil the vnicone serue thee? or wil he tary by thy crybbe?

13 Canst thou binde the vnicone with his band to labour in thy forrowe? or wil he plowe the valles after thee?

14 Wilt thou trust in him, because his strength is great, and cast of thy labour vnto him?

15 Wilt thou beleue him, that he wil bring home thy sede, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings & fethers vnto the ostriche?

17 Which leaueth his egges in the earth & maketh them hote in the dust,

18 And forgetteth that the fote might scatter them, or that the wilde beast might breake them.

19 He sheweth him self cruel vnto his yong ones, as they were not his, and is without feare, as if he trauailed in vaine.

20 For God hath depriued him of wisdom, & hath giuen him no parte of vnderstanding.

21 When time is, he mounteth on hye: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or covered his necke with neying?

23 Hast thou made him afraied as the grafhoper? his strong neying is feareful.

24 He diggeth in the valley, & reioyceth in his strength: he goeth forth to mete the haruest man.

25 He mocketh at feare, & is not afraied, & turneth not backe from the sworde,

26 Though the quier rattle against him, the glittering

b Read Psal. 147. 9.

c He chiefly maketh mention of wilde goates & hindes, because they bring forth their yong with moche difficultie. d That is, how long they goe yong? e They bring forth with great difficultie.

f That is, the barren ground where no good fruites growe.

g Is it possible to make the vnicone tame? signifying that if man can not rule a creature, that it is muche more impossible for he shulde appoint the wisdom of God, whereby he governeth all the world.

h They write of the ostrich couereth her egges in the sand, and because the coutry is hote and the sunne still keepeth them warme, they are hatched.

i If he shulde take care for them.

k That is, to haue a care & natural affeccion toward his yong.

l When the yong ostrich is grown vp, he ouer runneth the horse.

m That is, giue him courage which is moued by neying and shaking his mane: for with his breath he couereth his necke.

n He beareth his house.

## CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euē to the yong rauens, giueth man ful occasion to put his confidence in God. 37 Iob confesseth & humbleth himself.

Wilt thou hunt the praye for the lyon? or wilt thou fill the appetite of the lyons whelpes,



glittering speare and the shield.

<sup>a</sup> He so rideth & groudeth that it seemeth nothing vnder him.

27 He ° swalloweth the grounde for fear-  
cenes and rage, and he beleueth not that it  
is the noyse of the trumpet.

28 He saith among the trumpets, Ha, ha:  
he smelleth the battell a farre of, and the  
noyse of the captaines, and the shouting.

29 Shal the hauke flie by thy wisdom, <sup>stretching</sup>  
out his wyngs toward the P South?

<sup>b</sup> That is, whe he colde cometh, so flie into the warme countreys.

30 Doeth the egle mount vp at thy cōman-  
dement, or make his nest on hye?

31 She abideth and remaineth in the rocke,  
<sup>even</sup> vpon the top of the rocke, and the  
tower.

32 From thence she spieth for meat, and her  
eyes beholde a farre of.

33 His yong ones also sucke vp blood: and  
where the flaine are, there is she.

34 Moreouer the Lord spake vnto Iob, and  
said,

<sup>c</sup> Is this the way for a man that wil learne to striue w God? which thing he repro- ueth in Iob. Whereby he sheweth that he repented, & desired pardon for his fautes.

35 Is this to ¶ learne to striue with the  
Almightie? he that reprobeth God, let him  
answer to it.

36 ¶ Then Iob answered the Lord, saying,

37 Beholde, I am ¶ vile: what shal I answer  
thee? I wil lay mine hand vpon my mouth.

38 Once haue I spoken, but I wil answer no  
more, yea twise, but I wil procede no far-  
ther.

CHAP. XL.

2 How weak mans power is, being compared to the  
workes of God: 10 Whose power appeareth in the  
creation, and governing of the great beastes.

Chap. 38, 39.

1 A Gaine the Lord answered Iob out of  
the whirlewinde, and said,

2 Gird vp now thy loynes like a man: I wil  
demāde of thee, & declare thou vnto me.

3 Wilt thou disanul <sup>a</sup> my iudgement? or wilt  
thou condemne me, that thou mayest be  
iustified?

4 Or hast thou an arme like God? or doest  
thou thunder with a voyce like him?

5 Decke thy self now with <sup>b</sup> maiestie and  
excellencie, & araye thy self with beautie  
and glorie.

6 Cast abroad the indignation of thy  
wrath, and beholde euerie one that is  
proude, and abase him.

7 Loke on euerie one that is arrogant, and  
bring him low: and destroy the wicked in  
their place.

8 Hide them in the dust together, & binde  
their faces in a secret place.

9 Then wil I confesse vnto thee also, that  
thy right hand can <sup>d</sup> saue thee.

10 ¶ Beholde now <sup>e</sup> Behemoth, (whome I  
made <sup>f</sup> with thee) which eateth <sup>g</sup> grasse  
as an oxe.

11 Beholde now, his strength is in his loines,  
and his force is in the naui of his belly.

12 When he taketh pleasure, his taile is like  
a cedre: y finewes of his stones are wrapt  
together.

<sup>a</sup> Signifying that they that iustifie them selues, condemne God as iniust.  
<sup>b</sup> Meaning, y these were p- pte vnto God, and belonged to no man.  
<sup>c</sup> Cause them to dye if thou canst.  
<sup>d</sup> Prouing hereby y who- soeuer attributeth to him self power, & abilitie to saue him self, maketh him self God.  
<sup>e</sup> This beest is thought to be the eliphant, or some other, w is vnknewen.  
<sup>f</sup> Whome I made aswell as thee.  
<sup>g</sup> This cometh the prouidence of God toward mā: for if he were giuen to deuoure as a lion, nothing were able to resist him or content him.

13 His bones are like staues of brasse, and  
his small bones like staues of yron.

14 <sup>h</sup> He is the chief of the wayes of God: <sup>i</sup> he that made him, wil make his sworde to  
approche vnto him.

<sup>h</sup> He is one of the chiefest workes of God among y beastes.  
<sup>i</sup> Though man dare not come nere him, yet God can kil him.

15 Surely the mountaines bring him forth  
grasse, where all the beastes of the field  
playe.

16 Lyeth he vnder the trees in the couert of  
the rede and fennes?

17 Can the trees couer him with their sha-  
dow? or can the willowes of the riuer cō-  
passe him about?

18 Beholde, he spoileth the riuer, <sup>k</sup> and ha-  
steth not: he trusteth that he can drawe vp  
Iorden into his mouth.

<sup>k</sup> He drinketh at leasure, and feareth no body.

19 He taketh it with his eyes, and thrusteth  
his nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out <sup>l</sup> Liuiathan with  
an hooke, and with a line which thou shalt  
cast downe vnto his tongue?

<sup>l</sup> Meaning, the whale.

21 Canst thou cast an hooke into his nose?  
canst thou perce his iawes with an angle?

22 Wil he make manie <sup>m</sup> prayers vnto thee,  
or speake thee faire?

<sup>m</sup> Because he feareth lest thou shouldest take him.

23 Wil he make a couenant with thee? and  
wilt thou take <sup>n</sup> him as a seruant for euer?

<sup>n</sup> To do thy busines, & be at thy cōman- dement.

24 Wilt thou play with him as with a bird?  
or wilt thou binde him for thy maides?

25 Shal the companions banquet with him?  
shal they deuide him among the mar-  
chants?

26 Canst thou fill the basket with his skin-  
ne? or the fishpanyer with his head?

27 Laye thine hand vpon him: remember  
the battell, and do no more so.

28 Beholde, <sup>p</sup> his hope is in vaine: for shal  
not one perish euen at the sight of him?

<sup>o</sup> If thou once consider the danger, thou wilt not medle with him.  
<sup>p</sup> To wit, that trusteth to take him.

CHAP. XLI.

1 By the greatnes of this monstre Liuiathan God sheweth  
his greatnes, and his power, which nothing can resist.

1 NOne is so fearece that dare stirre him  
vp. Who is he then that can stand  
before me?

2 Who hath preuented me that I shulde  
make an end? All vnder heauen is mine.

3 I wil not kepe silence concerning <sup>c</sup> his  
partes, nor his power, nor his comely pro-  
portion.

4 Who can discouer the face <sup>d</sup> of his gar-  
ment? or who shal come to him with a dou-  
ble <sup>e</sup> bridel?

5 Who shal <sup>f</sup> open the dores of his face?  
his teeth are feareful round about.

6 The maiestie of his scales is like strong  
shields, and are sure sealed.

7 One is fet to another, that no winde can  
come betwene them.

8 One is ioyned to another: they sticke to-  
gether, that they can not be sondred.

9 His niesings <sup>g</sup> make the light to shine, &  
his eyes are like y eye lids of the morning.

<sup>a</sup> If none dare stand against a whale, which is but a creature, who is able to copare with God the Creator?  
<sup>b</sup> Who has he taught me to accomplishe my worke?  
<sup>c</sup> The partes, and members of the whale.  
<sup>d</sup> That is, who dare put of his skinne?  
<sup>e</sup> Who dare put a bridel in his mouth?  
<sup>f</sup> Who dare loke in his mouth?

<sup>g</sup> That is, ca- reth out flames of fyre.

10 Out of his mouth go lampes, and spar-  
Nn.ii.



kes of fyre leape out.

11 Out of his nostrelles cometh out smoke, as out of a boyling pot or caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

*Nothing is painful or hard vnto him*

13 In his necke remaineth strength, & labour is reiected before his face.

14 The members of his bodie are ioyned: they are strong in them selues, and can not be moued.

15 His heart is as strong as a stone, and as hard as the nether millstone.

16 The mightie are afraied of his maiestie, and for feare they faint in them selues.

17 When the sworde doeth touche him, he wil not rise vp, nor for the speare, dart nor habergeon.

18 He esteemeth yron as strawe, and brasse as rotten wood.

19 The archer can not make him flee: the stones of the sling are turned into stubble vnto him.

20 The dartes are counted as straw: and he laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the myre.

22 He maketh the depth to boyle like a pot, and maketh the sea like a pot of oyntment.

23 He maketh a path to shine after him: one wolde thinke the depth as an hore head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth all hie things: he is a King ouer all the children of pride.

CHAP. XLII.

*The repentance of Iob. He prayeth for his friends. His goods are restored double vnto him. His children. age and death.*

1 Then Iob answered the Lord, and said,

2 I knowe that thou canst do all things, and that there is no thought hid from thee.

3 Who is he that hideth counsel without knowledge: therefore haue I spokē that I vnderstode not, euen things to wonderful for me, and which I knewe not.

4 Heare, I beseeche thee, and I wil speake: I wil demande of thee, and declare thou vnto me.

5 I haue heard of thee by the hearing of

the eare, but now mine eye seeth thee.

6 Therefore I abhorre myself, and repent in dust and ashes.

7 ¶ Now after that the Lord had spoken these wordes vnto Iob, the Lord also said vnto Elipház the Temanite, My wrath is kindled against thee, and against thy two friends: for ye haue not spokē of me y thing that is right, like my seruant Iob.

8 Therefore take vnto you now seuen bullockes, and seuen rams, and go to my seruant Iob, & offer vp for your selues a burnt offering, and my seruant Iob shal pray for you: for I wil accept him, lest I shulde put you to shame, because ye haue not spokē of me the thing, which is right, like my seruant Iob.

9 So Elipház the Temanite, and Bildád the Shuhite, and Zophár the Naamathite went, and did according as the Lord had said vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so muche as he had before.

11 Then came vnto him all his brethrē, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the euil, that the Lord had broght vpon him, and euerie man gaue him a piece of money, & euerie one an earring of golde.

12 So the Lord blessed the last dayes of Iob more then the first: for he had fourtene thousand shepe, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seuen sonnes, and thre daughters.

14 And he called the name of one Iemímáb, and the name of the second Keziáh, and the name of the thirde Kerenhappúch.

15 In all the land were no women founde so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourtie yeres, and sawe his sonnes, and his sonnes sonnes, euen foure generacions.

17 So Iob dyed, being olde, & ful of dayes.

THE

*His skinne is so hard that he lieth with as great ease on the stones as in the myre. k Either he maketh a sea to seme as it boyled by his wal lowing, or els he spowteth water in such abundance, as it wolde seme that the sea boyled.*

*That is, a white froth, & shining streame before him. m He despiseth all other beasts, & monsters, & is the proudest of all others.*

*Chap. XLII. No thought so secret, but thou dost see it, nor anie thing that thou canst bring it to passe.*

*Is there anie but I? for this God laid to his charge, Chap. 38, 2.*

*I confesse herein mine ignorance, and that I spake I wist not what. d He sheweth that he wil be Gods scholer to learne of him.*

*I knewe thee onely before by hearesay: but now thou hast caused me to see what I art to me, that I may resigne my self ouer vnto thee.*

*f You take in hand an euil cause, in y you condemed him by his outward affliction and not comforted him w my morties. g Who had a good cause, but handled it euil.*

*h When you haue reconciled your selues to him for the fautes that you haue committed against him, he shal pray for you, & I wil heare him.*

*i He deliuered him out of the affliction wherein he was.*

*k That is, all his kinned, read Chap. 19, 13.*

*Or, lambe, n money is made.*

*l God made him twise so riche in cattel as he was afore, & gaue him as manie children, as he had taken from him.*

*m That is, of long life, or beautiful as a day.*

*n As pleasant as cassia, or swete spice.*

*o That is, the hore of beautie.*



# THE PSALMES

## of Dauid.

### THE ARGUMENT.

**T**His booke of Psalmes is set forth vnto vs by the holie Gost to be esteemed as a moste precious treasure, wherein all things are contained that apperteyne to true felicitie: as yet in this life present as in the life to come. For the riches of true knowledge, and heauenlie wisdom are here set open for vs, to take thereof moste abundantly. If we wolde knowe the great, and hie maiestie of God, here we may se the brightnes thereof shine moste clearly. If we wolde seke his incomprehensible wisdom, here is the scholl of the same profession. If we wolde comprehend his inestimable bounty, and approche nere thereunto, and fill your hands with that treasure, here we may haue a moste liuely, and comfortable taste thereof. If we wolde knowe wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our onely redemer, and mediator moste evidently described. The riche man may learne the true vse of his riches. The poore man may fynde ful contentation. He that wil reioyce, shal knowe the true ioy, and how to kepe measure therein. They that are afflicted and oppressed, shal se wherein standeth their comforte, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shal se how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he brideleth them, in so muche as they can not touche an heere of ones head, except he permit them, and how in the end their destruction is moste miserable. Briefly, here we haue moste present remedies against all tentations, and troubles of minde and conscience, so that being wel practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is laid vp for all them that loue the comming of our Lord Iesus Christ.

#### PSALME I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in manner of a preface, to exhort all godlie men to studie, and meditate the heauenlie wisdom. For the effect herof is, 1 That they be blessed, which giue them selues wholly all their life to the holy Scriptures. 4 And that the wicked contemners of God, though they seme for a while happie, yet at length shal come to miserable destruction.

**B**lessed is the man that doeth not walke in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful:

But his delite is in the Law of the Lord, & in his Law doeth he meditate day and night.

For he shal be like a tre planted by the riuers of waters, that wil bring forth the her frute in due season: whose leafe shal not fade: so whatsoeuer he shal do, shal prosper.

The wicked are not so, but as the chaffe, which the winde driueth away.

Therefore the wicked shal not stand in the Iudgement, nor sinners in the assemblie of the righteous.

For the Lord knoweth the way of the righteous, and the way of the wicked shal perish.

As the Lord driueth them downe that they shal not rise nor stand in the companie of the righteous.

Doeth approue and prosper, like as

#### PSAL. II.

The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God wil continue his kingdome for

ouer & aduance it euen to the end of the worlde, 10 And therefore exhorteth Kings and rulers, that they wolde humbly submit them selues vnder Gods yoke, because it is in vaine to resiste God. Herein is figured Christ's kingdome.

**W**hy do the heathen rage, & the people murmur in vaine?

The Kings of the earth band them selues, and the princes are assembled together against the Lord, and against his Christ.

Let vs breake their bands, and cast their cords from vs.

But he that dwelleth in the heauen shal laugh: the Lord shal haue the in derisio.

Then shal he speake vnto them in his wrath, & vex them in his sore displeasure, saying,

Euen I haue set my King vpon Ziō mine holie mountaine.

I wil declare the decree: that is, the Lord hathe said vnto me, Thou art my Sonne: this day haue I begotten thee.

Aske of me, & I shal giue thee the heathen for thine inheritance, and the endes of the earth for thy possession.

Thou shalt krush them with a sceptre of yron, & breake them in pieces like a potters vessel.

Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

Serue the Lord in feare, and reioyce in trembling.

Kisse the Sonne, lest he be angrie, and ye perish in the waie, when his wrath shal

Nn.iii.

me. h In signe of homage. i When the wicked shal say, Peace & re-  
fre, seming yet to be but in the midway of their purposes, then shal destructio  
soeuly come, 2. Thessa. 3.3.

Or, Praises according to Hebrewes: and were chiefly inkinde to praise, and giue thanks to God for his benefices. They are called the Psalmes, or Songs of Dauid because the moste parte were made by him.

The conspi-  
racie of Gen-  
tiles, & murmu-  
ring of the Je-  
wes, & power  
of Kings can  
not preuaile a-  
gainst Christ.

Act. 4.25.  
Or, Anointed.  
b Thus the  
wicked say, &  
they wil cast  
off the yoke of  
God & of his  
Christ.

Prou. 1.26.  
c Gods pla-  
gues wil de-  
clare that in  
resisting his  
Christ, they  
sought against  
him.

d To shewe  
that my voca-  
tion to the  
kingdome is  
of God.

Act. 13.33.  
ebr. 1.5.

e That is to  
say, as tou-  
ching mans  
knowledge, be-  
cause it was  
first time that  
Dauid appea-  
red to be ele-  
cted of God.  
So is it appli-  
ed to Christ  
in his first com-  
ing & mani-  
festatio to the  
worlde.

f Not onely  
Jewes but the  
Gentiles also.

Reus. 2.27.

g He exhor-  
teth all rulers  
to repent in ti-

a When a man  
hathe giue on-  
ce place to eu-  
il counsel, or  
to his owne  
concupiscence,  
he beginneth  
to forget him  
self in his sin,  
& so falleth in  
to contēpt of  
God, which  
contēpt is cal-  
led the seat of  
the scornful.

Deut. 6.6.

ieph. 1.8.

pro. 6.20.

b In the holie  
Scriptures.

lere. 17.8.

c Gods chil-  
dren are so  
moytēd e-  
uer with his  
grace, & what-  
soeuer cometh  
vnto them, ten-  
deth to their  
saluation.

d Though the  
wicked seme  
to beare the  
winde in this  
worlde, yet the  
Lord driueth  
them downe  
that they shal  
not rise nor  
stand in the  
companie of  
the righteous.

e But tre-  
ble, when they  
fele Gods  
wrath.

f Doeth approue  
and prosper, like  
as

not to knowe,  
is to reprove  
and reiect.



# Deliueraunce is of the Lord. Psalmes.

# Pacience in affliction.

suddenly burne. blessed are all that trust in him.

ce: for thou, Lord, onely makest me dwell in sauetie.

## PSAL. III.

*David driue forth of his kingdome, was greatly tormēted in minde for his finnes against God: 4 And therefore calleth vpon God, & waxeth bolde through his promises against the great railings and terrors of his enemies. yea, against death itself, which he sawe present before his eyes. 7 Finally he reioyceth for the good successe, that God gaue him, and all the Church.*

*A Psalm of David, when he fled from his sonne Absalom.*

*a This was a token of his fable faith, that for all his troubles he had his recourse to God. b Selah here signifieth a lifting vp of the voyce, to cause to consider the sentence, as a thing of great importance.*

*c When he considered the truth of Gods promises, and tried the same, his faith increased maruclously.*

*d Be the dangers neuer so great or manie, yet God hath euer meanes to deliuer his.*

*a Among the that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chief to set the tune, & to begin: who had the charge, because he was most excellent, and he began this Psalm on the instrument called Neginoth, or in a tune so called.*

*b Thou art my defender of my iust cause. c Boie of mine and body. d Ye that like your selues noble in this worlde.*

*e Though your enterprises please you neuer so much, yet God will bring them to nought. f A King that walketh in his*

*g For feare of Gods Iudgement. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seke worldlie welth, but David setteth his felicity in Gods fauour.*

**L**ord, how are mine aduersaries increased: how manie rise against me?

Manie saye to my soule, There is no helpe for him in God. *b Selah.*

But thou Lord art a buckler for me: my glorie, and the lifter vp of mine head.

I did call vnto the Lord with my voyce, and he heard me out of his holie mountaine. *b Selah.*

I laied me downe & slept, and rose vp againe: for the Lord susteined me.

I wil not be afrayed for ten thousand of the people, that shulde beset me round about.

O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheke bone: thou hast broken the teeth of the wicked.

Saluaciō belongeth vnto the Lord, & thy blessing is vpon thy people. *b Selah.*

## PSAL. IIII.

*When Saül persecuted him, he called vpon God, trusting most assuredly in his promises, and therefore boldly reprooueth his enemies, who wilfully resisted his dominion. 7 And finally preferreth the fauour of God before all worldlie treasures.*

*To him that excelleth on Neginoth. A Psalm of David.*

**H**ear me when I call, O God of my righteousness: thou hast set me at libertie, when I was in distress: haue mercie vpon me and hearken vnto my prayer.

O ye sonnes of men, how long wil ye turne my glorie into shame, louing vanitie and seking lyes? *b Selah.*

For be ye sure that the Lord hath chosen to him self a godlie man: the Lord wil heare when I call vnto him.

Tremble, and sinne not: examine your owne heart vpon your bed, and be still. *b Selah.*

Offer the sacrifices of righteousness, and trust in the Lord.

Manie saye, Who wil shew vs any good? but Lord, lift vp the light of thy countenance vpon vs.

Thou hast giuen me more ioye of heart, then they haue had, when their wheat and their wine did abunde.

I wil laye me downe, & also slepe in peace.

For feare of Gods Iudgement. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seke worldlie welth, but David setteth his felicity in Gods fauour.

## PSAL. V.

*David oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God shulde punish the malice of his aduersaries. 7 After being assured of prosperous successe, he conceiveth comfort. 12 Concluding that when God shal deliuer him, others also shal be partakers of the same mercies.*

*To him that excelleth vpon Neginoth. A Psalm of David.*

**H**ear my wordes, O Lord: vnderstand my meditation.

Hearken vnto the voice of my crye, my King & my God: for vnto thee do I praie.

Hear me in the morning, O Lord: for in the morning will I direct me vnto thee, and I wil wait.

For thou art not a God that loueth wickednes: nether shal euil dwell with thee.

The foolish shal not stand in thy sight: for thou hatest all them that worke iniquitie.

Thou shalt destroy them that speake lyes: the Lord wil abhorre the bloodie man and deceitful.

But I wil come into thine house in the multitude of thy mercie: & in thy feare wil I worship towarde thine holie Tēple.

Lead me, O Lord, in thy righteousness, because of mine enemies: make thy waie plaine before my face.

For no costancie is in their mouth: within, they are very corruption: their throte is an open sepulchre, & they flatter with their tongue.

Destroye them, O God: let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

And let all them that trust in thee, reioyce & triumphe for euer, & couer thou them: and let them, that loue thy Name, reioyce in thee.

For thou Lord wilt blesse the righteous, & with fauour wilt compas him, as with a shield.

*Evening* **PSAL. VI.**

*When David by his finnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceived the horrors of death everlasting, he desireth forgiveness. 6 Bewailing that if God toke him awaie in his indignation, he shulde lacke occasion to praise him, as he was wont to do, while he was among men. 9 Then suddenly feling Gods mercie, he sharply rebuketh his enemies which reioyced in his affliction.*

*To him that excelleth on Neginoth vpon the eighth tune. A Psalm of David.*

**O** Lord, rebuke me not in thine anger, nether chastise me in thy wrath.

*This worde in Ebrew may be referred to God, as it is here translated, or to David, signifying that he shulde dwell as ioyfully alone, as if he had manie about him, because the Lord is with him.*

*Or, a mystical instrument of tune.*

*a That is, my vehement prayer and secret complaint & sighings.*

*b With patience & trust I be heard.*

*c Seeing that God of nature hateth wickednes, he must needs punish the wicked & saue the godlie.*

*d Which ring moueth ragily after their carnal affections.*

*e In the depth of his temptations he putteth his full confidence in God.*

*f Because they are iust, therefore lead me out of the dangers of mine enemies.*

*g Rom. 3. 13.*

*h Or, cast them to erre.*

*i Let their deuises come to nought.*

*h Thy fauour toward me shal confirme the faith of all others.*

*Or, give god successe.*

*i So that he shal be safe from all dangers.*

*Let. 10. 24.*

*a Though I desire destruction, yet let thy mercie pitee my frailtie.*

2 Haue



- 1 Haue mercie vpon me,  $\delta$  Lord, for I am weake:  $\delta$  Lord heale me, for my bones are vexed.  
 2 My soule is also sore troubled: but Lord how long wilt thou delay?  
 3 Returne,  $\delta$  Lord: deliuer my soule: saue me for thy mercies sake.  
 4 For in death there is no remembrance of thee: in the graue who shal praise thee?  
 5 I fainted in my mournig: I cause my bed euery night to swimme, & watter my couche with my teares.  
 6 Mine eye is dimmed for despite, & sunke in becaufe of all mine enemies.  
 7 Awaie from me all ye workers of iniquitie: for the Lord hathe heard the voyce of my weping.  
 8 The Lord hathe heard my petition: the Lord wil receiue my praier.  
 9 All mine enemies shal be confunded & sore vexed: thei shal be turned backe, and put to shame suddenly.

P S A L. VII.

- 1 Being falsely accused by Chush one of Sauls kinsmen, he calleth to God to be his defender. 2 To whom he commendeth his innocencie. 3 First shewing that his conscience did not accuse him of anie euil towards Saul: 10 Next that it touched Gods glorie to award sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promises, he waxeth bolde and derideth the vaine enterprises of his enemies, 16 Threatening that it shal fall on their owne necke that which they haue purposed for others.

*Shigaion of David, which he sang vnto the Lord, concerning the wordes of Chush the sonne of Iemini.*

- 1 O Lord my God, in thee I put my trust: saue me from all that persecute me, and deliuer me.  
 2 Left he deuoure my soule like a lion, and teare it in pieces, while there is none to helpe.  
 3 O Lord my God, if I haue done this thing: if there be anie wickednes in mine hands,  
 4 If I haue rewarded euil vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause)  
 5 Then let the enemy persecute my soule & take it: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust. Selah.  
 6 Arise,  $\delta$  Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to the iudgement that thou hast appointed.  
 7 So shal the Congregation of the people compasse thee about: for their sakes therefore returne on him.  
 8 The Lord shal iudge the people: iudge thou me,  $\delta$  Lord, according to my righteoufnes, and according to mine innocen-

- cie, that is in me.  
 9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God tryeth the hearts and reines.  
 10 My defence is in God, who preferueth the vpright in heart.  
 11 God iudgeth the righteous, & him that contemneth God, euerie day.  
 12 Except he turne, he hathe whet his sworde: he hathe bent his bowe and made it readie.  
 13 He hathe also prepared him deadly weapons: he wil ordeine his arrowes for them that persecute me.  
 14 Beholde, he shal trauail with wickednes: for he hathe conceiued mischief, but he shal bring forth a lye.  
 15 He hathe made a pit and digged it, and is fallen into the pit that he made.  
 16 His mischief shal returne vpon his owne head, and his crueltie shal fall vpon his owne pate.  
 17 I wil praise the Lord according to his righteoufnes, and wil sing praise to the Name of the Lord moste high.

P S A L. VIII.

- 1 The Prophet considering the excellent liberalitie and fatherlie providence of God towards man, whom he made, as it were a god ouer all his workes, doeth not onely giue great thanks, but is astonished with the admiration of the same, as one nothing able to compassuche great mercies.

*To him that excelleth on Gittith. A Psalme of David.*

- 1 O Lord our Lord, how excellent is thy Name in all the worlde! which hast set thy glorie aboue the heauens.  
 2 Out of the mouth of babes and sucklings hast thou ordeined strength, becaufe of thine enemies, that thou mightest stil the enemy and the auenger.  
 3 When I beholde thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordeined,  
 4 What is man, say I, that thou art mindful of him? and the sonne of man, that thou visitest him?  
 5 For thou hast made him a litle lower than God, and crowned him with glorie and worship.  
 6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his fete:  
 7 All shepe and oxen: yea, and the beastes of the field:  
 8 The foules of the aire, and the fish of the sea, & that which passeth through the paths of the seas.  
 9 O Lord our Lord, how excellent is thy Name in all the worlde!

P S A L. IX.

- 1 After he had giuen thanks to God for the sundrie

Nn.iii.

b For my whole strength is abated.  
 c His conscience is also troubled with the feare of Gods iudgement.

d He lamenteth that occasion shulde be taken from him to praise God in the Congregation.

e Or, mine eye is dimmed as it were with water.  
 f God sendeth comfort and boldnes in affliction, that we may triumphe ouer our enemies.

g When the wicked thinke that the godlie shal perish, God deliuereth them suddenly and destroyeth their enemies.

Or, kinde of rare.  
 Or, accusatiō.  
 2 Sam. 16, 7.

a He desireth God to deliuer him from the rage of cruel Saul.  
 b Wherewith Chush charged me.

c If I reuerenced not Saul for affinities sake & preferred his life.  
 1 Sam. 26, 2.

d Let me not onely dye, but be dishonored for euer.

e In promising me his kingdom.

f Not onely for mine, but for thy Church sake declare thy power.  
 g As touching my behaviour toward Saul & mine enemies.

h Though they pretend a iust cause against me, yet God shal iudge their hypocrisie.

i He doeth continually call for wicked to repentance by some signes of his iudgements.

k Except Saul turne his minde, I dye: for he hath bothe men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.

Isa. 59, 4.  
 iob. 15, 35

l In keeping faithfully his promises w me.

a Though the wicked wolde hide Gods praises, yet very babes are sufficient witnesses of the same.

Or, established.  
 Or, confunde.

b He had bene sufficient for him to haue set forth his glorie by the heauens, though he had not come so low as to man, which is but dust.  
 c Touching his first creation.

d By the temporal gifts of mans creation he is led to consider the benefites which he hathe by his regeneration through Christ.



# Destruction of the wicked. Psalmes. The nature of the wicked.

victories that he had sent him against his enemies, and also proued by manifest experience how ready God was at hand in all his troubles. 14 He being now likewise in danger of new enemies, desireth God to helpe him according to his worte, 17 And to destroy the malicious arrogancie of his aduersaries.

To him that excelleth vpon *Mush Labben*. A Psalm of David.

*Or, kind of instrument or sword: or for the death of Labben or Goliath. a God is not praised, except the whole glorie be giuen to him alone.*

*b Howfoeuer y enemy some for a time reprouaile, yet God preferreth the iust.*

*c A derision of y enemy, that mindeth nothing but destruction: but the Lord wil deliuer his, & bring him into iudgement. Or, reigne as iudge.*

*d Our miseries are meanes to cause vs to feele Gods present care ouer vs.*

*e Though God reuengeth not sodenly the wrog done to his, yet he suffereth not the wicked vnapunished.*

*f In the open assemblie of the Church. g For God overthroweth the wicked in their enterprises. h The mercie of God toward his Saints must be declared, & the fall of the wicked must alwaies be considered. Or, this is worthy to be noted i God promisseth not to helpe vs before we haue felt the crosse. k Which they can not learne without feare of thy iudgement.*

1 I Wil praise the Lord with my whole heart: I wil speake of all thy maruerlous workes.

2 I wil be glad, and reioyce in thee: I wil sing praise to thy Name, O moste high,

3 For that mine enemies are turned backe: they shal fall, and perish at thy presence.

4 For *b* thou hast mainteined my right & my cause: thou art set in the throne, and iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: *y* hast put out their name for euer and euer.

6 *c* O enemy, destructions are come to a perpetual end, and thou hast destroyed the cities: their memorial is perished with them.

7 But the Lord *d* shal sit for euer: he hath prepared his throne for iudgement.

8 For he shal iudge the worlde in righteousness, & shal iudge the people with equitie.

9 The Lord also wil be a refuge for the *d* poore, a refuge in *due* time, *euen* in affliction.

10 And they that knowe thy Name, wil trust in thee: for thou, Lord, hast not failed they that seke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shewe the people his workes.

12 For *e* when he maketh inquisition for blood, he remembreth it, & forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lord: consider my trouble, *which I suffre* of them that hate me, thou that listest me vp from the gates of death.

14 That I maie shewe all thy praises within the *f* gates of the daughter of Zion, & reioyce in thy saluacion.

15 The heathen are *g* sunken downe in the pit, that they made: in the net that they hid, is their fote taken.

16 *h* The Lord is knowe by executing iudgement: the wicked is snared in the worke of his owne hands. *Higgaion. Selah.*

17 The wicked shal turne into hel, & all nations that forget God.

18 For the poore shal not be alwaies forgotten: the hope *i* of the afflicted shal not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen maie know that they are but *k* men. *Selah.*

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, and all handes of wrong, which worldlie men vse, assigning the cause thereof. that wicked men, being as it were drunken with worldlie prosperitie, and therefore fearing aparte all feare and reuerence towardes God, thinke they may do all things without controuling. 15 Therefore he calleth vpon God to send some remedie against these desperat euils. 16 And at length comforteth him selfe with hope of deliuerance.

1 *W*hy standest thou farre of, O Lord, & hidest thee in *a due* time, *euen* in affliction?

2 The wicked with pride doeth persecute the poore: let them be taken in the crafts that they haue imagined.

3 For the wicked hath *b* made boast of his owne hearts desire, and the couetous blesseth *him selfe*: he contemneth the Lord.

4 The wicked is so proude that he seeketh not for God: he thinketh alwaies, There is no God.

5 His waies alwaies prosper: thy Iudgements are hid about his light: therefore *c* defieth he all his enemies.

6 He saith in his heart, I shal *d* neuer be moued, nor be in danger.

7 His mouth is ful of cursing and disceite and fraude: vnder his tongue is mischief & iniquitie.

8 *e* He lieth in waite in the villages: in the secret places doeth he murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, *euen* as a lyon in his denne: he lieth in waite to spoile the poore: he doeth spoile the poore, when he draweth him into his net.

10 He crowcheth & boweth: therefore heapes of the *f* poore do fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth awaie his face, & wil neuer se.

12 *g* Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God? he saith in his heart, Thou wilt not regard.

14 Yet thou hast sene it: for thou beholdest mischief and wrong, that thou maiest *h* take it into thine hands: the poore comitteth him selfe vnto thee: for thou art the helper of the fatherles.

15 Breake thou the arme of the wicked and malicious: searche his wickednes, & thou shalt finde *i* none.

16 The Lord is King for euer and euer: the *k* heathen are destroyed forthe of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou be-dest thine care to them,

18 *l* To iudge the fatherles and poore, that earthlie man cause to feare no more.

*a So soon as we enter into affliction, we thinke God shoulde helpe vs, but that is not alwaies his due time. b The wicked man reioyceth in his owne lust: he boasteth when he hath that he wolde bragge of his wit & skill, & blasphemeth himselfe, and thus blasphemeth the Lord. Or, saith in his heart, I shal neuer be moued because he wil neuer be moued. c The euill shal not touch me, I saie, 18, 19. or els he speake thus because he neuer seeth euil. d He sheweth that y wicked haue many meanes to hide their crueltie, and therefore ought more to be feared. e By the hypocritic of the that haue auritie the poore are denoued. f He calleth to God for helpe, because wickednes is so farre outgrown y God must now helpe or neuer. g Therefore y must needs punish this their blasphemie. h To iudge betwene the right and the wrong. i For y had utterly destroyed him. k The hypocrites, or such as live on after Gods law, shal be destroyed. l God helpeth when man helpe ceaseth. Or, saying as mine enemy saith the euill.*

PSAL.



# The iudgment of the wicked. Pſalmes. All men are vniuſt. 237

PSAL. XI.

*This pſalme containeth two partes. In the firſt David ſheweth how harde aſſautes of tentacions he ſuſtained, & in how great anguiſh of minde he was, when Saul did perſecute him. 4 Then next he reioyceth that God ſet him ſuccour in his neceſſitie, declaring his iuſtice aſwel in governing the good, and the wicked men, as the whole worlde.*

*To him that excelleth. A Pſal. of David.*

**I**N the Lord put I my truſt: how ſay ye then to my ſoule, <sup>a</sup> Flee to your mountaine as a birde?

<sup>2</sup> For lo, the wicked bend their bowe, and make readie their arrowes vpon the ſtring, that thei may ſecretly ſhoote at the, which are vpriſt in heart.

<sup>3</sup> For the <sup>b</sup> fundaciōs are caſt downe: what hathe the <sup>c</sup> righteous done?

<sup>4</sup> The Lord is in his holie palace: <sup>y</sup> Lords throne is in the heauen: his eyes <sup>d</sup> wil conſider: his eye lids wil trye the children of men.

<sup>5</sup> The Lord wil trye the righteous: but the wicked & him that loueth iniquitie, doeth his ſoule hate.

<sup>6</sup> Vpon the wicked he ſhal raine ſnares, <sup>e</sup> fyer, and brimſtone, & ſtormie tempeſt: this is the <sup>f</sup> porcion of their cup.

<sup>7</sup> For the righteous Lord loueth righteouſnes: his countenance doeth beholde <sup>y</sup> iuſt.

PSAL. XII.

*The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpedely to ſend ſuccour to his children. 7 The comforting himſelf and others with the aſſurance of Gods helpe, he commendeth the conſtant veritie that God obſerueth in keeping his promiſes.*

*To him that excelleth vpon the eight tune. A Pſalme of David.*

<sup>1</sup> **H**elp Lord, for there is not <sup>a</sup> a godlie man left: for the faithful are failed from among the children of men.

<sup>2</sup> They ſpeake deceitfully euerie one with his neighbour, <sup>b</sup> flattering with their lippes, and ſpeake with a double heart.

<sup>3</sup> The Lord cut of all flattering lippes, & the tongue that ſpeaketh proudethings:

<sup>4</sup> Which haue ſaid, <sup>c</sup> With our tongue wil we preuaile: our lippes are our owne: who is lord ouer vs?

<sup>5</sup> <sup>d</sup> Now for the oppreſſion of the nedie, & for the ſighes of the poore, I wil vp ſaith the Lord, and wil <sup>e</sup> ſet at libertie him, whom the wicked haue ſnared.

<sup>6</sup> The wordes of the Lord are pure wordes, as <sup>y</sup> ſiluer, tryed in a fornace of earth, fined ſeuē ſolde.

<sup>7</sup> Thou wilt kepe <sup>f</sup> them, <sup>o</sup> Lord: thou wilt preſerue him from this generaciō for euer.

<sup>8</sup> The wicked walke on euerie ſide: when they are exalted, <sup>g</sup> it is a ſhame for the ſonnes of men.

PSAL. XIII.

*David as he were overcome with ſundrie and newe*

*afflictions, fleeth to God as his onlie refuge. 3 And ſo at the length being encouraged through Gods promiſes, he conceiveth moſte ſure confidence againſt the extreme horrors of death.*

*To him that excelleth. A Pſalme of David.*

<sup>1</sup> **H**ow long wilt <sup>y</sup> forget me, <sup>o</sup> Lord, <sup>a</sup> for euer? how long wilt thou hyde thy face from me?

<sup>2</sup> How long ſhal I take <sup>b</sup> counſel within my ſelf, hauing wearines daiely in mine heart? how long ſhal mine enimie be exalted aboue me?

<sup>3</sup> Beholde, & heare me, <sup>o</sup> Lord my God: lighten mine eyes, that I ſlepe not in death:

<sup>4</sup> Leſt mine enimie ſaie, I haue <sup>c</sup> preuailed againſt him: & they that afflict me, reioyce when I ſlide.

<sup>5</sup> But I truſt in thy <sup>d</sup> mercie: mine heart ſhal reioyce in thy ſaluacion: I wil ſing to the Lord, becauſe he hathe <sup>e</sup> delt louingly with me.

PSAL. XIII.

*He deſcribeth the peruerſe nature of men, which were ſo grown to licentiousnes, that God was brought to utter contempt. 7 For the which thing althogh he was greatly grieved, yet being perſuaded that God wolde ſend ſome preſent remedie, he comforteth himſelf & others.*

*To him that excelleth. A Pſalme of David.*

<sup>1</sup> **T**he foole hathe ſaid in his heart, <sup>a</sup> There is no God: thei haue <sup>b</sup> corrupted, and done an abominable worke: there is none that doeth good.

<sup>2</sup> The Lord looked downe from heauen vpon the children of men, to ſee if there were anie that wolde vnderſtand, and ſeke God.

<sup>3</sup> <sup>c</sup> All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

<sup>4</sup> Do not all <sup>y</sup> workers of iniquitie knowe that they eat vp my people, as they eat bread: they call not vpon the Lord.

<sup>5</sup> <sup>d</sup> There they ſhal be taken with feare, becauſe God is in the generacion of the iuſt.

<sup>6</sup> You haue made <sup>e</sup> a mocke at the counſel of the poore, becauſe the Lord is his truſt.

<sup>7</sup> Oh giue ſaluacion vnto <sup>f</sup> Iſraēl out of Ziō: when the Lord turneth the captiuitie of his people, then Iacob ſhal reioyce, and Iſraēl ſhal be glad.

PSAL. XV.

*This Pſalme teacheth on what conditiō God did chuſe the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightely and godly, might witnes that they were his ſpecial and holie people.*

*A Pſalme of David.*

<sup>1</sup> **L**ord, who ſhal dwell in thy Tabernacle? who ſhal reſt in thine holie Mountayne?

<sup>a</sup> He declarerh <sup>y</sup> his afflictions laſted a long time, & <sup>y</sup> his faith fainted not. <sup>b</sup> Chāging my purpoſe as the ſickemā doeth his place.

<sup>c</sup> Which might turne to Gods diſhonour, if he did not defend his. <sup>d</sup> The mercie of God is the cauſe of our ſaluacion. <sup>e</sup> Borke by the benefices paſt and by others to come.

<sup>f</sup> Pſal. 53. <sup>a</sup> He ſheweth that the cauſe of all wickednes is to forget God. <sup>b</sup> There is nothing but diſorder & wickednes among them.

<sup>c</sup> David here maketh compariſon betweene the faithful and the reprobate: but S. Paul ſpeaketh the ſame of all mā naturally, Rom. 1. 10 <sup>d</sup> Where they thinke themſelues moſte ſure.

<sup>e</sup> You mocke them that put their truſt in God.

<sup>f</sup> He prayeth for the whole Church, whom he is aſſured God wil deliuer: for none but he onely can do it.



# Who is blessed.

# Psalmes. Gods worde brided him.

<sup>a</sup> First God requirerth vprightnes of life, next doſg wel to others, and thirdely truth and ſimplicitie in our wordes.

<sup>b</sup> He that flattereth not the vngodlie in their wickednes.

<sup>c</sup> To the hinderance of his neighbour.

<sup>d</sup> That ſha ſhal not be caſt forth of the Church as hypocrites.

<sup>e</sup> Or, a certaine tune.

<sup>a</sup> He ſheweth that we can not call vpon God, except we truſt in hi.  
<sup>b</sup> Though we can not enriche God, yet we muſt beſtowe Gods giſts to the vie of his children.  
<sup>c</sup> As grief of conſcience & miſerable deſtruction.  
<sup>d</sup> He wolde nether by our warde profeſſion nor in heart nor in mouth coſent to their idolatries.

<sup>e</sup> Wherewith my porcion is meauured.

<sup>f</sup> God teacheth me continually by ſecret inſpiration.

<sup>g</sup> The faithfull are ſure to perſeuer to the end.

<sup>h</sup> That is, I reioyce bothe in bodie & in ſoule.

<sup>i</sup> This is chiefly ment of Chriſt, by whoſe reſurrection all his members haue immortallitie.

<sup>k</sup> Where God fauoreth, there is perſeue felicitie.

<sup>a</sup> My righteouſe cauſe.

1 He that <sup>a</sup> walketh vprightly and worketh righteouſnes, and ſpeaketh the trueth in his heart.

3 He that ſclandreth not with his tongue, nor doeth euil to his neighbour, nor receiueth a falſe reporte againſt his neighbour.

4 <sup>b</sup> In whoſe eyes a vile perſone is cōtemned, but he honoreth them that feare the Lord: he that ſweareth to his owne hinderance and changeth not.

5 He that <sup>c</sup> giueth not his money vnto vſurie, nor taketh rewarde againſt the innocent: he that doeth theſe things, <sup>d</sup> ſhal neuer be moued.

PSAL. XVI.

<sup>a</sup> Dauid prayeth to God for ſuccour, not for his workes, but for his faiths ſake. <sup>4</sup> Profeſſing that he hateth all idolatrie, taking God onelie for his comfort and felicitie, <sup>8</sup> Who ſuffreth hi to lacke nothing.

<sup>9</sup> Michām of Dauid.

1 <sup>P</sup>Referue me, <sup>o</sup> God: for in thee do I <sup>a</sup> truſt.

2 <sup>o</sup> my ſoule, thou haſt ſaid vnto the Lord, Thou art my Lord: my <sup>b</sup> wel-doing extendeth not to thee,

3 <sup>c</sup> But to the Saints that are in the earth, and to the excellent: all my delite is in them.

4 The <sup>c</sup> ſorowes of them, that offer to another god, ſhal be multiplied: <sup>d</sup> their offrings of blood wil I not offer, nether make mencion of their names with my lippes.

5 The Lord is the porcion of mine inheritance and of my cup: thou ſhalt mainteine my lot.

6 The <sup>e</sup> lines are fallen vnto me in pleaſant places: yea, I haue a faire heritage.

7 I wil praiſe the Lord, who hathe giuen me counſel: my <sup>f</sup> reines alſo reache me in the nights.

8 I haue ſet the Lord alwayes before me: for he is at my right hand: therefore I ſhal not ſlide.

9 Wherefore <sup>b</sup> mine heart is glad and my tongue reioyceth: my fleſh alſo doeth reſt in hope.

10 For thou <sup>i</sup> wilt not leaue my ſoule in the graue: nether wilt thou ſuffer thine holie one to ſe corruption.

11 Thou wilt ſhewe me the path of life: in thy <sup>k</sup> preſence is the fulneſſe of ioye: and at thy right had there are pleaſures for euermore.

PSAL. XVII.

<sup>a</sup> Here he complaineth to God of the cruel pride and arrogancie of Saül, and the reſt of his enemies, who thus ragd without anie cauſe giuen on his parte. <sup>6</sup> Therefore he deſireth God to reuenge his innocencie, and deliuer him.

<sup>9</sup> The prayer of Dauid.

1 <sup>H</sup>Eare <sup>a</sup> the right, <sup>o</sup> Lord, conſider my crye: hearken vnto my prayer of lipps

vnſained.

2 Let my <sup>b</sup> ſentence come forth from thy preſence, & let thine eyes beholde <sup>c</sup> requirer.

3 Thou haſt <sup>c</sup> proued & viſited mine heart in the night: thou haſt tryed me, & foundeſt nothing: for I was purpoſed that my <sup>d</sup> mouth ſhulde not offend.

4 Concerning the workes of men, by the <sup>e</sup> wordes of thy lippes I kept me from the paths of the cruel man.

5 Stay my ſteps in thy paths, that my ſete do not ſlide.

6 I haue called vpon thee: <sup>f</sup> ſurely thou wilt heare me, <sup>o</sup> God: incline thine care to me, & hearken vnto my wordes.

7 Shewe thy maruelous mercies, thou that art the Sauour of them that truſt in thee, from ſuche as <sup>g</sup> reſiſt thy right hand.

8 Kepe me as the apple of the eye: hide me vnder the ſhadow of thy wings,

9 From the wicked that oppreſſe me, from mine enemies, which compaſſe me rounde about for <sup>h</sup> my ſoule.

10 They are incloſed in their owne <sup>i</sup> fatt, and they haue ſpoken proudly with their mouth.

11 They haue compaſſed vs now in our ſteps: they haue ſet their eyes to bring downe to the grounde:

12 Like as a lyon that is gredie of praye, & as it were a lyons whelpes lurking in ſecret places.

13 Vp Lord, <sup>k</sup> diſapoint him: caſt him downe: deliuer my ſoule from the wicked <sup>l</sup> with thy ſworde,

14 Fro men by thine <sup>l</sup> hand, <sup>o</sup> Lord, from men <sup>m</sup> of the worlde, who haue their <sup>n</sup> porcion in this life, whoſe belies thou filleſt with thine hid treaſure: their childre haue ynough, and leaue the reſt of their ſubſtance for their children.

15 But I wil beholde <sup>n</sup> thy face in righteouſnes, & when I <sup>o</sup> awake, I ſhal be ſatiſfied with thine image,

PSAL. XVIII.

<sup>a</sup> This Pſalme is the firſt beginning of his gratulacion, and thankſgiuing in the entering into his kingdome, wherein he extolleth & praiſeth moſte highly the maruelous mercies and grace of God, who hathe thus preſerued and defended him. <sup>32</sup> Alſo he ſetterh forth the image of Chriſts kingdome, that the faithfull may be aſſured that Chriſt ſhal alwayes conquer & ouercome by the vnſpeakeable power of his Father, though all the whole worlde ſhulde ſtrive thereagainſt.

<sup>9</sup> To him that excelleth. A Pſalme of Dauid the ſeruant of the Lord, which ſpake vnto the Lord the wordes of this ſong (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saül) and ſaid,

1 <sup>I</sup>\* Wil loue thee derely, <sup>o</sup> Lord my ſtrength.

2 <sup>a</sup> The Lord is my rocke, and my forteſſe, and

<sup>b</sup> The vengeance that ſhal ſhewe againſt mine enemies.

<sup>c</sup> When thy Spirit examined my conſcience.

<sup>d</sup> I was innocent toward mine enemye bothe in dede and thought.

<sup>e</sup> Though the wicked prouoked me to do euil for euil, yet thy worde kept me backe.

<sup>f</sup> He was aſſured that God wolde not reſuſe his requeſt.

<sup>g</sup> For all rebell againſt thee, & trouble thy Church.

<sup>h</sup> For their crueltie can not be ſatiſfied but with my death.

<sup>i</sup> They are puſt vp with pride, as the ſtomake that is choked with fat.

<sup>k</sup> Stop his rage.

<sup>l</sup> Or, which is thy ſworde.

<sup>m</sup> And ſele not the ſmart that Gods childre oft times do.

<sup>n</sup> This is ful felicitie, comfort againſt all aſſaies, to haue the face of God & fauorable countenance opened vnto vs.

<sup>o</sup> And am deliuered out of my great troubles.

<sup>a</sup> Sam. 22.1.

<sup>b</sup> He viſeth this deuerſitie of names, to ſhewe y as the wicked haue many meanes to hurt, ſo God hathe many waies to helpe



and he that deliuereth me, my God & my strength: in him wil I trust, my shield, the horne also of my saluaciō, & my refuge.

3 I wil call vpon the Lord, which is worthie to be <sup>b</sup> praised: so shal I be safe from mine enemies.

4 The <sup>c</sup> sorowes of death compassed me, and the floods of wickednes made me afraied.

5 The <sup>d</sup> sorowes of the graue haue cōpassed me about: the snares of death ouertoke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my crye did come before him, *even* into his eares.

7 Then the earth trembled, and quaked: the fundacions also of the mōtaines moued and shoke, because he was angrie.

8 Smoke went out at his nostrils, and a <sup>e</sup> consuming fyre out of his mouth: coles were kindled thereat.

9 He bowed the heauens also and came downe, and <sup>f</sup> darkenes was vnder his fete.

10 And he rode vpon <sup>g</sup> Cherub and did flie, and he came flying vpon the wings of the winde.

11 He made darkenes his <sup>h</sup> secret place, & his pavilion rounde about him, *even* darkenes of waters, and cloudes of the aire.

12 At the brightnes of his presence his cloudes passed, hailestones & coles of fyre.

13 The Lord also thundred in the heauen, and the Highest gaue <sup>i</sup> his voyce, hailestones and coles of fyre.

14 Then he sent out <sup>k</sup> his arrowes & scattered them, and he increased lightnings and destroyed them.

15 And the chanel of waters were sene, and the <sup>l</sup> fundaciōs of the worlde were disco- uered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent downe from aboue and taken me: he hath drawn me out of manie <sup>m</sup> waters.

17 He hath deliuered me from my <sup>n</sup> strōg enemy, and from them which hate me: for they were <sup>o</sup> to strong for me.

18 They preuented me in the daye of my calamitie: but the Lord was my stay.

19 He broght me forth also into a large place: <sup>p</sup> he deliuered me because he fauored me.

20 The Lord rewarded me according to my <sup>q</sup> righteousness: according to the purenes of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, & did not wickedly against my God.

22 For all his Lawes were before me, and I did not cast away his <sup>r</sup> commandements from me.

23 I was vpright also with him, & haue kept me from my <sup>s</sup> wickednes.

24 Therefore <sup>y</sup> Lord rewarded me according to my righteousness, & according to the purenes of mine hands in his sight.

25 With the <sup>t</sup> godlie thou wilt shewe thy self godlie: with the vpright mā thou wilt shewe thy self vpright.

26 With the pure thou wilt shewe thy self pure, & with the frowarde thou wilt shewe thy self froward.

27 Thus thou wilt saue the poore people, & wilt <sup>u</sup> cast downe the proude lokes.

28 Surely thou wilt light my candel: the Lord my God will lighten my darkenes.

29 For by thee I haue <sup>x</sup> broken through an hoste, and by my God I haue leaped ouer a wall.

30 The waye of God is vncorrupt: the <sup>y</sup> worde of the Lord is tryed in the fyre: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my <sup>z</sup> waye vpright.

33 He maketh my fete like hindes fete, and setteth me vpon mine <sup>a</sup> high places.

34 He teacheth mine hands to fight: so that a bowe of <sup>b</sup> brasse is broken with mine aimes.

35 Thou hast also giue me <sup>y</sup> <sup>b</sup> shield of thy saluacion, and thy right hand hath stayed me, and thy <sup>c</sup> louing kindenes hath caused me to increase.

36 Thou hast enlarged my steppes vnder me, and mine heles haue not slid.

37 <sup>d</sup> I haue pursued mine enemies, and taken them, and haue not turned againe til I had consumed them.

38 I haue wounded the, that they were not able to rise: they are fallen vnder my fete.

39 For thou hast girded me with <sup>e</sup> strength to battel: them, that rose against me, thou hast subdued vnder me.

40 And thou hast <sup>e</sup> giuen me the neckes of mine enemies, that I might destroye them that hate me.

41 They <sup>f</sup> cryed, but there was none to saue them, *even* vnto the Lord, but he answered them not.

42 Then I did beate them smale as the dust before the winde: I did tread them flat as the claye in the stretes.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the <sup>g</sup> heathen: a people, *whome* I haue not <sup>h</sup> knowen, shal serue me.

44 As sone as thei heare, thei shal obey me: the strangers shal <sup>i</sup> be in subiection to me.

45 Strangers shal <sup>k</sup> shrink away, & feare in their priue chambers.

46 Let the Lord liue, and blessed be my strength, and the God of my saluacion be exalted.

<sup>r</sup> Here he speaketh of God according to our capacite, who sheweth mercie to his & punisheth the wicked, as is said also, *Leuit. 26. 21.*

<sup>n</sup> When their sinne is come to the ful measure.

<sup>x</sup> He attributeth it to God that he borthe gate the victorie in <sup>y</sup> field, & also destroyed the cities of his enemies.

<sup>y</sup> Be the dangers neuer so manie or great, yet Gods promes must take effect.

<sup>z</sup> He giueth good successe to all mine enterprises.

<sup>a</sup> As towres and fortes, which he took out of the hands of Gods enemies.

<sup>b</sup> Or, *Rele.*

<sup>c</sup> To defend me fro dangers.

<sup>d</sup> He attributeth the beginning, continuance & increase in well doing onely to Gods fauour.

<sup>e</sup> David declarereth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

<sup>f</sup> Thou hast giue the innumerable hands to be slaine.

<sup>g</sup> Which dwell round about me.

<sup>h</sup> The kingdom of Christ is in Dauids kingdom prefigured: who by <sup>i</sup> preaching of his worde bringeth all to his subiection.

<sup>i</sup> Or, *lye:* signifying a subiection constrained & not voluntarie.

<sup>k</sup> Feare shal cause them to be afraied & come forth of their secret holes & holdes to seeke pards.



47 It is God that giueth me power to auēge me, and subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from them, that rose against me: thou hast deliuered me from the <sup>1</sup> cruel man.

49 Therefore <sup>m</sup> I wil praise thee, O Lord, among the nations, and wil sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, & sheweth mercie to his anointed, euen to Dauid, and to his <sup>n</sup> sede for euer.

PSAL. XIX.

*To the intent he might moue the faithfull to a deeper consideration of Gods glorie, he setteth before their eyes the most exquisite workmanship of the heauens with their proportion, and ornaments: And afterward calleth the to the Law, wherein God hath reueiled him self more familiarly to his chisen people. The which peculiar grace by commending the Law he setteth forth the more at large.*

*To him that excelleth. A Psalme of Dauid.*

1 The <sup>a</sup> heauens declare the glorie of God, and the firmament sheweth the worke of his hands.

2 Daie vnto daie vttereth the same, and night vnto night teacheth knowledge.

3 There is no speache nor <sup>e</sup> language, where their voyce is not heard.

4 Their <sup>d</sup> line is gone forth through all the earth, and their wordes into the ends of the worlde: in them hath he set a tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his <sup>e</sup> chambre, and reioyceth like a mightie man to runne his race.

6 His going out is from the end of the heauen, and his compas is vnto the ends of the same, & none is hid from the heate thereof.

7 The <sup>f</sup> Law of the Lord is perfite, conquering the soule: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and indureth for euer: the indgements of the Lord are <sup>g</sup> truthe: they are righteous <sup>h</sup> all together,

10 And more to be <sup>i</sup> desired then golde, yea, then muche fine golde: sweter also the honie and the honie combe.

11 Moreouer by them is thy seruant made circumspect, & in keeping of them there is great <sup>k</sup> rewarde.

12 Who can vnderstand his <sup>l</sup> fautes: cleanse me from secret fautes.

13 Kepe thy seruant also from <sup>m</sup> presumption. For God accepteth our inuention, though it be false vnsperfe. <sup>1</sup> Then there is no rewarde of duetie, but of Grace: for where sinne is, there death is the rewarde.

<sup>n</sup> Which are done purposely and of malice.

teous sinnes: let them not reigne ouer me: so shal I be vpriht, and made cleane from muche wickednes.

14 Let the wordes of my mouth, and the <sup>o</sup> meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my remeder.

PSAL. XX.

*A prayer of the people vnto God, that it wold please him to heare their King & receiue his sacrifice, which he offered before he went to battel against the Ammonites.*

*To him that excelleth. A Psalme of Dauid.*

1 The <sup>a</sup> Lord heare thee in the day of trouble: the <sup>b</sup> Name of the God of Iaakob defende thee:

2 Send thee helpe from the Sanctuarie, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah:

4 And grante thee according to thine heart, and fulfil all thy purpose:

5 That we may reioyce in thy <sup>d</sup> saluacion, and set vp the banner in the Name of our God, when the Lord shal performe all thy petitions.

6 Now <sup>e</sup> know I that the Lord wil helpe his anointed, and wil heare him from his <sup>f</sup> Sanctuarie, by the mightie helpe of his right hand.

7 Some trust in chariots, and some in horses: but we wil remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stande vpriht.

9 Saue Lord: <sup>h</sup> let the King heare vs in the day that we call.

PSAL. XXI.

*Dauid in the persone of the people praiseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holie Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.*

*To him that excelleth. A Psalme of Dauid.*

1 The King shal <sup>a</sup> reioyce in thy strength, O Lord: yea, how greatly shal he reioyce in thy saluacion!

2 Thou hast giuen him his hearts desire, & hast not denied him the request of his lip- pes. Selah.

3 For thou <sup>b</sup> didest preuent him with liberal blessings, & didest set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glorie is great in thy saluacio: dignitie and honour hast thou layed vpon him.

6 For thou hast set him as <sup>d</sup> blessings for euer: thou hast made him glad with the ioye of thy countenance.

7 Because the King trusteth in the Lord, and in the mercie of the most High, he shal not slide.

8 Thine hand shal finde out all thine ene-

*That is, Saul, who of malice persecuted h. This propheticke appertineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15. 9. This did not properly appertine to Saulon, but to Iesus Christ.*

4

*a He reprocheth vnto mā his ingratitude, saying heauens, which are dumme creatures, yet for the Gods glorie. b The continual successe of the daye & the night is sufficient to declare Gods power and goodnes. c The heauens are a scholemaster to all nations, be they neuer so barbarous. d The heauens are as a line of great capital letters to shewe vnto vs Gods glorie. e Or, vaile. The maner was that the bride and bridegrome should stand vnder a vail together, & after come forth the great solemnitie and reioicing of the assemblie. f Though the creatures can not serue, yet this ought to be sufficient to lead vs vnto him. g So that all mā inuention and intentions are lies. h Euerie one without exception. i Except Gods worde be esteemed aboue all worldlie things, it is contained. k For God accepteth our inuention, though it be false vnsperfe. l Then there is no rewarde of duetie, but of Grace: for where sinne is, there death is the rewarde. m Which are done purposely and of malice.*

*a If thou suppose my wicked affections by thine holie Spirit. o That I may obey thee in thought, worde and dede.*

*a Herby Kings are also admonished to call to God in their affaires. b The vertues, power & grace of God.*

*c In token that they are acceptable vnto him.*

*d Granted to the King, in whose wealth our felicitie standeth.*

*e The Church feelth that God hath heard their petition.*

*f As by the visible Sanctuarie Gods familiaritie appeared toward his people, so by the heauenlie is ment his power & maiestie.*

*g The worldlings that put not their trust in God.*

*h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.*

*a What he shal overcome his enemies, and so be assured of his vocation.*

*b Thou declarest thy liberal fauour toward him before he prayed.*

*c Dauid did not onely obteine life, but also assurance that his posteritie shoulde reigne for euer.*

*d Thou hast made him thy blessings to others, & a perpetual example of thy fauour for euer.*

*e Here he describeth the power of Christs kingdome against the enemies thereof.*



mies, and thy right hand shal finde out the  
that hate thee.

9 Thou shalt make them like a fyrie ouen  
in time of thine angre: the Lord shal de-  
stroy them in his wrath, and the fyer shal  
deuoure them.

10 Their frute shalt thou destroy from the  
earth, and their sede from the children of  
men.

11 For they intended euil against thee,  
and imagined mischief, but they shal not  
preuaile.

12 Therefore shalt thou put them aparte,  
and the strings of thy bowe shalt thou make  
ready against their faces.

13 Be thou exalted, O Lord, in thy strength:  
so wil we sing and praise thy power.

PSAL. XXII.

Dauid complained because he was brought into such ex-  
tremities, that he was past all hope, but after he had  
rehearsed the sorowes & griefs, wherewith he was  
vexed. 10. He recovereth himself from the bottomles  
pit of tentations and groweth in hope. And here under  
his owne person he setteth forth the figure of Christ,  
whome he did foresee by the Spirit of prophete, that he  
shulde maruelously & strangely be deified, & abased,  
before his Father shulde raise & exalte him againe.

To him that excelleth vpon Arieleth thashtah-  
har. A Psalm of Dauid.

MY God, my God, why hast thou  
forsaken me, & art so farre from  
mine health, and from the wordes of my  
roaring?

2 O my God, I crye by daie, but thou hear-  
est not, & by night, but haue no audiēce.

3 But thou art holie, and doest inhabite  
the praises of Israēl.

4 Our fathers trusted in thee: they trusted,  
and thou didest deliuer them.

5 They called vpon thee, and were deliue-  
red: they trusted in thee, and were not co-  
founded.

6 But I am a worme, & not a man: a sha-  
me of men, and the contempt of the people.

7 All they that se me, haue me in derision:  
they make a mowe & nod the head, saying,

8 \* He trusted in the Lord, let him deliuer  
him: let him saue him, seig he loueth him.

9 But y didest drawe me out of the wom-  
be: thou gauest me hope, euen at my mo-  
thers breasts.

10 I was cast vpon thee, euen from the  
wombe: thou art my God from my mo-  
thers belly.

11 Be not farre from me, because trouble is  
nere: for there is none to helpe me.

12 Manie yong bulles haue compassed me:  
mightie bulles of Bashan haue closed  
me about.

13 They gape vpon me with their mouthes,  
as a ramping and roaring lion.

14 I am like water powred out, and all  
my bones are out of ioynt: mine heart is  
like waxe: it is molten in the middes of  
my bowels.

my bones are out of ioynt: mine heart is  
like waxe: it is molten in the middes of  
my bowels.

15 My strength is dried vp like a potsheard,  
and my tongue cleueth to my iawes, and  
y hast brought me into the dust of death.

16 For dogges haue compassed me, & the  
assemblie of the wicked haue inclosed me:  
they perced mine hands and my fete.

17 I maie tel all my bones: yet thei beholde,  
and loke vpon me.

18 They parte my garments among them,  
and cast lottes vpon my vesture.

19 But be not thou farre of, O Lord, my  
strength: hasten to helpe me.

20 Deliuer my soule from the sworde: my  
desolate soule from the power of the dog.

21 Saue me from the lions mouth, and  
answer me in sauing me from the hornes of  
the vnicornes.

22 \* I wil declare thy Name vnto my bre-  
thren: in the middes of the Congregaciō  
wil I praise thee, saying,

23 Praise the Lord, ye that feare him: mag-  
nifie ye him, all the sede of Iaakob, & fea-  
re ye him, all the sede of Israēl.

24 For he hathe not despised nor abhorred y  
affliction of the poore: nether hathe he  
hid his face from him, but when he called  
vnto him, he heard.

25 My praise shalbe of thee in the great Co-  
gregation: my P vovewes wil I performe be-  
fore them that feare him.

26 The poore shal eat and be satisfied:  
thei that seke after the Lord, shal praise  
him: your heart shal liue for euer.

27 All the ends of the worlde shal remem-  
bre themselves, and turne to the Lord: and  
all the kinreds of the nations shal worship  
before thee.

28 For the kingdome is the Lords, and he  
ruleth among the nations.

29 All thei that be fat in the earth, shal eat  
and worship: all they that go downe into  
the dust, shal bowe before him, euen he  
that can not quicken his owne soule.

30 Their sede shal serue him: it shalbe cou-  
ted vnto the Lord for a generation.

31 Thei shal come, & shal declare his righ-  
teousnes vnto a people that shal be borne,  
because he hathe done it.

PSAL. XXIII.

Because the Prophet had proued the great mercies of  
God at diuerse times, and in sundrie maners, he ga-  
thereth a certeine assurance, fully persuading him self  
that God wil continue the verie same goodnes to-  
wards him for euer.

A Psalm of Dauid.

THE Lord is my shepherd, I shal not  
want.

2 He maketh me to rest in grene pasture, &  
leadeth me by the still waters.

3 He brestoreth my soule, & leadeth me in  
Oo.iii.

i Thou hast suf-  
fred me to be  
without all hope  
of life.

k Thus Dauid  
complained, as  
though he were  
nailed by his  
enemies bothe  
hands & fete:  
but this was  
accomplished  
in Christ.

l My life is  
solitarie, left  
alone & forsake-  
ne of all, Psal.  
35. 17. & 25. 16.  
m Christ is de-  
liuered w amo-  
re mightiedeli-  
uerance by o-  
uercoming  
death, then if  
he had not taste-  
d death at  
all.

Ebr. 2. 12.

n He promi-  
seth to exhort  
the Church y  
thei by his ex-  
ample might  
praise & Lord.  
o The poore  
afflicted are co-  
forted by this  
exple of Da-  
uid, or Christ.

p Which were  
sacrifices of  
thanksgiuig,  
which they of-  
fered by Gods  
commandemet  
when thei we-  
re deliuered  
out of any  
great danger.

q He doeth  
allude still to  
the sacrifice.  
r Though y po-  
ore be first na-  
med, as ver. 26,  
yet y welthie  
are not separa-  
ted from the gra-  
ce of Christs  
kingdome.

s In whome  
there is no ho-  
pe, that he shal  
recouer life:  
so nether po-  
ore nor rich,  
quicke nor de-  
ad shalbe reie-  
cted from his  
kingdome.

t Meaning the  
posteritie, w  
the Lord ke-  
peth as a sede  
to the Church  
to continue his  
praise among  
men.

u That is, God  
hathe fulfilled  
his promes.

f This rea-  
cheth vs paci-  
ently to endu-  
re the crosse  
til God de-  
stroye the ad-  
uerfaries.

g Thei laied as  
it were their  
nets to make  
Gods power  
to giue place  
to their wick-  
ed enterpri-  
ses.  
h As a marke  
to shote at.  
i Mainteine  
thy Church a-  
gainst thine  
aduerfaries, y  
we may haue  
ample occasiō  
to praise thy  
Name.

4

Or, the hinde of  
the morning. &  
this was the na-  
me of some com-  
mon song.  
a Here appea-  
reth that hor-  
rible conflict,  
which he su-  
stained betwe-  
n faith & deli-  
peration.  
b Being tor-  
mented with  
extreme an-  
guish.

c Or, I cease not.  
d He meaneth  
the place of  
praising, euen  
the Taberna-  
cle: or els it is  
so called, be-  
cause he gaue  
y people coti-  
nually occasiō  
to praise him.  
e And seemg  
moste misera-  
ble of all crea-  
tures, w was  
met of Christ.  
And herein ap-  
peareth the vn-  
speakeable loue  
of God toward  
man, that he  
wolde thus a-  
buse his Sonne  
for our sakes.  
f Ebr. roled vpon  
God.

Matt. 27. 43.  
e Euen from my  
birth thou hast  
giuen me oc-  
casione to trust  
in thee.

f For except  
Gods provide-  
ce preserve y  
infants, they  
shulde perishe  
a thousand ti-  
mes in the mo-  
thers wombe,  
such that they  
were rather beastes  
then men. h  
Before he spake of the  
crucifixion of his  
enemies, and now  
he declareth the in-  
ward griefs of y  
milde,  
so that Christ  
was tormented  
bothe in soule  
and bodie.



*c* Plaine, or  
straight waies.  
*d* Though he  
were in danger  
of death, as  
shepe that wa-  
droth in the  
darke valley  
without his  
shepherd.  
*e* Albeit his  
enemies sought  
to destroy him,  
yet God deli-  
uereth him, &  
dealeth moste  
liberally with  
him in despite  
of them.  
*f* As was the  
maner of gre-  
at feastes.  
*g* He setteth  
not his felici-  
tie in the plea-  
sures of this  
worlde, but in  
his feare & ser-  
uice of God.

*Deu. 10. 14.*  
*Job. 28. 25.*

*1. cor. 10. 27.*

*a* He noteth  
two things: the  
one that the  
earth to mans  
iudgement se-  
meth about  
the waters: &  
next, that God  
miraculously  
preferueth the  
earth, that it  
is not drown-  
ed with the  
waters, which  
naturally are  
about it.  
*b* Though cir-  
cūcision sepa-  
rateth the carnal  
seede of Iaa-  
kōb from the  
Gētils, yet he  
seeketh God,  
is true Iaa-  
kōb & the ve-  
rie Israelite.  
*c* David desi-  
reth the buyl-  
ding vp of the  
Tēple, where-  
in the glorie  
of God shalde  
appeare, and  
vnder the fig-  
ure of this Tē-  
ple, which is  
eternal, becau-  
se of the pro-  
mes which was  
made to the  
Tēple, as is writ-  
te, *Psal. 132. 14.*

*a* I put not  
my trust in a  
manne worlde-  
lie thing.  
*b* That thou  
wilt take a-  
waie mine ene-  
mies, which  
are thy rods.

the paths of righteousness for his Na-  
mes sake.

4 Yea, though I shulde walke through the  
valley of the shadow of death, I wil feare  
no euil: for thou art with me: thy rod and  
thy staffe, they comfort me.

5 Thou doest prepare a table before me  
in the sight of mine aduersaries: thou doest  
anoint mine head with oyle, and my  
cup runneth ouer.

6 Douteles kindenes, & mercie shal follow  
me all the dayes of my life, and I shal re-  
maine a long season in the house of the  
Lord.

PSAL. XXIII.

*Albeit the Lord God hath made, and governeth all the  
worlde, yet towards his chosen people his gracious good-  
nes doeth moste abundantly appeare, in that among the  
he wil haue his dwelling place. Which, though it was ap-  
pointed among the children of Abraham, yet only they  
do entre a right into this Sanctuarie, which are the true  
worshippers of God, purged from the sinful filth of  
this worlde. Finally he magnifieth Gods grace for the  
buylding of the Temple, to the end he might stirre up  
all the faithful to the true seruice of God.*

A Psalme of David.

1 The earth is the Lords, and all that  
therein is: the worlde and they that  
dwell therein.

2 For he hath founded it vpon the seas:  
and established it vpon the floods.

3 Who shal ascende into the mountaine of  
the Lord? and who shal stand in his holie  
place?

4 *Euen he that hath innocēt hāds, & a pure  
heart: which hath not lift vp his minde  
vnto vanitie, nor sworne deceitfully.*

5 He shal receiue a blessing frō the Lord, &  
righteousnes frō the God of his saluaciō.

6 This is the generation of them that  
seke him, of them that seke thy face, this is  
Iaakōb. Selah.

7 Lift vp your heades ye gates, and be ye  
lift vp ye euerlasting dores, and the King  
of glorie shal come in.

8 Who is this King of glorie? the Lord,  
strong and mightie, eue the Lord mightie  
in battell.

9 Lift vp your heades, ye gates, and lift vp  
your selues, ye euerlasting dores, & the King  
of glorie shal come in.

10 Who is this King of glorie? the Lord of  
hostes, he is the King of glorie. Selah.

PSAL. XXV.

*The Prophet touched with the consideration of his sin-  
nes, and also grieved with the cruel malice of his ene-  
mies, 6 Prayeth to God moste seruently to haue his  
sinner forgiven, 7 Especially such as he had commis-  
sed in his youth. He becometh euerie verse according to  
the Ebrewe letters two or thre except.*

A Psalme of David.

Vnto thee, O Lord, lift I vp my  
soule.

My God, I trust in thee: let me not be

confounded: let not mine enemies reioyce  
ouer me.

3 So all that hope in thee, shal not be asha-  
med: but let them be confounded, that tras-  
gresse without cause.

4 Shew me thy waies, O Lord, & teache  
me thy paths.

5 Lead me forth in thy trueth, and teache  
me: for thou art the God of my saluacion:  
in thee do I trust all the daie.

6 Remember, O Lord, thy tendre mercies,  
and thy louing kindenes: for they haue be-  
ne for euer.

7 Remember not the sinnes of my youth,  
nor my rebellions, but according to thy  
kindenes remember thou me, euen for thy  
goodnes sake, O Lord.

8 Gracious and righteous is the Lord: there-  
fore wil he teache sinners in the waie.

9 Them that be meke, wil he guide in iud-  
gement, and teache the humble his waie.

10 All the paths of the Lord are mercie &  
trueth vnto such as kepe his couenant and  
his testimonies.

11 For thy Names sake, O Lord, be merci-  
ful vnto mine iniquitie, for it is great.

12 What man is he that feareth the Lord?  
him wil he teache the waie that he shal  
chuse.

13 His soule shal dwell at ease, and his sede  
shal inherite the land.

14 The secret of the Lord is reueiled to  
them, that feare him: and his couenant to  
giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for  
he wil bring my fete out of the net.

16 Turne thy face vnto me, and haue mer-  
cie vpon me: for I am desolate and poore.

17 The sorowes of mine heart are enlar-  
ged: drawe me out of my troubles.

18 Loke vpon mine affliction & my trauel,  
and forgiue all my sinnes.

19 Beholde mine enemies, for they are ma-  
ny, and they hate me with cruel hatred.

20 Kepe my soule, & deliuer me: let me not  
be confounded, for I trust in thee.

21 Let mine vprightenes and equitie pre-  
serue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his trou-  
bles.

PSAL. XXVI.

*David oppressed with many iniuries, finding no helpe  
in the worlde, calleth for aide from God: & assured of  
his integritie toward Saul, desireth God to be his iudge,  
& to defend his innocēcie. Finally he maketh mentiō  
of his sacrifice, which he wil offere for his deliuerance,  
& desireth to be in the companie of the faithful in the Co-  
gregaciō of God, whēce he was banished by Sa. I. promi-  
sing integritie of life, & open praises & thanksgiuing.*

A Psalme of David.

I Vdge me, O Lord, for I haue walked in  
mine innocēcie: my trust hath bene  
also in the Lord: therefore shal I not slide.

Proue me, O Lord, and trye me: examine  
my

*Isa. 28. 26.*

*Job. 10. 11.*

*c* Keene me in  
faith of thy  
promes, that I  
swere not on  
any side.

*d* Constantly,  
and against all  
temptations.

*e* He confes-  
seth his ma-  
nifold sinnes  
were the cause

that his ene-  
mies did  
thus persecute  
him, desiring  
that the cause  
of the euil  
may be taken  
away, to the  
intent, that  
effect may cea-  
se.

*f* That is, call  
them to repe-  
tance.

*g* He wil go-  
uerne & direct  
them that are  
truly hībled  
for their sin-  
nes.

*h* And for no-  
ne other re-  
spect.

*i* Meaning, the  
number is ve-  
ry small.

*k* He wil di-  
rect such  
his Spirit to  
followe the  
right waie.

*l* He shal pro-  
per bothe in  
spiritual and  
corporal thing.

*m* His counsell  
contined in  
his worde,

whereby he de-  
clareth that he  
is the protectō  
of the faith-  
ful.

*n* My grief is  
increased be-  
cause of mine  
enemies cruel-  
tie.

*o* The greater  
that his affli-  
ctions were, &  
the more that  
his enemies,  
increased, the  
more nere felt  
he Gods helpe.

*p* For as ma-  
che as I haue  
behaued my  
selfe vprightly  
toward mine  
enemies,

let them knowe  
that thou art  
the defender  
of my iuste  
cause.

*a* He fleeth to  
God to be the  
iudge of his  
iust cause, selfe  
there is no e-  
quitie among  
men.



b My very  
affection & in  
ward motions  
of the heart.  
c He sheweth  
what stayed  
him, & he did  
not recourence  
eill for euill.  
d He declareth  
that they can  
not walke in  
simplicitie be  
fore God, that  
delite in the  
company of  
vngodlie  
e I wil serue  
thee w<sup>a</sup> pure  
affection, and  
with the god-  
lie that sacrific  
ce vnto thee.  
f Destroye me  
not in y<sup>e</sup> ouer-  
throwe of the  
wicked.  
g Whose cruel  
hands do exco-  
cute the mali-  
cious deuils  
of their  
hearts.  
h I am prefer-  
red from mine  
enemies by y<sup>e</sup>  
power of God,  
and therefore  
wil praise him  
openly.

my <sup>b</sup>reines, and mine heart.  
For thy <sup>c</sup>louing kindenes is before mine  
eyes: therefore haue I walked in thy trueth.  
I haue not <sup>d</sup>hanted with vaine persones,  
nether kept cōpanie with the dissemblers.  
I haue hated the assemblie of the euil, &  
haue not companied with the wicked.  
I wil <sup>e</sup>wash mine hands in innocencie, <sup>o</sup>  
Lord, and compasse thine altar,  
That I maie declare with the voice of  
thanksgiuing, and set forthe all thy won-  
derous workes.  
O Lord, I haue loued the habitation of  
thine house, and the place where thine ho-  
nour dwelleth.  
Gather not my soule with the sinners,  
nor my life with the bloodie men:  
In whose hands is <sup>a</sup>wickednes, and their  
right hand is ful of bribes.  
But I wil walke in mine innocēcie: rede-  
me me therefore, and be merciful vnto me.  
My fote standeth in <sup>b</sup>vprightnes: I wil  
praise thee, <sup>o</sup> Lord, in the Congregations.

PSAL. XXVII.

David maketh this psalme being deliuered from great  
perils, as appeareth by the praises and thanksgiuing  
annexed: <sup>o</sup> Wherin we may see the constant faith of  
David against the assaults of all his enemies, <sup>7</sup> And also  
the end wherefore he desired to liue and to be deliue-  
red, onely to worship God in his Congregation.

A Psalme of David.

**T**He Lord is my <sup>a</sup>light and my salua-  
tion, whome shal I feare? the Lord is  
the strength of my life, of whome shal I  
be afraid?

When the wicked, <sup>euen</sup> mine enemies and  
my foes came vpon me to eat vp my flesh  
they stumbled and fel.

Thogh an hoste pitched against me, mine  
heart shulde not be afraid: thogh warre  
be raised against me, I wil trust in <sup>b</sup>this.

One thing haue I desired of the Lord,  
that I wil require, <sup>euen</sup> that I may dwel in  
the house of the Lord all the dayes of my  
life, to beholde the beautie of the Lord, &  
to visite his Temple.

For in the time of trouble he shal hide  
me in his Tabernacle: in the secret place of  
his pauilion shal he hide me, & set me vp  
vpon a rocke.

And now shal he lift vp mine head a-  
boue mine enemies: round about me: ther-  
fore wil I offer in his Tabernacle sacrific-  
es of ioye: I wil sing and praise the  
Lord.

Hearken vnto my voice, <sup>o</sup> Lord, when I  
crye: haue mercie also vpon me and heare  
me.

When thou saidest, <sup>c</sup> Seke ye my face, mine  
heart answered vnto thee, O Lord, I wil  
seke thy face.

Hide not therefore thy face from me, nor  
cast thy seruant awaie in displeasure: thou  
hast bene my succour: leaue me not, ne-

ther forsake me, <sup>o</sup> God of my saluation.

Thogh my father and my mother  
shulde forsake me, yet the Lord wil ga-  
ther me vp.

Teache me thy waie, <sup>o</sup> Lord, and leade  
me in a right path, because of mine ene-  
mies.

Giue me not vnto the lust of mine ad-  
uersaries: for there are false witnessers rise  
vp against me, & suche as speake cruelly.

I shulde haue fainted, except I had beleued  
to see the goodnes of the <sup>b</sup> Lord in the  
land of the liuing.

Hope in the Lord: be strong, & he shal  
comfort thine heart, & trust in the Lord.

PSAL. XXVIII.

Being in great feare & heaviness of heart to see God dis-  
honored by the wicked, he desired to be rid of them.  
And cryeth for vengeance against them: & as  
length assureth him selfe, that God hath heard his  
praier. <sup>9</sup> Vnto whose tuition he commendeth all the  
faithful.

A Psalme of David.

**V**Nto thee, <sup>o</sup> Lord, do I crye: <sup>o</sup> my  
strength, be not deafe toward me,  
lest, if thou answer me not, I be <sup>a</sup>like them  
that go downe into the pit.

Hear the voice of my petitions, when I  
crye vnto thee, when I holde vp mine hands  
toward thine <sup>b</sup> holy Oracle.

Drawe me not awaie with the wicked,  
and with the workers of iniquitie: which  
speake friendly to their neighbours, when  
malice is in their hearts.

Reward them according to their dedes,  
and according to the wickednes of their  
inventions: recompense them after the  
worke of their hands: reder them their re-  
warde.

For thei regard not the workes of <sup>y</sup> Lord,  
nor the operation of his hands: therefore  
breake them downe, & buylde the not vp.

Praised be the Lord, for he hath heard  
the voice of my petitions.

The Lord is my strength and my shield:  
mine heart trusted in him, and I was hel-  
ped: therefore mine heart shal reioyce, &  
with my song wil I praise him.

The Lord is <sup>s</sup> their strength, and he is  
the strength of the deliuerances of his a-  
nointed.

Saue thy people, and blesse thine inheri-  
tace: fede them also, & exalt the for euer.

PSAL. XXIX.

The Prophet exhorteth the princes and rulers of the  
worlde, (which for the moste parte thinke there is no  
God) <sup>3</sup> As the least to feare him for the thunders &  
tempestes, for feare whereof all creatures tremble.  
And thogh thereby God threateth sinners yet is he  
alwaies merciful to his, & moueth the thereby to praise  
his Name.

A Psalme of David.

**G**iue vnto the Lord, ye <sup>a</sup> sonnes of the  
O mightie: giue vnto the Lord glorie  
and strength.

Oo.iiii.

f He magni-  
fies Gods  
loue towards  
his, which far-  
re passeth the  
most tender  
loue of parentes  
towards their  
children.

g But rather  
pacifie their  
wrath, or bra-  
del their rage.

h In this pre-  
sent life befo-  
re I dye, as  
Isa. 38. 11.

i He exhor-  
teth him selfe  
to depēde on y<sup>e</sup>  
Lord, seeing he  
neuer failed in  
his promises.

a He counteth  
him selfe as a  
dead man, til  
God shew his  
fauour toward  
him, and grate  
him his peti-  
tion.

b He vsed  
this outward  
meanes to hel-  
pe y<sup>e</sup> weaknes  
of his faith:  
for in y<sup>e</sup> place  
was the Arke,  
and there God  
promised to  
shewe the to-  
kens of his fa-  
uour.

c Destroy not  
the good with  
the bad.

d He thus prai-  
eth in respect  
of Gods glo-  
rie, & not for  
his owne cau-  
se, being assu-  
red, that God  
wolde punish  
the persecuters  
of his Church.

e Let them be  
vnterly des-  
troyed, as Ma-  
lach. 1. 4.

f Because he  
felt the assu-  
rance of Gods  
help in his  
heart, his mou-  
the was open-  
ed to sing his  
praises.

g Meaning, his  
soldiers, who  
were as mea-  
nes, by whome  
God declared  
his power.

a He exhor-  
teth y<sup>e</sup> proude  
tyrants to hu-  
ble the selues  
vnder Gods  
hand, and not  
to be inferiour  
to brute beasts  
& diuine crea-  
tures.

a Because he  
was assured of  
good successe  
in all his dan-  
gers, and that  
his saluation  
was surely  
laid vpon God,  
he feared not  
the tyrānie of  
his enemies.  
b That God  
wil deliuer  
me, & giue my  
faith y<sup>e</sup> victo-  
rie.  
c The losse of  
countrey, wife  
& all worldly  
commodities  
griue me not  
in respect of  
this one thing,  
that I may not  
praise thy Na-  
me in the mid-  
des of the Co-  
gregation.

d David assu-  
red him selfe  
by the Spirit  
of prophecie  
that he shulde  
ouercome his  
enemies and  
serue God in  
his Taberna-  
cle.

e He groun-  
deth vpon Gods  
promises & shew-  
eth that he  
is most willing  
to obey his co-  
mandement.



<sup>b</sup> The thunder clappes, that are heard out of <sup>c</sup> cloudes, ought to make the wicked to tremble for feare of Gods anger. <sup>c</sup> That is, the thun- derer should breaketh the moste strong trees, and shal men thinke their power to be able to resist God? <sup>d</sup> Called also Hermon. <sup>e</sup> It causeth lightning to shote & glyde. <sup>f</sup> In places most desolate, where as formerly there is no presence of God. <sup>g</sup> For feare maketh them to cast their calues. <sup>h</sup> Maketh the trees bare, or perceth <sup>i</sup> most secret places. <sup>i</sup> Though <sup>j</sup> wicked are nothing moued w<sup>th</sup> the- se sights, yet <sup>k</sup> faithful praise God. <sup>k</sup> To moderat <sup>l</sup> rage of the tempest & waters, that they destroy nor all.

<sup>2 Sam. 7. 2.</sup>  
<sup>a</sup> After that Absalom had polluted it w<sup>th</sup> moste filthie fornication. <sup>b</sup> He condem- neth them of great ingrati- tude, which do not praise God for his benefi- ces. <sup>c</sup> Restored fro <sup>d</sup> rebellion of Absalom. <sup>d</sup> Meaning <sup>e</sup> he escaped death moste narrowly. <sup>e</sup> The worde signifieth the- <sup>f</sup> I haue recei- ued mercie & shew mercie li- berally vnto others. <sup>f</sup> Before his Tabernacle. <sup>Psalm. 145. 8.</sup>  
<sup>isa. 54. 7.</sup>  
<sup>2 Cor. 4. 17.</sup>  
<sup>g</sup> I put re- mu- che confidence in my quiet state. as 1 Cor. 3. 12. <sup>h</sup> I thought I hadest establi- shed me in Zion moste su- rely. <sup>i</sup> After that <sup>j</sup> hadest withdrawn thine helpe, I felt my miserie. <sup>k</sup> David meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he wolde liue to praise his Name, which is the end of mans creation.

2 Giue vnto the Lord glorie due vnto his Name: worship the Lord in the glorious Sanctuarie.  
3 The voice of the Lord is vpon the wa- ters: the God of glorie maketh it to thun- der: the Lord is vpon the great waters.  
4 The voice of the Lord is mightie: the voice of the Lord is glorious.  
5 The voice of the Lord breaketh the ce- dres: yea, the Lord breaketh the cedres of Lebanon.  
6 He maketh the also to leape like a calfe: Lebanon also and <sup>d</sup> Shiron like a yong vnicorne.  
7 The voice of the Lord deuideth the flames of fyre.  
8 The voice of the Lord maketh the wil- dernes to tremble: the Lord maketh the wildernes of <sup>f</sup> Kadesh to tremble.  
9 The voice of the Lord maketh the hinds to <sup>g</sup> calue, & <sup>h</sup> discouereth the forests: there- fore in his Temple doeth euerie man speake of his glorie.  
10 The Lord sitteth vpon the <sup>k</sup> flood, and the Lord doeth remaine King for euer.  
11 The Lord shal giue strength vnto his peo- ple: <sup>j</sup> Lord shal blesse his people w<sup>th</sup> peace.

PSAL. XXX.

*When David was deliuered from great danger, he rendered thanks to God, exhorting others to do the like, and to learne by his example, that God is rather merciful then seuer and rigorous towards his children, & also that the fall from prosperitie to aduersitie is sudden. & This done, he returneth to prayer, promising to praise God for euer.*

<sup>a</sup> A Psalme or song of the dedication of the house of David.

1 I wil magnifie thee, <sup>b</sup> Lord: <sup>b</sup> for thou hast exalted me, and hast not made my foes to reioyce ouer me.  
2 O Lord my God, I cryed vnto thee, and thou hast <sup>c</sup> restored me.  
3 O Lord, thou hast brought vp my <sup>d</sup> soule out of the graue: thou hast reuiued me fro them that go downe into the pit.  
4 Sing praises vnto the Lord, ye <sup>e</sup> his Saints, and giue thanks <sup>f</sup> before the remembra- ce of his Holines.  
5 <sup>g</sup> For he endureth but a while in his angre: but in his fauour is life: weeping maie abide at euening, but ioye cometh in the morning.  
6 And in my <sup>h</sup> prosperitie I said, I shal neuer be moued.

7 For thou Lord of thy goodnes hadest made my <sup>i</sup> mountaine to stand strong: but <sup>j</sup> didest hide thy face, and I was troubled.  
8 Then cryed I vnto thee, <sup>k</sup> Lord, and pray- ed to my Lord.  
9 What profit is there in my blood, whē I go downe to <sup>l</sup> y<sup>e</sup> pit: shal the dust <sup>m</sup> giue thanks vnto thee? or shal it declare thy trueth?

10 Heare, <sup>n</sup> Lord, and haue mercie vpon me: Lord, be thou mine helper.  
11 Thou hast turned my mourning into ioye: thou hast loosed my sacke & girded me with gladnes.  
12 Therefore shal my <sup>o</sup> tongue praise thee and not cease: <sup>p</sup> Lord my God, I wil giue thanks vnto thee for euer.

PSAL. XXXI.

*David deliuered from some great danger, first rehear- seth what meditation he had by the power of faith, when death was before his eyes, his enemy being ready to take him. 15 Then he affirmeth that the fauour of God is alwaies readie to those that feare him. 20 Final- ly he exhorteth all the faithful to trust in God and to loue him, because he preserueth and strengtheneth them, as they may see by his example.*

<sup>a</sup> To him that excelleth. A Psalme of David.

1 <sup>b</sup> IN <sup>c</sup> thee, <sup>d</sup> Lord, haue I put my trust: <sup>e</sup> let me neuer be confounded: deliuer me in thy <sup>f</sup> righteousness.  
2 Bowe downe thine eare to me: make haste to deliuer me: be vnto me a strong rocke, & an house of defence to saue me.  
3 For thou art my rocke and my fortres: therefore for thy Names sake direct me & guide me.  
4 Drawe me out of the <sup>g</sup> net, that they haue laied priuely for me: for thou art my strength.  
5 Into thine <sup>h</sup> hand I commende my spirit: for thou hast redeemed me, <sup>i</sup> Lord God of trueth.  
6 I haue hated them that giue them selues to deceitful vanities: for I <sup>j</sup> trust in the Lord.  
7 I wil be glad and reioyce in thy mercie: for thou hast sene my trouble: thou hast knowen my soule in aduersities,  
8 And thou hast not shut me vp in the had of <sup>k</sup> mine enemy, but hast set my fete at <sup>l</sup> large.  
9 Haue mercie vpon me, <sup>m</sup> Lord: for I am in trouble: mine <sup>n</sup> eye, my soule & my bel- lie are consumed with grief.  
10 For my life is wasted with heauines, and my yeres with mourning: my strength faileth for my peine, & my bones are con- sumed.  
11 I was as reproche among all mine ene- mies, but specially among my neigh- bours: and a feare to mine acquaintance, <sup>o</sup> who seeing me in the strete, fled from me.  
12 I am forgotten, as a dead man out of minde: I am like a broken vessel.  
13 For I haue heard the failing of <sup>p</sup> great men: feare was on euerie side, while they conspired together against me, & consul- ted to take my life.  
14 But I trusted in thee, <sup>q</sup> Lord: I said, <sup>r</sup> Thou art my God.  
15 My <sup>s</sup> times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

16 Make

<sup>1</sup> Because then he preferred me, my tongue shal- de praise thee: I wil not be vnmindeful of my due.

<sup>a</sup> For the God declareth him self iuste, whē he preserueth his according as he hath promised.

<sup>b</sup> Preserue me from the crati- tic counsels & subtil practi- ses of mine enemies.

<sup>c</sup> He desireth God not onely to take care for him in this life, but that his soule may be saued after this life.

<sup>d</sup> This affecti- on ought to be in all Gods chil- dren, to hate whatsoeuer

thing is not grounded vpon a iure trust in God, as deceit- ful and vaine.

<sup>e</sup> Largenes sig- nifieth comfort, as straitnes is row and peril.

<sup>f</sup> Meaning, that his sorrow and torment had continued a great while.

<sup>g</sup> Mine ene- mies had drawen all me to their parte against me, cut my chief friends.

<sup>h</sup> They were affraied to shew me any token of friend- ship.

<sup>i</sup> They were in autoritie, condemned me as a wicked doer.

<sup>k</sup> I had this testimonie of conscience, <sup>l</sup> thou wouldest defend mine innocencie.

<sup>m</sup> Whatsoeuer changes come, thou governeest them by thy providence.



m Let death destroy them to the intent they may hurt no more.  
n The treasures of Gods mercie are alwaies laied vp in store for his childre, albeit at all times they do not enioye them.  
o That is, in a place where they shal haue thy comfort, & be hid safely from the enemies pride.  
p Meaning, there was no citie so strong to prelerue hi, as y defence of Gods fauour.  
q And so by my ralhnes & inbelittie deserued to haue bene forsaken.  
r Or, ye that fele his mercie.  
s Be constant in your vocation, and God wil confirme you with heauenlie strength.  
Psal. XXXII.

a Concerning the remission of sinnes, which is the chiefest point of our faith.  
b To be iustified by faith, is to haue our sinnes frely remitted, and to be repared iust. Rom. 4. 6  
c Betwene hope and despair.  
d Neither by silence nor crying foild leave: signifying, th t before the sin ner be reconciled to God, he feelleth a perpetual torment.  
e He sheweth that as Gods mercie is the onelie cause of forgiveness of sinnes, so the meanes thereof are repentance and confession, which procede of faith.  
f When needfullie causeth him to seke to thee for helpe, (sa 55. 6.  
g To wit, the waters and great dangers.  
h David promisseth to make the rest of Gods childre partakers of y benifites, which he felt, & that he wil diligently loke and take care to direct them in the waie of saluation.  
i If men can rule brute beastes, thinke they, that God wil not bridle and tame their rage?

16 Make thy face to shine vpon thy seruāt, & saue me through thy mercie.

17 Let me not be confounded, o Lord: for I haue called vpon thee: let the wicked be put to confusion, & m to silence in y graue.

18 Let the lying lippes be made dumme, which cruelly, proudly & spitefully speake against the righteous.

19 How great is thy goodnes, which thou hast laied vp for them, that feare thee! & done to them, that trust in thee; euen before the sonnes of men!

20 Thou doest hide them<sup>o</sup> priuely in thy presence from the pride of men: thou kepest them secretly in thy Tabernacle fro the strife of tongues.

21 Blessed be the Lord: for he hath shewed his maruelous kindenes toward me in a strong citie.

22 Thogh I said in mine haste, I am cast out of thy sight, yet y<sup>q</sup> heardest the voyce of my praier, when I cryed vnto thee.

23 Loue ye the Lord all his<sup>r</sup> Saints: for the Lord preserueth the faithful, and rewardeth abundantly the proude doer.

24 All ye that trust in the Lord, be<sup>s</sup> strong, and he shal establish your heart.

PSAL. XXXII.

1 David punished with grievous sicknes for his sinnes, counteth them blessed, to whome God doeth not impute their transgressions. 5 And after that he had confessed his sinnes and obtained pardon, 6 He exhorteth the wicked men to line godly. 11 And the good to reioyce.

A Psalme of David to giue<sup>a</sup> instruction.

1 Blessed is he whose wickednes is<sup>b</sup> forgiven, & whose sinne is couered.

2 Blessed is the man, vnto whome the Lord imputeth not iniquitie, & in whose spirit there is no guile.

3 When I helde my<sup>c</sup> tongue, my bones consumed, or when I<sup>d</sup> roared all the day, (For thine had is heauie vpon me, daie & night: & my moisture is turned into the drought of summer. Selah)

4 The I<sup>e</sup> acknowledged my sinne vnto thee, nether hid I mine iniquitie: for I thought, I wil confesse against my self my wickednes vnto the Lord, and thou forgavest the punishment of my sinne. Selah.

5 Therefore shal euerie one, that is godlie, make his praier vnto thee in a<sup>f</sup> time, when thou maiest be founde: surely in the flood of great waters & they shal not come nere him.

6 Thou art my secret place: thou preseruest me from trouble: thou compassedst me about with ioyful deliuerance. Selah.

7 I wil<sup>h</sup> instruct thee, & teache thee in the way, that thou shalt go, & I wil guide thee with mine eye.

8 Be ye not like an horse, or like a mule, which vnderstand not: whose<sup>i</sup> mouthes & that he wil diligently loke and take care to direct them in the waie of saluation. i If men can rule brute beastes, thinke they, that God wil not bridle and tame their rage?

thou doest binde with bit and bridel, lest they come nere thee.

10 Many sorowes shal come to the wicked: but he, that trusteth in the Lord, mercie shal compass him.

11 Be glad ye righteous, & <sup>k</sup> reioyce in the Lord, and be ioyful all ye, that are vpright in heart.

PSAL. XXXIII.

1 He exhorteth good men to praise God for that he hath not onely created all things, and by his prouidence gouerneth the same, but also is faithful in his promises, 10 He understandeth mans heart, and scattereth the counsel of the wicked, 16 So that no man can be preserued by anie creature or mans strength: but they, that put their confidence in his mercie, shal be preserued fro all aduersities.

1 Reioyce in the Lord, o ye righteous: for it<sup>a</sup> becometh vpright men to be thankful.

2 Praise y<sup>b</sup> Lord with harpe: sing vnto him with viole & instrument of ten strings.

3 Sing vnto him a new song: sing cherefully with a loude voyce.

4 For the<sup>c</sup> worde of the Lord is righteous, and all his<sup>d</sup> workes are faithful.

5 He<sup>e</sup> loueth righteousness & iudgement: the earth is ful of the goodnes of y<sup>f</sup> Lord.

6 By the worde of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 He<sup>g</sup> gathereth the waters of the sea together as vpon an heape, and laieth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all the that dwel in the worlde, feare him.

9 For he spake, & it was done: he commanded, and it<sup>h</sup> stode.

10 The Lord breaketh the<sup>i</sup> counsel of the heathen, & bringeth to nought the deuises of the people.

11 The counsel of the Lord shal stand for euer, & the thoughts of his heart through out all ages.

12 Blessed is that nacion, whose<sup>j</sup> God is the Lord: euen the people, that he hath chosen for his inheritance.

13 The Lord<sup>k</sup> loketh downe from heauen, & beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them, that dwel in the earth.

15 He<sup>l</sup> facioneth their hearts euerie one, & vnderstandeth all their workes.

16 The<sup>m</sup> King is not saued by the multitude of an hoste, nether is the mightie ma deliuered by great strength.

17 A horse is a vaine helpe, and shal not deliuer anie by his great strength.

18 Beholde, <sup>n</sup> the eye of the Lord is vpon them that feare him, & vpon them, that trust in his mercie,

1 If Kings and the mightie of the worlde can not be saued by worldelie meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes? m God sheweth that towards his o<sup>s</sup> his mercie, which man by no meanes is able to compass.

k He sheweth that peace & ioy of conscience in the holie Ghost is y fruite of faith.

a It is the ductie of the godlie to set forth the praises of God for his mercie & power shewed toward the. b To sing on instruments was a parte of the ceremonial service of the Temple, which doeth no more appertene vnto vs, then the sacrifices, censings & lights. c That is, counsel or comanement in gouerning the worlde. d That is, the effect & execution. e Howsoeuer y worlde indgeth of Gods workes, yet he doeth all thigs accordig to iustice & mercie. f By the creation of y heauens & beautiful ornamet, with the gathering also of the waters he setteth forth the power of God, that all creatures might feare him. g No counsel can preuail against God, but he defeateth it & it shal haue euil succes. h He sheweth that all our felicitie staderh in this, that y Lorde is our God. i He proueth that all things are gouerned by Gods prouidence & not by fortune. k Therefore he knoweth their wicked enterprises.

l He sheweth that all things are gouerned by Gods prouidence & not by fortune. m Therefore he knoweth their wicked enterprises.

n If Kings and the mightie of the worlde can not be saued by worldelie meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes? o God sheweth that towards his o<sup>s</sup> his mercie, which man by no meanes is able to compass.



19 To deliuer their soules from death, and to preserue them in famine.

<sup>a</sup> Thus he spea<sup>r</sup> keth in <sup>y</sup> name of the whole Church, which onely depend on Gods prouidence.

20 Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shal reioyce in him, because we trusted in his holie Name.

22 Let thy mercie, O Lord, be vpon vs, as we trust in thee.

## PSAL. XXXIII.

After David had escaped Achish, according as it is written in the 1. Sam. 21. 11, whome in this title he calleth Abimelech (which was a general name to all the Kings of the Philistines) he praiseth God for his deliuerance. 3 Prouoking all others by his example to trust in God to feare & serue him: 14 Who defendeth the godlie with his Angels, 15 And utterly destroyeth the wicked in their finnes.

A Psalme of David, when he changed his behauiour before Abimelech, who drone him awaie, & he departed.

<sup>a</sup> He promi-<sup>r</sup> seth neuer to become vni-<sup>r</sup> deful of Gods great benefite for his deliue-<sup>r</sup> rance.

<sup>b</sup> They <sup>y</sup> are beaten downe with the expe-<sup>r</sup> rience of their owne euils.

<sup>c</sup> Which I co-<sup>r</sup> ceined for the dangers whe-<sup>r</sup> rein I was.

<sup>d</sup> They shalbe bolde to flee to thee for suc-<sup>r</sup> cour, whe thei shal se thy

<sup>e</sup> mercies tow-<sup>r</sup> arde me.

<sup>f</sup> Though Gods power be suf-<sup>r</sup> ficient to go-<sup>r</sup> nerne vs, yet for mans infir-<sup>r</sup> mitie he ap-<sup>r</sup> pointerh his Angels towar-<sup>r</sup> che ouer vs.

<sup>g</sup> The godlie by their paci-<sup>r</sup> ent obedience

<sup>h</sup> pit more then thei, which rau-<sup>r</sup> ine & spoile.

<sup>i</sup> If thei a-<sup>r</sup> bide the last cryal.

<sup>k</sup> That is, the true religio & worship of God.

<sup>l</sup> Pet. 3. 10.

<sup>m</sup> Seing all me naturally de-<sup>r</sup> sire felicitie,

<sup>n</sup> he wondereth why thei cast them selues willingly into miserie.

<sup>o</sup> The angre of God doeth not onely de-<sup>r</sup> stroie the wic-<sup>r</sup> ked, but also a-<sup>r</sup> bolisheth their name for euer.

<sup>p</sup> When thei seme to be

<sup>q</sup> swallowed vp w<sup>r</sup> afflictions,

<sup>r</sup> the God is at hand to deliuer them.

I Wil<sup>a</sup> alwaie giue thanks vnto the Lord: his praise shalbe in my mouth continually.

My soule shal glorie in the Lord: the<sup>b</sup> hu-<sup>b</sup> ble shal heare it, and be glad.

Praise ye the Lord with me, and let vs magnifie his Name together.

I fought the Lord, and he heard me: yea, he deliuered me out of all my<sup>c</sup> feare.

They<sup>d</sup> shal loke vnto him, and runne to him: and their faces shal not be ashamed,

saying,

This poore man cryed, & the Lord heard him, and saued him out of all his troubles.

The<sup>e</sup> Angel of the Lord pitcheth roude about them, that feare him, and deliuereth them.

Taste ye & se, how gracious the Lord is: blessed is the man that trusteth in him.

Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

The<sup>f</sup> lyons do lacke and suffer hunger, but they, which seke the Lord, shal want nothing that is good.

Come children, hearken vnto me: I wil teach you the<sup>g</sup> feare of the Lord.

What man is he, that desireth life, and loueth long daies for to<sup>h</sup> se good?

Kepe thy tongue from euil, and thy lip-<sup>i</sup> pes, that they speake no guile.

Eschew euil and do good: seke peace & followe after it.

The eyes of the Lord are vpon the right-<sup>j</sup> eous, & his eares are open vnto their crye.

But the<sup>k</sup> face of the Lord is against them that do euil, to cut of their remembrance from the earth.

The righteous crye, and the Lord heareth them, and deliuereth them out of all their troubles.

The Lord is nere vnto them that are of a<sup>l</sup> contrite heart, and wil saue suche as be afflicted in spirit.

Great are the troubles of the righteous:

but y<sup>m</sup> Lord deliuereth him out of the all.

He kepeth all his bones: not one of them is broken.

But malice shal slay the<sup>n</sup> wicked: & thei that hate the righteous, shal perish.

The Lord<sup>o</sup> redemeth the soules of his seruants: & none, y<sup>p</sup> trust in him, shal perish.

## PSAL. XXXV.

So long as Sa<sup>r</sup> l was enemie to David, all that had au-<sup>r</sup> thoritie vnder him to flatter their King (as in the course of the worlde) did also moste cruelly persecute David: against whome he praiseth God to pleade & to auenge his cause, 8 That they may be taken in their nets & snares, which thei laied for him, that his innoc-<sup>r</sup> cie may be declared. 27 And that the innocent, which taketh parte with him, maie reioyce & praise the Na-<sup>r</sup> me of the Lord, that thus deliuereth his seruants. 28 And so he promiset<sup>r</sup>h to speake for the iustice of the Lord, & to magnifie his Name all the dayes of his life.

## A Psalme of David.

PLEade thou my<sup>a</sup> cause, O Lord, with them that strue with me: fight thou against them, that fight against me.

Laie hand vpon the shield and buckler, and stand vp for mine helpe.

Bring out also the speare and stoppe the<sup>b</sup> waie against them, that persecute me: saie vnto my<sup>c</sup> soule, I am thy saluacion.

Let the be confounded & put to shame, that seke after my soule: let them be turned backe, and broght to confusion, that imagine mine hurt.

Let them be as chaffe before the winde, and let the Angel of the Lord<sup>d</sup> scatter them.

Let their waie be darke & slipperie: & let the Angel of the Lord persecute them.

For<sup>e</sup> without cause thei haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

Let destruction come vpon<sup>f</sup> him at vn-<sup>r</sup> wares, & let his net, that he hath laied pri-<sup>r</sup> uely, take him: let him fall into the same destruction.

The<sup>g</sup> my soule shalbe ioyful in the Lord: it shal reioyce in his saluacion.

All my<sup>h</sup> bones shal saie, Lord, who is like vnto thee, which deliuerest the poore from him, that is to strong for him! yea, the poore and him that is in miserie, from him that spoileth him!

Cruel witnesses did rise vp: thei asked of me things that I knewe not.

They rewarded me euil for good, to<sup>k</sup> haue spoiled my soule.

Yet I, when thei were sicke, I was clothed with a sacke: I humbled my soule with fas-<sup>r</sup> ting: and<sup>l</sup> my praier was turned vpon my bosome.

I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mour-<sup>r</sup> ning as one that bewaileth his mother.

But in mine<sup>m</sup> aduersitie thei reioiced, & gathered them selues together: the ab-<sup>r</sup> iect

And as Christ saith, all the heeres of his head.

Thei wic-<sup>r</sup> ked entrepri-<sup>r</sup> ses shal turne to their owne destruction.

For when thei seme to be overcome with great di-<sup>r</sup> gers & death it self, then God sheweth him self their redemer.

Psalm XXXV.

He desireth God to vnder-<sup>r</sup> take his cause against them that did persecute him and slander him.

Albeit God can with his breath destroy all his enemi-<sup>r</sup> es, yet y<sup>p</sup> holie God attri-<sup>r</sup> buteth vnto him these outward weapons to as-<sup>r</sup> sure vs of his pient power.

Assure me against these tentations, that thou art y<sup>p</sup> an-<sup>r</sup> tor of my sal-<sup>r</sup> uation.

Smite them with the spirit of giddines that their en-<sup>r</sup> treprises may be foolish, & thei receive iuste reward.

Shewing y<sup>p</sup> we may not call God to be a reuenger, but onely for his glorie, & whe our cause is iuste.

When he promiset<sup>r</sup>h to him selfe pe-<sup>r</sup> ce.

Which he prepared against the chil-<sup>r</sup> dren of God.

He attributeth his deli-<sup>r</sup> uerance onely to God, prai-<sup>r</sup> sing him there-<sup>r</sup> fore bothe in soule & body.

That wolde not suffer me to purge my selfe.

To haue taken from me all comfort & broght me in-<sup>r</sup> to dispaire.

I prayed for them with in-<sup>r</sup> ward affectio,

as I wolde haue done for my selfe: on<sup>r</sup> I declared mine affection with bowing downe mine head.

When thei saw me ready to slip and as one that hal-<sup>r</sup> ted for infir-<sup>r</sup> mitie.



# Wherein the wicked reioyce. Psalmes. The wicked prosperitie. 242

jects assembled them selues against me, & I knewe not: thei tare me & ceased not, With the false skoffers at bankets, gnashing their teeth against me. Lord, how long wilt thou beholde this? deliuer my soule from their tumulte, euen my desolate soule from the lions. So wil I giue thee thanks in a great Cōgregation: I wil praise thee among much people.

Let not them that are mine enemies, vniustly reioyce ouer me, nether let them winke with the eye, that hate me without a cause.

For they speake not as friends: but they imagine deceitful wordes against the quiet of the land.

And they gaped on me with their mouthes, saying, Aha, aha, our eye hathe sene.

Thou hast sene it, O Lord: kepe not silence: be not farre from me, O Lord.

Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

Iudge me, O Lord my God, according to thy righteousnes, and let them not reioyce ouer me.

Let them not saye in their hearts, Our soule reioyce: nether let them saye, We haue deuoured him.

Let them be confounded, and put to shame together, that reioyce at mine hurt: let them be clothed with confusion and shame, that lift vp them selues against me.

But let the be ioyful & glad, that loue my righteousnes: yea, let them saye alwaie, Let the Lord be magnified, which loueth the prosperitie of his seruant.

And my tōgue shal vtter thy righteousnes, & thy praise euerie day.

## PSAL. XXXVI.

The Prophet grievously vexed by the wicked, doeth cōplaine of their malicious wickednes. 6 Then he turneth to cōsider the unspeakable goodnes of God towards all creatures: 9 But specially towards his children, that by the faith thereof he maie be comforted & assured of his deliuarance by this ordinarie course of Gods worke. 13 Who in the end destroyeth the wicked & saucth the iuste.

To him that excelleth. A Psalm of David, the seruant of the Lord.

Wickednes saiethe to y wicked mā, euen in mine heart, that there is no feare of God before his eyes.

For he blattereth him self in his owne eyes, while his iniquitie is found worthise to be hated.

The wordes of his mouthe are iniquitie and deceite: he hathe left of to vnderstand & to do good.

He imagineth mischief vpon his bed: he setteth him selfe vpon a waie, that is not good, & doeth not abhorre euil.

He admonisheth the godlie to beware of these vices.

Thy mercie, O Lord, reacheth vnto the heauens, and thy faithfulness vnto the cloudes.

Thy righteousness is like the mightie mountaines: thy iudgements are like a great deepe: thou, Lord, doest saue man and beast.

How excellent is thy mercie, O God! therefore the children of men trust vnder the shadowe of thy wings.

They shal be satisfied with the fatnes of thine house, & thou shalt giue them drinke out of the riuer of thy pleasures.

For with thee is the well of life, & in thy light shal we se light.

Extend thy louing kindenes vnto them that knowe thee, and thy righteousness vnto them that are vpriight in heart.

Let not the fore of pride come against me, and let not the hand of the wicked moue me.

There they are fallen that worke iniquitie: they are cast downe, and shal not be able to rise.

## PSAL. XXXVII.

This Psalm containeth exhortation & consolation for the weake, that are grieved at the prosperitie of the wicked, & the affliction of the godlie. 7 For how prosperously soeuer the wicked do liue for the time, he doeth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous semeth to liue in the world, yet his end is peace, & he is in the fauour of God, he is deliuered from the wicked & preserved.

## A Psalm of David.

Reate not thy self because of the wicked men, nether be enuious for the euil doers.

For they shal soone be cut downe like grasse, and shal wither as the grene herbe.

Trust thou in the Lord & do good: dwel in the land, & thou shalt be fed assuredly.

And delite thy self in the Lord, and he shal giue thee thine hearts desire.

Commit thy waye vnto the Lord, and trust in him, and he shal bring it to passe.

And he shal bring forth the thy righteousness as the light, & thy iudgement as the noone daye.

Waite patiently vpon the Lord & hope in him: feare not thy self for him which prospereth in his waye: nor for the mā that bringeth his enterprises to passe.

Cease from angre, & leaue of wrath: feare not thy selfe also to do euil.

For euil doers shalbe cut of, and they that waite vpon the Lord, they shal inherite the land.

Therefore yet a litle while, and the

God wil cleare our cause and restore vs to our right. f When God suffereth the wicked to prosper, it semeth to the flesh that he fauoreth their doings.

g Meaning, except he moderate his afflictions, he shalbe led to do as they do.

h He correcteth the impaciencie of our nature, which can not abide all the fulnes of Gods time be come.

Thogh wickednes semeth to ouerhoo all the worlde, yet by thine heauenlie prouidence thou gouernest heauen & earth. ebr. the mountains of God: for whatseuer is excellent, is thus called. f The depth of thy prouidence gouerneth all things, and disposeth the wicked seme to ouerwhelme the worlde. g Onely Gods children haue ynough of all things both cōcerning this life & the life to come. h He sheweth who are Gods children, to wit, they y know him, and lead their liues vp-rightly. i Let not the proude aduance him self against me, nether f power of the wicked driue me away. k That is, in their pride wherein they blatter their selues.

a He admonisheth vs nether to vexe our selues for the prosperous estate of y wicked, nether to desire to be like the to make our state the better. b For Gods iudgement cutteth downe their state in a moment. c To trust in God, and do according to his wil, are sure tokens, that his prouidence wil neuer faile vs. d Be not led by thine owne wisdom, but obey God, and he wil finish his worke in thee. e As the hope of y daileight causeth vs not to be offended with the darkenes of the night: so ought we patiently to trust that



*Mat. 5. 5.*

*i* The godlie are assured y<sup>e</sup> the power and craft of the wicked shal not preuaile against them, but fall on their owne neckes, & therefore ought patiently to abide Gods time, & in the meane while bewaile their sinnes, & offer vp their teares as a sacrifice of their obedience.

*k* For they are daily fed as w<sup>th</sup> Manna fro<sup>m</sup> heauen, & haue sufficiency, when y<sup>e</sup> wicked haue neuer ynough, but euer hugre.

*m* For God wil giue them comforted mindes, & that w<sup>th</sup> shal be necessarie. *n* They shal vanish away suddenly: for they are fed for the daie of slaughter.

*o* God so furnissheth him with his blessing, that he is able to helpe others.

*p* God prospereth the faithful, because they walke in his waies with an vpright conscience.

*q* When God doeth exercise his faith w<sup>th</sup> diuers tentations.

*r* Though the iust man dye, yet Gods blessings are extended to his posteritie, and though God suffer some iuste man to lacke temporal benefites, yet he recompenseth him with spiritual treasures.

*s* They shal continually be preserved vnder Gods wings, and haue at least inward rest.

*t* These three pointes are required of the faithful, that their talke be godlie, y<sup>e</sup> Gods Law be in their heart, & that their life be vpright.

*u* For though it be sometime so expedient both for Gods glorie & their saluation, yet he wil approue their cause, & reuenge their wrong.

wicked shal not appeare, and thou shalt looke after his place, and he shal not be founde.

11 But \* meeke men shal possesse the earth, and shal haue their delite in the multitude of peace.

12 The wicked practiseth against the iust, and gnaseth his teeth against him.

13 But the Lord shal laugh him to scorne: for he seeth, that his daye is coming.

14 The wicked haue drawne their sworde, and haue bent their bowe, to cast downe the poore and nedie, and to slay suche as be of vpright conuersation.

15 But their sworde shal entre into their owne heart, & their bowes shal be broken.

16 A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shal be broken: but the Lord vpholdeth the iust men.

18 The Lord knoweth y<sup>e</sup> dayes of vpright men, and their inheritance shal be perpetual.

19 They shal not be cofounded in the perillous time, and in the dayes of famine they shal haue m<sup>uch</sup> ynough.

20 But the wicked shal perish, and the enemies of the Lord shal be consumed as the fat of lambes: euen with the smoke shal they consume awaye.

21 The wicked boroweth and payeth not againe: but the righteous is merciful, and giueth.

22 For suche as be blessed of God, shal inherit the land, & they that be cursed of him, shal be cut of.

23 The paths of man are directed by the Lord: for he loueth his waye.

24 Though he fall, he shal not be cast of: for the Lord putteth vnder his hand.

25 I haue bene yong and am olde: yet I saw neuer the righteous forsaken, nor his seede begging bread.

26 But he is euer merciful and lendeth, and his seede enioyeth the blessing.

27 Flee from euil and do good, and dwell for euer.

28 For the Lord loueth iudgement, & forsaketh not his Saints: they shal be preserved for euermore: but the seede of the wicked shal be cut of.

29 The righteous me<sup>n</sup> shal inherit the land, and dwell therein for euer.

30 The mouth of the righteous wil speake of wisdom, and his tongue wil talke of iudgement.

31 For the Law of his God is in his heart, & his steppes shal not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But y<sup>e</sup> Lord wil not leaue him in his had, nor condemne him, when he is iudged.

For though it be sometime so expedient both for Gods glorie & their saluation, yet he wil approue their cause, & reuenge their wrong.

34 Waite thou on the Lord, and kepe his waye, & he shal exalt thee, that thou shalt inherit the land: when the wicked men shal perish, thou shalt se.

35 I haue sent the wicked strong, & spreading him self like a grene baye tre.

36 Yet he passed away, and lo, he was gone, and I sought him, but he colde not be founde.

37 Marke the vpright man, and beholde the iust: for the end of that man is peace.

38 But the transgressours shal be destroyed together, and the end of the wicked shal be cut of.

39 But the saluation of the righteous me<sup>n</sup> shal be of the Lord: he shal be their strength in the time of trouble.

40 For the Lord shal helpe them, and deliuer them: he shal deliuer them from the wicked, and shal saue them, because they trust in him.

## PSAL. XXXVIII.

*Dauid lying sicke of some grievous disease, acknowledgeth him self to be chastised of the Lord for his finnes, & therefore praieth God to turne away his wrath.*

*He uttereth the greatnes of his grief by manie wordes & circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euil intreated of his enemies. 22 But in the end with firme confidence he commendeth his cause to God, & hopeth for speedie helpe at his hand.*

*A Psalme of Dauid for a remembrance.*

Lord, rebuke me not in thine angre, nether chastise me in thy wrath.

For thine arrowes haue light vpon me, and thine hand lyeth vpon me.

There is nothing sounde in my flesh, because of thine angre: nether is there rest in my bones because of my sinne.

For mine iniquities are gone ouer mine head, & as a weightie burden they are to heauie for me.

My woundes are putrified, and corrupt because of my foolishnes.

I am bowed, and croked very sore: I go mourning all the daye.

For my reines are ful of burning, & there is nothing sounde in my flesh.

I am weakned and sore broken: I sorrowe for the verie grief of mine heart.

Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

Mine heart panteth: my strength faileth me, and the light of mine eyes, euen they are not mine owne.

My louers and my friends stand aside from my plague, and my kinsmen stand a farre of.

They also, that sleeke after my life, laye snares, and they that go about to do me euil, talke wicked things and imagine deceite continually.

My sight faileth me for verie sorowe. Partly for feare, and partly for pride they denied all duetie and friendship.

*x* So that the prosperitie of the wicked is but as a cloude, which vanissheth away in a moment. *y* He exhorteth the faithful to marke diligently the examples both of Gods mercies, & also of his iudgements. *z* He sheweth that y<sup>e</sup> patient hope of the godlie is neuer in vaine, but in the end hath good success, though for a time God proue them by sundrie tentations.

*a* To put him self & others in minde of Gods chastisement for sinne. *b* He desireth not to be expelled fro<sup>m</sup> Gods rod, but that he wolde so moderate his hand, that he might be able to beare it.

*c* Thy sickness, where-with thou hast visited me.

*d* Dauid acknowledgeth God to be juste in his punishments because his sinnes had deservede muche more.

*e* He comforteth his sinners, Gods iustice, & maketh prayer his refuge.

*f* That rather gaue place to mine owne iustice, then to the will of God.

*g* Or, blacke, as one that is distressed with sinnes.

*h* This example warneth vs neuer to despair, be the torment neuer so great: but alwaies to erre vnto God with sure trust for deliuerance.

*i* Elie. Reue. 12.

*k* My sight faileth me for verie sorowe.

*l* Partly for feare, and partly for pride they denied all duetie and friendship.



*For I can haue no audie-  
ce before me,  
and therefore  
patiently waite  
for the helpe  
of God.*

*That is, if  
they ſee thou  
ſuccour me not  
in time, they  
will mocke &  
triumph, as  
though thou ha-  
deſt forſaken  
me.*

*I am with-  
out hope to re-  
couer my  
ſtrength.  
I am my great-  
teſt miſerie  
they moſt re-  
ioyce.  
He had ra-  
ther haue the  
hated of all  
worlde, the to  
ſtill in anie  
parte of his  
curſe to God-  
ward.*

*Which art  
the autor of  
my ſaluation:  
& this decla-  
reth that he  
prayed & ſure  
hope of deli-  
uerance.*

13 But I as <sup>a</sup> a deafe man heard not, and  
am as a dumme man, which openeth not  
his mouth.

14 Thus am I as a man, that heareth not, &  
in whoſe mouth are no reproſes.

15 For on thee, O Lord, do I waite: thou wilt  
heare me, my Lord, my God.

16 For I ſaid, Heare me, leſt they reioyce o-  
uer me: for <sup>1</sup> when my ſote ſlippeth, they  
extoll them ſelues againſt me.

17 Surely I am ready to <sup>m</sup> halte, and my ſo-  
row is euer before me.

18 When I declare my peine, & am ſorie  
for my ſinne,

19 Then mine <sup>a</sup> enemies are aliue & are  
mightie, and they that hate me wrongfully  
are manie.

20 They alſo, that rewarde euil for good,  
are mine aduerſaries, becauſe I followe  
goodnes.

21 Forſake me not, O Lord: be not thou far-  
re from me, my God.

22 Haſte thee to helpe me, O my Lord, my  
ſaluation.

## PSAL. XXXIX.

*1 David uttereth with what great grief & bitterneſſe of  
minde he was driuen to theſe outrageous complaints  
of his infirmities. 2 For he confeſſeth that when he  
had determined ſilence, that he braſt forth yet into  
wordes that he wolde not, through the greatneſſe of his  
grief. 4 Then he rehearſeth certeine requeſtes which  
taſte of the infirmities of mā, & And mixeth with the  
manie prayers: but all do ſhewe a minde wonderfully  
troubled, that it maye plainly appeare how he did  
ſtrive mightily againſt death and deſperation.*

*To the excellent muſician <sup>a</sup> Jeduthūn. A  
Pſalme of David.*

**I** Thought, <sup>b</sup> I wil take hede to my  
waies, that I ſinne not with my tōgue:  
I wil kepe my mouth bridled, while the  
wicked is in my ſight.

2 I was dumme and ſpake nothing: I kept  
ſilence <sup>euen</sup> from good, <sup>c</sup> and my ſorow  
was more ſtirred.

3 Mine heart was hote within me, and while  
I was muſing, the fyre kindled, & <sup>d</sup> I ſpa-  
ke with my tongue ſaying,

4 Lord, let me know mine end, & the mea-  
ſure of my dayes, what it is: let me know  
how long I haue to liue.

5 Beholde, thou haſt made my dayes as an  
hand breadth, and mine age as nothing in  
reſpect of thee: ſurely euerie man in his beſt  
ſtate is altogether <sup>e</sup> vanitie. Selah.

6 Douteles man walketh in a ſhadowe, and  
diſquieteth him ſelf in vaine: he heapeth  
vp riches, & cā not tel who ſhal gather the.

7 And now Lord, what waite I for? mine  
hope is euen in thee.

8 Deliuere me from all my tranſgreſſions,  
and make me not a rebuke vnto the  
fooliſh.

9 I ſhulde haue bene dumme, and not haue

opened my mouth, becauſe & thou di-  
deſt it.

10 Take thy plague away from me: for I  
am conſumed by the ſtroke of thine hād.

11 When thou with rebukes doeſt chaſtiſe  
man for iniquitie, thou as a moth <sup>h</sup> makeſt  
his beautie to conſume: ſurely euerie mā  
is vanitie. Selah.

12 Heare my praier, O Lord, & hearken vn-  
to my crye: kepe not ſilence at my teares,  
for I am a ſtranger with thee, & a ſoiour-  
ner as all my fathers.

13 Stay thine angre from me, that I maie re-  
couer my ſtrength, <sup>k</sup> before I go hence &  
be not.

*away all that is deſired in this worlde. k For his ſorow cauſed him to thinke  
that God wolde deſtroy him vtterly: whereby we ſee how hard it is for  
the verie Sainctes to kepe a meaſure in their wordes, when death & deſpai-  
re aſſaile them.*

## PSAL. XL.

*1 David deliuered from great danger, doeth magnifie  
and praiſe the grace of God for his deliuerance, & cō-  
mendeth his providence towards all mankind. 3 Then  
doeth he promiſe to giue him ſelf wholly to Gods ſerui-  
ce, & ſo declareth how God is truly worſhiped. 14 Af-  
terward he giueth thanks & praiſeth God, & hauing  
complained of his enemies, with good courage he cal-  
leth for aide and ſuccour.*

*To him that excelleth. A Pſalme of David.*  
**I** Waited <sup>a</sup> patiently for the Lord, & he  
inclined vnto me, and heard my crye.

2 He broght me alſo out of the <sup>b</sup> horrible  
pit, out of the myrie claie, and ſet my fete  
vpon the rocke, and ordered my goings.

3 And he hath put in my mouth <sup>c</sup> a new  
ſong of praiſe vnto our God: manie ſhal  
ſee it and feare, and ſhal truſt in the Lord.

4 Blessed is the man, that maketh the Lord  
his truſt, and regardeth <sup>d</sup> not the proude,  
nor ſuche as turne aſide to lies.

5 <sup>e</sup> O Lord my God, thou haſt made thy  
wonderful workes ſo manie, that none can  
counte in ordre to thee thy thoughts tow-  
ard vs: I wolde declare, & ſpeake of them,  
but thei are mo then I am able to expreſſe.

6 Sacrifice and offering thou dideſt not de-  
ſire: (for <sup>f</sup> mine eares haſt thou prepared)  
burnt offering and ſin offering haſt thou not  
required.

7 <sup>g</sup> Then ſaid I, Lo, I come: for in the rol-  
le of the booke it is writen of me,

8 I deſired to do thy good wil, O my God:  
yea, thy Law is within mine heart.

9 I haue declared thy righteouſnes in the  
<sup>h</sup> great Congregation: lo, I wil not refrein  
my lippes: O Lord, thou knoweſt.

10 I haue not hid thy righteouſnes within  
mine heart, but I haue declared thy trueth  
and thy ſaluation: I haue not concealed  
thy mercie and thy trueth from the great  
Congregation.

*ſeruiſe. g When thou haſt opened mine eares & heart, I was readie  
to obey thee, being aſſured that I was writen in the booke of thine elct for  
this end. h In the Church, aſſembled in ſanctuarie. i David here ſheweth  
degrees of our ſaluatio: Gods mercie, whereby he pitteth vs: his righte-  
ouſnes, which ſignifieth his continual protection, and his trueth, whereby  
appeareth his conſtant fauour, ſo that hereof procedeth our ſaluatio.*

*g Seeing my  
troubles came  
of thy prouide-  
ce, I ought to  
haue endured  
the patiently.  
h Though thi-  
ne open pla-  
gues light not  
euermore vpon  
them, yet thy  
ſecret curſe  
continually fre-  
teeth them.*

*i The worde  
ſignifieth all  
ye deſireth,  
as health, for-  
ce, ſtrength,  
beautie, and in  
whatſoeuer he  
hathe deſire,  
ſo that the rod  
of God taketh*

*away all that is deſired in this worlde. k For his ſorow cauſed him to thinke  
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11 Withdrawe not thou thy tendre mercie from me, o Lord: let thy mercie and thy trueth alway preferue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken suche holde vpon me, that I am not able to loke vp: yea, they are mo in number then the heeres of mine head: therefore mine heart hathe <sup>k</sup> failed me.

13 Let it please thee, o Lord, to deliuer me: make haste, o Lord, to helpe me.

14 Let them be <sup>l</sup> confounded & put to shame together, y<sup>e</sup> seke my soule to destroye it: let them be driue backward and put to rebuke, that desire mine hurt.

15 Let them be <sup>m</sup> destroyed for a rewarde of their shame, w<sup>h</sup> saye vnto me, Aha, aha.

16 Let all the, that seke thee, reioyce and be glad in thee: & let the, that loue thy saluation, saye alway, The Lord be praised.

17 Thogh I be poore and nedie, the Lord thinketh on me: thou art mine helper & my deliuerer: my God, make no taryng.

## PSAL. XLII.

*David being grievously afflicted, blesteth them, that pite his case, 9 And complaineth of the treason of his owne friends & familiars, as came to passe in Iudas, Iohn 13, 18. After he feling the great mercies of God gently chastising him, & not suffering his enemies to triumph against him, 13 Giueth moste heartie thanks vnto God.*

<sup>To him that excelleth. A Psalme of Dauid.</sup>  
1 **B**lessed is he that <sup>l</sup> iudgeth wisely of the poore: the Lord shal deliuer him in the time of trouble.

2 The Lord wil kepe him, & preferue him aliuie: he shalbe blessed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies.

3 The Lord wil strengthen him vpon the bed of sorowe: thou hast turned all his bed in his sickenes.

4 Therefore I said, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies <sup>d</sup> speake euil of me, saying, When shal he dye, and his name perishe?

6 And if he come to se me, he speaketh lies, but his heart heapeth iniquitie within hi, & <sup>wh</sup> he cometh forth, he telleth it.

7 All they that hate me, whisper together against me: <sup>eu</sup>en against me do they imagine mine hurt.

8 A mischief is light vpon him, & he that lieth, shal no more rise.

9 Yea, my <sup>l</sup> familiar friend, whome I trusted, which did eat of my bread, & hathe lifted vp the heele against me.

10 Therefore, o Lord, haue mercie vpon me, & raise me vp: so I shal rewarde them.

11 By this I know that thou fauorest me, because mine enemy doeth not triumph against me.

12 And as for me, thou vpholdest me: <sup>h</sup> in

mine integritie, and doest set me before thy face for euer.

13 Blessed be y<sup>e</sup> Lord God of Israel worlde without end. <sup>k</sup> So be it, euen so be it.

## PSAL. XLIII.

*The Prophet grievously complaineth, that being letted by his persecutors, he coulde not be present in the Congregation of Gods people, protesting that although he was separated in bodie fro them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so farre overcome with these sorowes & thoughts, but that he continually put his confidence in the Lord.*

<sup>To him that excelleth. A Psalme to giue instruction, & committed to the sonnes of Korah.</sup>

**A**s the hart braieth for the riuers of water, so <sup>p</sup>pareth my soule after thee, o God.

2 My soule thirsteth for God, <sup>eu</sup>en for the liuing God: when shal I come and appeare before the presence of God?

3 My teares haue bene my meat daie and night, while they daiele say vnto me, Where is thy God?

4 When I remebred <sup>d</sup> these things, I powdered out my verie heart, because I had gone with the multitude, & led them into the House of God with the voice of singing, & praise, as a multitude y<sup>e</sup> kepeth a fealt.

5 Why art thou cast downe, my soule, and vnquiet within me? <sup>e</sup> waite on God: for I wil yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, because I remember thee, from the land of Iordan, and Hermonim, and from the mount Mizar.

7 One <sup>e</sup> depe calleth another depe by y<sup>e</sup> noise of thy water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord <sup>h</sup> wil grante his louing kindness in the daie, and in the night shal I sing of hi, <sup>eu</sup>en a praiser vnto y<sup>e</sup> God of my life.

9 I wil saie vnto God, <sup>wh</sup>ich is my rocke, Why hast thou forgotten me? why go I mournig, when the enemy oppresseth me?

10 My bones are cut a sunder, while mine enemies reproche me, saying daiele vnto me, Where is thy God?

11 <sup>k</sup> Why art thou cast downe, my soule? & why art thou disquieted within me? waite on God: for I wil yet giue him thanks: he is my present helpe, and my God.

## PSAL. XLIII.

*He praieth to be deliuered from them which conspire against him, that he might sofly praise God in his holie Congregation.*

**I**udge <sup>a</sup> me, o God, & defend my cause against the vnmerciful <sup>b</sup> people: deliuer me from the deceitful and wicked man.

2 For thou art the God of my strength: why hast thou put me awaie? why go I so mourning, when the enemy oppresseth me.

3 Send thy <sup>c</sup> light and thy trueth: let them lead me: let the bring me vnto thine holy Mountaine and to thy Tabernacles.

<sup>e</sup> To wit, thy fauour, which appeareth by the performance of thy promises.

<sup>k</sup> As touching the iudgement of the flesh, I was viterly destitute of all counsel: yet faith inwardly moued mine heart to praye.

<sup>l</sup> He desireth that Gods mercie maye contend for him against the rage of his enemies.

<sup>m</sup> Let the shame, and confusion light vpon them, w<sup>h</sup> they intended to haue brought vpon me.

<sup>n</sup> As the faithful alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

8

<sup>a</sup> Not cōdemning him as accursed, whome God doeth visite, knowing that there are diuers causes, why God layeth his hand vpon vs: yea, & alterwarde he restoreth vs.

<sup>b</sup> When for sorow & grief of minde he casteth him self vpon his bed.

<sup>c</sup> Thou hast restored him in his sickbed & set him comfort.

<sup>d</sup> That is, curse me, and can not haue their cruel hate quenched, but with my shameful death.

<sup>e</sup> For pretending to comfort me, he conspireth my death in his heart, & braggeth thereof.

<sup>f</sup> The enemies thought by his sharpe punishments y<sup>e</sup> God was become his mortal enemy.

<sup>g</sup> For the man of my peace.

<sup>h</sup> As Dauid felt this falsehood, and as it was chiefly accomplished in Christ, Iohn 13, 18, so shal his members continually, proue the same. <sup>i</sup> Meaning, either in prosperitie of life, or in y<sup>e</sup> true feare of God against all tentations.

<sup>i</sup> Shewing me euident signes of thy fastidiousness. <sup>k</sup> By this repetition he sheweth vpon y<sup>e</sup> faithfull to praise God.

<sup>l</sup> As a treasure to be kept of the, which were of the number of the Leuites.

<sup>m</sup> By these similitudes of thirst & panting he sheweth his seruente desire to serue God in his Temple.

<sup>n</sup> As otherwise he pleasure in eating & drinking, so he was altogether giuen to weeping.

<sup>o</sup> That is, how I led y<sup>e</sup> people to serue thee in thy Tabernacle, & now seeing my contrarie estate, I dye for sorow.

<sup>p</sup> Though he be reined grievous affliction of the flesh to cast hi inodes of paine, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

<sup>q</sup> That is, why I remember thee in this land of my banishment among y<sup>e</sup> mountaines.

<sup>r</sup> Afflictions came so thick vpon me, that I felt my self as overwhelmed: whereby he sheweth there is no end of our miseries.

<sup>s</sup> til God be pacified, & send remedie.

<sup>t</sup> He assureth him selfe of Gods helpe in time to come.

<sup>u</sup> That is, I am moste grievously tormented.

<sup>v</sup> This repetition doeth declare y<sup>e</sup> Dauid did not overcome at once: to teache vs to be constant for asmuche as God wil certainly deliuer his.

<sup>w</sup> As Dauid God to vnder take his cause against the enemies, but chiefly that he wolde restore him to the Tabernacle.

<sup>x</sup> That is, the cruel company of mine enemies.



# The Church afflicted praieth. Psalmes. Christ figured. 244

*He miseth to offer a sole sacrifice of thanksgiving in token of his great deliuerance.*

*Whereby he admonisheth the faithful not to relent, but constantly to wait on the Lord, though their troubles be long & great.*

*This psalme seemeth to haue bene made by some excellent Prophet for the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.*

*That is, the Canaanites. To wit, our fathers.*

*Of Canaan that is, our fathers.*

*Gods free mercie & loue is yonellie foune & beginning of the Church, Deut. 4.37.*

*Because we art our King, therefore deliuer thy people from their miserie.*

*Because thei & their forefathers made boethose Church thei applie to the selues, which before thei did attribute to their fathers.*

*As thei confessed before, y their strength came of God, so now thei acknowledge y this affliction came by his iust iudgement.*

*As their pleasure.*

*Rom 7. 36. Knowing God to be author of this calamitie, they murmure not, but seke remedie at his hands, who wounded thei. As selaues were solde for a low price, neuer lokest y for him that offred most, but taked the first Chapman.*

*Meaning, the proude and cruel tyrant.*

4 Then wil I go vnto the altar of God, euen vnto the God of my ioy & gladnes: and vpon the harpe wil I giue thanks vn to thee, O God, my God.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I wil yet giue him thanks, be is my present helpe, and my God.

## PSAL. XLIII.

*The faithful remember the great mercie of God toward his people. After thei complaine, because thei se no more. Also thei alledge the couenant made with Abraham, for the keeping whereof thei shewe what grievous things thei suffered. Finally they praise vnto God, not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.*

*To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.*

WE haue heard with our eares, O God: our fathers haue tolde vs the workes, that thou hast done in their daies, in the olde time:

How thou hast driuen out the heathen with thine hand, and planted them: how thou hast destroyed the people, and caused them to growe.

For thei inherited not the land by their owne sworde, nether did their owne arme saue them: but thy right hand, & thine arme and the light of thy countenance, because thou didest fauour them.

Thou art my King, O God: send helpe vnto Iakob.

Through thee haue we thrust backe our aduersaries: by thy Name haue we troade downe them that rose vp against vs.

For I do not trust in my bowe, nether can my sworde saue me.

But thou hast saued vs from our aduersaries, & hast put the to confusion & hate vs.

Therefore wil we praise God continually, & wil confesse thy Name for euer. Selah.

But now thou art farre of, and puttest vs to confusion, & goest not forthe with our armies.

Thou makest vs to turne backe from the aduersarie, and thei, which hate vs, spoile for them selues.

Thou giuest vs as shepe to be eaten, & doest scatter vs among the nations.

Thou sellest thy people without gaine, and doest not increase their price.

Thou makest vs a reproche to our neighbours, a ielte and a laughing stocke to the that are round about vs.

Thou makest vs a prouerbe among the nations, & a nodding of the head among the people.

My confusion is daiely before me, and the shame of my face hath covered me,

For the voice of the sclanderer and rebuker, for the enemy and auenger.

17 All this is come vpon vs, yet do we not forget thee, nether deale we falsely concerning thy couenant.

18 Our heart is not turned backe: nether our steppes gone out of thy paths,

19 Albeit thou hast smiten vs downe into the place of dragons, and couered vs with the shadowe of death.

20 If we haue forgotté thy Name of our God, & holden vp our hands to a strange god,

21 Shal not God searche this out? for he knoweth the secrets of the heart.

22 Surely for thy sake are we slaine continually, & are counted as shepe for slaughter.

23 Vp, why sleepest thou, O Lord? awake, be not farre of for euer.

24 Wherefore hidest thou thy face? & forgettest our miserie and our affliction?

25 For our soule is beaten downe vnto the dust: our belly cleueth vnto the grounde.

26 Rise vp for our succour, and redeme vs for thy mercies sake.

## PSAL. XLV.

*The maiestie of Salomon, his honour, strength, beautie, riches & power are praised, & also his marriage with the Egyptian being an heathen woman is blessed, so if that she can renounce her people & the loue of her country and giue her selfe wholly to her husband. Under the which figure the wonderful maiestie & increase of the kingdome of Christ and the Church his spouse now taken of the Gentiles is described.*

*To him that excelleth on a Shoshannim a song of loue to giue instruction, committed to the sonnes of Korah.*

My heart wil vtter forthe a good matter: I wil intreat in my workes of the King: my tongue is as the penne of a swift writer.

Thou art fairer than the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

3 Girde thy sworde vpon thy thigh, O moste mightie, to wit, thy worship & thy glorie,

4 And prosper with thy glorie: ride vpon the worde of truth and of mekenes & of righteousness: so thy right hand shal reach thee terrible things.

5 Thine arrowes are sharpe to perce the heart of the Kings enemies: therefore the people shal fall vnder thee.

6 Thy throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednes, because God, euen thy God hath anointed thee with the oile of gladnes about thy felowes.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the yuorie palaces, & where thei haue made thee glad.

9 Kings daughters were among thine hono-

## Pp. iiii.

*f Hath established thy kingdome as the figure of Christ, which is the peace & ioye of the Church. g In the which palace the people made thee ioyful to se them giue thanks & reioyce for thee.*

*Thel boate not of their vertues, but declare that thei re vpon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.*

*Or, whales: meaning the bottomer part of tentation. here we see the power of faith, which can be overcome by no perill.*

*Thel shewe that thei honored God aright because thei trusted in him alone. Thei take God to witness y thei were right to himward.*

*The faithful maketh their comfort, that y wicked punish them not for their sinnes, but for Gods cause, Matt. 5. 10. 1 Pet. 4. 14. There is no hope of reuerie, except thou put to thine hand & raise vs vp.*

*Which is y onellie & sufficient ransom to deliuer boeth the bodie and soule from all kinde of seruicic & miserie.*

## Psal. XLV.

*This was a certeine tune or antiphonne b Of that perfitte loue that ought to be betwene y husband & the wife.*

*Salomons beaurie and eloquence to winne fauour with his people, and his power to overcome his enemies, is here described: d He alludeth to them y ride in chariots in their triumphes, showing y the quiet state of a kingdome stablished in truth, mekenes & iustice, not in worldlie pompe and varietie.*

*Vnder this figure of this kingdome of iustice is set forth the everlasting kingdome of Christ.*



11 Withdrawe not thou thy tendre mercie from me, o Lord: let thy mercie and thy trueth alway preferue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken suche holde vpon me, that I am not able to loke vp: yea, they are mo in number then the heeres of mine head: therefore mine heart hathe failed me.

13 Let it please thee, o Lord, to deliuer me: make haste, o Lord, to helpe me.

14 Let them be confounded & put to shame together, y<sup>e</sup> seke my soule to destroye it: let them be driue backward and put to rebuke, that desire mine hurt.

15 Let them be destroyed for a rewarde of their shame, w<sup>h</sup> saye vnto me, Aha, aha.

16 Let all the, that seke thee, reioyce and be glad in thee: & let the, that loue thy saluation, saye alway, The Lord be praised.

17 Thogh I be poore and nedie, the Lord thinketh on me: thou art mine helper & my deliuerer: my God, make no taryng.

PSAL. XII.

David being grievously afflicted, blesteth them, that p<sup>re</sup>s<sup>er</sup>ue his case, 9 And complaineth of the treason of his owne friends & familiars, as came to passe in Iudas, Iohn 13, 18. After he feling the great mercies of God gently chastising him, & not suffering his enemies to triumph against him, 13 Giueth most heartie thanks vnto God.

To him that excelleth. A Psalme of David.

Blessed is he that iudgeth wisely of the poore: the Lord shal deliuer him in the time of trouble.

2 The Lord wil kepe him, & preferue him aliue: he shalbe blessed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies.

3 The Lord wil strengthen him vpon the bed of sorowe: thou hast turned all his bed in his sickenes.

4 Therefore I said, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euil of me, saying, When shal he dye, and his name perishe?

6 And if he come to se me, he speaketh lies, but his heart heapeth iniquitie within him, & when he cometh forth, he telleth it.

7 All they that hate me, whisper together against me: euen against me do they imagine mine hurt.

8 A mischief is light vpon him, & he that lieth, shal no more rise.

9 Yea, my familiar friend, whome I trusted, which did eat of my bread, & hathe lifted vp the heele against me.

10 Therefore, o Lord, haue mercie vpon me, & raise me vp: so I shal rewarde them.

11 By this I know that thou faourest me, because mine enemy doeth not triumph against me.

12 And as for me, thou vpholdest me in

mine integritie, and doest set me before thy face for euer.

13 Blessed be y<sup>e</sup> Lord God of Israél worlde without end. So be it, euen so be it.

PSAL. XLII.

The Prophet grievously complaineth, that being letted by his persecutors, he coulde not be present in the Congregation of Gods people, protesting that although he was separated in bodie fro them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so farre ouercome with these sorowes & thoughts, but that he continually put his confidence in the Lord.

To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

As the hart braieth for the riuers of water, so b<sup>re</sup>atheth my soule after thee, o God.

2 My soule thirsteth for God, euen for the liuing God: when shal I come and appeare before the presence of God?

3 My teares haue bene my meat daie and night, while they daielely say vnto me, Where is thy God?

4 When I remembre these things, I powered out my verie heart, because I had gone with the multitude, & led them into the House of God with the voice of singing, & praise, as a multitude y<sup>e</sup> kepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within me? waite on God: for I wil yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, because I remember thee, from the land of Iordén, and Hermonim, and from the mount Mizár.

7 One depe calleth another depe by y<sup>e</sup> noise of thy water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord wil grante his louing kindness in the daie, and in the night shal I sing of his, euen a praier vnto y<sup>e</sup> God of my life.

9 I wil saie vnto God, which is my rocke, Why hast thou forgotten me? why go I mourning, when the enemy oppresseth me?

10 My bones are cut a sunder, while mine enemies reproche me, saying: daielely vnto me, Where is thy God?

11 Why art thou cast downe, my soule? & why art thou disquieted within me? waite on God: for I wil yet giue him thanks: he is my present helpe, and my God.

PSAL. XLIII.

He praieeth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holie Congregation.

1 Vdge me, o God, & defend my cause against the vnmerciful people: deliuer me from the deceitful and wicked man.

2 For thou art the God of my strength: why hast thou put me awaie? why go I so mourning, when the enemy oppresseth me.

3 Send thy light and thy trueth: let them lead me: let the bring me vnto thine holy Mountaine and to thy Tabernacles.

To wit, thy fauour, which appeareth by the performance of thy promises.

As touching the iudgement of the flesh, I was viterly destitute of all counsel: yet faith inwardly moued mine heart to praye.

He desireth that Gods mercie maye contend for him against the rage of his enemies. Let the same shame, and confusion light vpon them, w<sup>h</sup> they intended to haue brought vpon me.

As the faithful alwayes praise God for his benedictions: so the wicked mocke Gods children in their afflictions.

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a Not eodemyng him as accursed, whome God doeth visite, knowing that there are diuers causes, why God layeth his had vpon vs: yea, & afterwarde he restoreth vs. b When for sorow & grief of minde he casteth him self vpon his bed. c Thou hast restored him in his sickbed & set him comfort.

d That is, curse me, and cause not haue their cruel hate quenched, but with my shameful death.

e For pretending to comfort me, he conspireth my death in his heart, & braggeth thereof.

f The enemies thought by his sharpe punishments y<sup>e</sup> God was, become his mortal enemy.

g For the man of my peace.

h As David felt this falsehood, and as it was chiefly accomplished in Christ, Iohn 13, 18, so shal his members continually, proue the same. h Meaning, either in prosperitie of life, or in y<sup>e</sup> true feare of God against all temptations.

i Shewing me euident signes of thy Fatherly providence. k By this repetition he sheweth v<sup>er</sup>y faithfull to praise God.

l As a treasure to be kept of the, which were of the number of the Leuitites. m By these similitudes of thirst & panting he sheweth his seruent desire to serue God in his Temple.

n As otherwise kepleasure in eating & drinking, so he was altogether giuen to weeping.

o That is, how I led y<sup>e</sup> people to serue thee in thy Tabernacle, & now seeing my contrarie estate, I dye for sorow. p Thogh he is a grievous afflicter of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

q That is, when I remember thee in this land of my banishment among y<sup>e</sup> mountaines.

r Afflictions came so thick vpon me, that I felt my self as ouerwhelmed: whereby he sheweth there is no end of our miseries, til God be pacified, & send remedie.

s He assureth him selfe of Gods helpe in time to come.

t That is, I am moste grievously tormented. k This repetition doth declare y<sup>e</sup> David did not ouercome at once: to teache vs to be constant for as much as God wil certainly deliuer him.

u Psal XLIII. a He desireth God to undertake his cause against the enemies, but chiefly that he wolde restore him to the Tabernacle. b That is, the cruel company of mine enemies.



# The Church afflicted praieth. Psalmes. Christ figured. 244

*a* He miseth  
to offer a solé-  
at sacrifice of  
thanksgiving  
in token of his  
great deliue-  
rance.

*e* Whereby he  
admonisheth  
the faithful not  
to relent, but  
constantly to  
waite on the  
Lord, though  
their troubles  
be long & great

*a* This psalme  
seemeth to haue  
bee made by  
some excellent  
prophet for  
the use of the  
people, when the  
Church was in  
extreme mis-  
erie, either at  
their returne  
from Babylon,  
or vnder Anti-  
ochus, or in  
suche like af-  
fliction.  
*b* That is, the  
Canaanites.  
*c* To wit, our  
father.  
*d* Of Canaan  
is Thariz, our  
father.  
*e* Gods free  
mercie & loue  
is yonellie sou-  
raine & begin-  
ning of the  
Church, Deut.

*g* Because  
art our King,  
therefore deli-  
uer thy people  
from their mi-  
serie.  
*h* Because thei  
& their forefa-  
thers made bo-  
the Church  
thei applie  
to the selues,  
which before  
thei did attri-  
bute to their  
fathers.  
*i* As thei con-  
fessed before,  
their strength  
came of God,  
so now thei ac-  
knowledge  
this affliction  
came by his  
iudgement.  
*k* As their  
pleasure.

*l* Knowing  
God to be au-  
tor of this ca-  
lamitie, they  
murmure not,  
but seke re-  
medie at his  
hands, who  
wounded thei.  
*m* As selues  
are solde for a  
low price, ne-  
ther lokest  
for him that  
offend moste,  
but takest the first chapman.

4 Then wil I go vnto the altar of God,  
euen vnto the God of my ioy, & gladnes:  
and vpon the harpe wil I giue thanks vn  
to thee, O God, my God.

5 Why art thou cast downe, my soule? and  
why art thou disquieted within me? waite  
on God: for I wil yet giue him thanks,  
be is my present helpe, and my God.

## PSAL. XLIII.

*The faithful remember the great mercie of God toward  
his people. 9 After thei complaine, because thei fele it  
no more. 17 Also thei alledge the couenant made with  
Abraham, for the keeping whereof thei shewe what grie-  
uous things thei suffered. 23 Finally they praise vnto God  
not to contemne their affliction, seeing the same redound-  
eth to the contempt of his honour.*

*To him that excelleth. A Psalm to giue in-  
struction, committed to the sonnes of Korah.*

**W**E haue heard with our eares, O  
God: our fathers haue tolde vs the  
workes, that thou hast done in their daies,  
in the olde time:

How thou hast driuen out the heathen  
with thine hand, and planted them: how  
thou hast destroyed the people, and caused  
them to growe.

For thei inherited not the land by their  
owne sworde, nether did their owne arme  
saue them: but thy right hand, & thine arme  
and the light of thy countenance, be-  
cause thou didest fauour them.

Thou art my King, O God: send helpe  
vnto Isaacob.

Through thee haue we thrust backe our  
aduersaries: by thy Name haue we troade  
downe them that rose vp against vs.

For I do not trust in my bowe, nether can  
my sworde saue me.

But thou hast saued vs from our aduersa-  
ries, & hast put the to confusion & hate vs.

Therefore wil we praise God continually,  
& wil confesse thy Name for euer. Selah.

But now thou art farre of, and puttest vs  
to confusion, & goest not forth with our  
armies.

Thou makest vs to turne backe from the  
aduersarie, and thei, which hate vs, spoile  
for them selues.

Thou giuest vs as shepe to be eaten, &  
doest scatter vs among the nations.

Thou sellest thy people without gaine,  
and doest not increase their price.

Thou makest vs a reproche to our neigh-  
bours, a ielte and a laughing stocke to the  
that are round about vs.

Thou makest vs a prouerbe among the  
nations, & a nodding of the head among  
the people.

My confusion is daiely before me, and  
the shame of my face hath covered me,

For the voice of the slanderer and rebu-  
ker, for the enemy and auenger.

*m* I dare not lift vp mine head  
for shame.

*n* Meaning, the proude and cruel tyrant.

17 All this is come vpon vs, yet do we not  
forget thee, nether deale we falsely con-  
cerning thy couenant.

18 Our heart is not turned backe: nether  
our steppes gone out of thy paths,

19 Albeit thou hast smiten vs downe into  
the place of dragons, and couered vs with  
the shadowe of death.

20 If we haue forgotté thy Name of our God,  
& holden vp our hands to a strange god,

21 Shal not God searche this out? for he  
knoweth the secrets of the heart.

22 Surely for thy sake are we slaine cotinu-  
ally, & are counted as shepe for slaughter.

23 Vp, why sleepest thou, O Lord? awake, be  
not farre of for euer.

24 Wherefore hidest thou thy face? & for-  
gettest our miserie and our affliction?

25 For our soule is beate downe vnto the  
dust: our belly cleueth vnto the ground.

26 Rise vp for our succour, and redeme vs  
for thy mercies sake.

## PSAL. XLV.

*The maiestie of Salomon, his honour, strength, beautie,  
riches & power are praised, & also his marriage with  
the Egyptian being an heathen woman is blessed, 10 If  
that she can renounce her people & the loue of her coun-  
trei and giue her selfe wholly to her husband. Under  
the which figure the wonderful maiestie & increa-  
se of the kingdome of Christ and the Church his spouse  
now taken of the Gentiles is described.*

*To him that excelleth on a Shoshannim a song  
of loue to giue instruction, committed to  
the sonnes of Korah.*

**M**ine heart wil vtter forth a good  
matter: I wil intreat in my workes of  
the King: my tongue is as the penne of a  
swift writer.

Thou art fairer than the childre of men:  
grace is powred in thy lippes, because God  
hathe blessed thee for euer.

3 Girde thy sworde vpon thy thigh, O moste  
mightie, to wit, thy worship & thy glorie,

4 And prosper with thy glorie: ride vpon  
the worde of truth and of mekenes & of  
righteousnes: so thy right hand shal tea-  
che thee terrible things.

5 Thine arrowes are sharpe to perce the heart  
of the Kings enemies: therefore the people  
shal fall vnder thee.

6 Thy throne, O God, is for euer and euer:  
the scepter of thy kingdome is a scepter  
of righteousness.

7 Thou louest righteousness, and hatest wic-  
kednes, because God, euen thy God hathe  
anointed thee with the oile of gladnes  
about thy felowes.

8 All thy garments smell of myrrhe and a-  
loes, and cassia, when thou comest out of the  
yuorie palaces, & where thei haue made  
thee glad.

9 Kings daughters were among thine hono-  
re.

## Pp.iii.

*f* Hathe established thy kingdome as the figure of Christ, which is the pe-  
ce & ioye of the Church.

*g* In the which palace the people made the  
loyful to se them giue thanks & reioyce for the.

*o* Thei boaste  
not of their  
vertues, but de-  
clare that thei  
rest vpon God  
in the midst  
of their affli-  
ctions: who pu-  
nished not now  
their sinnes,  
but by hard af-  
flictions called  
them to the  
consideration  
of the heauen-  
lie ioyes.

*Or, whales:*  
meaning the  
boisterous ioyes  
of reueltation.  
here we se the  
power of faith,  
which can be  
ouercome by no  
perille.

*p* Thei shewe  
that thei ho-  
nored God a-  
right becau-  
se thei trusted  
in him alone.

*q* Thei take  
God to witnes  
thei were vp-  
right to him-  
ward.

*r* The faithful  
make thei their  
comfort, that  
wicked punish  
them not for  
their sinnes,  
but for Gods  
cause, Matt. 5.  
10. 1 Pet. 4. 14.

*s* There is no  
hope of reco-  
uerie, except  
thou put to  
thine hande  
& raise vs vp.  
Which is  
onellie & suffi-  
cient ransom  
to deliuer bo-  
the bodie and  
soule from all  
kide of slaue-  
rie & miserie.

## Psal. XLV.

*a* This was a  
certeine tune  
or an instrumēt  
b Of that per-  
fite loue that  
ought to be be-  
tweene husband  
& the  
wife.

*c* Salomons be-  
autie and elo-  
quence to win-  
ne fauour with  
his people, and  
his power to  
ouercome his  
enemies, is he-  
re described.

*d* He alludeth  
to them y ride  
in chariots in  
their triumphes,  
showing y the  
quiet state of a  
kingdome sta-  
deth i truth,  
mekenes & iu-  
stice, not in  
worldlie po-  
pe and vanitie.

*e* Vnder this  
figure of this  
kingdome of  
iustice is set  
forth the euer-  
lasting king-  
dome of Christ



# The figure of the Church. Pfalmes. The kingdome of God.

h. Though he had many Kings daughters among his wives, yet he loved Pharaohs daughter best. i. Under the figure of Pharaohs daughter he sheweth the Church must cast of all carnal affections to obey Christ onely.

k. He signifieth that diuers of them, that be riche, shalbe benefactors to the Church, albeit they giue not perfect obedience to Gospel.

l. There is nothing fained, nor hypocritical, but she is glorious both within & without: and howbeit the Church hath not at all times this outward glorie, the faute is to be imputed onely to their owne ingratitude. m. Thei shal haue greater graces then their fathers.

n. He signifieth the great coppe of Christs kingdome, which shalbe sufficient to enriche all his membres. o. This must onely be referred to Christ and not to Salomon.

a. Which was either a musical instrument or a solemne tune, vnto the which this psalme was sung.

b. In all manner of troubles God sheweth his speedie mercie and power in defending his.

c. That is, we will not be overcome with feare.

d. Though the afflictions rage neuer so muche, yet the riuers of Gods mercies bring sufficient comfort to his.

e. The riuier of Shiloah, which passed through Ierusalem: meaning though the defence seme neuer so small, yet if God haue appointed it, it is sufficient.

f. Alwaies when nede requireth. g. Thei are assured that God can and wil defend his Church from all dangers and enemies.

able wines: vpon thy right hand did stand the <sup>h</sup> Quene in a vesture of golde of Ophir.

10 Harken, o daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shal the King haue pleasure in thy beauty: for he is thy Lord, and reuerence thou him.

12 And the <sup>k</sup> daughter of Tyrus with the riche of the people shal do homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of broydered golde.

14 She shal be broght vnto the King in raiment of needle worke: the virgins that follow after her, & her companions shal be broght vnto thee.

15 With ioye and gladnes shal thei be broght, and shal enter into the Kings palace.

16 In steade of thy fathers shal thy <sup>m</sup> children be: y<sup>e</sup> shalt make the princes through all the earth.

17 I wil make thy <sup>o</sup> Name to be remembered through all generations: therefore shal y<sup>e</sup> people giue thanks vnto thee worlde without end.

## PSAL. XLVI.

*A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driue awaie, or some other like sudden and maruelous deliuerance by the mightie had of God. s. Whereby the Prophet commending this great benefite, doeth exhort the faithful to giue them selues wholly into the hand of God, douting nothing but that vnder his protection thei shal be safe against all the assautes of their enemies, because this is his delite to assuage the rage of the wicked, when thei are moste busie against the iust.*

*To him that excelleth vpon a Alamoth a song committed to the sonnes of Korah.*

1 **G**OD is our hope and strength, & helpe in <sup>b</sup> troubles, readie to be founde.

2 Therefore wil not we <sup>c</sup> feare, thogh the earth be moued, and thogh the mountaines fall into the middes of the sea.

3 Thogh the waters thereof <sup>d</sup> rage & be troubled & the mountaines shake at the surges of the same. Selah,

4 Yet there is a <sup>e</sup> Riuer, whose streames shal make glad y<sup>e</sup> Citie of God: euen y<sup>e</sup> Sanctuarie of the Tabernacles of the moste High.

5 God is in the middes of it: therefore shal it not be moued: God shal helpe it <sup>f</sup> verie early.

6 When the nations raged, & the kingdomes were moued, God <sup>g</sup> thundred, & the earth melted.

7 The Lord of hostes is <sup>h</sup> with vs: the God of Iakob is our refuge. Selah.

8 Come, & beholde the workes of y<sup>e</sup> Lord,

what desolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the worlde: he breaketh the bowe and cutteth the speare, & burneth the chariots with fyre.

10 Be <sup>i</sup> stil and knowe that I am God: I wil be exalted among the heathen, & I wil be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

## PSAL. XLVII.

*The Prophet exhorteth all people to the worship of the true and euertlasting God, commending the mercie of God toward the posteritie of Iakob: s. And after prophesieth of the kingdome of Christ in this time of the Gospel.*

*To him that excelleth. A Psalme committed to the sonnes of Korah.*

1 **A**Ll people <sup>a</sup> clap your hands: sing a loude vnto God with a ioyful voice.

2 For the Lord is high, & terrible: a great King ouer all the earth.

3 He hath <sup>b</sup> subdued the people vnder vs, and the nations vnder our fete.

4 He hath chosen <sup>c</sup> our inheritance for vs: euen the glorie of Iakob whome he loved. Selah.

5 God is gone vp with triumph, euen the Lord, with the <sup>d</sup> founde of the trumpet.

6 Sing praises to God, sing praises: sing praises vnto our King, sing praises.

7 For God is the King of all the earth: sing praises euerie one that hath <sup>e</sup> vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holie throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the worlde belong to God: he is greatly to be exalted.

triumph of Christ and his glorious ascension into the heauens. e. He requirereth that vnderstanding be ioyned with singing, lest the Name of God be profaned with vaine crying. f. He praiseth Gods highnes, for that he ioyneth the great princes of the worlde, whom he calleth shields to the seloship of his Church.

## PSAL. XLVIII.

*A notable deliuerance of Ierusalem from the hand of manie Kings is mentioned, for the which thanks are giuen to God, and the state of that citie is praised, that hath God so presently at all times readie to defend the. The Psalme semeth to be made in the time of Abaz, Ioshaphat, Asa or Ezchiah: for in their times chiefly was the citie by foren princes assailed.*

*A song or Psalme committed to the sonnes of Korah.*

1 **G**REAT is the Lord, and greatly to be praised, in the <sup>b</sup> Citie of our God, euen vpon his holie Mountaine.

2 Mount Ziön, lying Northward, is faire in situation: it is the ioye of the whole earth, and the citie of the great King.

3 In the palaces thereof God is known for

a d re-

voice followeth. The Psalme of the song, the contrary. shew his wonders through all the worlde, yet he wil be chiefly praised in his Church. c. Because the worde of saluation came thence to all them that shulde beleue.

h. To wit, how oft he hath destroyed his enemies & deliuered his people.

i. He warneth the Church to cease their crueltie: for els thei shal fele that God is to strong for them, against whome thei fight.

a. Here is figured Christ, vnto whome all his shulde giue willing obedience, & who wolde shew himselfe terrible to the wicked. b. He hath made y<sup>e</sup> Jewes, who were the keepers of the Law and Prophets, scholermasters to the Gentiles, that thei shulde with gladnes obey them. c. God hath chosen vs above all other nations to enioye a moste glorious inheritance. d. He doeth alude vnto the trumpets, that were blowne at solemne festiues: but he doeth further signifie the

a. Some put this difference betweene a song and psalme, saying that it is called a song, when there is no instrument, but the voice: and the psalme, the contrary. The song of the psalme is when the instruments be giuen, & the b. Albeit God



# The vaine trust of the wicked. Psalmes. The iust shal triumph. 245

*d Except God were y defense thereof, neither munition coulde preuaile. The enemies were afraid at the sight of y Citie. That is, of Calicia, or of y sea called Mediterranean. To wit, of our fathers, so haue we promised, or God hath performed his promises. i to all places where thy Name shal be heard of, me shal praise thee, while they heare of thy maruelous workes. Let Ierusalem & y cities of Iudea reioyce for thy iust iudgements against thine enemies. I for in this outward defence & strength Gods blessing did also appeare but y chief is to be referred to Gods fauour and secret defence, who neuer leaueh his.*

*a He wil instruct how God gouerneth the worlde by his prouidence. w ei nor be peremmed by the iudgement of the flesh. b Though wickednes reignet & enemies rage, seing God wil execute his iudgements against y wicked in time co[n]uenient. c To trust in riches is more madnes, seing they ca[n] neither restore life nor prolong it. d That is, so rare, or not to be founde, as prophetic was pretious in the daies of Eli. e Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands. f In that that death maketh no difference betweene the perioners. g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.*

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a<sup>d</sup> refuge.  
 4 For lo, the Kings were gathered, & wet together.  
 5 When they sawe it, they marueiled: they were astonied, & suddenly driuen backe.  
 6 Feare came there vpon them, & sorowe, as vpon a woman in trauaile.  
 7 As with an East winde thou breakest the shippes of Tarshish, so were they destroyed.  
 8 As we haue heard, so haue we sene in the Citie of the Lord of hostes, in the Citie of our God: God wil stablish it for euer. Selah.  
 9 We waite for thy louing kindenes, o God, in the middes of thy Temple.  
 10 O God, according vnto thy Name, so is thy praise vnto the worldes end: thy right hand is ful of righteousness.  
 11 Let mount Zion reioyce, & the daughters of Iudah be glad, because of thy iudgements.  
 12 Compassse about Zion, and go rounde about it, & tel the towres thereof.  
 13 Marke wel the wall thereof: beholde her towres, that ye maie tel your posteritie.  
 14 For this God is our God for euer & euer: he shal be our guide vnto the death.

## PSAL. XLIX.

*The holie Ghost calleth all men to the consideration of mans life, & shewing them not to be moste blessed, that are moste wealthy, & therefore not to be feared: but contrary wise he listeth up our mindes to consider how all things are ruled by Gods prouidence: 14 Who as he iudgeth these worldely misers to euermolting torments, 15 So doeth he preserve his & wil reward them in the day of the resurrection, 2 Thess. 1. 6.*

*To him that excelleth. A psalme committed to the sonnes of Korah.*

**H**ear e this, all ye people: giue eare, Hall ye that dwel in the worlde,  
 2 As wel lowe as he, bothe riche & poore.  
 3 My mouth shal speake of wisdom, and the meditacion of mine heart is of knowledge.  
 4 I wil incline mine eare to a parable, and viter my graue matter vpon the harpe.  
 5 Wherefore shulde I feare in the euil daies, when iniquitie shal compassse me about, as at mine heles?  
 6 They trust in their goods, & boast them selues in the multitude of their riches.  
 7 Yet a man can by no meanes redeme his brother: he can not giue his ranome to God,  
 8 (So d precious is the redemption of their soules, & the continuance for euer)  
 9 That he may liue stil for euer, & not se the graue.  
 10 For he seeth that wisemen dye, & also that the ignorant and foolish perish, and leaue their riches for others.  
 11 Yet they thinke, their houses, & their habitacions shal continue for euer, euen from  
 12 That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.

generation to generation, and call their lands by their names.  
 12 But man shal not continue in honour: he is like the beasts that dye.  
 13 This their waie sheweth their foolishnes: yet their posteritie delight in their talke. Selah.  
 14 Like shepe they lie in graue: death deuoureth the, & the righteous shal haue dominacion ouer them in the morning: for their beautie shal consume, when they shal go from their house to graue.  
 15 But God shal deliuer my soule from the power of the graue: for he wil receiue me. Selah.  
 16 Be not thou afraied when one is made riche, & when the glorie of his house is increased.  
 17 For he shal take nothing awaie when he dyeth, nether shal his pompe descend after him.  
 18 For while he liued, he reioyced himself: and men wil praise thee, when thou makest muche of thy self.  
 19 He shal enter into the generacion of his fathers, & they shal not liue for euer.  
 20 Man is in honour, and vnderstandeth not: he is like to beasts that perish.

## PSAL. I.

*Because the Church is alwaie ful of hypocrites, & which do imagine that God wil be worshiped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doeth reprove this grosse error, & pronounceth the Name of God to be blasphemed, where holines is set in ceremonies. 23 For he declareth the worship of God to be spiritual, whereof are two principal partes, inuocation, & thanksgiuing.*

## A Psalm of Asaph.

**T**he God of gods, euen y Lord hath spoken and called the earth from the rising vp of y sunne vnto the going downe thereof.  
 2 Out of Zion, which is the perfection of beautie, hath God shined.  
 3 Our God shal come and shal not kepe silence: a fyre shal deuoure before him, & a mightie tempest shal be moued rounde about him.  
 4 He shal call the heauen about, and the earth to iudge his people.  
 5 Gather my Saints together vnto me, those that make a couenant with me with sacrifice.  
 6 And the heauens shal declare his righteousness: for God is Iudge him self. Selah.  
 7 Heare, o my people, & I wil speake: heare, o Israel, and I wil testifie vnto thee: for I am God, euen thy God.

*f God in respect of his elect, calleth the whole bodie holie. Saints & his people. g Which shulde knowe that sacrifices are scales of the couenant betweene God and his people, and not set religion therein.*

*Or, labour that their name may be famous in earth. h As touching y death of the bodie. i They speake & do the same thing, y their fathers did. k As these are gathered into y tolde, so shal they be brought to the graue. l Because they haue no parte of life euermolting. m Christs coming is as the morning, when the elect shal reigne with Christ their head ouer the wicked. n Or, because he hath receiued me. Job 27. 19.*

*1 Tim. 6. 7. n Eer he blessed his soule. m The flatterers praise the y liue in delicacies & pleasures. o Or, his soule. n And not passe the terme appointed for life o Bothe they & their fathers shal liue here but a while & at length dye for euer. p He condemneth mans ingratitude, who hauing receiued excellēt giftes of God, abuse them like a beast to his owne condemnation.*

*PSAL. I. a Who was either the author, or a chief finger, to whom it was committed. b To plead against his dissembling people before heauen and earth. c Because God had chosen to haue his Name there called vpon, and also his image shined there in y doctrine of y Law. d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so wil he appeare terrible to take a count for the keeping thereof. e As witnesses against the hypocrites.*

Qq.i.



## The true sacrifice.

## Psalmes. The corrupt nature of man.

**h** For I passe not for sacrifices, except true use be there, which is to confirme your faith in my promises. **i** Though he did delite in sacrifices, yet had he no need of mans helpe thereunto. **k** Though mans life for the in-firmitie thereof hath neede of fode, yet God, whose life quickeneth all the worlde, hath no neede of suche meanes. **l** Shew thy self mindeful of Gods benefites by thanksgiuing. **m** Why doest thou faimeto be of my people and talkest of my couenant, seeing thou art but an hypocrite? **n** And to liue according to my worde. **o** He sheweth what are the frutes of them that contemne Gods word. **p** He noteth the crueltie of hypocrites, & spare not in their talke or iudgement their owne mothers sonne. **q** I wil write all thy wicked dedes in a role and make thee to read & acknowledge the whether thou wilt or no. **r** Vnder the & is contained faith and inuocation. **s** As God hath appointed. **t** That is, declare my self to be his Sauiour.

- 8 I wil not<sup>h</sup> reprove thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.
- 9 I wil take no bullocke out of thine house, nor goates out of thy foldes.
- 10 For all the beasts of the forest are mine, and the beasts on a thousand mountaines.
- 11 I knowe all the foules on the mountaines: & the wilde beasts of the field are mine.
- 12 If I be hungrie, I wil not tel thee: for the worlde is mine, and all that therein is.
- 13 Wil I eat the flesh of bulles? or drinke the blood of goates?
- 14 Offre vnto God praise, & I paie thy vowes vnto the moste High,
- 15 And call vpon me in the daie of trouble: so wil I deliuer thee, & thou shalt glorifie me.
- 16 But vnto the wicked said God, What hast thou to do to declare mine ordinances, that thou shuldest take my couenant in thy mouth,
- 17 Seeing thou hatest<sup>n</sup> to be reformed, and hast cast my wordes behinde thee?
- 18 For whē thou seest<sup>a</sup> these, thou runnest with him, and thou art partaker with the adulterers.
- 19 Thou giuest thy mouth to euil, & with thy tongue thou forgetst deceite.
- 20 Thou<sup>p</sup> sittest, and speakest against thy brother, and scanderest thy mothers sonne.
- 21 These things hast thou done, & I helde my tongue: therefore thou thoughtest that I was like thee: but I wil reprove thee, and I set them in order before thee.
- 22 Oh consider this, ye that forget God, lest I teare you in pieces, & there be none that can deliuer you.
- 23 He that offreth<sup>r</sup> praise, shal glorifie me: and to him, that disposeth his waie aright, wil I shewe the saluacion of God.

### PSAL. LI.

*When David was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the same to God with protestation of his natural corruptiō and iniquitie, but also left a memorial thereof to his posteritie. 7 Therefore first he desireth God to forgive his sinnes, 10 And to renew in him his holie Spirit, 13 With promes that he wil not be unmindeful of those great graces. 18 Finally fearing lest God wolde punish the whole Church for his fault, he requireth that he wolde rather increase his graces towards the same.*

*To him that excelleth. A psalme of David, when the Prophet Nathan came vnto him, after he had gone in to Bath sheba.*

**H**Aue mercie vpon me, o God, according to thy louing kindnes: according to the multitude of thy compassions put awaie mine iniquities.

Wash me thoroughly from mine iniqui-

<sup>a</sup> To reprove him because he had comitted so horrible sinnes, and lieth in the same without repentance more than a whole yere. <sup>b</sup> As his sinnes were manifold & great, so he requireth that God wolde giue him the feeling of his excellent and abundant mercies <sup>c</sup> My sinnes stick to fast to me, that I haue made of some singular kinde of washing.

tie, and cleanse me from my sinne.

3 For I knowe mine iniquities, & my sinne is euer before me.

4 Against thee, against thee onely haue I sinned, & done euil in thy sight, that thou maiest be iuste when thou speakest, and pure when thou iudget.

5 Beholde, I was borne in iniquitie, and in sinne hath my mother conceived me.

6 Beholde, thou louest trueth in y inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge me with hyssope, and I shal be cleane: wash me, & I shal be whiter then snowe.

8 Make me to heare ioye and gladnes, that the bones, which thou hast broken, maie reioyce.

9 Hide thy face from my sinnes, and put awaie all mine iniquities.

10 Create in me a cleane heart, o God, & renew a right spirit within me.

11 Cast me not awaie from thy presence, and take not thine holie Spirit from me.

12 Restore to me the ioye of thy saluacion, and stablish me with thy fre Spirit.

13 Then shal I teache thy waies vnto the wicked, and sinners shal be conuerted vnto thee.

14 Deliuer me from blood, o God, which art the God of my saluacion, and my tongue shal sing ioyfully of thy righteousness.

15 Open thou my lippes, o Lord, and my mouth shal shewe forth thy praise.

16 For thou desirest no sacrifice, though I wolde giue it: thou delitest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite & a broken heart, o God, thou wilt not despise.

18 Be fauourable vnto Zion for thy good pleasure: buyld the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of righteousness, euen the burnt offering and oblation: then shal they offer calues vpon thine altar.

### PSAL. LII.

*David describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises caused Ahimelech with the rest of the Priests to be slayne. David prophesieth his destruction, 6 And encourageth the faithful to put their confidence in God, whose iudgements are moste sharpe against his aduersaries. 9 And finally he rendreth thanks to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.*

*To him that excelleth. A Psalme of David to giue instruction. When Doeg the Edomite came & shewed Saul, & said to him, David is come to the house of Ahimelech.*

**W**HY boastest thou thy self in thy wickednes, o man of power: the louing kindnes of God endureth daily.

Thy

<sup>d</sup> My conscience accuseth me, so that I can haue no rest, till I be reconciled. <sup>e</sup> When thou giuest sentence against sinners, their must needs confesse thee to be iust and then selues sinners. <sup>f</sup> He confesseth that God, who loueth purenes of heart, maie iustly destroy man, who of nature is a sinner, much more him, whom he had instructed in his heauenly wisdom. <sup>g</sup> He meaneth Gods comfortable mercies towards repentant sinners. <sup>h</sup> By bones he vnderstandeth all strength of soule and bodie, which by cares and mourning are consumed. <sup>i</sup> He confesseth y when Gods Spirit is cold in vs, to haue it againe renewed in as a new creation. <sup>k</sup> Which maie assure me that I am drawn out of y seruice of sinne. <sup>l</sup> He promisseth to enshrou that others by his example may come to God. <sup>m</sup> From the murder of Abimelech, and the others that were slayne with him. <sup>n</sup> By giuing me occasion to praise thee, when thou shalt forgive my sinnes. <sup>o</sup> Which is a wounding of y heart, proceeding of faith, which seeketh vnto God for mercie. <sup>p</sup> He prayeth for the whole Church, because through his sinne it was in danger of Gods judgement. <sup>q</sup> That is, not & lawfully applied to their right end, is the exercise of faith & repentance. <sup>r</sup> O Doeg, & hast couetised the tyrant Saul, & hast power to murder the Saints of God.



# The godlie oppressed.

# Psalmes. False friendship. 246

Thy tongue imagineth mischief, and is like a sharpe rasor, y cutteth deceitfully. Thou doest loue euil more the good, and lies, more the to speake y truth. Selah. Thou louest all wordes that maye destroye, & deceitful tongue! So shal God destroye thee for euer: he shal take thee and plucke thee out of thy tabernacle, & rote thee out of the land of the liuing. Selah. The righteous also shal se it, and feare, and shal laugh at him, saying, Beholde the man that toke not God for his strength, but trusted vnto the multitude of his riches, & put his strength in his malice. But I shal be like a grene oliue tre in the house of God: for I trusted in the mercie of God for euer and euer. I wil alway praise thee, for that thou hast done this, & I wil hope in thy Name, because it is good before thy Saints.

## PSAL. LIII.

He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they loke not for it. 6 And desireth the deliuerance of the godlie, that they maie reioyce together.

To him that excelleth on Mahalith. A Psalm of David to giue instruction.

The foole hathe said in his heart, There is no God. they haue corrupted and done abominable wickednes: there is none that doeth good.

God looked downe from heauen vpon the children of men, to se if there were anie that wolde vnderstand, and seke God.

Euerie one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

Do not the workers of iniquitie knowe y they eat vp my people as they eat bread? they call not vpon God.

There they were afraied for feare, where no feare was: for God hathe scatered the bones of him that besieged thee: thou hast put them to confusion, because God hathe cast them of.

Oh giue saluacion vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iacob shal reioyce, & Israel shal be glad.

## PSAL. LIII.

David brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroye his enemies, 6 Promising sacrifice and fre offerings for so great deliuerance.

To him that excelleth on Neginoth. A Psalm of David, to giue instruction. When the Ziphims came & said vnto Saul, Is not David hid among vs?

Aue me, O God, by thy Name, and by thy power iudge me.

O God, heare my prayer: hearken vnto call vnto him with an vpright conscience.

the wordes of my mouth.

For strangers are risen vp against me, & tyrants seke my soule: they haue not set God before them. Selah.

Beholde, God is mine helper: the Lord is with them that vpholde my soule.

He shal reward euil vnto mine enemies: oh cut them of in thy truth!

Then I wil sacrifice freely vnto thee: I wil praise thy Name, O Lord, because it is good

For he hathe deliuered me out of all trouble, and mine eye hathe sene my desire vpon mine enemies.

## PSAL. LV.

David being in great heauines & distresse cōplaineth of the crueltie of Saul, 13 And of the falsehode of his familiar acquaintance, 17 Uttering moste ardent affections to moue the Lord to pitie him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

To him that excelleth on Neginoth. A Psalm of David to giue instruction.

Heare my prayer, O God, & hide not thy self from my supplication.

Hearken vnto me, & answer me: I mourne in my prayer, and make a noise,

For the voyce of the enemye, & for the vexation of the wicked, because they haue brought iniquitie vpon me, & furiously hate me.

Mine heart trembleth within me, and the terrors of death are fallen vpon me.

Feare and trembling are come vpon me, & an horrible feare hathe couered me.

And I said, Oh that I had wings like a doouer: then wold I flie away and rest.

Beholde, I wolde take my flight farre of, & lodge in the wildernes. Selah.

He wolde make haste for my deliuerance from the stormie winde and tempest.

Destroye, O Lord, and deuide their tongues: for I haue sene crueltie and strife in the citie.

Daye and night they go about it vpon the walles thereof: bothe iniquitie and mischief are in the middes of it.

Wickednes is in y middes thereof: deceit & guile departe not from her stretes.

Surely mine enemye did not diffame me: for I colde haue borne it: nether did mine aduersarie exalt him self against me: for I wolde haue hid me from him.

But it was thou, O man, euen my companion, my guide and my familiar:

Which delited in consulting together, and went into the House of God as companions.

Let death sease vpon them: let them go downe quicke into the graue: for wickednes is in their dwellings, euen in the middes of them.

But I wil call vnto God, & the Lord wil saue me.

Euening and morning, & at noone wil

Qq.ii.

b To wit, the Ziphims.

c Saul and his armie, which werelike cruel beastes & colde not be satished but by his death.

d Be they neuer so fewe, as he was with Ionathan.

e According to thy faithful promises for my defence.

f For hypocrites serue God for feare, or vpon conditions.

g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

a The earnestnes of his prayer declareth the vehemencie of his grief, in so muche as he is compelled to burst out into cries.

b For y threatnings of Saul & his adherents.

c They haue diffamed me as a wicked person: or, they haue imagined my destruction.

d There was no parte of him that was not astonied with extreme feare.

e Feare had driue him to so great distress, that he wished to be hid in some wildernes.

f To be banished from that kingdome, w God had promised that he shoulde enioye.

g From y cruel rage & tyrannie of Saul.

h As in the confusion of Babylon, when the wicked conspired against God.

i All laws & good ordres are broken, & onelie vice & dissolution reigneth vnder Saul.

j If mine open enemye had sought mine hurt, I colde better haue auyoyded him.

k Which was not onely ioyned to me in friendship & couisel in worldly matters, but also in religion.

l As Korah, Dathan & Abiram.



m Which signifieth a fervent minde & sure truste to obtaine his petition, which thing made him earnest at all times in prayer.  
n Eue the Angels of God fought on my side against mine enemies. 2. King. 6. 16.  
o But their persecutors estate still continueth.  
p I did not provoke him, but was at peace with him, yet he made warre against me.

Or, gift: as wit, which thou wilt that God should give thee  
q Though for their bettering & trial he suffer thee to slip for a time.  
r Though they sometime liue longer, yet their life is cursed of God, & quiet & worse then anie death.

11

a Being chased by the furie of his enemies into a strange countrey, he was as a dumme doone, not seeking reuengence.  
b He sheweth that it is either now time, or heuer, y God helpe him: for all y worlde is against him & readie to deuoure him.  
c He staith his conscience vpon Gods promises, though he be not present helpe.  
d All my counsels haue euil successe & turne to mine owne sorowe.  
e As all the worlde against one man, & can not be faciat, except they haue my life.  
f They thinke not onely to escape punishment, but y more wicked they are, the more impudent they waxe.  
g If God kepe the teares of his Saints in store, muche more will he remember their blood to avenge it: & though tyrants burne the bones, yet can they not blot the teares & blood out of Gods register.

I praye, m & make anoise, & he wil heare my voyce.

18 He hath deliuered my soule in peace from the battel, that was against me: for manie were with me.

19 God shal heare and afflict them, euen he that reigneth of olde, Sélah. because they haue no changes, therefore they feare not God.

20 He played his hand vpon such, as be at peace with him, and he brake his covenent.

21 The wordes of his mouth were softer the butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were swordes.

22 Cal thy burden vpon the Lord, and he shal nourish thee: he wil not suffer the righteous to fall for euer.

23 And thou, o God, shalt bring the downe into the pit of corruptiō: the bloodie, & deceitful men shal not liue halfe their dayes: but I wil trust in thee.

## PSAL. LVI.

David being brought to Achish the King of Gath. 2. Samou. 21. 12. complaineth of his enemies, demandeth succour. 3 Putteth his trust in God & in his promises, 12 And promisseth to performe his vowes, which he had take vpon him, wherof this was the effect to praise God in his Church.

To him that excelleth. A Psalme of David on Michiam, concerning the dumme doone in a farre countrey, when the Philistims toke him in Gath.

1 BE merciful vnto me, o God, for he wolde swallow me vp: he fighteth continually and vexeth me.

2 Mine enemies wolde daiely swallow me vp: for manie fight against me, o thou moste High.

3 When I was afraid, I trusted in thee.

4 I wil reioyce in God, because of his wordes, I trust in God, & wil not feare what flesh can do vnto me.

5 Mine owne wordes grieue me daiely: all their thoughts are against me to do me hurt.

6 They gather together, and kepe them selues close: thei marke my steppes, because they waite for my soule.

7 They thinke they shal escape by iniquitie: o God, call these people downe in thine angre.

8 Thou hast counted my wandrings: put my teares into thy bottel: are they not in thy registre?

9 When I crye, then mine enemies shal turne backe: this I know, for God is with me.

10 I wil reioyce in God because of his worde: in the Lord wil I reioyce because of his worde.

11 In God do I trust: I wil not be afraid what man can do vnto me.

12 Thy vowes are vpon me, o God: I wil rendre praises vnto thee.

13 For thou hast deliuered my soule from death, and also my fete from falling, that I maye walke before God in the light of the liuing.

## PSAL. LVII.

David being in the desert of Ziph, where the inhabitants did betraye him, & at length in the same cause with Saul, 2 Callet moste earnestly vnto God with full confidence, that he wil performe his promises & take his cause in had: 5 Also that he wil shew his glorie in the heauens and the earth against his cruel enemies. 9 Therefore dooth he rendre laude & praise.

To him that excelleth. 2 Destroye not. A Psalme of David on Michiam. \* When he fled from Saul in the caue.

1 HAUE mercie vpon me, o God, haue mercie vpon me: for my soule trusteth in thee, and in the shadow of thy wings wil I trust, til these afflictions ouerpasse.

2 I wil call vnto the moste high God, euen to the God, that performeth his promises toward me.

3 He wil send from heauen, and saue me from the reprofe of him that wolde swallow me. Sélah. God wil send his mercie, and his trueth.

4 My soule is among lions: I lie among the childre of men, that are set on fyre: whose teeth are speares and arrowes, and their tongue a sharpe sworde.

5 Exalte thy self, o God, aboute the heauens, & let thy glorie be vpon all the earth.

6 They haue layed a net for my steppes: my soule is pressed downe: they haue digged a pit before me, & are fallen into the middes of it. Sélah.

7 Mine heart is prepared, o God, mine heart is prepared: I wil sing & giue praise.

8 Awake my tongue, awake viole & harpe: I wil awake early.

9 I wil praise thee, o Lord, among the people, and I wil sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the cloudes.

11 Exalt thy self, o God, aboute the heauens, and let thy glorie be vpon all the earth.

## PSAL. LVIII.

He describeth the malice of his enemies, the flatterers of Saul, who bothe secretly & openly sought his destruction, from whence he appealeth to Gods iudgement, 10 Shewing that the iuste shal reioyce, when they see the punishment of the wicked to the glorie of God.

To him that excelleth. Destroye not. A Psalme of David on Michiam.

1 IS it true? o Congregation, speake ye iustly: o sonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine mischief in your heart: your hands execute crueltie vpon the earth.

3 The

h Having received y which I required, I am bounde to paye my vowes of thanksgiving, as I promised. i As mindeful of his great mercies, & giuing him thanks for y same k That is, in this life and light of the sunne.

a This was either the beginning of a certaine song, or the wordes, y David uttered, when he layed his affection.

1. Sam. 24. 4. Or, I wil most safely

b He compareth the afflictions, y God layeth vpon his children, to a forme, that cometh & goeth. c Who leaueh not his workes beguinpert. d He wolde rather deliuer me by a miracle, then that I should be overcome. e He meaneth their calinities & false reportes.

f Suffer me not to be destroyed to the contempt of thy Name.

g For verie teares, seeing the great dangers on all sides.

h That is, wholly be to giue thee praise for my deliuerance.

i He sheweth y bothe his heart shal praise God and his tongue shal confesse him, and also y he wil vie other mennes to promote him self forward to the same.

k Thy mercies do not onely appertene to the iustes, but also to the Gentiles.

l Ye counselors of Saul, who vnder pretence of consoling for y common welth conspire my death being an innocent.

m Ye are not ashamed to execute y crueltie publickly, & ye haue imagined in your hearts.



That is, enemies to the people of God, as their birth.   
 They passe in malice, and subtilie the craftie serpent, & olde prefe he him selfe by stopp his eare from the inchaunter.   
 Take away all occasiōs & meanes, whereby they hurt.   
 Considering Gods diuine power he sheweth that God in a moment can destroye their force, whereof they bragge.   
 As flesh is tye rawe out of pot before the water seeth: so he desireth God to destroye their enterprises before they bring them to passe.   
 With a pure affection.   
 Their punishment & slaughter shalbe so great.   
 Seeing God gouerneth all by his prouidentie, he muste needs put difference betwene the goodlie, and the wicked.

The wicked are strangers from the world: euen from the belly haue they erred, & speake lies.   
 Their poison is euen like the poison of a serpent: like the deafe adder that stoppeth his eare.

Which heareth not the voyce of the inchanter, though he be moste expert in charming.

Break their teeth, O God, in their mouthes: break the iawes of the yong lions, O Lord.

Let them melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

Let him consume like a snail that melteth, & like y vntimelie frute of a woman, that hath not sene the sunne.

As rawe flesh before your pottes sele the fyre of thornes: so let him carie them away as with a whirle winde in his wrath.

The righteous shal reioyce when he seeth the vengeance: he shal wash his fete in the blood of the wicked.

And men shal say, Verely there is frute for the righteous: doubtles there is a God that iudgeth in the earth.

## PSAL. LIX.

David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, & their furie. 5 Desiring God to destroye all those that sinne of malicious wickednes. 11 Whome though he kepe aliue for a time to exercise his people, yet in the end he wil consume them in his wrath. 13 That he maye be knowne to be the God of Iakob to the end of the worlde. 16 For this he singeth praises to God, assured of his mercies.

To him that excelleth. Destroye not. A Psalm of David on a Michtam. \* When Saul sent & they did wathe the house to kil him.

My God, deliuer me from mine enemies: defend me from them that rise vp against me.

Deliuer me from the wicked doers, and saue me from the bloodie men.

For lo, they haue layed waite for my soule: the mightie men are gathered against me, not for mine offense, nor for my sinne, O Lord.

They runne and prepare them selues without a faute on my parte: arise therefore to assise me, and beholde.

Euen thou, O Lord God of hostes, O God of Israél awake to visite all the heathen, & be not merciful vnto all that transgresse maliciously. Sélah.

They go to and fro in the euening: they barcke like dogs, and go about the citie.

Beholde, they brag in their talke, and swordes are in their lippes: for Who, say they, doeth heare?

But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

He is strong: but I wil waite vpon thee: for God is my defence.

My merciful God wil preuent me: God wil let me see my desire vpon mine enemies.

Slay them not, lest my people forget it: but scatter them abroad by thy power, & put them downe, O Lord our shield,

For the sinne of their mouth, & the wordes of their lippes: and let them be taken in their pride, euen for their periurie and lies, that they speake.

Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iakob, euen vnto the ends of the worlde. Sélah.

And in the euening they shal go to and fro, & barcke like dogs, & go about the citie.

They shal runne here and there for meat: & surely they shal not be satisfied, though they tarie all night.

But I wil sing of thy power, & wil praise thy mercie in the mornig: for thou hast bene my defence and refuge in the day of my trouble.

Vnto thee, O my Strength, wil I sing: for God is my defence, and my merciful God.

man to confounde the enemies strength, as 1 Sam. 19. 23. Confessing himselfe to be void of all vertue and strength, he attributeth the whole to God.

## PSAL. LX.

David being now King ouer Iudab and hauing had manie victories, sheweth by euident signes, that God elected him King, assuring the people that God wil prosper them, if they approue the same. 11 After he praiseth vnto God to finish that that he hath begonne.

To him that excelleth vpon a Shushan Eduth, or Michtam. A Psalm of David to teache.

When he fought against Aram Naharaim, and against Aram Zobah, when Ioaab returned and slew twelue thousand Edomites in the salt vallei.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angrie, turne againe vnto vs.

Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

Thou hast shewed thy people heauie things: thou hast made vs to drinke the wine of giddines.

But now thou hast giuen a banner to them that feare thee, that it maie be displaid because of thy trueth. Sélah.

That thy beloued may be deliuered, help with thy right hand and heare me.

God hath spoken in his holines: therefore I wil reioyce: I shal deuide Shechem, & measure the valley of Succoth.

Gilead shalbe mine, and Manasse shalbe mine: Ephraim also shalbe the strength

Q. q. iii.

just title of the realme. f In making me King, thou hast performed thy promise, which seemed to haue lost the force. g It is so certaine, as if it were spoken by an oracle, that I shal possesse these places, which Saul had left to his children. h For it was strong and wel peopled.

Though Saul haue neuer so great power, yet I knowe thou dost breke him: therefore wil I patiently hope on thee.

He wil not faile to succour me, when I neede require.

Altogether, but by little & little, that the people seeing oftentimes thy iudgements may be mindeful of thee.

That in their miserie & shame they may be as glasses and examples of Gods vengeance. i When thy time shal come, and when they haue sufficiently serued for an example of thy vengeance vnto other.

He mocketh at their vaine enterprises, being assured y they shal not bring their purpose to passe. n Which didest vse the policie of a weakie wo

Confessing him

These were certeine songs after the note whereof this psalme was sung. 2 Sam. 3. 1. & 10. 1.

1. chro. 18. 1.

Or, Syria, called Mesopotamia.

Called also Sophene & situated by Euphrates.

For when Saul was not able to resist y enemy, y people fled hether & thether: for they coulde not be safe in their owne houses.

As cleft w an earth quake

Thou hast handled thy people sharply in taking from them sense and iudgement, in that they aided Saul the wicked King, and pursued him, to whome God had giuen the

king, and performed thy promise, which seemed to haue lost the force. g It is so certaine, as if it were spoken by an oracle, that I shal possesse these places, which Saul had left to his children. h For it was strong and wel peopled.



<sup>3</sup> David meaneth, that in this tribe his kingdom shall be established, Gen 49, 10.  
<sup>4</sup> In most vile subjection.  
<sup>5</sup> For y<sup>e</sup> wilt dissemble, and faime as thogh y<sup>e</sup> werest glad.  
<sup>6</sup> He was assured that God wolde giue hi strong cities of his enemies wherein they thoght the feltes sure.

of mine head: <sup>1</sup> Iudáh is my lawgiuer.

<sup>8</sup> Moáb shall be my wash pot: ouer Edóm wil I cast out my shoe: <sup>1</sup> Palestina shew thy self ioyful for me.

<sup>9</sup> Who wil lead me into the strong cities? who wil bring me vnto Edóm?

<sup>10</sup> Wilt not thou, o God, which hadest cast vs of, & didest not go forthe, o God, with our armies?

<sup>11</sup> Giue vs helpe against trouble: for vaine is the helpe of man.

<sup>12</sup> Through God we shal do valiantly: for he shal treade downe our enemies.

## PSAL. LXI.

<sup>1</sup> Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard & deliuered. <sup>7</sup> And confirmed in his kingdom. <sup>8</sup> He promisseth perpetual praises.

To him that excelleth in Anginóth. A Psalm of David.

<sup>1</sup> H Eare my crye, o God: giue eare vnto my prayer.

<sup>2</sup> From the ends of the earth wil I crye vnto thee: whē mine heart is oppressed, bring me vpō the rocke that is higher then I.

<sup>3</sup> For thou hast bene mine hope, & a strong tower against the enemy.

<sup>4</sup> I wil dwell in thy Tabernacle for euer, & my trust shal be vnder the couering of thy wings. Selah.

<sup>5</sup> For thou, o God, hast heard my desires: thou hast giue an heritage vnto those that feare thy Name.

<sup>6</sup> Thou shalt giue the King a long life: his yeres shall be as manie ages.

<sup>7</sup> He shal dwell before God for euer: prepare mercie & faithfulness that they may preserue him.

<sup>8</sup> So wil I alway sing praise vnto thy Name in performing dailey my vowes.

## PSAL. LXII.

This Psalm partly containeth meditations, whereby David encourageth him self to trust in God against the assaults of tentations. And because our mindes are easily drawē from God by the allurementes of the world, he sharply reproveth this vanitie, to the intent he might cleave fast to the Lord.

To the excellent musician \* Jeduthún. A Psalm of David.

<sup>1</sup> Y Et a my soule kepeth silence vnto God: of him cometh my saluacion.

<sup>2</sup> Yet he is my strength and my saluaciō, & my defence: therefore I shal not muche be moued.

<sup>3</sup> How long wil ye imagine mischief against a man? ye shall be all slaine: ye shall be as a bowed wall, or as a wall shaken.

<sup>4</sup> Yet they consule to cast him downe frō his dignitie: their delite is in lies, thei blesse with their mouthes, but curse with their hearts. Selah.

<sup>5</sup> Yet my soule kepe thou filēce vnto God:

<sup>3</sup> Chro. 16, 47.  
<sup>a</sup> Though Sātā tempted him to murmur against God, yet he bridled his affections, & resting vpō Gods pmes, beareth his crosse patiently.  
<sup>b</sup> It appeareth by the oft repetition of this worde, that y<sup>e</sup> Prophet abode manie old tentations, but by resting on God & by patience he ouercame them all.  
<sup>c</sup> He meaneth him self, being the mā whome God had appointed to y<sup>e</sup> kingdom. <sup>d</sup> Though ye sente to be in honour, yet God wil suddely destroye you. <sup>e</sup> David was greatly mouted with these troubles: therefore he stirreth vp him self to trust in God.

for mine hope is in him.

<sup>6</sup> Yet is he my strength, & my saluacion, & my defence: therefore I shal not be moued.

<sup>7</sup> In God is my saluacion and my glorie, y<sup>e</sup> rocke of my strength: in God is my trust.

<sup>8</sup> Trust in him alwaie, ye people: s powre out your hearts before him, for God is our hope. Selah.

<sup>9</sup> Yet the children of men are vanitie, the chief me are lies: to lay thē vpon a balance thei are altogether lighter thē vanitie.

<sup>10</sup> Trust not in oppression nor in roberie: it be not vaine: if riches increase, set not your heart thereon.

<sup>11</sup> God spake once or twise, I haue heard it, that power belongeth vnto God,

<sup>12</sup> And to thee, o Lord, mercie: for thou rewardest euerie one accordig to his worke.

## PSAL. LXIII.

David, after he had bene in great danger by Sāt in the desert of Ziph, made this psalme. <sup>3</sup> Wherein he giueth thanks to God for his wonderful deliuerance, in whose mercies he trusted euen in the midles of his miseries. <sup>9</sup> Prophecying the destruction of Gods enemies: <sup>11</sup> And contrariwise happines to all them that trust in the Lord.

A Psalm of David. When he was in the wilderness of Iudáh.

<sup>1</sup> O God, thou art my God, early wil I seek thee: my soule thirsteth for thee: my flesh longeth greatly after thee in a baren and drye land without water.

<sup>2</sup> Thus I beholde thee as in the Sanctuarie, when I beholde thy power & thy glorie.

<sup>3</sup> For thy louing kindenes is better then life: therefore my lippes shal praise thee.

<sup>4</sup> Thus wil I magnifie thee all my life, and lift vp mine hands in thy Name.

<sup>5</sup> My soule shal be satisfied, as with dmarow and fatnes, and my mouth shal praise thee with ioyful lippes,

<sup>6</sup> When I remember thee on my bed, & when I thinke vpon thee in the night watches.

<sup>7</sup> Because thou hast bene mine helper, therefore vnder the shadow of thy wings wil I reioyce.

<sup>8</sup> My soule cleaueth vnto thee: for thy right hand vpholdeth me.

<sup>9</sup> Therefore they that seke my soule to destroy it, they shal go into the lowest partes of the earth.

<sup>10</sup> They shal cast him downe with the edge of the sworde, & thei shal be a portiō for foxes.

<sup>11</sup> But the King shal reioyce in God, and all that sweare by him shal reioyce in him: for the mouth of them that speake lies, shal be stopped.

## PSAL. LXIII.

David praisth against the furie and false reportes of his enemies. <sup>7</sup> He declareth their punishmentes & destruction. <sup>10</sup> To the comfort of the iust and the glorie of God.

f These vehement & often repetitiones were necessarie to strengthen his faith against the horrible afflictions of Sātā. <sup>g</sup> He admonisheth vs of our wicked imaginations, which rather hide our sorrow, & bite on the bridle, then viter our grief to God to obtaine remedie. <sup>h</sup> Giue your selues wholly to God by putting away all things y<sup>e</sup> are contrary to his Lawe. <sup>i</sup> He hath plainly borne witness of his power, loy none needeth to doubt thereof. <sup>k</sup> So that the wicked shall feel thy power, and the godlie thy mercie.

<sup>a</sup> To wit, of Ziph, 1. Sam. 23, 14.  
<sup>b</sup> Thogh he was bothe hungry & in great distress, yet he made God his sufficiency & about all miserie & drinkes. <sup>c</sup> In this miserie I exercise my self in the contemplation of thy power & glorie, as if I were in thy Sanctuarie. <sup>d</sup> The remembrance of thy fauour is more sweete vnto me then all the pleasures and delights of the world.

<sup>e</sup> He assureth him selfe by the Spirit of God to haue y<sup>e</sup> gift of confidence. <sup>f</sup> He prophesieth of the destruction of Sātā, & thei that take his parte, whose bodies shal not be buried, but be deuoured with wilde beastes. <sup>g</sup> All y<sup>e</sup> sweare by God aright, or professe him, shal reioyce in this worthe King.



*a* To that he  
gathereth to God  
his voice, it  
is a signe that  
his praiser was  
wekement, & y  
his life was in  
danger.  
*b* That is, fro  
their secret ma  
lice.  
*c* To wit, their  
outward violen  
ce.  
*d* False repor  
tes & slanders

*e* To be with  
out feare of  
God & reueren  
ce of man, is a  
signe of repro  
bation.  
*f* The more y  
the wicked se  
Gods childre  
in miserie, the  
more bolde, &  
impudent are  
they in oppres  
sing them.

*g* There is no  
waie so secret  
& subtile to do  
hurt, w<sup>ch</sup> they in  
uented not for  
his destruccio.  
*h* To se Gods  
homic iudge  
ments against  
them, and how  
he hathe ca  
ught them in  
their owne  
snares.

*i* When they  
shall consider  
that he wil be  
faourable to  
the, as he was  
to his seruant  
David.

*a* Than giueth  
duely new oc  
asion to thy  
Church to prai  
se thee.

*b* Not onely  
the Iewes, but  
also the Gen  
tiles is y<sup>e</sup> kig  
dome of Chri  
ste.

*c* He imputeth  
it to his sins &  
to the sin of  
y<sup>e</sup> people, that  
God, who was  
accustomed to  
chastise them,  
with draweth  
his inuoc  
ation from them.

*d* Thou wilt  
declare thy fel  
lows to be y<sup>e</sup> pre  
ferrer of thy  
Church in de  
stroying thine  
enemies, as y<sup>e</sup>  
did thin y<sup>e</sup> red  
Sea.

*e* As of all bar  
barous nations  
and farr of.  
*f* He sheweth  
y<sup>e</sup> there is no  
pure nor crea  
ture in y<sup>e</sup> wor  
ld, w<sup>ch</sup> is not go  
uerned by  
Gods power &  
providence.

*To him that excelleth. A Psalme of David.*

**H**ear my voice, O God, in my prayer:  
Preserue my life from feare of the e  
nemie.

**Hide me from the conspiracie of the  
wicked, and from the rage of the workers  
of iniquitie.**

**Which haue whet their tongue like a  
sworde, and shot for their arrowes bitter  
wordes:**

**To shote at the vpright in secret: thei  
shote at him suddenly, and feare not.**

**Thei encourage them selues in a wicked  
purpose: thei comune together to laie sna  
res priuely, and saie, Who shal se them?**

**Thei haue sought out iniquities, and haue  
accomplished that which thei sought out,  
euen euerie one his secret thoughts, and the  
depth of his heart.**

**But God wil shote an arrow at them sud  
denly: their strokes shal be at once.**

**Thei shal cause their owne tongue to fall  
vpon them: and whosoever shal se them,  
shal flee awaie.**

**And all men shal se it, and declare the  
worke of God, and thei shal vnderstand,  
what he hathe wrought.**

**But the righteous shal be glad in the  
Lord, & trust in him: and all that are vp  
right of heart, shal reioyce.**

PSAL. LXV. 12

*A praise and thanksgiving vnto God by the faithful,  
who are signified by Zion. For the chusing, preserua  
tion and gouernance of them. And for the plentiful  
blessings poured forth vpon all the earth, but specially  
toward his Church.*

*To him that excelleth. A Psalme or song of  
David.*

**O God, a praise waiteth for thee in Zi  
on, & vnto thee shal the vowe be per  
formed.**

**Because thou hearest the prayer, vnto thee  
shal all flesh come.**

**Wicked dedes haue preuailed against  
me: but thou wilt be merciful vnto our tras  
gressions.**

**Blessed is he, whome thou chusest and cau  
sest to come to thee: he shal dwell in thy  
courts, and we shal be satisfi'd with the  
pleasures of thine House, euen of thine ho  
lie Temple.**

**O God of our saluacion, thou wilt an  
swer vs with feareful signes in thy righteous  
nes, O thou the hope of all the ends of the  
earth, and of them that are farr of in the  
sea.**

**He stablisheth y<sup>e</sup> mountaines by his power:  
and is girded about with strength.**

**He appealeth the noise of the seas and  
the noise of the waues thereof, and the  
tumultes of the people.**

**Thei also, that dwell in the vttermoost par  
tes of the earth, shal be afraid of thy signes:**

thou shalt make the East and the West  
to reioyce.

**Thou visitest the earth, and waterest it:  
thou makest it very riche: the Riuer of  
God is ful of water: thou preparest them  
corne: for so thou appointest it.**

**Thou waterest abundantly the forrowes  
thereof: thou causest the raine to descend  
into y<sup>e</sup> valleis thereof: thou makest it soft  
with showres, & blessest the bud thereof.**

**Thou crownest the yere with thy good  
nes, and thy steps drop fatnes.**

**They drop vpon y<sup>e</sup> pastures of the wilder  
nes: & the hills shal be copassed w<sup>th</sup> gladnes.**

**The pastures are clad with shepe: y<sup>e</sup> val  
leis also shal be couered with corne: there  
fore they showte for ioye, and sing.**

PSAL. LXVI.

*He prouoketh all men to praise the Lord and to consi  
der his workes. He setteth forth the power of  
God to affray the rebels. And sheweth how God  
hathe deliuered Israel from great bondage and affli  
ctions. He promisseth to giue sacrifice. And  
prouoketh all men to heare what God hathe done for  
him and to praise his Name.*

*To him that excelleth. A song, or Psalme.*

**Reioyce in God, all ye inhabitants of  
the earth.**

**Sing for the glorie of his Name: make  
his praise glorious.**

**Saie vnto God, How terrible art thou in  
thy workes: through the greatnes of thy  
power shal thine enemies be in subiecti  
on vnto thee.**

**All the worlde shal worship thee, & sing  
vnto thee, euen sing of thy Name. Selah.**

**Come and beholde the workes of God:  
he is terrible in his doing toward the son  
nes of men.**

**He hathe turned the Sea into drye land:  
thei passe through the riuer on fote: there  
did we reioyce in him.**

**He ruleth the worlde with his power: his  
cies beholde the natiōs: the rebellious shal  
not exalt them selues. Selah.**

**Praise our God, ye people, and make the  
voice of his praise to be heard.**

**Which holderth our soules in life, and  
suffereth not our fete to slippe.**

**For thou, O God, hast proued vs, thou  
hast tryed vs as siluer is tryed.**

**Thou hast broght vs into the snare, &  
laied a strait chaine vpon our loins.**

**Thou hast caused men to ride ouer our  
heades: we wet into fyre & into water, but  
y<sup>e</sup> broghest vs out into a wealthie place.**

**I wil go into thine House with burnt  
offerings, & wil paie thee my vowe,**

**Which my lippes haue promised, &  
my mouth hathe spoken in mine afflictio.**

**I wil offer vnto thee the burnt offerings of**

Qq. iiii.

*dangers. The dutie of the faithful is here described, which are nee  
ner vnmindful to reudre God praise for his benefites.*

*Ebr. The game  
for the of the  
morning & of  
the evening.*

*g To wit, with  
raie.*

*h That is, Shi  
loah, or, y<sup>e</sup> rai  
ne.*

*i Thou hast ap  
pointed y<sup>e</sup> earth  
to brig forth the  
fode to man's  
vse.*

*k By this de  
scription he  
sheweth that  
all the ordre  
of nature is a  
testimonie of  
Gods louetow  
arde vs, who  
causeth all cre  
atures to serue  
our necessitie.*

*l That is, the  
dumme creatu  
res shal not  
onely reioyce  
for a time for  
Gods benefi  
tes, but shal  
continually  
sing.*

*a He prophe  
cieth y<sup>e</sup> all na  
tiōs shal come  
to the know  
ledge of God,  
who then was  
onely known  
in Iudea.*

*b As y<sup>e</sup> faith  
ful shal obey  
God willigly:  
so y<sup>e</sup> infidels  
for feare shal  
dissemble the  
selues to be  
subiect.*

*c He toucheth  
y<sup>e</sup> foolish dul  
nes of mā, who  
is colde in the  
consideratio of  
Gods workes.*

*d His provide  
ce is wonder  
ful in mainte  
ning their esta  
te.*

*e He proueth  
that God wil  
extend his gra  
ce also to the  
Gētiles, becau  
se he punisheth  
among them  
such as wil not  
obey his callig.*

*f He signifieth  
some special  
benefite, y<sup>e</sup> God  
had shewed to  
his Church of  
y<sup>e</sup> Iewes in deli  
uering the fro  
some great di  
gert whereof of  
of y<sup>e</sup> like he p  
misseth that y<sup>e</sup>  
Gētiles shal  
be partakers.*

*g The condi  
tion of y<sup>e</sup> Church  
is here descri  
bed, w<sup>ch</sup> is to be  
led by Gods  
promissee in  
to troubles, to  
be subiect vnder  
tyrants, & to enter in  
to manifolde*



# The reioycing of the iust. Psalmes. Gods power in his Church.

1 It is not y-  
nough to haue  
receiued Gods  
benefites & to  
be mindeful  
thereof, but al  
so we are bou-  
de to make o-  
thers to profit  
thereby & prai-  
se God.  
k If I delite in  
wickednes,  
God wil not  
heare me: but  
if I confesse it,  
he wil receiue  
me.

fat rams with incense: I wil prepare bullo-  
kes and goates. Sélah.

16 Come & hearken, all ye that feare God,  
& I wil tel you what he hath done to my  
soule.

17 I called vnto him with my mouth, and  
he was exalted with my tongue.

18 If I regarde wickednes in mine heart,  
the Lord wil not heare me.

19 But God hath heard me, & considered  
the voice of my praier.

20 Praised be God, which hath not put  
backe my praier, nor his mercie from me.

PSAL. LXVII.

1 A praier of the Church to obtaine the fauour of God  
& to be lightened with his countenance, 2 To the end  
that his waie & iudgements maie be knowne through-  
out the earth 7 And finally is declared the kingdome  
of God, which shal be vniuersally erected at the com-  
ming of Christ.

To him that excelleth on Neginóth. A Psal.  
or song.

God be merciful vnto vs, and blesse  
vs, & cause his face to shine among  
vs. Sélah.

2 That they maie know thy waie vpon  
earth, & thy sauing health among all na-  
tions.

3 Let the people praise thee, O God: let all  
the people praise thee.

4 Let the people be glad and reioyce: for  
thou shalt iudge y people righteously, &  
gouerne the nations vpon the earth. Sélah.

5 Let the people praise thee, O God: let all  
the people praise thee.

6 The shall y earth bring forth the her increa-  
se, & God, euen our God shall blesse vs.

7 God shall blesse vs, and all the ends of the  
earth shall feare him.

PSAL. LXVIII.

1 In this psalme David setteth forth the as in a glasse the  
wonderful mercies of God towards his people: 2 Who  
by all meanes & moste strange sortes declared him self  
to them. 15 And therefore Gods Church by reason of his  
promises, graces and victories doeth excel without com-  
parison all worldlie things. 34 He exhorteth therefore  
all men to praise God for euer.

To him that excelleth. A psalme or song of  
David.

God wil arise, & his enemies shall be  
scattered: thei also that hate him, shall  
flee before him.

2 As the smoke vanisheth, so shalt y driue  
them awaie: & as waxe melteth before the  
fyre, so shall y wicked perish at the presence  
of God.

3 But the righteous shall be glad, & reioy-  
ce before God: yea, thei shall leape for  
ioye.

4 Sing vnto God, & sing praises vnto his  
Name: exalt him, that rideth vpon the  
heauens, in his Name: Iah, & reioyce be-  
fore him.

5 He is a Father of the fatherles, and a Iud-  
ge of the widowes, euen God in his holie

habitation.

6 God maketh the solitarie to dwell in fa-  
milies, & deliuereth them that were pri-  
soners in stockes: but the rebellious shall  
dwell in a drye land.

7 O God, when thou wentest forth the be-  
fore thy people: when thou wentest through  
the wilderness, (Sélah)

8 The earth shoke, and the heauens dropped  
at the presence of this God: euen Sinai was  
moued at the presence of God, euen the  
God of Israel.

9 Thou, O God, sendest a gracious raine vpon  
thine inheritance, & thou didest refresh  
it when it was wearie.

10 Thy Congregation dwelled therein: for  
thou, O God, hast of thy goodnes prepa-  
red it for the poore.

11 The Lord gaue matter to the women  
to tel of the great armie.

12 Kings of the armies did flee: thei did flee  
& she that remained in the house, deu-  
ided the spoile.

13 Though ye haue lien among pots, yet shall  
ye be as the wings of a dooue that is cou-  
ered with siluer, and whose fethers are like  
yelow gold.

14 When the Almighty scattered Kings  
in it, it was white as the snow in Zalmón.

15 The mountaine of God is like the mo-  
untaine of Bashán: it is an high Mountai-  
ne, as mount Bashán.

16 Why leape ye, ye high mountaines? as  
for this Mountaine, God delitereth to dwell  
in it: yea, the Lord wil dwell in it for e-  
uer.

17 The charets of God are twentie thou-  
sand thousand Angels, and the Lord is a-  
mong them, as in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast led  
captiuitie captiue, and receiued giftes for  
men: yea, euen the rebellious hast thou led,  
that the Lord God might dwell there.

19 Praised be the Lord, euen the God of our  
saluation, which ladeth vs dailey with be-  
nefites. Sélah.

20 This is our God, euen the God that sa-  
ueth vs: and to the Lord God belong the  
issues of death.

21 Surely God wil wound the head of his  
enemies, & the heerie pate of him that  
walketh in his sinnes.

22 The Lord hath said, I wil bring my peo-  
ple againe from Bashán: I wil bring them  
againe from the depths of the Sea:

23 That thy foote maie be dipped in blood,  
& the tongue of thy dogges in the blood of  
the enemies, euen in it.

24 Thei haue sene, O God, thy goings, the  
goings of my God, & my King, which art  
Church once frō Og of Bashán, & other tyrants, & frō the dangers of y red Sea  
so wil he stil do as oft as necessitie requireth. That is, in y blood of that  
great slaughter, where dogges shall lap blood. That is, how y which an  
chief King, goest out with thy people to warre, and giueth them the victorie

a That is, mou-  
ue our heartes  
w his holy Spi-  
rit, y we maie  
fele his fauour  
towards vs.  
b That bothe  
Iewes & Gēti-  
les maie know  
Gods counsaile  
made w them.  
c By these oft  
repetitions he  
sheweth, y the  
people can ne-  
uer reioyce suf-  
ficiently, & giue  
thanks for the  
great benefites  
that thei shall  
receiue vnder  
the kingdome  
of Christ.  
d He sheweth  
y where God  
fauoreth, there  
shall be abundā-  
ce of all other  
things.  
e Whē thei fele  
his great be-  
nefites bothe  
spiritual & cor-  
poral towards  
them.

13

2 The Prophet  
sheweth that  
albeit God suf-  
fereth y wicked  
tyrants to opp-  
ress his Church  
for a time, yea  
at length he wil  
be reuenged of  
them.  
b He sheweth  
that whē God  
declareth his  
power against  
y wicked, that  
it is for the co-  
moditie & sal-  
uation of his  
Church, & prai-  
se him there-  
fore.  
c Iah & Jeho-  
uah are the na-  
mes of God, &  
do signifie his  
affiance & ma-  
iestie incōpre-  
hensible, so that  
herby is decla-  
red, y all idols  
are but vanitie,  
& that y God  
of Israel, is y  
only true  
God.

d He giueth  
childe to the  
y be childles,  
and increaseth  
their families.  
e Which is ba-  
ren of Gods  
blessings, & be-  
fore thei had  
abused  
f He teacheth  
y Gods fauour  
peculiarly be-  
longeth to his  
Church, as ap-  
peareth by  
their wonder-  
ful deliuerance  
out of Egypt.  
g God blessed  
the land of Ca-  
naan because  
he had chosen  
that place for  
his Church.  
h The facion  
then was that  
women sang  
songs after the  
victorie, as Mi-  
riam, Deborah  
Judith and o-  
thers.  
i The pray-  
er was so great  
not onely the  
soldiers, but  
women also had  
parte thereof.  
k Though God  
suffer his  
Church for a  
time to lie in  
blacke dark-  
nes, yet he wil  
reforme it and  
make it more  
shining & white.  
l In y land of  
Canaan, where  
his Church  
was.  
m Zion the  
Church of God  
doeth excell  
all worldlie  
things, not in  
pope & outward  
de shewe, but  
by the inward  
de grace of  
God, & there  
remaineth be-  
cause of his  
dwelling there.  
n Why boast  
ye of your  
strength & bea-  
rie against this  
Mountaine of  
God?  
o As God euer  
came the ene-  
mies of his  
Church, toke  
the prisoners,  
and made the  
tributarie: so  
Christ, & is  
God manife-  
sted in flesh,  
subdued Sa-  
tan & sinne vnder  
vs, & gaue vnto  
his Church  
moste liberal  
giftes of his  
Spirit, Eph. 4.  
p In moste ex-  
treme dangers  
God hath in-  
finite waies to  
deliuer his  
q As he deli-  
uered his  
Church once frō  
Og of Bashán,  
so wil he stil do  
as oft as necessi-  
tie requireth.  
r That is, in y  
blood of that  
great slaughter,  
where dogges  
shall lap blood.  
s That is, how  
y which an  
chief King, goest  
out with thy  
people to warre,  
and giueth them  
the victorie



# The number of his enemies. Psalmes. Comfort is only in God. 249

in the Sanctuarie.

25 The fingers went before, the plaiers of instruments after: in the middes were the maides playing with timbrels.

26 Praise ye God in the assemblies, & the Lord, ye that are of the fountaine of Israël.

27 There was a litle Benjamin with their ruler, & the princes of Iudáh with their assemblie, the princes of Zebulún, & the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, O God, that, which y<sup>e</sup> hast wrought in vs,

29 Out of thy Temple vpon Ierusalem: & Kings shal bring presents vnto thee.

30 Destroye the cōpanie of the spearmen, & multitude of the mightie bulles with the calues of the people, that tread vnder fete pieces of siluer: scatter the people that delite in warre.

31 Then shal y<sup>e</sup> princes come out of Egypt: Ethiopia shal haste to stretch her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Sélah)

33 To him that rideth vpon the moste high heauens, which were from the beginning: beholde he wil send out by his voyce a mightie sounde.

34 Ascribe the power to God: for his maiestie is vpon Israël, & his strength is in the cloudes.

35 O God, thou art terrible out of thine holie places: the God of Israël is he that giueth strength and power vnto the people: praised be God.

## PSAL. LIX.

The cōplaints, prayers, seruents & gale & great anguish of Dauid is set forth as a figure of Christ & all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 Where Iudas & such traitors are accursed. 30 He gathereth courage in his affliction & offreth praises vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to praises, prophesying of the kingdome of Christ, & the preseruacion of the Church, where all the faithful, 37 And their sede shal dwell for ever.

To him that excelleth vpon a Shoshannim. A Psalm of Dauid.

1 Saue me, O God: for the waters are sentred euen to my soule.

2 I sticke fast in the depe myre, where no staie is: I am come into depe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drye: mine eyes faile, whiles I waite for my God.

4 They that hate me without a cause, are mo then the heeres of mine head: thei that wolde destroye me, and are mine enemies: falsely, are mightie, so that I restored that which I took not.

5 O God, thou knowest my foolishnes, & my fautes are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for me: let not those that seke thee, be confounded through me, O God of Israël.

7 For thy sake haue I suffered reprove: shame hath couered my face.

8 I am become a stranger vnto my brethre, euen an aliant vnto my mothers sonnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but that was to my reprove.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that sate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my praier vnto thee in an acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy saluacion.

14 Deliuer me out of the myre, that I sinke not: let me be deliuered from the that hate me, and out of the depe waters.

15 Let not y<sup>e</sup> waterflood drowne me, nether let the depe swallowe me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindness is good: turne vnto me according to the multitude of thy tendre mercies.

17 And hide not thy face from thy seruāt, for I am in trouble: make hast & heare me.

18 Drawe nere vnto my soule & redeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reprove and my shame, & my dishonour: all mine aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am ful of heauines, and I looked for some to haue pitie on me, but there was none: and for comforters, but I founde none.

21 For thei gaue me gall in my meat, and in my thirst thei gaue me vinegre to drinke.

22 Let their table be a snare before them, and their prosperitie their ruine.

23 Let their eyes be blinded that thei se not: and make their loynes alwaie to tremble.

24 Powre out thine angre vpon them, & let thy wrathful displeasure take them.

25 Let their habitacion be voide, & let none dwell in their tentes.

26 For thei persecute him, whome thou hast smiten: and they adde vnto the sorowe of them, whome thou hast wounded.

27 Lay iniquitie vpon their iniquitie, & let them not come into thy righteousness.

28 Let them be put out of the boke of life,

but their posteritie, which shal be like vnto them. By their continuance and increasing in their finnes leaue it knowne that they be of the reprobate. They which sinned by their profession to haue bene written in thy boke, yet by their frutes proue the contrarie, let them be known as reprobate.

Rr.i

Though I be gilty to thee warde, yet am I innocent towards them. Let not mine euil intreatie of the enemies be an occasiō, y<sup>e</sup> the faithful fall fro thee. When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holie Spirit thrust me forward, to reprove thei & defend thy glorie. My zeale moued me to lamet & praise for my saluacion. The more he fought to winne them to God, the more thei were against him both poore and rich. Knowing that albeit I suffer now trouble, yet y<sup>e</sup> haue a time, wherein y<sup>e</sup> haue appointed my deliuerance. He sheweth a liuelle faith, in that y<sup>e</sup> he as sureth his self, y<sup>e</sup> God is fauorable to him, while he seemeth to be angrie: & at hand, when he seemeth to be farre off. Not that he feared y<sup>e</sup> God would not heare him, but y<sup>e</sup> care made him to thinke that God differed long. Thou seest y<sup>e</sup> I am beset as a shepe among manie & quies. He sheweth y<sup>e</sup> it is in vaine to put o trust in men in our great necessities, but y<sup>e</sup> our comfort onely dependeth of God: for man rather increaseth & sorowes, then diminisheth them. John 19. 29. He desireth God to execute his iudgements against the reprobate, & can not by anie means be turned. Rom. 11. 9. Take bothe iudgement and power fro the. Act. 1. 20. Punish not onely them,



# What sacrifice God accepteth. Psalmes. Gods benefits towards his.

There is no sacrifice, & God more esteemeth, then thanksgiving for his benefits.

For as he deliuered his seruant Dauid, so will he do all y<sup>e</sup> are in distress, and call vpon him.

Psalm LXX. A Which might put him in remembrance of his deliuerance. *Psalm 40, 14.* b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs. c He was assured that the more they ragged, the nearer they were to destruction & he the nearer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, lest y<sup>e</sup> same fall on e owne necks. e Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

Psalm LXXI. *Psalm 31.* a He praith to God w<sup>th</sup> assurance of faith, y<sup>e</sup> he wil deliuer him from his aduersaries. b By declaring thy self true of promes. c Thou hast in suite meane, & all creatures are at thy commandment: therefore shew some signe, whereby I shalbe deliuered. d That is, fro Absalom, Ahithophel & that conspiracie. e y<sup>e</sup> strengthen his faith by the experience of Gods benefites, who did not onely preserve him in his mothers belly, but toke him thence, & euer since haue preserved him.

nether let them be written with the righteous.

29 When I am poore & in heaviness, thine helpe, o God, shal exalt me.

30 I wil praise the Name of God with a song, & magnifie him with thanksgiving.

31 This also shal please the Lord better then a yong bullocke, that hath the hornes and hooves.

32 The humble shal see this, & they that seeke God, shalbe glad, & your heart shal liue.

33 For the Lord heareth the poore, and despiseth not his prisoners.

34 Let heauen & earth praise him: the seas and all that moueth in them.

35 For God wil saue Zion, and buyld the cities of Iudah, that men maie dwell there and haue it in possession.

36 The sede also of his seruants shal inherit it: and they that loue his Name, shal dwell therein.

## PSAL. LXX.

1 He praith to be right speedily deliuered. 2 He desireth the shame of his enemies. 3 And the ioyful comfort of all those that seeke the Lord.

4 To him that excelleth. A Psalm of Dauid to put in remembrance.

O God, haste thee to deliuer me: make haste to helpe me, o Lord.

Let them be confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

Let them be turned backe for a rewarde of their shame, which said, Ah, aha.

But let all those that seeke thee, be ioyful & glad in thee; and let all that loue thy saluacion, saie alwaies, God he praised.

Now I am poore and nedie: o God, make haste to me: thou art mine helper, and my deliuerer: o Lord, make no tarying.

## PSAL. LXXI.

1 He praith in faith, established by the worde of the promes. 2 And confirmed by the worke of God from his youth. 3 He complaineth of the crueltie of his enemies. 4 And desireth God to continue his graces towards him. 5 Promising to be mindeful and thankful for the same.

In thee, o Lord, I trust: let me neuer be ashamed.

Rescue me and deliuer me in thy righteousness: incline thine eare vnto me and saue me.

Be thou my strong rocke, whereunto I maie alwaies resort: thou hast giue commandment to saue me: for thou art my rocke, and my fortresse.

Deliuer me, o my God, out of the hand of the wicked: out of the hand of the cuil and cruel man.

For thou art mine hope, o Lord God, euen my trust from my youth.

Vpon thee haue I bene staied from the wombe: thou art he that toke me out of

my mothers bowels: my praise shalbe alwaies of thee.

I am become as it were a monster vnto manie: but thou art my sure trust.

Let my mouth be filled with thy praise, & with thy glorie euerie daie.

Cast me not of in the time of age: forsake me not when my strength faileth.

For mine enemies speake of me, & they that laie waite for my soule, take their counsel together,

Saying, God hath forsaken him: pursue and take him, for there is none to deliuer him.

Go not farre fro me, o God: my God, haste thee to helpe me.

Let them be confounded and consumed that are against my soule: let them be couered with reproche & confusion, that seeke mine hurt.

But I wil waite continually, & wil praise thee more and more.

My mouth shal daily rehearse thy righteousness, and thy saluacion: for I knowe not the number.

I wil go forward in the strength of the Lord God, and wil make mention of thy righteousness, euen of thine onely.

O God, thou hast taught me from my youth euen vntil now: therefore wil I tel of thy wonderous workes,

Yea, euen vnto mine olde age and graie head, o God: forsake me not, vntil I haue declared thine arme vnto this generation, & thy power to all them, that shal come.

And thy righteousness, o God, wil exalt on high: for y<sup>e</sup> hast done great things: o God, who is like vnto thee!

Which hast shewed me great troubles and aduersities, but thou wilt returne and reuiue me, and wilt come againe, and take me vp from the depth of the earth.

Thou wilt increase mine honour, & returne and comfort me.

Therefore wil I praise thee for thy faithfulness, o God, vpon instrument and vial: vnto thee wil I sing vpon the harpe, o Holie one of Israel.

My lippes wil reioyce when I sing vnto thee, and my soule, which thou hast deliuered.

My tongue also shal talke of thy righteousness daily: for they are confounded & brought vnto shame, that seeke mine hurt.

## PSAL. LXXII.

1 He praith for the prosperous estate of the kingdom of Salomon, who was the figure of Christ. 2 And whom shal be righteousness peace and felicitie. 3 Vnto whom all Kings and all nations shal do him homage. 4 Whose name and power shal indure for euer. 5 In whom all nations shalbe blessed.

and therefore he promiseth to deliue in nothing, but wherein glorified.

A Psalm

All y<sup>e</sup> world wondereth at me because of my miseries, as well they in autoritie, as the common people, yet being assured of thy fauour I remaine steadfast. Thou didst helpe me in my youth, when I had more strength, helpe me now so muche the more in mine olde age & weakness. Thus they which bothe blasphemie God & triumph against his Saints, as though he had forsaken them, if he suffer they go fall into their hands. In calling him his God, he putterh backe y<sup>e</sup> false report of the aduersaries, that said, God had forsaken him. Because thy benefites towards me are innumerable, I can not but continually meditate & rehearse them. I wil remaine steadfast, being vpholden with y<sup>e</sup> power of God. He desireth y<sup>e</sup> as he hath begonne, he wolde continue his benefites, y<sup>e</sup> his liberalitie maie haue perfit praise. Thy iust performance of thy promes. His faith breketh through all tentations, & by this exclamation he praith y<sup>e</sup> power of God. As he confesseth that God is the onely author of his deliuerances, so he acknowledgeth that these euils were sent vnto him by Gods prouidence. He confesseth y<sup>e</sup> his long patience was well recompensed, when God performed his promes. For there is no true praising of God, except it come fro the heart: God maie be



# Christs kingdome figured. Psalmes. The wicked described. 250

A Psalm of Salomon.

PSAL. LXXIII.

The Prophet teacheth by his example that neither the worldly prosperitie of the vngodlie, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers providence, and so cause vs to reuerence Gods iudgements, 19 For as muche as the wicked vanish away, 24 And the godlie enter into life everlasting. 28 In hope whereof he resigneth him self into Gods hands.

14

A Psalm committed to Asaph.

Y Et a God is good to Israel: euen, to the pure in heart.

2 As for me, my fete were almost gone: my steps had welnere slipt.

3 For I freated at the foolish, when I sawe the prosperitie of the wicked.

4 For there are b no bands in their death, but they are lustie & strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore pride is as a chaine vnto the, & crueltie couereth them as a garment.

7 Their eyes stand out for fatnes: they haue more then heart can wish.

8 They are licencious, and speake wickedly of their oppressio: thei talke presumptuously.

9 They d set their mouth against heauen, & their tongue walketh through the earth.

10 Therefore his e people turne hither: for waters of a ful cup are wrung out to them.

11 And they f say, How doeth God know it? or is there knowledge in y moste High?

12 Lo, these are the wicked, yet prosper thei alway, & increase in riches.

13 Certainly I haue clenfed mine heart in vaine, and washed mine hands in innocencie.

14 For daily haue I bene punished, and chastened euery morning.

15 If I say, s I wil iudge thus, beholde the generacio of thy children: I haue trespassed.

16 The thought I to knowe this, but it was to painful for me,

17 Vntil I went into the b Sanctuarie of God: then vnderstode I their end.

18 Surely thou hast set them in slipperie places, and castest them downe into desolation.

19 How suddenly are they destroyed, perished & horribly consumed,

20 As a dreame when one awaketh! o Lord, when k thou raisest vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, & I was pricked in my reines:

22 So foolish was I and ignorant: I was a beast before thee.

23 Yet I was alway m with thee: thou hast

worde & holie Spirit, y thou orderest all things moste wisely & iustly. i By thy fearful iudgement. k When thou openest our eyes to consider thy heauenlie felicitie, we conserne all their vaine pompe. l For the more thou ma goeth about by his owne reason to seke out Gods iudgements, y more doeth he declare him self a beast. m By faith I was assured that thy providence did watche alwaye ouer me to preserue me.

a As it were betwene hope & despaire he brasteth forth into this affectio, being assured y God wolde continue his fauour toward such as were godlie in dede, and not hypocrites. b The wicked in this life liue at pleasure, & are not drawn to death like prisoners: that is by sicknesses, w is death messenger. c They glorie in their pride as some do in their chaunces: & in crueltie, as some do in apparel. d They blasphemous God & feare not his power, & raille vpon men, because they esteeme the felices about all others. e Not onely y reprobate, but also y people of God often times fall backe, seeing y prosperous estate of the wicked, and are overwhelmed with sorrowe, thinking y God considereth not aright the state of the godlie. f Thus y flesh moueth euen y godlie to dispute with God touching their poore estate & the prosperitie of the wicked. g If y godlie ce to this wicked thought, of sed against thy providence, seeing y dispose all things moste wisely, and preserue thy children in their greatest dangers. h Vntil I entred into thy scholl & learned by thy

Give thy b iudgements to the King, O God, and thy righteousness to the Kings e sonne.

Then shal he iudge thy people in righteousness, and thy poore with equitie.

The d moutaines and the hills shal bring peace to the people by iustice.

He shal e iudge the poore of the people: he shal saue the children of the nedie, and shal subdue the oppressor.

They shal f seare thee as long as the sunne and moone endureth, from generation to generation.

He shal come s downe like the raine vpon the mowen grasse, & as he shewes that water the earth.

In his daies shal the righteous flourish, & abundance of peace shalbe so long as the moone endureth.

His dominion shalbe also from b sea to sea, and from the Riuer vnto the ends of the land.

They that dwell in the wildernes, shal knele before him, and his enemies shal like the dust.

The Kings of i Tarshish & of the yles shal bring presentes: the Kings k of Sheba and Seba shal bring giftes.

Yea, all Kings shal worship him: all nations shal serue him.

For he shal deliuer the poore when he cryeth: the nedie also, and him that hath no helper.

He shalbe merciful to the poore and nedie, and shal preserue the soules of the poore.

He shal redeme their soules from deceit and violence, and l deare shal their blood be in his sight.

Yea, he shal liue, and vnto him shal they giue of the m golde of Sheba: they shal also praye for him continually, and daily blesse him.

An handful of corne shalbe sowne in the earth, euen in the top of the moutaines, and the n frute thereof shal shake like the trees of Lebanon: and the children shal flourish out of the citie like the grasse of the earth.

His name shalbe for euer: his name shal indure as long as the sunne: all natiōs shal blesse o him, and be blessed in him.

Blessed be the Lord God, euen the God of Israel, which onely doeth p wonderous things.

And blessed be his glorious Name for euer: and let all the earth be filled with his glorie. So be it, euen so be it.

HERE END THE q praiers of Dauid, the sonne of Ishai.

He confesseth that excepte God miraculously preserue his people, that neither the King nor the kingdome can continue.

Concerning his sonne Salomon.

Concerning his sonne Salomon.

Concerning his sonne Salomon.

Concerning his sonne Salomon.

Concerning his sonne Salomon.

Concerning his sonne Salomon.

Concerning his sonne Salomon.

Concerning his sonne Salomon.

Concerning his sonne Salomon.



# The Church afflicted prayeth. Psalmes.

holden me by my right hand.

24 Thou wilt guide me by thy counsel, & afterwarde receiue me to glorie.

25 Whome haue I in <sup>n</sup> heauen but thee? and I haue desired none in <sup>y</sup> earth with thee.

26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for euer.

27 For lo, they that withdrawe them selues from thee, shal perish: thou destroyest all them that go a whoring from thee.

28 As for me, it is good for me to drawe nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIIII.

*The faithful complaine of the destruction of the Church & true religion, 1 Under the name of Zion, and the Temple destroyed: 11 And trusting in the might & free mercies of God, 20 By his covenant, 21 They require helpe & succour for the glorie of Gods holie Name, for the saluacion of his poore afflicted seruants, 23 And the confusion of his proude enemies.*

A Psalm to giue instruction, committed to Asaph.

O God, why hast thou put vs away for euer? why is thy wrath kindled against the shepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, & on the rod of thine inheritance, which thou hast redeemed, & on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou maiest for euer destroye euerie enemy that doeth euil to the Sanctuarie.

4 Thine aduersaries roare in the middes of thy Congregation, & set vp their banners for signes.

5 Hethat lifted the axes vpon the thicke trees, was renoumed, as one, that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fyre, & rased it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroye them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor anie with vs that knoweth how long.

10 O God, how long shal the aduersarie reproche thee? shal the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? drawe it out of thy bosome, & consume them.

12 Euen God is my King of olde, working saluacion in the middes of the earth.

13 Thou didest diuide <sup>y</sup> Sea by thy power:

the wicked are made so dronke, that by drinking til they come to the vent dregs, they are utterly destroyed.

thou brakest the heades of the dragons in the waters.

14 Thou brakest the head of <sup>k</sup> Liuiathan in pieces, and gauest him to be <sup>l</sup> meat for the people in wildernesses.

15 Thou brakest vp the fountaine and riuier: thou dryedst vp mightie riuers.

16 The daye is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of <sup>y</sup> earth: thou hast made somer and winter.

18 Remember this, that the enemye hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy turtle dooue vnto the beast, & forget not the Congregation of thy poore for euer.

20 Consider thy covenant: for the darke places of the earth are ful of the habitations of the cruel.

21 Oh let not the oppressed returne ashamed, but let the poore & nedie praise thy Name.

22 Arise, O God: mainteine thine owne cause: remember thy dailie reproche by the foolish man.

23 Forget not the voyce of thine enemies: for the tumulte of them, that rise against thee, ascendeth continually.

PSAL. LXXV.

*The faithful do praise the Name of the Lord, 2 Which shal come to iudge at the time appointed, 8 When the wicked shalbe put to confusion, and drinke of the cup of his wrath, 10 Their pride shalbe abated, & the righteous shalbe exalted to honour.*

To him that excelleth. Destroye not. A Psalm or song committed to Asaph.

WE wil praise thee, O God, we wil praise thee, for thy Name is nere: therefore they wil declare thy wonderful workes.

2 When I shal take a conuenient time, I wil iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: but I wil establish the pillars of it. Selah.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your horne on high, nether speake with a stiffe necke.

6 For to come to preferment is nether from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh low and he maketh hie.

8 For in the hand of the Lord is a cup, and the wine is red: it is ful mixt, and he powreth out of the same: surely all the wicked of the earth shal wring out & drinke the dregs thereof.

9 But

n He fought neither helpe nor comfort of anie saue of God onely.  
o He teacheth vs to denie our selues, to haue God our whole sufficiency, & onely contentment.  
p That is, forsake thee to seeke others.  
q Though all <sup>y</sup> worlde shrinke from God, yet he promisseth to trust in him and to magnifie his workes.

a The Church of God being oppressed by the tyrannie ether of <sup>y</sup> Babylonians, or of Antiochus, praie to God by whose had this yoke was laied vpon them for their finnes.  
b Which inheritance <sup>y</sup> haue, measured out for thy selfe with a line of rod.  
c Or, free.  
d They haue destroyed thy true religion & spread their banners in signes of defiance.  
e He cometh to the Temple for <sup>y</sup> costlie matter, the excellent workmanship & beautie thereof notwithstanding the enemies did destroye.  
f They encouraged one another to crueltye, y<sup>e</sup> not onely Gods people might be destroyed, but also his religion utterly in all places suppressed.  
g They lamented they haue no Prophet among them to shewe them how long their miseries shulde endure.  
h They loyne their deliuerance with Gods glorie & power, knowing that the punishment of the enemye shulde be their deliuerance.  
i Meaning, in the sight of all the worlde.

i To wit, Pharaohs armie.

k Which was a great monster of the sea, or whale, meaning Pharaoh.  
l This destruction did reioyce the at meat refresheth the bodie.  
m Seeing that God by his providence governeth & disposeth all things, he gathereth he will take care chiefly for his children.

n He meaneth <sup>y</sup> Church of God, which is exposed as a pray to the wicked.  
o That is, all places where thy worde shineth not, there reigneth tyranny & ambition.

p He sheweth that God can not suffer his Church to be oppressed, except he lose his owne right.  
q Or, increase mine and mine.

a Read Psalm 57.  
b He declareth how <sup>y</sup> faithful shal euer haue iust occasio to praise God, for as much as in their neede they shal see his power at hand to helpe them.  
c When I see my time (saith God) to helpe your miseries, I will come & see all things in good order.  
d Though all things be brought to ruine, yet I can restore & preserve them.  
e The Prophet warneth <sup>y</sup> wicked that they wolde not set them selues against Gods people, seeing God at his time destroyeth them that rule wickedly.  
f Gods wrath is compared to a cup of strong & delicate wine, whereunto the wicked are made so dronke, that by drinking til they come to the vent dregs, they are utterly destroyed.



- 9 But I wil declare for euer, and sing praises vnto the God of Iakob.  
10 All the hornes of the wicked also wil I breake: but the hornes of the righteous shalbe exalted.

PSAL. LXXVI.

*This Psalm setteth forth the power of God & care for the defence of his people in Ierusalem, in the destruction of the armie of Saneherib: 11 And exhortetb the faithful to be thankful for the same.*

*To him that excelleth on Neginóth. A Psalm of song committed to Asaph.*

**G**od is <sup>a</sup> known in Iudá: his Name is great in Israél.

For in <sup>b</sup> Shalém is his Tabernacle, and his dwelling in Zión.

There brake he the arrowes of the bowe, the shield and the sworde and the battel. Sélah.

Thou art more bright and puissant, then the mountaines of pray.

The stoure harted are spoiled: they haue slept their slepe, & all the men of strength haue not <sup>d</sup> founde their hands.

At thy rebuke, o God of Iakob, bothe the chariot and horse are cast a slepe.

Thou, *euén* thou art to be feared: and who shal stand in thy <sup>e</sup> sight, when thou art angrie!

Thou didest cause thy iudgement to be heard from heauen: therefore the earth feared and was stil,

When thou, o God, arose to iudgement, to <sup>f</sup> helpe all the meke of the earth. Sélah.

Surely the <sup>g</sup> rage of man shal turne to thy praise: the remnant of the rage shalt thou restraine.

Vowe & performe vnto the Lord your God, all ye that be <sup>h</sup> rounde about him: let the bring presents vnto him that ought to be feared.

He shal <sup>i</sup> cut of the spirit of princes: he is terrible to the Kings of the earth.

The Ebrewe worde signifieth, to vintage, or gather grapes: meaning that he shal make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

*The Prophet in the name of the Church rehearseth the greatnes of his affliction, and his grievous tentations, 6 Whereby he was driuen to this end to consider his former conuersation, 11 And the continual course of Gods workes in the preseruatiō of his seruants, & so he confirmeth his faith against these tentations.*

*For the excellent musician \* Ieduthún. A Psalm committed to Asaph.*

**M**y <sup>a</sup> voyce came to God, when I Meryed: my voyce came to God, and he heard me.

In the day of my trouble I sought y Lord: my sore ranne & ceased not in the night: my soule refus'd comfort.

I did thinke vpon God, and was <sup>b</sup> troubled: I prayed, and my spirit was ful of anguish. Sélah.

Thou kepest mine eies <sup>c</sup> waking: I was astonied and colde not speake.

Then I considered the daies of olde, and the yerres of ancient time.

I called to remembrance my <sup>d</sup> song in the night: I cōmuned with mine owne heart, and my spirit searched <sup>e</sup> diligently.

Wil the Lord absent him self for euer? & wil he shewe no more fauour?

Is his <sup>f</sup> mercie cleane gone for euer? doeth his promes faile for euer more?

Hathe God forgotten to be merciful? hath he shut vp his tender mercies in displeasure? Sélah.

And I said, This is my <sup>g</sup> death: yet I remembred the yerres of the right hād of the most High.

I remembred the workes of the Lord: certainly I remembred thy wonders of olde.

I did also meditate all thy workes, & did deuise of thine Actes, saying,

Thy waie, o God, is <sup>h</sup> in the Sanctuarie: who is so great a <sup>i</sup> God as our God!

Thou art the God that doest wonders: thou hast declared thy power among the people.

Thou hast redemed thy people w<sup>th</sup> thine arme, *euén* the sonnes of Iakob and Ioséph. Sélah.

The <sup>k</sup> waters sawe thee, o God: the waters sawe thee, and were afraied: yea, the depths trembled.

The cloudes powred out water: the heauens gaue a <sup>l</sup> sounde: yea, thine arrowes went abroad.

The voice of thy thundre was round about: the lightnigs lightened the worlde: the earth trembled and shoke.

Thy waie is in the Sea, and thy paths in the great waters, and thy fote steps are not <sup>m</sup> known.

Thou didest leade thy people like shepe by the hand of Moses and Aaron.

PSAL. LXXVIII.

*He sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 Reproching the stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 That God of his fre mercie made his couenant with their ancetours, 17 But also seing them so malicious and peruerse, might be ashamed and so turne wholly to God. In this Psalm the holie Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might se in fewe wordes the effect of the whole histories of the Bible.*

*A Psalm to giue a instruction committed to Asaph.*

**H**eare my <sup>b</sup> doctrine, o my people: incline your eares vnto the wordes of my mouth.

I wil open my mouth in a parable: I wil declare high sentences of olde.

Rr.iii.

*Meaning that his sorowes were as watch men y kept his eies fro sleping. d Of thanksgiving. e I was accustomed to sing in my prosperitie. f Bothe y causes why I was chastened, and when my sorowes shulde haue an end. g As if he shulde saie, It is impossible: wherby he exhorteth himselfe to patience.*

*Though I haue doutted of my life, yet considering that God had his yerres, y is, change of times, & was accustomed also to lift vp them, whome he hath beaten, I toke heart againe.*

*h That is, in heauen, wherunto we must ascēd by faith, if we wil knowe y waies of God. i He condemneth all y worshipping anie thing saue y onely true God, who se glorie appeareth through the worlde.*

*k He declarereth, wherin y power of God was declared, when he deliuered y Israélites through the red Sea.*

*l That is, thundered & lightened. m For when y hadest broght ouer thy people, the water returned to her course & y enemies that thought to haue followed the, colde not passe through. Exod. 14. 19.*

15

*a Read psalme 33. b The Prophet vnder the name of a teacher calleth y people his, & the doctrine his, as Paul calleth y Gospel his, wherof he was but y preacher, as Rom. 2. 16. & 16. 25.*

*The godlie shal better prosper by their innocent simplicitie, then the wicked shal by all their craft, & subtiltie.*

*affe declareth y Gods power is euidently seene in prefering his people and destroying his enemies. b Which after ward was called Ierusalem. c He compareth the kingdome ful of extorsio & rapine to mountaines y are ful of rauing beasts. d God hathe take their spirits & strength from them, as though their limbs were cut off.*

*e God is a looke he is able to destroye all y power & actiuite of y enemies, were they neuer so manie or mightie. f To reuenge y wrongs done to thy Church. g For the end shal shewe y enemy was able to bring nothing to passe also y shal bridle their rage: y they shal not compass their purpose. h To wit, the Levites y dwell about the Tabernacle, or y people, among whome he doeth dwell. i The Ebrewe worde signifieth, to vintage, or gather grapes: meaning that he shal make the counsels and enterprises of wicked tyrants foolish and vaine.*

*1. Chron. 16. 41. Psal. 33. 63. a The Prophet teacheth vs by his exāple to see vnto God for helpe in our necessities. b My mine hand was stretched out. c He sheweth y we must patiently abide, although God deliuer vs not out of our troubles at y first try.*



# Tempting of God.

# Pfalmes.

# Gods plagues.

e Which were the people of God.

a By the testi-  
monie & Law  
he meaneth y  
Law written,  
which they  
were comma-  
ded to teache  
their childre,  
Deu. 6, 7.

e He sheweth  
wherin y child-  
ren shulde be  
like their fa-  
thers, that is,  
in maintaining  
Gods pure re-  
ligion.

f He sheweth  
wherin y vic  
of this doctri-  
ne standeth in  
faith, in y me-  
ditation of  
Gods benefites  
& in obedien-  
ce.

g Though the-  
se fathers were  
the fide of A-  
braham & the  
chosen people,  
yet he sheweth  
by their rebel-  
lion, prouoca-  
tion, falsehood  
& hypocrisie,  
that the child-  
ren ought not  
to followe  
their exaples.

h By Ephraim  
he meaneth  
also the rest of  
the tribes, be-  
cause they we-  
re moste in  
number: whose  
punishment de-  
clareth that  
they were un-  
faithful to  
God, and by  
their multitu-  
de and autori-  
tie had corrupt  
all others.  
i He proueth  
that not onely  
the posteritie,  
but also their  
forefathers  
were wicked  
and rebellious  
to God.

Exod. 14, 21.

Exod. 14, 24.

Exod. 17, 6.

Num. 20, 11.

Psal. 105, 41.

1. Cor. 10, 4.

Wisd. 11, 4.

k Their wic-  
ked malice col-  
de be ouerco-  
me by no be-  
nefit, which  
were great &  
manie.

l Then to re-  
quire more the  
is necessarie, &  
ro separate

Gods power from his wil, is to tempt God. \*Numb 11, 1. m Thus when we  
gine place to sinne, we are moued to doute of Gods power, except he wil al-  
wayes be ready to serue our lutt. \*Exod 17, 6 numb 20, 11 psal. 105, 41 1 cor. 10,  
4 \*Numb 11, 1. n That is, in his Fatherlie prouidence, whereby he careth  
for his and prouideth sufficiently.

3 Which we haue heard and knowen, and  
our fathers haue tolde vs.

4 We wil not hide them from their chil-  
dren, but to the generacion to come we wil  
shewe the praises of the Lord, his power  
also, and his wonderful workes that he  
hathe done:

5 How he established a testimonie in  
Iaakob, and ordeined a Law in Israél,  
which he commanded our fathers, that  
they shulde teache their children:

6 That the posteritie might knowe it, and  
the children, which shulde be borne,  
shulde stand vp, & declare it to their chil-  
dren:

7 That they might set their hope on  
God, and not forget the workes of God  
but kepe his commandements:

8 And not to be as their fathers, a diso-  
bedient and rebellious generation: a gene-  
ration that set not their heart aright, and  
whose spirit was not faithful vnto God.

9 The children of Ephraim being armed  
& shooting with the bowe, turned backe  
in the day of battel.

10 They kept not the couenant of God, but  
refused to walke in his Law,

11 And forgate his Actes, and his wonder-  
ful workes that he had shewed them.

12 He did maruelous things in the sight of  
their fathers in the land of Egypt: euen  
in the field of Zóan.

13 \*He deuided the Sea, and led them  
through: he made also the waters to stand  
as an heape.

14 \*In the daietime also he led them with  
a cloude, and all the night with a light of  
fyer.

15 \*He claue the rockes in the wildernes,  
and gaue them drinke as of the great  
depths.

16 \*He brought floods also out of the stonie  
rocke, so that he made the waters to desc-  
end like the riuers.

17 Yet they sinned stil against him, and  
prouoked the Highest in the wildernes,

18 And tempted God in their heartes in  
requiring meat for their lust.

19 \*They spake against God also, saying,  
Can God prepare a table in the wil-  
dernes?

20 \*Beholde, he smote the rocke, that the  
water gushed out, and the streames ouer-  
flowed: can he giue bread also? or prepare  
flesh for his people?

21 Therefore the Lord heard and was an-  
grie, and the fyer was kindled in Iaakob,  
and also wrath came vpon Israél,

22 Because they beleued not in God, and  
trusted not in his helpe.

23 Yet he had commanded the cloude a-  
boue, and had opened the dores of hea-  
uen,

24 And had rained downe man vpon the  
for to eat, and had giuen them of the  
wheat of heauen.

25 \*Man did eat the bread of Angels: he sent  
them meat ynough.

26 He caused the Eastwinde to passe in the  
heauen, and through his power he brought  
in the Southwinde.

27 He rained flesh also vpon them as  
dust, and feathered foule as the sand of  
the sea.

28 And he made it fall in middes of their  
camps, euen round about their habita-  
tions.

29 So thei did eat and were wel filled: for he  
gaue them their desire.

30 They were not turned from their  
lust, but the meat was yet in their mou-  
thes,

31 When the wrath of God came euen vpon  
them, and slew the strongest of them,  
and smote downe the chosen men in IF-  
raél.

32 For all this, thei sinned stil, and beleued  
not his wonderous workes.

33 Therefore their daies did he consume in  
vanitie, and their yeres hastily.

34 And when he slewed them, thei soght hi  
& they returned, & soght God early.

35 And thei remembered that God was their  
strength, & the moste high God their re-  
demer.

36 But thei flattered him with their mouth  
and dissembled with him with their ton-  
gue.

37 For their heart was not vpriight with  
him: nether were they faithful in his coue-  
nant.

38 Yet he being merciful forgave their in-  
iquitie, and destroyed them not, but oft ti-  
mes called backe his angre, and did not  
stirre vp all his wrath.

39 For he remembered that thei were flesh:  
yea, a winde that passeth and commeth not  
againe.

40 How oft did they prouoke him in the  
wildernes? & grieue him in the desert?

41 Yea, they returned, and tempted God,  
and limited the Holie one of Israél.

42 Thei remembered not his hand, nor the  
daie when he deliuered them from the e-  
nemie,

43 Nor him that set his signes in Egypt, &  
his wonders in the field of Zóan,

44 And turned their riuers into blood, and  
their floods, that thei colde not drinke.

45 He sent a swarme of flies among them,  
which deuoured them, & frogs, which de-  
stroyed them.

wormes. Some take it for all sortes of serpents: some for all wilde beastes.

o So that thei  
had y, which  
was necessarie  
& sufficient  
their lust ma-  
de them to co-  
uet that which  
thei knewe  
God had de-  
med them.

p God vied y  
meanes of the  
winde to teach  
them, that all  
elements were  
at his comma-  
ndement, & that  
no distance of  
place coulde let  
his working.

q Suche is the  
nature of con-  
cupiscence, y  
the more it  
harke, y more  
it lutteth.  
r Though other  
were not spa-  
red, yet, hithy  
thei suffred, &  
trusted in their  
strength again  
God.

s Thus sinne  
by continuance  
maketh men  
insensible, so  
by no plagues  
thei can be a-  
mended.

t Suche was  
their hypocri-  
sie, that thei  
soght vnto  
God for feare  
of punishment,  
though in their  
heart thei lo-  
ued him not.  
u Whatsoeuer  
commeth not  
from the pure  
fountain of y  
heart, is hypo-  
cricie.  
x Because he  
wolde euer  
haue some  
remnant of a  
Church to  
praise his Na-  
me in earth, he  
suffred not  
their sinnes to  
ouercome his  
mercie.

y That is,  
thei tempted  
him oft times.  
z As thei all  
do y measure  
the power of  
God by their  
capacitie.  
a The forget-  
fulness of Gods  
benefites is the  
rote of rebel-  
lion & all vice.  
b This worde  
signifieth a  
confused mis-  
ture of flies  
and venomous



46 He gaue also their frutes vnto the caterpillar, and their labour vnto the grasshopper.

47 He destroyed their vines with haile, & their wilde figgetrees with the hailestone.

48 He gaue their cattel also to the haile, and their flockes to the thunderboltes.

49 He cast vpon them the fiercenes of his angre, indignation and wrath, and vexation by the sending out of euil Angels.

50 He made awaie to his angre: he spared not their soule from death, but gaue their life to the pestilence,

51 And smote all the firstborne in Egypt, euen the beginning of their strength in the tabernacles of Ham.

52 But he made his people to go out like shepe, and led them in the wildernes like a flocke.

53 Yea, he caried them out safely, and they feared not, and the Sea couered their enemies.

54 And he broght them vnto the borders of his Sanctuarie: euen to this Mountaine, which his right hand purchased.

55 He cast out the heathen also before the, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the moste high God, and kept not his testimonies,

57 But turned backe and delt falsely like their fathers: thei turned like a deceitful bowe.

58 And thei prouoked him to angre with their high places, & moued him to wrath with their grauen images.

59 God heard this and was wroth, & greatly abhorred Israel,

60 So that he forsoke the habitation of Shilo, ene the Tabernacle where he dwelt among men,

61 And deliuered his power in to captiuitie, and his beautie into the enemies hand.

62 And he gaue vp his people to the sworde, and was angrie with his inheritance.

63 The fyre deuoured their chosen men, and their maides were not praised.

64 Their Priests fell by the sworde, & their widowes lamented not.

65 But the Lord awaked as one out of slepe, and as a strong man that after his wine cryeth out,

66 And smote his enemies in the hinder partes, and put them to a perpetual shame.

67 Yet he refused the tabernacle of Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, & mount

He repeterh not here all miracles that God did in Egypt, but certeyne & might be sufficient to conuince the people of mans ingratitude. d So called, euer of the effect that is, of punishing the wicked, or els because thei were wicked spirits, whome God permitted to vex men. e The firstborne are so called, as Gen. 49. 21. f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham. g That is, thei had none occasion to feare, for as much as God destroyed their enemies, and deliuered them safely. h Meaning Canaan, & God had consecrated to him selfe, & appointed to his people. Iosh. 11. 1. i 13. 7. j Nothing more displeaseth God in children, then when thei continue in wickednes, which their fathers had begonne. k By serving God otherwise: then he had appointed. l For their ingratitude he suffered Philistines to take the Arke, & was the signe of his preece, from among the. m The Arke is called his power & beautie, because thereby he defended his people, & beautifullly appeared vnto them. n Thei were suddenly destroyed. 1 Sam. 4. 10. o Thei had no marriage songs: y is, thei were not married. p Either thei were slaine before, or taken prisoners of their enemies, & so were forsaken. q Because thei were drunken in their finnes, thei lacked Gods patience to be a stomping, as though he were drunken: there fore he answered their beastlie iudgement, faith, he wil awake and take vengeance. r Shewing that he spared not altogether the Iudaues, though he punished their enemies.

Zion which he loued.

69 And he buylt his Sanctuarie as an high palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, & toke him from the shepfoldes.

71 Euen from behinde the ewes withyong broght he him to fede his people in Iakob, and his inheritance in Israel.

72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

PSAL. LXXIX.

*1 The Israelites complaine to God for the great calamitie and oppression that thei suffered by Gods enemies. 8 And confessing their finnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were signeyd with the conceptions of his Name, 13 For the which thei promys to be thankesful.*

A Psalme committed to Asaph.

1 O God, the heathen are come into thine inheritance: thine holie Temple haue they defiled, & made Ierusalem heapes of stones.

2 The dead bodies of thy seruants haue thei giuen to be meat vnto foules of the heauen: and the flesh of thy Saintes vnto the beastes of the earth.

3 Their blood haue thei shed like waters round about Ierusalem, and there was none to burye them.

4 We are a reproche to our neighbours, euen a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angrie for euer: shal thy gelousie burne like fyre?

6 Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For thei haue deuoured Iakob and made his dwelling place desolate.

8 Remember not against vs the former iniquities, but make haste & let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, o God of our saluacion, for the glorie of thy Name, and deliuer vs, and be merciful vnto our finnes for thy names sake.

10 Wherefore shulde the heathen saie, Where is their God? let him be known among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the prisoners come before thee: according to thy mightie arme preserue the children of death,

12 And render to our neighbours seven folde into their bosome their reproche, wherewith they haue reproched thee, o Lord.

13 So we thy people, and shepe of thy

Rr.iii.

k Which were captiues among their enemies, & coulde loke for nothing but death.

*f By buylding the Temple & establishing a kingdome, he declarerh that the signes of his fauour were among the. g He sheweth wherena King charge shalder to wit, to provide faithfully for his people, to guide them by counsel, & defend them by power.*

16

*a The people crye vnto God against a barous tyrannie of Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion & murdered his people. b The Prophet sheweth to what extremities God suffereth sometimes his Church to fall, to exercise their faith before he set to his hand to deliuer them. c Their friends & kinfolkes durst not burie them for feare of enemies. d Wherof some came of Abraham, but were degenerate: & others were open enemies to thy religion, but thei bothe laughed at our miseries. e Wilt thou vtterly consume vs for our finnes, before thou take vs to mercie? fere. 10. 25. f Which we & our fathers haue committed. g And staie not til we haue repented for our finnes. h Seig we haue none other Sauour, nether can we helpe our selues, and also by our saluacion thy Name shalbe praised, therefore, o Lord, helpe vs. i Who though in respect of God thei were iustly punished for their finnes, yet in consideration of their cause, we re vniuilly murdered.*



# The Church afflicted prayeth. Psalmes. Israels obstinacie.

**I** We ought to desire no bene-  
fit of God, but  
on this condi-  
tion to praise  
his Name, i.e.  
43.21.

pasture shal praise thee for euer: and from  
generation to generation<sup>1</sup> we wil set for-  
the thy praise.

PSAL. LXXX.

*A lamentable prayer to God to helpe the miseries of his  
Church, & Desiring him to consider their first estate,  
when his fauour shined towards them, to the intent that  
he might finish that worke which he had begonne.*

*To him that excelleth on Shoshannim & duth.*

*A Psalm committed to Asaph.*

**a** This psalme  
was made as a  
prayer for to  
desire God to  
be merciful  
to the tētri-  
bles.

**b** Mōne their  
hearts y they  
may returne to  
worship God  
aright: y is in  
y place where  
thou hast ap-  
pointed.

**c** Ioyne thy  
whole people  
& all thy tri-  
bes together  
again.

**d** The faithfull  
feare Gods an-  
gre, when they  
perceiue that  
their prayers  
are not forth-  
with heard.

**e** Our neigh-  
bours haue cō-  
tinual strife &  
warre agāst vs  
f Because that  
repentāce on-  
ly commeth of  
God, they mo-  
re instantly &  
oft times call  
to God for it  
as a meane,

whereby they  
shal be saued.  
**g** Seeing that  
of thy mercie  
thou hast ma-  
de vs a moste  
deare possessiō  
to thee, & we  
through our  
sinnes are ma-  
de open for  
wilde beastes  
to deuour vs,  
declare agāne  
thy loue & fi-  
nish y worke  
that thou hast  
begonne.

*Ex. Cedres of  
God.*  
**h** To wit, Eu-  
phrates.

**i** That is, af-  
wel they y hate  
our religion as  
they y hate our  
persones.

**k** They gaue  
not place to  
tentatiō, know-  
ing that albeit  
there were no  
helpe in earth,  
yet God was  
able to suc-  
cōur them frō  
heauen.

**l** So y no pow-  
er can preuaile  
agāst it, & y  
as a yong bud  
thou raisest vp  
agāne as out of the burneashes.

**m** Only when thou art angrie,  
and not with the sworde of the enemye.  
**n** That is, vpon this vine,  
or people, whome thou hast planted with thy right hand, that they shoulde be  
as one man or one bodie.

**H**ear, o thou Shepherd of Israël,  
thou that ledest Ioseph like shepe:  
shew thy brightness, thou that sittest betwe-  
ne the Cherubims.

Before Ephraim and Beniamin and Ma-  
nasséh stirre vp thy strength, and come to  
helpe vs.

Turne vs agāne, o God, and cause thy  
face to shine that we maie be saued.

O Lord God of hostes, how long wilt  
thou be angrie agāst the praier of thy  
people?

Thou hast fed the with the bread of tea-  
res, and giuen them teares to drinke with  
greate measure.

Thou hast made vs a strife vnto our  
neighbours, and our enemies laugh at vs a-  
mong them selues.

Turne vs agāne, o God of hostes: cau-  
se thy face to shine, and we shal be saued.

Thou hast broght a vine out of Egypt:  
thou hast cast out the heathen, and plan-  
ted it.

Thou madest rōume for it, and didest  
cause it to take roote, and it filled the  
land.

The mountaines were couered with the  
shadow of it, and the boughs thereof were  
like the goodlie cedres.

She stretched out her branches vnto the  
Sea, and her boughes vnto the Riuer.

Why hast thou then broken downe her  
hedges, so that all they, which passe by the  
waie, haue plucked her?

The wilde bore out of the wood hath  
destroyed it, and the wilde beastes of the  
field haue eaten it vp.

Returne we beseeche thee, o God of ho-  
stes: loke downe from heauen and beholde  
and visit this vine,

And the vineyarde, that thy right hand  
hath planted, and the yong vine, which  
thou madest strong for thy self.

It is burnt with fyer and cut downe: and  
they perish at the rebuke of thy counte-  
nance.

Let thine hand be vpon y man of thy  
right hand, and vpon the sonne of man,  
whome thou madest strong for thine owne  
self.

Only when thou art angrie,

That is, vpon this vine,

or people, whome thou hast planted with thy right hand, that they shoulde be  
as one man or one bodie.

So wil not we go backe from thee: re-  
uieue thou vs, and we shal call vpon thy  
Name.

Turne vs agāne, o Lord God of hostes:  
cause thy face to shine and we shal be sa-  
ued.

PSAL. LXXXI.

*An exhortatiō to praise God bothe in heart & voice for  
his benefites, & And to worship him onely. 11 God condē-  
neth their ingratitude, 12 And sheweth what greate be-  
nefitēs they haue lost through their owne malice.*

*To him that excelleth vpon a Gittith. A psal-  
me committed to Asaph.*

Sing ioyfully vnto God our strength:  
Sing loude vnto the God of Iakob.

Take the song and bring forth the tim-  
brel, the pleasant harpe with the viole.

Blowe the trumpet in the newmoone,  
even in the time appointed, at our feast-  
daie.

For this is a statute for Israël, & a Law  
of the God of Iakob.

He set this in Ioseph for a testimonie,  
when he came out of the land of Egypt,  
where I heard a language, that I vnder-  
stode not.

I haue withdrawn his shulder from the  
burden, & his hands haue left the pottes.

Thou calledst in affliction and I deliue-  
red thee, and answered thee in the secret  
of the thunder: I proued thee at the wa-  
ters of Meribah: Selah.

Heare, o my people, and I wil protest vn-  
to thee: o Israël, if thou wilt hearken vn-  
to me,

Let there be no strange god in thee, ne-  
ther worship thou anie strange god.

For I am the Lord thy God, w brought  
thee out of the land of Egypt: open thy  
mouth wide and I wil fil it.

But my people wolde not heare my voi-  
ce, and Israël wolde none of me.

So I gauethem vp vnto the hardenes of  
their heart, & they haue walked in their  
owne counsels.

Oh that my people had hearkened vn-  
to me, & Israël had walked in my waies.

I wolde sone haue humbled their ene-  
mies, and turned mine hand agāst their  
aduersaries.

The haters of the Lord shulde haue bene  
subiect vnto him, and their time shulde  
haue endured for euer.

And God wolde haue fed them with the  
fat of wheat, and with honie out of the  
rocke wold I haue sufficed thee.

abundance as he powreth them out. k God by his worde calleth  
all, but his secret election appointeth, who shal heare with frute.  
l If their sinnes had not letted. m If the Israelites had not broken cō-  
uenant with God, he wolde haue giuen them victorie agāst their enemies.  
n That is, with moste fine wheat and abundance of honie.

PSAL. LXXXII.

*The Prophet declaring God to be present among the  
Iudges and Magistrates, 2 Reproueth their parciali-  
tie,*

For none of  
cill vpon God,  
but suche as  
re raised vp, as  
it were, from  
death to life &  
regenerate by  
holie Spirit.

An instrument  
of musike  
brought from  
Geth.

It seemeth  
this psal was  
appointed for  
solene feastes  
& assemblies of  
the people, to  
whome for a  
time these ce-  
remonies were  
ordained, but  
now vnder the  
Gospel are a-  
bolished.

Under this  
feast he cōpre-  
hendeth all o-  
ther solenne  
daies.

That is, in  
Israël: for Io-  
sephs familie  
was counted  
the chief be-  
fore that Iu-  
dah was pre-  
ferred.

God speaketh  
in y perso-  
ne of the  
people, becau-  
se he was their  
leader.

If they were  
neuer able to  
giue sufficient  
thanks to God  
for this deliue-  
rance frō cor-  
poral bondage,  
how much  
more are we  
inderted to hī  
for our spiri-  
tual deliue-  
rance from the ty-  
rannie of Sinne  
& sinne?

By a strange  
& wonderful  
faction.

Or, contempt,  
Exod. 17.16.

He condem-  
neth all assem-  
blies, where y  
people are not  
attentive to  
heare Gods  
voice, & to gi-  
ue obedience  
to the same.

God accuseth  
their incredu-  
lity, becau-  
se they opened  
not their mou-  
thes to recei-  
ue Gods be-  
nefitēs in such  
a sort.

God by his  
worde calleth  
all, but his secret  
election appointeth,  
who shal heare  
with frute.

If the Israelites  
had not broken cō-  
uenant with God,  
he wolde haue  
giuen them victo-  
rie agāst their  
enemies.

That is, with  
moste fine wheat  
and abundance of  
honie.



The Prophet  
sheweth that  
if princes and  
Iudges do not  
their duction,  
God, whose au-  
thoritie is abo-  
ue them, will  
take vengeance  
on them.

For theues  
and murderers  
finde fauour in  
Iudgement, whe-  
re the cause of  
God can not  
be heard.

Not onely  
whe they crye  
for helpe, but  
whe their cause  
requireth  
aide & support.

That is, all  
things are out  
of ordre, either  
by their tyrā-  
nie or careless  
negligence.

No title of  
honour shall  
excuse you, but  
you shall be sub-  
iect to Gods  
Iudgement, and  
reder a compt  
at well as other  
men.

Therefore no  
tyrant shall  
plucke thy  
right & auto-  
ritie fro thee.

Psalm LXXXIII.  
This Psalm  
seemeth to ha-  
ue bene compo-  
sed, as a forme  
of praier a-  
gainst the dan-  
gers that the  
Church was in  
in the daies of  
Iulianus.

He calleth  
them Gods e-  
nemies, & are  
enemies to his  
Church.

The elect of  
God are his se-  
cret ones: for  
he hideth the  
in the secret  
of his taberna-  
cle, & preser-  
ueth them fro  
all dangers.

They were  
not content to  
take the Church  
as prisoner,  
but sought vi-  
terly to des-  
troy it.

By all secret  
meanes.

They thought  
to haue subuer-  
ted thy counsel,  
wherein is per-  
petuall of the  
Church was  
established.

The wicked  
nes of the Am-  
monites & Mo-  
abites is descri-  
bed, in y they  
provoked the-  
se other nation  
to fight against  
the Israelites  
their brethren.

By these examples,  
they were confirmed  
that God wolde  
not suffer his people  
to be utterly des-  
troyed, Iudg. 7. 21  
and 4. 15.

Troden vnder  
feet as myre. \* Iud. 7. 25. 8. 21.

That is, Iudges:  
for where  
the Church is,  
there dwelleth  
he among them.

litie, & And exhorteth them to do iustice. & But seeing  
none amendment, & He desireth God to undertake the  
matter & execute iustice him self.

A Psalm committed to Asaph.

God standeth in the assemblie of  
gods: he iudgeth among gods.

How long wil ye iudge vniustly, and ac-  
cept the persones of the wicked? Selah.

Do right to the poore and fatherles: do  
iustice to the poore and nedie.

Deliver the poore and nedie: saue them  
from the hand of the wicked.

They knowe not & vnderstand nothing:  
they walke in darknes, albeit all the fun-  
dacions of the earth be moued.

I haue said, Ye are gods, and ye all are  
children of the most High.

But ye shall dye as a man, & ye princes,  
shall fall like others.

O God, arise, therefore iudge thou the  
earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

The people of Israel praie vnto the Lord to deliuer them  
from their enemies bothe at home and farre off, which i-  
magined nothing but their destruction. & And they desi-  
re that all suche wicked people maie, according as God  
was accustomed, be stricken with the stormie tempest of  
Gods wrath, as that they maie knowe that the Lord is  
moste high vpon the earth.

A song, or Psalm committed to Asaph.

Kepe not thou silence, O God: be not  
still and cease not, O God.

For lo, thine enemies make a tumult: &  
they hate thee, haue lifted vp the head.

They haue taken craftie counsel against  
thy people, and haue consulted against  
thy secret ones.

They haue said, Come and let vs cut  
them off from being a nation: and let the  
name of Israel be no more in remembrance.

For they haue consulted together in  
heart, & haue made a league against thee:

The tabernacles of Edom, & the Ishmae-  
lites, Moab and the Agarims:

Gebal and Ammon, and Amalech, the  
Philistims with the inhabitants of Ty-  
rus:

Asshur also is ioyned with them: they haue  
bene an arme to the children of Lot.  
Selah.

Do thou to them as vnto the Midiani-  
tes: as to Sisera & as to Iabin at the riu-  
er of Kishon.

They perished at Endor, & were don-  
gue for the earth.

Make them, even their princes like Or-  
eb and like Zeeb: yea, all their princes like  
Zebah and like Zalmunah.

Which haue said, Let vs take for our pos-  
session the habitations of God.

By these examples, they were confirmed that God wolde  
not suffer his people to be utterly destroyed, Iudg. 7. 21  
and 4. 15.

Troden vnder feet as myre. \* Iud. 7. 25. 8. 21.

That is, Iudges: for where  
the Church is, there dwelleth he among them.

O my God, make them like vnto a whele,  
& as the stubble before the winde.

As the fyre burneth the forest, and as the  
flame setteth the mountaines on fyre:

So persecute them with thy tempest, and  
make them afraid with thy storme.

Fill their faces with shame, that they maie  
seeke thy Name, O Lord.

Let them be confounded and troubled  
for euer: yea, let them be put to shame and  
perish,

That they maie knowe that thou, which  
art called Iehouah, art alone, even the mo-  
ste High ouer all the earth.

PSAL. LXXXIII.

David driven forth of his countrey, & Desireth moste  
ardently to come againe to the Tabernacle of the Lord  
& the assemblie of the Saints to praise God. & Prom-  
uning them blessed that maie so do. & Then he praiseth  
the courage of the people, that passe through the wil-  
dernes to assemblie them selues in Zion. & Finally with  
praise of this matter & confidence of Gods goodnes he  
endeth the Psalm.

To him that excelleth vpon Gittith. A Psalm  
committed to the sonnes of Korah.

O Lord of hostes, how amiable are  
thy Tabernacles!

My soule longeth, yea, & fainteth for the  
courtes of the Lord: for mine heart and  
my flesh reioyce in the liuing God.

Yea, the sparowe hath founde her an hou-  
se, and the swallowe a nest for her, where  
she maie lay her yong: even by thine altars,  
O Lord of hostes, my King and my  
God.

Blessed are they that dwell in thine hou-  
se: they wil euer praise thee. Selah.

Blessed is the man, whose strength is in  
thee, & in whose heart are thy waies.

They going through the vale of Baca,  
make welles therein: the raine also coue-  
reth the pooles.

They go from strength to strength, til  
euery one appeare before God in Zion.

O Lord God of hostes, heare my praier:  
hearken, O God of Iakob. Selah.

Beholde, O God, our shield, & loke vpon  
the face of thine Anointed.

For a daie in thy courtes is better than  
a thousand other where: I had rather be a  
dorekeeper in the House of my God, then  
to dwell in the tabernacles of wickednes.

For the Lord God is the sunne & shield  
vnto vs: the Lord wil giue grace & glorie,  
& no good thing wil he withhold from  
them that walke vprightly.

O Lord of hostes, blessed is the man that  
trusteth in thee.

PSAL. LXXXV.

Because God withdrew not his rods from his Church  
after their returne from Babylon, first they put him in  
minde of their deliuerance, to the intent that he shulde  
not leaue the works of his grace vnperfite. & Next they  
Sli.

Because the  
reprobates  
by no meanes  
be amended, he  
praith y they  
maie utterly  
be destroyed,  
be vnto a whele  
led with all  
windes.  
m That is, be  
compelled by  
thy plagues to  
conesse thy  
power.  
n Though they  
believe not, yet  
they maie pro-  
ue by experie-  
ce, that it is in  
vaine to resist  
against thy co-  
unsel in esta-  
blishing thy  
Church.

David com-  
plaineth y he  
can not haue  
access to the  
Church of God  
to make pro-  
fession of his  
faith & to pro-  
fit in religion.  
b For none  
but the priests  
colde enter in  
to the Sana-  
rie, & the rest  
of the people  
into the sou-  
res.

So that the  
poore birdes  
haue more li-  
berty then I.  
d Who trusteth  
nothing in him-  
self, but in  
thee onely, &  
learneth of  
thee to rule  
his life.

That is, of  
multiberetrees  
which was a  
baren place:  
so that they  
which passed  
through, must  
dig pits for  
water: signi-  
fying y no les-  
can hinder the  
that are fully  
bent to come  
to Christs  
Church, ne-  
ther yet that  
God wil tuer  
faile them.

They are ne-  
uer wearie, but  
increase in  
strength & cou-  
rage til they  
come to Gods  
House.

That is, for  
Christs sake,  
whose figure I  
represent.  
h He wolde  
wish to liue  
but one daie  
rather in Gods  
Church, then  
a thousand a-  
mong y wor-  
ldlings.  
i But wil from  
time to time  
increase his  
blessings tow-  
ards his more  
and more.



# Praier accepted.

<sup>a</sup> Thei confesse that Gods fre mercie was the cause of their deliuerance, because he loned the land, which he had chosen. <sup>b</sup> Thou hast buried them that thei shal not come into iudgement. <sup>c</sup> Not onely in withdrawing thy rod, but in forguiug our sinnes, & in touching our hearts to confesse them. <sup>d</sup> As in times past thei had felt Gods mercies: so now being oppressed by the long continuance of euils, thei pray vnto God, that according to his nature he wolde be merciful vnto the. <sup>e</sup> He confesseth that our saluation cometh onely of Gods mercie. <sup>f</sup> He wil send all prosperitie to his Church, when he hath sufficiently corrected the. also by his punishments the faithful shal learne to beware that thei retorne not to like offences. <sup>g</sup> Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ thei shulde haue peace & ioye. <sup>h</sup> Iustice shal then flourish & haue fre course & passage in euery place.

<sup>a</sup> Dauid persecuted of Saül, thus praied, leauing the same to the Church as a monumēt, how to seke redrefse agāst their miseries. <sup>b</sup> I am not enemy to the, but pittie the, though thei be cruel toward me. <sup>c</sup> Which was a sure token y he beleued y God wolde deliuer him. <sup>d</sup> He doeth confesse that God is good to all, but onely merciful to poore sinners. <sup>e</sup> By crying and calling continually, he sheweth how we maie not be wearie, though God graunte not forthwith our request, but that we must earnestly, and often call vpon him.

complainte of their long affliction: & And thirdly they reioyce in hope of felicitie promised. <sup>g</sup> For their deliuerance was a figure of Christs kingdome, vnder the which shulde be persite felicitie.

<sup>h</sup> To him that excelleth. A Psalme comitted to the sonnes of Korah.

**L**ord, thou hast bene a fauourable vnto thy land: thou hast broght againe the captiuitie of Iakob.

<sup>a</sup> Thou hast forgien the iniquitie of thy people, and <sup>b</sup> couered all their sinnes. Selah.

<sup>c</sup> Thou hast withdrawn all thine angre, & hast turned backe from the <sup>d</sup> fiercenes of thy wrath.

<sup>e</sup> Turne vs, <sup>f</sup> God of our saluacion, & release thine angre towards vs.

<sup>g</sup> Wilt thou belangrie with vs <sup>d</sup> for euer? & wilt thou prolong thy wrath from one generation to another?

<sup>e</sup> Wilt thou not turne againe and quicken vs, that thy people maie reioyce in thee?

<sup>f</sup> Shewe vs thy mercie, <sup>g</sup> Lord, and grante vs thy <sup>e</sup> saluacion.

<sup>h</sup> I wil hearken what the Lord God wil saie: for he wil speake <sup>f</sup> peace vnto his people, & to his Saints, that they turne not againe to folie.

<sup>g</sup> Surely his saluacion is nere to them that feare him, that glorie maie dwell in our land.

<sup>h</sup> Mercie and trueth shal mete: righteousness and peace shal kisse one another.

<sup>i</sup> <sup>h</sup> Trueth shal bud out of the earth, and righteousness shal loke downe frō heauen.

<sup>j</sup> Yea, the Lord shal giue good things, and our land shal giue her increase.

<sup>k</sup> Righteousnes shal go before him, and shal set her steps in the waie.

PSAL. LXXXVI.

<sup>a</sup> Dauid sore afflicted & forsaken of all, prayeth seruently for deliuerance: sometimes rehearsing his miseries, <sup>b</sup> Sometimes the mercies received, <sup>c</sup> Desiring also to be instructed of the Lord, that he maie feare him and glorifie his Name. <sup>d</sup> He complaineth also of his aduersaries, & requireth to be deliuered from them.

<sup>e</sup> A prayer of Dauid.

**I**ncline <sup>a</sup> thine care, <sup>g</sup> Lord, and heare me: for I am poore and nedie.

<sup>h</sup> Preserue thou my soule, for I am <sup>b</sup> merciful: my God, saue thou thy seruant, that trusteth in thee.

<sup>c</sup> Be merciful vnto me, <sup>g</sup> Lord: for I <sup>c</sup> crye vpon thee continually.

<sup>d</sup> Reioyce the soule of thy seruant: for vnto thee, <sup>g</sup> Lord, do I lift vp my soule.

<sup>e</sup> For thou, Lord, art good and <sup>d</sup> merciful, & of great kindenes vnto all them, that call vpon thee.

<sup>f</sup> Giue eare, Lord, vnto my prayer, & <sup>e</sup> hearken to the voyce of my supplicacion.

<sup>g</sup> In the daye of my trouble I wil call vpō thee: for thou hearest me.

<sup>h</sup> By crying and calling continually, he sheweth how we maie not be wearie, though God graunte not forthwith our request, but that we must earnestly, and often call vpon him.

# Psalmes. The restoring of the Church.

<sup>a</sup> Among the gods there is none like thee, <sup>g</sup> Lord, and there <sup>f</sup> is none that can do like thy workes.

<sup>g</sup> All nations, whome thou hast made, shal come and <sup>e</sup> worship before thee, <sup>g</sup> Lord, and shal glorifie thy Name.

<sup>h</sup> For thou art great and doest wonderful things: thou art God alone.

<sup>i</sup> <sup>h</sup> Teache me thy waie, <sup>g</sup> Lord, and I wil walke in thy trueth: knit mine heart vnto thee, that I maie feare thy Name.

<sup>j</sup> I wil praise thee, <sup>g</sup> Lord my God, with all mine heart: yea, I wil glorifie thy Name for euer.

<sup>k</sup> For great is thy mercie toward me, and thou hast deliuered my soule from <sup>i</sup> the lowest graue.

<sup>l</sup> O God, the proude are risen against me, and the assemblies of violent men haue <sup>k</sup> fought my soule, and haue not set thee before them.

<sup>m</sup> But thou, <sup>g</sup> Lord, art a pitiful God and merciful, slowe to angre and great in kindenes and trueth.

<sup>n</sup> Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, & saue the <sup>l</sup> sonne of thine handmaid.

<sup>o</sup> Shewe a token of thy goodnes toward me, that they which hate me, maie se it, & be ashamed, because thou, <sup>g</sup> Lord, hast holpen me and comforted me.

PSAL. LXXXVII.

<sup>a</sup> The holie Gost promisseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, shulde be restored to great excellencie, <sup>b</sup> So that there shulde be nothing more comfortable then to be nombred among the members thereof.

<sup>c</sup> A Psalme or song committed to the sonnes of Korah.

<sup>d</sup> God laied his <sup>a</sup> fundacions among the holie mountaines.

<sup>e</sup> The Lord loueth <sup>y</sup> gates of Ziō about all the habitacions of Iakob.

<sup>f</sup> Glorious things are spoken of thee, <sup>g</sup> Citie of God. Selah.

<sup>h</sup> I wil make mention of <sup>e</sup> Rahab and Babel among them that knowe me: beholde Palestina & Tyrus with Ethiopia, <sup>d</sup> There is he borne.

<sup>e</sup> And of Ziō it shalbe said, <sup>e</sup> Manie are borne in her: and he, <sup>euen</sup> the most High shal stablish her.

<sup>f</sup> The Lord shal count, when he <sup>f</sup> writeth the people, He was borne there. Selah.

<sup>g</sup> As wel the fingers as the plaiers on instruments shal praise thee: all my <sup>s</sup> springs are in thee.

<sup>h</sup> Out of all quarters they shal come into the Church and be comforted as citizens. <sup>i</sup> When he calleth by his worde them into the Church, whome he had elected and written in his booke. <sup>j</sup> The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

<sup>a</sup> A grievous complaint of the faithful. Sore afflicted

<sup>b</sup>

<sup>c</sup>

<sup>d</sup>

<sup>e</sup>

<sup>f</sup>

<sup>g</sup>

<sup>h</sup>

<sup>i</sup>

<sup>j</sup>

<sup>k</sup>

<sup>l</sup>

<sup>m</sup>



by sickness, persecutions & aduersitie: 7 Being as it were left of God without any consolation. 13 Yet he calleth on God by faith & striveth against desperation, 18 Complaining him self to be forsaken of all earthly helpe.

A song or Psalme of \* Heman the Ezrahite to give instruction, committed to the sonnes of Korah for him that excelleth vpon Ma-lailh a Leamioth.

**O** Lord God of my saluaciō, I crye day and night b before thee.

Let my prayer enter into thy presence: incline thine eare vnto my crye.

For my soule is filled with euils, and my life draweth nere to the graue.

I am counted among them that go downe vnto the pit, and am as a man without strength:

c Fre amōg the dead, like the slaine lying in the graue, whome thou remembreit no more, and they are cut of from thine d hand.

Thou hast laied me in the lowest pit, in darkenes, & in the depe.

Thine indignation lieth vpon me, and thou hast vexed me with all thy e waues. Sélah.

Thou hast put away mine f acquaintan- ce farre frō me, & made me to be abhorred of them: s I am shut vp, and can not get forthe.

h Mine eye is sorowful through mine affliction: Lord, I call daiely vpon thee: I stretch out mine hands vnto thee.

i Wilt thou shewe a miracle to y dead? or shal the dead rise & praise thee? Sélah.

k Shal thy louing kindenes be declared in the graue? or thy faithfulness in destruction?

l Shal thy wonderous workes be known in the darke? and thy righteousness in the land m of obliuion?

n But vnto thee haue I cryed, o Lord, and early shal my praier come before thee.

o Lord, why doest thou reiect my soule, & hidest thy face from me?

p I am afflicted and at the point of death: q from my youth I suffer thy terrours, doubting of my life.

r Thine indignations go ouer me, & thy feare hath cut me of.

s They came round about me daiely like water, & compassed me together.

t My louers and friends hast thou put away from me, and mine acquaintance hid them selues.

PSAL. LXXXIX.

With manie wordes doeth the Prophet praise the goodnes of God, 23 For his testament & covenant, that he had made betwene him and his s. e. by Iesus Christ the sonne of David: 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the putwarde appearance the promise was

broke. 46 Finally he prayeth to be deliuered frō his afflictions, making mention of the shortnes of mans life, & confirming him self by Gods promises.

A Psalme to give instruction, of Ethān the Ezrahite.

**I** Wil a sing the mercies of the Lord for euer: with my mouth wil I declare thy trueth from generacion to generacion.

2 For I b said, Mercie shalbe set vp for euer: thy trueth shalt thou c stablish in the varie heauens.

3 d I haue made a conenāt with my chosen: I haue sworne to Dauid my seruant,

4 Thy sede wil I stablish for euer, and set vp thy throne from generacion to generacion. Sélah.

5 O Lord, euen the e heauens shal praise thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

6 For who is equal to the Lord in the heauen! g who is like the Lord among the s sonnes of the gods!

7 God is verie terrible in the assemblie of the h Saints, and to be reuerenced about all, that are about him.

8 O Lord God of hostes, who is like vnto thee, which art a mightie Lord, and thy trueth is about thee!

9 i Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a mā slaine: thou hast scatered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laied the fundacion of the worlde, and all that therein is.

12 Thou hast created the North and the South: k Tabōr and Hermōn shal reioice in thy Name.

13 Thou hast a mightie arme: strong is thine hand, & high is thy right hand.

14 l Righteousnes & equitie are the stablishment of thy throne: mercie ad trueth go before thy face.

15 Blessed is the people, that can m reioyce in thee: they shal walke in the light of thy n countenance, o Lord.

16 They shal reioyce continually in thy Name, and in thy righteousness shal they exalt them selues.

17 For thou art the o glorie of their strength, and by thy fauour our hornes shalbe exalted.

18 For our p shield appertaineth to the Lord, and our King to the Holie one of Israël.

19 Thou spakest the in a vision vnto q thi ne Holie one, and saidest, I haue laied helpe vpon one that is r mightie: I haue exalted one chosen out of the people.

their conscience that God is their Father. n They shalbe preferred by thy Fatherlie prouidence. o In that they are preferred and continue, they ought to giue the praise and glorie onely to thee. p In that that our King hath the power to defend vs, it is the gift of God. q To Samuel and to others, to assure that Dauid was thy chosen one. r Whome I haue bothe chosen and giuen him strength to execute his office, as ver. 21.

Sf.ii.

a Though horrible confusion of things might cause them to despair of Gods fauour: yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they sawe none occasion.

b As he that surely beleued in heart.

c As thine invisible heauen is not subject to any alteration & change: so shal thy trueth of thy promises be vnderstandeable.

d The Prophet sheweth what was y promise of God, where he grounded his faith.

e The Angels shal praise thy power & faithfulness in deliuering thy Church.

f That is, in y heauens.

g Meaning, y Angels.

h If the Angels be so terrible before Gods maiestie & infinite iustice, what earthly creature by expressing the Church, dare set him self against God?

i For as he deliuered the Church by y red Sea, & by destroying Rahab, that is, y Egyptians: so wil he eftsone deliuer it, when the dangers be great.

k Tabōr is a mountain Westwarde frō Ierusalem, & Hermōn Eastwarde: so the Prophet signifieth y all partes & places of the worlde shal obey Gods power for the deliuerance of his Church.

l For hereby he iudgeth the worlde & sheweth him self a merciful Father & faithful protector vnto his.

m Feeling in their conscience that God is their Father. n They shalbe preferred by thy Fatherlie prouidence. o In that they are preferred and continue, they ought to giue the praise and glorie onely to thee. p In that that our King hath the power to defend vs, it is the gift of God. q To Samuel and to others, to assure that Dauid was thy chosen one. r Whome I haue bothe chosen and giuen him strength to execute his office, as ver. 21.



# The truth of Gods promes. Psalmes. The shortnes of mans life.

20 I haue founde Dauid my seruant: with mine holie oyle haue I anointed him.  
 21 Therefore mine hand shalbe established with him, and mine arme shal strengthen him.  
 22 The enemye shal not oppresse him, neither shal the wicked hurt him.  
 23 But I wil destroye his foes before his face, and plague them that hate him.  
 24 My trueth also and my mercie shalbe with him, and in my Name shal his horn be exalted.  
 25 I wil set his hand also in the sea, and his right hand in the floods.  
 26 He shal crye vnto me, Thou art my Father, my God and the rocke of my saluacion.  
 27 Also I wil make him my first borne, higher then the Kings of the earth.  
 28 My mercie wil I kepe for him for euermore, and my couenāt shal stand fast with him.  
 29 His sede, also wil I make to endure for euer, and his throne as the dayes of heauen.  
 30 But if his children forsake my Lawe, and walke not in my iudgements:  
 31 If they breake my statutes, and kepe not my commandements:  
 32 Then wil I visit their transgression with the rod, and their iniquitie with strokes.  
 33 Yet my louing kindenes wil I not take from him, neither wil I falsifie my trueth.  
 34 My couenāt wil I not breake, nor alter the thing that is gone out of my lippes.  
 35 I haue sworne once by mine holines, that I wil not faile Dauid saying,  
 36 His sede shal endure for euer, and his throne shalbe as the sunne before me.  
 37 He shalbe established for euermore as the moone, & as a faithful witnes in the heauen. Selah.  
 38 But thou hast reiected and abhorred, thou hast bene angrie with thine Anointed.  
 39 Thou hast broken the couenāt of thy seruant, & profaned his crowne, casting it on the grounde.  
 40 Thou hast broken downe all his walles: thou hast layed his fortresses in ruine.  
 41 All that go by the way, spoile him: he is a rebuke vnto his neighbours.  
 42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.  
 43 Thou hast also turned the edge of his sworde, and hast not made him to stand in the battell.  
 44 Thou hast caused his dignitie to decay, and cast his throne to the grounde.  
 45 The dayes of his youth hast thou shortened, and couered him with shame. Selah.

f Though there shalbe euermore enemies against Gods kingdom, yet he promisseth to ouercome them.  
 e I wil mercifully performe my promyses to him, notwithstanding his infirmities & offences.  
 u His power, glorie & state. x He shal enioye the land round about.  
 y His excellent dignitie shal appear here in that he shal be named the sonne of God, & his first borne, wherein he is a figure of Christ.  
 z Though for sinnes of the people & state of this kingdom decayed: yet God referred stil a rore, til he had accomplished this promise in Christ.  
 2. Sam. 7. 14.  
 a Though the faithful answer not in all points to their profession, yet God wil not breake his couenāt with them.  
 b For God in promising hath the respect to his mercie and not to mans power in performing.  
 c Euer if I lie vnto Dauid: which is a manner of othe.  
 d As long as sunne & moone endure, they shalbe witnesses to me of this promise.  
 e Because of his horrible confusion of things, the Prophet complaineth to God as though he saw not performance of his promes. And thus discharging his cares on God, he resisteth doubt & impietie.  
 f By this he meaneth his horrible dissolution and renting of his kingdom, which was vnder le- roboam: or els by Spirit of prophetic Ethan speaker of those great miseries, & came sone afterwarde to passe at the captiuitie of Babylon. f He sheweth that his kindeome failed before it came to perfection or was ripe.

46 Lord, how long wilt thou hide thy self, for euer? shal thy wrath burne like fyre?  
 47 Remember of what time I am: wherefore shuldest thou creat in vaine all the children of men?  
 48 What man liueth, & shal not see death? shal he deliuer his soule from the hand of the graue? Selah.  
 49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?  
 50 Remember, O Lord, the rebuke of thy seruants, which I beare in my bosome of all the mightie people.  
 51 For thine enemies haue reproched thee, O Lord, because they haue reproched the footsteps of thine Anointed.  
 52 Praised be the Lord for euermore. So be it, euen so be it.

## PSAL. XC.

1 Moses in his praier setteth before vs the eternal fauour of God toward his. 3 Who are neither admonished by the breuitie of their life. 7 Nor by his plagues to be thankful. 12 Therefore Moses praiereth God to turne their hearts & continue his mercies toward them, & their posteritie for euer.  
 1 A praier of Moses, the man of God.  
 1 Lord, thou hast bene our habitation from generacion to generacion.  
 2 Before the mountaines were made, and before thou hadest formed the earth, & the worlde, euen from euermore to euermore thou art our God.  
 3 Thou turnest man to destruction: againe thou saiest, Returne, ye sonnes of Adam.  
 4 For a thousand yeres in thy sight are as yesterdaye when it is past, and as a watche in the night.  
 5 Thou hast ouerflowed them: they are as a slepe: in the morning he groweth like the grasse:  
 6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.  
 7 For we are consumed by thine angrie, and by thy wrath are we troubled.  
 8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.  
 9 For all our dayes are past in thine angrie: we haue spent our yeres as a thoght.  
 10 The time of our life is threescore yeres & ten, and if they be of strength, i foure score yeres: yet their strength is but labour and sorowe: for it is cut of quickly, and we flee away.  
 11 Who knoweth the power of thy wrath? for according to thy feare is thine angrie.  
 12 Teache vs so to number our dayes, that we maie applie our hearts vnto wisdom.  
 13 Returne (O Lord, how long?) and be pacified toward thy seruants.

i Meaning, according to the commune state of life. k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they, which feare thee, onely knowe. l Which is, by considering the shortnes of our life & by meditating the heauilie ioyes. m Meaning, wilt thou be angrie? n. 14. Fill comfort in thy seruants.

g The Prophet in ioyous praier & his complaint, sheweth his faith neuer failed.  
 h Seeing mans life is thory, & hath created ma to be thory thy benefites vpon him, except thou haue to helpe, death wil preuente thee.  
 i He meaneth Gods enemies did not ouerly slander him, behind his backe: but also mocked him to his face, & as it were cast their injuries in his bosome.  
 k So he calleth the that persecute Church. l They laugh at vs, & packe ly waite for comming of thy Christ.  
 a Thus the Scripture teacheth to call the Prophetes. b Thou hast bene as an house and defence vnto vs in all our troubles & tribulacions: now this foute hundred yeres. c Thou hast chosen vs to be thy people before fundacions of the worlde were laied. d Moses by lamenting the frailtie & shortnes of his life moueth God to pittie. e Though man thinke his life long, & is in dede more short: yea, though it were a thousand yeres: yet Gods sight it is as nothing, and as the watche of lasteth but three houres. f Thou hast taken the away suddenly as with a flood. g Thou callest vs by thy rods to consider the shortnes of our life, & for our sinnes thou abridgest our dayes. h Our dayes are not onely short, but miserable, & so much as our finnes daily prouoke thy wrath.



14 Fil vs with thy mercie in the morning: so shal we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, & according to the yerres that we haue sene euil.

16 Let thy worke be sene toward thy seruants, & thy glorie vpon their childre.

17 And let the beautie of thy Lord our God be vpon vs, and direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

PSAL. XCI.

Here is described in what assurance he liueth that putteth his whole trust in God, & committeth him self wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him and trust in him, to deliuer them, & giue them immortal glorie.

Who so dwelleth in the secret of the moste High, shal abide in the shadowe of the Almighty.

I wil say vnto the Lord, O mine hope, and my fortres: he is my God, in him wil I trust.

Surely he wil deliuer thee from the snare of the hunter, and from the noisome pestilence.

He wil couer thee vnder his wings, and thou shalt be sure vnder his feathers: his truth shal be thy shield and buckler.

Thou shalt not be afraid of the feare of the night, nor of the arrowe that flieth by daye:

Nor of the pestilence that walketh in the darknes: nor of the plague that destroyeth at noone daye.

A thousand shal fall at thy side, and ten thousand at thy right hand, but it shal not come nere thee.

Douteles with thine eyes shalt thou beholde and se the rewarde of the wicked.

For thou hast said, The Lord is mine hope: thou hast set the moste high for thy refuge.

There shal none euil come vnto thee, nether shal anie plague come nere thy tabernacle.

For he shal giue his Angels charge ouer thee to kepe thee in all thy waies.

They shal beare thee in their hands, that thou hurt not thy fote against a stone.

Thou shalt walke vpon the lion and aspre: the yong lion and the dragon shalt thou tread vnder fete.

Because he hath loued me, therefore wil I deliuer him: I wil exalt him because he hath known my Name.

He shal call vpon me, & I wil heare him: I wil be with him in trouble: I wil deliuer him, and glorifie him.

He shal call vpon me, & I wil heare him: I wil be with him in trouble: I wil deliuer him, and glorifie him.

16 With long life wil I satisfie him, and shewe him my saluacion.

PSAL. XCII.

This psalme was made to be sung on the Sabbath, to stirre up the people to acknowledge God and to praise him in his workes: the Prophet reioyeth therein. 6 But the wicked is not able to consider that the vngodlie, who he is moste flourishing, shal moste speedely perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

A Psalme or song for the Sabbath daie.

It is a good thing to praise the Lord, and to sing vnto thy Name, o moste High,

To declare thy louing kindenes in the morning, and thy trueth in the night,

Vpon an instrument of ten strings, and vpon the viole with the song vpon the harpe.

For thou, Lord, hast made me glad by thy workes, & I wil reioyce in the workes of thine hands.

O Lord, how glorious are thy workes: thy thoughts are verie depe.

An vnwise man knoweth it not, and a foole doeth not vnderstand this,

(When the wicked growe as the grasse, and all the workers of wickednes do flourish) that thei shal be destroyed for euer.

But thou, o Lord, art moste high for euer more.

For lo, thine enemies, o Lord: for lo, thine enemies shal perish: all the workers of iniquitie shal be destroyed.

But thou shalt exalt mine horne, like the vnicornes, & I shal be anointed with fresh oile.

Mine eie also shal see my desire against mine enemies: and mine eares shal heare my wish against the wicked, that rise vp against me.

The righteous shal flourish like a palmetre, & shal growe like a cedre in Lebanon.

Suche as be planted in the House of the Lord, shal flourish in the courts of our God.

Thei shal stil bring forth the frute in their age: thei shal be fat and flourishing,

To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

He praiseth the power of God in the creation of the worlde, & beateth downe all people which lift them up against his maiestie. And prouoketh to consider his promises.

The Lord reigneth, & is clothed with maiestie: the Lord is clothed, & girded with power: the worlde also shal be established, that it can not be moued.

Thy throne is established of olde: thou art from euerlasting.

The floods haue lifted vp, o Lord: the floods haue lifted vp their voice: the

Sciii.

For he is contented with that life, that God giueth: for by death of this life is recompensed immortalitye.

PSAL. XCII.

Which teacheth that the vse of the Sabbath standeth in praising God, and not onely in ceasing fro worke.

For Gods mercie & fidelitie in his promises toward his, binde the to praise him continually bothe daie & night.

These instruments were the permitted, but at Christs coming abolished. He sheweth what is the vse of the Sabbath daie to wit, to meditate Gods workes.

That is, the wicked consider not Gods workes, nor his iudgements against them, & therefore moe iustly perish.

Thy iudgements are moste constant against the wicked and passe our reach.

Thou wilt strengthen the w all power, & blesse them w all felicitie. Though the faithful seme to wither and be cut downe by the wicked: yet thei shal growe againe and flourish in the Church of God, as the cedres do in mount Lebanon.

The childre of God shal haue a power above nature, & their age shal bring forth the moste fresh frutes.

PSAL. XCIII.

As God by his power and wisdom hath made and gouerneth the worlde: so muste the same be our defence against all enemies & dangers. Wherein thou fittest & gouernest the worlde. Gods power appeareth in ruling the furious waters.



# The securitie of the wicked. Psalmes. The praise of God.

floods lift vp their waues.

4 The waues of the sea are maruelous through the noise of manie waters, yet the Lord on high is more mightie.

5 Thy testimonies are verie sure: holines becommeth thine House, O Lord, for euer.

## PSAL. XCIII.

He praieth vnto God against the Violence and arrogancie of tyrants. 10 Warning them of Gods iudgements: 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in him self, & did se in others, & by the ruine of the wicked. 23 Whome the Lord wil destroye.

1 O Lord God, the aduenger, O God the aduenger, shewe thy self clearly.

2 Exalt thy self, O Iudge of the worlde, & render a rewarde to the proude.

3 Lord, how long shal the wicked, how long shal the wicked triumph?

4 They prate & speake fiercely: all the workers of iniquitie vante them selues.

5 They smite downe thy people, O Lord, and trouble thine heritage.

6 They slaie the widow and the stranger, and murder the fatherles.

7 Yet they saie, The Lord shal not se: neither wil the God of Iakob regarde it.

8 Vnderstand ye vnwise among the people: and ye fooles, when wil ye be wise?

9 He that planted the eare, shal he not heare? or he that formed the eye, shal he not se?

10 Or he that chasticeth the nations, shal he not correct? he that teacheth man knowledge: shal he not knowe?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man, whome thou chasticest, O Lord, and teachest him in thy Law,

13 That thou maiest giue him rest from the dayes of euil, whiles the pit is digged for the wicked.

14 Surely O Lord wil not faile his people, neither wil he forsake his inheritance.

15 For iudgement shal returne to iustice, and all the vpright in heart shal followe after it.

16 Who wil rise vp with me against the wicked? or who wil take my parte against the workers of iniquitie?

17 If the Lord had not holpen me, my soule had almost dwelt in silence.

18 When I said, My fote slideth, thy mercie, O Lord, staid me.

19 In the multitude of my thoughts in mine heart, thy comfortes haue reioyced my soule.

20 Hathe the throne of iniquitie a feloship with thee, which forgeth wrong for a law?

a Besides Gods power & wisdom in creating, and governing, his great mercie also appeareth in y he hath giuen his people his worde and couenant.

a Whose office it is to take vengeance on the wicked.

b Shewe by effect y thou art Iudge of the worlde to punish y wicked.

c That is, brag of their crueltie & oppression: or, shewe them selues aboute aliother.

d Seing the Church was the so fore oppressed, it ought not to seme strange to vs,

if we se it so now, & therefore we muste call to God to take our cause in hand.

e He sheweth that they are desperat in malice, forasmuch as they feared not God,

but gaue the selues wholly to do wickedly.

f He sheweth that it is impossible, but God shulde heare, se & vnderstand their wickednes.

g If God punish whole nations for their sins, it is mere folie for anie one man, or els a fewe to thinke that God will spare the.

h God hathe care ouer his and chasticeth them for their welth, y they shulde not perishe for euer with the wicked.

i God wil restore the state & gouernement of things to their right vse, & then the godlie shal folowe him cheerefully.

k He complaineth of them, which wolde not helpe him to resist the enemies: yet was assured that Gods helpe wolde not faile.

l In my trouble & destresse I euer sounde thy present helpe.

m Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that autoritie of God.

n

o

p

21 Thei gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he wil recompense the their wickednes, and destroye them in their owne malice: y O Lord our God shal destroye the.

## PSAL. XCV.

1 An earnest exhortation to praise God. 4 For the gouernment of the worlde, and the election of his Church. 8 An admonition not to followe the rebellion of the olde fathers, that tempted God in the wilderness. 12 For the which thei might not enter into the land of promes.

1 Come, let vs reioice vnto the Lord: let vs sing a loude vnto the rocke of our saluacion.

2 Let vs come before his face with praise: let vs sing loude vnto him with psalmes.

3 For the Lord is a great God, and a great King aboue all gods.

4 In whose had are y depe places of y earth, & the heights of the mountaines are his:

5 To whome the sea belongeth: for he made it, and his hands formed the drye land.

6 Come, let vs worship and fall downe, & kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, & the shepe of his hand: to daie, if ye wil heare his voice,

8 Harden not your heart, as in Meribah, & as in the daie of Massah in the wilderness.

9 Where your fathers tempted me, proued me, though thei had sene my worke.

10 Fortie yeres haue I contended with this generacion, & said, Thei are a people that erre in heart, for thei haue not knowne my waies.

11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my rest.

## PSAL. XCVI.

1 An exhortation bothe to the Iewes and Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdom of Christ.

1 Sing vnto the Lord a newe song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, & praise his Name: declare his saluacion from daie to daie.

3 Declare his glorie among all nations, and his wonders among all people.

4 For the Lord is great and muche to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are idoles: but the Lord made the heauens.

6 Strength & glorie are before him: power and beautie are in his Sanctuarie.

7 Giue vnto O Lord, ye families of y people: giue vnto the Lord glorie & power.

8 Giue vnto the Lord the glorie of his Name: bring an offering, and entre into e

Then the idoles, or whatsoever made not the heauens, are not God. d God can not be knowne, but by his strength and glorie: the signes whereof appeare in his Sanctuarie. e As by experience ye se that it is onely due vnto him. f By offering vp your selues wholly vnto God, declare that you worship him onely.

o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but moeste, when thei are destroyed in their owne malice.

psal. xcv. a He sheweth y Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise & thanksgiving.

b Euen y Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idols, whome mans braine iudgeth.

c All things are gouerned by his providence.

d By these three wordes he signifieth one thing: meaning y thei must wholly giue them selues to serue God.

e That is, the flocks whome he gouerneth with his owne had. He sheweth wherethei are Gods flocke: that is, if thei heare his voice.

f By the continuing of Gods worde.

g Or, iustice: he rest the place was so called, Num. 14. 22.

h Or, temptation, read Exod. 17. 3.

i Thei were without iudgement & reason.

h That is, into the land of Canaan, where he promised them rest.

psal. xcv. a The Prophet sheweth that the time shal come, that all nations shal haue occasion to praise y Lord for y reuelling of his Gospel.

b Seig he wil reuel his selfe to all nations contrary to their owne expectation, they ought all to worship him.

c Contrary to their owne imagination, & onely as he hathe appointed.

d Or, a sacrifice.

e Then the idoles, or whatsoever made not the heauens, are not God.

d God can not be knowne, but by his strength and glorie: the signes whereof appeare in his Sanctuarie.

e As by experience ye se that it is onely due vnto him.

f By offering vp your selues wholly vnto God, declare that you worship him onely.



his courtes.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth. 10 Saie among the nations, The Lord reigneth: surely the worlde shalbe stable, and not moue, & he shal iudge the people in righteousness.

11 Let the heauens reioyce, & let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyful, and all that is in it: let all the trees of the wood then reioyce.

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he wil iudge the worlde with righteousness, & the people in his trueth.

## PSAL. XCII.

1 The Prophet exhorteth all to reioyce for the coming of the kingdome of Christ. 2 Dreadful to the rebels & idolaters. 3 And ioyful to the iust, whome he exhorteth to innocencie. 4 To reioycing and thanksgiving.

1 The Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.

2 Cloudes and darkenes are round about him: righteousness and iudgement are the foundation of his throne.

3 There shal go a fyer before him, and burne vp his enemies round about.

4 His lightning gaue light vnto y<sup>e</sup> worlde: the earth sawe it and was afraid.

5 The mountaines melted like waxe at the presense of the Lord, at the presense of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people se his glorie.

7 Confounded be all they that serue graven images, & that glorie in idoles: worship him, all ye gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art moste high above all the earth: thou art muche exalted above all gods.

10 Ye that loue the Lord, hate euil: he perserueth the soules of his Saints: he wil deliuer them from the hand of the wicked.

11 Light is sown for the righteous, and ioye for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holie remembrance.

13 Though Gods deliuerance appere not suddenly, yet it is sown and laied vp in store for them that are mindful of his benefices and onely trust in his defence.

## PSAL. XCIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promes by Christ. 2 By whome he hashe communicated his saluacion to all nations.

## A Psalme.

1 Sing vnto the Lord a new song: for he shathe done maruelous things: his right hand, and his holie arme haue gotten him the victorie.

2 The Lord declared his saluation: his righteousness hathe he reueiled in y<sup>e</sup> fight of the nations.

3 He hathe remembred his mercie and his trueth toward the house of Israel: all the ends of the earth haue sene the saluation of our God.

4 All the earth, sing ye loude vnto y<sup>e</sup> Lord: crye out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a singing voice.

6 With shalmes and sounde of trumpets sing loude before the Lord the King.

7 Let the sea roare, and all that therein is, the worlde, and thei that dwell therein.

8 Let the floods clap their hands, & let the mountaines reioyce together.

9 Before the Lord: for he is come to iudge the earth: with righteousness shal he iudge the worlde, and the people with equitie.

## PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles. 2 And prouoketh them to magnifie the same & to serue the Lord. 3 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

1 The Lord reigneth, let the people tremble: he sitteth betwene y<sup>e</sup> Cherubims, let the earth be moued.

2 The Lord is great in Zion, & he is high above all the people.

3 Thei shal praise thy great and feareful Name (for it is holie)

4 And the Kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement & iustice in Iakob.

5 Exalt the Lord our God, and fall downe before his fote stole: for he is holie.

6 Moses & Aaron were among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, & he heard them.

7 He spake vnto the in the cloude pillar: thei kept his testimonies, & the Lawe that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though y<sup>e</sup> didest take vengeance for their inuentions.

9 Exalt the Lord our God, and fall downe before his holie Mountaine: for the Lord our God is holie.

## PSAL. C.

1 He exhorteth all to serue the Lord. 2 Who hathe chosen vs & perserued vs. 3 And to entre into his assemblies to praise his Name.

S. l.iii.

a That is, some song newly made in token of their wonderful deliuerance by Christ.

Isai. 59. 16.

b He perserueth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he wolde performe his promes.

e By this repetition & earnest exhortation to giue praises with instruments, & also of the due creatures, he signifieth y<sup>e</sup> the worlde is neuer able to praise God sufficiently for their deliuerance.

f That is, be- fore his Temple, or Arke, where he promised to heare, when they worshipped him, as now he promiseth his spiritual presense, where soeuer his Church is assembled.

g Under these thre he comprehendeth y<sup>e</sup> whole people of Israel, with whome God made his promes.

h For the more liberally y<sup>e</sup> God dealeth with his people, the more doeth he punish them that abuse his benefices.

i That is, be- fore his Temple, or Arke, where he promised to heare, when they worshipped him, as now he promiseth his spiritual presense, where soeuer his Church is assembled.

j Under these thre he comprehendeth y<sup>e</sup> whole people of Israel, with whome God made his promes.

k For the more liberally y<sup>e</sup> God dealeth with his people, the more doeth he punish them that abuse his benefices.

l That is, be- fore his Temple, or Arke, where he promised to heare, when they worshipped him, as now he promiseth his spiritual presense, where soeuer his Church is assembled.

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o That is, be- fore his Temple, or Arke, where he promised to heare, when they worshipped him, as now he promiseth his spiritual presense, where soeuer his Church is assembled.

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u That is, be- fore his Temple, or Arke, where he promised to heare, when they worshipped him, as now he promiseth his spiritual presense, where soeuer his Church is assembled.

v Under these thre he comprehendeth y<sup>e</sup> whole people of Israel, with whome God made his promes.

w For the more liberally y<sup>e</sup> God dealeth with his people, the more doeth he punish them that abuse his benefices.

x That is, be- fore his Temple, or Arke, where he promised to heare, when they worshipped him, as now he promiseth his spiritual presense, where soeuer his Church is assembled.

y Under these thre he comprehendeth y<sup>e</sup> whole people of Israel, with whome God made his promes.

z For the more liberally y<sup>e</sup> God dealeth with his people, the more doeth he punish them that abuse his benefices.



# The duetie of magistrates. Pfalmes. Gods care ouer his.

*A psalme of praise.*

<sup>a</sup> He prophesieth of Gods benefite in calling the Gentiles, that he so great that thei shal haue wonderful occasiō to praise his mercie & reioyce  
<sup>b</sup> He chiefly meaneth, touching the spiri- tual regeneration, whereby we are his shepe and people.  
<sup>c</sup> He sheweth that God wil not be worshipped, but by that meanes, which he hath appointed.

**S**ing ye loude vnto the Lord, all the earth.  
Serue the Lord with gladnes: come before him with ioyfulness.  
Knowe ye that euen the Lord is God: he hath made vs, & not we our selues: we are his people, and the shepe of his pasture.  
Enter into his gates with praise, & into his courtes with reioycing: praise him and blesse his Name.  
For the Lord is good: his mercie is deu-rlasting, and his trueth is from generacion to generacion.

<sup>d</sup> He declareth that we ought neuer to be wearie in praising him, seeing his mercies toward vs last for euer.

PSAL. CI.

<sup>a</sup> David describeth what gouernement he wil obserue in his house and kingdome. <sup>b</sup> He wil punish and correct, by rooting forth the wicked, & And cherishing the goodlie persones.

*A Psalme of David.*

<sup>a</sup> David considereth what manner of King he wolde be, when God shal place him in the throne, promising openly, that he wolde be merciful and iust.  
<sup>b</sup> Though yet differēt to place me in the kingly dignitie, yet wil I giue my self to wisdom & vprightnes being a private man.  
<sup>c</sup> He sheweth that magistrates do not their duties, except thei be enemies to all vice.  
<sup>d</sup> In punishing to punish these vices, which are most pernicious in the that are about Kings, he declareth that he wil punish all.  
<sup>e</sup> He sheweth what is true vse of the sword: to punish the wicked and to mainteine the good.  
<sup>f</sup> Magistrates must immediatly punish vice, lest it growe to farther inconvenience and if heathen Magistrates are bounde to do this, how much more thei that haue the charge of the Church of God?

**I** Wil sing mercie and iudgement: vnto thee, O Lord, wil I sing.  
I wil do wisely in the perfite waie: til y come to me: I wil walke in y vprightnes of mine heart in the middes of mine house.  
I wil set no wicked thing before mine eyes: I hate the worke of them that fall awaie: it shal not cleaue vnto me.  
A froward heart shal depart from me: I wil knowe none euil.  
Him, that priuely sclandereth his neighbour, wil I destroy: hi that hath a proude loke and high heart, I can not suffer.  
Mine eyes shal be vnto the faithful of the land, that they maie dwell with me: he that walketh in a perfite waie, he shal serue me.  
There shal no deceitful persone dwell within mine house: he that telleth lies, shal not remaine in my sight.  
Betimes wil I destroy all the wicked of the land, that I maie cut of all the workers of iniquitie from the Citie of the Lord.

PSAL. CII.

<sup>a</sup> It seemeth that this prayer was appointed to the faithful to praise in the captiuitie of Babylon. <sup>b</sup> A consolation for the building of the Church: <sup>c</sup> Whereof followeth the praise of God to be published vnto all posteritie. <sup>d</sup> The conuersion of the Gentiles, <sup>e</sup> And the stabilitie of the Church.

<sup>a</sup> Whereby is signified, that albeit we be in neuer so great miserie, yet there is yet place left for prayer.

**A** prayer of the afflicted, when he shalbe in distres, and poure forthe his meditation before the Lord.

**O** Lord, heare my praier, and let my crye come vnto thee.

Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.  
For my daies are consumed like smoke, and my bones are burnt like an herth.  
Mine heart is smitten and withereth like grasse, because I forgate to eat my bread.  
For the voice of my groning my bones do cleaue to my skin.  
I am like a pelicane of the wildernes: I am like an owle of the deserts.  
I wathe and am as a sparowe alone vpon the house toppe.  
Mine enemies reuile me daely, & they y rage against me, haue sworn against me.  
Surely I haue eaten ashes as bread, and mingled my drinke with weping,  
Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me downe.  
My daies are like a shadowe that fadeth, and I am withered like grasse.  
But thou, O Lord, doest remaine for euer, and thy remembrance from generacion to generacion.  
Thou wilt arise & haue mercie vpon Ziō: for the time to haue mercie thereon, for the appointed time is come.  
For thy seruants delite in the stones thereof, and haue pitie on the dust thereof.  
Then the heathen shal feare the Name of the Lord, & all the Kings of the earth thy glorie,  
When the Lord shal buyld vpon Ziō, & shal appeare in his glorie,  
And shal turne vnto the praier of the desolate, and not despise their praier.  
This shalbe written for the generacion to come: & the people, which shalbe created, shal praise the Lord.  
For he hath looked downe from the height of his Sanctuarie: out of the heauen did the Lord beholde the earth,  
That he might heare the mourning of the prisoner, and deliuer the children of death:  
That thei maie declare the Name of the Lord in Ziō, and his praise in Ierusalem,  
When the people shalbe gathered together, and the kingdomes to serue the Lord.  
He abated my strength in the waie, & shortened my daies.

**A**nd I said, O my God, take me not away

ranee was as it were created anewe.  
<sup>a</sup> Who now in their banishment colde loke for nothing but death.  
<sup>b</sup> He sheweth that Gods Name is neuer more praised, then when religion flourisheth, and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.  
<sup>c</sup> The Church lameth that thei se not the time of Christ, which was promised, but haue but fewe yeres and short daies.

<sup>b</sup> He declar-eth that in our praier we must louely so- le that, which we desire, and stedfastly beleue to ob- taine.  
<sup>c</sup> These ex-cessiue kindes of speache shew how much affliction of Church ought to wounde the heartes of the goodlie.  
<sup>d</sup> My sorowes were so great, that I passed out for mine ordinarie fode.  
<sup>e</sup> Euer mourning, and solitarie, calling out fearful cries.  
<sup>f</sup> Haue conspi- red my deat- h. I haue not risen out of my mourning, to take my re- lation.  
<sup>h</sup> He sheweth that the afflic- tions did not onely thus moue him, but chiefly the feeling of Gods displea- sare.  
<sup>i</sup> How fortu- we be frail: yet thy pro- mis is sure: the remem- brance thereof shal conserue vs for euer.  
<sup>k</sup> That is, the studie yeres, which by the prophet Ierem- mic y did appoint, let. 29. 11.  
<sup>l</sup> The more the Church is in miserie and desolation, the more ought the faithful to loue and praise it.  
<sup>m</sup> That is, when he shal haue drawen his Church out of the darkenes of death.  
<sup>n</sup> The discon- solation of the Church is a most excellent cause: therefore he com- pareth it to a newe creation: for in their banishment the bodie of the Church seemed to haue bene dead, which by deliue- away



away in the middes of my daies: thy yerres endure from generacion to generacion.

35 Thou hast aforetime laied the fundati-  
on of the earth, and the heauens are y wor-  
ke of thine hands.

26 Thei shal perish, but thou shalt endure:  
euen thei all shal waxe olde as doeth a gar-  
ment: as a vesture shalt thou change them,  
and thei shalbe changed.

27 But thou art the same, and thy yerres shal  
not faile.

28 The children of thy seruants shal conti-  
nue, and their sece shal stand fast in thy  
fight.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath par-  
doned his sinnes, deliuered him from destruction, and  
given him sufficient of all good things. 10 Then he ad-  
deth the tender mercies of God, which he sheweth like a  
moste tender Father towards his childre. 14 The frail-  
tie of mans life. 20 An exhortation to man and An-  
gels to praise the Lord.

¶ A Psalm of David.

1 MY soule, praise y the Lord, & all that  
is within me, praise his holie Name.

2 My soule, praise thou the Lord, and for-  
get not all his benefites.

3 Which forgiveth all thine iniquitie, &  
healeth all thine infirmities.

4 Which redemeth thy life from y<sup>c</sup> graue,  
and crowneth thee with mercie and compas-  
sions.

5 Which satisfieth thy mouth with good  
things: and thy youth is renewed like the  
egles.

6 The Lord executeth righteousness and  
iudgement to all that are oppressed.

7 He made his waies known vnto Mosés,  
& his workes vnto the children of Israël.

8 The Lord is ful of compassion and mer-  
cie, slowe to angre and of great kindenes.

9 He wil not alwaie chide, nether kepe his  
angre for euer.

10 He hath not dealt with vs after our  
sinnes, nor rewarded vs according to our  
iniquities.

11 For as high as the heauen is about the  
earth, so great is his mercie toward them  
that feare him.

12 As farre as the East is from the West:  
so farre hath he remoued our sinnes from  
vs.

13 As a father hath compassio on his chil-  
dren, so hath the Lord compassion on  
them that feare him.

14 For he knoweth whereof we be made: he  
remembreth that we are but dust.

15 The daies of mā are as grasse: as a flow-  
er of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is go-  
ne, and the place thereof shal knowe it no  
more.

17 But the louing kindenes of the Lord en-  
dureth for euer & euer vpon them that fea-  
re him, and his righteousness vpon chil-  
drens children,

18 Vnto them that kepe his couenant, and  
thinke vpon his commandements to do  
them.

19 The Lord hath prepared his throne in  
heauen, and his kingdome ruleth ouer  
all.

20 Praise the Lord, ye his Angels, that ex-  
cel in strength, that do his commande-  
ment in obeying the voice of his worde.

21 Praise the Lord, all ye his hostes, ye his  
seruants that do his pleasure.

22 Praise the Lord, all ye his workes, in all  
places of his dominion: my soule, praise  
thou the Lord.

PSAL. CIII.

1 An excellent Psalm to praise God for the creation of  
the worlde & the gouernance of the same by his mar-  
uelous prouidence. 35 Wherein the Prophet praiseth a-  
gainst the wicked, who are occasions that God dimini-  
shed his blessings.

1 MY soule, praise thou y Lord: o Lord  
my God, thou art exceeding great, y  
art clothed with glorie & honour.

2 Which couereth him self with light as  
with a garment, & spreadeth the heauens  
like a curtaine.

3 Which laieth the beames of his chābers  
in the waters, and maketh the cloudes his  
chariot, and walketh vpon the wings of  
the winde.

4 Which maketh the spirits his messen-  
gers, & a flaming fyre his ministers.

5 He set the earth vpon her fundacions, so y  
it shal neuer moue.

6 Thou coueredst it with y<sup>c</sup> deepe as with  
a garment: the waters wolde stand about  
the mountaines.

7 But at thy rebuke thei flee: at the voice of  
thy thunder thei haste awaie.

8 And the mountaines ascend, & the valles  
descend to the place which thou hast esta-  
blished for them.

9 But thou hast set them a bonde, which thei  
shal not passe: thei shal not returne to co-  
uer the earth.

10 He sendeth the springs into the valles,  
which runne betwene the mountaines.

11 Thei shal giue drinke to all the beastes  
of the field, and the wilde asses shal quen-  
che their thirst.

12 By these springs shal the foules of the  
heauen dwell, and sing among the brāches.

13 He watereth the mountaines from his  
chambers, & the earth is filled with the  
frute of thy workes.

14 He causeth grasse to growe for the cat-  
tel, and herbe for the vse of man, that he  
maie bring forth the bread out of the earth,

15 And wine that maketh glad the heart of  
man, & oyle to make the face to shine,

T. i.

1 If heauen &  
earth perish,  
much more  
man shal pe-  
rish: but the  
Church by rea-  
son of Gods  
promises endu-  
reth for euer.  
2 Seeing y hast  
chosen thy  
Church out of  
the worlde, &  
loynd it to  
thee, it can not  
but continue  
for euer: for y  
art everlasting.

1 He wake-  
neth his dul-  
nes to praise  
God, shewing  
y both vnder-  
standing & af-  
fectio, minde  
& heart are to  
liue to feare  
the his praise.  
2 This is the  
beginning and  
chiefest of all  
benefites: re-  
mission of sin-  
ne.

3 For before  
y we haue re-  
mission of our  
sinnes, we are  
as dead in the  
grave.

4 As the egles,  
whether beake  
overgroweth,  
sucketh blood,  
and so is renu-  
ed in strength,  
euen so God  
miraculously  
griueh strength  
to his Church  
aboue all mā  
expectation.  
5 As to his  
chief minister  
he next to his  
people.

6 He sheweth  
first his seuer  
iudgement, but  
so soon as the  
sinner is hum-  
bled, he recei-  
ueth him to  
mercie.

7 We haue p-  
of by cotinual  
experience, y  
his mercie ha-  
th euer pre-  
uailed ag. inst  
our offences.

8 As great as  
the worlde is,  
so ful is it of  
signes of Gods  
mercies tow-  
ard his faith-  
ful, when he  
hath remou-  
ed their sin-  
nes.

9 He declareth  
that mā hath  
nothing in him  
selfe to moue  
God to mer-  
cie, but onely  
the confession  
of his infirmi-  
tie & miserie.

1 His iust &  
faithful kepig  
of his promises.  
2 To whom  
he giueth gra-  
ce to feare h,  
& to obey his  
worde.  
3 In that that  
we, which nat-  
urally are  
slowe to prai-  
se God, exhort  
the Angels, &  
willigly do it,  
we stirre vp  
our selues to  
consider our  
duetie, & awa-  
ke out of our  
suggihnes.

1 The Prophet  
sheweth that  
we nede not  
to enter into  
the heauens to  
seke God, for  
as much as all  
the ordre of  
nature, with y  
proprietie and  
placing of the  
elements, are  
moste liuely  
murrours to se  
his maiestie in  
b As the Pro-  
phet here  
sheweth y all  
visible powers  
are readie to  
serue God: so  
the Apostle to  
Ebr. 1, 7 be-  
holdeth in this  
glasse, how y  
uerie Angels  
also are obe-  
dient to his  
comandement.  
c Thou makest  
the sea to be  
an ornament  
vnto y earth.  
d If by thy  
power y di-  
dest not bridle  
the rage of y  
waters, it were  
not possible,  
but the whole  
worlde shulde  
be destroyed.  
e If God prou-  
ide for y ve-  
rie beastes,  
much more  
wil he extend  
his prouident  
care to man.  
f There is no  
part of the wo-  
rld so barren,  
where moste  
euidēt signes  
of Gods ble-  
ssings appeare  
not.  
g From the  
cloudes.  
h He descri-  
beth Gods p-  
uident care  
ouer man, who  
doeth not onely  
provide neces-  
sarie things for  
him, as herbes  
& other meate  
but also things  
to reioyce and  
comforte him,  
as wine & oy-  
le or unguents.



10, dees, 1075.  
fuche lye.

1 As to separat  
the night from  
the daie, & to  
note daies, mo-  
neths & yerres.  
k That is, by  
his course, ei-  
ther farre or  
nere, it noteth  
summer, win-  
ter and other  
seasons.

l That is, they  
onely finde  
meat accordig  
to Gods pro-  
uidence, who  
careth ene for  
the brute beas-  
tes.

m To wit, whe  
the daie spring-  
eth: for the  
light is as it  
were a shield  
to defend man  
against the ty-  
rannie and fier-  
cenes of beas-  
tes.

n He confes-  
seth that no  
tongue is able  
to expresse  
Gods workes,  
nor minde to  
comprehende  
them.

o Or, whale.  
o God is a  
moke nour-  
ishing Father,  
whoprouiderh  
for all creatu-  
res their daie-  
lie fode.

p As by thy  
presence all  
things haue  
life: so, if thou  
with drawe  
thy blessings,  
thei all perill.

q As y death  
of creatures  
sheweth y we  
are nothing of  
our selues: so  
their genera-  
cion declareth  
y we receiue  
all things of  
our Creator.

r Gods mercif-  
ful face giueth  
strength to y  
earth, but his  
seuere counte-  
nance burneth  
y mountaines  
I Who infect y  
worlde, & so  
cause God y  
he can not re-  
ioyce in his  
workes.

Psal CV.

s Forasmuch  
as the Israe-  
lites were exp-  
ted fro the co-  
mune condem-  
nation of the  
worlde, and  
were elected  
to be Gods  
people, y Pro-  
phet willetth  
them to shewe  
them selues  
mindeful by  
thakegiuing.

b By y strengh  
& face, he mea-  
neth y Arke  
where God de-  
clared his  
power and his  
presence.

& bread that strengtheneth mans heart.

16 The high trees are satisfied, *euens* the cedres of Lebanon, which he hath planted,

17 That the birdes maie make their nestes there: the storke dwelleth in the firre trees.

18 The high mountaines *are* for the goates: the rockes *are* a refuge for the conies.

19 He appointed the *i* moone for certaine seasons: *k* the sunne knoweth his going downe.

20 Thou makest darkenes, and it is night, wherein all the beastes of the forest crepe forthe.

21 The lions roare after their praie, and seke their meate *l* at God.

22 When the sunne riseth, they retire, and couche in their dennes.

23 *m* Then goeth man forthe to his worke, and to his labour vntil the eueing.

24 O Lord, how *n* manifolde are thy workes! in wisdome hast thou made them all: the earth is ful of thy riches.

25 So is this sea great & wide: for therein *are* things creping innumerable, bothe smale beastes and great.

26 There go y shippes, *yea*, that *l*iuathán, whome thou hast made to plaie therein.

27 *o* All these waite vpon thee, that thou maiest giue them fode in due season.

28 Thou giuest it to them, & thei gather it: thou openest thine hand, & thei are filled with good things.

29 *But* if thou *p* hide thy face, thei are troubled: if thou take awaie their breath, they dye and returne to their dust.

30 *Againe* if thou *q* send forthe thy spirit, thei are created, and thou renewest the face of the earth.

31 Glorie be to the Lord for euer: let the Lord reioyce in his workes.

32 He loketh on the earth and it trembleth: he toucheth y mountaines, & thei *r* smoke.

33 I wil sing vnto the Lord *all* my life: I wil praise my God, while I liue.

34 Let my wordes be acceptable vnto him: I wil reioyce in the Lord.

35 Let the sinners be *f* consumed out of the earth, & the wicked til there be no more: o my soule, praise thou the Lord. Praise ye the Lord.

PSAL. CV.

*He praiseth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to him self, and hauing chosen them, neuer ceaseth to do them good, euens for his promes sake.*

**P**raise y Lord, & call vpon his Name: *a* declare his workes amog the people.

2 Sing vnto him, sing praise vnto him, & talke of all his wonderous workes.

3 Reioyce in his holie Name: let the heart of them that seke the Lord, reioyce.

4 Seke the Lord & his *b* strength: seke his face continually.

5 Remembre his *c* maruelous workes, that he hath done, his wonders and the *d* iudgements of his mouth,

6 Ye sede of Abraham his seruant, ye children of Iaakób, which are his elect.

7 He is the Lord our God: his iudgements *are* through all the earth.

8 He hath alwaie remembred his couenant & promes, that he made to a thousand generacions,

9 *Euens* that which he *e* made with Abraham and his othe vnto Izhák:

10 And *since* hath confirmed it to Iaakób for a law, & to Israël for an cuerlasting couenant,

11 Saying, *f* Vnto thee wil I giue the land of Canaan, the lot of your inheritance.

12 Albeit thei were fewe in number, *yea*, verie fewe & strangers in the land,

13 And walked about from nacion to nacio, from one kingdome to another people,

14 *Yet* suffred he no man to do them wrong, but reprobud *s* Kings for their sakes, *saying*,

15 Touche not mine *h* anointed, and do my *i* Prophetes no harme.

16 Moreouer he called a famine vpon the land, & viterly brake the *k* staf of bread.

17 *But* he sent a man before them: Ioséph was solde for a slaue.

18 Thei helde his fere in the stockes, & he was laied in yrons,

19 Vntil *l* his appointed time came, & the counsel of the Lord had tryed him.

20 The King sent and losed him: *euens* the Ruler of the people deliuered him.

21 He made him Lord of his house, and ruler of all his substance,

22 That he shulde binde his *m* princes vnto his wil, & teache his Ancients wisdome.

23 Then Israël came to Egypt, and Iaakób was a stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressers.

25 *n* He turned their heart to hate his people, and to deale craftely with his seruats.

26 Then sent he Mosés his seruant, & Aaron whome he had chosen.

27 Thei shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darkenes, and made it darke: and thei were not *o* disobedient vnto his commission.

29 *\* He* turned their waters into blood, and slewe their fish.

30 *\* Their* land brought forthe frogs, *euens* in their Kings chambers.

31 He *p* spake, & there came swarmes of flies & lice in all their quarters.

32 He gaue them *q* haile for raine, & flames of fyre in their land.

33 He smote their vines also and their fig-

*c* Which he  
hath wrought  
in the deliue-  
rance of his  
people.

*d* Because his  
power was  
therby as line-  
ly declared, as  
if he shulde  
haue declared  
it by mouth.

*e* The promes  
which God  
made to Abra-  
ham to be his  
God, and the  
God of his se-  
de after him:  
he renewed and  
repered it a-  
gaine to his se-  
de after him.

*f* He sheweth  
y thei shulde  
not enioye the  
lad of Canaan  
by any other  
meanes, but by  
reason of his  
couenant made  
with their fa-  
thers.

*g* That is, the  
King of Egypt  
and the King  
of Gerar, Gen.  
12, 17, & 20, 31.  
*h* Those who-  
me I haue san-  
ctified to be  
my people.

*i* Meaning the  
elde fathers,  
to whome God  
sheweth him-  
self plainly,  
and who were  
seers forthe  
of his worde.

*k* Either by  
sending scar-  
setie, or by ta-  
king awaie y  
strenght & wor-  
thinesse there-  
of.

*l* So long he  
suffred aduer-  
sities, as God  
had appointed,  
and til he had  
tryed sufficent-  
ly his pacifica-  
m That y ve-  
rie princes of  
the countrey  
shulde be at  
Ioséphs comma-  
ndement & lear-  
ne wisdome at  
him.

*n* So it is in  
God, either to  
moue y heart  
of the wicked  
to loue or to  
hate Gods  
children.

*o* Meaning, Mo-  
ses and Aaron.  
Exod. 7, 26.

*p* So that this  
verming came  
not by some  
accident, but as  
God  
had appointed,  
& his Prophet  
Mosés spake.  
*q* It was stra-  
ge to se raine in  
Egypt, muche  
more it was  
feareful to se  
haile.



trees, and brake downe the trees in their coastes.

34 He spake, and the grasshoppers came, & caterpillers innumerable,

35 And did eat vp all the grasse in their lād, and deuoured the frute of their grounde.

36 He smote also all the first borne in their land, *even* the beginning of all their strength.

37 He brought them forth also with siluer and golde, and there was none feble among their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloude to be a couering, and fyre to giue light in the night.

40 They asked, and he brought quails, & he filled them with the bread of heauē.

41 He opened the rocke, and the waters flowed out, and ran in the drye places like a riuer.

42 For he remembered his holie promes to Abraham his seruant,

43 And he brought forth his people with ioye, & his chosen with gladnes,

44 And gaue them the lands of the heathē, and they toke the labours of the people in possession,

45 That they might kepe his statutes, and obserue his Lawes. Praise ye the Lord.

PSAL. CVI.

*The people dispersed vnder Antiochus do magnifie the goodnes of God among the iuste and repentāt: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifolde maruells of God wrought in their deliuerance forthe of Egypt and the great ingratitude of the people rehearsed. 47 They do pray & desire to be gathered from among the heathē to the intent they may praise the Name of the God of Israel.*

Praise ye the Lord.

1 Praise ye the Lord because he is good, for his mercie endureth for euer.

2 Who can expresse the noble actes of the Lord, or shewe forth the all his praise?

3 Blessed are they that kepe iudgement, and do righteousnes at all times.

4 Remember me, O Lord, with the fauour of thy people: visit me with thy saluacion,

5 That I may see the felicitie of thy chosen, and reioyce in the ioye of thy people, and glorie with thine inheritance.

6 We haue sinned with our fathers: we haue committed iniquitie, and done wickedly.

7 Our fathers vnderstode not thy wōders in Egypt, nether remembered they y multitude of thy mercies, but rebelled at the Sea, *even* at the red Sea.

8 Neuertheles he saued them for his Names sake, that he might make his power to be knowne.

*The Prophet exhorteth the people to praise God for his benefices past, present, and to come, and to remember his mercies, and to be gathered from among the heathē to the intent they may praise the Name of the God of Israel.*

9 And he rebuked the red Sea, and it was dried vp, and he led them in the depe, as in the wildernes.

10 And he saued them frō the aduersaries hand, and deliuered them from the hand of theemie.

11 And the waters couered their oppressers: not one of them was left.

12 Then beleued they his wordes, & sang praise vnto him.

13 But incontinently they forgate his workes: they waited not for his counsel,

14 But lusted with concupiscēce in the wildernes, & tempted God in the desert.

15 Then he gaue them their desire: but he sent leannes into their soule.

16 They enuid Mosēs also in the tentes, & Aaron the holie one of the Lord.

17 Therefore the earth opened and swallowed vp Dathan, and couered the companie of Abiram.

18 And the fyre was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, & worshipped the molten image.

20 Thus they turned their glorie into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham, and fearful things by the red Sea.

23 Therefore he minded to destroye them, had not Mosēs his chosen stand in the breache before hi to turne away his wrath, lest he shulde destroye them.

24 Also they contemned that pleasant land, & beleued not is worde,

25 But murmured in their tentes, & heard not vnto the voyce of the Lord.

26 Therefore he lifted vp his hād against them, to destroye them in the wildernes,

27 And to destroye their sede among the nacions, and to scatter them throughout the countreis.

28 They ioyned them selues also vnto Baal-peor, & did eat the offrings of the dead.

29 Thus they prouoked him vnto angre with their owne inuentions, and the plague brake in vpon them.

30 But Phinehas stode vp, and executed iudgement, and the plague was staied.

31 And it was imputed vnto him for righteousness from generacion to generacio for euer.

32 They angred him also at the waters of Meribah, so that Mosēs was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnadvisedly with his lippes.

34 Nether destroyed they the people, as y Lord had commanded them,

Tt.ii.

*Exod. 14, 27. f The wonderfull workes of God caused the to beleue for a time and to praise him. g They wolde proue his wisdom and prouidence. h The abundance that God gaue the, prouided not, but made the pine away, because God curied it. i By y greatness of the punishment the hainous offence maie be considered: for they that rise against Gods ministers, rebel against him. k He sheweth y all idolaters renounce God to be their glorie, when in stead of him they worship anie creature, much more wood, stone, metal or calues. l If Mosēs by his intercession had not obtained Gods fauour against their rebellious m That is, Canaan, & was as it were an earnest penic of y heauenlie inheritance. n That is, he were. Some also it meaneth to punish. o Which was y idols of the Myabites. p Sacrifices of dead idoles. q Signifying, y whatsoever man inuenteth of him self to serue God by, is detestable & prouoketh his angre. r When all other neglected Gods glorie, he in his zeale killed y adulterers & prevented Gods wrath. Nom. 25, 12. f This ake declared his liuelie faith, & for his faiths sake was accepted. Nom. 20, 2. psal. 95, 8. f If so notable a Prophet of God escape not punishment though others prouoked him to sinne, how much more shal they be subiect to Gods iudgement, which cause Gods children to sin?*



# Israels rebellion. Psalmes. Affliction causeth prayer.

35 But were mingled among the heathen, & learned their workes,  
36 And serued their idoles, which were their ruine.

37 Yea, they offred their <sup>u</sup> sonnes, and their daughters vnto diuels,  
38 And shed innocent blood, <sup>u</sup> even the blood of their sonnes, and of their daughters, whome they offred vnto the idols of Canaan, and the land was defiled with blood.

39 Thus were they steined with their owne workes, and went <sup>x</sup> a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, & he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: and they that hated them, were lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Manie <sup>y</sup> a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he sawe when they were in afflictio<sup>n</sup>, and he heard their crye.

45 And he remembred his couenāt toward them, and <sup>z</sup> repēted according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them, that led them captiues.

47 Saue vs, <sup>o</sup> Lord our God, and <sup>a</sup> gather vs from among the heathen, that we maie praise thine holie Name, and glorie in thy praise.

48 Blessed be the Lord God of Israël for euer & euer, and let all the people say, So be it. Praise ye the Lord.

## PSAL. CVII.

<sup>1</sup> The Prophet exhorteth all those that are redemed by the Lord, & gathered vnto him to giue thanks, <sup>9</sup> For this merciful prouidence of God, governing all things at his good pleasure. <sup>20</sup> Sending good & euil, prosperitie and aduersitie to bring men vnto him. <sup>42</sup> Therefore as the righteous thereat reioyce, so shal the wicked haue their mouthes stopped.

**P**RAISE <sup>a</sup> the Lord, because he is good: for his mercie endureth for euer.

<sup>2</sup> Let them, <sup>b</sup> which haue bene redemed of the Lord, shewe how he hath deliuered them from the hand of the oppresser,

<sup>3</sup> And gathered them out of the lāds, from the East and from the West, from the North and from the <sup>c</sup> South.

<sup>4</sup> When they wandered in the desert & wilderness out of the way, and founde no citie to dwell in,

<sup>5</sup> Bothe hungrie & thirstie, their soule fainted in them.

<sup>6</sup> Then they cryed vnto the Lord in their

<sup>a</sup> This notable sentence was in the beginning vsed, as the fore or tenour of the song, & was oftentimes repeated.

<sup>b</sup> As this was true in <sup>9</sup> Jewes, so is there none of Gods elect, yf ele not his helpe in their necessitie.

<sup>c</sup> Or, from the sea: meaning the red Sea, which is on the South parte of the land.

<sup>e</sup> He sheweth that there is none affliction so grievous, out of the which God will not deliuer his, and also exhorteth them, that are deliuered, to be mindful of so great a benefite.

trouble, and he deliuered them from their distres,

<sup>7</sup> And led the forth by the right way, that they might go to a citie of habitation.

<sup>8</sup> Let them <sup>therefore</sup> cōfesse before the Lord his louing kindenes, & his wonderful workes before the sonnes of men.

<sup>9</sup> For he satisfied the thirstie soule, and filled the hungrie soule with goodnes.

<sup>10</sup> They, that dwell in darkenes and in the shadowe of death, being bounde in miserie and yron,

<sup>11</sup> Because they <sup>d</sup> rebelled against the wordes of the Lord, and despised the counsel of the moste High,

<sup>12</sup> When he humbled their heart with heauines, then they fell downe and there was no helper.

<sup>13</sup> Then they <sup>e</sup> cryed vnto the Lord in their trouble, and he deliuered them from their distres.

<sup>14</sup> He brought them out of darkenes, and out of the shadowe of death, and brake their bands a sunder.

<sup>15</sup> Let them <sup>therefore</sup> confesse before the Lord his louing kindenes, & his wonderful workes before the sonnes of men.

<sup>16</sup> For he hath broken <sup>f</sup> gates of brasle, and brast the barres of yron a sunder.

<sup>17</sup> <sup>g</sup> Fooles by reason of their transgression & because of their iniquities are afflicted.

<sup>18</sup> Their soule abhorreth all meat, & they are brought to deaths dore.

<sup>19</sup> Then they crye vnto the Lord in their trouble, & he deliuereth them from their distres.

<sup>20</sup> <sup>h</sup> He sendeth his worde and healeth them, and deliuereth them from their <sup>i</sup> graues.

<sup>21</sup> Let them <sup>therefore</sup> confesse before the Lord his louing kindenes, & his wonderful workes before the sonnes of men,

<sup>22</sup> And let them offer sacrifices of <sup>k</sup> praise, and declare his workes with reioycing.

<sup>23</sup> They that go downe to the <sup>l</sup> sea in shippes, & occupie by the great waters,

<sup>24</sup> They se the workes of the Lord, & his wonders in the depe.

<sup>25</sup> For he commandeth and raiseth the stormie winde, and it listeth vp the waues thereof.

<sup>26</sup> They mounte vp to the heauē, & descēd to the depe, so that their soule <sup>m</sup> melteth for trouble.

<sup>27</sup> They are tossed to and fro, and stagger like a drunken man, and all their <sup>n</sup> cunning is gone.

<sup>28</sup> Then they crye vnto the Lord in their trouble, and he bringeth them out of their distres.

<sup>29</sup> He turneth the storme to calme, so that the waues thereof are stil.

<sup>30</sup> When they are <sup>o</sup> quietered, they are glad, & he

<sup>d</sup> Then <sup>9</sup> true way to obteine God, is to followe his expresse cōmandement: all hereby all are exhorted to de seide into the selues, forasmuch as none are punished, but for their finnes.

<sup>e</sup> He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes, f When there cometh to mis iudgement no recouerie, but all things are brought to despaire, the God chiefly sheweth his mightie power.

<sup>g</sup> They <sup>9</sup> haue no feare of God, by his sharp rods are brought to call vpon him and so finde mercie.

<sup>h</sup> By healing the he declarereth his good wil toward them.

<sup>i</sup> Meaning, their diseases, which had almost brought the to the graue & corruption.

<sup>k</sup> Praise and confession of Gods benefites are the true sacrifices of the godlie.

<sup>l</sup> He sheweth by <sup>9</sup> sea what care God hath the ouer man, for in that the deliuereth the from the great dangers of the sea, he deliuereth them, as it were, from a thousand deaths.

<sup>m</sup> Their feare & danger is so great.

<sup>n</sup> When their arte & meanes faile the, they are compelled to cōfesse that onely Gods guidēce doeth preserve them.

<sup>o</sup> Though before euerie drop seemed to fight one against another, yet at his cōmandement they are as still, as though they were in sea.



he bringeth them vnto the hauen, where they wolde be.

11 Let the therefore confesse before the Lord his louing kindenes, and his wonderful workes before the sonnes of men.

12 And let them exalt him in the congregation of the people, and praise him in the assemblie of the Elders.

13 He turneth the floods into a wildernes, and the springs of waters into drieness,

14 And a frutefull land into barrennes for the wickednes of them that dwell therein.

15 Againe he turneth the wildernes into pooles of water, & the drye land into water springs.

16 And there he placeth the hungrie, and they buyld a citie to dwell in,

17 And sowe the fields, & plant vineyardes, which bring forth frutefull increase.

18 For he blesseth them, and they multiplie exceedingly, and he diminisheth not their cattell.

19 Againe men are diminished, and brought lowe by oppression, euil and sorowe.

20 He powreth contempt vpon princes, and causeth them to erre in desert places out of the way.

21 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of shepe.

22 The righteous shal se it, and reioyce, and all iniquitie shal stop her mouth.

23 Who is wise that he maie obserue these things: for they shal vnderstand the louing kindenes of the Lord.

PSAL. CVIII.

This Psalm is composed of two other Psalmes before, the seuen and fiftieth & the sixtieth. The matter here contained is, 1 That David giueth him self with heart and voyce to praise the Lord, 7 And assureth him self of the promises of God concerning his kingdom ouer Israel, and his power against other nations: 11 Who though he seme to forsake vs for a time, yet he alone wil in the end cast downe our enemies.

A song or Psalm of David.

O God, mine heart is prepared, so is my tongue: I wil sing & giue praise.

Awake viole & harpe: I wil awake early.

I wil praise thee, O Lord, among the people, and I wil sing vnto thee among the nations.

For thy mercie is great aboue the heauens, and thy trueth vnto the cloudes.

Exalt thy self, O God, aboue the heauens, and let thy glorie be vpon all the earth,

That thy beloued maie be deliuered: helpe with thy right hand and heare me.

God hath spoken in his holines: therefore I wil reioyce, I shal diuide Shechem and measure the valley of Succoth.

And when God by his benefices maketh vs partakers of his mercies, he admonisheth vs to be earnest in praier to desire him to continue and fulfill his graces. As he hath spoken to Samuell concerning me, so wil he shewe him self constant, and holic in his promises, so that these nations following shal be subiect vnto me.

Gilead shalbe mine, and Manasséh shalbe mine: Ephraim also shalbe the strength of mine head: Iuda is my Lawegiuier.

9 Moab shalbe my washpot: ouer Edom wil I cast out my shoe: vpon Palestina wil I triumph.

Who wil leade me into the strong citie? who wil bring me vnto Edom?

11 Wilt not thou, O God, which haddest forsaken vs, & didest not go forthe, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shal do valiantly: for he shal tread downe our enemies.

PSAL. CIX.

David being falsely accused by flatterers vnto Saul, praierh God to helpe him and to destroy his enemies. And vnder the he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies maie knowe the worke to be of God. 30 Though doeth he promise to giue praises vnto God.

To him that excelleth. A Psalm of David.

Hold not thy tongue, O God of my praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon me: thei haue spoken to me with a lying tongue.

3 Thei compassed me about also with wordes of hatred, and foght against me without a cause.

4 For my friendship thei were mine aduersaries, but I gaue my self to praier.

5 And they haue rewarded me euil for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let thy aduersarie stand at his right hand.

7 When he shalbe iudged, let him be condemned, and let his praier be turned into sinne.

8 Let his daies be fewe, and let another take his charge.

9 Let his children be fatherles, & his wife a widowe.

10 Let his children be vagabunds & beggers, and seke bread, comming out of their places destroyed.

11 Let the extorcioner catche all y the hate, and let the strangers spoile his labour.

12 Let there be none to extend mercie vnto him: nether let there be anie to shewe mercie vpon his fatherles children.

13 Let his posteritie be destroyed, & in the generacion following let their name be put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done awaie.

Tr.iii.

by Gods iust iudgement deprived of all. the Lord to the third, and fourth generacion the wickednes of the parents in their wicked children.

From 5 Verse of this psalme vnto 9 last read & exposition in the threescore psalme, and like verse.

a Though all the world should condemn me, yet thou wilt approve mine innocencie, & that is a sufficient praise to me.

b To declare y I had none other refuge, but thee, in whom my confidence was at rest. c Whether it were Doeg or Saul, or some familiar friend y had betrayed him, he praierh not of private affection, but moued by Gods Spirit, y God would take vengeance vpon him. d As to the end all things turne to their profit, so to y reprobate euen those things, y are good, turne to their damnation.

e This was chiefly accomplished in Iudas, Act. 1. 20. f He declareth that y curse of God lieth vpon the extorcioners: who thinking to enrich their children by their vnlawfull gotten goods, are thus punisheth



# The power of Christ.

# Psalmes.

# Gods couenant.

**h** He sheweth  
y God accu-  
someth to pla-  
gue them after  
a strange sort,  
y shewe them  
selues cruel  
toward other.  
i Thus giueth  
the Lord to  
euerie mā the  
thing wherein  
he delicteth, y  
the reprobate  
can not accuse  
God of wrong;  
when they are  
giuen vp to  
their lusts and  
reprobat min-  
des.

**k** For being  
definite of  
mans helpe, he  
fully trusted  
in the Lord,  
that he wolde  
deliuer him.  
l As y are na-  
med merciful,  
gracious and  
long suffering,  
so shewe thy  
self in effect.  
m Meaning, y  
he hath no  
faile, nor assu-  
rance in this  
worlde.  
n For hunge,  
that came of  
sorrow, he was  
leane, and his  
natural moy-  
sure failed hi.  
o The more  
griuous y Sa-  
tan assailed  
him, the more  
earnest & in-  
stant was he in  
praier.  
p They shal  
gaine nothing  
by cursing me.  
q Not onely  
in cōfessing it  
secretly in my  
self, but also  
in declaring it  
before all the  
Cōgregation.  
r Hereby he  
sheweth y he  
had not to do  
w them, that  
were of litle  
power, but w  
the iudges and  
princes of the  
worlde.

**a** Iesus Christ  
in the two &  
twentie of  
Matt giueth  
the interpreta-  
cion hereof &  
sheweth y this  
cā not proper-  
ly be applied  
vnto Dauid,  
but to him  
self  
**b** And thence  
it shal stretch  
through all the worlde: & this power chiefly standeth in the preaching of his  
worde. **c** By thy worde thy people shalbe assembled into thy Church, w ho-  
se increase shalbe so abundaunt & wonderful, as the drops of the dewe.

15 But let them alway be before the Lord,  
that he maie cut of their memorial from  
the earth.

16 Because **h** he remembred not to shewe  
mercie, but persecuted the afflicted and  
poore man, and the sorowful hearted to  
slaye him.

17 As he loued cursing, **i** so shal it come  
vnto him, & as he loued not blessing, so  
shal it be farre from him.

18 As he clothed him self with cursing like  
a raiment, so shal it come into his  
bowels like water, and like oyle into his  
bones.

19 Let it be vnto him as a garment to couer  
him, and for a girdle, wherewith he shalbe  
alwaie girded.

20 Let this be the rewarde of mine aduer-  
sarie **k** from the Lord, and of them, that  
speake euil against my soule.

21 But thou, o Lord my God, deale with me  
according vnto thy **l** Name: deliuer me,  
(for thy mercie is good)

22 Because I am poore and nedie, and mine  
heart is wounded within me.

23 I departe like y shadowe that declineth,  
and am shaken of as the **m** grassopper.

24 My knees are weake through fasting, &  
my flesh **n** hath lost all fatnes.

25 I became also a rebuke vnto them: they  
that looked vpon me, shaked their heads.

26 Helpe me, o Lord my God: **o** saue me  
according to thy mercie.

27 And they shal knowe, that this is thine  
hand, & that thou, Lord, hast done it.

28 Though they **p** curse, yet thou wilt blesse:  
they shal arise and be confounded, but  
thy seruant shal reioyce.

29 Let mine aduersaries be clothed with  
shame, and let them couer the selues with  
their confusion, as with a cloke.

30 I wil giue thākes vnto the Lord greatly  
with my **q** mouthe, and praise him amōg  
the multitude.

31 For he wil stand at the right hand of the  
poore, to saue him from them that wolde  
condemne his soule.

PSAL. CX.

**1** Dauid prophesieth of the power and everlasting king-  
dome giue to Christ, **4** And of his Priesthode, which  
shulde put an end to the Priesthode of Levi.

**¶** A Psalme of Dauid.

**T**He **a** Lord said vnto my Lord, Sit  
thou at my right hand, vntil I make  
thine enemies thy fote stole.

**2** The Lord shal send the rod of thy power  
out of **b** Zión: be thou ruler in the mid-  
des of thine enemies.

**3** Thy people shal come willingly at the ti-  
me of **c** assembling: **c** thine armie in holie

beautie: the youth of thy wombe shalbe as  
the morning dewe.

**4** The Lord sware and wil not repent,  
Thou art a Priest for euer after the orde  
of **d** Melchi-zedek.

**5** The Lord, that is at thy right hand, shal  
wounde Kings in the daie of his wrath.

**6** He shalbe iudge among the heathen: he  
shal fil all with dead bodie s, and smite the  
head ouer great countreis.

**7** He shal drinke of the brooke in y waie:  
therefore shal he lift vp his head.

PSAL. CXI.

**1** He giueth thanks to the Lord for his merciful workes  
toward his Church, **10** And declareth wherein true  
wisdome and right knowledge consisteth.

**¶** Praise ye the Lord.

**I** Wil **a** praise the Lord with my whole  
heart in the assemblie and Congrega-  
cion of the iust.

**2** The workes of the Lord are **b** great, and  
ought to be sought out of all them that loue  
them.

**3** His worke is beautiful and glorious, and  
his righteousnes endureth for euer.

**4** He hath made his wonderful workes to  
be had in remembrance: the Lord is merci-  
ful and ful of compassion.

**5** He hath giuen **c** a portion vnto the that  
feare him: he wil euer be mindeful of his  
couenant.

**6** He hath shewed to his people the pow-  
er of his workes in giuing vnto them the  
heritage of the heathen.

**7** The workes of his hands are trueth and  
iudgement: all his statutes are true.

**8** Thei are stablised for euer & euer, and  
are done in trueth and equitie.

**9** He sent redemption vnto his people: he  
hath commanded his couenant for euer:  
holie and feareful is his Name.

**10** **c** The beginning of wisdome is the feare  
of the Lord: all they that obserue **f** them,  
haue good vnderstanding: his praise endu-  
reth for euer.

**e** Thei onely are wise, that feare God, and none haue vnderstanding, but thei  
that obey his worde. **f** To wit, his commandements, as ver. 17.

PSAL. CXII.

**1** He praiseth the felicitie of the that feare God, **10** And  
condemneth the cursed state of the contemners of God.

**¶** Praise ye the Lord.

**B**lessed is the man, that **a** feareth the  
Lord, & delicteth greatly in his com-  
mandements.

**2** His sede shalbe mightie vpon earth: the  
generaciō of the righteous shalbe blessed.

**3** Riches and treasures shalbe in his house,  
and his righteousnes endureth for euer.

**4** Vnto the **c** righteous ariseth light in dar-  
kenes: he is merciful and ful of compassiō  
and righteous.

**only** **c** The faithful in all their aduersities knowe that all shal go  
wel with them: for God wilbe merciful and iuste.

**5. A good**

**d** As Melchi-  
zedek y figure  
of Christ was  
borne King &  
Priest: so the  
offit can not  
be accompli-  
shed in anie  
King, save on-  
ly in Christ.  
**2** Chr. 26. 21.  
**e** No power  
shalbe able to  
resist him  
**f** Vnder this  
similitude of a  
captaine, that  
is so greedie to  
deströie his e-  
nemies, that he  
wil not feare  
drinke by the  
waie, he them-  
self how God  
wil destroy  
his enemies.

**a** The Prophet  
declareth that  
he wil praise  
God boche pri-  
uately & openly,  
& that from y  
heart, as he y  
consecrath  
hi selfe whole-  
ly & ouerly va-  
to God  
**b** He sheweth  
y Gods wor-  
kes are a suffi-  
cient cause,  
wherefore we  
shulde praise  
him, but chief-  
ly his benefites  
toward his  
Church.  
**c** God hath  
giuen to his  
people all that  
was necessarie  
for this, & wil  
do all euil for  
his couenants  
sake. and in  
this sense the  
Ebrewe worde  
is take, from  
30. 8. & 31. 15.  
**d** As God pro-  
mised to take  
the care of his  
Church: so in  
effect doeth he  
declare him  
selfe iust and  
true in y go-  
uernement of  
the same.

**a** He meaneth  
that reuerent  
feare, which is  
in y children  
of God, which  
causeth them  
to delire on-  
ly in y worde  
of God  
**b** The godlie  
shal haue abun-  
dance & con-  
tentment, be-  
cause their  
heart is satisfi-  
ed in God



<sup>a</sup> He sheweth what is the fruit of mercie: so lend freely & not for gaine. & so to measure his doings, that he maie be able to helpe where neede requireth, and not to bestowe all on his selfe. <sup>e</sup> The godlie pinche not niggardly, but distribute liberally, as the necessitie of the poore requireth. & as his power is able. <sup>f</sup> His power & prosperous estate.

5 A good man is merciful and lendeth, and wil measure his affaires by iudgement.

6 Surely he shal neuer be moued: but the righteous shalbe had in euerlasting remembrance.

7 He wil not be afraid of euil tidings: for his heart is fixed, & beleueth in the Lord.

8 His heart is stablished: therefore he wil not feare, vntil he se his desire vpon his enemies.

9 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his home shalbe exalted with glorie.

10 The wicked shal se it and be angrie: he shal gnash with his teeth, and consume awaie: the desire of the wicked shal perish.

PSAL. CXIII.

<sup>a</sup> An exhortation to praise the Lord for his providence. <sup>b</sup> In that that contrarie to the course of nature he worketh in his Church.

<sup>c</sup> Praise ye the Lord.

1 Praise, O ye seruants of the Lord, praise the Name of the Lord.

2 Blessed be the Name of the Lord from hence forth and for euer.

3 The Lords Name is praised from the rising of the sunne vnto the going downe of the same.

4 The Lord is high aboue all nations, & his glorie aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

6 Who abaseth him self to beholde things in the heauen and in the earth.

7 He raiseth the needy out of the dust, & lifteth vp the poore out of the dung,

8 That he maie set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwell with a familie, & a ioyful mother of children. Praise ye the Lord.

PSAL. CXIII.

<sup>a</sup> How the Israelites were deliuered forth of Egypt, & of the wonderful miracles, that God wrought at that time. <sup>b</sup> Which put vs in remembrance of Gods great mercie toward his Church, who, when the course of nature faileth, preserueth his miraculously.

1 When Israel went out of Egypt, & the house of Iaakob from the barbarous people,

2 Iudah was his sanctification, & Israel his dominion.

3 The Sea sawe it and fled: Iordan was turned backe.

4 The mountaines leaped like rams, & the hilles as lambs.

5 What ailed thee, O Sea, that thou fleddest? O Iordan, why wast thou turned backe?

<sup>a</sup> That is, for that they were of a strange language. <sup>b</sup> The whole people were witnesses of his holie maie, in adopting them, and of his mightie power in deliuering them. <sup>c</sup> Seeing that these dead creatures felt Gods power, & after a sorte sawe it, much more his people ought to consider it & glorifie him for the same.

6 Ye mountaines, why leaped ye like rams, and ye hilles as lambs?

7 The earth trembled at the presence of the Lord, at the presence of the God of Iaakob.

8 Which turneth the rocke into water-poolles, & the flint into a fountaine of water.

PSAL. CXV.

<sup>a</sup> A prayer of the faithful oppressed by idolatrous tyrants against whome they desire that God wolde succour them, <sup>b</sup> Trusting most constantly that God wil preserue them in this their neede, seeing that he hath adopted and receiued them to his fauour, <sup>c</sup> Promising finally that they wil not be vnmindful of so great a benefite, if it wolde please God to heare their prayer, & deliuer them by his omnipotent power.

1 Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie and for thy truthes sake.

2 Wherefore shal the heathen saie, Where is now their God?

3 But our God is in heauen: he doeth what soeuer he wil.

4 Their idoles are siluer and golde, euen the worke of mens hands.

5 Thei haue a mouth and speake not: thei haue eyes and se not.

6 Thei haue eares and heare not: thei haue noses and smell not.

7 Thei haue hands and touche not: thei haue feete and walke not: nether make thei a sounde with their throte.

8 Thei that make them are like vnto the: so are all that trust in them.

9 O Israel, trust thou in the Lord: for he is their helpe and their shield.

10 O house of Aaron, trust ye in the Lord: for he is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lord: for he is their helper and their shield.

12 The Lord hath bene mindeful of vs: he wil blesse, he wil blesse the house of Israel, he wil blesse the house of Aaron.

13 He wil blesse them that feare the Lord, bothe smal and great.

14 The Lord wil encrease his graces toward you, euen toward you and toward your children.

15 Ye are blessed of the Lord, which made the heauen and the earth.

16 The heauens, euen the heauens are the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, nether anie that go downe into the place of silence.

18 But we wil praise the Lord from hence forth and for euer. Praise ye the Lord.

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<sup>a</sup> thing but to shewe his fatherlie care toward men. <sup>b</sup> I Though the dead see for the Gods glorie, yet he meaneth here, that they praise him not in his Church and Congregation.

<sup>d</sup> Oght then his people to be insensible, when they see his power & maie? <sup>e</sup> That is, caused miraculously water to come out of the rocke in most abundance, Exodus. 17. 6.

<sup>a</sup> Because God promised to deliuer them, not for their sakes, but for his Name, Isa. 48. 11, therefore they ground their prayer vpon this promise. <sup>b</sup> When the wicked see God accomplisheth not his pmes, as they imagine, they thinke there is no God.

<sup>c</sup> No impediments can let his worke, but he vseth euen impediments to serue his wil. <sup>d</sup> Seeing that nether matter, nor forme can commend idoles, it followeth there is nothing, why they shulde be esteemed.

<sup>e</sup> He sheweth what great vanitie it is to aske helpe of the, which not onely haue no helpe in them, but lacke sense and reason. <sup>f</sup> As much without sense, as blockes & stones.

<sup>g</sup> For they were appointed by God as instructors & teachers of faith and religion for others to followe. <sup>h</sup> That is, he wil continue his graces toward his people.

<sup>i</sup> And therefore doeth still gouerne & continue all things therein. <sup>k</sup> And that declare y enough his sufficiency, so the worlde seeth him not.



# The death of Martyrs.

# Psalmes.

# The helpe of the Lord.

PSAL. CXVI.

1 *David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable love of God toward him, magnifieth such great mercies, and protesteth that he wil be shakelul for the same.*

1 *I* <sup>a</sup> Loue y Lord, because he hath heard my voice and my prayers.

2 For he hath inclined his eare vnto me, when I did call vpon him <sup>b</sup> in my daies.

3 When the snares of death compassed me, and the griefs of the graue caught me: when I founde trouble and sorowe,

4 Then I called vpon the Name of the Lord, saying, I beseeche thee, O Lord, deliuer my soule.

5 The Lord is merciful & righteous, and our God is ful of compassion.

6 The Lord preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O my soule: for y Lord hath bene beneficial vnto thee,

8 Because thou hast deliuered my soule from death, mine eies from teares, & my fete from falling.

9 I shal walke before the Lord in the land of the liuing.

10 I beleued, therefore did I speake: for I was fore troubled.

11 I said in my feare, All men are lyers.

12 What shal I rendre vnto the Lord for all his benefites toward me?

13 I wil take the cup of saluacion, and call vpon the Name of the Lord.

14 I wil paie my vowes vnto y Lord, *eu*en now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Beholde Lord: for I am thy seruant, I am thy seruant, & the sonne of thine hand maied: thou hast broken my bonds.

17 I wil offer to thee a sacrifice of praise, & wil call vpon the Name of the Lord.

18 I wil paie my <sup>k</sup> vowes vnto the Lord, *eu*en now in the presence of all his people,

19 In the courtes of the Lords house, *eu*en in the middes of thee, O Ierusalem. Praise ye the Lord.

PSAL. CXVII.

1 *He exhorteth the Gentiles to praise God, because he hath accomplished a suel to them as to the Lewes, the promes of life euerslasting by Iesus Christ.*

1 *A* <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup>

2 For his louing kindenes is great toward vs, and the <sup>a</sup> truth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

1 *David related of Saul and of the people, at the time appointed obtained the kingdom. 4 For the which he biddeth all them, that feare the Lord, to be thankful. And vnder his persone in all this was Christ liuely set forth, who should be of his people reioiced.*

1 *P* <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> 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<sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> 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# The blessednes of man. Psalmes. Godlie meditacion. 261

26 Blessed be he, that cometh in the Name of the Lord: we haue blessed you out of the house of the Lord.

27 The Lord is mightie, and hath giuen vs light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I wil praise thee, euen my God: therefore I wil exalt thee.

29 Praise ye the Lord, because he is good: for his mercie endureth for euer.

PSAL. CXIX.

*The Prophet exhorteth the children of God to frame their liues according to his holie worde. 123 Also he sheweth wherein the true seruice of God standeth: that is, when we serue him according to his worde, & not after our owne fantasies.*

ALEPH.

Blessed are those that are vpriight in their waie, & walke in the Lawe of y Lord.

3 Blessed are they that kepe his testimonies, & seke him with their whole heart.

4 Surely they worke none iniquitie, that walke in his waies.

5 Thou hast commanded to kepe thy precepts diligently.

6 Oh that my waies were directed to kepe thy statutes.

7 Then shulde I not be confounded, when I haue respect vnto all thy commandements.

8 I wil praise thee with an vpriight heart, when I shal learne the iudgements of thy righteousness.

9 I wil kepe thy statutes: forsake me not fouerlong.

BETH.

10 Wherewith shal a yong mā redresse his waie in taking hede thereto according to thy worde.

11 With my whole heart haue I sought thee: let me not wander from thy commandements.

12 I haue hid thy promises in mine heart, that I might not sinne against thee.

13 Blessed art thou, O Lord: teache me thy statutes.

14 With my lippes haue I declared all the iudgements of thy mouth.

15 I haue had as great desire in the waie of thy testimonies, as in all riches.

16 I wil meditate in thy precepts, and consider thy waies.

17 I wil delight in thy statutes, & I wil not forget thy worde.

GIMEL.

18 Be beneficial vnto thy seruāt, that I maie liue and kepe thy worde.

19 Open mine eyes, that I maie see the wonders of thy Law.

20 I am a stranger vpon earth: hide not thy face from me.

21 My heart is vexed exceedingly: turne thou from me, O Lord, and I wil not offend thee.

22 Turne thou from me, O Lord, and I wil not offend thee.

thy commandements from me.

23 Mine heart breaketh for desire to thy iudgements alwaie.

24 Thou hast destroyed the proude: cursed are they that do erre from thy commandements.

25 Remoue from me shame and contempt: for I haue kept thy testimonies.

26 Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.

27 Also thy testimonies are my delight, & my counsellers.

DALETH.

28 My soule cleaueth to the dust: quicken me according to thy worde.

29 I haue declared my waies, and thou heardst me: teache me thy statutes.

30 Make me to vnderstand the waie of thy precepts, and I wil meditate in thy wondrous workes.

31 My soule melteth for heauines: raise me vp according vnto thy worde.

32 Take from me the waie of lying, and grant me graciously thy Law.

33 I haue chosen the waie of trueth, & thy iudgements haue I laied before me.

34 I haue cleaued to thy testimonies, O Lord: confounde me not.

35 I wil runne the waie of thy commandements, when thou shalt enlarge mine heart.

HE.

36 Teache me, O Lord, the waie of thy statutes, and I wil kepe it vnto the end.

37 Giue me vnderstanding, and I wil kepe thy Law: yea, I wil kepe it with my whole heart.

38 Direct me in the path of thy commandements: for therein is my delight.

39 Incline mine heart vnto thy testimonies, and not to couetousnes.

40 Turne awaie mine eyes from regarding vanitie, & quicken me in thy waie.

41 Stablish thy promises to thy seruant, because he seareth thee.

42 Take awaie my rebuke that I feare: for thy iudgements are good.

43 Beholde, I desire thy commandements: quicken me in thy righteousness,

VAV.

44 And let thy louing kindenes come vnto me, O Lord, & thy saluacion according to thy promises.

45 So shal I make answer vnto my blasphemers: for I trust in thy worde.

46 And take not the worde of trueth vtterly out of my mouth: for I wait for thy iudgements.

47 So shal I alwaie kepe thy Lawe for euer and euer.

48 And I wil walke at libertie: for I seke self to be able to confute the felanders of his aduersaries.

49 I haue not forgot thy Law, O Lord: therefore I wil not offend thee.

50 I haue not forgot thy Law, O Lord: therefore I wil not offend thee.

51 I haue not forgot thy Law, O Lord: therefore I wil not offend thee.

In all ages  
hast plagued  
all such,  
maliciously  
& contemptu-  
ly depart from  
thy trueth.  
d When the  
powers of the  
worlde gaue  
false sentence  
against me,  
thy worde  
was a guide &  
counselor to  
teache me  
what to do, &  
to comfort me.  
a That is, it is  
almost brought  
to the graue, &  
without thy  
worde I can  
not liue.  
b I haue con-  
fessed mine  
offences, and  
now depend  
wholly on  
thee.  
c If God did  
not mainteine  
vs by his wor-  
de, & life wol-  
de drop awaie  
like water.  
d Instruct me  
in thy worde,  
whereby my  
minde maie be  
purged fro vani-  
tie & taught  
to obey thy  
wil.  
e By this he  
sheweth y we  
can nether cho-  
se good, cleane  
ro Gods word,  
nor runne for-  
warde in his  
waie, except he  
make o hearts  
large to recei-  
ue his grace, &  
willig to obey.  
a He sheweth  
that he ca not  
followe on to  
the end, except  
God teache  
him oft times  
and lead him  
forwarde.  
b Not onely  
in outward co-  
uersation, but  
also in inward  
affection.  
c Hereby mea-  
ning all other  
vices, because  
y couetousnes  
is the rote of  
all euil.  
d Meaning, all  
his senses.  
e Let me not  
fall to thy dis-  
honour, but let  
mine heart stil  
delite in thy  
gracious wor-  
de.  
f Giue me  
strength to co-  
ntinue in thy  
worde euen to  
the end.  
a He sheweth  
y Gods mercie  
and loue is the  
first cause of  
our saluacion.  
b By trusting  
in Gods worde  
he assureth hi  
self that sim-  
ply walke after Gods worde, haue no lets to intangle them, where as they  
that do contrary, are euer in nets and snares.



# Affliction is necessarie. Psalmes. True comfort in affliction.

thy precepts.

46 I wil speake also of thy testimonies before Kings, and wil not be ashamed.

47 And my delite shalbe in thy commandements, which I haue loued.

48 Mine hands also wil I lift vp vnto thy commandements, which I haue loued, and I wil meditate in thy statutes.

Z A I N.

49 Remembre the promises made to thy seruāt, wherein thou hast caused me to trust.

50 It is my comfort in my trouble: for thy promises haue quickened me.

51 The proude haue had me exceedingly in derision: yet haue I not declined from thy Law.

52 I remembred thy iudgements of olde, O Lord, and haue bene comforted.

53 Feare is come vpon me for the wicked, that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my pilgrimage.

55 I haue remembred thy Name, O Lord, in the night, and haue kept thy Law.

56 This I had because I kept thy precepts.

C H E T H.

57 O Lord, that art my porcion, I haue determined to kepe thy wordes.

58 I made my supplication in thy presence with my whole heart: be merciful vnto me according to thy promises.

59 I haue considered my waies, & turned my fete into thy testimonies.

60 I made haste and delayed not to kepe thy commandements.

61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.

62 At midnight wil I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am companion of all them that feare thee, and kepe thy precepts.

64 The earth, O Lord, is ful of thy mercie: teache me thy statutes.

T E T H.

65 O Lord, thou hast delt graciously with thy seruāt according vnto thy worde.

66 Teache me good iudgement and knowledge: for I haue beleued thy commandements.

67 Before I was afflicted, I went astray: but now I kepe thy worde.

68 Thou art good and gracious: teache me thy statutes.

69 The proude haue imagined a lie against me: but I wil kepe thy precepts with my whole heart.

70 Their heart is fat as greafe: but my delite is in thy Law.

71 It is good for me that I haue bene afflicted, that I maie learne thy statutes.

d He sheweth the children of God ought not to suffer their Fathers glorie to be obscured by the vaine pompe of princes.

a Thogh he fele Gods had stil to lie vpon him, yet he reflecteth on his promises & comforteth him self therein.  
b Meaning the wicked, & ostentatious Gods worde, & tread his religio vnder fote.  
c That is, the examples, whereby thou declarest thy self to be iudge of the worlde.  
d That is, a vehement zeale to thy glorie, & indignation against the wicked.

e In the course of this life and sorrowful exile  
f Eue when other slepe  
g That is, all these benefites.  
a I am persuaded to kepe thy Law is an heritage and great gain for me

b He sheweth none can imbrace thy worde of God, except he consider his owne imperfections and waies.

c They haue gone about to drawe we into their companie.  
d Not onely in mutual cōsent, but also with aide & succour.  
e For thy knowledge of Gods worde is a singular token of his fauour.

a Having procured by experience that God was true in his promises, he desireth that he wolde increase in his knowledge and iudgement.

b So Ieremie saith, before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

c Their heart is indurate & hardened, puffed vp with prosperitie & vaine estimation of them selues.

d He confesseth that before that he was chastened, he was rebellious, as man by nature is.

72 The Law of thy mouth is better vnto me, then thousands of golde and siluer.

I O D.

73 Thine hands haue made me and facioned me: giue me vnderstanding therefore, that I maie learne thy commandements.

74 So thei feare thee, seing me shal reioyce, because I haue trusted in thy worde.

75 I knowe, O Lord, that thy iudgements are right, and that thou hast afflicted me iustly.

76 I praie thee that thy mercie maie comfort me according to thy promises vnto thy seruāt.

77 Let thy tender mercies come vnto me, that I maie liue: for thy Law is my delite.

78 Let the proude be ashamed: for thei haue dealt wickedly and falsely with me: but I meditate in thy precepts.

79 Let suche as feare thee turne vnto me, and thei that knowe thy testimonies.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

C A P H.

81 My soule fainteth for thy saluacion: yet I waite for thy worde.

82 Mine eyes faile for thy promises, saying, When wilt thou comfort me?

83 For I am like a bottel in the smoke: yet do I not forget thy statutes.

84 How manie are the daies of thy seruāt? when wilt thou execute iudgement on the that persecute me?

85 The proude haue digged pittes for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsely: helpe me.

87 They had almost consumed me vpon the earth: but I forsoke not thy precepts.

88 Quicken me according to thy louing kindenes: so shal I kepe the testimonie of thy mouth.

L A M E D.

89 O Lord, thy worde endureth for euer in heauen.

90 Thy truth is from generation to generation: thou hast laied the fundacion of the earth, and it abideth.

91 Thei continue euen to this daie by thine ordinances: for all are thy seruants.

92 Except thy Law had bene my delite, I shulde now haue perished in mine affliction.

93 I wil neuer forget thy precepts: for by them thou hast quickened me.

94 I am thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroye me: but I wil consider thy testimonies.

96 I haue sene an end of all perfection: but thy commandement is exceeding large.

this so perfect in earth, but it hath an end: onely Gods worde lasteth for euer.

a Because God leaueth not his worke, that he hath begun, he desireth a newe grace: is, y he wolde continue his mercies.

b When God sheweth his grace towards anie, he testifieth to others that he faileth not them that trust in him.

c He declarerth, when he seeth not Gods mercies, he was as dead.

d That is, he comforted by mine exple.

e He sheweth that there can be no true feare of God without the knowledge of his worde.

a Thogh my strength faile me, yet my soule groweth and fighteth, resting stil in thy worde.

b Like a sym-bottel or bladder that is parched in the smoke.

c How long wilt thou afflict thy seruāt?

d They haue not onely oppressed me violently, but also craftily conspired against me.

e He assureth him self, that God wil deliver his & destroye suche as vainly persecute them.

f Finding no helpe in earth, he lifteth vp his eyes to heauen.

a Because none shulde esteeme Gods worde according to the changes of things in this worlde, he sheweth that it shal last in heauen & therefore is immutable.

b Seing the earth and all creatures remaine in that estate, wherein I haue created them, much more thy truth remaineth constant & vnderstandable.

c He proueth by effect, he is Gods child, because he seeketh to vnderstand his worde.

d There is no



MEM.

97 Oh how loue I thy Law! <sup>a</sup> it is my meditation continually.  
 98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.  
 99 I haue had more <sup>b</sup> vnderstanding then all my teachers: for thy testimonies are my meditation.  
 100 I vnderstode more then the ancient, because I kept thy precepts.  
 101 I haue refrained my feet from euerie euil way, that I might kepe thy worde.  
 102 I haue not declined fro thy iudgements: for <sup>c</sup> thou didest teache me.  
 103 How swete are thy promises vnto my mouth! <sup>d</sup> yea, more then honie vnto my mouth.  
 104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehood.

N V N.

26

105 Thy worde is <sup>a</sup> a lanterne vnto my feet, and a light vnto my path.  
 106 I haue <sup>b</sup> sworne and wil performe it, y I wil kepe thy righteous iudgements.  
 107 I am verie sore afflicted: <sup>c</sup> O Lord, quicken me according to thy worde.  
 108 O Lord, I beseeche thee accept the <sup>d</sup> fre offerings of my mouth, and teache me thy iudgements.  
 109 My <sup>e</sup> soule is continually in mine hand: yet do I not forget thy Law.  
 110 The wicked haue layed a snare for me: but I swarued not from thy precepts.  
 111 Thy testimonies haue I take as an <sup>f</sup> heritage for euer: for they are the ioye of mine heart.  
 112 I haue applied mine heart to fulfil thy statutes alwaie, <sup>g</sup> euen vnto the end.

S A M E C H.

113 I hate <sup>a</sup> a vaine inuentions: but thy Law do I loue.  
 114 Thou art my refuge and shield, and I trust in thy worde.  
 115 <sup>b</sup> Awaie from me, ye wicked: for I wil kepe the commandements of my God.  
 116 Stablisth me according to thy promes, that I maye liue, and disapoint me not of mine hope.  
 117 <sup>c</sup> Staie thou me, and I shalbe safe, and I wil delite continually in thy statutes.  
 118 Thou hast troden downe all them that departe from thy statutes: for their <sup>d</sup> deceit is vaine.  
 119 Thou hast taken away all the wicked of the earth like <sup>e</sup> drosse: therefore I loue thy testimonies.  
 120 My flesh <sup>f</sup> trembleth for feare of thee, and I am afraied of thy iudgements.

A I N.

121 I haue executed iudgement and iustice: <sup>g</sup> I haue taught me obedience, but cause me to feare, considering mine owne wearines, which feare causeth repentance.

leau me not to mine oppressours.

122 <sup>a</sup> Answer for thy seruant in that, which is good, and let not the proude oppresse me.  
 123 Mine eyes haue failed in waiting for thy saluacion, and for thy iuste promes.  
 124 Deale with thy <sup>b</sup> seruant according to thy mercie, & teache me thy statutes.  
 125 I am thy seruant: grante me therefore vnderstanding, that I maie knowe thy testimonies.  
 126 It is <sup>c</sup> time for the Lord to worke: for they haue destroyed thy Law.  
 127 Therefore loue I thy commandements aboute golde, yea, aboute moite fine golde.  
 128 Therefore I esteeme all thy precepts moste iuste, and hate all false <sup>d</sup> waies.

P E.

129 Thy testimonies are <sup>a</sup> a wonderful: therefore doeth my soule kepe them.  
 130 The entrance into thy <sup>b</sup> wordes sheweth light, and giueth vnderstanding to the simple.  
 131 I opened my mouth & <sup>c</sup> panted, because I loued thy commandements.  
 132 Like vnto me and be merciful vnto me, as thou vtest to do vnto those that loue thy Name.  
 133 Direct my steppes in thy worde, and let none iniquitie haue dominion ouer me.  
 134 Deliuer me from the oppression of me, and I wil kepe thy precepts.  
 135 Shewe the light of thy countenance vpon thy seruant, and teache me thy statutes.  
 136 Mine eyes gush <sup>d</sup> out with riuers of water, because they kepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord, and iuste are thy iudgements.  
 138 Thou hast commanded <sup>a</sup> a iustice by thy testimonies and trueth especially.  
 139 <sup>b</sup> My zeale hath euen consumed me, because mine enemies haue forgotten thy wordes.  
 140 Thy worde is proued <sup>c</sup> b moste pure, and thy seruant loueth it.  
 141 I am <sup>d</sup> a smale and despised: yet do I not forget thy precepts.  
 142 Thy righteousness is an euerlasting righteousness, and thy Law is trueth.  
 143 Trouble and anguise are come vpon me: yet are thy commandements my delite.  
 144 The righteousness of thy testimonies is euerlasting: grante me vnderstanding, & I shal <sup>e</sup> liue.

K O P H.

26

145 I haue <sup>a</sup> cryed with my whole heart: heare me, O Lord, & I wil kepe thy statutes.  
 146 I called vpon thee: saue me, and I wil

Vu.ii.

<sup>a</sup> Put thy self betwene mine enemies & me, as if thou were my pledge.

<sup>b</sup> He boasteth not that he is Gods seruant, but herby putteth God in minde, that as he made him his by his grace, so he wolde continue his fauour toward him.

<sup>c</sup> The Prophet sheweth why the wicked haue brought all things to confusion, and Gods worde to utter contempt, then is it Gods time to helpe & redremie.

<sup>d</sup> That is, whatsoever doth senteth fro the puritie of thy worde.

<sup>e</sup> Concerning high & secret mysteries, so y I am moued w admiration & reuerence.

<sup>f</sup> The simple idioles, y submit the selues to God, haue their eyes opened, and their mindes illuminated so fone as they begin to read Gods worde.

<sup>g</sup> My zeale toward thy worde was so great.

<sup>h</sup> He sheweth what ought to be the zeale of Gods childre, when they se his worde condemned.

<sup>a</sup> We can not confesse God to be righteous, except we liue vprightly and truly, as he hath commanded.

<sup>b</sup> Psal 69. 10.

<sup>c</sup> 2. pet. 2. 1.

<sup>d</sup> Golde hath neede to be fined, but thy worde is perfection it self.

<sup>e</sup> This is the true trial, to praise God in aduersitie.

<sup>f</sup> So that the life of man without the knowledge of God is death.

<sup>g</sup> He sheweth that all his afflictions & whole heart were bent to God ward for to haue helpe in his dangers.



# Dauids grief at the wicked. Psalmes.

# The lying tongue.

kepe thy testimonies.

147 I preuented the morning light, & cryed:  
for I waited on thy worde.

148 Mine eyes <sup>b</sup> preuent the night watches  
to meditate in thy worde.

149 Heare my voice according to thy lo-  
uing kindenes: o Lord, quicken me accord-  
ing to thy <sup>c</sup> iudgement.

150 They drawe nere, that followe after  
<sup>c</sup> malice, and are farre from thy Law.

151 Thou art nere, o Lord: for all thy com-  
mandements are true.

152 I haue knowen long since <sup>d</sup> by thy tes-  
timonies, that thou hast established them  
for euer.

R E S H.

153 Beholde mine afflictio<sup>n</sup>, and deliuer me:  
for I haue not forgotten thy Law.

154 Pleade my cause, and deliuer me: quick-  
ken me according vnto thy <sup>a</sup> worde.

155 Saluacion is farre from the wicked, be-  
cause they seke not thy statutes.

156 Great are thy tender mercies, o Lord:  
quicken me according to thy <sup>b</sup> iudge-  
ments.

157 My persecutours and mine oppressours  
are manie: yet do I not swarue from thy  
testimonies.

158 I sawe the transgressours & was <sup>c</sup> grie-  
ued, because they kept not thy worde.

159 Consider, o Lord, how I <sup>d</sup> loue thy pre-  
cepts: quicken me according to thy louing  
kindenes.

160 The <sup>e</sup> begi<sup>n</sup>ing of thy worde is trueth,  
and all the iudgements of thy righteous-  
nes endure for euer.

S C H I N.

161 Princes haue <sup>a</sup> persecuted me without  
cause, but mine heart stode in awe of thy  
wordes.

162 I reioyce at thy worde, as one that fin-  
deth a great spoile.

163 I hate felsehode and abhorre it, but thy  
Lawe do I loue.

164 <sup>b</sup> Seuen times a daie do I praise thee,  
because of thy righteous iudgements.

165 They, <sup>c</sup> that loue thy Law, shal haue  
great prosperitie, and they shal haue none  
hurt.

166 Lord, I haue <sup>d</sup> trusted in thy saluacion,  
and haue done thy commandements.

167 My soule hathe kept thy testimonies:  
for I loue them exceedingly.

168 I haue kept thy precepts and thy testi-  
monies: <sup>e</sup> for all my waies are before  
thee.

T A V.

169 Let my complaint come before thee, o  
Lord, and giue me vnderstanding, <sup>a</sup> accord-  
ing vnto thy worde.

170 Let my supplicatio<sup>n</sup> come before thee,  
and deliuer me according to thy pro-  
mes.

171 My lippes shal <sup>b</sup> speake praise, when  
thou hast <sup>c</sup> taught me thy statutes.

172 My tongue shal intreate of thy worde:  
for all thy commandements are right-  
teous.

173 Let thine had helpe me: for I haue cho-  
sen thy precepts.

174 I haue longed for thy saluacio<sup>n</sup>, o Lord,  
and thy Law is my delite.

175 Let my soule liue, & it shal praise thee,  
and thy <sup>d</sup> iudgements shal helpe me.

176 I haue <sup>e</sup> gone astraye like a lost shepe:  
seke thy seruant, for I do not forget thy  
commandements.

P S A L. C X X.

27

*The prayer of Dauid being vexed by the false reportes  
of Sauls flatterers. 5 And therefore he lamenteth  
his long abode among those infidels, 7 Who were gi-  
uen to all kinde of wickednes and contention.*

*A song of a degrees.*

1 Called vnto the Lord in my <sup>b</sup> trouble,  
and he heard me.

2 Deliuer my soule, o Lord, fro<sup>m</sup> lying lip-  
pes, and from a deceitful tongue.

3 What doeth thy <sup>c</sup> deceitful tongue bring  
vnto thee: or what doeth it auaille thee?

4 *It is as the* <sup>d</sup> sharpe arrowes of a mightie  
man, and as the coles of iuniper.

5 Wo is to me that I remaine in <sup>e</sup> Mé-  
shech, & dwell in the tentes of <sup>f</sup> Kedár.

6 My soule hathe to long dwelt with him  
that hateth peace.

7 I seke <sup>g</sup> peace, and when I speake thereof,  
they are bent to warre.

*nothing so sharpe to perce, nor so hote to set on fyre as a scalding tongue.  
e These were people of Arabia, which came of Iaphet, Gen. 10. 2. f That  
is, of the Ishmaelites. g He declareth what he meaneth by Méshech, and  
Kedár: to wit, the Israelites, which had degenerate from their godlie fathers  
and hated and contended against the faithful.*

P S A L. C X X I.

*This Psalm teacheth that the faithful ought only to  
like for helpe at God, 7 Who only doeth maine-  
teine, preserve and prosper his Church.*

*A song of degrees.*

1 Wil lift mine eyes <sup>a</sup> vnto the moun-  
taines, from whence mine helpe shal  
come.

2 Mine helpe commeth from the Lord,  
which hathe made the <sup>b</sup> heauen and the  
earth.

3 He wil not suffer thy fote to slippe: for he  
that kepeth thee, wil not <sup>c</sup> slumber.

4 Beholde, he that kepeth Israël, wil nether  
slumber nor slepe.

5 The Lord is thy keper: the Lord is thy  
shadowe at thy right hand.

6 The sunne shal not <sup>d</sup> smite thee by daie,  
nor the moone by night.

7 The Lord shal preserve thee from all  
euil: he shal kepe thy soule.

8 The Lord shal preserve thy <sup>e</sup> going out,  
and thy comming in from hence forth  
and for euer.

P S A L. C X X I I.

*David reioyceth in the name of the faithful, that God  
hath called.*

*b He was mo-  
re earnest in  
studie of Gods  
worde, then  
they, that kept  
the watche,  
were in their  
charge.  
10r, custome.*

*c He sheweth  
the nature of  
the wicked to  
be to persecu-  
te agast their  
conscience.*

*d His faith is  
grounded vpo  
Gods worde,  
that he wolde  
euer be at had  
when his chil-  
dren be oppres-  
sed.*

*a For without  
Gods promes  
there is no ho-  
pe of deliue-  
rance.*

*b According  
to thy promes  
made in the  
Law, & becau-  
se the wicked  
lacke, they ca  
haue no hope  
of saluacion.*

*c My zeale co-  
sumed me, whe  
I sawe their  
malice & con-  
tempt of thy  
glorie.*

*d It is a sure  
signe of our  
adoption, whe  
we loue the  
Law of God.  
e Since y first  
promised, euen  
to the end all  
thy sayings a-  
re true.*

*a The threaten-  
ings & perfec-  
utios of prin-  
ces, colde not  
cause me to  
shrinke to co-  
fesse thee, who  
met more fea-  
re then men.*

*b That is, oftē  
& sondrie ti-  
mes.*

*c For their co-  
science assureth  
them, that thei  
please thee,  
whereas they,  
that loue not  
thee, haue the  
contrarie.*

*d He sheweth  
we must first  
haue faith, be-  
fore we can  
worke & plea-  
se God.*

*e I had no res-  
pect of me, but  
set thee alwai-  
es before mine  
eyes, as y iudge  
of my doings.  
a As thou hast  
promised to  
be the schole-  
master vnto all  
them, y depēd  
vpon thee.*

*b The worde  
signifieth to  
pouer forthe  
continually.  
c All his prai-  
er, & desire is,  
to profite in  
wordes of God.*

*d That is, thy  
prouident care  
ouer me, and  
where with y  
wile iudge-  
me enemies.  
e Being chased  
to and fro by  
mine enemies,  
and hauing no  
place to rest  
in.*

*a That is, of  
lifting vp the  
tune & rising  
in singing.  
b Albeit the  
children of  
God ought to  
reioyce, when  
they suffer for  
righteousnes  
sake, yet it is a  
great grief to  
the flesh to  
heare euil for  
well doing.  
c He assured  
him self that  
God wolde  
turne their  
craft to their  
owne destruc-  
tion.  
d He sheweth  
that there is  
nothing so sharpe to perce, nor so hote to set on fyre as a scalding tongue.  
e These were people of Arabia, which came of Iaphet, Gen. 10. 2. f That  
is, of the Ishmaelites. g He declareth what he meaneth by Méshech, and  
Kedár: to wit, the Israelites, which had degenerate from their godlie fathers  
and hated and contended against the faithful.*

*a Or, about the  
mountaines: mean-  
ing, that there  
is nothing so high  
in this world,  
wherein he can  
trust, but only  
in God.  
a He accuseth  
mans ingrati-  
tude, & ca not  
depēd on Gods  
power.  
b He sheweth  
that Gods pro-  
vidence not  
only wat-  
cheth ouer his  
Church in ge-  
neral, but also  
ouer euery  
mēber thereof.  
c Nether heate  
nor colde, nor  
anie incommo-  
die shal be a-  
ble to destitute  
Gods Church:  
albeit for a ti-  
me they maie  
molest it.  
d What soeuer  
thou doest con-  
terprise, shal  
haue good suc-  
cesse.*



hathe accomplished his promes, and placed his Arke in Zión. 3 For the which he giueth thanks. 4 And praiseth for the prosperitie of the Church.

A song of degrees, or Psalme of David.

I<sup>a</sup> Reioyced, when they said to me, We wil go into the house of the Lord.

Our<sup>b</sup> fete shal stand in thy gates, o Ierusalém.

Ierusalém is buylded as a citie, that is compact together in it self:

Whereunto<sup>d</sup> the tribes, euen the tribes of the Lord go vp according to the testimonie to Israël, to praise the Name of the Lord.

For there are thrones set for iudgement, euen the thrones of the house of<sup>e</sup> Dauid.

Praie for the peace of Ierusalém: let the prosper that loue thee.

Peace be within thy<sup>f</sup> walles, & prosperitie within thy palaces.

For my<sup>g</sup> brethren and neighbours sakes I wil wish thee now prosperitie.

Because of the House of the Lord our God, I wil procure thy welth.

PSAL. CXXIII.

A prayer of the faithful, which were afflicted ether in Babylon or under Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

I Lift vp mine eyes to thee, that dwelt in the heauens.

Beholde, as the eyes of<sup>a</sup> seruants loke vnto the hand of their masters, and as the eyes of a maiden vnto the had of her maistres: so our eyes waite vpon the Lord our God vntil he haue mercie vpon vs.

Haue mercie vpon vs, o Lord, haue mercie vpon vs: for we haue<sup>b</sup> suffred to muche contempt.

Our soule is filled to ful of the mocking of the welthie, & of the despitefulness of the proude.

PSAL. CXXIII.

The people of God, escaping a great peril, do acknowledge them selues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatness of the peril. 6 And praise the Name of God.

A song of degrees or Psalme of David.

I<sup>a</sup> If the Lord had not<sup>a</sup> bene on our side, (maie Israël now say)

If the Lord had not bene on our side, whē men rose vp against vs,

They had then swallowed vs vp<sup>b</sup> quicke, whē their wrath was kindled against vs.

Then the<sup>c</sup> waters had drowned vs, and the streame had gone ouer our soule:

Then had the swelling waters gone ouer our soule.

Praised be the Lord, which hathe not giuen vs as a praye vnto their teeth.

Our soule is escaped, euen as a birde out of the<sup>d</sup> snare of the fouters: the snare of the wicked did not onely furiously rage against the faithful, but craftely imagined to destroye them.

is broken and we are deliuered.

Our helpe is in the Name of the Lord, which hathe made heauen and earth.

PSAL. CXXV.

He describeth the assurance of the faithful in their afflictions, 4 And desireth their welth, 5 And the destruction of the wicked.

A song of degrees.

1 Thei that trust in the Lord, shalbe as mount Zión, which cannot be<sup>a</sup> removed, but remaineth for euer.

2 As the mountaines are about Ierusalém: so is the Lord about his people from hence forth and for euer.

3 For the<sup>b</sup> rod of the wicked shal not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

4 Do wel, o Lord, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked waies, them shal the Lord leade with the workers of iniquitie: but peace shalbe vpon Israël.

PSAL. CXXVI.

1 This psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderful after the seuentie yeres of captiuitie forespoken by Ieremie chap 25.12. & 29.10.

A song of degrees or Psalme of David.

1 When the Lord broght againe the captiuitie of Zión, we were like them that<sup>a</sup> dreame.

2 Then was our mouth<sup>b</sup> filled with laughter, and our tongue with ioye: then said thei among the<sup>c</sup> heathē, The Lord hathe done great things for them.

3 The Lord hathe done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the<sup>d</sup> riuers in the South.

5 Thei that sowe in teares, shal reape in ioye.

6 Thei went weping and caried<sup>e</sup> precious sēde: but thei shal returne with ioye and bring their sheaues.

ly thankful. d It is no more impossible to God people, then to cause the riuers to runne in the wilderness and barren places. e That is, sēde which was scarce & demeaning, that thei which trusted in Gods promes to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the worlde, bothe domestical and political standeth by Gods mere providence and blessing. 3 And that to haue children wel nurtred is an especial grace and gift of God.

A song of degrees or Psalme of Salomōn.

1 Except the Lord<sup>a</sup> buylde the house, thei labour in vaine that buylde it: except the Lord kepe the<sup>b</sup> citie, the keeper watcheth in vaine.

2 It is in vaine for<sup>c</sup> you to rise early, & to lye downe late, & eat<sup>d</sup> y bread of sorow: but he wil surely giue<sup>e</sup> rest to his beloued.

3 Beholde, children are the inheritance of the Lord; and the frute of the wombe his

Vu.iii.

eatē with grief of minde. e Not exempting them from labour, but making their labours comfortable, and as it were a rest.

a He reioyced  
b God had appointed a place, where the Arke shalde still remaine.

c Which were wote to wander to and fro, as the Arke removed.

d By y artificial ioyning & beautie of the houses, he meaneth y concord, & loue y was betwene the citizens.

e All the tribes according to Gods cōuēnant shal come and praye there.

f In whose house God pla ced y throne of iustice, and made it a figure of Christs kingdome.

g The fauour of God shal be the both within and without.

h Not onely for mine owne sake, but for all y faithful.

a He comparēth y condition of y godlie to seruants that are destitute of all helpe, assuring that whē all other helpes faile, God is euer at hand and like him self.

b He declarēth that whē y faithful are so ful, y they can no more endure the oppressions, and scornings of y wicked, there is alwaie helpe aboue, if y hungry desire they call for it.

a He sheweth that God was readie to helpe at nede, & that there was none other waie to be saued, but by his onelie meanes.

b So vnable were we to resist.

c He vseth moke propre similitudes to expresse the great danger y Church was in, & out of y y God miraculouly deliuered them.

d For the wicked did not onely furiously rage against the faithful, but craftely imagined to destroye them.

a Though the worlde be subiect to mutations, yet the people of God shal stand sure & be defended by Gods providence.

b Though God suffer his to be vnder y crosse, lest thei shulde embrace wickednes, yet this crosse shal not so rest vpon the, that it shulde driue the fro hope.

c He desireth God to purge his Church from hypocrites & suche as haue no zeale of the truth.

a Their deliuerance was as a thing incredible, and therefore toke a waie all excuse of ingratitude.

b He sheweth how y godlie ought to reioyce, when God gathereth his Church or deliuereth it.

c If the infidels confesse Gods wonderful worke, the faithful can neuer shewe thei selues sufficient to deliuer his barren places.

a That is, gouerne & dispose all things pertaining to y familie.

b The publike estate of y comune welth.

c Which watche, & warde, & are also magistrates, & rulers of y citie.

d Echer that, is gotten by hard labour, or



rewards.

f That is, induceth strength & vertues from God: for these are signes of Gods blessings, & not of curses. g Suche children shall be able to stop their aduersaries mouths, while their godlie life is maliciously accused before iudges.

4 As are the arrowes in the hand of the strong man: so are the children of youth.

5 Blessed is the man, that hathe his quiuer full of them: for they shall not be ashamed, when they speake with their enemies in the gate.

PSAL. CXXVIII.

He sheweth that blessednes appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A song of degrees.

1 Blessed is euerie one that feareth the Lord and walketh in his wayes.

2 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be wel with thee.

3 Thy wife shall be as the fruteful vine on the sides of thine house, and thy children like the oliue plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zión shall blesse thee and thou shalt see the welth of Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

a God approueth not our life, except it be reformed, according to his worde. b The worlde esteemeth them happy, & liue in welth, and ydlenes: but y holie Gost approueth them best, y line of the incense of their labours. c Because Gods fauour appeareth in none outward thing more than in increase of children, he promisseth to enriche the faithful with this gift. d Because of the spiritual blessing which God hathe made to his Church, these temporal things shall be granted. e For except God blessed his Church publicly, this private blessing were nothing.

PSAL. CXXIX.

He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered. 6 And the enemies for all their glorious shewe, shall suddenly be destroyed.

A song of degrees.

1 They haue often times afflicted me from my youth (may Israel now say)

2 They haue often times afflicted me from my youth: but they colde not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the righteous Lord hathe cut the cordes of the wicked.

5 They that hate Zión, shall be all ashamed and turned backward.

6 They shall be as y grasse on the house topes, & withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, neither the glainer his lap:

8 Neither they, which go by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

PSAL. CXXX.

The people of God from their bottomles miseries do cry vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

A song of degrees.

1 Out of the deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares at-

a The Church now afflicted ought to remember, how her condition hathe euer bene such from the beginning: to be molished most grievously by y wicked: yet in time it hath euer bene deliuered. b Because God is righteous, he can not but plague his aduersaries, and deliuer his, as oxen out of y plowe. c The enemies y lift the selues most high, and as it were, approche nere to y suane, are consumed with the heate of Gods wrath, because they are not grounded in godlie humilitie. d That is, y wicked shall perith and none shall passe for the. e Beig in great distresse and sorowe.

tend to the voice of my praier.

3 If thou, O Lord, straitly markest iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou mayest be feared.

5 I haue waited on the Lord: my soule hathe waited, and I haue trusted in his worde.

6 My soule waiteth on the Lord more then the mornig watche watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And he shall redeme Israel from all his iniquities.

PSAL. CXXXI.

David charged with ambition and greedie desire to reigne, protesteth his humilitie & modestie before God, and teacheth all men, what they shulde do.

A song of degrees or Psalm of David.

1 Lord, mine heart is not hawtie, neither late mine cies loftie, neither haue I walked in great matters and hid from me.

2 Surely I haue behaued my self, like one wained from his mother, and kept silence: I am in my self as one that is wained.

3 Let Israel waite on the Lord from hence forth and for euer.

PSAL. CXXXII.

28

The faithful, grounding on Gods promises made vnto David, desire that he wolde establish the same, bothe as touching his posteritie and the buylding of the Temple, to praie there as was forespoken, Deut. 32, 5.

A song of degrees.

1 Lord, remember David with all his affliction.

2 Who swore vnto the Lord, & vowed vnto the mightie God of Iakob, saying,

3 I wil not enter into the tabernacle of mine house, nor come vpon my pallet or bed,

4 Nor suffer mine eyes to slepe, nor mine eye lids to slumber,

5 Vntil I finde out a place for the Lord, an habitation for the mightie God of Iakob.

6 Lo, we heard of it in Ephrathah, & founde it in the fields of the forest.

7 We wil entre into his Tabernacles, and worship before his footstole.

8 Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saintes reioyce.

10 For thy seruant Dauids sake refuse not the face of thine Anointed.

11 The Lord hathe sworne in trueth vnto David, and he wil not shrinke from it,

was barren as a forest & compassed about onely with hilles. is, Ierusalem, because that afterward his Arke shulde remoue to none other place. f Let the effect of thy grace bothe appeare in the Priests & in the people. g As thou first madest promises to David, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be granted.

b He declareth y we can not be iust before God, but by forgiveness of sinnes. c Because of nature y art merciful: therefore the faithful reuerence thee. d He sheweth to whome the mercie of God doeth appertaine: to Israel, that is to the Church, & not to the reprobate.

a He setteth forth his great humilitie, as an example to all rulers and gouerners. b Which putteth the measure & limites of his vocation. c He was wained of ambitious & wicked desires.

a That is, with how great difficulty he came to the kingdom: & how great zeale & care he went about to build thy Temple. b Because the chief charge of the King was to let forth Gods glorie, he sheweth, y he colde take no rest, neither wolde go about anie worldlie thing, were it neuer so necessarie, before he had executed his office. c That is, the Arke, & was a signe of Gods presence. d The comune bruite was that y Arke shulde remaine in Ephrathah: is, in Beth-lehem a plentiful place: but after we perceived y woldest place it in Ierusalem, which

e That are the Priests, b the people, c the Church.



saying, Of the frute of thy bodie wil I set vpon thy throne.

- 12 If thy sonnes kepe my couenant, and my testimonies, that I shal teache them, their sonnes also shal sit vpon thy throne for euer.

- 13 For the Lord hathe chose Zión, & loued to dwell in it, saying,

- 14 This is my rest for euer: here wil I dwell, for I haue a delight therein.

- 15 I wil surely blesse her vitales, & wil satisfie her poore with bread,

- 16 And wil clothe her Priests with saluacion, and her Saintes shal showte for ioye.

- 17 There wil I make the<sup>1</sup> horne of Dauid to bud: for I haue ordeined a light for mine Anointed.

- 18 His enemies wil I clothe with shame, but on him his crowne shal flourish.

PSAL. CXXXIII.

- 1 This psalme containeth the commendation of brotherlie amitie among the seruants of God.

A song of degrees or Psalme of Dauid.

- 1 Beholde, how good and how comelie a thing it is, brethren to dwell euen together.

- 2 It is like to the precious ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which wet downe on the border of his garments:

- 3 And as the dewe of Hermón, which falleth vpon the mountaynes of Zión: for there the Lord appointed the blessing & life for euer.

- 4 The ointment was a figure of the graces, which come fro Christ the head vnto his Church. c By Hermón & Zión he meaneth the plentiful countrei about Ierusalém. d Where there is such concord.

PSAL. CXXXIII.

- 1 He exhorteth the Leuites, watching in the Temple, to praise the Lord.

A song of degrees.

- 1 Beholde, praise ye the Lord, all ye seruants of the Lord, ye that by night stand in the House of the Lord.

- 2 Lift vp your hands to the Sanctuarie, & praise the Lord.

- 3 The Lord, that hathe made heauen and earth, blesse thee out of Zión.

- 4 And therefore hathe all power, blesse thee with his Fatherlie loue declared in Zión. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

- 1 He exhorteth all the faithful, of what estate so euer they be, to praise God for his maruelous workes, 12 And specially for his graces toward his people, wherein he hathe declared his maiestie, 15 To the confusion of all idolaters and their idoles.

Praise ye the Lord.

- 1 Praise the Name of the Lord: ye seruants of the Lord, praise him.

- 2 Ye stand in the House of the Lord, & in the courtes of the House of our God,

- 3 Praise ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a com-

melie thing.

- 4 For the Lord hathe chosen Iakób to him selfe, and Israël for his chief treasure. e That is, hath frely chosen the posteritie of Abraham.

- 5 For I knowe that the Lord is great, and that our Lord is aboue all gods.

- 6 Whatsoeuer pleased the Lord, that did he in heauen and in earth, in the sea, & in all the depths. d He ioyneth Gods power w his wil, to the intent that we shulde not separate them: & hereby he wil leth Gods people to depend on his power, & he confirmeth by examples. ler. 10. 12. exod. 12. 19.

- 7 He bringeth vp the cloudes from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the winde out of his treasures.

- 8 He smote the first borne of Egypt both of man and beast.

- 9 He hathe sent tokens and wonders into the middes of thee, o Egypt, vpon Pharaoh, and vpon all his seruants.

- 10 He smote manie nacions, & slewe mighty Kings: Nom. 21. 1. & 24. 33.

- 11 As Sihon King of the Amorites, and Og King of Bashan, and all the kingdomes of Canaan:

- 12 And gaue their land for an inheritance, euen an inheritance vnto Israël his people. e He sheweth what frute the godlie cōcurrence of Gods power, wher, by thei se how he destroyeth his enemies, & deliuereth his people.

- 13 Thy Name, o Lord, endureth for euer: o Lord, thy remembrance is from generation to generation.

- 14 For the Lord wil iudge his people, and be pacified towards his seruants. f That is, gouerne & defende his people.

- 15 The idoles of the heathen are siluer & golde, euen the worke of mens hands. g By shewing what punishment God appointeth for heathen idolaters, he warneth his people to beware the like offence, seeing y idoles haue neither power nor life, & y their deliuerance came not by idoles, but by y mighty power of God. read psal 115. vers. 4.

- 16 They haue a mouth, & speake not: they haue eyes and se not.

- 17 They haue eares and heare not, nether is there anie breath in their mouth.

- 18 They that make them, are like vnto them: so are all that trust in them.

- 19 Praise the Lord, ye house of Israël: praise the Lord, ye house of Aaron.

- 20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.

- 21 Praised be the Lord out of Zión, which dwelleth in Ierusalém. Praise ye the Lord.

PSAL. CXXXVI.

- 1 A moste earnest exhortation to giue thanks vnto God for the creation and gouernance of all things which standeth in confessing that he giueth vs all of his mere liberalitie.

- 1 Praise ye the Lord, because he is good: for his mercie endureth for euer.

- 2 Praise ye the God of gods: for his mercie endureth for euer.

- 3 Praise ye the Lord of lords: for his mercie endureth for euer.

- 4 Which onelie doeth great wonders: for his mercie endureth for euer:

- 5 Which by his wisdom made the heauens: for his mercie endureth for euer:

- 6 Which hathe stretched out the earth

V. iiiii.

a By this repetition he sheweth that y least of Gods benefites bide vs to thanksgiving: but chiefly his mercie, w is principally declared towards his Church.

b Because this can not be accomplished but in Christ, it followeth that y pmes was spiritual.

i Meaning, for his owne sake, & not for the plentifulnes of the place: for he promisseth to blesse it, declaring before, y it was barre. k That is, with my protection, whereby thei shalbe safe. l Though his force for a time seemed to be broken, yet he promisseth to restore it.

a Because the greater parte were against Dauid, though some fauoured him, yet when he was established King, at length thei ioyned all together like brethren: & there fore he sheweth by these similitudes the commoditie of brotherlie loue.

a Ye y are Leuites & chiefly appointed to this office. b For their charge was not onely to kepe y Temple, but to praise there & to giue God thanks.

4 And therefore hathe all power, blesse thee with his Fatherlie loue declared in Zión. Thus the Leuites vsed to praise the Lord, and blesse the people.

a Ye Leuites y are in his Sanctuarie. b Meaning the people for the people and Leuites had their courtes, which were places of the Temple service.



# The Church deliuered.

# Psalmes. The Church in captiuitie.

<sup>b</sup> This was a comūne kinde of thanksgiuig. & the whole people vied, when thei had receiued anie benefite of God, as 2 Chr. 7. 6. & 20. 21. meaning y<sup>e</sup> God was not onely mercifull to their fathers, but also continued y<sup>e</sup> same to their posteritie.

<sup>c</sup> Gods mercifull prouidence toward m<sup>a</sup> appeareth in all his creatures, but chiefly in that that he deliuered his Church from y<sup>e</sup> thraldome of their enemies. d In doig such a worke as was neuer done before, nor that anie other colde do.

<sup>e</sup> Where for y<sup>e</sup> space of fortie yeres he shew- ed infinite and moste strange wonders f Declaring thereby that no power nor autoritie was so dore unto him, as the loue of his Church.

<sup>g</sup> In our erect afflictiō & sclauerie, whē we looked for nothing lesse then to haue had anie succour.

<sup>h</sup> Seeing y<sup>e</sup> God prouideth such for the bestest: much more hath he care ouer his.

<sup>i</sup> Seeing that all ages haue had most plaine testimonies of Gods benefices.

<sup>a</sup> That is, we shode a long time: & albeit y<sup>e</sup> the countrei was pleasant, yet colde it not haue our reares, nor turne vs fro the true seruice of our God.

<sup>b</sup> To wis, of that countrey.

<sup>c</sup> By our silence we shoulde signifie that we hoped no more in God.

vpōn the waters: for his <sup>b</sup> mercie endureth for euer:

7 Which made great lights: for his mercie endureth for euer:

8 As the sunne to rule the daie: for his mercie endureth for euer:

9 The moone and the starres to gouerne the night: for his mercie endureth for euer:

10 Which smote Egypt with their first borne (for his mercie endureth for euer)

11 And brought out Israēl from among them (for his mercie endureth for euer)

12 With a mightie hand and <sup>d</sup> stretched out arme: for his mercie endureth for euer:

13 Which diuided the red Sea in two partes: for his mercie endureth for euer:

14 And made Israēl to passe through the middes of it: for his mercie endureth for euer:

15 And ouerthrewe Pharaōh and his hoste in the red Sea: for his mercie endureth for euer:

16 Which led his people through the wil- dernes: for his mercie endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer:

18 And slewe mightie Kings: for his mercie endureth for euer:

19 As Sihōn King of the Amorites: for his mercie endureth for euer:

20 And Og the King of Bashān: for his mercie endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Israēl his seruant: for his mercie endureth for euer:

23 Which remembred vs in our <sup>s</sup> base estate: for his mercie endureth for euer:

24 And hath rescued vs from our oppressours: for his mercie endureth for euer:

25 Which giueth foode to all <sup>h</sup> flesh: for his mercie endureth for euer.

26 Praise ye the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

<sup>a</sup> The people of God in their banishment seeing Gods true religion decaye, liued in great anguish and sorowe of heart: the which grief the Chaldeans did so little pitie, that thei rather increased the same dailey with tauntes, reproches and blasphemies against God. 7 Wherefore the Israelites desire God first to punish the Edomites, who prouoked the Babylonians against them. 8 And moued by the spirit of God, prophesie the destruction of Babylon, wherethei were handled so tyrannously.

**B**y the riuers of Babel we <sup>a</sup> sate, and there we wept, when we remembred Ziōn.

2 We hanged our harpes vpō the willowes in the middes <sup>b</sup> thereof.

3 Then thei that led vs captiues, <sup>c</sup> required of vs songs and mirth, when we had han-

<sup>c</sup> The Babylonians spake thus in mocking vs, as though by our silence we shoulde signifie that we hoped no more in God.

ged vp our harpes, saying, Sing vs one of the songs of Ziōn.

4 How shal we sing, said we, a song of the Lord in a strange land?

5 <sup>d</sup> If I forget thee, O Ierusalēm, let my right hand forget to play.

6 If I do not remembre thee, let my tongue cleaue to the rofe of my mouth: yea, if I preferre not Ierusalēm to my <sup>e</sup> chief ioye.

7 Remember the children of <sup>f</sup> Edōm, O Lord, in the <sup>g</sup> daie of Ierusalēm, which said, Rase it, rase it to the fundacion thereof.

8 O daughter of Babel, worthie to be destroyed, blessed shal he be <sup>h</sup> rewardeth thee, as thou hast serued vs.

9 <sup>h</sup> Blessed shal he be that taketh & dasheth thy children against the stones.

<sup>i</sup> conspired with y<sup>e</sup> Babylonians against their brethren & kinnesfolke. <sup>g</sup> When thou didst visit Ierusalēm. <sup>h</sup> He alludeth to Isaias prophesie chap 13. 16. vers. promising good things to Cyrus and Darius, whose ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

<sup>a</sup> David with great courage praiseth the goodnes of God toward him, the which is so great. 4 That it is knowne to forren princes, who shal praise the Lord together with him. 6 And he is assured to haue like comfort of God in the time following, as he hath had heretofore.

A Psalme of David.

**I** wil praise thee with my whole heart: I <sup>a</sup> euen before the <sup>a</sup> gods wil I praise thee.

2 I wil worship toward thine holie <sup>b</sup> Temple and praise thy Name, because of thy louing kindenes and for thy trueth: for thou hast magnified thy Name about all things by thy worde.

3 When I called, then thou heardest me, & hast <sup>c</sup> increased strength in my soule:

4 All the <sup>d</sup> Kings of the earth shal praise thee, O Lord: for they haue heard the wordes of thy mouth.

5 And thei shal sing of the waies of the Lord, because the glorie of the Lord is great.

6 For the Lord is high: yet he beholdeth the lowely, but the proude he knoweth <sup>e</sup> a farre of.

7 Thogh I walke in the middes of trouble, yet wilt thou reuiue me: thou wilt stretch forth thine hand vpō the wrath of mine enemies, and thy right hand shal saue me.

8 The Lord wil <sup>f</sup> performe his worke toward me: O Lord, thy mercie endureth for euer: forsake not the workes of thine hands.

PSAL. CXXXIX.

<sup>a</sup> David to cleanse his heart from all hypocrisie sheweth that there is nothing so bad, which God seeth not, 13 Which he confirmeth by the creation of man. 14 After declaring his rage and feare of God, he protesteth to be enemie to all them that contemne God.

To him that excelleth. A Psalme of David.

<sup>a</sup> Albeit the faithful are touched with their particular griefs, yet the comūne sorrowe of the Church is more grievous vnto them, & are sicker as thei can not but remember and lament.

<sup>e</sup> The decaye of Gods religion & their countrei was so grievous, that no ioye colde make them glad, except it were restored.

<sup>f</sup> According as Ezekiel 25. 17. & Ieremie 49. 7. vers. prophesied: & Abdiā vers. 10. sheweth that the Edomites, & came of Esau, conspired with y<sup>e</sup> Babylonians against their brethren & kinnesfolke.

<sup>g</sup> When thou didst visit Ierusalēm. <sup>h</sup> He alludeth to Isaias prophesie chap 13. 16. vers. promising good things to Cyrus and Darius, whose ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

<sup>a</sup> Euen in the presence of Angels & of thei, y<sup>e</sup> haue autoritie among mē.

<sup>b</sup> Bothe y<sup>e</sup> Temple & ceremoniall seruice at Christs coming were abolished: so that now God wil be worshipped onely in spirit and trueth.

<sup>c</sup> Thou hast strengthened me against mine outward & inward enemies.

<sup>d</sup> All y<sup>e</sup> worldes shal confesse y<sup>e</sup> thou hast wonderfully preserved me, & per- formed thy promes.

<sup>e</sup> Distance of place cannot hinder God to shewe mercie to his, and so iudge the wicked, thogh thei thinke y<sup>e</sup> he is farre of.

<sup>f</sup> Thogh mine enemies rage neuer so much, yet the Lord, & hath begun his worke in me, wil continue his grace to y<sup>e</sup> end.



# Nothing secret to God. Psalmes. Prayers against the wicked. 265

**O** Lord, thou hast tryed me and knowest me.

Thou knowest my sitting & my rising: thou vnderstandest my thought a farre off.

Thou compassest my paths, and my lying downe, and art accustomed to all my waies.

For there is not a worde in my tongue, but so, thou knowest it wholly, O Lord.

Thou holdest me strait behinde and before, and laiest thine hand vpon me.

Thy knowledge is to wonderful for me: it is so high that I can not attaine vnto it.

Whether shal I go from thy Spirit? or whether shal I flee from thy presence?

If I ascend into heauen, thou art there: if I lie downe in hel, thou art there.

Let me take the wings of the morping, & dwell in the vitermost partes of the sea:

Yet whether shal thine hand lead me, & thy right hand holde me.

If I saie, Yet the darkenes shal hide me, euen the night shal be light about me.

Yea, the darkenes hideth not from thee: but the night shineth as the daie: y darknes and light are bothe alike.

For thou hast possessed my reines: y hast couered me in my mothers wombe.

I wil praise thee, for I am fearfully & wonderously made: maruelous are thy workes, and my soule knoweth it wel.

My bones are not hid from thee, thogh I was made in a secret place, & facioned beneth in the earth.

Thine eyes did se me, when I was without forme: for in thy boke were all things written, which in continuance were facioned, when there was none of them before.

How mderc therefore are thy thoughts vnto me, O God! how great is y summe of the!

If I shulde counte them, thei are mo then the sand: whe I wake, I am stil with thee.

Oh that thou woldest slay, O God, y wicked and bloodie men, to whome I saie, Depart ye from me:

Which speake wickedly of thee, & beig thine enemies are lifted vp in vaine.

Do not I hate them, O Lord, that hate thee? and do not I earnestly contend with those that rise vp against thee?

I hate them with an vnfaigned hatred, as they were mine vtter enemies.

Trye me, O God, and knowe mine heart: proue me and knowe my thoughts,

And consider if there be anie waie of wickednes in me, and lead me in the waie for euer.

Or anie heinous waie or rebellious: meaning, that thogh he were subiect to sinne: yet was he not giuen to wickednes and to prouoke God by rebellion.

That is, continue thy fauour towards me to the end.

That is, continue thy fauour towards me to the end.

That is, continue thy fauour towards me to the end.

That is, continue thy fauour towards me to the end.

That is, continue thy fauour towards me to the end.

That is, continue thy fauour towards me to the end.

That is, continue thy fauour towards me to the end.

That is, continue thy fauour towards me to the end.

That is, continue thy fauour towards me to the end.

Wherefore he prouoketh the iust to praise the Lord, & to assure them selues of his tuition.

To him that excelleth. A psalme of David.

Deliver me, O Lord, from the euil man: preserve me from the cruel man:

Which imagine euil things in their heart, & make warre continually.

Thei haue sharpened their tongues like a serpent: adders poyson is vnder their lippes. Selah.

Kepe me, O Lord, from the hands of the wicked: preserve me from the cruel man, which purposeth to cause my steppes to slide.

The proude haue laid a snare for me & spred a net with cordes in my pathwaie, & set grennes for me. Selah.

Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voice of my praier.

O Lord God the strength of my saluacion, thou hast couered mine head in the daie of battel.

Let not y wicked haue his desire, O Lord: performe not his wicked thought, lest thei be proude. Selah.

As for the chief of them, that compassed me about, let the mischief of their owne lippes come vpon them.

Let coles fall vpon them: let him cast them into the fyre, & into the depe pittes, that thei rise not.

For y backbiters shal not be established vpon the earth: euil shal hunt the cruel man to destruction.

I knowe that the Lord wil auenge the afflicted, & iudge the poore.

Surely the righteous shal praise thy Name, & the iust shal dwell in thy presence.

PSAL. CXLI.

David being grievously persecuted Under Saul, onely fleeth vnto God to haue succour. Desiring him to bridle his affections, that he maie patiently abide til God take vengeance of his enemies.

A Psalme of David.

O Lord, I call vpō thee: haste thee vnto me: heare my voyce, when I cry vnto thee.

Let my praier be directed in thy sight as incense, & the lifting vp of mine hands as an euening sacrifice.

Set a watche, O Lord, before my mouth, & kepe the dore of my lippes.

Incline not mine heart to euil, that I shulde commit wicked workes with men that worke iniquitie: and let me not eat of their delicates.

Let the righteous smite me: for that is a benefite: & let him reprove me, & it shal be a precious oyle, that shal not breake mine head: for within a while I shal euen praie in their miseries.

When their iudges shal be cast downe in

I shal se the wicked so sharply handled, that I shal for pittie praie for them.

Xx.i.

Which persecuteth me of malice & without cause.

That is, by their false canillacions and lies thei kille the hatred of the wicked against me.

He sheweth what weapons y wicked vse, when power & force faile the. He declareth what is y remedie of the godlie, when thei are oppressed by the worldelings.

He calleth to God with liuelie faith, being assured of his mercies, because he had before time prouen, that God helped him euer in his dangers.

For it is in Gods hand to ouerthrowe y counsels & enterprises of y wicked.

It seemeth y he alludeth to Saul.

To wit, God: for David saw y thei were reprobate & that there was no hope of repentance in them. Gods plagues shal lichte vpon him in suche sort, y he shal not escape.

That is, shal be defended & preserved by thy Fatherlie prouidence & care.

Psalm CXLI.

He sheweth y there is none other refuge in necessities, but onely to flee vnto God for comfort of soule.

He meaneth his earnest zeale & iecture, y he used in praier: alluding to the sacrifices, which were by Gods commandement offered in y olde Law.

He desireth God to kepe his thoughts & waies ether from thinking or executing vengeance.

Let not their prosperitie allure me to be wicked as thei are.

He colde abide all corrections, that came of a louing heart.

By patience



<sup>a</sup> The people, which followed their wicked rulers in persecuting <sup>b</sup> Prophet, shall repent & turne to God, when they see their wicked rulers punished. <sup>c</sup> Here appeareth <sup>d</sup> David was miraculously deliuered out of manie deaths, as 2 Cor. 12. <sup>e</sup> Into Gods nettes, whereby he catcheth <sup>f</sup> wicked I their owne malice. <sup>g</sup> So that none of the escape.

29

<sup>a</sup> Davids patience & inhat praier to God cōdēth their wicked rage, which in their troubles ether despaire and murmur agāst God, or els seke to others, the to God, to haue redres in their miseries. <sup>b</sup> Ebr. Was sold or wrapped in meaneings, as a thing that coulde haue none issue. <sup>c</sup> Or, fight for my soule. <sup>d</sup> Though all meanes failed him, yet he knewe <sup>e</sup> God wolde neuer forsake him. <sup>f</sup> For he was on all sides beset w<sup>th</sup> his enemies, as though he had bene in a most strait prison. <sup>g</sup> Either to reioyce at my wonderful deliuerance, or to set a crowne vpon mine head.

<sup>a</sup> That is, as <sup>b</sup> hast promised to be faithful in thy promises to all that trust in thee. <sup>c</sup> That is, according to thy fre goodnes, whereby thou dosteest thine. <sup>d</sup> He knewe <sup>e</sup> his afflictions were Gods meffingers to call him to repentance for his finnes, though toward his enemies he was innocent, & <sup>f</sup> in Gods sight all men are sinners. <sup>g</sup> He acknowledged that God is the onelic & true phisician to heale him: & that he is able to raise him to life, though he were dead long ago, & turned to ashes. <sup>h</sup> So that onely by faith, & by the grace of Gods Spirit he was rpholden.

stonie places, thei shal s heare my wordes, for thei are swete.

7 Our bones lie scattered at the <sup>h</sup> graues mouth, as he that heweth wood or diggeth in the earth.

8 But mine eyes <sup>i</sup> loke vnto thee, o Lord God: in thee is my trust: leaue not my soule destitute.

9 Kepe me from the snare, which thei haue laied for me, and from the gennes of the workers of iniquitie.

10 Let the wicked fall into <sup>i</sup> his nettes <sup>k</sup> together, whiles I escape.

PSAL. CXLII.

<sup>a</sup> The Prophet nether astonied with feare, nor caried a-  
waie with angre, nor forced by desperation, wolde kil  
Dauī, but with a quiet minde directed his earnest prai-  
er to God, who did preserue him.

<sup>a</sup> A Psalm of David, to giue instruction, & a prayer, when he was in the caue.

I Cryed vnto the Lord with my voyce: I with my voyce I <sup>a</sup> praied vnto <sup>b</sup> Lord.

2 I powred out my meditacion before him, & declared mine afflictio in his presence.

3 Though my spirit <sup>c</sup> was in perplexitie in me, yet thou knewest my path: in <sup>d</sup> waie, wherein I walked, haue thei priuely laied a snare for me.

4 I looked vpon my right hand, & behelde, but there was none that wolde knowe me: all refuge failed me, & none <sup>e</sup> cared for my soule.

5 Then cryed I vnto thee, o Lord, & said, Thou art mine <sup>b</sup> hope, & my porcion in <sup>c</sup> land of the liuing.

6 Hearken vnto my crye, for I am brought verie lowe: deliuer me from my persecuters, for thei are to strong for me.

7 Bring my soule out of <sup>c</sup> prisō, that I maie praise thy Name: then shal the righteous <sup>d</sup> come about me, when thou art beneficial vnto me.

PSAL. CXLIII.

<sup>a</sup> An earnest praier for remission of finnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgements. <sup>b</sup> He desireth to be restored to grace. <sup>c</sup> To be gouerned by his holie Spirit, that he maie spende the remanens of his life in the true feare & seruice of God.

<sup>a</sup> A Psalm of David.

Hear my praier, o Lord, & hearken vnto my supplicacion: answer me in thy <sup>a</sup> trueth & in thy <sup>b</sup> righteousness.

(And entre not into iudgement with thy seruant: for in thy <sup>c</sup> sight shal none that liueth, be iustified)

For the enemye hath persecuted my soule: he hath smiten my life downe to the earth: he hath laied me in the darkenes, as thei that haue bene dead <sup>d</sup> long ago:

4 And my spirit was in perplexitie in me, & mine <sup>e</sup> heart within me was amased.

<sup>a</sup> He acknowledged that God is the onelic & true phisician to heale him: & that he is able to raise him to life, though he were dead long ago, & turned to ashes. <sup>b</sup> So that onely by faith, & by the grace of Gods Spirit he was rpholden.

5 Yet do I remember the time <sup>f</sup> past: I meditate in all thy workes, <sup>g</sup> yea, I do meditate in the workes of thine hands.

6 I stretche forth the mine hands vnto thee: my soule desireth after thee, as the thirstie land. Sélah.

7 Heare me spedely, o Lord, for my spirit fealeth: hide not thy face from me, els I shalbe like vnto them that go downe into the pit.

8 Let me heare thy louing kindenes in the morning, for in thee is my trust: <sup>b</sup> shewe me the waie, that I shulde walke in, for I lift vp my soule vnto thee.

9 Deliuer me, o Lord, from mine enemies: for <sup>i</sup> I hid me with thee.

10 Teache me to <sup>k</sup> do thy wil, for thou art my God: let thy good Spirit lead me vnto the land of <sup>l</sup> righteousness.

11 Quicken me, o Lord, for thy Names sake, & for thy righteousness bring my soule out of trouble.

12 And for thy mercie <sup>m</sup> slay mine enemies, and destroie all them that oppresse my soule: for I am thy <sup>n</sup> seruant.

PSAL. CXLIIII.

<sup>a</sup> He praiseth the Lord with great affection and humilie-  
tie for his kingdome restored, and for his victories ob-  
tained, <sup>b</sup> Demanding helpe and the destruction of the  
wicked. <sup>c</sup> Promising to acknowledge the same with  
songs of praises, <sup>d</sup> And declareth wherem the saluatio  
of arie people consisteth.

<sup>a</sup> A Psalm of David.

30

Blessed be the Lord my strength, & <sup>a</sup> teacheth mine hands to fight, & my fingers to battel.

2 He is my goodnes & my fortres, my tower & <sup>b</sup> my deliuerer, my shield, and in him I trust, which subdueth my <sup>c</sup> people vnder me.

3 Lord, what is man that thou <sup>d</sup> regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his daies are like a shadowe, that vanisheth.

5 <sup>e</sup> Bowe thine heauens, o Lord, and come downe: touche the mountaines & thei shal smoke.

6 <sup>f</sup> Cast forth the lightening and scatter them: shote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great <sup>g</sup> waters, and from the hand of strangers,

8 Whose mouth talketh vanitie, and their right hand is a right hand <sup>h</sup> of falsehood.

9 I wil sing a <sup>i</sup> newe song vnto thee, o God, & sing vnto thee vpon a viole, & an instrument of ten strings.

10 It is he, that giueth deliuerance vnto ner of speeches he sheweth that all the letters in the worlde can not hinder Gods power, which he apprehended by faith. <sup>f</sup> That is, deliuer me from rumures of them that shulde be thy people, but are corrupt in their iudgement & enterprises, as though they were strangers. <sup>g</sup> For though thei shake hands, yet thei kepe not promises. <sup>h</sup> That is, a rare & excellent song, as thy great benefices deserve.

To wit, thy great benefices of olde, & the manifold examples of thy fauour toward thine. <sup>g</sup> That is, spedely & in due season. <sup>h</sup> Let thine holie Spirit con-  
sel me how to come forth of these great ca-  
res & troubles. <sup>i</sup> I hid my self vnder the shadow of thy wings, I might be deliued by thy power. <sup>k</sup> He cōfesseth that bothe the knowledge & obedience of Gods wil cometh by <sup>l</sup> Spi-  
rit of God, who teacheth vs by his worde, gi-  
ueth vnderstand-  
ing by his spi-  
rit, & frameth our hearts by his grace to obey him. <sup>m</sup> That is, iustly & aright. <sup>n</sup> For so lone as we decline from Gods wil, we fall into error. <sup>o</sup> Which shal be a signe of thy Fatherlies kindenes toward me. <sup>p</sup> Resigning my selfe wholly vnto thee, and trusting in thy protection. <sup>q</sup> Psal. CXLIIII. <sup>r</sup> A Who of a poore shepherd hath made me a valiant warrior and mightie conquerour. <sup>s</sup> Ebr. my deli-  
ueryer vnto me. <sup>t</sup> For the Prophet can not satisfie him self with any wordes. <sup>u</sup> He cōfesseth that neither by his owne auoritic power nor pollicie his kingdome was quiet, but by the secret grace of God. <sup>v</sup> To giue vnto God iust praise is to confesse our selues to be vnworthie of so excellent benefices, & y<sup>e</sup> he bestoweth them vpon vs of his free mer-  
cie. <sup>w</sup> He desireth God to continue his graces & to send helpe for the pre-  
sent necessitie. <sup>x</sup> By these ma-  
nifolds



# The end of Gods workes. Psalmes. Gods prouidence. 266

1 Though wicked Kings be called Gods seruants, as Cyrus, Isa. 45. 1. forasmuch as he vnderstandeth the execution of his iudgements: yet David because of Gods promises, and they that rule godly, are properly so called, because they serue not their owne affections: but for the Gods glorie. k He desireth God to continue his benefits toward his people, counting the procuration of children and their good education among chiefest of Gods benefits. l That the verse corners of our houses may be full of store for the great abundance of thy blessings. m He attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

Kings, & rescueth David his seruant from the hurtful sworde.

11 Rescue me, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falsehood:

12 That our <sup>k</sup> sonnes may be as the plantes growing vp in their youth, & our daughters as the corner stones, grauen after the similitude of a palace:

13 That our <sup>l</sup> corners may be full, and abounding with diuers sortes, and that our shepe may bring forth the thousands and tens of thousands in our stretes:

14 That our <sup>m</sup> oxen may be strong to labour: that their be none inuasion, nor going out, nor no crying in our stretes.

15 Blessed are the people, that be <sup>n</sup> so, yea, blessed are the people, whose God is the Lord.

## PSAL. CXLV.

This Psalme was composed, when the kingdome of David flourished. 1 Wherein he describeth the wonderful prouidence of God, as wel in gouerning man, as in preserving all the rest of his creatures. 17 He praiseth God for his iustice & mercie, 18 But specially for his louing kindenes toward those that call vpon him, that feare him, and loue him: 21 For the which he promisseth to praise him for euer.

A Psalme of David of praise.

O My God and King, I wil extoll thee, and wil blesse thy Name for euer and euer.

I wil blesse thee daily, and praise thy Name for euer and euer.

Great is the Lord, & moste worthie to be praised, and his greatnes is incomprehensible.

Generacion shal praise thy workes vnto generation, and declare thy power.

I wil meditate of the beautie of thy glorious maiestic, & thy wonderful workes,

And they shal speake of the power of thy feareful Actes, and I wil declare thy greatnes.

They shal breake out into the mencion of thy great goodnes, & shal sing aloud of thy righteousness.

The Lord is gracious and merciful, slowe to angre, and of great mercie.

The Lord is good to all, & his mercies are ouer all his workes.

All thy workes praise thee, O Lord, and thy Saints blesse thee.

They shewe the glorie of thy kingdome and speake of thy power,

End. 34. He describeth after what sorte God sheweth him self to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, merciful, not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they can not fele the swete comfort of the same. f The praise of thy glorie appeareth in all thy creatures: & though wicked wolde ascribe the same by their witte, yet faithful are euer mindeful of the same.

To cause his power to be knowne to the sonnes of men, & the glorious renome of his kingdome.

Thy kingdome is an euerlasting kingdome, & thy dominion endureth throughout all ages.

The Lord vpholdeth all that fall, and lifteth vp all that are readie to fall.

The eyes of all waite vpon thee, and thou giuest them their meat in due season.

Thou openest thine hand, and fillest all things liuing of thy good pleasure.

The Lord is righteous in all his waies, and holie in all his workes.

The Lord is nere vnto all that call vpon him: yea, to all that call vpon him in trueth.

He wil fulfil the desire of them that feare him: the also wil heare their crye, & wil saue them.

The Lord preserueth all them that loue him: but he wil destroye all the wicked.

My mouth shal speake the praise of the Lord, and all flesh shal blesse his holie Name for euer and euer.

liuering them. 1 Which onely apperteineth to the faithful: and this vertue is contrarie to infidelitie, doubting, impacience and murmuring. m For they wil aske or wish for nothing, but according to his wil. 1. Ioh 9. 14. n That is, all men shal be bounde to praise him.

## PSAL. CXLVI.

David declareth his great zeale that he hath to praise God, 3 And teacheth, not to trust in man, but onely in God almighty. 7 Which deliuereth the afflicted. 9 Defendeth the strangers, comforteth the fatherles, and the widowes. 10 And reigneth for euer.

Praise ye the Lord.

Praise thou the Lord, O my soule.

I wil praise the Lord during my life: as long as I haue anie being, I wil sing vnto my God.

Put not your trust in princes, nor in the sonne of mā, for there is none helpe in hi.

His breath departeth, & he returneth to his earth: then his thoughts perish.

Blessed is he, that hathe the God of Iakob for his helpe, whose hope is in y Lord his God.

Which made heaven & earth, the sea, and all that therein is: which kepeth his fidelitie for euer:

Which executeth iustice for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

The Lord giueth sight to the blinde: the Lord raiseth vp the croked: the Lord loueth the righteous.

The Lord kepeth the strangers: he relieueth the fatherles and widowe: but he ouerthroweth the way of the wicked.

Xx.ii.

& pacifce for a while he tryeth, but at length he punisheth & aduersaries, that he may be knowne to be iudge of the worlde. f Though he vifit them by affliction, hunger, imprisonment and suche like, yet his Fatherlie loue and pitie neuer faileth them, yea, rather to his these are signes of his loue. g Meaning all them, that are destitute of worldlie moones and succour.

He sheweth y all things are out of ordre, but onely where God reigneth.

Luk. 1. 33.

dan. 7. 14.

h Who being in miserie and affliction wolde faine and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that reigneth in heaven, and suffer them selues to be gouerned by him.

i To wit, as wel of man, as of beast.

k He praiseth God, not onely for that he is beneficial to all his creatures, but also in that that he iustly punisheth y wicked, & mercifully examineth his by the crosse, giuing them strength & deliuerance.

l To wit, as wel of man, as of beast.

m For they wil aske or wish for nothing, but according to his wil. 1. Ioh 9.

n That is, all men shal be bounde to praise him.

o That is, all men shal be bounde to praise him.

p That is, all men shal be bounde to praise him.

q That is, all men shal be bounde to praise him.

r That is, all men shal be bounde to praise him.

s That is, all men shal be bounde to praise him.

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v That is, all men shal be bounde to praise him.

w That is, all men shal be bounde to praise him.

x That is, all men shal be bounde to praise him.

y That is, all men shal be bounde to praise him.

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aa That is, all men shal be bounde to praise him.

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bc That is, all men shal be bounde to praise him.

bd That is, all men shal be bounde to praise him.

be That is, all men shal be bounde to praise him.



<sup>a</sup> He assureth the Church <sup>b</sup> God reigneth for euer for <sup>c</sup> preseruatiō of the same.

30

<sup>a</sup> He sheweth wher we ought to exercise our felues continually, & to take our pastime to wit, in praising God.

<sup>b</sup> Because the Lord is <sup>c</sup> founder of <sup>d</sup> Church, it can not be destroyed, though <sup>e</sup> members thereof be dispersed, and seme, as it were, for a time to be cut of.

<sup>c</sup> With affliction or sorrow for sinne.

<sup>d</sup> Though it seme to man incredible, that God shulde assemble his Church, being so dispersed, yet nothing can be so hard to him, that can number & name all the starres.

<sup>e</sup> For the more high that the wicked cline, the greater is their fall in the end.

<sup>f</sup> He sheweth by the exaples of Gods mightie power, goodnes & wisdom, that we can neuer wā moſt iust occasiō to praise God.

<sup>g</sup> For their crying is as it were a confession of their needs, which can not be reliqued, but by God onely: then if God shew him self mindeful of <sup>h</sup> moſt contemptible foules, can he suffer them to dye of famine, whome he hath assured of life euerlasting?

<sup>h</sup> Though to vs lawfull meanes is bothe pſtable & pleaserh God, yet to put our trust in them, is to defraude God of his honour. <sup>i</sup> He doeth not onely furnish his Church with all things necessarie, but preferueth also the same, & maketh it strong against all outward force. <sup>k</sup> His secret working in all creatures is as a commandēt to kepe the in ordre, & to giue the mouing & force. <sup>l</sup> For immediately & without resisting all things obey him. <sup>m</sup> As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, ydō- & rine of life euerlasting, & he hath left to his Church, as a moſt precious treasure. <sup>n</sup> The cause of this difference is Gods fre mercie, which hath elected his in his Sonne Christ Iesus to saluacion: & his iuste iudgemēt, whereby he hath appointed the reprobate to eternal damnation.

10 The Lord shal <sup>a</sup> reigne for euer: <sup>b</sup> Zión, thy God endureth from generacion to generacion. Praise ye the Lord.

PSAL. CXLVII.

<sup>a</sup> The Prophet praiseth the bountie, wisdom, power, iustice & prouidence of God vpon all his creatures, <sup>b</sup> But specially vpon his Church, which he gathereth together after their disperſion. <sup>c</sup> 19 Declaring his words and iudgements so vnto them, as he hath done to none other people.

<sup>a</sup> Praise ye the Lord, for it is good to sing vnto our God: for it is <sup>a</sup> a pleasant thing, & praise is comelie.

<sup>a</sup> The Lord doeth buyld vp <sup>b</sup> Ierusalēm, & gather together the disperſed of Israël.

<sup>a</sup> He healeth those that are <sup>b</sup> broken in heart, and bindeth vp their sores.

<sup>a</sup> He <sup>b</sup> counteth the number of the starres, & calleth them all by their names.

<sup>a</sup> Great is our Lord, and great is his power: his wisdom is infinite.

<sup>a</sup> The Lord releueth the meke, & abaseth the wicked to the <sup>b</sup> ground.

<sup>a</sup> Sing vnto the Lord with praise: sing vpon the harpe vnto our God,

<sup>a</sup> Which <sup>b</sup> couereth the heauē with cloudes and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

<sup>a</sup> Which giueth to beastes their fode, and to the yong rauens that <sup>b</sup> crye.

<sup>a</sup> He hath not pleasure in the <sup>b</sup> strength of an horse, nether deliteth he in the legges of man.

<sup>a</sup> But the Lord deliteth in them that feare him, and attend vpon his mercie.

<sup>a</sup> Praise the Lord, <sup>b</sup> Ierusalēm: praise thy God, <sup>c</sup> Zión.

<sup>a</sup> For he hath made the barres of thy gates <sup>b</sup> strong, and hath blessed thy childre within thee.

<sup>a</sup> He setteth peace in thy borders, & satisfieth thee with the <sup>b</sup> floure of wheat.

<sup>a</sup> He sendeth forth his <sup>b</sup> commandemēt vpon earth, and his word runneth verie <sup>c</sup> swiftly.

<sup>a</sup> He giueth snow like wool, & scattereth the hoare frost like ashes.

<sup>a</sup> He casteth forth his ice like morsels: who can abide the colde thereof?

<sup>a</sup> He sendeth his worde and melteth the: he causeth his winde to blowe, & the waters flowe.

<sup>a</sup> He sheweth his <sup>b</sup> worde vnto Izaakób, his statutes and his iudgements vnto Israël.

<sup>a</sup> He hath not dealt so with euerie nacion, nether haue they <sup>b</sup> knowen his iudgements.

<sup>a</sup> He doeth not onely furnish his Church with all things necessarie, but preferueth also the same, & maketh it strong against all outward force. <sup>k</sup> His secret working in all creatures is as a commandēt to kepe the in ordre, & to giue the mouing & force. <sup>l</sup> For immediately & without resisting all things obey him. <sup>m</sup> As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, ydō- & rine of life euerlasting, & he hath left to his Church, as a moſt precious treasure. <sup>n</sup> The cause of this difference is Gods fre mercie, which hath elected his in his Sonne Christ Iesus to saluacion: & his iuste iudgemēt, whereby he hath appointed the reprobate to eternal damnation.

Praise ye the Lord.

PSAL. CXLVIII.

<sup>a</sup> He prouoketh all creatures to praise the Lord in heauē and earth and all places. <sup>b</sup> 14 Specially his Church for the power that he hath giuen to the same after that he had chosen them and ioyned them vnto him.

<sup>a</sup> Praise ye the Lord.

<sup>a</sup> Praise ye the Lord from the heauen: praise ye him in the high places.

<sup>a</sup> Praise ye him, all ye <sup>b</sup> his Angels: praise him, all his armie.

<sup>a</sup> Praise ye him, <sup>b</sup> sunne and moone: praise ye him all bright starres.

<sup>a</sup> Praise ye him, <sup>b</sup> heauens of heauens, & <sup>c</sup> waters, that be aboue the heauens.

<sup>a</sup> Let them praise the Name of the Lord: for he commaded, and they were created.

<sup>a</sup> And he hath established them for euer and euer: he hath made an ordinance, which shal not passe.

<sup>a</sup> Praise ye the Lord fro the earth, ye <sup>b</sup> dragons and all depths:

<sup>a</sup> <sup>b</sup> Fyre and haile, snowe and vapors, stormie winde, which execute his worde:

<sup>a</sup> Mountaines and all hilles, fruteful trees and all cedres:

<sup>a</sup> Beastes and all cattel, creaping things & feathered foules:

<sup>a</sup> <sup>b</sup> Kings of the earth and all people, princes and all iudges of the world:

<sup>a</sup> Yong men and maidens, also olde men and children:

<sup>a</sup> Let them praise the Name of the Lord: for his Name onely is to be exalted, and his praise aboue the earth and the heauens.

<sup>a</sup> For he hath exalted the <sup>b</sup> horne of his people, which is a praise for all his Saintes, euen for the <sup>c</sup> children of Israël, a people that is nere vnto him. Praise ye the Lord.

<sup>a</sup> By Gods appointed ordinance. <sup>b</sup> For the greater giftes that anie hath receiued, and the more high that one his preferred, the more bound is he to praise God for the same, but nether high nor lowe condition or degree can be exempted from this dutie. <sup>c</sup> That is, the dignitie, power and glorie of his Church. <sup>d</sup> By reason of his couenant made with Abraham.

PSAL. CXLIX.

<sup>a</sup> An exhortation to the Church to praise the Lord for his victorie and conquest that he giueth his Saintes against all mans power.

<sup>a</sup> Praise ye the Lord.

<sup>a</sup> Sing ye vnto the Lord <sup>b</sup> a new song: let this praise be heard in the Congregation of Saintes.

<sup>a</sup> Let Israël reioyce in him that <sup>b</sup> made him, and let the children of Zión reioyce in their <sup>c</sup> King.

<sup>a</sup> Let them praise his Name with the flute: let them sing praises vnto him with the timbrel and harpe.

<sup>a</sup> For the Lord hath pleasure in his people: he wil make the meke glorious by deliuerance.

<sup>a</sup> Let the Saintes be ioyful with glorie: let them sing loude vpon their <sup>b</sup> beddes.

<sup>a</sup> continually subiect vnto him as to their moſt lawfull King. <sup>b</sup> to that continual rest, and quietnes, which they shulde haue, if they would suffer God to rule them.

<sup>a</sup> Because that are members of <sup>b</sup> same bodie, he setteth the before our eyes, were moſt willing herunto, and by their prompt obedience teach vs to do our dutie. <sup>c</sup> In that Gods glorie shineth in these insensibible creatures, this their beautie is as a continual praising of God. <sup>d</sup> Not <sup>e</sup> there are diuers heauens, but because of the spheres and of the situation of the fixed starres & planets, he comprehendeth by this worde <sup>f</sup> whole heauē. <sup>g</sup> That is, the raine, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens. <sup>h</sup> Meaning, <sup>i</sup> great and moſt fruitful filles, as whales and such like. <sup>j</sup> Which come not by chance or fortune, but by Gods appointed ordinance.

<sup>a</sup> For his rare and manifold benefices bestowed on his Church. <sup>b</sup> In that that they were preferred before all other nations, it was as a newe creatiō, & therefore Psal 96. 6. they were called the worke of Gods hand. <sup>c</sup> For God <sup>d</sup> he is the Creator of <sup>e</sup> foule & bodie so wil he <sup>f</sup> both two serue him, & <sup>g</sup> his people be continually subiect vnto him as to their moſt lawfull King. <sup>h</sup> He alludeth to that continual rest, and quietnes, which they shulde haue, if they would suffer God to rule them.



Let the high Actes of God be in their mouth, and a two edged sworde in their hands,

To execute vengeance vpon the heathen, & corrections among the people:

To binde their Kings in chaines, and their nobles with fetters of yron,

That they maye execute vpon them the iudgement that is written: this honour shalbe to all his Saints. Praise ye the Lord.

This is chiefly accomplished in the kingdom of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: & against no li bertie to anie to reuenge their priuate iniuries. f Not onely the people, but the Kings that were their enemies, shulde be destroyed. g Hereby God binde the hands and mindes of all his to enterprise no farther then he appointeth.

PSAL. CL.

An exhortacion to praise the Lord without cease by all manner of wayes for all his mightie and wonderful workes.

Praise ye the Lord

Praise ye God in his Sanctuary: praise ye him in the firmament of his power.

Praise ye him in his mightie Actes: praise ye hi accordig to his excellēt greatnes.

Praise ye him in the sounde of the trupper: praise ye him vpon the viole and the harpe.

Praise ye him with timbrel & flute: praise ye him with virginales and organs.

Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

Let euerie thing that hath breath praise the Lord. Praise ye the Lord.

That is, in heaven. f For his wonderful power appeareth in firmament, w in Ebr is called a stretchig out or spreading abroad, wherein the mightie worke of God shinneth. c Exhorting people onely to reioyce in praising God, he maketh mention of those instruments, w by Gods commandement were

appointed in the olde Law, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that all the ordre of nature is bound to this duetic, and muche more Gods childre, who ought neuer to cease to praise him, till they be gathered into that kingdome, which he hath prepared for his, where they shal sing euertlasting praise.

# THE PROVERBES

## of Salomón.

### THE ARGUMENT.

The wonderful loue of God toward his Church is declared in this booke: forasmuche as the summe and effect of the whole Scriptures is here set forth in these brief sentences, which partly containe doctrine, and partly maners, and also exhortacions to bothe. Wherof the nine first chapters are as a preface full of graue sentences, and depe mysteries, to allure the haertes of men to the diligent reading of the parables that follow: which are left as a moste precious iewel to the Church, of those thre thousand parables mencioned 1. King. 4. 32, and were gathered and commit to writing by Salomons seruants and indited by him.

### CHAP. I.

The power and vse of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 We may not consent to the unisings of sinners. 20 Wisdome complai neth that she is contemned. 24 The punishment of them that contemne her.

**T**He Parables of Salomón the sonne of Dauid King of Israël, To knowe wisdom, & instruction, to vnderstand the wordes of knowledge,

To receiue instruction to do wisely, by iustice and iudgement and equitie,

To giue vnto the simple sharpenes of wit, & to the childe knowledge and discretion.

A wise man shal heare and increase in learning, and a man of vnderstanding, shal attaine vnto wise counsels,

To vnderstand a parable, and the interpretation, the wordes of the wise, & their darke sayings.

The feare of y Lord is y beginnig of knowledge: but fooles despise wisdom & instruction.

My sonne, heare thy fathers instruction, and forsake not thy mothers teaching.

For thei shalbe a comeliornament vnto thine head, and as chaines for thy necke.

My sonne, if sinners do intise thee, consent thou not.

If they say, Come with vs, we wil lay wait for blood, & lie priuie for the innocent without a cause:

We wil swallowe the vp aliue like a graue euen whole, as those that go downe into the pit:

We shal finde all precious riches, & fill our houses with spoile:

Cast in thy lot among vs: we wil all haue one purse:

My sonne, walke not thou in the way with them: refraine thy fote from their path.

For their fete runne to euil, & make hast to shed blood.

Certainly as without cause the net is spread before y eyes of all that hath wing:

So they laye wait for blood, & lie priuie for their liues.

Xxiii.

whereby the wicked are allured to ioyn together, because they haue euery one parte of the spoile of the innocent. n That is, haue nothing at all to do with them. o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their auarice and crueltie.

This worde Prouerbe, or Parable signifieth a grane & morable sentence, worthie to be kept in memorie: and is some time taken in the euil parte for a mocke, or scoffe.

g He speaketh this in y Name of God, & is the vniuersal Father of all creatures, or in the Name of the pastor of y Church, who is as a father. h That is, of y Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde.

i Ebr. increaseth. To wit, the wicked, which haue not the feare of God. k He speaketh not onely of shedding of blood with hand, but of all craftie practises which rede to the detriment of our neighbour. l As the graue is neuer satiate so the auarice of the wicked and their crueltie hath no end. m He sheweth

That is, what we ought to knowe & followe, & what we ought to refuse.

b Meaning the worde of God wherein is the onely true knowledge.

c To learne to submit our selues to the correction of those that are wise.

d By liuing iustely and reuoluing to euery man that apperteyneth vnto him.

e To suche as haue not discretion to rule them selues. f As he sheweth these parables containing the effect of religion as touching maners & doctine do apperteyne to the simple people: so doeth he declare that the same is also necessarie for them that are wise and learned. \* Psal. 111. 10. eccl. 1. 16.



# The foolish hate wisdom. Prouerbes. The harlot described.

p Whereby he concludeth y the couetous man is a murderer.

q This wisdom is the eternal worde of God.

r So that none can pretend ignorance.

s Wisdom reprooueth three kindes of men: the foolish or simple, which erre of ignorance, and mockers, that can not suffer to be taught, & fooles which are drowned in worldly lusts, & hate the knowledge of godlines.

t This is spoken according to our capacity, signifying that the wicked, & mocke & iest at Gods worde, shall haue the iudgement of their mocking.

u That is, your destruction, which you feared.

x Because they sought not with an affection to God, but for ease of their owne grief.

y Shewing y without faith and obedience, we can not call vpon God a right.

z They shall seele what commodities the wicked life shall giue the. a That is, the prosperitie, & sensualitie, wherein they delite.

19 Suche are the wayes of euerie one that is gredie of gaine: he wolde take away the life of the owners thereof.

20 ¶ Wisdom cryeth without: she vitereth her voyce in the stretes.

21 She calleth in the hye strete among the prease in the entrings of the gates, & vitereth her wordes in the citie, saying,

22 O ye foolish, how long wil ye loue foolishnes: & the skornefull take their pleasure in skorning, & the fooles hate knowledge?

23 (Turne you at my correction: so, I wil powre out my minde vnto you, & make you vnderstand my wordes.)

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none wolde regarde.

25 But ye haue despised all my counsel, & wolde none of my correction.

26 I wil also laugh at your destruction, and mocke, when your feare cometh.

27 When your feare cometh like sudden desolation, and your destruction shall come, like a whirle winde: when affliction & anguish shall come vpon you,

28 Then shall they call vpon me, but I wil not answer: they shall seke me early, but they shall not finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 Thei wolde none of my counsel, but despised all my correction.

31 Therefore shall they eat of the frute of their owne way, and be filled with their owne deuises.

32 For a ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeieth me, shall dwell safely, & be quiet from feare of euil.

8 That they may kepe the wayes of iudgement: and he preserueth the way of his Saints)

9 Then shalt thou vnderstand righteousness, and iudgement, and equitie, & euerie good path.

10 ¶ When wisdom entreth into thine heart, and knowledge delite thy soule,

11 Then shall counsel preserue thee, & vnderstanding shall kepe thee,

12 And deliuer thee from the euil way, and from the man that speaketh froward things,

13 And from them that leaue the waies of righteousness to walke in the waies of darknesses:

14 Which reioyce in doing euil, & delite in the frowardnes of the wicked,

15 Whose waies are crooked and they are lewde in their paths.

16 And it shall deliuer thee from the strange woman, euen from the stranger, which flattereth with her wordes.

17 Which forsaketh the guide of her youth, and forgetteth the couenant of her God.

18 Surely her house tendeth to death, & her paths vnto the dead.

19 All thei that go vnto her, retorne not againe, neither take they holde of the waies of life.

20 Therefore walke thou in the waie of good men, & kepe the waies of the righteous.

21 For the iust shall dwell in the land, and the vpright men shall remaine in it.

22 But the wicked shall be cut of from the earth and the transgressors shall be rooted out of it.

f The worde of God shall teache thee & counsel thee how to gouerne thy self. g That is, the worde of God, which is the onely light, to followe their owne fantasies & are darknesses. h When thei are anie giuen to euil as thei are i Meaning, that wisdom, which is the worde of God, shall preserue vs from all vices: naming this vice of whose dome whereu so ma is most prone. k That is, her husband, which is her head & guide to gouerne her, from whom she ought not to depart, but remaine in his subiection. l Which is, the promise made in marriage. m Her acquaintance with her familiars & thei that haue her. n To thei that are dead in be- liefe and soule. o They shall haue ioye the temporal & spiritual promises of God, as the wicked shall be cut of from them.

## CHAP. II.

1 Wisdom exhorteth to obey her. 2 She teacheth the feare of God. 3 She is giuen of God. 4 She preserueth from wickednes.

1 MY sonne, if thou wilt receiue my wordes, and hide my commandements within thee,

2 And cause thine eares to hearken vnto wisdom, & encline thine heart to vnderstanding,

3 (For if thou callest after knowledge, & cryest for vnderstanding:

4 If thou sekest her as siluer, and searchest for her as for treasures,

5 Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.

6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.

7 He preserueth the state of y righteous: he is a shield to them that walke vprightly,

1 The worde of God giueth life. 2 Trust in God & feare him. 3 Honour him. 4 Suffre his correction. 5 To them that followe the worde of God, all things shall succede wel.

1 MY sonne, forget not thou my Law, but let thine heart kepe my commandements.

2 For thei shall increase the length of thy daies and the yers of life, and thy prosperitie.

3 Let not mercie and trueth forsake thee: binde them on thy necke, & write them vpon the table of thine heart.

4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

6 In all thy waies acknowledge him, and he shall direct thy waies.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and departe from euil.

8 So health shall be vnto thy navel, and marow

Deut. 32. 8 30, 16.

a Long life is a blessing of God which he giueth to his, for farre forbe as it is expedient for them.

b By mercie & trueth, he meaneth the commandements of the first & second table: els the mercie & faithfulness which we ought to haue towards our neighbours. c Kepe the as a most precious iewel. d Haue them euer in remembrance.

e By this phrase he comprehendeth the whole bodie, as by health he meaneth all the benedictions promised in the Law both corporal and spiritual.

a That is, kepe them in thine heart.

b If thou giue thy self to the true knowledge of God without hypocrisie.

c Meaning, if we must seke the knowledge of God with care and diligence.

d Shewing y no labour must be spared.

e This (sayth he) is the true wisdom to knowe, & feare God.

f Or, hideth thei.







# Whoredome forbidden. Prouerbes. Sluggards reprov'd.

to the perfit daie. **19** The waie of the wicked is as the darkenes: they knowe not wherein thei shal fall. **20** My sonne, hearken vnto my wordes, encline thine eare vnto my sayings. **21** Let them not departe from thine eyes, but kepe them in the middes of thine heart. **22** For thei are life vnto those that finde them, and helthe vnto all their flesh. **23** Kepe thine heart with all diligence: for thereout cometh life. **24** Put awaie from thee a frowarde mouth, and put wicked lippes farre from thee. **25** Let thine eyes beholde the right, and let thine eyeliddes direct thy way before thee. **26** Ponde the path of thy fete, & let all thy waies be ordered aright. **27** Turne not to the right hand, nor to the left, but renouue thy face from euil.

## CHAP. V.

*Whoredome forbidden. 9 And prodigalitie. 15 He willesh a mā to liue on his labours & to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednes.*

**1** My sonne, hearken vnto my wisdom, and encline thine eare vnto my knowledge. **2** That thou maiest regarde counsel, and thy lippes obserue knowledge. **3** For the lippes of a strange woman drop as an honie combe, and her mouth is more soft then oyle. **4** But the end of her is bitter as worme wood, & sharpe as a two edged sworde. **5** Her fete go downe to death, and her stepes take holde on hel. **6** She weigheth not the way of life: her paths are moueable: thou canst not knowe them. **7** Heare ye me now therefore, O children, & departe not from the wordes of my mouth. **8** Kepe thy waie farre from her, and come not nere the dore of her house. **9** Lest thou giue thine honour vnto others, and thy yeres to the cruel. **10** Lest the stranger shulde be filled with thy strength, and thy labours be in the house of a stranger. **11** And thou mourne at thine end, (when thou hast consumed thy flesh and thy bodie) **12** And saie, How haue I hated instruction, and mine heart despised correction! **13** And haue not obeyed the voice of them that taught me, nor inclined mine eare to them that instructed me! **14** I was almost brought into all euil in the middes of the Congregation & assemblie.

*a That is, an harlot which giueth her self to another then to her husband. b By oyle and honie he meaneth flatterig and craftie inuilements. c All her doings lead to destruction. d She hathe neuer newe meanesto allure to wickednes.*

*e That is, thy strength and goods to her. f wil haue no place vpon thee: as is red of Samson, & the prodigal sonne. g The goods gotten by thy craft.*

*h Although I was faithfully instructed in truth, yet had I almost faile to vnderstande and destruction, notwithstanding my good bringing vp in the assemblie of the godlie.*

**15** Drink the water of thy cisterne, and of the riuers out of the middes of thine owne well. **16** Let thy fountaines flowe forth, and the riuers of waters in the stretes. **17** But let them be thine, euen thine only, and not the strangers with thee. **18** Let thy fountain be blessed, and reioyce with the wife of thy youth. **19** Let her be as the louing hinde and pleasant roe: let her breasts satisfie thee at all times, & delite in her loue continually. **20** For why shuldest thou delite, my sonne, in a strange woman, or embrace the bosome of a stranger? **21** For the waies of mā are before the eyes of the Lord, and he pondereth all his pathes. **22** His owne iniquities shal take the wicked him self, and he shal be holden with the cordes of his owne sinne. **23** He shal dye for faute of instruction, & shal go astray through his great folie.

*loyne to his wife bothe in heart and in outward conuersation, that he shal not escape the iudgements of God. m Because he wil not giue care to Gods worde and be admonished.*

## CHAP. VI.

*Instruction for suerties. 6 The slothful and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the wordes of God. 24 To flee adulterie.*

**1** My sonne, if thou be suertie for thy neighbour, & hast striken hāds with the stranger, **2** Thou art snared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth. **3** Do this now, my sonne, and deliuer thy self: seing thou art come into the hand of thy neighbour, go, and humble thy self, & sollicit thy friends. **4** Giue no slepe to thine eyes, nor slumber to thine eyeliddes. **5** Deliuer thy self as a doe from the hand of the hunter, and as a birde from the hand of the fowler. **6** Go to the pismire, O sluggard: beholde her waies, and be wise. **7** For she hauing no guide, gouernour, nor ruler, **8** Prepareth her meat in the sommer, & gathereth her fode in haruest. **9** How long wilt thou slepe, O sluggard? when wilt thou arise out of thy slepe? **10** Yet a litle slepe, a litle slumber, & a litle folding of the hands to slepe. **11** Therefore thy pouertie cometh as one that trauaileth by the waie, & thy necessitie like an armed man. **12** The vnthrifstie man & the wicked man walketh with a frowarde mouth. **13** He maketh a signe with his eyes; he signifieth

*h He teacheth vs sobriety, exhorting vs to liue of our owne labours & to be beneficial to godli that want.*

*i Distribute them not to the wicked & inuilets, but reserve them for thy self, thy familie & them that are of the household of faith.*

*k Thy children shal come of thee in great abundance, shewing God blessing marriage and curseth whoredome.*

*l Which thou didst marie in thy youth. m Or, goe away with a strain.*

*n He declareth that except man do*

*a We forbid death vs not to become sureties for another, according to the rule of charitie, but if we consider for whome and after what sort, so that the creditour may not be defrauded.*

*b If the word of God can instruct thee, yet learne at the literal pismire to labour for thy self and not to burden others.*

*Chap. 24, 31. c He expresseth lively nature of the sluggards, though they be neuer so long yet haue neuer ynough, but neuer seke occasions thereunto. d That is suddenly, & when lookest not for it.*

*e It shal come in such sort that thou art not able to resist it. f He sheweth to what inconvenience the idle person & sluggard come, by calling them vnthrifstie or the men of Belial & scelerous. g Or, signifieth*



Thus all his  
gesture redeth  
his wickednes.

heth with his fete: he is instructeth with  
his fingers.

14 Lewde things are in his heart: he imagi-  
neth euil at all times, and raiseth vp con-  
tentions.

15 Therefore shal his destructiō come spe-  
dely: he shalbe destroyed suddenly with-  
out recouerie.

16 These six things doeth the Lord hate:  
yea, his soule abhorreth seuen:

17 The haurie eyes, a lying tongue, and the  
hands that shede innocent blood,

18 An heart that imagineth wicked enter-  
prises, h fete that be swift in running to  
mischief,

19 A false witnes that speaketh lyes, & him  
that raiseth vp cōtentions amōg brethrē.

20 My sonne, kepe thy fathers comman-  
dement, and forsake not thy mothers in-  
struction.

21 Binde them alway vpon thine heart, and  
tye them about thy necke.

22 It shal leade thee, when thou walkest: it  
shal watch for thee, when thou slepest, and  
when thou wakest, it shal talke with thee.

23 For the k commandement is a lantern,  
and instruction a light: and l corrections  
for instruction are the waie of life,

24 To kepe thee from the wicked woman,  
& from the flatterie of the tongue of a  
strange woman.

25 Desire not her beautie in thine heart, ne-  
ther let her take thee with her m eyeliddes.

26 For because of the whoorish womā a man  
is broght to a morsel of bread, & a woman  
wil hunte for the precious life of a man.

27 n Can a man take fyre in his bosome, &  
his clothes not be burnt?

28 Or can a mango vpon coles, and his fete  
not be burnt?

29 So he that goeth in to his neighbours  
wife, shal not be innocent, whosoeuer tou-  
cheth her.

30 Men do not o despise a thief, when he  
stealeth, to satisfie his p soule, because he  
is hungrie.

31 But if he be founde, he shal restore seuen  
folde, or he shal giue all the substance of  
his house.

32 But he that committeth adulterie with a  
woman, he is destitute of vnderstanding:  
he y doeth it, destroyeth his owne soule.

33 He shal finde a wounde and dishonour,  
& his reproche shal neuer be put away.

34 For ielousie is y rage of a man: therefore  
he wil not spare in the day of végeance.

35 He can not beare the sight of anie raun-  
some: nether wil he consent, thogh thou  
augment the giftes.

CHAP. VII.

An exhortacion to wisdom and to the wordes of God,  
which wil preserue vs from the harlot, & whose  
manners are described.

MY sonne, kepe my wordes, and hide  
my commandements with thee.

2 Kepe my commandements, & thou shalt  
liue, and mine instruction as the apple of  
thine eyes.

3 Binde them vpon thy fingers, and write  
them vpon the table of thine heart.

4 Saie vnto wisdom, Thou art my sister:  
and call vnderstanding thy kinswoman,

5 That they maie kepe thee from the stran-  
ge woman, euen from the stranger that is  
smothe in her wordes.

6 b As I was in the windowe of mine  
house, I looked through my windowe,

7 And I sawe among the fooles, and consi-  
dered among the children a yong man de-  
stitute of vnderstanding,

8 Who passed through the strete by her  
corner, and went toward her house,

9 In the twilight in the euening, when the  
night began to be c blacke and darke.

10 And beholde, there met him a woman  
with an harlots behaviour, and d subtil in  
heart.

11 (She e is babling and lowde: whose fete  
can not abide in her house.

12 Now she is without, now in the stretes, &  
lieth in waite at euery corner)

13 So she caught him & kissed him & with  
an impudent face said vnto him,

14 I haue e peace offrings: this f day haue  
I paid my vowes.

15 Therefore came I forth to mete thee, y  
I might seke thy face: & I haue soude thee.

16 I haue deckt my bed with ornaments,  
carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe,  
aloes, and cynamom.

18 Come, let vs take our fil of loue vntil the  
mornig: let vs take our pleasure in daliace.

19 For mine housband is not at home: he is  
gone a iourney farre of.

20 He hath taken with him a bagge of  
siluer, and wil come home at the day ap-  
pointed.

21 Thus with her great craft she caused  
him to yelde, & with her flattering lippes  
she entised him.

22 And he followed her straightwaies, as an  
e oxe that goeth to the slaughter, & h as a  
foole to the stocks for correction,

23 Til a dart strike through his liuer, as a  
birde haffeth to the snare, not knowing  
that he is in danger.

24 Heare me now therefore, o children,  
and hearken to the wordes of my mouth.

25 Let not thine heart decline to her waies:  
wander thou not in her paths.

26 For she hath caused manie to fall downe  
wounded, and the i strong men are all slay-  
ne by her.

27 Her house is the waie \* vnto the graue,  
which goeth downe to the chambers of  
death.

Yy.i.

aby this diuer-  
sity of wordes  
he meaneth y  
nothing ought  
to be so deere  
vnto vs, as the  
wordes of God,  
nor y we loke  
on any thing  
more, nor mide  
any thing so  
muche.

b Salomō v-  
seth this para-  
ble to declare  
their folie, y  
suffer the fel-  
ues to be abu-  
sed by harlot-  
tes.

c He sheweth  
that there was  
almost none so  
impudent, but  
they were a-  
fraid to be se-  
ne, and also  
their owne co-  
science did  
accuse them,  
which caused  
them to seke  
the night to  
couer their  
filthines.

d Or, garment.

e Or, hid.

f He describ-  
eth certaine  
condicions, &  
are peculiar  
to harlottes.

g Ebr. she stre-  
ngthened her face

e Because that  
in peace offrings  
a portion retur-  
ned to them, y  
offred, she shew-  
eth him that  
she hath meat  
at home to  
make good  
chere with: or  
els she wolde  
use some cloke  
of holines, til  
she had gotten  
him in her sna-  
res.

f Which de-  
clareth that  
harlottes out-  
wardly wil fei-  
me holie & re-  
ligious: bothe  
because they  
may the better  
deceiue others,  
and also thin-  
king by obser-  
uing of cere-  
monies & of-  
frings to make  
satisfaction for  
their finnes.

h Or, harued

marke.

i Ebr. in his hand

g Which thin-  
king he goeth  
to the pasture,  
goeth willing-  
ly to his owne  
destructiō.

h Which goeth

cherefully, not

knowing that

he shalbe cha-  
stised.

i Ebr. it is for

his life.

i Nether wit

not strength

ca deliuer the

that fall into

the hands of

the harlot.

Chap. vii.

h Meaning, the  
raging affec-  
tions, which  
carie a man  
away in such  
fury that he ca-  
not tel what  
he doeth.

i Or, nightmar.

j Read Chap.  
13

k By the com-  
mandment he  
meaneth the  
wordes of God:  
& by the in-  
struction, the  
preaching and  
declaration of  
the same, & is  
comitted to y  
Church.

l And reprehē-  
deth whē the  
worde is pre-  
achd bring vs  
to life.

m With her  
wanton looks  
and gesture.

n Meaning, y  
she wil neuer  
cease, til she  
haue broght  
thee to begge-  
rie, & the like  
thy destructiō.

o He appro-  
ueth not theft,  
but sheweth  
that it is not so

abominable as  
whoredome,

forasmuche as  
theft might be  
redemed: but  
adulterie was  
a perpetual in-  
fanie, and  
death by the  
Law of God.

p Meaning, for  
very necessitie

the father

is braue.

q That is,

death appoin-  
ted by y Law.

r He sheweth

that man by

name sekerh

his death, that

hath abused

his wife, and

so concludeth

that nether

Gods Law nor

the law of na-  
ture admitteth

any ranfome

for the adul-  
terie.



CHAP. VIII.

1 *Wisdom declareth her excellencie. 11 Riches 15 Power 22 Eternitie. 32 She exhorteth all to loue and followe her.*

Chap. 1. 20.

a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, for as muche as God calleth to all men by his worde, and by his workes to followe vertue and to flee vice.

b Where the people did moue resort, and which was place of iustice.

c Meaning, that the worde of God is easie vnto all, that haue a desire vnto it, & are not blinded by the prince of this worlde.

d That is, except a man haue wisdom, & is true knowledge of God, he can neither be prudent nor good counsellor.

e So that he doeth not hate euil, feareth not God.

f Whereby he declareth that honors, dignitie or riches come not of mans wisdom or industrie, but by the prouidence of God.

g That is, studie the worde of God diligently, and w<sup>th</sup> a desire to profite.

h Signifying y<sup>e</sup> he chiefly meaneth the spiritual treasures and heauenlie riches.

i For there can be no true iustice or iudgement, which is not directed by this wisdom.

k He declareth hereby the diuinitie & eternitie of this wisdom, & he magnifieth and praiseth through this booke meaning thereby y<sup>e</sup> eternal Sonne of God Iesus Christ our Saviour, whome S. Iohn calleth the worde y<sup>e</sup> was in y<sup>e</sup> beginning, Iohn. 1. 1.

1 Doeth not a wisdom crye? and vnderstanding vtter her voyce?

2 She standeth in the top of the high places by the way in the place of the paths.

3 She cryeth besides the gates before the citie at the entrie of the dores,

4 O men, I call vnto you, and vtter my voice to the children of men.

5 O ye foolish men, vnderstand wisdom, and ye, o fooles, be wise in heart.

6 Giue care, for I wil speake of excellent things, and the opening of my lippes shal teache things that be right.

7 For my mouth shal speake the trueth, and my lippes abhorre wickednes.

8 All the wordes of my mouth are righteous: there is no lewdenes, nor frowardenes in them.

9 Thei are all e plaine to him that wil vnderstand, and straight to them that wolde finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.

11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisdom dwell with d<sup>e</sup> prudence, and I finde for the knowledge and counsels.

13 The feare of the Lord is to hate e<sup>u</sup>il as pride, and arrogancie, and the euil waie: and a mouth that speaketh lewde things, I do hate.

14 I haue counsel and wisdom: I am vnderstanding, & I haue strength.

15 By me, Kings f<sup>e</sup> reigne, and princes decree iustice.

16 By me princes rule and the nobles, and all the iudges of the earth.

17 I loue them that loue me: & thei that seke me e<sup>a</sup>arly, shal finde me.

18 Riches and honour are with me: h<sup>e</sup>uen durable riches and righteousness.

19 My frute is better then golde, euen the fine golde, and my reuenues better then fine siluer.

20 I cause to walke in the waie of righteousness, & in the middes of the paths of iudgement,

21 That I maie cause them that loue me, to inherite substance, and I wil fil their treasures.

22 The Lord hath possessed me in the beginning of his waie: I was before his workes of olde.

23 I was set vp from euerlasting, from the beginning & before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: & before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the worlde.

27 When he prepared the heauens, I was there, when he set the compass vpon the depe.

28 When he established the cloudes aboue, when he confirmed the fountaines of the depe,

29 When he gaue his decree to the sea, that the waters shulde not passe his commandement: when he appointed the fundacions of the earth,

30 Then m<sup>e</sup> was I with him as a nourisher, and I was daily his delite reioicing alwaie before him,

31 And toke my n<sup>e</sup> solace in the compasse of his earth: & my delite is with the childre of men.

32 Therefore now hearken, o children, vnto me: for blessed are thei that kepe my waies.

33 Heare instruction, and be ye wise, & refuse it not: blessed is the man that heareth me, watching daily at my gates, & giuing attendance at the postes of my dores.

34 For he that findeth me, findeth life, and shal obtaine fauour of the Lord.

35 But he that sinneth against me, hurteth his owne soule: & all that hate me, loue death.

CHAP. IX.

2 *Wisdom calleth all to her feast. 7 The scorner wil not be corrected. 10 The feare of God. 13 The condicions of the harlot.*

1 Wisdom hath buyt her a house, & hewen out her b<sup>e</sup> seuen pillars.

2 She hath killed her vitailles, drawn her wine, and e prepared her table.

3 She hath sent forth her d<sup>e</sup> maidens and cryeth vpon the highest places of the citie, saying,

4 Who so is e simple, let him come hether, & to him y<sup>e</sup> is destitute of wisdom, she saith,

5 Come, & eat of my f<sup>e</sup> meat, and drinke of the wine that I haue drawn.

6 For sake your way, ye foolish, and ye shal liue: & walke in y<sup>e</sup> waie of vnderstanding.

7 He that reproveth a scorner, purchaseth to him self shame: and he that rebuketh the wicked, getteth him self e a blot.

8 Rebuke not a h<sup>e</sup> scorner, lest he hate thee: but rebuke a wise man, & he wil loue thee.

9 Giue admonition to the wise, and he wil be the wiser: teache a righteous man, & he wil increase in learning.

10 The beginning of wisdom is y<sup>e</sup> feare of the Lord, & the knowledge of holy thigs, is vnder-

standing. 11 For the wicked wil contemne him & labour to dislike him. 12 Meaning, them that are incorrigible, which Christ calleth dogs & swine: or he speaketh this in comparison, not that y<sup>e</sup> wicked shuld not be rebuked, but he sheweth their malice, and the small hope of profice.

He declareth the eternitie of the Sonne of God, which is ment by this worde Wisdom, who was before all time and euer present w<sup>th</sup> the Father.

m Some read a chief worker: signifying that this Wisdom, euen Christ Iesus, was equal w<sup>th</sup> God his Father, and created, preferred and fil worketh w<sup>th</sup> him, as Ioh. 1. 17.

n Whereby is declared that the worke of creation was no paine, but a solace vnto the wisdom of God.

o By earch, he meaneth man, which is the worke of God in whome wisdom toke pleasure: in summe as for mans sake y<sup>e</sup> Diuine Wisdom toke mans nature, and dwelt among vs, & filled vs with vnspeakable treasures: and this is that solace & pastetime whereof is here spoken.

a Christ hath prepared him a Church.

b That is, many chief states and principal partes of his Church, as were the Patriarkes, Prophets, Apostles, Pastors & Doctors.

c He compareth wisdom with great princes y<sup>e</sup> kept one house for all y<sup>e</sup> come.

d Meaning true preachers, & are not infected with mans wisdom.

e He that knoweth his owne ignorance and is void of malice.

f By the meat and drinke, is ment the worde of God and the ministrarie of the sacraments, whereby God contenteth his seruantes in his house.



*i* He sheweth what true vnderstanding is, to know y<sup>e</sup> wil of God in his worde, & is ment by holie things.  
*k* Thou shalt haue the chief profite, and commoditie thereof.  
*l* By y<sup>e</sup> foolish woman, some vnderstand, the wicked preachers, who counterfeit worde of God, as ap<sup>er</sup> peareth verily, 16, were the wordes of the true teachers, as verily: but their doctrine is but as floure waters, meaning that they are but mens traditions, which are more pleasant to y<sup>e</sup> flesh then y<sup>e</sup> worde of God: and therefore they them selues haue thereof.

is i vnderstanding.

11 For thy dayes shalbe multiplied by me, and the yeres of thy life shalbe augmented.

12 If thou be wise, thou shalt be wise for thy self, and if thou be a scorner, thou alone shalt suffice.

13 **A** foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But she sitteth at the dore of her house on a seat in the hye places of the citie,

15 To call them that passe by the way, that go right on their way, saying,

16 Who so is simple, let him come hether, and to him that is destitute of wisdom, she saith also,

17 Stollen waters are swete, and hid bread is pleasant.

18 But he knoweth not, that the dead are there, and that her ghestes are in the depth of hel.

CHAP. X.

*In this chapter and all that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to followe vertue, and flee vice: and sheweth also what profite cometh of wisdom, & what hinderance proceedeth of foolishnes.*

THE PARABLES OF SALOMON.

Chap 15. 20. **A** Wise sonne maketh a glad father: but a foolish sonne is an heauines to his mother.

*a* That is, wickedly gotten.  
2 The treasures of wickednes a profite nothing: but righteousness deliuereth fro death.

*b* Though he suffer y<sup>e</sup> iustice to wait for a time, yet he wil send him comfort in due season.  
*c* Or, deceitful.  
3 The Lord wil b not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A slouthful hand maketh poore: but the hand of the diligent maketh riche.

5 He that gathereth in sommer, is the sonne of wisdom: but he that slepeth in haruest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shal couer the mouth of the wicked.

7 The memorial of the iuste shalbe blessed: but the name of the wicked shal rotte.

8 The wise in heart wil receiue commendements: but the foolish in talke shalbe beaten.

9 He that walketh vprightly, walketh boldly: but he that peruerterh his waies, shal be known.

10 He that winketh with the eye, worketh sorowe, and he that is foolish in talke, shalbe beaten.

11 The mouth of a righteous man is a well spring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding wisdom is founde, and a rod shalbe for the backe of him that is destitute of

wisdome.

14 Wise men laye vp knowledge: but the mouth of the foole is a present destruction.

15 The riche mans goods are his strong citie: but the feare of the medie is their pouertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correctio, goeth out of the way.

18 He that dissembleth hatred with lying lippes, and he that inuenteth scandre, is a foole.

19 In manie wordes there can not wat iniquitie: but he that refraineth his lippes, is wise.

20 The tongue of the iuste man is as fined siluer: but the heart of the wicked is litle worthe.

21 The lippes of the righteous do fede manie: but fooles shal dye for want of wisdom.

22 The blessing of the Lord, it maketh riche, and he doeth adde no sorowes with it.

23 It is as a passe time to a foole to do wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shal come vpon him: but God wil grante the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting fundacion.

26 As vinegre is to y<sup>e</sup> teeth, and as smoke to the eyes, so is the slouthful to them that send him.

27 The feare of the Lord increaseth the dayes: but the yeres of the wicked shalbe diminished.

28 The pacient abiding of the righteous shalbe gladnes: but the hope of the wicked shal perish.

29 The way of the Lord is strength to the vpright ma: but feare shalbe for the workers of iniquitie.

30 The righteous shal neuer be removed: but the wicked shal not dwell in the land.

31 The mouth of the iuste shalbe frutesful in wisdom: but the tongue of the frowarde shal be cut out.

32 The lippes of the righteous knowe what is acceptable: but the mouth of the wicked speaketh frowarde things.

CHAP. XI.

**F**alse balances are an abomination vnto the Lord: but a perfit weight pleaseth him.

2 When pride cometh, then cometh shame: but with the lowlie is wisdom.

Yy.ii.

*h* And so maketh him bold to do euil, where as pouertie brideth the poore from manie euil things.

*i* For they speake truth and edifie manie by exhortations, admonition and counsel.  
*k* Meaning y<sup>e</sup> all worldelie things bring care, & sorow, where as they that teele the blessings of God, haue none.

*l* He is but a trouble, and grief to him y<sup>e</sup> letteth him about auite busines.  
*m* The time of their prosperitie shalbe short, because of their great fall, though chei seme to liue long.

*n* They enioye in this life by faith, and hope their euerlasting life.

*a* Vnder this worde he conceiteth all false weights, measures and deceit.  
*b* When man forgetteth himself, and thinketh to be exalted about his vocation, then God bringeth him to confusion.



- 3 The vprightenes of the iuste shal guide them: but the frowardnes of the transgressors shal destroye them.
- Ezek. 7. 19.* 4 \* Riches auaille not in the day of wrath: but righteousness deliuereth from death.
- eccles. 3. 10.* 5 The righteousness of the vpright shal direct his way: but the wicked shal fall in his owne wickednes.
- Wisd. 5. 15.* 6 The righteousness of the iuste shal deliuer them: but the transgressors shal be take in their owne wickednes.
- 7 \* When a wicked man dyeth, his hope perissheth, and the hope of the vniust shal perish.
- 8 The righteous escapeth out of trouble, & the wicked shal come in his stead.
- 9 An hypocrite with his mouth hurteth his neighbour: but the righteous shal be deliuered by knowledge.
- 10 In the prosperitie of the righteous the citie reioyceth, and when the wicked perish, there is ioye.
- 11 By the blessing of y righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.
- 12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding wil kepe silence.
- 13 He that goeth about as a scladerer, discovereth a secret: but he that is of a faithful heart, conceileth a matter.
- 14 Where no counsel is, the people fall: but where manie counselors are, there is health.
- 15 He shal be sore vexed, that is suretie for a stranger, and he that hateth suretieship, is sure.
- 16 A gracious woman atteineth honour, & the strong men attein riches.
- 17 He that is merciful, rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.
- 18 The wicked worketh a disceitful worke: but he that soweth righteousness, shal receiue a sure rewarde.
- 19 As righteousness leadeth to life: so he that followeth euil, seeketh his owne death.
- 20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delite.
- 21 Though hand ioyne in had, the wicked shal not be vnpunished: but the sede of the righteous shal escape.
- 22 As a jewel of golde in a swines snoute: so is a faire woman, which lacketh discretio.
- 23 The desire of the righteous is onely good: but the hope of the wicked is indignacion.
- 24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely cometh to pouertie.
- 25 The liberal persone shal haue plentie: and he that watereth, shal also haue raine.
- 26 He that with draweth the corne, the people wil curse him: but blessing shal be vpon the head of him that selleth corne.
- 27 He that seeketh good things, getteth fauour: but he that seeketh euil, it shal come to him.
- 28 He that trusteth in his riches, shal fall: but the righteous shal flourish as a lease.
- 29 He that troubleth his owne house, shal inherite y winde, and the foole shal be seruuant to the wise in heart.
- 30 The frute of the righteous is as a tre of life, and he that winneth soules, is wise.
- 31 Beholde, the righteous shal be recompensed in the earth: how much more the wicked and the sinner?

## CHAP. XII.

HE that loueth instructio, loueth knowledge: but he that hateth correction, is a foole.

A good man getteth fauoure of the Lord: but the man of wicked imaginacions wil he condemne.

A man can not be established by wickednes: but the roote of the righteous shal not be moued.

A verteous woman is the crowne of her housband: but she that maketh him ashamed, is as corruption in his bones.

The thoughts of the iuste are right: but the counsels of the wicked are disceitful.

The talking of the wicked is to lie in wait for blood: but the mouth of the righteous wil deliuer them.

God ouerthroweth the wicked, and they are not: but the house of y righteous shal stand.

A man shal be commended for his wisdom: but the froward of heart shal be despised.

He that is despised, and is his owne seruuant, is better then he that boasteth him self and lacketh bread.

A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.

\* He that tilleth his land, shal be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding.

The wicked desireth the net of euils: but the roote of the righteous giueth frute.

The euil man is snared by the wickednes of his lippes, but the iust shal come out of aduersitie.

A man shal be satiate with good things by the frute of his mouth, and the recompense of a mans hands shal God giue vnto him.

The way of a foole is right in his owne eyes: but he that heareth counsel, is wise.

A foole in a day shal be known by his angre:

e That is, shal enter into trouble.

d A dissembler that pretendeth friendship, but is a pruite enemy.

e The countrey is blessed, where there is godlie men, & they ought to reioyce, when the wicked are take away.

\* Or, prosperitie.

f Wil not make light report of others.

g Where God giueth store of men of wisdom, and counsel.

h Whose conuersation he knoweth not.

i He y doeth not without iudgement, and consideratio of the circumstances put him self in danger, as Chap. 6. 1.

\* Or, modest.

k Is bothe good to him self, and to others.

\* Or, neighbour.

l Though they make neuer so manie friends, nor thinke the felues neuer so sure, yet they shal not escape.

\* Or, is of vncomely behaniour.

m They ca looke for nothing but Gods vengeance.

n Meaning the, that giue liberally, whome God blesteth.

o That is, the niggard.

\* Ebr. the soule of blessing shal be made fat.

p That prouideth for y of them that are in necessitie.

q The countrey men y spare their riches to the hinderance of their families, shal be depriued thereof miserably.

r For though y wicked be rich, yet are they but seruants to y godlie.

s are the true possiders of y gifts of God.

t That is, bringeth them to the knowledge of God.

u Shal be punished as he deserueth, as 1. Pet. 4. 12.

a They are so grounded in y fauour of God, that their roe shal prosper continually.

\* Ebr. strong, & pious.

b As their conscience is vpright, so shal they be able to speake for them selues against their accusers.

c The poore man that is condemned, & yet liueth of his owne seruand is merciful, euen to the very beast that doeth him seruice.

Chap. 11. 19.

eccles. 28. 30.

\* Or, desolate.

e Continually imagineth mannes how to do harme to others.

f Meaning, their heart within, which is vpright, and doeth good to all.

g He standeth in his owne conceit, and condemneth all others in respect of him self.



*h* Which bri-  
deleth his af-  
fections.

*Chap. 14, 15.*  
*h* Which seke  
nothing more  
then to pro-  
uoke others to  
angre.

*Chap. 10, 4.*

*h* That is, wor-  
des of colour,  
or a chereful  
munde, which  
is declared by  
his wordes, re-  
ioyceth a mā,  
as a conuictus  
munde killeth  
him.  
*l* That is, mo-  
re liberal in  
giuing.  
*m* Although he  
get muche by  
vnlawful mea-  
nes, yet wil he  
not spend it  
vpon him self.

*a* If he vse his  
tongue to Gods  
glorie, and the  
profite of his  
neighbour,  
God shal bles-  
se him.

*b* He euer de-  
sireth, but ta-  
keth no paines  
to get anie  
thing.

*"Ebr. waye."*

*e* For his po-  
uertie, he is  
not able to ef-  
cape the thre-  
atings, which  
Ieruel oppres-  
sers vse a-  
gainst him.

*d* While as eue-  
rie man cōten-  
deeth to haue  
preeminēce, he  
wil not giue  
place to ano-  
ther.

*e* That is,  
goods euil  
gotten.

*f* That is, w  
his owne la-  
bour.

angre: but he <sup>h</sup> that couereth shame, is  
wife.

17 He that speaketh trueth, wil shewe righ-  
teousnes: but a false witnes <sup>vseth</sup> disceit.

18 \* There is that speaketh wordes like the  
prickings of <sup>i</sup> a sworde: but the tongue  
of wise men is health.

19 The lippe of trueth shalbe stable for euer:  
but a lying tongue <sup>varieth</sup> incontinently.

20 Disceit is in the heart of them that ima-  
gine euil: but to the counsellors of peace  
shalbe ioie.

21 There shal none iniquitie come to the  
iuste: but the wicked are ful of euil.

22 The lying lippes are an abomination to  
the Lord: but they that deale truely are  
his delite.

23 A wise man conceileth knowledge: but <sup>y</sup>  
heart of the fooles publisheth foolishnes.

24 \* The hand of the diligent shal beare  
rule: but the idle shalbe vnder tribute.

25 Heauines in the heart of mā doeth bring  
it downe: but a <sup>k</sup> good worde reioyceth it.

26 The righteous <sup>l</sup> is more excellent then  
his neighbour: but the way of the wicked  
wil disceiue them.

27 The disceitful man roseth not, that he  
m toke in hunting: but the riches of the di-  
ligent man are precious.

28 Life is in the way of righteousness, and in  
that pathway there is no death.

CHAP. XIII.

**A** Wise sonne wil obey the instruction  
of his father: but a skorne wil heare  
no rebuke.

3 A man shal eat good things by the frute  
of his mouth: but the soule of the tres-  
passers shal suffer violence.

3 He that kepeth his mouthe, kepeth his  
life: but he that openeth his lippes, destru-  
ction shalbe to him.

4 The sluggarde <sup>b</sup> lusteth, but his soule  
hathe nought: but the soule of the diligent  
shal haue plentie.

5 A righteous man hateth lying wordes: but  
the wicked causeth slander and shame.

6 Righteousnes preserueth the vpright of  
life: but wickednes overthroweth the  
sinner.

7 There is that maketh him self riche, and  
hathe nothing, & that maketh him self  
poore, hauing great riches.

8 A mā wil giue his riches for the raūsone  
of his life: but the poore <sup>c</sup> cā not heare the  
reproche.

9 The light of the righteous reioyceth:  
but the candle of the wicked shalbe put  
out.

10 Onely by pride <sup>d</sup> doeth man make con-  
tention: but with the wel aduised is wis-  
dome.

11 The <sup>e</sup> riches of vanitie shal diminish: but  
he that gathereth with <sup>f</sup> the hand, shal in-  
crease them.

crease them.

12 The hope that is differred, is the fainting  
of the heart: but when the desire com-  
meth, it is as a tre of life.

13 He that despiseth the worde, he shalbe  
destroied: but he that feareth the commā-  
dement, he shal be rewarded.

14 The instruction of a wise man is as the  
well spring of life, to turne away from the  
snares of death.

15 Good vnderstāding maketh acceptable:  
but the way of the disobedient is hated.

16 Euerie wise man wil worke by knowled-  
ge: but a foole wil spread abroad follie.

17 \* A wicked messenger falleth <sup>h</sup> into euil:  
but a faithful ambassadour is preserua-  
tion.

18 Pouertie and shame is to him that refu-  
seth instructiō: but he that regardeth cor-  
rection, shal be honored.

19 A desire accōplished deliteth the soule:  
but it is an abominatiō to fooles to depar-  
te from euil.

20 He that walketh with the wise, shalbe  
wise: but a companion of fooles shalbe  
afflicted.

21 Afflictio followeth sinners: but vnto the  
righteous God wil recompense good.

22 The good mā shal giue inheritance vn-  
to his childrens children: and the <sup>k</sup> riches  
of the sinner is laied vp for the iuste.

23 Muche foode is in the field of the <sup>l</sup> poore:  
but the field is destroyed without discretiō.

24 \* He <sup>y</sup> spareth his rod, hateth his sonne:  
but he that loueth him, chasteneth him be-  
time.

25 The righteous eateth to the contenta-  
tiō of his minde: but the bellie of the wic-  
ked shal want.

CHAP. XIII.

**A** Wise woman <sup>a</sup> buyldeth her house:  
but the foolish destroicth it with her  
owne hands.

2 \* He that walketh in his <sup>b</sup> righteousness,  
feareth the Lord: but he that is lewde in  
his waies, despiseth him.

3 In the mouth of the foolish is the <sup>c</sup> rodde  
of pride: but the lippes of the wise preser-  
ue them.

4 Where none <sup>d</sup> oxen are, there the crib is  
emptie: but muche increase cometh by the  
strength of the ox.

5 A faithful witnes wil not lye: but a false  
recorde wil speake lyes.

6 A scorner <sup>e</sup> seketh wisdom, and findeth  
it not: but knowledge is easie to him that  
wil vnderstand.

7 Departe from the foolish man, when thou  
perceiuest not in him the lippes of know-  
ledge.

8 The wisdom of the prudent is to vnder-  
stand his way: but the foolishnes of the  
fooles is disceit.

*g* Meaning, <sup>f</sup>  
worde of God,  
whereby he is  
admonished of  
his duetie.

*Chap. 25, 13.*  
*h* Bringeth mā-  
nie inconueni-  
ces bothe to  
him selfe and  
to others.

*l* As he is pat-  
taker of their  
wickednes &  
beareth with  
their vices, so  
shal he be pu-  
nished alike  
as they are.  
*k* Read Iob,  
27, 16.  
*l* God blesseth  
the labour of  
the poore & cō-  
sumeth their  
goods, which  
are negligent,  
because thei  
thinke thei  
haue ynough.  
*Chap. 23, 13.*  
*ecclē. 30, 1.*

*a* That is, ta-  
keth paine to  
profite her fa-  
milye and to  
do that which  
concerneth her  
duetie in her  
house.

*Iob. 12, 4.*  
*b* That is  
in vprightnes  
of heart and  
without hypo-  
cristie.

*c* His proude  
tongue shal  
cause him to  
be punished.

*d* By the oxē  
is ment la-  
bour, and by <sup>y</sup>  
cribbe the bar-  
ne: meaning,  
without la-  
bour there is  
no profite.

*e* For <sup>y</sup> main-  
tenance of his  
owne ambitiō  
and not for  
Gods glorie,  
as Simoa mā-  
gus.



f Doeth not knowe & grieuousnes thereof nor Gods iudgements against the same  
g As a mans conscience is witness of his owne grief: so another can not feele the ioye and comforte, which a man feeleth in him self.  
Chap. 16, 25.

h He sheweth that the allurements vnto sinne seemeth sweete, but the end thereof is destruction  
i He that forsaketh God, shall be punished, and made weary of his finnes wherein he delited.  
"Eke the man of imaginations.

k If this come not dailey to passe, we muste consider that it is because of our finnes, & let Gods working.

l That is, the strength of a King standeth in many people.

m Or, biddye.

n Chap. 27, 1.

o For as muche as they are conuict thereby, and put to silence.

- 9 The foole maketh a mocke of sinne: but among the righteous there is fauour.  
10 The heart knoweth the bitterness of his soule, and the stranger shal not medle with his ioye.  
11 The house of y wicked shalbe destroyed: but the tabernacle of the righteous shal flourish.  
12 \* There is a way which seemeth right to a man: but the yssues thereof are the wayes of death.  
13 Euen in laughing the heart is sorrowful, and the end of that mirth is heauines.  
14 The heart that declineth, shalbe facitate with his owne wayes: but a good man shal departe from him.  
15 The foolish wil beleue euerie thing: but the prudent wil consider his steppes.  
16 A wise man feareth, and departeth from euil: but a foole rageth, and is careles.  
17 He that is hastie to angre, committeth folie, and a busie bodie is hated.  
18 The foolish do inherite folie: but the prudent are crowned with knowledge.  
19 The euil shal bowe before the good, and the wicked at the gates of the righteous.  
20 The poore is hated euen of his owne neighbour: but the friends of the riche are manie.  
21 The sinner despiseth his neighbour: but he that hath mercie on the poore, is blessed.  
22 Do not they erre that imagine euil? but to them that thinke on good things, shalbe mercie, and trueth.  
23 In all labour there is abundance: but the talke of the lippes bringeth onely want.  
24 The crowne of the wise is their riches, & the folie of fooles is foolishnes.  
25 A faithful witness deliuereth soules: but a disceiuer speaketh lies.  
26 In y feare of y Lord is an assured strength, and his children shal haue hope.  
27 The feare of the Lord is as a well spring of life, to auoide the snares of death.  
28 In the multitude of the people is the honour of a King, and for the want of people cometh the destruction of the prince.  
29 He that is slowe to wrath, is of great wisdom: but he that is of an hastie minde, exalteth folie.  
30 A sound heart is the life of the flesh: but enuie is the rotting of the bones.  
31 \* He that oppresseth the poore, reproueth him that made him: but he honoreth him that hath mercie on the poore.  
32 The wicked shalbe cast away for his malice: but the righteous hath hope in his death.  
33 Wisdome resteth in the heart of him that hath vnderstanding, and is knowne in the middes of fooles.

- 34 Iustice exalteth a nation, but sinne is a shame to the people.  
35 The pleasure of a King is in a wise seruant: but his wrath shalbe toward him that is lewde.

CHAP. XV.

- \* Soft answer putteth away wrath: but grievous wordes stirre vp angre.  
2 The tongue of the wise vseth knowledge aright: but the mouth of fooles babbles out foolishnes.  
3 The eyes of the Lord in euerie place beholde the euil and the good.  
4 A wholsome tongue is as a tre of life: but the frowardnes thereof is the breaking of the minde.  
5 A foole despiseth his fathers instructio: but he that regardeth correctio, is prudent.  
6 The house of the righteous hath muche treasure: but in the reuenues of the wicked is a trouble.  
7 The lippes of the wise do spread abroad knowledge: but the heart of the foolish doeth not so.  
8 The sacrifice of the wicked is abomination to the Lord: but the praier of y righteous is acceptable vnto him.  
9 The way of the wicked is an abomination vnto the Lord: but he loueth him y followeth righteousness.  
10 Instructio is euil to him that forsaketh the way, & he y hateth correctio, shal dye.  
11 Hel & destruction are before the Lord: how much more the hearts of the sonnes of men.  
12 A scorner loueth not him that rebuketh him, nether wil he go vnto the wise.  
13 \* A ioyful heart maketh a chereful countenance: but by the sorrow of the heart the minde is heauie.  
14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnes.  
15 All y daies of the afflicted are euil: but a good conscience is a continual feast.  
16 \* Better is a litle with y feare of the Lord, the great treasure and trouble therewith.  
17 Better is a dinner of grene herbes where loue is, then a stalled ox and hatred therewith.  
18 \* An angrie man stirreth vp strife: but he that is slowe to wrath, appeaseth strife.  
19 The way of a slouthful man is as an hedge of thornes: but the way of y righteous is plaine.  
20 \* A wise sonne reioyceth the father: but a foolish man despiseth his mother.  
21 Foolishnes is ioye to him that is destitute of vnderstanding: but a man of vnderstanding walketh vp rightly.  
22 Without counsel thoghtes come to nought: but in the multitude of counsellors there is stedfastnes.

Or, & the sacrifice of the people is a sacrifice for sinne.

Chap. 25, 12.

ba- Vers. 28.

a For though they haue muche, yet it is full of trouble & care.

b That thing is abominable before God, & the wicked thinke to be most excellent, and whereby they thinke moite to be accepted  
c He that swarveth from the worde of God, can not abide to be admonished.  
d There is nothing so depe, or secret that can be hid fro the eyes of God, much lesse men's thoughts  
Chap. 17, 22.

Elr beam.

Psalm. 37, 16.

Chap. 29, 22.

e That is, he euer findeth some let or stay, and dare not go forward.  
Chap. 10, 1.

f Read Chap. 11, 14.



**23** Aioye cometh to a man by the answer of his mouth: and how good is a worde s in due season?

**24** The waie of life is on high to the prudēt, to auoide from hel beneth.

**25** The Lord wil destroy the house of the proude men: but he wil stablish the borders of the widowe.

**26** The thoghts of the wicked are abominatiō to the Lord: but the pure haue hpleas-  
fant wordes.

**27** He y is gredie of gaine, troubleth his owne house: but he y hateth giftes, shal liue.

**28** The heart of the righteous studieth to answer: but y wicked mans mouth bableth euil things.

**29** The Lord is farre of from the wicked: but he heareth the praier of y righteous.

**30** The light of y eies reioyceth the heart, & a good name maketh the bones fat.

**31** The eare that hearkeneth to the corre-  
ction of life, shal lodge among the wise.

**32** He that refuseth instruction, despiseth his owne soule: but he that obeith corre-  
ction, getteth vnderstanding.

**33** The feare of the Lord is the instructiō of wisdom: & before honour goeth h hu-  
militie.

CHAP. XVI.

**T**He preparations of the heart are in man: but the answer of the tongue is of the Lord.

**1** All the waies of a mā are hcleane in his owne eies: but the Lord pōdereth y spirits.

**2** Cōmit thy workes vnto the Lord, & thy thoghts shal be directed.

**3** The Lord hathe made all things for his owne sake: yea, euē the wicked for the day of euil.

**4** All that are proude in heart, are an abo-  
mination to the Lord: thogh h hand ioyne in hand, he shal not be vn timer.

**5** By d mercie and trueth iniquitie shalbe  
forgiue, and by the feare of the Lord they departe from euil.

**6** When the waies of a man please y Lord, he wil make also his enemies at peace with him.

**7** Better is a litle with righteousness, then  
great reuenues without equitie.

**8** The heart of mā e purposeth his way: but  
the Lord doeth direct his steppes.

**9** A diuine sentence shalbe in the lippes of  
the King: his mouth shal not transgresse in iudgement.

**10** A true weight and balance are of the  
Lord: all the weights of the bagge are his p worke.

**11** It is an abomination to Kings to com-  
mit wickednes: for the throne is stablished by iustice.

**12** Righteous lippes are the delite of Kigs,  
and the King loueth him that speaketh right things.

**14** The wrath of a King is as h messengers of death: but a wise man wil pacifie it.

**15** In the light of the Kings countenance is life: and his fauour is as a cloude of the latter raine.

**16** \*How much better is it to get wisdom then golde: and to get vnderstanding, is more to be desired then siluer.

**17** The path of the righteous is to decline from euil, & he kepeth his soule, that kepeth his way.

**18** Pride goeth before destruction, and an high minde before the fall.

**19** Better it is to be of humble mind with the lowlie, then to deuide the spoiles with the proude.

**20** He that is wise in his busines, shal finde good: and \* he that trusteth in the Lord, he is blessed.

**21** The wise in heart shalbe called prudēt: & \* the swetenes of the lippes shal increa-  
se doctrine.

**22** Vnderstanding is a well sprig of life vnto them that haue it: and the instruction of fooles is folie.

**23** The heart of the wise guideth his mouth wisely, and addeth doctrine to his lip-  
pes.

**24** Faire wordes are as an honie combe, swetenes to the soule, & health to the bo-  
nes.

**25** \*There is a way that semeth right vnto man: but the yssue thereof are the waies of death.

**26** The persone that trauaileth, trauaileth for him self: for his mouth craueth it of him.

**27** A wicked man diggeth vp euil, and in his lippes is like m burning fyre.

**28** A froward persone soweth strife: and a tale teller maketh diuision among prin-  
ces.

**29** A wicked man disceiueh his neighbour, and leadeth him into the way that is not good.

**30** \*He shutteth his eyes to deuise wicked-  
nes: he moueth his lippes, & bringeth euil to passe.

**31** Age is a crowne of glorie, when it is founde in the way of o righteousness.

**32** He that is slowe vnto angre, is better thē the mightie man: and he that ruleth his owne minde, is better then he that winneth a citie.

**33** The lot is cast into the lappe: but the whole disposition thereof is of the Lord.

CHAP. XVII.

**B**etter is a drye morsel, if peace be with it, then an house ful of sacrifices with strife.

**1** \*A discrete seruant shal haue rule ouer a lewde sonne, and he shal deuide the b heri-  
tage among the brethren.

If we wil y  
our talke be  
edifiable, we  
must waite  
for time and  
season.

h That is, hol-  
some and profi-  
table to the  
hearer.

i That suffreth  
him self to be  
admonished by  
Gods worde, &  
bringeth life:  
and so amen-  
deth.

k Meaning, that  
God exalteth  
none, but them  
that are truly  
humbled.

Chap. XVI.

a He cerideth  
y presumptiō  
of man, who  
dare attribute  
to him self a  
nie thing, as to  
prepare his  
heart or luche  
like, seeing that  
he is not able  
to speake a  
worde, except  
God giue it hi.  
b He sheweth  
how by, that  
man hatereh  
him self in his  
doings: callig  
that vertue w  
God termeth  
vice.

\*Ebr. xvi.

c So that the  
iustice of God  
shal appeare to  
his glorie, euē  
in the destru-  
ction of the  
wicked.

Chap. xv.

d Their vp-  
righte and re-  
penting life  
shal be a tokē  
that their sin-  
nes are forgi-  
uen.

Chap. xv.

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Chap. xv.

Chap. xv.

Chap. xv.

h That is, ho  
findeth out ma  
nie means to  
execute his  
wrath.

i Which is mo  
re comfortable  
to the drye  
grounde, Deu.  
11, 14.

Chap. xv.

Chap. xv.

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# True friendship.

# Prouerbes. The refuge of the godlie.

- 3 *As is y<sup>e</sup> fining pot for siluer, & the forna-  
ce for golde, so the Lord tryeth y<sup>e</sup> hearts.*
- 4 The wicked giueth hede to false lippes,  
& a lyer hearkeneth to the naughtie tongue.
- Chap. 14. 31.* 5 \*He that mocketh the poore, reprocheth  
him, that made him: and he that reioyceth  
at destruction, shal not be vnpunished.
- 6 Childrens children are the crowne of y<sup>e</sup>  
elders: and the glorie of the children are  
their fathers.
- Ex. 16. 20.* 7 \*Hie talke becōmeth not a foole, muche  
lesse a lying talke a prince.
- 8 A rewarde is as a stone pleasant in the  
eyes of thē that haue it: it prospereth, whe-  
ther soeuer it cōturneth.
- e The reward  
hathe great for-  
e to game y<sup>e</sup>  
heartes of  
men.* 9 He that couereth a transgression, seketh  
loue: but he that repeateth a matter, sepa-  
rateth the d<sup>e</sup> prince.
- 10 A reprofe entrencheth more into him that  
hathe vnderstanding, then an hundred  
stripes into a foole.
- 11 A sedicious persone seketh onely euil, &  
a cruel mēssenger shal be sent against  
him.
- e By the mes-  
senger is met  
suche meanes,  
as God vseth  
to punish the  
rebellies.* 12 It is better for a mā to mete a beare rob-  
bed of her whelpes, then f a foole in his  
folie.
- 13 \*He that rewardeth euil for good, euil  
shal not departe from his house.
- f Whereby he  
meaneth the  
wicked in his  
rage, who ha-  
the no feare  
of God.* 14 The beginning of strife is as one that  
openeth the waters: therefore or the con-  
tention be medled with, leaue of.
- Rom. 12. 17.  
1. thess. 5. 15.  
1. pet. 3. 9.  
Isa. 5. 23.* 15 \*He that iustifieth the wicked, and he y<sup>e</sup>  
condemneth the iust, euen thei bothe are  
abomination to the Lord.
- chap. 24. 24.* 16 Wherefore is there a price in the hand  
of the foole to get wisdome, and he hathe  
none heart?
- 17 A friend loueth at all times: and a bro-  
ther is borne for aduersitie.
- 18 A man destitute of vnderstanding i tou-  
cheth the hand, and becometh suretie for  
his neighbour.
- 19 He loueth transgression, that loueth strife:  
and he that exalteth his k gate, seketh de-  
struction.
- 20 The frowarde heart findeth no good:  
and he that hathe a naughtie tongue, shal  
fall into euil.
- 21 He that begetteth a foole, getteth him self  
sorowe, and the father of a foole can haue  
no ioye.
- g What anai-  
let it the wic-  
ked to be ri-  
che, seing he  
fettereth not his  
minde to wis-  
dome?* 22 \*A ioyful heart causeth good health: but  
a sorowful minde dryeth the bones.
- h So that he is  
more then a  
friend, euen a  
brother y<sup>e</sup> hel-  
peth in time of  
aduersitie.* 23 A wicked man taketh a gift out of the  
bosome to wrest the waies of iudge-  
ment.
- i Read Chap.  
6. 1* 24 \*Wisdome is in the face of him that  
hathe vnderstanding: but the eyes of a  
foole are in the m corners of the worlde.
- k Listerh vp h<sup>e</sup>  
self aboute his  
degre.* 25 A foolish sonne is a grief vnto his father,  
and a heauines to her that bare him.
- l That is, se-  
cretly & out of  
the bosome of  
the riche.*
- Ecc. 2. 14. &  
3. 1*
- m That is, wan-  
der to & fro &  
seke not after  
wisdome.*
- Chap. 10. 1.*

- 26 Surely it is not good to condemne the  
iust, nor that the princes shulde finite su-  
che<sup>n</sup> for equitie.
- 27 He that hathe knowledge, spareth his  
wordes, and a man of vnderstanding is  
of an excellent spirit.
- 28 Euen a foole (when he holdeth his pea-  
ce) is counted wise, and he that stoppeth  
his lippes, prudent.

## CHAP. XVIII.

- 1 **F**OR the desire thereof he wil<sup>a</sup> separate  
him self to seke it, & occupie him self  
in all wisdome.
- 2 A foole hathe no delite in vnderstan-  
ding: but that his heart may be<sup>b</sup> discou-  
red.
- 3 When the wicked commeth, then com-  
meth c contempt, and with the vile man  
reproche.
- 4 The wordes of a mans mouth are like de-  
pe<sup>d</sup> waters, & the well spring of wisdome  
is like a flowing riuer.
- 5 It is not good to e accept the persone of  
the wicked, to cause the righteous to fall  
in iudgement.
- 6 A foolles lippes come with strife, and his  
mouth calleth for stripes.
- 7 A foolles mouth is his owne destruction,  
and his lippes are a snare for his soule.
- 8 The wordes of a tale bearer are as flate-  
rings, and thei go downe into f the bowels  
of the bellie.
- 9 He also that is slouthful in his worke, is  
euen the brother of him that is a great  
waster.
- 10 The Name of the Lord is a strong towre:  
the righteous runneth g vnto it, and is ex-  
alted.
- 11 \*The riche mans riches are his strong ci-  
tie: and as an hie wall in his imagina-  
tion.
- 12 \*Before destruction the heart of a man  
is hautie, and before glorie goeth lowli-  
nes.
- 13 \*He that answereth a matter before he  
heare it, it is folie and shame vnto him.
- 14 The spirit of a man wil susteine his in-  
firmite: but h a wounded spirit, who can  
beare it?
- 15 A wise heart getteth knowledge, and the  
care of the wise seketh learning.
- 16 A mans gift i enlargeth him, and lea-  
deth him before great men.
- 17 \*He that is first in his owne cause, is iust:  
then cometh his neighbour, and maketh  
inquirie of him.
- 18 The lot l causeth contentions to cease,  
& m maketh a partition among the migh-  
tie.
- 19 A brother offended is harder to winne  
then a strong citie, & their contentions are  
like the n barre of a palace.
- 20 With the frute of a mans mouthe shal  
his

*n For their  
well doing.*

*a He y<sup>e</sup> loneth  
wisdome, wil  
separate him  
self from all  
impediments,  
and giue him  
self wholly to  
seke it.*

*b That is, that  
he may talke  
licenciously of  
whatsoeuer co-  
meth to minde.*

*c Meaning, su-  
che one as co-  
tenueth all o-  
thers.*

*d Which can  
neuer be dra-  
wne epies, but  
bring euer pro-  
fite.*

*e That is, to  
saue him &  
support him.*

*f Thei are so-  
ne beleued &  
enter most de-  
pely.*

*g He sheweth  
what is the re-  
fuge of y<sup>e</sup> god-  
lie against all  
troubles.*

*Chap. 10. 15.  
Chap. 16. 18.*

*h The minde  
can wel beare  
the infirmite  
of the bodie,*

*but when the  
spirit is wound-  
ed, it is a thing  
moste hard to  
susteine.*

*i Getteth him  
libertie to spea-  
ke, & fauour of  
them that are  
moste in esti-  
mation.*

*k He that spea-  
keth first, is  
best heard of y<sup>e</sup>  
wicked iudge,*

*but when his  
aduersarie in-  
quiereth out y<sup>e</sup>  
matter, it turn-  
eth to his  
shame.*

*l If a contro-  
uersie can not  
otherwise be  
decided, it is  
best to cast lo-  
tes to knowe  
whose y<sup>e</sup> thing  
shal be.*

*m Appeareth  
their contro-  
uersie, & are  
so sroure that  
can not ether-  
wise be paci-  
fied.*

*n Which for y<sup>e</sup>  
strength the-  
reof wil not  
bowe nor yel-  
de.*



# Death & life in the tongue. Prouerbes. None is cleane. 273

o By the vsing  
of the tongue  
wel or euil,  
cometh the  
state thereof  
either good or  
bad.  
p He that is  
joynd with  
a vertuous  
woman in ma-  
riage, is blef-  
sed of y Lord,  
as Chap. 19. 14.  
q That is, ofte  
times fuche  
are found w  
are more readie  
to do pleasure the  
he y is more  
bounde by due  
etc.

Chap. 18. 6.

Deu. 19. 19.  
dan. 13. 60.

a To hme co-  
fort of them.

b He that is  
vpright in iud-  
gement, findeth  
faueur of God

c The fre vie  
of things, are  
not to be per-  
mitted to him  
that can not  
vie them a-  
right

d That is, to co-  
uer it by cha-  
ritie and to do  
therin as maie  
molte ferue to  
Gods glorie.

Chap. 20. 2.

Chap. 17. 21.

Chap. 27. 9.

e As raine y  
droppeth and  
increaseth the  
house.

Chap. 18. 22.

his bely be satisfied & with the increase of his lippes shal he be filled.

21 Death and life are in the power of the tongue, and they that loue it, shal eat the frute thereof.

22 He that findeth a p wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the riche answereth roughly.

24 A man that hath friends, ought to shewe him self friendly: for a friend is nerer then a brother.

## CHAP. XIX.

1 Better is y poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole.

2 For without knowledge the minde is not good, and he that halteth with his fete, sinneth.

3 The foolishnes of a man peruerteth his way, & his heart freateth against y Lord.

4 Riches gather manie friends: but the poore is separated from his neighbour.

5 A false witnes shal not be vnpunished: & he that speaketh lies, shal not escape.

6 Manie reuerence the face of the prince, & euerie man is friend to him that giueth giftes.

7 All y brethren of the poore do hate him: how muche more wil his friends departe farre from him: though he be instant a with wordes, yet they wil not.

8 He y possesseth vnderstanding, b loueth his owne soule, & kepeth wisdom to finde goodnes.

9 A false witnes shal not be vnpunished: & he that speaketh lyes, shal perish.

10 c Pleasure is not comelie for a foole, muche lesse for a seruāt to haue rule ouer princes.

11 The discretion of a man differreth his angre: and his glorie is d to passe by an offence.

12 The Kings wrath is like the roaring of a lyon: but his fauour is like the dewe vpon the grasse.

13 A foolish sonne is the calamitie of his father, \* and the contentions of a wife are like a continual e dropping.

14 House and riches are the inheritance of the fathers: but \* a prudent wife cometh of the Lord.

15 Slouthfulnes causeth to fall a slepe, and a disceitful persone shal be affamished.

16 He that kepeth the commandement, kepeth his owne soule: but he that despiseth his waies, shal dye.

17 He that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord wil recōpense him that which he hath giue.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of muche angre shal suffer punishment: & though thou f deliuer him, yet wil his angre come againe.

20 Heare counsel, and receiue instruction, that thou maiest be wise in thy latter end.

21 Manie deuices are in a s mans heart: but the counsel of the Lord shal stand.

22 That that is to be desired of a man, is his h goodnes, and a poore man is better then a lyer.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shal continue, & shal not be visited with euil.

24 \* The slouthful hideth his hand in his bosome, and wil not put it to his mouth againe.

25 \* Smite a scorner, and i the foolish wil beware: and reprove the prudent, and he wil vnderstand knowledge.

26 He that destroyeth his father, or chaseth away his mother, is a lewde and shameful childe.

27 My sonne, heare no more the instructiō, that causeth to erre from the wordes of knowledge.

28 A wicked witnes mocketh at iudgemēt, and the mouth of the wicked \* swalloeth vp iniquitie.

29 But iudgemēts are prepared for the scorers, & stripes for the backe of the fooles.

## CHAP. XX.

1 W Inc a is a mocker & strong drinke is raging: & whosoever is de- ceiued thereby, is not wise.

2 \* The feare of the King is like the roar- ing of a lyon: he that prouoketh him vnto angre, b sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euerie foole wil be meddling.

4 The slouthful wil not plowe, because of winter: therefore shal he begge in sommer, but haue nothing.

5 The counsel in the heart of c man is like depe waters: but a man that hath vnder- standing, wil drawe it out.

6 Manie men wil boast, euerie one of his owne goodnes: but who can finde a faith- ful man?

7 He that walketh in his integritie, is iuste: & blessed shal his children be after him.

8 A King that sitteth in the throne of iud- gement, d chaseth away all euil w his eyes.

9 \* Who can say, I haue made mine heart cleane, I am cleane from sinne?

10 Diuers weights, and diuers measures, bothe e these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made bothe these, euen the eare to heare, and the eye to se.

13 Loue not slepe, lest thou come vnto po- uertie: open thine eyes, and thou shalt be

f Though for a  
time he giue  
place to coun-  
sel, yet sone  
after wil he  
giue place to  
his raging af-  
fections.  
g Mans deuce  
shal not haue  
succes, except  
God gouerne  
it, whose pur-  
pose is vncan-  
geable.  
h That is, that  
he be honest:  
for the poore  
man that is  
honest, is to be  
esteemed aboue  
y riche which  
is not vertuous

Chap. 26. 15.

Chap. 21. 11.

i That is, the  
simple and ig-  
norant men  
learne, when  
they se the wic-  
ked punished.

k Taketh a  
pleasure and  
delite therein,  
as gluttons &  
drunkardes in  
delicate meates  
and drinkes.

a By wine he-  
re is ment him  
that is giuen  
to wine, and so  
by strōg drin-  
ke.

Chap. 19. 12.

b Putteth his  
life in danger.

c It is hard to  
finde out: for  
it is as depe  
waters, whose  
bottom can  
not be found:  
yet the wise  
mā wil knowe  
a man ether  
by his wordes  
or maners.

d Where righ-  
teous iudge-  
ment is execu-  
ted, there sone  
ceaseth, and  
vice dare not  
appeare.

1 King. 3. 48.

2 chro. 6. 36.

eccle. 7. 21.

1. ioh. 1. 8.

e Ebr. sone and  
sone, ephab &  
ephab

e Read Chap.

16. 11.



satisfied with bread.

14 It is naught, it is naught, saith the byer: but when he is gone a parte, he boasteth.

15 There is golde, and a multitude of precious stons: but the lippes of knowledge are a precious iewel.

Chap. 27. 13.  
f Teache him wit, that he can not him self rashly in- to danger.

Chap. 11. 13.

Exod. 21. 17.

Leuit. 20. 9.

mat. 15. 4.

Deut. 32. 35.

chap. 17. 13.

Eccl. 24. 29.

rom. 12. 17.

1. thess. 5. 15.

1 pet. 3. 9.

Chap. 11. 1.

Eccl. vers. 10.

Jerem. 10. 23.

g That is, to

applied it, or take it to his

owne vse,

which was ap-

pointed to

Gods, and the

inquire how

thei maie be

exempted fro

the faute.

h Which was

a kinde of pu-

nishment then

vied.

i The worde

of God giueth

life vnto man,

and causeth

vs to se & trye

the secrets of

our darke

hearts. Ebr.

4. 12.

Chap. 29. 14.

k Sharpe pu-

nishment. y

perceth euen

the inward

partes, is pro-

fitable for the

wicked, to

bring them to

amendement.

Chap. XXI.

a Though

Kings seme to

haue all things

at commande-

ment, yet are

thei not able

to bring their

owne purposes

to passe anie

otherwise the

God hath ap-

pointed: much

lesse are the in-

feriours able.

Chap. 16. 2.

Mich. 6. 8.

Or, plowing.

b That is, the

thing where-

by he is gui-

ded, or which

he bringeth

forthe as the

frute of his

worke.

c He that go-

16 \* Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is swete to a man: but afterwarde his mouth shalbe filled with grauel.

18 Establish the thoughts by counfel: and by counfel make warre.

19 He that goeth about as a sclanderer, discovereth secrets: therefore medle not w him that flattereth with his lippes.

20 \* He that curseth his father or his mother, his light shalbe put out in obscure darkenes.

21 An heritage is hastily gotten at the beginning, but the end thereof shal not be blessed.

22 Say not thou, \* I wil recompense euil: but waite vpon the Lord, and he shal saue thee.

23 \* Diuers weightes are an abomination vnto the Lord, and disceitful balances are not good.

24 \* The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to inquire.

26 A wise King scattereth the wicked, and causeth the whele to turne ouer them.

27 The light of the Lord is the breth of man, and sercheth all the bowels of the bellie.

28 \* Mercie and trueth preferue the King: for his throne shalbe established w mercie.

29 The beautie of yong me is their strength, and the glorie of the aged is the graye head.

30 \* The blewenes of the wounde serueth to purge the euil, and the stripes within the bowels of the bellie.

CHAP. XXI.

The Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whether soeuer it pleaseth him.

2 Euerie way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 \* To do iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A haucie loke, and a proude heart, which is the light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but whosoever is hastie, cometh surely to pouertie.

6 \* The gathering of treasures by a disceitful tongue is vanitie tolled to and fro of

them that seke death.

7 The robberie of the wicked shal destroye them: for thei haue refused to execute iudgement.

8 The way of some is peruered and strange: but of the pure man, his worke is right.

9 \* It is better to dwell in a corner of y house toppe, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euil: and his neighbour hathe no fauour in his eyes.

11 \* When the scorner is punished, the foolish is wise: and when one instructeth the wife, he wil receiue knowledge.

12 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euil.

13 He that stoppeth his eare at the crying of the poore, he shal also crye and not be heard.

14 A gift in secret pacifieth angre, and a gift in the bosome great wrath.

15 It is ioye to the iust to do iudgement: but destruction shalbe to the workers of iniquitie.

16 A man that wandereth out of the way of wisdom, shal remaine in the congregacio of the dead.

17 He that loueth pastime, shalbe a poore man: & he that loueth wine & oyle, shal not be riche.

18 The wicked shalbe a rancome for the iust, and the trasgressour for the righteous.

19 \* It is better to dwell in the wildernes, then with a contentious & angrie womā.

20 In y house of the wise is a pleasant treasure and oyle: but a foolish man deuou- reth it.

21 He that followeth after righteousness & mercie, shal finde life, righteousness, and glorie.

22 A wise man goeth vp into the citie of the mightie, and casteth downe y strength of the confidence thereof.

23 He that kepeth his mouth and his togue, kepeth his soule from afflictions.

24 Proude, haucie & scornful is his name that worketh in his arrogancie wrath.

25 The desire of the slouthful slaieth him: for his hands refuse to worke.

26 He coueteth greedely, but the righteous giueth, and spareth not.

27 The sacrifice of the wicked is an abominacio: how muche more when he bring- eth it with a wicked minde?

28 \* A false witness shal perish: but he that heareth, speaketh continually.

29 A wicked man hardeneth his face: but the iuste, he wil direct his way.

30 There is no wisdom, nether vnderstan- ding, nor counfel against the Lord.

31 The horse is prepared against the daie

d He meaneth this chiefly of iudges and princes which leave that voca- tion where- vnto God hath called them, & poul- their subiects to mainteine their lustes.

Chap. 19. 13.

Eccl. 25. 24.

Eccl. 1. 4. great familie.

e Read Chap. 19. 25.

f Though the

godlie admo-

nition the booke

by wordes &

example of li-

fe, yet the wic-

ked wil not a-

mend, til God

destroye them.

g To do a plea-

sure to the in-

grie man paci-

fie him.

h God shal cau-

se that to fall

on their owne

heads, & they

intended agai-

st the iust, by de-

liuering the

iuste and put-

ting the wic-

ked in their

places.

Eccl. 25. 23.

i Meaning, a

boundance of

all things.

k Wisdom

ouercometh

strenght & co-

nidence in wor-

delie things.

l He thinketh

to liue by wish-

ing and desiring

all things, but

will take no

peine to get

oght.

Chap. 11. 1.

isa. 1. 13.

eccl. 34. 21.

Chap. 19. 5.

m He maie

holacely testi-

fie the trueth

that he hath

heard.



of battel: but saluacion is of the Lord.

CHAP. XXII.

*Eccles 7.2.*  
Which cometh by well doing.

*Chap 29.13.*  
Live together, and haue made the one of the other.

*Chap 27.12.*  
That is, the punishment, which is prepared for the wicked, & death to God for iniquity.

*Bring him up virtuously, and he shall continue.*

*His authority, whereby he did oppress others, shall be taken from him.*

*Eccles 31.28.*  
He that is merciful, and liberal.

*He sheweth that princes should visit their familiarities, whose conscience is good, and their talke wise and godlie.*

*Flour the y loue knowledge.*

*He derideth the that inuēt vaine excuses, because they woude not do their dutie.*

*So God punisheth one sinner by another, when he suffereth the wicked to fall into the acquaintance of an harlot.*

*He is naturally giuen vnto it.*

*He sheweth what the end of wisdom is: to wit, to direct vs to the Lord.*

*He is the 24. Chap 23.27.*

*He not to do with him y is not able to rule his affections: for he woude hurt thee by his euil conversation.*

**A** good name is to be chosen aboue great riches, and a louing fauour is aboue siluer and aboue golde.

\* The riche and poore mete together: the Lord is the maker of them all.

\* A prudent man seeth the plague, and hideth him self: but the foolish go on stil, and are punished.

The rewarde of humilitie, & the feare of God is riches, and glorie, and life.

Thornes and snares are in the way of the frowarde: but he that regardeth his soule, wil departe farre from them.

Teache a childe in the trade of his way, and when he is olde, he shal not departe from it.

The riche ruleth y poore, and y borrower is seruant to the man that lendeth.

He that soweth iniquitie, shal reape affliction, & the rodde of his angre shal faile.

He that hathe a good eye, he shal be blessed: for he giueth of his bread vnto y poore.

Cast out the scorner, and strife shal go out: so contention and reproche shal cease.

He that loueth purenes of heart for the grace of his lips, the King shal be his friend.

The eyes of the Lord preferue knowledge: but he ouerthroweth the wordes of the transgressour.

The slouthful man saith, A lyon is without, I shal be slaine in the strete.

The mouth of strange womē is as a deep pit: he with whome y Lord is angrie, shal fall therein.

Foolishnes is bounde in the heart of a childe: but the rodde of correction shal driue it away from him.

He that oppresseth the poore to increase himself, & giueth vnto the riche shal surely come to pouertie.

Incline thine eare, & heare y wordes of the wise, and applie thine heart vnto my knowledge.

For it shal be pleasant, if thou kepe them in thy bellie, & if they be directed together in thy lippes.

That thy confidēce may be in y Lord, I haue shewed thee this day: thou therefore take hede.

Haue not I writē vnto thee a thre times in counsels and knowledge,

That I might shewe thee the assurāce of the wordes of trueth to answer the wordes of trueth to them that send to thee?

Robbe not y poore, because he is poore, nether oppresse y afflicted in iudgemēt.

For the Lord wil defende their cause, & spoile the soule of those that spoile them.

Make no friendship with an angrie mā, nether go with the furious man,

Lest thou learne his wayes, and receiue

destruction to thy soule.

Be not thou of them that touche y hād, nor among the that are suretie for debts.

If thou hast nothing to paye, why causest thou y he shuld take thy bed fro vnder thee?

Thou shalt not remoue the anciēt bou-des which thy fathers haue made.

Thou seest that a diligent mā in his bu-sines standeth before Kings, and standeth not before the base sorte.

CHAP. XXIII.

**W**hen thou sittest to eat with a ruler, consider diligently what is before thee,

And put the knife to thy throte, if thou be a man giuen to the appetite.

Be not delirous of his deintie meats: for it is a disceivable meat.

Trouail not to muche to be riche: but cease from thy wisdom.

Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her winges, as an egle, and flieth into the heauen.

Eat y not the bread of him that hathe an euil eye, nether desire his deintie meats.

For as thogh he thoght it in his heart, so wil he say vnto thee, Eat and drinke: but his heart is not with thee.

Thou shalt vomit thy morsels that thou hast eaten, and thou shalt lose thy swete wordes.

Speake not in the eares of a fool: for he wil despise the wisdom of thy wordes.

Remoue not the ancient boundes, and entre not into the fields of the fatherles.

For he that redemeth the, is mightie: he wil defende their cause against thee.

Applie thine heart to instruction, & thine eares to the wordes of knowledge.

Withholde not correctiō fro the child: if thou smite him with the rod, he shal not dye.

Thou shalt smite him with the rodde, and shalt deliver his soule from hel.

My sonne, if thine heart be wise, mine heart shal reioyce and I also.

And my reines shal reioyce, when thy lippes speake righteous things.

Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually.

For surely there is an end, and thy hope shal not be cut of.

O thou my sonne, heare, and be wise, & guide thine heart in the way.

Kepe not companie with drunkards, nor with gluttons.

For y drunkard & y glutton shal be poore, & the sleper shal be clothed with ragges.

Obey thy father that hathe begotē thee, & despise not thy mother whē she is olde.

Bye the trueth, but sel it not: like wise wisdom, and instruction, and vnderstanding.

Zz.ii.

*p Which rashly put the felus in danger for others, as Chap 6.1.*

*Deut. 27.17. Chap 23.10.*

*a Bar with so-briety.*

*b Bridel thine appetite, as it were by force and violence.*

*c For oft times the ri. he, whē they bid their inferiours to their tables, it is not for the Iounthey be-are them, but for their owne secret purposes.*

*d Bestowe not the gifts that God hathe giuen thee, to get wordelie riches.*

*e That is, con-uetous, as con-trarie a good eye is take for liberal, as Chap. 22.9.*

*f He wil not cease, til he ha the done thee some harme, & his flattering wordes shal come to no vfe.*

*Deut. 27.17. Chap. 22.28.*

*Chap. 22.23.*

*Chap 13.24. & 19.18.*

*eccl 30.1.*

*g That is from destruction.*

*h The prosper-ity of y wicked shal not continue.*

*i In the obseruation of Gods commandemēt.*

*l Ebr. wide bidden.*

*m Ebr. deuourer of flesh.*

*n Spare no cost for trueths sake, nether departe from it for anie gain.*







CHAP. XXV.

THESE ARE ALSO PARABLES of Salomón, which the men of Hezekiáh King of Iudáh copied out.

The glorie of God is to <sup>c</sup>conceile a thing secret: but the Kings honour is to searche out a thing.

The heauens in height, and the earth in depenes, and the Kings heart can no man searche out.

Take the drosse from the siluer, and there shal procede a vessel for the finer.

Take away the wicked from the King, and his throne shalbe stablished in righteousness.

Boast not thy self before the King, and stand not in the place of great men.

For it is better, that it be said vnto thee, Come vp hither, the thou to be put lower in the presence of the prince whome thine eyes haue sene.

Go not forthe hastily to strife, lest thou knowe not what to do in the end thereof, when thy neighbour hathe put thee to shame.

Debate thy matter with thy neighbour, & discouer not the secret to another,

Lest he that heareth it, put thee to shame, and thine infamie do not cease.

A worde spokē in his place, is like appels of golde with pictures of siluer.

He that reprobeth the wise, & the obedient eare, is as a golden earring and an ornament of fine golde.

As the colde of the snow in the time of haruest, so is a faithful messenger to them that send him: for he refresheth the soule of his masters.

A man that boasteth of false liberalitie, is like cloudes and winde without raine.

A prince is pacified by staying of angre, and a softē tongue breaketh y bones.

If thou haue founde honie, eat that is sufficient for thee, lest thou be ouerful, and vomit it.

Withdraw thy fote from thy neighbours house, lest he be weary of thee, and hate thee.

A man that beareth false witnes against his neighbour, is like an hammer & a sworde, and a sharpe arrowe.

Cōfidence in an vnfaithful man in time of trouble is like a broken tothe and a sliding fote.

He y taketh away the garmēt in y colde season, is like vinegar poured vpon nitre, or like him y singeth songs to an heauie heart.

If he that hateth thee be hungrie, giue him bread to eat, and if he be thirstie, giue him water to drinke.

For thou shalt lay coles vpon his head, and the Lord shal recompense thee.

As the Northwind driueth away the raine, so doeth an angrie cōtēnance y sclanderer tongue.

It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house.

As are the colde waters to a wearie soule, so is good newes from a farre countrey.

A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

It is not good to eat muche honie: so to search their owne glorie is not glorie.

A man that refraineth not his appetite, is like a citie which is broken downe, & without walles.

CHAP. XXVI.

As the snow in the sommer, and as the raine in the haruest are not mete, so is honour vnseemely for a foole.

As the sparrow by fleing, and the swalowe by flying escape, so the curse that is causeles, shal not come.

Vnto the horse belongeth a whip, to the asse a bridle, and a rodde to the fooles backe.

Answer not a foole according to his foolishnes, lest thou also be like him.

Answer a foole according to his foolishnes, lest he be wise in his owne conceite.

He that sendeth a message by the hand of a foole, is as he that cutteth of the fete, and drinketh iniquitie.

As they that lift vp the legges of the lame, so is a parable in a fooles mouth.

As the closing vp of a precious stone in an heape of stones, so is he that giueth glorie to a foole.

As a thorne standing vp in the hand of a drunkard, so is a parable in the mouth of fooles.

The excellent that formed all things, bothe rewardeth the foole and rewardeth the transgressors.

As a dogge turneth againe to his owne vomite, so a foole turneth to his foolishnes.

Seest thou a man wise in his owne conceite? more hope is of a foole then of him.

The slouthful man saith, A lyon is in the waye: a lyon is in the stretes.

As the dore turneth vpon his hinges, so doeth the slouthful man vpon his bed.

The slouthful hideth his hand in his bosome, and it grieveth him to put it againe to his mouth.

The sluggard is wiser in his owne conceit, then seuen men that can rendre a reason.

He that passeth by and medleth with the strife that belongeth not vnto him, is as one that taketh a dogge by the eares.

a Whome Hezekiah appointed for this purpose.

b That is, gathered out of diuers booke of Salomón.

c God doeth not reuile y cause of his iudgements to man.

d Because the King ruleth by the reuiled worde of God, y cause of his doings must appeare, & therefore he must vie diligence in trying out of causes.

e He sheweth y it is to hard for man to attaine to y reason of all the secret doings of y King: eue when he is vp-right, & doeth his dutie.

f When vice is removed fro a King, he is a mere vessel for the Lords vse.

g It is not yough that he be pure him self, but y he put away others that be corrupted.

h Luk. 14. 10.

i Lest where as thou thinkest by this means to haue an end of y matter, it put thee to farther trouble.

j In the time of great heat when men desire colde.

k Which haue an outward appearance, and are nothing within.

l By not missing occasion to prouoke him further.

m That is, the heart y is bent to angre, as Chap. 15. 1.

n Vse moderately the pleasures of this worlde.

o Which melte it, and consumeth it.

p Rom. 12. 19.

q Thou shalt as it were by force overcome him, in so much that his owne conscience shal moue him to acknowledge thy benefit, and his heart shalbe inflamed.

Chap. 21. 9.

Eccle. 3. 22.

q And so is in extreme danger.

a Consent not vnto him in his doings.  
b Reproue hz as the matter requireth.  
"Ebr. 12. 1.

c To wit, of the messenger, whome he sendeth.  
d That is, receiueth damage thereby.

e Whereby he bothe hurteth him selfe and others.

f Meaning, God

1. Pet. 2. 22

g For y foole wil rather be counseled the he: also y foole knoweth of ignorance and the other of malice.

h Read Chap. 22. 13.

Chap. 19. 4.



## Tale bearers.

## Prouerbes. Knowe thy flocke.

- 18 As he that faineth him self mad, casteth  
fyre brandes, arrowes and mortal things,  
19 So *dealeth* the deceitful man with his  
friend and faith, Am not I in sporte?  
20 Without wood the fyre is quenched, &  
without a tale bearer strife ceaseth.  
21 \*As the cole *maketh* burning coles, and  
wood a fyre, so the contentious man is apt  
to kindle strife.  
22 \*The wordes of a tale bearer are as flat-  
terings, and they go downe into the bow-  
els of the bellie.  
23 As siluer drosse ouerlayed vpon a pot-  
shard, so are burning lippes, and *an euil*  
heart.  
24 He that hateth, wil counterfait with his  
lippes, but in his heart he layeth vp de-  
ceit.  
25 Thogh he speake fauorably, beleue him  
not: for *there are* <sup>1</sup> seuen abominacions in  
his heart.  
26 Hatred may be couered by deceit: but  
the malice thereof shalbe discouered in  
the <sup>m</sup> Congregation.  
27 \*He that diggeth a pit, shal fall therein,  
and he that rolleth a stone, it shal retur-  
ne vnto him.  
28 A false tongue hateth the afflicted, and a  
flattering mouth causeth ruine.

### CHAP. XXVII.

- B**Oast not thy self of to a morowe: for  
thou knowest not what a day may  
bring forth.  
2 Let another man praise thee, and not thine  
owne mouth: a stranger, and not thine  
owne lips.  
3 \*A stone is heauie, and the sand weightie:  
but a fooles wrath is heauier then them  
bothe.  
4 Anger is cruel, and wrath is raging: but  
who can stand before <sup>b</sup> enuie?  
5 Open rebuke is better then secret loue.  
6 The woundes of a louer are faithful, and  
the kisses of an enemy are <sup>c</sup> pleasant.  
7 \*The persone that is full, despiseth an ho-  
nie combe: but vnto the hungrie soule e-  
uerie bitter thing is swete.  
8 As a birde that wandereth from her nest,  
so is a man that wandereth from his owne  
place.  
9 As ointement and perfume reioyce the  
heart, so doeth the swetenes of a mans friend  
by heartie counsell.  
10 Thine owne friend and thy fathers friend  
forsake thou not: nether entre into thy bro-  
thers <sup>d</sup> house in the day of thy calamitie:  
for better is a neighbour that is nere, then a  
brother farre of.  
11 My sonne, be wise, & reioyce mine heart,  
that I may answer him that reprocheth  
me.  
12 \*A prudent man seeth the plague, and  
hideth him self: but the foolish go on stil,

- and are punished.  
13 \*Take his garment that is suretie for a  
stranger, & a pledge of him for the stran-  
ger.  
14 He that <sup>1</sup>praiseth his friend with a low-  
de voyce, rising <sup>2</sup>early in the morning, it  
shalbe counted to him as a curse.  
15 \*A continual dropping in the day of rai-  
ne, and a contentious woman are a like.  
16 He that hideth her, hideth the winde, &  
she is as the oyle in his right hand, that vit-  
reth it self.  
17 Yron sharpeneth yron, so doeth a man  
sharpen the face of his friend.  
18 He that kepeth the figge tre, shal eat the  
frute thereof: so he that waiteth vpon his  
master, shal come to honour.  
19 As in water face *answereth* to face, <sup>h</sup> so the  
heart of man to man.  
20 The graue and destruction can neuer be-  
ful, so <sup>i</sup> the eyes of man can neuer be satis-  
fied.  
21 \*As is the fining pot for siluer & the for-  
nace for golde, so is euerie man according  
to his <sup>i</sup> dignitie.  
22 Thogh thou shuldest braye a foole in a  
morter among wheat brayed with a pe-  
stel, yet wil not his foolishnes departe  
from him.  
23 Be diligēt to knowe the state of thy floc-  
ke, and take hede to the heards.  
24 For riches *remain* not alwaye, nor  
the crowne from generation to genera-  
tion.  
25 The heye discouereth it self, and the  
grasse appeareth, and the herbes of the  
mountaines are gathered.  
26 The <sup>k</sup> lambes are for thy clothing, and  
the goats are the price of the field.  
27 And let the milke of the goats be suffi-  
cient for thy foode, for the foode of thy  
familie, and for the sustinance of thy mai-  
des.

### CHAP. XXVIII.

- T**He wicked <sup>a</sup> flee when none pursu-  
eth: but the righteous are bolde as a  
lyon.  
2 For the transgression of the land <sup>b</sup> there  
are manie princes thereof: but by a man  
of vnderstanding and knowledge a real-  
me likewise endureth long.  
3 A poore man, if he oppresse the poore,  
is like a raging raine, that leaueth no fo-  
ode.  
4 They that forsake the Law, praise the  
wicked: but thei that kepe the Law, set the  
selues against them.  
5 Wicked men vnderstand not iudgement:  
but they that seke the Lord, vnderstand all  
things.  
6 \*Better is the poore that walketh in his  
vprightnes, then he that peruerteth his  
waies, thogh he be riche.



7 He that kepeth the law, is a childe of vnderstanding: but he that fedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth<sup>e</sup> them for him that wilbe merciful vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his praier shalbe<sup>d</sup> abominable.

10 He that causeth the righteous to go astray by an euil way, shal fall into his owne pit, and the vpriight shal inherit good things.

11 The riche man is wise in his owne conceit: but the poore that hathe vnderstanding, can trye<sup>e</sup> him.

12 \* When righteous men reioyce, there is great glorie: but when the wicked come vp, the man<sup>f</sup> is tryed.

13 He that hideth his sinnes, shal not prosper: but he that confesseth, and forsaketh them, shal haue mercie.

14 Blessed is the man that<sup>g</sup> feareth alwaye: but he that hardeneth his heart, shal fall into euil.

15 As a roaring lyon, and an hūgrie beare, so is<sup>h</sup> a wicked ruler over the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnes, shal prolong his daies.

17 A man that doeth violence against the blood of a persone, shal flee vnto the graue, and thei shal not<sup>i</sup> stay him.

18 He that walketh vpriightly, shalbe saved: but he that is froward in his waies, shal once fall.

19 \* He that tilleth his land, shal be satisfied with bread: but he<sup>y</sup> followeth the ydle, shal be filled with pouertie.

20 A faithful man shal abounde in blessings, & \* he that maketh haste to be riche, shal not be innocent.

21 To haue respect of persones is not good: for that man wil transgresse for a piece of<sup>k</sup> bread.

22 A man with a wicked<sup>l</sup> eye hasteth to riches, and knoweth not, that pouertie shal come vpon him.

23 He that rebuketh a man, shal finde more fauour at the length, then he that flattereth with his tongue.

24 He that robberh his father and mother, & saith, it is no transgression, is the companion of a man that destroieth.

25 He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lord, shal be<sup>m</sup> fat.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shalbe deliuered.

27 He that giueth vnto the poore, shal not

lacke: but he that hideth his eyes, shal haue many curses.

28 \* When the wicked rise vp, men hide the<sup>Chap. 29. 2.</sup> selues: but when thei perish, the righteous increase.

CHAP. XXIX.

1 A Man that hardeneth his necke, when he is rebuked, shal suddenly be destroyed and can not be cured.

2 \* When the righteous<sup>n</sup> are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A mā that loueth wisdom, reioyceth his father: \* but he that fedeth harlots, wasteth his substance.

4 A King by iudgement mainteineth the countrey: but a man receiuing giftes, destroyeth it.

5 A man<sup>y</sup> flattereth his neighbour, & spreadeth a net for his steppes.

6 In the transgression of an euil man is his<sup>b</sup> snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornful men bring a citie into a snare: but wise men turne away wrath.

9 If a wise man contend with<sup>c</sup> a foolish man, whether he be angrie or laugh, there is no rest.

10 Bloodie men hate him that is vpriight: but the iuste haue care of his soule.

11 A foole powreth out all his minde: but a wise man kepeth it in til afterwarde.

12 Of a prince that hearkeneth to lyes, all his seruants are wicked.

13 \* The poore and the vsurer mete together, and the Lord lighteneth bothe their eyes.

14 \* A King that iudgeth the poore in truth, his throne shalbe established for euer.

15 The rodde and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shal see their fall.

17 Correct thy sonne and he wil giue thee rest, and wil giue pleasures to thy soule.

18<sup>d</sup> Where there is no vision, the people decay: but he that kepeth the Law, is blessed.

19 A<sup>e</sup> seruant wil not be chastised with wordes: thogh he vnderstand, yet he wil not<sup>f</sup> answere.

20 Seekest thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruāt

<sup>e</sup> For God will take awaie the wicked vsurer, & giue his goods to him that shal behoue them well.  
<sup>d</sup> Because it is not of faith, w<sup>e</sup> is grounded of Gods word, or Law, & the wicked contemne.

<sup>e</sup> And iudge<sup>y</sup> he is not wise.  
*Chap. 29. 2.*

<sup>f</sup> He is knowe by his doings to be wicked.

<sup>g</sup> Which standeth in awe of God and is afraid to offend him.

<sup>h</sup> For he can neuer be satisfied, but ever oppresseth and groucheth.

<sup>i</sup> None shalbe able to deliuer him.

*Chap. 12. 12.*  
*Eccl. 20. 30.*

*Chap. 23. 11.*  
*& 20. 21.*

<sup>k</sup> He wil be abused for nothing.  
<sup>l</sup> Meaning him that is couetous.

<sup>m</sup> Shal haue all things in abundance.

*Chap. 28. 12.*  
*& 28.*  
<sup>n</sup> Or, are increased.

*Luk. 15. 19.*

<sup>a</sup> He<sup>y</sup> giueth eare to<sup>y</sup> flatterer, is in danger as<sup>y</sup> bird is before<sup>y</sup> fowler.  
<sup>b</sup> He is ever ready to fall into<sup>y</sup> snare<sup>y</sup> he layeth for others.

<sup>c</sup> He can beare no admonition, in what sorte soeuer it is spoken.

*Chap. 22. 2.*

*Chap. 20. 28.*

<sup>d</sup> Where there are not faithful ministers, of the worde of God.

<sup>e</sup> He<sup>y</sup> is of a seruile & rebellious nature.  
<sup>f</sup> Or, regards.



from youth, at length he wil be euen as his sonne.

*Chap. 13. 18.* 22 \* An angrie man stirreth vp strife, and a furious man abundeth in transgression.

*Iob. 22. 29.* 23 \* The pride of a man shal bring him lowe: but the humble in spirit shal enioye glorie.

24 He that is partener with a thief, hateth his owne soule: he heareth cursing, and declareth it not.

*f* He feareth man more the God falleth into a snare & is destroyed.

*g* He needeth not to flatter his ruler, for what God hathe appointed, that shal come to him.

25 The feare of man bringeth a snare: but he that trusteth in the Lord, shal be exalted.

26 Manie do seke the face of the ruler: but euerie mans iudgement cometh from the Lord.

27 A wicked man is abominaciō to the iust, and he that is vpriight in his way, is abominacion to the wicked.

## CHAP. XXX.

*2 To humble our selues in consideration of Gods workes. 3 The worde of God is persite. 11 Of the wicked & hypocrites. 15 Of things that are neuer faciate. 18 Of others that are wonderful.*

*a* Who was an excellent man in vertue and knowledge in the time of Salomon.

*b* Which were Agurs scholars or friends.

*c* Herein he declareth his great humilitie who wolde not attribute anie wisdom to himself, but all vnto God.

*d* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*e* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*f* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*g* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*h* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*i* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*j* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*k* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*l* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*m* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*n* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*o* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*p* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*q* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*r* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*s* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*t* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*u* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*v* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*w* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*x* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*y* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

*z* Meaning, to knowe the secretes of God, as though he wolde saye, Mon.

## THE WORDES OF AGUR THE SONNE OF IAKH.

*T*He prophecie which the mā spake vnto Ithiel, euen to Ithiel, and Vcal.

2 Surely I am more foolish then anie man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdom, nor attained to the knowledge of holie things.

4 Who hathe ascended vp to heauen, and descended? Who hathe gathered the winde in his fist? Who hathe bounde the waters in a garment? Who hathe established all the ends of the worlde? What is his name, & what is his sonnes name, if thou canst tel?

5 \* Euerie worde of God is pure: he is a shield to those, that trust in him.

6 \* Put nothing vnto his wordes, lest he reprocue thee, and thou be founde a lyer.

7 Two things haue I required of thee: deny me them not before I dye.

8 Remoue farre from me vanitie and lies: giue me not pouertie, nor riches: fede me with foode conuenient for me,

9 Lest I be ful, and denie thee, and say, Who is the Lord? or lest I be poore and steale, and take the Name of my God in vaine.

10 Accuse not a seruant vnto his master, lest he curse thee, when thou hast offended.

11 There is a generacion that curseth their father, and doeth not blesse their mother.

12 There is a generacion that are pure in there owne conceit, and yet are not washed from their filthines.

13 There is a generacion, whose eyes are haue, and their eye liddes are lifted vp.

14 There is a generacion, whose teeth are as swordes, and their chawes as kniues to eat vp the afflicted out of the earth, and the poore from among men.

15 The horse leache hathe two daughters which crie, Giue, giue. There be thre things that wil not be satisfied: yea, foure that say not, It is ynough.

16 The graue, & the baren wombe, the earth that can not be satisfied with water, and the fyre that saith not, It is ynough.

17 The eye that mocketh his father and despiseth the instructiō of his mother, let the rauens of the valley picke it out, and the yong egles eat it.

18 There be thre things hid from me: yea, foure that I knowe not.

19 The way of an egle in the aire, the waie of a serpent vpon a stone, the waie of a shippe in the middes of the sea, and the way of a man with a maide.

20 Suche is the way also of an aduouterous woman: she eateth & wipeth her mouth, and saith, I haue not committed iniquitie.

21 For thre things the earth is moued: yea, for foure it can not susteine it self:

22 For a seruant when he reigneth, and a foole when he is filled with meat,

23 For the hateful woman, when she is married, and for a handmaid that is maie to her mastres.

24 These be foure smal things in the earth, yet they are a wise and ful of wisdom:

25 The pismires a people not strong, yet prepare they their meat in sommer:

26 The conies a people not mightie, yet make they their houses in the rocke:

27 The gresshopper hathe no King, yet go thei forthe all by bandes:

28 The spider taketh holde with her hāds, and is in Kings palaces.

29 There be thre things that order wel their going: yea, foure are comelie in going,

30 A lyon which is strong among beastes, and turneth not at the sight of anie:

31 A lustie grayhound, and a goat, and a King against whome there is no rising vp.

32 If thou hast bene foolish in lifting thy self vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33 When one churneth milke, he bringeth forthe the butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forthe strife.

## CHAP. XXXI.

*a* He exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wise and worthy woman.

The



THE WORDES OF KING

<sup>a</sup> Lemuel: The <sup>b</sup> prophecie which his mother taught him.

**W**Hat my sonne! and what the sonne of <sup>c</sup> my wombe! and what, <sup>d</sup> sonne of my desires!

<sup>e</sup> Giue not thy strength vnto womē, <sup>f</sup> nor thy waies, which is to destroy Kings.

<sup>g</sup> It is not for Kings, <sup>h</sup> Lemuel, it is not for Kings to drinke wine, nor for princes <sup>i</sup> strong drinke,

<sup>j</sup> Lest he drinke, and forget the decree, and change the iudgement of all the children of affliction.

<sup>k</sup> Giue ye strong drinke vnto him, that is readie to perish, and wine vnto them that haue grief of heart.

<sup>l</sup> Let him drinke, that he may forget <sup>m</sup> his pouertie, and remember his miserie no more.

<sup>n</sup> Open thy mouth for the <sup>o</sup> domme in the cause of all the children of destruction.

<sup>p</sup> Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

<sup>q</sup> Who shal finde a vertuous woman? for her price is farre aboue the pearles.

<sup>r</sup> The heart of her housband trusteth in her, and he shal haue no nede of <sup>s</sup> spoile.

<sup>t</sup> She wil do him good, and not euil all the daies of her life.

<sup>u</sup> She seketh wooll and flaxe, and laboreth cherefully with her hands.

<sup>v</sup> She is like the shippes of marchants: she bringeth her fode from a farre.

<sup>w</sup> And she riseth, whiles it is yet night: and giueth <sup>x</sup> the porcion to her housholde, and

the <sup>y</sup> ordinarie to her maids.

<sup>z</sup> She considereth a field, and <sup>aa</sup> getteth it: <sup>ab</sup> with the frute of her hands she plateth a vineyarde.

<sup>ac</sup> She girdeth her loynes with strength, & strengtheneth her armes.

<sup>ad</sup> She feleth that her marchandise is good: her candle is not put out by night.

<sup>ae</sup> She putteth her hands to the wherue, & her hands handle the spindle.

<sup>af</sup> She stretcheth out her hand to the poore, and putteth forth her hands to the nedie.

<sup>ag</sup> She feareth not the snowe for her familie: for all her familie is clothed with <sup>ah</sup> skarlet.

<sup>ai</sup> She maketh her self carpets: fine linen & purple is her garment.

<sup>aj</sup> Her housband is known in the <sup>ak</sup> gates, when he sitteth with the Elders of <sup>al</sup> y land.

<sup>am</sup> She maketh <sup>an</sup> shertes, and selleth them, & giueth girdels vnto the marchant.

<sup>ao</sup> Strength and honour is her clothing, and in the latter day she shal reioyce.

<sup>ap</sup> She openeth her mouth with wisdom, and the <sup>aq</sup> law of grace is in her tongue.

<sup>ar</sup> She ouerseeth <sup>as</sup> y waies of her housholde, and eateth not the bread of ydlenes.

<sup>at</sup> Her children rise vp, and <sup>au</sup> call her blessed: her housband also shal praise her, <sup>av</sup> saying,

<sup>aw</sup> Manie daughters haue done vertuously: but thou surmountest them all.

<sup>ax</sup> Fauour is disceitful, and beautie is vanitie: but a woman that feareth the Lord, she shal be praised.

<sup>ay</sup> Giue <sup>az</sup> p her of the frute of her hands, and let her owne workes praise her in <sup>ba</sup> y gates.

<sup>i</sup> She prepareth their meat betime. <sup>k</sup> She purchaseth it with y gaires of her traualle.

<sup>Or, with double.</sup>

<sup>l</sup> In the assemblies and places of iudgement.

<sup>Or, linen cloth.</sup>

<sup>m</sup> After that he had spoke of the apparel of the bodie, he now declareth the apparel of the spirit.

<sup>n</sup> Her tongue is as a boke whereby one might learne manie good things: for she deliuereth to talke of the worde of God.

<sup>o</sup> That is, do her reuerence.

<sup>p</sup> Confesse her diligent labours and commend her therefore.

<sup>q</sup> For as much as the moſt honorable are clad in the apparel that is true.

# ECCLESIASTES, OR the Preacher.

## THE ARGUMENT.

**S**alomōn, as a preacher and one that desired to instruct all in the way of saluacion, describeth the deceiuable vanities of this worlde, that man shoulde not be addicted to anie thing vnder the sunne, but rather inflamed with the desire of the heauenlie life: therefore he confuteth their opinions, which set their felicitie, ether in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God and shal inioye his presence: so that all other things must be reiected, saue in as muche as they further vs to attaine to this heauenlie treasure, which is sure and permanent, and can not be founde in anie other saue in God alone.

### CHAP. I.

<sup>a</sup> All things in this worlde are ful of vanitie, and of none indurance. <sup>b</sup> All mans wisdom is but folie and grief.

**T**He wordes of the <sup>a</sup> Preacher, the sonne of Dauid King in Ierusalēm.

<sup>b</sup> Vanitie of vanities, saith <sup>c</sup> y Preacher: vanitie of vanities, all is vanitie.

<sup>d</sup> What remaineth vnto mā in all his <sup>e</sup> tra-

<sup>f</sup> uail, which he suffreth vnder the sunne? <sup>g</sup> One generacion passeth, and another generacion succedeth: but the earth remaineth for <sup>h</sup> euer.

<sup>i</sup> The sunne riseth, & the sunne goeth downe, & draweth to his place, where he riseth.

<sup>j</sup> The <sup>k</sup> winde goeth toward <sup>l</sup> y South, & compasseth toward <sup>m</sup> y North: the winde goeth round about, & returneth by his circuites.

<sup>n</sup> All the riuers go into the sea, yet the sea is not ful: for the riuers go vnto the place, & i.

<sup>d</sup> One man dieth after another, and the earth remaineth longer, euen to the last daie, which yet is subiect to corruption.

<sup>e</sup> By the sunne, winde and riuers he sheweth that the great labour and longest hath an end, and therefore there can be no felicitie in this worlde.

<sup>Eccles. 40, 11.</sup>

<sup>a</sup> That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.

<sup>b</sup> The doctrine, which his mother Bathsheba taught him.

<sup>c</sup> By this often repetition of one thing she declareth her motherlie affection.

<sup>d</sup> Meaning, y women are the destruction of Kings, if they haue them.

<sup>e</sup> That is, the King must not giue him self to wantones & neglect his office, which is to execute iudgement.

<sup>f</sup> For wine doth comfort the heart, as Psal 104, 15.

<sup>g</sup> Defend their cause that are not able to helpe them selues.

<sup>h</sup> He shal not nede to vse anye vnlawful meanes to gaie his liuing.

<sup>i</sup> For wine doth comfort the heart, as Psal 104, 15.

<sup>a</sup> Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, & how men ought to passe their life in this transitorie world.

<sup>b</sup> He condemneth the opinions of all men that set felicitie in anie thing, but in God alone, seeing that in this worlde all things are as vanitie and nothing.

<sup>c</sup> Salomon doeth not condemn mans labour or diligence, but sheweth that there is no ful contentation in anie thing vnder y heauen, nor in anie creature, forasmuche as all things are transitorie.



The sea & compasseth all the earth; filleth the veins thereof, the w<sup>h</sup> power out springs and riuers into the sea againe. g He speaketh of times & seasons & things done in them, which as, they haue bene in times past, so come they to passe againe. h He proueth that if anie coulde haue attained to felicitie in this worlde by labour, and studie, he chiefly shulde haue obtained it, because he had giftes and aydes of God thereunto above all other. i Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, & is the punishment of sinne, to humble man, and to teache him to depende onely vpon God.

k Man is not able by all his diligence to cause things to go other wise then they do: neither can he nombre the fautes that are committed, muche lesse remedie them. l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but grief & trouble of conscience. m Wisdome & knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the hiest, yet is his minde neuer fully content: therefore in this worlde is no true felicitie.

a Salomon maketh this discours with himself, as though he wolde trye whether there were contentation in ease and pleasures. b He drawe my selfe to wine. c Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdome & the feare of God in mine heart, and gouerne mine affaires by the same. d He do. e He paradises

f whence they returne, and go.

8 All things are ful of labour: man can not vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 What is it that hath bene: that that shalbe: & what is it that hath bene done: that which shalbe done: and there is no new thing vnder the sunne.

10 Is there anie thing, whereof one may say, Beholde this, it is newe: it hath bene already in the olde time y<sup>e</sup> was before vs.

11 There is no memorie of y<sup>e</sup> former, neither shal there be a remembrance of the later that shalbe, with them that shal come after.

12 ¶ I the Preacher haue bene King ouer Israel in Ierusalem:

13 And I haue giuen mine heart to search & finde out wisdome by all things that are done vnder the heauen: (this fore trauail hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and beholde, all is vanitie, and vexacion of the spirit.

15 That which is crooked, can none make straight: & that w<sup>h</sup> faileth, can not be nobred.

16 I thought in mine heart, & said, Beholde, I am become great, and excel in wisdome all them that haue bene before me in Ierusalem: and mine heart hath bene muche wisdome and knowledge.

17 And I gaue mine heart to knowe wisdome & knowledge, madnes & foolishnes: I knewe also y<sup>e</sup> this is a vexaciō of the spirit.

18 For in y<sup>e</sup> multitude of wisdome is muche grief: & he that encreaseth knowledge, encreaseth sorowe.

19 That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but grief & trouble of conscience. m Wisdome & knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the hiest, yet is his minde neuer fully content: therefore in this worlde is no true felicitie.

CHAP. II.

Pleasures, sumptuous buyldings, riches and possessions are but vanitie. 14 The wise and the foole haue both one end, touching the bodilie death.

1 I said in mine heart, Go to now, I will proue a thee with ioye: therefore take thou pleasure in pleasant things: & beholde, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioye, What is this that thou doest?

3 I fought in mine heart to giue my selfe to wine, & to lead mine heart in wisdome, and to take holde of folie, til I might see where is that goodnes of the children of men, which they enioye vnder the sunne: the whole number of the daies of their life.

4 I haue made my great workes: I haue buylt me houses: I haue plated me vineyards.

5 I haue made me gardens and orchardes, and planted in them trees of all frute.

6 I haue made me cisternes of water, to watter therewith the woods that growe with trees.

7 I haue gotten seruants & maids, and had children borne in the house: also I had great possession of beues and shepe about all that were before me in Ierusalem.

8 I haue gathered vnto me also siluer and golde, and the chief treasures of Kings & prouinces: I haue prouided me me fingers and women fingers, and the delites of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was great, and encreased about all that were before me in Ierusalem: also my wisdome remained with me.

10 And what soeuer mine eyes desired, I withheld it not from the: I withdrew not mine heart from anie ioye: for mine heart reioyced in all my labour: and this was my portion of all my trauail.

11 The I looked on all my workes that mine hands had wrought, and on the trauail that I had labored to do: and beholde, all is vanitie and vexacion of the spirit: and there is no profite vnder the sunne.

12 ¶ And I turned to beholde wisdome, & madnes and folie: (for who is the man that wil come after the King in things, which men now haue done?)

13 Then I sawe that there is profite in wisdome, more then in folie: as the light is more excellent then darkenes.

14 For the wise mans eyes are in his head, but the foole walketh in darkenes: yet I knowe also that the same condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore do I the labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shalbe no remembrance of the wise, nor of the foole for euer: for that that now is, in the daies to come shal all be forgotten. And how dyeth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke y<sup>e</sup> is wrought vnder y<sup>e</sup> sunne is grievous vnto me: for all is vanitie, & vexacion of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder y<sup>e</sup> sunne, which I shal leaue to the man that shalbe after me.

19 And who knoweth whether he shalbe wise or foolish? yet shal he haue rule ouer all my labour, wherein I haue trauailed, & wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart abhorre all the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauail is in wisdome, & in knowledge and in equitie: yet to a mā that hath not trauailed herein, shal he giue his portion: this also is vanitie and a great grief.

c Meaning, of the seruants or seruantes, & he had bought for the children borne in their seruitude, were the maisters.

d That is, what soeuer men take pleasure in. e Which were the most beautiful of them that were taken in warre, as Iudges. f Some vnderstand by these wordes, not women but instruments of musique.

f For all this God did not take his gift of wisdome from me.

g This was y<sup>e</sup> frute of all my labour, a certaine pleasure, mixt with care, which he calleth vanitie in the next verse.

h I be thought with my self whether it were better to followe wisdome, or mine owne affectiō and pleasures, which he calleth madnes.

i Or, compare with the King.

j He foreseeth things, & the foole can not for lacke of wisdome.

k For bothe dye & are forgotten, as verse 16, or they bothe alike haue prosperitie or aduersitie.

l Meaning, in this worlde.

m He wondereth that men forget a wise man, being dead, as though they do a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefs this was not y<sup>e</sup> least to leave that which he had gotten by great trauail, to one y<sup>e</sup> had rather no paine therefore, and whome he knew not whether he were a wise man or a foole.



22 For what hathe man of all his trauail and grief of his heart, wherein he hathe trauailed vnder the sunne?

23 For all his dayes are sorowes, and his trauail grief: his heart also taketh not rest in the night, which also is vanitie.

24 There is no profite to mā: but that he eat, and drinke, and p<sup>e</sup> delite his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who colde eat, and who colde haste to outward things more then I?

26 Surely to a mā that is good in his sight, God giueth wisdom, and knowledge, and ioye: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, & vexacion of the spirit.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfite, and cause vs to feare him. 17 God shal iudge both the iuste, and iniuste.

**T**O all things there is an appointed time, and a time to euerie purpose vnder the heauen.

2 A time to be borne, & a time to dye: a time to plant, and a time to plucke vp that, which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to buylde.

4 A time to wepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seke, and a time to lose: a time to kepe, and a time to cast away.

7 A time to rét, & a time to sowe: a time to kepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hathe he that worketh, of y<sup>e</sup> thing wherein he trauaileth?

10 I haue sene the trauail that God hathe giuen to the sonnes of men <sup>b</sup> to humble them thereby.

11 He hathe made euerie thing beautiful in his time: also he hathe set the <sup>c</sup> worlde in their heart, yet can not man finde out the worketh that God hathe wrought from the beginning euen to the end.

12 I knowe that there is nothing good in the, but to reioyce, & to do good in his life.

13 And also that euerie mā eateth and drinketh, and seeth the commoditie of all his labour. this is the <sup>d</sup> gift of God.

14 I knowe that whatsoever God shal do, it shal be for euer: to it can no man adde, and frō it can none diminish: for God hathe done it, y<sup>e</sup> they shulde feare before him.

15 What is that that hathe bene? that is now: & that that shal be, hathe now bene: for God <sup>f</sup> requireth that which is past.

16 And moreouer I haue sene vnder the sunne the place of iudgement, where was wickednes, and the place of iustice where was iniquitie.

17 I thought in mine heart, God wil iudge the iuste & the wicked: for time is & there for euerie purpose and for euerie worke.

18 I considered in mine heart the state of the children of men that God had <sup>h</sup> purged them: yet to se to, they are in the felues as beasts.

19 For the condition of the children of mē, and the condition of beastes are euē as one condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.

20 All go to one place, and all was of the dust, and all shal returne to the dust.

21 Who <sup>k</sup> knoweth whether the spirit of man ascende v<sup>p</sup>ward, and the spirit of the beast descend downward to the earth?

22 Therefore I se, that there is nothing better then y<sup>e</sup> a man shulde<sup>l</sup> reioyce in his affaires, because y<sup>e</sup> is his portion. For who shal brig him to se what shal be after him?

CHAP. IIII.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise is to be preferred to an olde King that is a foole.

**S**O I turned, and considered all the oppressions that are wrought vnder the sunne, & beholde, the teares of the oppressed, and none comforteth them: and lo, the strength is of the hand of them that oppresseth them, and none comforteth them.

2 Wherefore I praised the <sup>b</sup> dead which now are dead, aboue the liuing, which are yet alieue.

3 And I counte him <sup>c</sup> better then them both, which hathe not yet bene: for he hathe not sene the euil workes which are wrought vnder the sunne.

4 Also I behelde all trauail, and all <sup>d</sup> perfection of workes that this is the ennie of a man against his neighbour: this also is vanitie and vexacion of spirit.

5 The foole foldeth his hands, and <sup>e</sup> eateth vp his owne flesh.

6 Better is an handfull with quiernes, then two handfulls with labour and vexacion of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one alone, and there is not a secōde, which hathe nether sonne nor brother, yet is there none end of all his trauail, nether cā his eye be satisfied with riches: nether dooth he thinke, For whome do I trauail and defraude my soule of pleasure? this also is vanitie, and this is an euil trauail.

9 <sup>f</sup> Two are better then one: for they haue & ii.

<sup>g</sup> Meaning, v<sup>e</sup> God, howe euer man neglect his dutie.

<sup>h</sup> And made them pure in their first creation.

<sup>i</sup> Man is not able by his reason, & iudgement to put difference betweene man & beast, as touching those things whereunto both are subiect: or the eye cā not iudge anie other wife of a man being dead, the of a beast, w<sup>h</sup> is dead: yet by y<sup>e</sup> worde of God and faith we easily knowe the diuersitie, as ver<sup>s</sup> 21.

<sup>k</sup> Meaning, that reason cā not comprehend y<sup>e</sup> which faith beleueth herein.

<sup>l</sup> By the often repetition of this sentence, as Chap. 2, 24 & chap 3, 12, and 22 chap 5, 17 & chap 8, 15 he declareth that mā by reason cā comprehend nothing better in this life the to use the giftes of God soberly & cōfortably: for to knowe farther is a speciall gifte of God reucaled by his Spirit.

Chap. IIIE. <sup>a</sup> He maketh here another discours with him self cōcerning the tyrannie of them y<sup>e</sup> oppressed the poore.

<sup>b</sup> Because they are no more subiect to these oppressions.

<sup>c</sup> He speaketh according to y<sup>e</sup> iudgement of y<sup>e</sup> flesh, w<sup>h</sup> cā not abide to se, or se troubles.

<sup>d</sup> The more profit y<sup>e</sup> the worke is, the more is it ennie of y<sup>e</sup> wicked.

<sup>e</sup> For yelenes he is compelled to destroye him self.

<sup>f</sup> Forasmuche as when mā is alone, he can nether helpe him self nor others, he sheweth y<sup>e</sup> nē ought to iue in natural societie, to y<sup>e</sup> intenc that may be profitable one to another, & y<sup>e</sup> their things may encrease.

<sup>g</sup> When man hathe all laboured, he can get no more then foole, and reuoluing, yet he confideth also that this cometh of Gods blessing, as Chap. 1, 13.

<sup>a</sup> He speaketh of this diuersitie of time for two causes, first to declare y<sup>e</sup> there is nothing in this worlde perpetual next to teache vs not to be grieued, if we haue not all things at once according to our desires, nether enioye them so long as we wolde wish.

<sup>b</sup> Read Chap. 1, 13.

<sup>c</sup> God hathe giuen man a desire, and affection to seke out the things of this worlde and to labour therein.

<sup>d</sup> Read Chap. 2, 24 and these places declare that we shulde do all things with sobriety, & in y<sup>e</sup> feare of God, forasmuche as he giueth not his giftes to y<sup>e</sup> imēt that they shulde be abused.

<sup>e</sup> That is, man shal neuer be able to let Gods worke, but as he hathe determined, so it shal come to passe.

<sup>f</sup> God onelie causeth that, w<sup>h</sup> is past, to returne.



better wages for their labour.

10 For if they fall, the one wil lift vp his fellowe: but wnto him *that is alone*: for he falleth, and there *is not* a seconde to lift him vp.

11 Also if two slepe together, then shal they haue heat: but to one how shulde there be heat?

12 And if one ouercome him, two shal stande against him: and a threfolde & coard is not easly broken.

13 Better is a poore and wise childe, then an olde and foolish King, which wil no more be admonished.

14 For out of the <sup>h</sup> prison he cometh forth to reigne: when as he that is <sup>i</sup> borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the sunne, <sup>k</sup> with the seconde childe, which shal stande vp in his place.

16 There is none <sup>l</sup> end of all the people, nor of all that were before them, and they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take hede to thy <sup>m</sup> foote when thou entrest into the House of God, and be more nere to heare then to giue the sacrifice of <sup>n</sup> fooles: for they knowe not that they do euil.

## CHAP. V.

*Not to speake lightly, chiefly in Gods matters: 9 The covetous can neuer haue ynough. 11 The laborers slepe in sweete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde in the gift of God.*

**B**E not <sup>a</sup> rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God *is* in the heauens, and thou art on <sup>y</sup> earth: therefore let thy wordes be <sup>b</sup> fewe.

2 For *as* a dreame cometh by the multitude of busines: so the voyce of a foole *is* in the multitude of wordes.

3 \*When thou hast vowed a vowe to God, deferre not to pay it: for he deliteth not in fooles: paye *therefore* <sup>y</sup> thou hast <sup>c</sup> vowed.

4 It is better that thou shuldest not vowe, then that thou shuldest vowe and not paye it.

5 Suffer not thy mouth to make thy <sup>d</sup> flesh to sinne: nether say before the <sup>e</sup> Angel, that this is ignorance: wherefore shal God be angrie by thy voyce, & destroye the worke of thine hands?

6 For in the multitude of dreames, & vanities *are* also manie wordes: but feare thou God.

7 If in a countrey thou seeest the oppressio of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is <sup>f</sup> higher then the highest, regardeth, and *there be* higher then they.

8 And the <sup>s</sup> abundance of the earth is ouer all: the King <sup>h</sup> also consisteth by the field that is tilled.

9 He that loueth siluer, shal not be satisfied with siluer, & he that loueth riches, shal be without the frute *therof*: this also is vanitie.

10 Whe goods encrease, they are encreased that eat them: and what good cometh to the owners thereof, but the beholding *therof* with their eyes?

11 The slepe of him that trauaileth, *is* swete, whether he eat litle or much: but the <sup>i</sup> societie of the riche wil not suffer him to slepe.

12 There is an euil sickenes *that* I haue sene vnder the sunne: *to wit*, riches <sup>k</sup> reserued to the owners thereof for their euil.

13 And these riches perish by euil trauail, & he begetteth a sonne, and in his <sup>l</sup> hand *is* nothing.

14 \*As he came forth of his mothers belly, he shal returne naked to go as he came, & shal beare away nothing of his labour, which he hathe caused to passe by his had.

15 And this also is an euil sickenes *that* in all pointes as he came, so shal he go, and what profite hathe he that he hathe trauailed for the <sup>m</sup> winde?

16 Also all his dayes he eateth in <sup>n</sup> darkenes with muche grief, and in his sorow & angre.

17 Beholde then, what I haue sene good, that it is comelie to <sup>o</sup> eat, and to drinke, & to take pleasure in all his labour, wherein he trauaileth vnder the sunne, <sup>y</sup> *whole* n<sup>o</sup>ber of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euerie man to whome God hathe giuen riches and treasures, and giueth him power to eat thereof, and to take his parte, and to enioye his labour: this is the gift of God.

19 Surely he wil not muche remember the dayes of his <sup>p</sup> life, because God answereth to the ioye of his heart.

## CHAP. VI.

*The miserable estate of him to whome God hathe giuen riches, and not the grace to vse them.*

**T**HERE is an euil, which I sawe vnder the sunne, and it is muche among m<sup>n</sup>:  
2 A man to whome God hathe giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but <sup>a</sup> God giueth him not power to eat thereof, but a strange man shal eat it vp: this is vanitie, and this is an euil sickenes.

3 If a man beget an hundreth children and liue manie yeres, and the dayes of his yeres be multiplied, and his soule be not <sup>b</sup> satisfied with good things, and he be not <sup>c</sup> buried, I say that an vntimelie fiute is better then he.

4 For <sup>d</sup> he cometh into vanitie and goeth into

<sup>g</sup> By this pro-  
uerbe he decla-  
reth how ne-  
cessarie it is, y<sup>e</sup>  
men shulde li-  
ue in societie.  
<sup>h</sup> That is, fro a  
poore, & base  
estate, or out of  
trouble, & pri-  
son, as Ioseph  
did, Gen 41, 14  
<sup>i</sup> Meaning, y<sup>e</sup> is  
borne a King.  
<sup>k</sup> Which fol-  
low, & flatter  
y<sup>e</sup> Kings sunne,  
or him y<sup>e</sup> shal  
succeede: to en-  
ter into credit  
with them in  
hop<sup>e</sup> of game.  
<sup>l</sup> They neuer  
cease, by all  
meanes to cre-  
pe into fauour:  
but when they  
obtaine not  
their greedie  
desires, they  
thinke the fel-  
lows abused, as  
other haue be-  
ne i time past,  
and so care no  
more for him.  
<sup>m</sup> That is, w<sup>h</sup>  
what affection  
thou comest to  
heare y<sup>e</sup> worde  
of God.  
<sup>n</sup> Meaning, of  
the wicked, w<sup>h</sup>  
thinke to plea-  
se God w<sup>h</sup> ce-  
rimonies, and  
haue nether  
faith nor repe-  
ntance.

<sup>a</sup> Either i vow-  
ing or in pray-  
ing: meaning y<sup>e</sup>  
we shulde vse  
all reuerence to  
God warde.  
<sup>b</sup> He heareth  
thee not for  
thy manie wor-  
des sake, or  
often repeti-  
tions, but con-  
sidereth thy  
faith, and fer-  
uent minde.  
<sup>c</sup> Deut. 23, 21.  
<sup>d</sup> He speaketh  
of vowes, w<sup>h</sup> are  
approved by  
Gods wordes,  
and serue to  
his glorie.  
<sup>e</sup> Cause not  
thy self to sin-  
ne by vowing  
rashly: as thei  
do w<sup>h</sup> make a  
vowe to liue  
vamaried, and  
suche like.  
<sup>f</sup> That is, befo-  
re Gods iudg-  
ment: wh<sup>o</sup> he  
shal examine  
thy doing: as  
thogh thy igno-  
rance shulde be  
a iust excuse.  
<sup>g</sup> Meaning, y<sup>e</sup>  
God wil re-  
dresse these  
things, & ther-  
fore we must  
deped vpon hi.

<sup>g</sup> The reue-  
nues of feare  
are to be pre-  
ferred aboue  
all things, &  
appertene to  
this life.  
<sup>h</sup> Kings and  
princes can  
mainteine their  
estate without  
tillage, w<sup>h</sup> th<sup>is</sup>  
commendeth y<sup>e</sup>  
excellencie of  
tillage.

<sup>i</sup> That is, his  
great abun-  
dance of riches, or y<sup>e</sup>  
surfeiting, w<sup>h</sup> co-  
meth by his  
great feeding.

<sup>k</sup> When cou-  
etous men hea-  
pe vp riches,  
which turne to  
their destru-  
ction.  
<sup>l</sup> He doeth  
not enioye his  
fathers riches,  
Iob. 1, 21.  
Wisd. 7, 6.  
1. Tim. 6, 7.

<sup>m</sup> Meaning in  
vaine, & with-  
out profit.  
<sup>n</sup> In affliction,  
and great  
made.

<sup>o</sup> Road Chap.  
3, 12.

<sup>p</sup> He will take  
no great  
thought for the  
petees that he  
hathe endured  
in time past.

<sup>a</sup> He sheweth  
that it is the  
plague of God  
when y<sup>e</sup> riche  
man hathe not  
a liberal heart  
to vse his ri-  
ches.

<sup>b</sup> If he can-  
uer haue y<sup>e</sup>  
nough.

<sup>c</sup> As we se of-  
ten times, that  
y<sup>e</sup> covetous m<sup>n</sup>  
either falleth  
into crimes, &  
deserue death,  
or is murther-  
ed or drowned  
or hangeth hi  
self or such li-  
ke, & so lack-  
eth the ho-  
nour of buryal  
which is the  
last office of  
humane.  
<sup>d</sup> Meaning, y<sup>e</sup>  
vntimelie fiute  
whole life did  
not hurt him.



into darkenes: & his name shalbe couered with darkenes.

5 Also he hathe not sene y sunne, nor knowe it: therefore this hathe more rest then the other.

6 And if he had liued a thousand yeres twice tolde, and had sene no good, shal not all go to one place?

7 All the labour of mā is for his mouth: yet the soule is not filled.

8 For what hathe the wise man more then the fool? what hathe y poore that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lustes: this also is vanitie and vexacion of spirit.

10 What is that that hathe bene the name thereof is now named: and it is known that it is man: and he can not strue with him that is stronger then he.

CHAP. VII.

*Diuers precepts to followe that which is good, and to auoide the contrarie.*

1 Surely there be manie things that increase vanitie: & what auaieth it mā?

2 For who knoweth what is a good for man in the life & in the number of the dayes of the life of his vanitie, seing he maketh the as a shadow? For who can shewe vnto man what shalbe after him vnder y sunne?

3 A good name is better then a good oyntment, and the day of death, then the day that one is borne.

4 It is better to go to the house of mourning, then to go to the house of feasting, because this is the end of all men: and the liuing shal lay it to his heart.

5 Anger is better then laughter: for by a sad loke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fool is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a mā shulde heare the song of fool.

8 For like the noise of the thornes vnder the pot, so is the laughter of the fool: this also is vanitie.

9 Surely oppressio maketh a wise mā mad: and the rewarde destroyeth the heart.

10 The end of a thing is better then the beginning thereof, & the pacient in spirit is better then the proude in spirit.

11 Be not y of an hastie spirit to be angrie: for anger resteth in the bosome of fool.

12 Say not thou, Why is it that the former daies were better the these? for thou doest not enquire wisely of this thing.

13 Wisdome is good with an inheritance, and excellent to them that se the sunne.

14 For man shal rest in the shadowe of wisdom, & in y shadowe of siluer: but the excellencie of the knowledge of wisdom

giueth life to the possessers thereof.

15 Beholde the worke of God: for who can make a straight that which he hathe made crooked? *Chap. 7. 15.*

16 In the day of wealth be of good comfort, & in the day of affliction consider: God also hathe made this contrary to that, to the intent that mā shulde finde nothing after him.

17 I haue sene all things in the daies of my vanitie: there is a iuste man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iuste ouermuche, nether make thy self ouer wise: wherefore shuldest thou be desolate?

19 Be not thou wicked ouermuche, nether be thou foolish: wherefore shuldest thou perish not in thy time?

20 It is good that thou laie holde on this: but yet withdrawe not thine hand from that: for he that feareth God, shal come forth of them all.

21 Wisdome shal strengthen the wise man more then ten mightie princes that are in the citie.

22 Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine heart also to all y wordes that men speake, lest thou do heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I proued by wisdom: I thought I wil be wise, but it went farre from me.

26 It is farre of, what maie it be: and it is a profound depenes, who can finde it?

27 I haue compassed about, bothe I and mine heart to knowe and to enquire and to search wisdom and reason, and to knowe the wickednes of folie, and the foolishnes of madnes,

28 And I finde more bitter then death the woman whose heart is as nettes & snares, and her hands, as bands: he that is good before God, shalbe deliuered from her, but y sinner shalbe taken by her.

29 Beholde, saith the Preacher, this haue I founde, seeking one by one to finde y coure:

30 And yet my soule seketh, but I finde it not: I haue founde one man of a thousand: but a woman among them all haue I not founde.

31 Oncely lo, this haue I founde, that God hathe made man righteous: but they haue soght manie inuentions.

CHAP. VIII.

*To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.*

1 Who is as the wise man? and who knoweth the interpretacion of a thing? the wisdom of a man doeth make & .iii.

*His desire & affection. That knoweth to vie his goods well in the iudgement of men. To be content with that which God hathe giuen, is better then to followe the desires that neuer can be satisfied. Meaning, God who will make him to fele that he is mortal.*

*Chap. VII. a There is no state, wherein man can liue to haue perfitte quietnes in this life. Job 14. 2. b He speaketh thus after the iudgement of y flesh, which thinketh death to be the end of all euils: or els, because y this corporal death is the entering into life cuerlasting. c Where we maie se y had of God & learne to examine our liues. d Which erackel for a while and profite nothing. e A man that is esteemed wise, when he falleth to oppression, becometh like a beast. f He noteth their lightnes & entreprife a thing, & suddenly leane it of againe. g Murmure not against God when he sendeth aduersities for mans finnes. h He answereth to them y esteeme not wisdom, except riches be ioyned therewith, shewing that bothe are the giftes of God, but that wisdom is farre more excellent & maie be without riches.*

*Consider wherefore God doeth send is and what maie comfort thee. k That man shulde be able to controlle nothing in his workes. l Meaning, that cruel tyrants put the godlie to death and let the wicked go free. m Boast not to muche of thine owne iustice and wisdom. n Tarie not long when y art admonished to come out of the waie of wickednes. o To wit, on these admonitions that go before. p Consider what desolation & destruction shal come, if thou do not obeie them. q Credite them not, nether care for them, or spoken rail of others. r Meaning, wisdom.*

*f That is, to come to a conclusion.*

*t And so are cause of their owne destruction.*



# The wicked escape.

# Ecclesiastes. The state of good & bad.

a That is, do-  
eth get him  
fauour & prof-  
peritie.  
b Whereas be-  
fore he was  
proude and ar-  
rogant, he shal  
become hum-  
ble and meke.  
c That is, that  
thou obey the  
King, & kepe  
the othe that  
thou hast made  
for the same  
cause.  
d Withdraw  
not thy selfe  
lightly from  
the obedience  
of thy prince.  
e That is, whe-  
time is to o-  
bey, and how  
farre he shul-  
de obey.  
f Man of him-  
self is misera-  
ble, and there-  
fore ought to do  
nothing to in-  
crease the sa-  
me, but to wor-  
ke all things  
by wisdom, &  
counsel.  
g Man hath  
no power to  
saue his owne  
life, & there-  
fore must not  
rashly cast  
him self into  
danger.  
h As cometh  
oft times to ty-  
rants, and wic-  
ked rulers.  
i That is, o-  
thers as wic-  
ked as they.  
k They that  
feared God, &  
worshiped hi-  
according as  
he had appoin-  
ted.  
l Where iusti-  
ce is delayed,  
there sinne  
encreaseth.

m Which are  
punished as  
though they  
were wicked,  
as Chap. 7. 16.

n Read Chap.  
5. 12.

his <sup>a</sup> face to shine: and the <sup>b</sup> strength of  
his face shalbe changed.

2 I <sup>a</sup>aduertise thee to take hede to the <sup>c</sup> mouth  
of the King, and to the worde of the othe  
of God.

3 <sup>d</sup> Hastenot to go forth of his sight: stand  
not in an euil thing: for he wil do whatso-  
euer pleaseth him.

4 Where the worde of the King is, there is  
power, and who shal say vnto him, What  
doest thou?

5 He that kepeth the commandement, shal  
knowe none euil thing, and the heart of  
the wise shal knowe the <sup>e</sup> time and iud-  
gement.

6 For to euerie purpose there is a time and  
iudgement because the <sup>f</sup> miserie of man  
is great, vpon him.

7 For he knoweth not that which shalbe: for  
who can tel him when it shalbe?

8 Man is not lord <sup>g</sup> ouer the spirit to re-  
teine the spirit: nether hath he power in  
the day of death, nor deliuerance in the  
battel, nether shal wickednes deliuer the  
possessors thereof.

9 All this haue I sene, and haue giuen mine  
heart to euerie worke, which is wrought vn-  
der the sunne, and I <sup>h</sup>sawe a time that man  
ruleth ouer man to his owne <sup>i</sup> hurt.

10 And likewise I sawe the wicked buried,  
and <sup>j</sup> they returned, and they that came  
from the holie <sup>k</sup> place, were yet forgotten  
in the citie where they had done right: this  
also is vanitie.

11 Because sentence against an euil worke  
is not <sup>l</sup> executed spedely, therefore the he-  
art of the children of men is fully set in the  
to do euil.

12 Thogh a sinner do euil an hundreth times,  
and God prolongeth his dayes, yet I knowe  
that it shalbe wel with them that feare the  
Lord, and do reuerence before him.

13 But it shal not be wel to the wicked,  
nether shal he prolong his dayes: he shalbe  
like a shadowe, because he feareth not be-  
fore God.

14 There is a vanitie, which is done vpo the  
earth, that there be righteous men to who-  
me it cometh according to the <sup>m</sup> worke  
of the wicked: and there be wicked men to  
whome it cometh according to the worke  
of the iuste: I thought also that this is  
vanitie.

15 And I praised ioye: for there is no good-  
nes to man vnder the sunne, saue <sup>n</sup> to eat  
and to drinke and to reioyce: for this is  
adioynded to his labour, the dayes of his li-  
fe that God hath giuen him vnder the  
sunne.

16 When I applied mine heart to knowe  
wisdom, and to beholde the busines that  
is done on earth, that nether day nor night  
the eyes of man take slepe,

17 Then I bel elde <sup>y</sup> whole worke of God,  
that man can not finde out the worke that  
is wrought vnder the sunne: for the which  
man laboreth to seke it, and can not fin-  
de it: yea, and thogh the wise man thinke  
to knowe it, he can not finde it.

## CHAP. IX.

1 By no outward thing can man knowe whome God lo-  
ueth or hateth. 12 No man knoweth his end. 16 Wis-  
dome excelleth strength.

1 I haue suerly giuen mine heart to all this,  
and to declare all this, that the iuste, &  
the wise, and their workes are in the hand  
of God: & no man knoweth ether loue or  
<sup>a</sup> hatred of all that is before them.

2 All things come alike to all: and the same  
condition <sup>b</sup> is to the iuste and to the wicked,  
to the good and to the pure, & to the pol-  
luted, & to him that sacrificeth, & to him  
that sacrificeth not: as <sup>c</sup> is the good, so <sup>d</sup> is the  
sinner, he that sweareth, as he that feareth  
an othe.

3 This is euil among all that is done vn-  
der the sunne, that there is one <sup>e</sup> condi-  
tion to all, and also the heart of the sonnes  
of men is ful of euil, and madnes <sup>f</sup> is in their  
hearts whiles they liue, and after that, they  
go to the dead.

4 Surely whosoever is ioyned to all the li-  
uing, there is hope: for it is better to a li-  
uing dog, then to a dead lyon.

5 For the liuing knowe that they shal dye,  
but the dead knowe nothing at all: nether  
haue they anie more a rewarde: for their  
remembrance is forgotten.

6 Also their loue, and their hatred, & their  
enuie is now perished, and they haue no  
more portion foreuer, in all that is done  
vnder the sunne.

7 Go, eat thy bread with ioye, & drinke thy  
wine with a chereful heart: for God now  
<sup>g</sup> accepteth thy workes.

8 At all times let thy garments be <sup>h</sup> white,  
and let not oyle be lacking vpon thine  
head.

9 <sup>i</sup> Reioyce with the wife whome <sup>j</sup> thou hast  
loued all the dayes of the life of thy va-  
nitie, <sup>k</sup> & God hath giuen thee vnder the  
sunne all the dayes of thy vanitie: for this  
is thy portion in the life, & in thy trauail  
wherein thou laborest vnder the sunne.

10 All that thine hand shal finde to do, do  
it with all thy power: for there is nether  
worke nor inuention, nor knowledge, nor  
wisdom in the graue whether thou goest.

11 I returned, & I sawe vnder the sunne that  
the race is not to the swift, nor the barre-  
to the strong, nor yet bread to the wise, nor  
also riches to men of vnderstanding, nether  
yet fauour to men of knowledge: but time  
and <sup>l</sup> chance cometh to them all.

12 For nether doeth man knowe his <sup>m</sup> time,  
but as the fishes, which are taken in an euil  
net,

a Meaning,  
what things he  
ought to studie  
or refuse: orma-  
known not  
by these out-  
ward things, <sup>f</sup>  
is by propo-  
rtie or aduer-  
sarie, whome  
God doeth fa-  
uour or hate:  
for he sendeth  
them as well to  
the wicked as  
to the goodie.  
b In outward  
things as ri-  
ches, and po-  
uerty, sickness,  
& helth there  
is no differen-  
ce betwene the  
goodie, & the  
wicked: but <sup>g</sup>  
difference is  
that <sup>h</sup> goodie  
are assured by  
faith of Gods  
fauour & assi-  
stance.  
c He noeth <sup>i</sup>  
Epicures, and  
carnal men, <sup>j</sup>  
made their bel-  
ly their god,  
& had no plea-  
sure but in  
this life, wi-  
shing rather to  
be an abject &  
vile person in  
this life, then  
a man of auto-  
ritie, and so to  
dye, which is  
ment by the  
dog and lyon.  
d They flatter  
them selues to  
be in Gods fa-  
uour, because  
they haue all  
things in abun-  
dant.  
e Reioyce, be-  
mery, and spa-  
re for no cost:  
thus speake <sup>f</sup>  
wicked belli-  
gods.  
f Ebr. regards  
the life.  
g Chap. 5. 11.  
h Thus <sup>i</sup> worl-  
delings say to  
proue that all  
things are  
lawful for the  
and attribute  
that to chance  
and fortune, <sup>j</sup>  
is done by the  
providence of  
God.  
i That is, he  
doeth not fore-  
se what <sup>k</sup> shall  
come.



net, & as the birdes that are caught in the snare: so are the children of men snared in the euil time when it falleth vpon them suddenly.

13 I haue also sene this wisdome vnder the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, and a great King came against it, and compassed it about, and buylded fortes against it.

15 And there was founde therein a poore and wise man, and he deliuered the citie by his wisdome: but none remembred this poore man.

16 Then said I, Better is wisdome then strength: yet the wisdome of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnes, then the crye of him that ruleth among fooles.

18 Better is wisdome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

*8 The difference of foolishnes and wisdome. 11 A scelerer is like a serpent that can not be charmed. 16 Of foolish Kings, and drunken princes, 17 And of good Kings and princes.*

**D**EAD flies cause to stinke, and putrifie the ointment of the apoticarie: so doeth a litle folie him that is in estimation for wisdome, and for glorie.

The heart of a wise mā is at his right hād: but the heart of a foole is at his left hand.

And also whē the foole goeth by the way, his heart faileth, and he telleth vnto all that he is a foole.

4 If the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenes pacifieth great sinnes.

5 There is an euil that I haue sene vnder the sunne, as an error that procedeth frō the face of him that ruleth.

6 Folie is set in great excellencie, and the riche set in the lowe place.

7 I haue sene seruants on horses and princes walking as seruants on the ground.

8 He that diggeth a pit, shal fall into it, & he that breaketh the hedge, a serpent shal bite him.

9 He that remoueth stones, shal hurt him self thereby, & he that cutteth wood, shal be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdome.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lippes of a foole deuoure him self.

13 The beginning of his wordes of his mouth is foolishnes, and the latter end of his mouth is wicked madnes.

14 For the foole multiplieth wordes, saying, Man knoweth not what shalbe: and who can tel him what shalbe after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the citie.

16 Wo to thee, o land, when thy King is a childe, and thy princes eat in the morning.

17 Blessed art thou, o land, when thy King is the sonne of nobles, and thy princes eat in time, for strength and not for drunkenness.

18 By slothfulnes the rooofe of the house goeth to decay, and by the ydlenes of the hands the house droppeth through.

19 Thei prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, nether curse the riche in thy bed chamber: for the foule of the heauen shal cary the voice, & that which hath wings, shal declare the matter.

CHAP. XI.

*1 To be liberal to the poore. 4 Not to doute of Gods providence. 8 All worldlie prosperitie is but vanitie. 9 God wil iudge all.*

**C**AST thy bread vpon the waters: for after manie daies thou shalt finde it.

2 Giue a portion to seuen, & also to eight: for thou knowest not what euil shalbe vpon the earth.

3 If the cloudes be ful, they wil powre forth the raine vpon the earth: and if the tre do fall toward the South, or toward the North, in the place that the tre falleth, there it shalbe.

4 He that obserueth the winde, shal not sowe, and he that regardeth the cloudes, shal not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones do growe in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy sede, and in the euening let not thine hand rest: for thou knowest not whether shal prosper, this or that, or whether bothe shalbe alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see sunne.

8 Thogh a man liue manie yeres, and in them all he reioyce, yet he shal remember the daies of darkenes, because thei are manie, all that cometh is vanitie.

9 Reioyce, o yong man, in thy youth, & let thine heart chere thee in the daies of thy youth: and walke in the waies of thine heart, and in the sight of thine eyes: but knowe that for all these things, God wil bring thee to iudgement.

& .iiii.

*g The ignorance & beastlines of a wicked is such, that he knoweth nor comune things, & yet wil thei discusse his matters. h That is, without wisdom and counsel. i Are given to their lusts & pleasures. k Meaning, when he is noble for vertue & wisdom & with the giftes of God.*

*l Thou canst not worke euil so secretly, but it shal be known.*

*a That is, be liberal to the poore, & though it seme to be as a thing ventred on sea, yet it shal bring thee profite.*

*b As the cloudes that are ful, powre out raine, so the riche that haue abundance, must distribute it liberally.*

*c He exhorteth to be liberal, while we liue: for after there is no power.*

*d He that seareth inconueniences, when necessitie requirerh, shal neuer do his due tie.*

*e Be not weary of wel doing.*

*f That is, of thy workes are most agreeable to God.*

*g That is, of affliction & trouble.*

*h He derideth them that set their delite in worldlie pleasures, as though God woldenot call them to an account.*

*a So that he doeth all things wel, & iustly, where as the foole doeth contrary. b By his doings he bewraicheth him self. c If thy superior be angry with thee, be thou discrete, & not moued. d Meaning, it is an euil thing whē thei that are in authority, faile, & do not their due tie. e They that are riche in wisdom and vertue. f Psal. 7. 16. prou. 26. 27. eccles. 27. 30.*

*f Without wisdom what fouer a man taketh in hād, cometh to his owne hurte.*



## Repent betime.

## The song of The soule immortal.

i To wit, an-  
gre, and enuie.  
k Meaning, ear-  
nal lusts whe-  
reunto youth  
is giuen.

Chap. XII.  
a Before thou  
come to a con-  
tinual miserie:  
for when the  
cloudes remai-  
ne after y<sup>e</sup> raine,  
many grief  
is increased.  
b The hands,  
which kepe y<sup>e</sup>  
bodie.  
c The legs,  
d The teethe.  
e The eyes.  
f The lippes,  
or mouth.  
g When the  
chawes shal  
scarce open &  
not be able to  
chewe anymore  
h He shal not  
be able to stepe  
i That is, the  
winde pipes,  
or the eares  
shal be deafe &  
not able to  
heare singing.  
k To climbe  
hie because of  
their weakne-  
nes, or thei  
roupe downe;  
as though they  
were a triall of  
anie thing shul-  
de hit them.  
l Thei shal tre-  
ble as thei go,  
as though they  
were afraid.  
m Their head  
shal be as whi-  
te as the blof-  
somes of an al-  
monde tre.  
n Thei shal be  
able to beare  
nothing.

10 Therefore take away i grief out of thi-  
ne heart, and cause euil k to departe from  
thy flesh: for childeholde & youth are va-  
nitie.

### CHAP. XII.

To thinke on God in youth and not to differre til age.  
7 The soule returneth to God 11 Wisdome is the gift of  
God and consisteth in feareing him and keeping his com-  
mandements.

1 Remember now thy Creator in the  
daies of thy youth, whiles the euil  
daies come not, nor the yeres approche,  
wherein thou shalt say, I haue no pleasure  
in them:

2 Whiles the sunne is not darke, nor the  
light, nor the moone, nor the starres, nor  
the cloudes returne after the raine:

3 When the keepers of the house shal trem-  
ble, and the strong men shal bowe them  
selues, and the grinders shal cease, becau-  
se thei are fewe, and they waxe darke that  
looke out by the windowes:

4 And the dores shal be shut without by  
the base sounde of the grinding, and he  
shal rise vp at the voice of the birde:  
& all the daughters of singing shal be a-  
bashed.

5 Also thei shal be afraid of the hie  
thing, and feare shal be in the way, and  
the almonde tre shal flourish and the  
grashopper shal be a burden, and concu-  
piscence shal be driuen away: for man go-

eth to the house of his age, and the mour-  
ners go about in the strete.

6 Whiles the siluer corde is not lengthe-  
ned, nor the golden ewer broken, nor the  
pitcher broke at the well, nor the whe-  
le broken at the cistern:

7 And dust returne to the earth as it was,  
and the spirit returne to God that ga-  
ue it.

8 Vanitie of vanities, saith the Preacher,  
all is vanitie.

9 And the more wise the Preacher was, the  
more he taught the people knowledge, &  
caused them to heare, & searched forthe,  
and prepared manie parables.

10 The Preacher soght to finde out plea-  
sant wordes, & an vpright writing, eue the  
wordes of trueth.

11 The wordes of the wise are like goades,  
and like nailes fastened by the masters of  
the assemblies, which are giue by one y<sup>e</sup> pa-  
stour.

12 And of other thijs besides these, my son-  
ne, take thou hede: for there is none end in  
making manie bokes: and much reading  
is a wearines of the flesh.

13 Let vs heare the end of all: feare God &  
kepe his commandements: for this is the  
whole dutie of man.

14 For God wil bring euerie worke vnto  
iudgement, with euerie secret thing, whe-  
ther it be good or euil.

o Meaning the  
marrowe of the  
backe bone &  
the sinewes.  
p The little skin  
ne that coue-  
reth the braine,  
is in colour like gold.  
q That is, the  
vaines.  
r Meaning, the  
liuer.  
s Which is the  
head.  
t That is, the  
heart, out of y<sup>e</sup>  
which y<sup>e</sup> head  
draweth the  
powers of life.  
u The soule in  
continently  
ether goeth to  
ioy or torme-  
& sleepeth not  
as the wicked  
imagine.  
x Which are  
well applied  
by y<sup>e</sup> maisters,  
whome he cal-  
leth masters.  
y That is, by  
God.  
z These things  
can not be co-  
prehended in  
bokes, or lear-  
ned by studie,  
but God must  
instruct the  
heart that y<sup>e</sup>  
maist only  
knowe y<sup>e</sup> wis-  
dome is the  
true felicitie, &  
the way the-  
reunto is to  
feare God.

"Ebr. a song of  
songs: so called  
because it is the  
chiefest of iust  
songs, which Sa-  
lomons made as  
is mentioned,  
1 King. 4. 32.

e Meaning, the  
secret toyce y<sup>e</sup>  
is not knowen  
to the worlde.  
f The Church  
confesseth her  
spots & bane,  
but hath con-  
fidence in y<sup>e</sup> fa-  
uour of Christ.  
g Kedár was  
Ishmaels sonne,  
of whome came  
the Ara-  
bians y<sup>e</sup> dwell  
in tentes.  
h Which with-  
in were all set  
with precious  
stones & iewels.  
i Consider not  
the Church by  
y<sup>e</sup> outward ap-  
pearance.  
k The corrup-  
tion of nature  
through sinne,  
and afflictions.  
l Mine owne  
brethren, y<sup>e</sup>  
shulde haue  
moste fauour  
red me.  
m She confes-  
seth her owne  
negligence.  
n The spouse  
feeling her fau-  
re, beeth to her  
houf hand one  
ly for succour.

## AN EXCELLENT SONG which was Salomons.

### THE ARGUMENT.

In this Song, Salomon by moste swete and comfortable allegories and parables describeth the  
perfect loue of Iesus Christ, the true Salomon and King of peace, and the faithful soule or  
his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without re-  
prehension. So that here is declared the singular loue of the bridegrome toward the bride, and his  
great and excellent benefites wherewith he doth enriche her of his pure bountie and grace with-  
out anie of her deservings. Also the earnest affection of the Church which is inflamed with the  
loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for anie  
spot or blemish that is in her.

### CHAP. I.

The familiar talke and mystical communication of the  
spiritual loue betwene Iesus Christ and his Church.  
6 The domestical enemies that persecute the Church.



Et a his kisse me with the  
kisses of his mouth: for  
thy loue is better then  
wine.

Because of the b saueur  
of thy good ointments  
thy name is as an oint-  
ment powred out: therefore the c virgines  
loue thee.

d Drawe me: we wil runne after thee: the

King hath brought me into his chambers: we wil reioyce and be glad in thee:  
we wil remember thy loue more then wi-  
ne: the righteous do loue thee.

4 I am f blacke, o daughters of Ierusalem,  
but comelie, as the frutes of s Kedár, &  
as the h curtines of Salomon.

5 Regarde ye me not because I am i blacke:  
for the k sunne hath looked vpon me. The  
l sonnes of my mother were angrie against  
me: thei made me the keeper of the vines:  
but I m kept not mine owne vine.

6 Shewe me, n o thou, whome my soule lo-  
ueth,

a This is spo-  
ken in the per-  
fession of the  
Church, or of  
the faithful  
soule, inflamed  
with y<sup>e</sup> fire  
of Christ, who  
me shal loueth.  
b The feeling of  
thy great be-  
nefit.  
c Thei that are  
pure in heart &  
conuersation.  
d The faithful  
confesse that  
thei can not  
come to Christ  
except thei be  
drawen.



<sup>a</sup> Whome thou hast called to the dignitie of pastures, and thou set forth their owne desires in head of thy doctine.

<sup>b</sup> Christ speaketh to his Church, bidding the that are ignorant, to go to the pastors to learne. For thy spiritual beautie and excellencie there was no worldly treasure to be compared vnto thee.

<sup>c</sup> The Church rejoiceth that she is admitted to the companie of Christ.

<sup>d</sup> Hee shall be more deare vnto me. Christ accepteth his Church and commendeth her beautie.

<sup>e</sup> That is, the heart of the faithful where in Christ dwelleth by his Spirit.

<sup>a</sup> Thus Christ preferreth his Church aboue all other things.

<sup>b</sup> The spouse telleth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, & felt it.

<sup>c</sup> Christ chargeth them w<sup>h</sup> haue to do in the Church, as it were by a solemn oath, that they trouble not the quietnes thereof.

<sup>d</sup> This is spoken of Christ, who roke vpon our nature to come to helpe his Church.

<sup>e</sup> For as muche as his dignitie was hid vnder the cloke of our flesh. So that we can not haue full knowledge of him in this life.

<sup>f</sup> That is, sinne and error is driven backe by the coming of Christ which is here described by spring time, when all things flourish.

ueth, where thou fdest, where thou liest at noone: for why shulde I be as she that turneth aside to y<sup>e</sup> flockes of thy cōpanions?

<sup>p</sup> If thou knowe not, o thou the fairest among women, get thee forth by the steppes of the flocke, and fede thy kiddes by the tents of the shepherdes.

<sup>q</sup> I haue compared thee, o my loue, to the troupe of horses in y<sup>e</sup> charrets of Pharaoh.

<sup>r</sup> Thy chekes are comelie w<sup>h</sup> rowes of stones, and thy necke with chaines.

<sup>s</sup> We wil make thee borders of golde with studdes of siluer.

<sup>t</sup> Whiles the King was at his repast, my spikenarde gaue the smel thereof.

<sup>u</sup> My welbeloued is as a bundle of myrrhe vnto me: he shall lye betwene my breasts.

<sup>v</sup> My welbeloued is as a clustre of camphire vnto me in the vines of Engedi.

<sup>w</sup> My loue, beholde, y<sup>e</sup> art faire: beholde, y<sup>e</sup> art faire: thine eyes are like the dooues.

<sup>x</sup> My welbeloued, beholde, thou art faire and pleasant: also our bed is grene: the beames of our house are cedres.

CHAP. II.

<sup>1</sup> The Church desireth to rest vnder the shadowe of Christ. <sup>2</sup> She heareth his voyce. <sup>3</sup> She is compared to the dooue, <sup>4</sup> And the enemies to the foxes.

<sup>1</sup> I Am the rose of the field, & the lillie of the valley.

<sup>2</sup> Like a lillie among the thornes, so is my loue among the daughters.

<sup>3</sup> Like the apple tre among the trees of the forest: so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, & sate downe: and his frute was swete vnto my mouth.

<sup>4</sup> He brought me into the wine celler, and loue was his banner ouer me.

<sup>5</sup> Stay me with flagons, and comfort me with apples: for I am sicke of loue.

<sup>6</sup> His left hand is vnder mine head, & his right hand doeth imbrace me.

<sup>7</sup> I charge you, o daughters of Ierusalem, by the roes & by the hindes of the field, that ye stirre not vp, nor wakē my loue, vntil the please.

<sup>8</sup> It is the voice of my welbeloued: beholde, he cometh leaping by the mountaines, and skipping by the hilles.

<sup>9</sup> My welbeloued is like a roe, or a yong heart: lo, he standeth behinde our wall, looking forth of the windowes, shewing him selfe through the grates.

<sup>10</sup> My welbeloued spake & said vnto me, Arise, my loue, my faire one, & come thy way.

<sup>11</sup> For behold, winter is past: the raine is changed, and is gone away.

<sup>12</sup> The flowers appeare in y<sup>e</sup> earth: the time of the singing of birdes is come, & the voice of the turtle is heard in our land.

<sup>13</sup> The figge hath brought forth her yong figges: & the vines with their small grapes

haue cast a sauour: arise my loue, my faire one, and come away.

<sup>14</sup> My dooue, that art in the holes of the rocke, in y<sup>e</sup> secret places of y<sup>e</sup> staires, shewe me thy sight, let me heare thy voice: for thy voyce is swete, and thy sight comelie.

<sup>15</sup> Take vs y<sup>e</sup> foxes, y<sup>e</sup> lillie foxes, w<sup>h</sup> destroy the vines: for our vines haue small grapes.

<sup>16</sup> My welbeloued is mine, and I am his: he fedeth among the lillies,

<sup>17</sup> Vntil y<sup>e</sup> day breake, & the shadowes flee away: returne, my welbeloued, & be like a roe, or a yong hart vpon the mountaines of Bether.

CHAP. III.

<sup>1</sup> The Church desireth to be ioyned inseparably to Christ her husband. <sup>2</sup> Her deliuerance out of the wilderness.

<sup>1</sup> In my bed by a night I sought him that my soule loued: I sought him, but I founde him not.

<sup>2</sup> I wil rise therefore now, and go about in the citie, by the stretes & by the open places, & wil seke him that my soule loueth: I sought him, but I founde him not.

<sup>3</sup> The watchemen that went about the citie, founde me: to whome I said, Haue you sene him whome my soule loueth?

<sup>4</sup> When I had past a litle from them, then I founde him whome my soule loued: I roke holde on him and left him not, til I had brought him vnto my mothers house into the chamber of her that conceived me.

<sup>5</sup> I charge you, o daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor wakē my loue vntil the please.

<sup>6</sup> Who is she that commeth vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, & with all the spices of the marchant?

<sup>7</sup> Beholde his bed, which is Salomons: threscore strong men are round about it, of the valiant men of Israel.

<sup>8</sup> They all handle the sworde, & are expert in warre, euerie one hath his sworde vpon his thigh for the feare by night.

<sup>9</sup> King Salomón made him selfe a palace of the trees of Lebanon.

<sup>10</sup> He made the pillars thereof of siluer, & y<sup>e</sup> pauement thereof of golde, the hangings therof of purple, whose middes was paved w<sup>h</sup> the loue of y<sup>e</sup> daughters of Ierusalem.

<sup>11</sup> Come forth, ye daughters of Zión, & beholde the King Salomón w<sup>h</sup> the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnes of his heart.

CHAP. IIII.

<sup>1</sup> The praises of the Church & She is without blemish in his sight. <sup>2</sup> The loue of Christ towardes her.

<sup>1</sup> Beholde, thou art faire, my loue: beholde, thou art faire: thine eyes are like the dooues: among thy lockes thine heere is

& v.

<sup>h</sup> Thou that art ashamed of thy finnes, come & shewe thy self vnto me.

<sup>i</sup> Suppresseth heretikes which they are yong, that is, when they beginne to shewe their malice & destroy y<sup>e</sup> vine of the Lord.

<sup>k</sup> The Church desireth Christ to be more ready to helpe her in all dangers.

<sup>a</sup> The Church by night, y<sup>e</sup> is in troubles secketh to Christ, but is not inwardly heard.

<sup>b</sup> Shewing y<sup>e</sup> although we be not heard at first, yet we must still continue in prayer til we feele comfort.

<sup>c</sup> Which declareth, that we must seke vnto all, of whome we hope to haue anie succour.

<sup>d</sup> Read Chap. 27.

<sup>e</sup> This is referred to the Church of Israel, w<sup>h</sup> was led by the wilderness fortie yeres.

<sup>f</sup> Ebr. pmdr. By the bed is meant the Temple, which Salomón made.

<sup>g</sup> He alludeeth to the watche, which kept y<sup>e</sup> Temple.

<sup>h</sup> Or, chapter.

<sup>h</sup> All ye, that are of the number of y<sup>e</sup> faithful

<sup>i</sup> Christ became man was crowned by y<sup>e</sup> loue of God & the glorious crowne of his diuinitie.

<sup>a</sup> Because Christ delighteth in his Church, he comendeth all that is in her. Chap. 6. 4.



# The fountaine of grace. The song of Wicked watchmen.

<sup>b</sup> He hath respect to the multitude of the faithful; <sup>c</sup> are manie in number.

<sup>e</sup> Wherein are knowledge, & zeale, two precious jewels.

<sup>d</sup> Christ promisseth his Church to call his faithful from all the corners of the world.

<sup>e</sup> Christ calleth his Church the sister in respect that he had taken the flesh of man. <sup>f</sup> In that he made his Church beautiful, & rich, he loued his giftes in her.

<sup>g</sup> Because of thy confession and thanksgiving.

<sup>a</sup> The Church confesseth that all her glorie, & beautie cometh of Christ who is y true fountaine of all grace. <sup>i</sup> She desireth Christ to comfort her, and so powre the graces of his Spirit vpon her, which Spirit is sent by the North and South winde. Chap. V. <sup>a</sup> The garden significeth the kingdom of Christ where he preparerth she banquet for his elect.

like the <sup>b</sup> flocke of goates, <sup>c</sup> w loke downe from the mountaine of Gilead.

<sup>2</sup> Thy tethe are like a flocke of shepe in good ordre, which go vp fro y washing: which euerie one bring out twinnes, and none is baren among them.

<sup>3</sup> Thy lippes are like a threde of skarlet & thy talke is comelic: thy temples are within thy lockes as a piece of a pomegranate.

<sup>4</sup> Thy necke is as the towre of Dauid buylt for defense: a thousand shields hang therein, and all the targates of the strong men.

<sup>5</sup> Thy two <sup>c</sup> breastes are as two yong roes that are twinnes, feding among the lilies.

<sup>6</sup> Vntil the day breake, and the shadowes flee away, I wil go into the mountaine of myrrhe and to the mountaine of incense.

<sup>7</sup> Thou art all faire, my loue, and there is no spot in thee.

<sup>8</sup> Come with me from Lebanón, my spouse, euen with me from Lebanón, and loke from the top of Amanah, from the top of Shenir and Hermón, from the dennes of the lyons and from the mountaines of the leoparden.

<sup>9</sup> My <sup>e</sup> sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine <sup>f</sup> eyes, & with a chaine of thy necke.

<sup>10</sup> My sister, my spouse, how faire is thy loue? how muche better is thy loue then wine? & the sauour of thine ointmets the all spices?

<sup>11</sup> Thy <sup>s</sup> lippes, my spouse, droppe as honie combs: honie and milke are vnder thy tōgue, & the sauour of thy garments is as the sauour of Lebanón.

<sup>12</sup> My siter my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

<sup>13</sup> Thy plantes are as an orcharde of pomegranates with swete frutes, as camphire, spikenarde,

<sup>14</sup> Euen spikenarde, and safran, calamus, & synanom with all the trees of incense, myrrhe and aloes, with all the chief spices.

<sup>15</sup> O fountaine of the gardens, O well of liuing waters, and the springs of Lebanón.

<sup>16</sup> Arise, O <sup>i</sup> North, and come O South, and blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eat his pleasant frute.

## CHAP. V.

<sup>1</sup> Christ calleth his Church to the participation of all his treasures. <sup>2</sup> She heareth his Voyce. <sup>6</sup> She confesseth her nakednes. <sup>10</sup> She praiseth Christ her husband.

I am come into my <sup>a</sup> gardē, my sister, my spouse: I gathered my myrrhe with my

spice: I ate mine honie cōbe with mine honie, I dranke my wine with my milke: eat, O friends, drinke, and make you mery, O welbeloued.

<sup>2</sup> I slepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my dooue, my vndefiled: for mine head is ful of dewe, and my lockes with the dropes of the <sup>c</sup> night.

<sup>3</sup> I haue put of my <sup>d</sup> coate, how shal I put it on? I haue washed my fete, how shal I defile them?

<sup>4</sup> My welbeloued put in his hand by the hole of the dore, & mine heart was affectioned toward him.

<sup>5</sup> I rose vp to opē to my welbeloued, & mine hāds did droppe downe myrrhe, & my <sup>e</sup> fingers pure myrrhe vpon the handels of the barre.

<sup>6</sup> I opened to my welbeloued: but my welbeloued was gone, & past: mine heart was gone when he did speake: I sought him, but I colde not finde him: I called him, but he answered me not.

<sup>7</sup> The <sup>f</sup> watchmen that went about the citie, founde me: they smote me & wounded me: the warchemen of the walles toke away my vaile from me.

<sup>8</sup> I charge you, O daughters of Ierusalēm, if you finde my welbeloued, that you tel him that I am sicke of loue.

<sup>9</sup> O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another loue, that thou doest so charge vs?

<sup>10</sup> My welbeloued is white and ruddy, the chieftest of ten thousand.

<sup>11</sup> His <sup>i</sup> head is as fine golde, his lockes curled, & blacke as a rauen.

<sup>12</sup> His eyes are like dooues vpon the riuers of waters, which are washt with milke, & remaine by the ful vessels.

<sup>13</sup> His chekes are as a bed of spices, and as swete flowres, & his lippes like lilies dropping downe pure myrrhe.

<sup>14</sup> His hands as rings of golde set with the chrysolite his bellie like white yuorie covered with saphirs.

<sup>15</sup> His leggs are as pillars of marble, set vpon sockets of fine golde: his countenance as Lebanón, excellent as the cedres.

<sup>16</sup> His mouth is as swete things, and he is wholly delectable: this is my welbeloued, & this is my loue, O daughters of Ierusalēm.

<sup>17</sup> O the fairest among womē, whether is thy welbeloued gone? whether is thy welbeloued turned aside, that we may seke him with thee?

## CHAP. VI.

<sup>1</sup> The Church assureth her selfe of the loue of Christ. <sup>3</sup> The praises of the Church. <sup>2</sup> She is but one and vndefiled.

1 My

<sup>b</sup> The spouse saith that she is troubled w the cares of worldly things, which is mōt by sleping. <sup>c</sup> Declaring y long patience of the Lord toward sinners. <sup>d</sup> The spouse confesseth her nakednes, and that of her self she hath nothing: or seing that she is once made chaste, she promise not to defile her self againe. <sup>e</sup> Her mynd was mind toward him. <sup>f</sup> The spouse shulde be appointed of Christ, shal not finde him if she thinke to auoide him w her good works. <sup>g</sup> These are y false teachers, w wounde y conscience w their traditions. <sup>h</sup> She asketh of them which are godlie (for as muche as y law & saluatio shulde come out of Zion & Ierusalē) that they wolde direct her to Christ. <sup>i</sup> Thus say they of Ierusalēm. <sup>j</sup> She describeth Christ as be of perfect beautie, & comelines.

<sup>k</sup> Hearing of y excellencie of Christ, y faith ful desire to knowe how so finde him.



**M**Y welbeloued is gone downe into this<sup>a</sup> garden to the beds of spices, to fede in the gardens, and to gather lilies.

<sup>a</sup> That is, is courtier there in earth among men.

I am my welbeloued, and my welbeloued is mine, who fedeth among the lilies.

<sup>b</sup> Which was a faire & strong citie, 1. King. 14. 17.

Thou art beautiful, my loue, as<sup>b</sup> Tirzäh, comelie as Ierusalém, terrible as an armie with banners.

<sup>c</sup> This declarerth the exceeding loue of Christ toward his Church. Chap. 4. 1.

Turne away thine eyes from me: for they ouercome me: \* thine heere is like a flocke of goats, which loke downe from Gilead.

Thy tette are like a flocke of shepe, which go vp from the washing, which euerie one brig out twine, & none is bare among the.

Thy temples are within thy lockes as a piece of a pomegranate.

<sup>d</sup> Meaning, y the gifts are infinite which Christ giueth to his Church: or that his faithful are infinite in number.

There are<sup>d</sup> threescore Quenes & fore score concubines, & of the damesels without number.

But my dooie is alone, & my vndeified, she is the onelie daughter of her mother, and she is deare to her that bare her: the daughters haue sene her and counted her blessed: euen the Quenes and the concubines, and they haue praised her.

<sup>e</sup> He sheweth that the beginning of the Church was small, but y it grew vp to a great multitude.

Who is she that loketh forthe as the morning, faire as the moone; pure as the sunne, terrible as an armie with banners!

<sup>f</sup> He wete downe into y Synagogue to see what frutes came of y Lawe, & y Prophets. g I founde nothing but rebellion. h I ran as swift as the nobles of my people in their charots.

I went downe to the<sup>f</sup> garden of nuttes, to see the frutes of the valley, to see if the vine budded, and if the pomegranates florished.

I knewe nothing, my soule set me<sup>h</sup> as the charots of my noble people.

Returne, returne, o<sup>i</sup> Shulamite, returne: returne that we may beholde thee. What shal you see in the Shulamite, but as the companie of an armie?

CHAP. VII.

The beautie of the Church in all her members: 10 She is assured of Christs loue towards her.

<sup>i</sup> O ye people of Ierusalem: for Ierusalém was called Shalém, which significth peace.

How beautiful are thy<sup>a</sup> goings with shoes, o princes daughter: the iointes of thy thighs are like iewels: the worke of the hand of a cunning workeman.

<sup>j</sup> Chap. VII. a He describeth the comelie beautie of the Church in euery parte, & is to be vnderstand spiritually. b Read Chap. 4. 6.

Thy navel is as a rounde cuppe that wanteth not lickour: thy belly is as an heape of wheat compassed about with lilies.

Thy two breastes are as two yong roes that are twinnes.

Thy necke is like a towre of yuorie: thine eyes are like<sup>y</sup> fish pooles in Heshbón by the gate of Bath-rabbim: thy nose is as the towre of Lebanón, that loketh toward Damascus.

Thine head vpon thee is as skarlet, and the bushe of thine head like purple: the King is tyed in the<sup>r</sup> rafters.

How faire art thou, and how pleasant art thou, o my loue, in pleasures!

This thy stature is like a palme tree, and thy breastes like clusters.

I said, I wil go vp into the palme tre, I

wil take holde of her boughes: thy breastes shal now be like the clusters of the vine: and the saour of thy nose like apples,

And the rouse of thy mouth like good wine, which goeth straight to my welbeloued, & causeth the lippes of the ancient to speake.

I am my welbeloued, and his desire is toward me.

<sup>d</sup> This y spouse speaketh.

Come, my welbeloued, let vs go forthe into the field: let vs remaine in y villages.

Let vs get vp early to the vines, let vs see if the<sup>e</sup> vine florish, whether it hath bud- ded the smale grape, or whether the pome- granates florish: there wil I giue thee my loue.

<sup>e</sup> If the people that are called to Christ, bring forth the true fruite.

The mādrikes haue giue a smel, & in our gates are all swete things, newe & olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

The Church wil be taught by Christ. 3 She is uphol- den by him. 6 The vehement loue wherewith Christ loueth her 11 She is the vine that bringeth forth frute to the spiritual Salomon, which is Iesus Christ.

O<sup>h</sup> that thou werest as my brother y sucked the breastes of my mother: I wolde finde thee without, I wolde kisse thee, then they shulde not despise thee.

<sup>a</sup> The Church called of the Gentiles, speaketh thus to y Church of Ierusalém. Or, me.

I wil lead thee & bring thee into my mothers house: there thou shalt teache me: & I wil cause thee to drinke spiced wine, & newe wine of the pomegranate.

His left hand shal be vnder mine head, & his right hand shal embrace me.

<sup>b</sup> Read Chap. 2. 6.

I charge you, o daughters of Ierusalém, that you stirre not vp, nor waken my loue, vntill he please.

<sup>c</sup> Read Chap. 3. 5.

(Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?) I raised thee vp vnder an apple tre: there thy mother conceived thee: there she concei- ued that bare thee.

Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: ielousie is cruel as the graue: the coles thereof are fyrie coles, & a vehement flame.

<sup>d</sup> The spouse desireth Christ to be ioyned in perpetual loue with him.

Muche water can not quenche loue, nether can the floods drowne it: if a man shulde giue all the substance of his house for loue, they wolde greatly contemne it.

We haue a litle sister, and she hath no breastes: what shal we do for our sister whē she shalbe spoken for?

<sup>e</sup> The Iewish Church speaketh this of y Church of the Gentiles.

If she be a walle, we wil buyld vpō her a siluer palace: and if she be a dore, we wil kepe her in with bordes of cedre.

<sup>f</sup> If she be sure & fast, she is mete for the husband to dwell in.

I am a walle & my breastes are as tow- res: then was I in his eyes as one that findeth peace.

<sup>g</sup> The Church promisseth fide- litie & constan- cie.

Salomón had a vine in Baal-hamón: he gaue the vineyard vnto keepers: euerie one bringeth for the frute thereof a thousand pieces of siluer.

<sup>h</sup> This is the vineyard of y Lord hired out, Mat. 21. 33.



# Salomón.

*1 Christ dwell-  
eth in his  
Church whose  
voyce & faith  
ful heare.*

13 But my vineyarde which is mine, is be-  
fore me: to thee, O Salomón, apperteineth a  
thousand pieces of silver, & two thousand to  
them that kepe the frute thereof.

13 O thou that dwellest in the gardens, the

companions hearken vnto thy voyce; cau-  
se me to heare it.

14 O my welbeloued, <sup>k</sup> flee away, and be li-  
ke vnto the roe, or to the yong hart vpon  
the mountaines of spices.

*k The Church  
desireth Christ  
that if he de-  
part from the,  
yet that he  
wolde haue to  
helpe them in  
their troubles*

## ISAIAH.

### THE ARGUMENT.

**G**OD, according to his promes Deut. 18, 15. that he wolde neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof thei had a special reuelation, but also to interpret & declare the Law, and to applie particularly the doctrine, contained briefly therein, to the vilitie & profite of those, to whome thei thought it chiefly to appertene, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to thre things, which were the grounde of their doctrine: First to the doctrine contained briefly in the twotables: secondely to the promises & threatenings of the Law: & thirdely, to the covenant of grace & reconciliation, grounded vpon our Sauour Iesus Christ, who is the end of the Law. Whereunto thei nether added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, thei applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for anie care or regarde to the enemies, but to assure the Church of their sauergarde by the destruction of their enemies. And as touching the doctrine of reconciliation they haue more clearly intreated it then Moses, and set forth the more liuely Iesus Christ, in whome this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophetes, and was moste diligent to set out the same, with moste vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he sawe that the disease of the people required. He declareth also manie notable prophecies which he had receiued of God, as touching the promes of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as moste principal pointes contained in this booke, and a gathering of his sermons that he preached. Which after certeine daies that thei had stand vpon the Temple dore (for the maner of the Prophetes was to set vp the summe of their doctrine for certeine dayes that the people might the better marke it, as Isa. 8, 1. & Habak. 2, 2.) the Priests toke it downe and reserued it among their registers: and so by Gods providence these booke were preserued as a monument to the Church for euer. As touching his persone and time, he was of the Kings stocke: for Amoz his father was brother to Azariah King of Iudah, as the best writers agre, and prophesied more then 64 yeres from the time of Vzziah vnto the reigne of Manasseh, whose father in lawe he was (as the Ebrewes write) and of whome he was put to death. And in reading of the Prophetes this one thing among other is to be obserued, that thei speake of things to come as though thei were now past, because of the certentie thereof, and that thei colde not but come to passe, because God had ordeined them in his secret counfel, and so reueiled them to his Prophetes.



CHAP. I.

1 *Isaiâh reproveth the Iewes of their ingratitude and stubbornnes, that nether for benefites nor punishment woulde amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophesieth of the destruction of Ierusalem. 25 And of the restitution thereof.*

a That is, a reuelation or prophetic, which was one of the two meanes whereby God declared his will to his seruants in olde times, as Num. 24. 2. & therefore the Prophetes were called Seers, 1 Sam. 9. 9. b Isaiâh was chiefly sent to Iudâh and Ierusalem, but not onely: for in this booke are prophecies concerning other nations also. c Called also Azariâh. 2. King. 15. 1. of these Kings read 2. King. from Chap. 14 vnto Chap. 25. and 2. Chron. from Chap. 25. vnto Chap. 33. d Because me were obstinate and inescible, he calleth to y cumme creatures, which were more prompt to obey Gods worde, as Deu. 32. 1. e He declareth his great mercie towards y Iewes, for as muche as he chose them aboue all other nations to be his people & childe, as Deu. 32. 15. f The moste brate and dulbeasts do more acknowledge their ducie toward their masters, then my people do toward me, of whome they haue receiued benefites without comparison. g They were not onely wicked as were their fathers, but vterly corrupt, and by their euil example infected others. h That is, him y sanctifieth Israël. i What anileth it to seke to amend you by punishment, seing the more I correct you, the more ye rebell? k By naming the chief partes of the bodie, he signifieth, that there was no parte of the whole bodie of the Iewes free from his roddes. l Euerie parte of the bodie, as wel the least as the chiefest was plagued. m Their plagues were so grievous that they were incurable, and yet they wolde not repent. n Meaning, of them, that dwell farre of, which because they loke for no aduantage of that, which remaineth, destroye all before th. m. o That is, Ierusalem. p Because that he wil euer haue a Church to call vpon his Name. q That is, all destroyed. r Ye that for your vices deserued all to be destroyed as they of Soddan, saue that God of his mercie reserved a litle number, Lam. 3. 22. s Although God commanded these sacrifices for a time, as aides and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psa. 50. 14. ier. 6. 20. amos 5. 21. mich. 6. 7.



a vision of Isaiâh, the sonne of Amôz, which he sawe concerning Iudâh and Ierusalem: in the daies of Vzziâh, Iothâm, Aház & Hezekiâh Kings of Iudâh.

2 Heare, o heauens, and hearken, o earth: for the Lord hathe said, I haue nourished and brought vp children, but they haue rebelled against me.

3 The fowle knoweth his owner, and the asse his masters cryb, but Israël hathe not known: my people hathe not vnderstand.

4 Ah, sinful nacion, a people laden with iniquitie: a s sede of the wicked, corrupt childre: thei haue forsaken the Lord: thei haue prouoked the holy one of Israël to anger: they are gone backward.

5 Wherefore shulde ye be smitten anie more: for ye fall away more and more: the whole head is sicke, and the whole heart is heauie.

6 From the sole of the foote vnto the head, there is nothing whole therein, but woundes, & swelling, and sores ful of corruption: thei haue not bene wrapped, nor bounde vp, nor mollified with oyle.

7 Your land is waste: your cities are burnt with fyre: strangers deuoure your land in your presence, and it is desolate like the ouerthrowe of strangers.

8 And the daughter of Ziôn shal remaine like a corage in a vineyarde, like a lodge in a garden of cucumbers, & like a besieged citie.

9 Except the Lord of hostes had reserved vnto vs, euen a smale remnant: we shulde haue bene as Sodom, & shulde haue bene like vnto Gomorâh.

10 Heare the worde of the Lord, o princes of Sodom: hearken vnto the Law of our God, o people of Gomorâh.

11 What haue I to do with the multitude of your sacrifices, saith the Lord: I am ful of the burnt offrings of rams, & of the fat of fed beastes: and I desire not the blood of

bullockes, nor of lambes, nor of goates.

12 Whē ye come to appeare before me, who required this of your hâds to tread in my courtes?

13 Bring no mo oblations, in vaine: incense is an abomination vnto me: I can nor suffer your newe moones, nor sabbaths, nor solemne daies (it is iniquitie) nor solemne assemblies.

14 My soule hateth your newe moones & your appointed feasts: they are a burden vnto me: I am weary to beare them.

15 And whē you shal stretch out your hâds, I wil hide mine eyes from you: and thogh ye make manie prayers, I wil not heare: for your hands are ful of blood.

16 Wash you, make you cleane: take away the euil of your workes from before mine eyes: cease to do euil.

17 Learne to do wel: seke iudgement, relieue the oppressed: iudge the fatherles & defend the widowe.

18 Come now, & let vs reaso together, saith the Lord: thogh your sinnes were as crimson, they shalbe made white as snowe: thogh they were red like skarlet, they shalbe as well.

19 If ye consent and obey, ye shal eat the good things of the land.

20 But if ye refuse and be rebellious, ye shalbe deuoured with the sworde: for the mouth of the Lord hathe spoken it.

21 How is the faithful citie become an harlot? it was ful of iudgement, & iustice lodged therein, but now they are murderers.

22 Thy siluer is become drossie: thy wine is mixt with water.

23 Thy princes are rebellious and companions of s theues: euerie one loueth gifts, & followeth after rewards: they iudge not the fatherles, nether doeth the widowes cause come before them.

24 Therefore saith the Lord God of hostes, the mightie one of Israël, Ah, I wil ease me of mine aduersaries, and auenge me of mine enemies.

25 Then I wil turne mine hand vpon thee, and burne out thy drossie, til it be pure, & take away all thy rynne.

26 And I wil restore thy iudges as at the first, and thy counsellors as at the beginnig:

his owne incredulitie and disobedience. d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her housband. e Given to courteousnes and extortion, which he signified before by blood. vers. 15. f Whatsoeuer was pure in thee before, is now corrupt, thogh thou haue an outward shewe. g That is, they mainteine the wicked & the extortioners, & not onely do not punish them, but are them selues suche. h When God wil shewe him self merciful to his Church, he calleth him self, The holie one of Israël: but when he hathe to do with his enemies, he is called Mighrie, as against whome no power is able to resist. i I wil take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet he doeth with a grief because of his couenant. k Let the faithful among them shulde be overcome with this threatening, he addeth this consolation. l It is onely the worke of God to pricke the heart of man, which thing he doeth because of his promises, made concerning the saluacion of his Church.

t Without faith & repentance. u Your sacrifices offered in the new moones & feastes: he condemneth hereby hy pocrites, which thinke to please God with ceremonies, & they them selues are voides of faith and mercie. x He sheweth that where me be giuen to auarice, deceit, crueltye & extortion, which is meet by blood, there God wil shew his angre, and not accept them, thogh they seme neuer so holy, as Chap. 59. 3. y By this outward washing, he meaneth y spiritual: exhorting the Iewes to repent & amend their liues. z This kinde of reasoning, by the seconde table, the Scriptures vse in manie places against the hypocrites, who pretend moste holines & religion in worde, but when their charitie & loue toward their brethren shuld appeare, they declare y they haue nether faith nor religion. a To knowe if I do accuse you without cause. b Left sinners shulde pretend anie rigour on Gods parte, he onely willeth the to be pure in heart, & he wil forgie all their finnes, were they neuer so manie or great. c He sheweth that whatsoeuer aduersitie man indureth, it ought to be attributed to



## The zeale of the godly.

## Isaiáh. Gods terrible iudgements.

*m* By iustice is meant Gods faithful promes, & is the cause of y<sup>e</sup> deliuerance of his Church.

*n* The wicked shal not be partakers of Gods promes, Psal. 92.9.

*o* That is, the trees & pleasant places, where ye com mit idolatrie, which was forbidden, Dent. 16.22.

*p* The false god, wherein ye put your confidence, shal be consumed as easily, as a piece of tow.

afterwarde shalt thou be called a citie of righteousness, & a faithful citie.

27 Zión shalbe redemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressours and of the sinners shalbe together: and they that forsake the Lord, shalbe consumed.

29 For they shal be confounded for the oakes, which ye haue desired, and ye shalbe ashamed of the gardens, that ye haue chosen.

30 For ye shalbe as an oke, whose lease fadeth: & as a garden that hath no water.

31 And the strong shalbe as towes, and the maker thereof, as a sparke: and they shal bothe burne together, & none shal quench them.

### CHAP. II.

2 The Church shalbe restored by Christ, and the Gentiles called: 6 The punishment of the rebellious & obstinate.

1 The worde that Isaiáh the sonne of Amóz sawe vpon Iudáh and Ierusalém.

2 \*It shalbe in the last daies, that the mountaine of the house of the Lord shalbe prepared in the top of the mountaines, & shal be exalted aboue the hilles, & all nacions shal flowe vnto it.

3 And manie people shal go, & say, Come, and let vs go vp to the mountaine of the Lord, to the house of the God of Iakób, & he wil teache vs his waies, and we wil walke in his paths: for the Law shal go forth of Zión, and the worde of the Lord from Ierusalém,

4 And he shal iudge among the natiōs, & rebuke manie people: they shal breake their swordes also into mattookes, & their speares into sitches: nacion shal not lift vp a sworde against nacion, nether shal they learne to fight anie more.

5 O house of Iakób, come ye, and let vs walke in the light of the Lord.

6 Surely thou hast forsaken thy people, the house of Iakób, because they are full of the East maners, and are forcerers as the Philistims, & abunde with strange children.

7 Their land also was full of siluer and golde, and there was none end of their treasures: and their land was full of horses, and their charrets were infinite.

8 Their land also was full of idoles: they worshipped the worke of their owne hāds, which their owne fingers haue made.

*i* He sheweth the frute of the peace, which the Gospel shulde bring: to wit, that men shulde do good one to another, where as before they were enemies. *k* He speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godlie shalbe affected one toward another: which peace and loue doeth beginne and growe in this life, but shal be perfected, when we are ioyned with our head Christ Iesus.

*l* Seing the Gentiles wil be so readie, make you haste and shewe them the way to worship God. *m* The Prophet seing the small hope, that the Iewes wolde conuert, complaineth to God, as though he had vterly forsaken them for their finnes.

*n* Fall of the corruptions that reigned chiefly in the East partes.

*o* They altogether giue them selues to the factions of other nacions.

*p* The Prophet first condemned their superstition and idolatrie: next their couetousnes, and churdlly, their vaine trust in worldelic meanes.

9 And a man bowed him self, and a man hūbled him self: therefore spare the nor.

10 Enter into the rocke, & hide thee in the dult from before the feare of the Lord, and from the glorie of his maiestie.

11 The hie lōke of man shalbe humbled, and the loftines of men shalbe abased, & y<sup>e</sup> Lord onely shalbe exalted in that day.

12 For the day of the Lord of hostes is vpon all the proude and hautie, and vpon all that is exalted: and it shalbe made lowe.

13 Euen vpon all the cedres of Lebanōn, that are hie and exalted, and vpon all the oakes of Bashān,

14 And vpon all the high mountaines, & vpon all the hilles that are lifted vp,

15 And vpon euerie hie towre, and vpon euerie strong wall,

16 And vpon all the shippes of Tarsish, and vpon all pleasant pictures.

17 And the hautines of men shalbe brought lowe, and the loftines of men shalbe abased, and the Lord shal onely be exalted in that day.

18 And the idoles wil be vterly destroye.

19 Then they shal go into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, & from the glorie of his maiestie, when he shal arise to destroye the earth.

20 At that day shal man cast away his siluer idoles, and his golden idoles (which they had made them selues to worship them) to the mowles and to the backes,

21 To go into the holes of the rockes, and into the toppes of the ragged rockes from before the feare of the Lord, and from the glorie of his maiestie, when he shal rise to destroy the earth.

22 Cease you from the man whose breath is in his nostrilles: for wherein is he to be esteemed?

### CHAP. III.

1 For the sinne of the people God wil take away the wise men, and giue them foolish prynces. 14 The couetousnes of the gouernours. 16 The pride of the women.

1 For lo, the Lord God of hostes wil take away from Ierusalém and from Iudáh the stay and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honorable, and the counseler, and the cunning artificer, and the eloquent man.

4 And I wil appoint children to be their prynces, and babes shal rule over them.

5 The people shalbe oppressed one of another, & euerie one by his neighbour: the childre shal presume against the anciēt, & the vile against the honorable.

6 When

*q* He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

*r* Thus y<sup>e</sup> Prophet spake, being inflamed with the zeale of Gods glorie, & that he might feare them w<sup>th</sup> Gods iudgement.

*s* Meaning, as long as God shal begin to execute his iudgements.

*t* By high trees & mountaines are ment them y<sup>e</sup> are proude, and loftie, and thinke them selues more strong in this worlde.

*u* He cōdemneth their vaine confidence, which they had in strong holdes, & in their riches, marchandise, & brought in vaine pleasures, where-with mens mindes became of feminate.

*Hosai. 10. 1. Luk. 23. 30.*

*reuel. 8. 36. & 9. 6.*

*x* They shal cast them into most vile and filthy places, when they perceiue y<sup>e</sup> they are not able to helpe them. *y* Cast of your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, & consider that you haue to do with God.

*Chap. III.*

*a* Because their abundance & prosperitie the w<sup>th</sup> that they shulde be taken fro the. *b* The temporal gouernour & the minister. *c* By these he meaneth that God wolde take away euerie thing that was in any estimation, and wherein they had any occasion to vaite them selues.

*d* Not onely in age, but in wit, maners, knowledge & strength.

*e* For lacke of good regimēt and ordre.



*f* He sheweth that this plague shalbe so horrible, that contrary to the comone manner of men, w by nature are ambitious, none shalbe founde able or willing to be their gouernour.  
*g* Feare shal rather cause him to forsweare himself, then to take such a dangerous charge vpon him.  
*h* When God shal examine their dedes, wherevnto they now set an impudent face, he shal finde the marke of their impietie in their forehead.  
*i* Be ye that are godlie assured y God wil defend you in y middes of these troubles.  
*k* Because the wicked people were more adidite to their princes, then to y comādemēt of God, he sheweth y he wolde geue the such princes, by whome they shulde haue no helpe, but that shulde be manifest tokens of his wrath, because they shulde be soles & effeminate.  
*l* Meaning, that the rulers and gouernours had destroyed his Church, & not preserved it, according to their dūtie.  
*m* That is, ye shewe all crueltie against them.  
*n* He menaceth y people, because of y arrogancie and pride of their women, which gaue them felicitie to all wantones & dissolution.  
*o* Which declared their pride.  
*p* As a signe, y they were not chaste.  
*q* Which shewed their wantonnes.  
*r* They delighted in slippers y did creak, or had litle plates sowed vpon them, w ryncled as they went.  
*s* In rehearsing all these things particularly, he sheweth the lightnes, & vanitie of such content w comelie apparel according to their degree.

6 When euerie one shal take holde of his brother of the house of his father, & say, Thou hast clothing: thou shalt be our prince, and let this fall be vnder thine hand.

7 In that day he shal sweare, saying, I can not be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Douteles Ierusalēm is fallen, and Iudáh is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glorie.

9 The bryal of their countenance testifieth against them, yea, thei declare their sinnes, as Sodóm, they hide them not. Wo be vnto their soules: for they haue rewarded euil vnto them selues.

10 Say ye, Surely it shalbe wel with y iuste: for they shal eat the frute of their workes.

11 Wo be to the wicked, it shalbe euil with him: for the rewarde of his bads shalbe giuen him.

12 Children are extorcioners of my people, and women haue rule ouer them: o my people, they that lead thee, cause thee to erre, and destroye the way of thy paths.

13 The Lord standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lord shal entere into iudgemēt with the Ancients of his people and the princes thereof: for ye haue eaten vp the vineyarde: the spoyle of the poore is in your houses.

15 What haue ye to do, that ye beat my people to pieces, and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

16 The Lord also saith, Because the daughters of Zión are haucie, and walke with stretched out neckes, and with wandring eyes, walking and minling as they go, and making a tinkeling with their fere,

17 Therefore shal the Lord make the heads of the daughters of Zión balde, and the Lord shal discover their secret partes.

18 In that day shal the Lord take away the ornament of the slippers, & the calles, & the rounde tyres,

19 The swete balles, and the brasselets, and the bonnets,

20 The tyres of the head, and the sloppes, & the head bands, & the tablets, & y earrings,

21 The rings and the mufflers,

22 The costelie apparel and the vailles, and the wimples, and the crisping pinnes,

23 And the glasses and the fyne linen, and the hoodes, and the launes.

24 And in stead of swete sauour, there shalbe stinke, and in stead of a girdle, a rent, & in stead of dressing of y heere, baldnes, and in stead of a stomacher, a girding of sacke cloth, & burning in stead of beaucie.

content w comelie apparel according to their degree.

15 Thy men shal fall by the sworde, & thy strength in the battell.

26 Then shal her gates mourne and lamēt, and she, being desolate, shal sit vpon the grounde.

#### CHAP. IIII.

*1* The smale remnant of men after the destruction of Ierusalēm. *2* The graces of God vpon them that remaine.

And in that day shal a fewen women take holde of one man, saying, We wil eat our owne bread, and we wil weare our owne garments: onely let vs be called by thy name, & take away our reproche.

2 In that day shal the budde of the Lord be beautiful and glorious, and the frute of the earth shalbe excellent and pleasant for them that are escaped of Israël.

3 Then he that shalbe left in Zión, and he y shal remaine in Ierusalēm, shal be called holie, and euerie one shalbe written among the liuing in Ierusalēm,

4 When the Lord shal wash the filthines of the daughters of Zión, & purge the blood of Ierusalēm out of y middes thereof by the spirit of s iudgement, and by the spirit of burning.

5 And the Lord shal creat vpon euerie place of mount Zión, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fyre by night: for vpon all the glorie shalbe a defense.

6 And a couering shalbe for a shadowe in the day for the heat, and a place of refuge and a couert for y storme & for the raine.

to the boke of life, whereof read Exod. 32, 32: meaning Gods secret counsell, wherein his elect are predestinate to life euertlasting. *f* That is, the crueltie, extortion, auarice, and all wickednes. *g* When things shalbe redressed, that were amisse. *h* He alludeth to the pillar of the cloude, Exod. 13, 21: meaning that Gods fauour & protection shulde appeare in euerie place. *i* The faithful are called the glorie of God, because his image, and tokens of his grace shine in them. *k* God promiserh to be the defense of his Church against all troubles and dangers.

#### CHAP. V.

*1* Under the similitude of the vine he describeth the state of the people. *2* Of their auarice. *3* Their drunkennes. *13* Of their captiuitie.

Now wil I sing to my beloued a song of my beloued to his vineyard, My beloued had a vineyard in a verie fruteful hill,

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, and he buylt a towre in y middes thereof, & made a wine presse therein: the he loked y it shulde bring forth the grapes: but it brought forth the wilde grapes.

3 Now therefore, o inhabitants of Ierusalēm & me of Iudáh, iudge, I pray you, betwene me, and my vineyarde.

4 What colde I haue done anie more to my vineyarde y I haue not done vnto it: why haue I loked that it shulde bring forth the grapes, & it bringeth forth the wilde grapes?

5 And now I wil tel you what I wil do to my vineyard: I wil take away y hedge as it was euident y they were the cause of their owne ruine. *g* I wil take no more care for it: meaning y he wolde take fro the his worde & ministers, & all other cofortes, & send them contrarie plagues.

*Meaning, y* God wil not onely punish y women, but their houses, w haue suffered this dissolution, and also y comone weale, w hath not remedied it.

#### Chap. IIII.

*a* When God shal execute this vengeance, there shal not be one man founde to be y head to manie women, & thei contrarie to womanly shamefastnes, shal seke vnto men, and offer them selues to anie condition.

*b* Bethou our hous band, and let vs be called thy wiues. *c* For so they thought it to be without an head & hous band.

*d* He comforteth y Church in this desolation, which shal spring vp like a bud, signifying that Gods graces shulde be as plentiful towards the faithful, as though they sprang out of the earth, as Chap. 45. 8.

*e* Some by the bud of y Lord meane Christ.

*f* He alludeth to the boke of life, whereof read Exod. 32, 32: meaning Gods secret counsell, wherein his elect are predestinate to life euertlasting. *g* That is, the crueltie, extortion, auarice, and all wickednes. *h* When things shalbe redressed, that were amisse. *i* He alludeth to the pillar of the cloude, Exod. 13, 21: meaning that Gods fauour & protection shulde appeare in euerie place. *k* The faithful are called the glorie of God, because his image, and tokens of his grace shine in them. *l* God promiserh to be the defense of his Church against all troubles and dangers.

*a* The Prophet by this song doeth set before y peoples eyes their ingratitude, and Gods mercie. *b* That is, to God.

*Isa. 2. 22.*

*mat. 21. 33.*

*c* Meaning, y he had plared his Church in a place most plentiful and abundant.

*d* He spared no diligence nor cost.

*e* In y seuenth verse he declarerh what thei were.

*f* He maketh the iudges in their owne cause, for a smatche. *g* I wil take no more care for it: meaning y he wolde take fro the his worde & ministers, & all other cofortes, & send them contrarie plagues.

Aaa. 11.



# Oppression of the poore.

# Isaiáh.

# The worldely wise.

**h** Iudgement and righteousnes are true frutes of the feare of God, and therefore in the cruel oppressors there is no religion. **i** Of them that are oppressed. **k** To wit, for the poore to dwell in. **l** I haue heard the cōplaint, and crye of the poore. **m** Which containeth about ten portels: so y euerie acre shulde but yelde one portel. **n** Which containeth an hundred portels. **o** An Ephāh containeth ten portels, & is in drye things as muche as bath is in licours. **p** That spare no peine nor diligence to followe their lustes. **q** Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same. **r** They regarde not the prouident care of God ouer them, nor for what end he hath created them. **s** That is, shal certainly go: for so the Prophet vsē to speake, as though the thing which shal come to passe, were done already. **t** Because they wolde not obey the worde of God. **u** Meaning, y graue shal swallowe vp them that shal dye for hungrē and thirst, and yet for all this great destruction it shal neuer be satisfie. **x** God comforteth y poore lames of his Church, w had bene strangers in other countreys, promising that they shulde dwell in those places againe, whereof they had bene deprived by the fat, and cruel tyrants. **y** Which vse all allurements, occasions, and excuses to harden their conscience in sinne. **z** He sheweth what are the wordes of the wicked, when they are menaced with Gods iudgements, 2 Pet. 3. 4. **a** Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.

thereof, & it shal be eaten vp: I wil breake the wall thereof, & it shal be trode downe: **6** And I wil lay it waste: it shal not be cut, nor digged, but briars, & thornes shal growe vp: I wil also commande the cloudes that they raine no raine vpon it. **7** Surely the vineyarde of the Lord of hostes is the house of Israël, and the men of Iudáh are his pleasant plant, and he looked for iudgement: but beholde oppression for righteousness, but beholde a crying. **8** Wo vnto the that ioynē house to house, and lay field to field, til there be no place, that ye may be placed by your selues in the middes of the earth. **9** This is in mine cares, saith the Lord of hostes. Surely manie houses shalbe desolate, eue great, & sayre without inhabitant. **10** For ten acres of vines shal yelde one bath, & the fede of an homer shal yelde an ephāh. **11** Wo vnto them, that rise vp early to followe drunkennes, and to them that continue vntil a night, til the wine do inflame them. **12** And the harpe and viole, timbrel, and pipe, and wine are in their feastes: but they regarde not the worke of y Lord, nether consider the worke of his hands. **13** Therefore my people is gone into captiuitie, because they had no knowledge, and the glorie thereof are men famished, & the multitude thereof is dried vp with thirst. **14** Therefore he hath enlarged it self, and hath opened his mouth, without measure, and their glorie, and their multitude, and their pompe, and he that reioyced among them, shal descende into it. **15** And man shalbe brought downe, and man shalbe humbled, eue the eyes of the proude shalbe humbled. **16** And the Lord of hostes shalbe exalted in iudgement, and the holie God shalbe sanctified in iustice. **17** Then shal the lames fede after their maner, and the strangers shal eat the desolate places of the fat. **18** Wo vnto them, that drawe iniquitie w y cordes of vanitie, and sinne, as with cart ropes: **19** Which say, Let him make spede: let him hasten his worke, that we may se it: & let the counsel of the holie one of Israël drawe nere and come, that we may knowe it. **20** Wo vnto them that speake good of euil, and euil of good, which put darkenes for light, and light for darkenes, that put bitter for swete, and swete for sowre.

**21** Wo vnto them that are wise in their owne eyes, and prudent in their owne sight. **22** Wo vnto them that are mightie to drinke wine, and to them that are strong to powre in strong drinke: **23** Which iustifie the wicked for a rewarde, and take away the righteousness of the righteous from him. **24** Therefore as y flame of fyre deuoureth the stubble, and as the chaffe is consumed of the flame: so their roote shalbe as rottennes, and their budde shal rise vp like dust, because they haue cast of the Law of the Lord of hostes, and contemned the worde of the holie one of Israël. **25** Therefore is the wrath of the Lord kindled against his people, & he hath stretched out his hand vpon them, and hath smitten them that y mountaines did treble: and their karcafes were torne in the middes of the stretes, & for all this his wrath was not turned away, but his hand was stretched out stil. **26** And he wil lift vp a signe vnto the nations a farre, and wil hille vnto them from the end of the earth: & he holde, they shal come hastily with spede. **27** None shal faint nor fall among them: none shal slumber nor slepe, nether shal the girdle of his loynes be losed, nor the latchet of his shoes be broken: **28** Whose arrowes shalbe sharpe, & all his bowes bent: his horse hooves shalbe thought like flint, & his wheles like a whirle wide. **29** His roaring shalbe like a lyon, and he shal roare like lyons whelpes: they shal roare, and lay holde of the pray: they shal take it away, and none shal deliuer it. **30** And in that day they shal roare vpon them, as the roaring of the sea: & if they loke vnto the earth, beholde darkenes, and sorow, and the light shalbe darkened in their skie.

## CHAP. VI.

**1** Isaiáh sheweth his vocation by the Vision of the diuine maiestie. **2** He sheweth the obstinacie of the people. **3** The destruction of the land. **4** The remnant reserved. **5** In the yere of the death of King Vzziah, I sawe also the Lord sitting vpon a high throne, and lifted vp, and the lower partes thereof filled the temple. **6** The Seraphims stode vpon it: euerie one had six wings: with twaine he couered his face, and with twaine he couered his fete, and with twaine he did flie. **7** And one cryed to another, and said, Holy, holy, holy, is the Lord of hostes, the Lord of hostes, the Lord of hostes. **8** As a iudge ready to giue sentence. **9** Of his garment, or of his throne. **10** They were Angels so called, because they were of a fyrie colour, to signifye they burnt in the loue of God, or were light as fyre to execute his will. **11** Signifying, that they were not able to endure the brightness of Gods glorie. **12** Whereby was declared that man was not able to see the brightness of God in them. **13** Which thing declareth the prompt obedience of the Angels to execute Gods comandement. **14** This oft repetition signifieth that the holy Angels can not satisfie them selues in praising God, to reache vs that in all our liues we shulde giue our selues to the continual praise of God.

**b** Which are contemners of all doctrine & admonition. **c** Which are neuer weary, but shew their strength, and bragge in glorye and drunkenness. **d** Bothe they and their posteritie, so that nothing shalbe left. **e** He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, wolde haue bene more sensible, and therefore his plagues must continue, til they begin to fele them. **f** He wil make y Babylonians to come againe the at his becke, and to fight vnder his banner. **g** They shalbe prompt, and lustie to execute Gods vengeance. **h** The enimie shal haue none impediment. **i** Whereby is declared the crueltie of the enimie. **k** The Iewes shal finde no succour. **l** In the land of Iudáh. **m** God sheweth not him self to mā in his maiestie, but according as mā capacitie is able to comprehend him: that is by visible signes, as Iohn Baptist sawe the holie God in the forme of a doone.



ly, holy, holy is <sup>y</sup> Lord of hostes: the whole worlde is ful of his glorie.

And the lintels of the dore chekes <sup>k</sup> moued at the voyce of him that cryed, and the house was filled with smoke.

Then I said, <sup>1</sup> Wo is me: for I am vndone, because I am a man of polluted lippes, and I dwell in the middes of a people of polluted lippes: for mine eyes haue sene the King and Lord of hostes.

Then fiewe one of the Seraphims vnto me with an hote cole in his hand, which he had take from the <sup>m</sup> altar with the tongs:

And he touched my mouth, & said, Lo, this hath touched thy lippes, and thine iniquitie shalbe taken away, and thy <sup>n</sup> sinne shalbe purged.

Also I heard the voyce of the Lord, saying, Whome shal I send? and who shal go for vs? Then I sayd, Here am I, send me.

And he said, Go, and say vnto this people, <sup>o</sup> Ye shal heare in dede, but ye shal not vnderstand: ye shal plainly se, & not perceiue.

Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they se with their eyes, & heare with their eares, and vnderstand with their hearts, and conuert, and he heale them.

Then said I, Lord, <sup>p</sup> how long? And he answered, Vntil the cities be wasted without inhabitant, and the houses without man, and the land be vterly desolate,

And the Lord haue remoued men farre away, and <sup>there be</sup> a great desolation in the middes of the land.

But yet in it <sup>shalbe</sup> a tenth, and shal returne, and shalbe eaten vp as an elme <sup>r</sup> or as an oke, which haue a substance in them, when they cast <sup>their leaues</sup>: so the holie sede shalbe the substance thereof.

CHAP. VII.

<sup>1</sup> Ierusalem besieged. <sup>4</sup> Isaiáh comforteth the King. <sup>14</sup> Christ is promised.

And in the dayes of <sup>\*</sup> Aház, the sonne of Iothám, the sonne of Vzziah King of Iudáh, Rezin the King of <sup>\*</sup> Arám <sup>a</sup> came vp, and Pekáh the sonne of Remaliah King of Israël, to Ierusalem to fight against it, but he colde not ouercome it.

And it was tolde the house of <sup>b</sup> Dauid, saying, Arám is ioyned with <sup>c</sup> Ephraim: therefore his heart was <sup>d</sup> moued, and the heart of his people, as the trees of the forest are moued by the winde.

<sup>3</sup> ¶ Then said the Lord vnto Isaiáh, Go

forthe now to mete Aház (thou and <sup>e</sup> Shear-iashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field,

And say vnto him, Take hede, & be still: feare not, nether be faint hearted for the two tailes of these smoking <sup>f</sup> fyrebrandes, for the furious wrath of Rezin and of Arám, and of Remaliahs sonne:

Because Arám hath taken wicked counsel against thee, & Ephraim, & Remaliahs sonne, saying,

Let vs go vp against Iudáh, & let vs wake them vp, and make a bieche therein for vs, and set a King in the middes thereof: <sup>euen</sup> the sonne of <sup>s</sup> Tabeál.

Thus saith the Lord God, It shal not stand, nether shal it be.

For the head of Arám is Damascus, and the head of Damascus is Rezin: and with in fye & <sup>h</sup> threscore yere, Ephraim shalbe destroyed from being a people.

And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleue not, surely ye shal not be establi shed.

¶ And the Lord spake againe vnto Aház, saying,

Aske <sup>i</sup> a signe for thee of the Lord thy God: aske it, <sup>ether</sup> in the depth or in the height aboue.

But Aház said, I wil not aske, nether wil I <sup>k</sup> tempt the Lord.

Then he said, Heare you now, <sup>o</sup> house of Dauid, Is it a smale thing for you to grieue <sup>l</sup> men, that ye wil also grieue my God?

Therefore the Lord <sup>m</sup> him self wil giue you a signe. Beholde, the virgine shal conceiue and beare a sonne, and she shal call his name <sup>i</sup> Immánu-él.

<sup>n</sup> Butter and honie shal he eat, til he haue knowledge to refuse the euil, & to chuse the good.

For a fore <sup>y</sup> <sup>o</sup> childe shal haue knowledge to eschewe the euil, and to chuse the good, the land, that thou abhorrest, shalbe forsaken of bothe her Kings.

The Lord shal bring vpon thee, and vpon thy people, and vpon thy fathers house (the daies that haue not come fró the daie that <sup>p</sup> Ephraim departed from Iudáh) <sup>euen</sup> the King of <sup>q</sup> Affhúr.

And in that day shal the Lord hisse for the <sup>r</sup> flie that is at the vtermoste parte of the floods of Egypt, & for the bee which is in the land of Affhúr,

And thei shal come and shal light all in the desolate valleis, and in the holes of the rockes, and vpon all thornie places, and

be nourished as other men, vntil <sup>s</sup> age of discretiō. <sup>o</sup> Not meanig Christ, but anie childe: for before a childe can come to the yeres of discretiō, the Kings of Samaria and Syria shal be destroyed. <sup>p</sup> Since the time that the twelve tribes rebelled vnder Roboám. <sup>q</sup> In whome thou hast put thy trust. <sup>r</sup> Meaning, the Egyptians: for by reason the countrie is hote and moiste, it is ful of flies, as Afiyria is ful of bees.

<sup>e</sup> That is to say, The rest shal returne: & name Isaiáh gaue his sonne, to signifie, that <sup>f</sup> rest of the people shulde returne out of their captiuitie.

<sup>f</sup> Which haue but a litle smoke and shal quickly be quenched.

<sup>g</sup> Which was an Israelite & as semeth, enemie to the house of Dauid. <sup>h</sup> Counting from <sup>y</sup> fye & twentieth yere of <sup>y</sup> reigne of Vzziah, at what time Amos prophesied this thing, and now Isaiáh confirmeth that the Israelites shulde be led into perpetual captiuitie. <sup>i</sup> A thing came to passe within ewentie yere after that Isaiáh did this message.

<sup>i</sup> For the confirmation of this thing, that thine enemies shalbe destroyed & thou preserved.

<sup>k</sup> Not to beleue Gods worde without asigne is to tempt God: but to refuse a signe whē God offereth it for <sup>y</sup> aide & helpe of our infirmities, is to rebel against him.

<sup>l</sup> You thinke you haue to do w<sup>th</sup> men, whē ye contemne Gods messengers: but it is God, against whome you bend your felues.

<sup>m</sup> Forasmuche as thou art vnworthy, <sup>y</sup> Lord for his owne promes sake wil giue a signe & shalbe that Christ the Saviour of his Church & the effect of all signes & miracles shalbe reueiled.

<sup>n</sup> Or, God wisheth, which name can agree to no one, but to him, that is God and man.

<sup>o</sup> Meaning, that Christ is not onely God, but man also, because he shal be nourished as other men, vntil <sup>s</sup> age of discretiō. <sup>p</sup> Not meanig Christ, but anie childe: for before a childe can come to the yeres of discretiō, the Kings of Samaria and Syria shal be destroyed. <sup>q</sup> Since the time that the twelve tribes rebelled vnder Roboám. <sup>r</sup> In whome thou hast put thy trust. <sup>s</sup> Meaning, the Egyptians: for by reason the countrie is hote and moiste, it is ful of flies, as Afiyria is ful of bees.

<sup>1</sup> His glorie doeth not onely appear in <sup>y</sup> heauens, but through all <sup>y</sup> worlde, and therefore all creatures are bounde to praise him.

<sup>2</sup> Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindnesses <sup>y</sup> shulde come vpon the Iewes.

<sup>3</sup> He speaketh this for two causes: <sup>1</sup> one, because he <sup>y</sup> was a mortal creature, and therefore had more neede to glorifie God then the Angels, did not: and the other, because <sup>y</sup> more nere <sup>y</sup> man approacheth to God, the more doeth he knowe his owne sinne, & corruption.

<sup>4</sup> Of <sup>y</sup> burnt offerings where the fyre neuer went out.

<sup>5</sup> This declareth that man can not rendre true obedience to God, til he haue purged vs.

<sup>6</sup> Whereby is declared that for the malice of man God wil not immediately take away his worde, but he wil cause it to be preached to their condemnation, when as they wil not learne thereby to obey his wil, and be saued: hereby he exhorteth the ministers to do their duetie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened.

<sup>7</sup> As he was moued with the zeale of Gods glorie, so was he touched with a charitable affection toward the people.

<sup>8</sup> Meaning, the tenth parte: or as some write, it was reueiled to Isaiáh for the confirmation of his prophecie, that ten Kings shulde come before their captiuitie, as were from Vzziah to Zedekiah. <sup>r</sup> For the fewenes they shal seme to be eaten vp: yet they shal after flourish as a tre, which in winter loseth his leaues, and semeth to be dead, yet in Sommer is fresh, and grene.

<sup>9</sup> King. 16. 3.

<sup>10</sup> Syria.

<sup>11</sup> To wit, the seconde time: for in the first battell Aház was ouercome.

<sup>12</sup> Meaning, <sup>y</sup> Kings house.

<sup>13</sup> That is, Israël, because <sup>y</sup> tribe was the greater.

<sup>14</sup> Gene. 48. 19.

<sup>15</sup> For Isare.



# The waters of Shiloáh.

# Isaiáh. To seke God onely.

f Signifying, y  
no place shal  
be fre fro the.  
t That is, that  
which is from  
y belly down-  
ward: mean-  
ing, that he  
wolde destroy  
bothe the great &  
smale.  
u He that be-  
fore had a gre-  
at number of  
cattel, shalbe  
content w one  
kowe & two  
shepe.  
x The number  
of men shal be  
so smale, that a  
fewe beastes  
shalbe able to  
nourish all a-  
bundantly.  
y As thei that  
go to seke  
wilde beastes  
among the  
bushes.  
z The mountai-  
nes contrarie  
to their wont,  
shalbe tilled  
by suche as  
shal flee to  
them for suc-  
cour.

vpon all bushie places.

20 In that day shal the Lord shau with a  
rafer that is hired, *euen* by them beyonde  
the Riuer, by the King of Asshur, the head  
and the heere of the fete, and it shal cō-  
sume the beard.

21 And in the same day shal a mā<sup>u</sup> nourish  
a yong kowe, and two shepe.

22 And for the<sup>x</sup> abundance of milke, that  
they shal giue, he shal eat butter: for but-  
ter and honie shal euerie one eat, which is  
left within the land.

23 And at the same day euerie place, wherein  
shalbe a thousand vines, shalbe at a thou-  
sand *pieces* of siluer: so it shalbe for the bri-  
ers and for the thornes.

24 With arrowes and with y bowe shal one  
come thether: because all the land shal be  
briers and thornes.

25 But on<sup>z</sup> all the mountaines, which shal-  
be digged with y mattocke, there shal not  
come thether the feare of briers & thorn-  
es: but they shalbe for the sending out of  
bullockes and for the treading of shepe.

## CHAP. VIII.

3 The captiuitie of Israël & Iudah by the Assyrians.  
6 The infidelitie of the Iewes. 9 The destruction of  
the Assyrians. 14 Christ the stone of stumbling to the  
wicked. 19 The worde of God must be inquired at.

1 MOREouer, y Lord said vnto me, Ta-  
ke thee a<sup>a</sup> great role, and write in  
it<sup>b</sup> with a mans penne, Make spede to the  
spoyler: haste to the pray.

2 Then I toke vnto me<sup>c</sup> faithful witnessses  
to recorde, Vriah the Priest, and Zecha-  
riah the sonne of I berechiah.

3 After, I came vnto the<sup>d</sup> Prophetesse, w  
conceiued, and bare a sonne. Then said  
the Lord to me, Call his name, Mahér-  
shalal hash baz.

4 For before the<sup>e</sup> childe shal haue know-  
ledge to crye, My father, and my mother,  
he shal take away the riches of Damascus  
and the spoile of Samaria, before the King  
of Asshur.

5 And y Lord spake yet againe vnto me,  
saying,

6 Because this people hathe refused the  
waters of s Shiloáh that runne softly, and  
reioyce with Rezin, and the sonne of Re-  
maliah,

7 Now therefore beholde, the Lord bring-  
eth vp vpon the<sup>h</sup> the waters of the Riuer  
mightie and great, *euen* the King of As-  
sur with all his glorie, and he shal come  
vp vpon all their riuers, and go ouer all  
their bankes,

8 And shal breake into Iudah, & shal ouer-  
flowe and passe through, & shal come vp  
to the<sup>i</sup> necke, & the stretching out of his  
wings shal fil the breadth of thy land,

9 And shal breake into Iudah, & shal ouer-  
flowe and passe through, & shal come vp  
to the<sup>i</sup> necke, & the stretching out of his  
wings shal fil the breadth of thy land,

a That y ma-  
rest write in  
great letters  
to the intent it  
may be more  
easily red.  
b Meaning,  
after the com-  
mune facio: be-  
cause all men  
might read it.  
c Because the  
thing was of  
great impor-  
tance, he toke  
these to witnes-  
ses, which we-  
re of credit w  
y people, whe  
he set this vp  
vpon the dore  
of the temple,  
albeit Vriah  
was a flatterer  
hypocrite, a  
King 16. 11.  
d Meaning, to  
his wife, & this  
was done in a  
vision.  
e Or, Make spede  
to the spoyler:  
haste to the  
pray.  
f Before anie  
childe be able  
to speake.  
g That is, the  
armie of As-  
syria.  
h Which was  
a fountaine at  
the fote of  
mozt Zion, out  
of y which ra  
a smale riuer  
through y ci-  
tie: meaning y  
they of Iudah,  
distrusting their owne power, which was  
smale, desired such  
power and riches as they sawe in Syria and  
Israél. i That is, the Assy-  
rians, which dwel beyonde Euphrates. j It  
shalbe ready to drowne them.

8 Immānu-él.

9 Gather together on heapes, o ye<sup>l</sup> people,  
and ye shalbe broken in pieces, and hearkē  
all ye of farre countreis: girde your sel-  
ues, and you shalbe broken in pieces: girde  
your selues, & you shalbe broken in pieces.

10 Take counsel together, yet it shalbe  
brought to naught: pronounce a decre, yet  
shal it not stand: for God is with vs.

11 For y Lord spake thus to me in takig<sup>m</sup> of  
mine hād, & taught me, y I shulde not wal-  
ke in the way of this people, saying,

12 Say ye not, A<sup>n</sup> confederacie to all them,  
to whome this people saith a confedera-  
cie, nether feare you<sup>o</sup> their feare, nor be a-  
fraied of them.

13 Sanctifie the Lord of hostes, and let him  
be your feare, and let him be your dread,

14 And he shalbe as a<sup>q</sup> Sanctuarie: but as a  
stōbling stone & as a rocke to fall vpon, to  
bothe the houses of Israél, & as a snare &  
as a netto to the inhabitants of Ierusalēm.

15 And manie among them shal stōmble,  
and shal fall and shal be broken and shalbe  
snared & shalbe taken.

16 Binde vp the testimonie: seale vp the  
Law among my disciples.

17 Therefore I wil wait vpō the Lord that  
hathe hid his face from the house of Iaa-  
kōb, and I wil loke for him.

18 Beholde I, and the<sup>r</sup> children whome the  
Lord hathe giue me, are as signes & as wō-  
ders in Israél, by y Lord of hostes, which  
dwelleth in mount Zōn.

19 And whē thei shal say vnto you, Enquire  
at them that haue a spirit of diuination,  
and at the south saiers, which whisper and  
murmur, u Shulde not a people enquire at  
their God<sup>s</sup> from the<sup>x</sup> liuing to the dead?

20 To the<sup>y</sup> Lawe, and to the testimonie, if  
they speake not according to this worde: it  
is because there is no<sup>z</sup> light in them.

21 Thē he that is afflicted & famished, shal  
go to and fro in<sup>a</sup> it: & when he shalbe hun-  
grie, he shal euen freat him self, b and cur-  
se his King and his gods, & shal loke vp-  
warde.

22 And whē he shal loke to the earth, behol-  
de trouble, & c darkenes, vexacion & an-  
guish, and he is drinen to darkenes.

t This was a consolation in their troubles, knowing that nothing colde come  
vnto them, but by the wil of the Lord. u Answer the wicked thus, Shulde not  
Gods people seke succour onely at him. x That is, wil thei refuse to be  
taught of the Prophet, who is the mouth of God, and seke helpe at the dead,  
which is the illusion of Satan? y Seke remedie in the worde of God where  
his wil is declared. z Thei haue no knowledge, but are blinde leaders of y  
blinde. a That is, in Iudah, where thei shulde haue had rest, if thei had not thus  
griuously offended God. b In whome afore thei put their trust. c Thei shal  
thinke y heauen and earth & all creatures are bent against the to trouble thei.

## CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Christ.  
14 The destruction of the ten tribes for their pride and  
contempt of God.

1 Y Et<sup>a</sup> the darkenes shal not be accor-  
ding to the affliction, b that it had  
when at the first he touched lightly the

Israél was punished, first by Tiglath-pileser, which was a light scourge in  
respect of that which thei suffered afterward by Shalmaneser, who carried the  
Israelites awaie captiues.

k He speaketh  
this to Metis-  
ah, or Christ, a  
whome the  
faithful were  
comforted, and  
who wolde not  
suffer his Chur-  
che to be de-  
stroyed vnto  
1 To wit, ye  
are enemies to  
the Church,  
as the Assy-  
rians, Egyptians,  
Syrians &c.  
m To encour-  
age me that I  
shulde not shir-  
ke for the in-  
delitie of this  
people, and so  
neglect mine  
office.  
n Consent not  
ye that are  
godlie, to the  
league & frien-  
ship that this  
people like  
strangers & i-  
delaters.  
o Meaning, y  
thei shulde not  
feare y thing  
that thei fea-  
red, w haue no  
hope in God.  
p In putting  
your trust on-  
ly in him, in  
calling vpon  
him in adue-  
tie, patiently  
looking for his  
helpe, and fea-  
ring to do a-  
ny thing contrarie  
to his wil.  
q He wil de-  
fect you which  
are his chē, &  
relect all the  
rest, which is  
ment of Christ  
against whome  
y Iewes shuld  
stōmble and  
fall, Luk 2. 34.  
rom 9. 33. 1 pet-  
2. 7.  
r Thogh all  
for sake me, yet  
ye that are mi-  
ne, kepe my  
worde sure sea-  
led in your  
hearts.  
s Meaning, the  
that were wil-  
ling to heare  
and obie the  
worde of God,  
whome y worl-  
de hated at  
thogh thei  
were iustified  
and not wor-  
thie to liue.  
a He comfort-  
eth the Chur-  
che againe af-  
ter thei great  
threatnings,  
promising to  
restore them  
to great glorie  
in Metis-  
ah. b Wherewith  
Israél was punished, first by Tiglath-pileser, which was a light scourge in  
respect of that which thei suffered afterward by Shalmaneser, who carried the  
Israelites awaie captiues.



Where as  
Jewes & Gen-  
tiles dwell to-  
gether by rea-  
son of those  
twentie cities,  
which Salo-  
mon gave to  
Hiram.  
Which were  
captine in Ba-  
bylon: & Pro-  
phet speaketh  
of that thing,  
which shulde  
come to passe  
thre score ye-  
res after, as  
though it were  
nowe done.

Meaning the  
sort of their  
deliuerance.  
This capti-  
uie & deliue-  
rance were figu-  
res of our cap-  
tinitie by sinne,  
and of our de-  
liuerance by  
Christ through  
the preaching  
of the Gospell,  
Mat. 4. 15.

Their num-  
ber was grea-  
ter when they  
went into cap-  
tinitie then  
when they re-  
turned, but  
their ioye was  
greater at  
their returne,  
Hag. 2. 10.

Thou gauest  
them perfit  
ioye, by de-  
stroying them  
& by destroying  
tyrants that  
had kept them  
in cruel bon-  
dage, as thou  
didst deliuer  
them by Gi-  
dion from the  
Midianites,  
Judg. 7. 22.

He speaketh  
of the deliue-  
rance of his  
Church, & he  
hath deliue-  
red miraculou-  
ly from his e-  
nemies, but spe-  
cially by the  
comming of  
Christ, of who-  
me he prophesi-  
eth in the next  
verse.

The autor of  
eternitie, and  
by whome the  
Church and e-  
uerie member  
thereof shalbe  
preserued for-  
euer, and haue  
immortal life.  
His singular  
loue and care  
for his elect.

This is an-  
other prophie-  
cie against the  
of Samaria, &  
were mockers  
and contemners  
of Gods pro-  
mises and me-  
naces.

We were but weak, when the enimie ouercome vs, but we wil make our  
selues so strong, that we wil nether care for our enemies, nor feare Gods thre-  
atnings. O Rezin King of Syria, who was in league with Israél, was slaine  
by the Assyrians, after whose death Arám, that is, the Syrians were against Is-  
raél, which on the other side were assailed by the Philistines.

land of Zebulún and the land of Naph-  
talí, nor afterward when he was more grie-  
uous by y way of the sea beyonde Iordén  
in Galile of the Gentiles.

The people that walked in darkenes, ha-  
ue sene a great light: thei that dwelled  
in the land of the shadow of death, vpon  
them hath the light shined.

Thou hast multiplied the natiõ, & not  
increased their ioye: thei haue reioyced  
before thee according to the ioye in har-  
uest, & as men reioyce whē they diuide a  
spoile.

For the yoke of their burdē, & the staffe  
of their shulder & the rodde of their op-  
pressour hast thou broken as in the day of  
Midian.

Surely euerie battel of the warriour is  
with noise, & with tumbling of garmets  
in blood: but this shalbe with burning  
and deuouring of fyre.

For vnto vs a Childe is borne, & vnto vs  
a sonne is giuē: & the gouernement is vpō  
his shulder, & he shal call his name Won-  
derful, Counsellor, The mightie God, The  
euerlastig Father, The prince of peace,

The increase of his gouernement and  
peace shal haue none end: he shal sit vpō  
the throne of Dauid, & vpon his king-  
dome, to order it, and to stablish it with  
iudgement and with iustice, from hence  
forth, eue for euer: the zeale of the Lord  
of hostes wil performe this.

The Lord hath sent a worde into Iaa-  
kób, and it hath lighted vpon Israél.

And all the people shal knowe, eue Ephrá-  
im, and the inhabitant of Samaria, that  
saie in y pride & presumptiõ of y heart,

The bricke are fallē, but we wil buyl-  
de it with hewen stones: the wilde figtrees  
are cut downe, but we wil change the in-  
to cedres.

Neuertheles the Lord wil raise vp the  
aduersaries of Rezin against him, & ioi-  
ne his enemies together.

Arám before & the Philistims behind,  
and thei shal deuoure Israél with open  
mouth: yet for all this his wrath is not tur-  
ned awaie, but his hand is stretched out  
stil.

For the people turneth not vnto him that  
smiceth the, nether do thei seke the Lord  
of hostes.

Therefore wil the Lord cut of from  
Israél head and taile, branch and rush in  
one daie.

The ancient and the honorable man, he  
is the head: & the prophet that teacheth  
lies, he is the taile.

For the leaders of the people cause the  
to erre: and thei that are led by them, are  
deuoured.

Therefore shal the Lord haue no plea-  
sure in their yong men, nether wil he  
haue compassiõ of their fatherles and of  
their widowes: for euerie one is an hypo-  
cite and wicked, and euerie mouth spea-  
keth folie: yet for all this his wrath is not  
turned awaie, but his hand is stretched out  
stil.

For wickednes burneth as a fyre: it de-  
uoureth briers & the thornes & wil kin-  
dle in the thicke places of the forest: and  
thei shal mounte vp like the lifting vp of  
smoke.

By the wrath of the Lord of hostes shal  
the land be darkened, and the people shal-  
be as y meat of the fyre: no mā shal spare  
his brother.

And he shal snatche at the right hand, &  
be hungrie: & he shal eat on the left hand,  
and shal not be satisfied: euerie one shal  
eat the flesh of his owne arme.

Manasséh, Ephráim: & Ephráim Manas-  
seh, and thei bothe shalbe against Iudáh:  
yet for all this his wrath is not turned a-  
waie, but his hand is stretched out stil.

CHAP. X.

Of wicked lawe makers: God wil punish his people by  
the Assyrians and after destroye them. 21 The remnant  
of Israél shalbe saved.

W vnto them that decree wic-  
ked decrees, & write grieuous  
things,

To kepe backe the poore from iudgemēt,  
and to take awaie the iudgement of the  
poore of my people, that widowes maie be  
their praie, and that thei maie spoile the  
fatherles.

What wil ye do now in the daie of visi-  
tation, & of destruction, which shal come  
fro farre: to whome wil ye flee for helpe?  
and where wil ye leaue your glorie?

Without me euerie one shal fall among  
them y are boude, & thei shal fall downe  
among the slaine: yet for all this his wrath  
is not turned awaie, but his hand is stret-  
ched out stil.

O Asshúr, the rodde of my wrath: and  
y staffe in their hands is mine indignatiõ.

I wil send him to a dissembling nation,  
and I wil giue him a charge against the  
people of my wrath to take the spoile &  
to take the praie, and to treade them vn-  
der fete like the myre in the strete.

But he thinketh not so, nether doeth  
his heart esteeme it so: but he imagineth to  
destroie and to cut of not a fewe nacions.

workes of God & of y wicked in one verie thing and after for Gods intencion is  
to chastice them for their amendement, and the Assyrians purpose is to de-  
stroye them to enriche them selues: thus in respect of Gods iustice, it is Gods  
workes, but in respect of their owne malice, it is the workes of the deuil.

Wickednes  
as a bellowe  
kindleth the fy-  
re of Gods  
wrath, which  
consumeth all  
his obdurate  
enemies.

Though there  
were no foren  
enimie, yet  
thei shal de-  
stroye one ano-  
ther.

Their gredi-  
nes shalbe im-  
satiabie, so  
that one bro-  
ther shal eat  
vp another, as  
though he shul  
deceit his owne  
flesh.

Which write  
and pronouce  
a wicked sentē-  
ce to oppresse  
the poore: mean-  
ing that the  
wicked magi-  
strates, which  
were the chief  
cause of iust-  
ices chief, shulde  
be first puni-  
shed.

To wit, from  
Assyria.

Your riches  
& autoritie, y  
thei maie, be  
safe, and that  
ye maie recei-  
ue them againe  
Because thei  
haue forsaken  
me, some shal  
go into capti-  
uities, and the  
rest shalbe  
slaine.

God calleth  
for the Assyri-  
ans to be exe-  
cutioners of  
his vengeance.  
That is, the  
Assyrians aga-  
inst the Iewes,  
which are but  
hypocrites: &  
in this sixt and  
seuenth verse  
is declared y  
difference of



# Blasphemie of the enemy. Isaiáh. Prophecie of Christ.

- 8 For he saith, Are not my princes all together Kings?
- 9 Is not Calnó as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?
- 10 Like as mine hand hath founded the kingdoms of the idoles, seeing their idoles were aboute Ierusalém, and aboute Samaria:
- 11 Shal not I, as I haue done to Samaria, & to the idoles thereof, so do to Ierusalém and to the idoles thereof?
- 12 ¶ But when the Lord hath accomplished all his worke vpon mount Ziön and Ierusalém, I wil visit the frute of the proude heart of the King of Asshur, and his glorious and proude lokes,
- 13 Because he said, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remoued the borders of the people, and haue spoiled their treasures, and haue pulled downe the inhabitants like a valiant man.
- 14 And mine hand hath founded as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.
- 15 Shal the axe boast it self against him which heweth therewith? or shal the saw exalt it self against him that moueth it? as if the rod shulde lift vp it self against him that taketh it vp, or the staffe shulde exalt it self, as it were no wood.
- 16 Therefore shal the Lord God of hostes send among his fat men, leane ones, and vnder his glorie he shal kindle a burning, like the burning of fyre.
- 17 And the light of Israel shalbe as a fyre, and the Holy one thereof as a flame, and it shal burne, and deuoure his thornes and his briers in one day:
- 18 And shal consume the glorie of his forest, & of his fruteful fields bothe soule and flesh: and he shalbe as the fainting of a standerd bearer.
- 19 And the rest of the trees of his forest shalbe fewe, that a childe may tel them.
- 20 ¶ And at that day shal the remnant of Israel, and such as are escaped of the house of Iaakób, staye no more vpon him that smote them, but shal stay vpon the Lord, the holy one of Israel in trueth.
- 21 The remnant shal returne, euen the remnant of Iaakób vnto the mightie God.
- 22 For though thy people, O Israel, be as the sand of the sea, yet shal the remnant of the returne. The consumption decreed shal ouerflowe with righteousness.
- 23 For the Lord God of hostes shal make the consumption, euen determined, in the middes of all the land.
- 24 Therefore thus saith the Lord God of hostes, O my people, that dwellest in Ziön, be not afraid of Asshur: he shal smite thee with a rod, and shal lift vp his staffe against thee after the maner of Egypt:
- 25 But yet a very litle time, and the wrath shalbe consumed, and mine angre in their destruction.
- 26 And the Lord of hostes shal raise vp a scourge for him, according to the plague of Midian in the rocke Oré: and as his staffe was vpon the Sea, so he wil lift it vp after the maner of Egypt.
- 27 And at that day shal his burde be taken away from of thy shulder, & his yoke from of thy necke: & the yoke shalbe destroyed because of the anointing.
- 28 He is come to Aiath: he is passed into Migrón: at Michmash shal he lay vp his armour.
- 29 They haue gone ouer the foorde: they lodged in the lodging at Gebá: Ramah is afraid: Gibeáh of Saúl is fled away.
- 30 Lift vp thy voice, O daughter Gallim, cause Laish to heare, O poore Anathóth.
- 31 Madmenáh is remoued: the inhabitants of Gebim haue gathered them selues together.
- 32 Yet there is a time when he wil stay at Nob: he shal lift vp his hand toward the mount of the daughter Ziön, the hill of Ierusalém.
- 33 Beholde, the Lord God of hostes shal cut off the bough with feare, and the high stature shalbe cut of, and the high shalbe humbled.
- 34 And he shal cut away the thicke places of the forest with yron, & Lebanon shal haue a mightie fall.

## CHAP. XI.

1 Christ borne of the roots of Ishai. 2 His Vertues and Kingdomes. 3 The frutes of the Gospel. 4 The calling of the Gentiles.

¶ But there shal come a rod for the of the stocke of Ishai, & a grafe shal growe out of his rootes.

2 And the Spirit of the Lord shal rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsel & strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shal make him prudent in the feare of the Lord: for he shal not iudge after the sight of his eyes, nether reprove by the hearing of his eares.

4 But with righteousness shal he iudge the poore, and with equitie shal he reprove for the meke of the earth: and he shal smite the earth with the rodde of his mouth, & with the breath of his lippes shal he slay the wicked.

5 And iustice shalbe the girdle of his loynes, & faithfulness the girdle of his raires.

¶ Seeing that I haue ouercome, as well one citie as another, so that none coulde resist, shal Ierusalém be able to escape mine hands?

¶ When he hath the sufficient chastised his people (for he beginneth at his owne house) the will he burne the rodde. i Meaning, of Sancherib.

¶ Here we see that no creature is able to do any thing, but as God appointeth him, & that they are all but his instruments to do his worke, though the intentions be diuerse, as ver 6. i Meaning, that God is a light to comfort his people, & a fyre to burne his enemies. m That is, the Assyrians. n To wit, bodie and soule utterly. o When Sancherib is lost, and the standerd taken. p This is the end of Gods plagues towards him, to bring them to him and to forsake all trust in others. q This smale number, & seemed to be consumed, and yet according to Gods decree is sowed, shalbe sufficient to fill all the worlde with righteousnes. r God wil destroy this land as he hath determined, and after saue a small portion.

¶ As Egyptians did punish mee.

¶ Read Chap. 9. 4.

¶ When the Israelites passed through by the living vp of Moses rod, & the enemies were drowned, Exod. 14. 28.

¶ Because of the promise made to that kingdome, whereby Christs kingdome was prefigured.

¶ He describeth by what way the Assyrians shulde come against Ierusalém to confirme his faithfull, when it shulde come to passe, that as their plague was come, so shulde they be deliuered.

¶ Feare & destruction shal come vpon Iudah: for the princes and people shal be led away captiues.

¶ Because the captiuitie of Babylon was a figure of spiri- tual captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ for as David came out of Ishai a man with out dignitie: so Christ shulde come of a poore carpenters house as out of a dead stocke. Chap. 33. 2

¶ All these properties can agree to none but onely vnto Christ: for it is he that toucheth the heartes of the faithfull and mortifieth their concupiscences: & to the wicked he is a sanour of death & to them that shal perish: so that all the worlde shal be smitten with this rodde, & his word.



*e* Me because of their wicked affections are named by the names of beasts, where in the like affections reign: but Christ by his Spirit shall reforme them, & worke in them such mutual charitie, that they shall be like lambs, following & loving one another, and each of all their cruel affections, Chap. 66.5.

*d* It shall be in as great abundance as the waters in the sea.

*e* He prophesieth of the calling of the Gentiles.

*f* That is, his Church, & he also collecth his rest, Psal. 132.14.

*g* For God hath delivered his people out of Egypt, and now promise to deliver the out of their enemies hands, as from Persians, Persians, Chaldeans, & them of Antiochia, among whom they were dispersed: & this is chiefly met of Christ, who calleth his people, being dispersed through all the world. h Here he describeth the content that shall be in his Church, and their victorie against their enemies.

*i* Meaning, a corner of the sea, y<sup>e</sup> entred into the land, and hath the forme of a tongue.

*k* To wit, Nilus, the great river of Egypt, which entred into the sea with sweet streames.

*l* Chap. XII. a He sheweth how the Church shall praise God, when they are delivered from their captivity.

*m* Our saluacion standeth onely in God, who giveth vs an assured confidence, confidencie & occasion to praise him for the same.

*n* 2nd 15.2. *o* Psal. 118.14. *p* The graces of God that be so abundant, that ye may receive them in as great plentie, as waters out of a fountaine that is full. \*1 Chron. 16.2.

6 The wolfe also shall dwell with the labe, and the leopard shall lye with the kid, and the calfe, and the lyon, and the fat beast together, and a litle childe shall lead them.

7 And the kowe and the beare shall fede: their yong ones shall lie together: and the lyon shall eat strawe like the bullocke.

8 And the sucking childe shall play vpon y<sup>e</sup> hole of the aspe, & the wained childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holines: for the earth shall be full of the knowledge of the Lord, as the waters that couer the sea.

10 And in that day y<sup>e</sup> roote of Ishai, which shall stand vp for a signe vnto the people, the naciōs shall seeke vnto it, & his rest shall be glorious.

11 And in the same day shall the Lord stretch out his hand againe the second time, to possesse the remnant of his people, (which shall be left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, & of Shinear, and of Hamath, and of the yles of the sea.

12 And he shall set vp a signe to the naciōs, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the worlde.

13 The hatred also of Ephraim shall departe, and the aduersaries of Iudah shall be cut off: Ephraim shall not enuie Iudah, neither shall Iudah vexe Ephraim:

14 But they shall slee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom & Moab shall be the stretching out of their hands, & the children of Ammon in their obedience.

15 The Lord also shall utterly destroye the tongue of the Egyptians sea, & with his mightie winde shall lift vp his hand ouer the riuier, and shall smite him in his seven streames, and cause men to walke therein with shoes.

16 And there shall be a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

## CHAP. XII.

*A thanksgiving of the faithful for the mercies of God.*

1 And thou shalt say in that day, O Lord, I wil praise thee: thogh thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Beholde, God is my saluacio: I wil trust, and wil not feare: for the Lord God is my strength and song: he also is become my saluacion.

3 Therefore with ioy shall ye drawe waters out of the welles of saluacion.

4 And ye shall say in that day, \* Praise the

Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the worlde.

6 Crye out, and shoute, o inhabitant of Zion: for great is the holy one of Israel in the middes of thee.

*d* Ye that are of the Church.

## CHAP. XIII.

*The Medes and Persians shall destroye Babylon.*

1 The burden of Babel, which Isaiáh the sonne of Amoz did se.

2 Lift vp a standard vpon the hie mountaine: lift vp the voyce vnto them: wagge the b<sup>e</sup> hād, that they may go into the gates of the nobles.

3 I haue commanded them, that I haue sanctified: and I haue called the mightie to my wrath, & they that reioyce in my glorie.

4 The noyse of a multitude is in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the naciōs gathered together: the Lord of hostes nombreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: euen the Lord with the weapons of his wrath to destroy the whole land.

6 Howle ye you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, & all mens hearts shall melt,

8 And they shall be afayed: anguish & sorow shall take them, and they shall haue peine, as a woman that trauaileth: euerie one shall be amazed at his neighbour, and their faces shall be like flames of fyre.

9 Beholde, the daye of the Lord cometh, cruel, with wrath and fierce angre to lay the land waste: and he shall destroy the sinners out of it.

10 For the starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I wil visite the wickednes vpon the worlde, and their iniquitie vpon the wicked, and I wil cause the arrogancie of the proude to cease, and wil cast downe the pride of tyrants.

12 I wil make a man more precious then fine golde, euen a man about the wedge of golde of Ophir:

13 Therefore I wil shake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hostes, and in the day

to the whole worlde, because they so esteemed them selues by reason of their great empire. k He noteth the principal vice, whereunto they were moste giuen, as are all that abunde in welth. l He noteth the great slaughter y<sup>e</sup> shall be, seeing the enemye shall nether for golde, or siluer spare a mans life, as vers. 17.

*a* That is, the great calamitie, which was prophesied to come on Babel, as a moite greivous burden, & they were not able to beare it in these 12 Chapters following, he speaketh of y<sup>e</sup> plagues, wherewith God wolde smite these strange naciōs, (whome they knew) to declare that God chastised Israel as his children, & these other as his enemies: & also that if God spare not these that are ignorant, y<sup>e</sup> they must not thinke strange, if he punished them, & haue knowledge of his Law and kepe it not.

*b* To wit, to the Medes & the Persians.

*c* That is, prepared & appointed to execute my iudgements.

*d* Which wilfully go about y<sup>e</sup> worke, whereunto I appointe the, but how the wicked do this, read Chap. 10, 6.

*e* The armie of the Medes & the Persians against Babylon.

*f* Ye Babylonians.

*g* The Babylonians angre, & griefe shall be so much, that their faces shall burne as fyre.

*h* They that are ouercome, shall thinke y<sup>e</sup> all the powers of heauen and earth are against them, Ezek. 32.7. Joel. 3.15. mat. 24.29.

*i* He compareth Babylon to the whole worlde, because they so esteemed them selues by reason of their great empire. k He noteth the principal vice, whereunto they were moste giuen, as are all that abunde in welth. l He noteth the great slaughter y<sup>e</sup> shall be, seeing the enemye shall nether for golde, or siluer spare a mans life, as vers. 17.



# Gods plagues.

# Isaiáh. The fall of the tyrant.

of his fierce angre.  
 14 And <sup>m</sup> it shalbe as a chased doe, and as a shepe that no man taketh vp. euerie man shal turne to his owne people, and flee eche one to his owne land.

15 Euerie one that is found, shalbe stricken through: and whosoever ioyneith him self, shal fall by the sworde.

16 \* Their <sup>n</sup> children also shalbe broken in pieces before their eies: their houses shalbe spoiled, and their wiues rauished.

17 Beholde, I wil stirre vp the Medes agāst them, which shal not regard siluer, nor be desirous of golde.

18 With bowes also shal they destroe the children, & shal haue no compassion vpon the frute of the wombe, and their eies shal not spare the children.

19 And Babel the glorie of kingdomes, the beautie and pride of the Chaldeans, shalbe as the destruction of God \* in Sodóm & Gomoráh.

20 It shal not be inhabited for euer, nether shal it be dwelled in from generacion to generacion: nether shal the <sup>o</sup> Arabian picche his tēts there, nether shal the shepherdes make their foldes there.

21 But <sup>p</sup> Ziim shal lodge there, and their houses shalbe ful of Ohim: Ostriches shal dwell there, & the Satyrs shal dance there.

22 And Iim shal crye in their palaces, and dragons in their pleasant palaces: and the time thereof is readie to come, & the dayes thereof shal not be prolonged.

## CHAP. XIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

For <sup>a</sup> the Lord wil haue compassion of Iakób, and wil yet chuse Israël, and cause them to rest in their owne land: and the stranger <sup>b</sup> shal ioyne him self vnto them, and they shal cleaue to the house of Iakób.

And the people shal receiue the & bring them to their owne place, & the house of Israël shal possesse them in the land of the Lord, for <sup>c</sup> seruants & handmaids: & they shal take the prisoners, whose captiues they were, & haue rule ouer their oppressors.

¶ And in that day whē the Lord shal giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou didst serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressor ceased? and the golde thirstie Babel rested?

5 The Lord hath broken the rodde of the wicked, and the sceptre of the rulers:

6 Which smote the people in angre with a continual plague, & ruled the nations in wrath: if anie were persecuted, he did <sup>d</sup> not let.

7 The whole worlde is at rest & is quiet: they sing for ioye.

8 Also the syrr trees reioyced of thee, & the cedres of Lebanón, saying, Since thou art laide downe, no hewer came vp agāst vs.

9 Hell beneth is moued for thee to <sup>f</sup> mete thee at thy comming, raising vp the dead for thee, <sup>euen</sup> all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All thei shal crye, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, & the sounde of thy violes: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauē, <sup>o</sup> Lucifer, sonne of the morning? & cut downe to the ground, which didst cast lottes vpon the nations?

13 Yet thou saidst in thine heart, I wil ascend into heauen, and exalt my throne aboue beside the starres of God: I wil sit also vpon the mount of the Congregation in the sides of the North.

14 I wil ascend aboue <sup>y</sup> height of the cloudes, & I wil be like the moste high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 Thei that se thee, shal lōke vpon thee & consider thee, saying, Is this the man that made the earth to tremble, & that did shake the kingdomes?

17 He made the worlde as a wilderness, and destroyed the cities thereof, & opened not the house of his prisoners.

18 All the Kings of the nations, <sup>euen</sup> they all slepe in glorie, euerie one in his owne house.

19 But thou art <sup>m</sup> cast out of thy graue like an abominable branche: like the raimēt of those <sup>y</sup> are slaine, & thrust thorowe with a sworde, which go downe to the stōnes of the pit, as a carkeise troden vnder fete.

20 Thou shalt not be ioynd <sup>w</sup> them in the graue, because <sup>y</sup> hast destroyed thine owne land, & slaine thy people: the sede of the wicked shal not be renoumed for euer.

21 <sup>n</sup> Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fil the face of the worlde with enemies.

22 ¶ For I wil rise vp agāst the (saith the Lord of hostes) and wil cut of from Babel the name and the remnant and the sonne, and the nephewe, saith the Lord:

23 And I wil make it a possession to <sup>y</sup> hedgheog, and pooles of water, and I wil swepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworn, sayig, Sure-

<sup>m</sup> Meaning, the power of Babylon with their hired souldiers.

<sup>p</sup> Psal. 137. 9. This was not accomplished when Cyrus took Babylon, but after the death of Alexander the Great.

<sup>o</sup> Genes. 19. 35. 107. 50. 40.

<sup>o</sup> Who weth to go from country to country to find pasture for their beasts, but there shal they finde none. <sup>p</sup> Which were either wilde beasts, or foules, or wicked spirits, where by Satan deluded man, as by the faeries, goblins and such like fantasies.

<sup>a</sup> He sheweth why God wil haue to destroy his enemies: to wit, because he wil delure his Church. <sup>b</sup> Meaning, <sup>y</sup> the Gentiles shalbe ioynd with the Church and worship God.

<sup>c</sup> Signifying <sup>y</sup> Iewes shalbe superiours to the Gentiles, & <sup>y</sup> they shalbe brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiectio of Christ, 2 Co 40. 5.

<sup>d</sup> That is, he suffered all violence and injuries to be done.

<sup>e</sup> Meaning, that when tyrants reign, there can be no rest nor quietnes, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction. <sup>f</sup> As though they feared lest thou shouldest trouble the dead, as <sup>y</sup> didst the liuing: and here he deniceth <sup>y</sup> proude tyrannie of the wicked, which knowe not <sup>y</sup> all creatures with their destruction that they may reioyce.

<sup>g</sup> In head of thy costly carpets and coverings. <sup>h</sup> Thou that thoughtest thy self most glorious, and as it were, placed in <sup>y</sup> heauē: for <sup>y</sup> morning starre, that goeth before the sunne, is called Lucifer to whom Nebuchad-nezzar is compared.

<sup>i</sup> Meaning, Jerusalem, whereof the Temple was on the North side, as psal. 48. 2. whereby he meaneth that tyrants fight agāst God, when they persecute his Church, and wolde set his selues in his place. <sup>k</sup> In maruelling at thee. <sup>l</sup> To let them at liberty: noting his cruelty. <sup>m</sup> Thou wast not buried in the sepulchre of thy fathers: thy tyrannie was so abhorred.

<sup>n</sup> He calleth to the Medes and Persians and all those that shoulde execute Gods vengeance.

107. 107.



Surely like as I haue purposed, so shal it come to passe, and as I haue consulted, it shal stand:

25 That I wil breake to pieces Asshur in my land, and vpon my mountaines wil I treade him vnder fote: so y his yoke shal departe from them, and his burden shal be taken from of their shuldre.

26 This is the counsell that is consulted vpon the whole worlde, and this is the had stretched out ouer all the nacions,

27 Because the Lord of hostes hathe determined it, and who shal disanul it? and his hand is stretched out, and who shal turne it away?

28 In the yere that King Aház dyed, was this a burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beat thee, is broke: for out of the serpents roote shal come forth a cockatrice, and the frute thereof shalbe a fyrie flying serpent.

30 For the first borne of the poore shalbe fed, & the nedie shal lye downe in safety: and I wil kil thy roote with famine, & it shal slay thy remnant.

31 Howle, o gate, crye o citie: thou whole land of Palestina art dissolued, for there shal come from the North a smoke, and none shalbe alone, at his time appointed.

32 What shal then one answer y messengers of the Gentiles? That the Lord hathe stablished Zion, & the poore of his people shal trust in it.

## CHAP. XV.

## A prophecie against Moáb.

The burden of Moáb. Surely Ar of Moáb was destroyed & brought to silence in a night: surely Kir of Moáb was destroyed, & brought to silence in a night.

2 He shal go vp to the temple, and to Dibón to the hie places to wepe: for Nebó and for Medebá shal Moáb howle: vpon all their heads shalbe baldenes, and euerie beard shauen.

3 In their stretes shal they be girded with sackcloth: on the toppes of their houses, and in their stretes euerie one shal howle, and come downe with weping.

4 And Heshbón shal crye, & Elealéh: their voyce shalbe heard vnto Iahaz: therefore y warriors of Moáb shal showte: the soule of euerie one shal lament in him self.

5 Mine heart shal crye for Moáb: his fugitiues shal flee vnto Zóar, an heiffer of thre yere olde: for they shal go vp w weping by the mounting vp of Luhith: and by the way of Horonáim they shal raise

vp a crye of destruction.

6 For the waters of Nimrim shal be dried vp: therefore the grasse is withered, the herbes consumed, & there was no grene herbe.

7 Therefore what euerie man hathe left, & their substance shal they beare to y broke of the willowes.

8 For the crye went rounde aboute y borders of Moáb: & the howling thereof vnto Egláim, & the skriking thereof vnto Beer Elím,

9 Because the waters of Dimón shalbe full of blood: for I wil bring more vpon Dimón, euen Lyons vpon him that escapeth of Moáb, and to the remnant of the land.

## CHAP. XVI.

## The causes wherefore the Moabites are destroyed.

Send a ye a lambe to the ruler of the sworde from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shalbe as a birde that flyeth, and a nest forsaken: the daughters of Moáb shal be at the foordes of Arnón.

3 Gather a counsell, execute iudgement: make thy shadowe as the night in the midday: hide them that are chased out: bewraye not him that is fled.

4 Let my banished dwel with thee: Moáb be thou their couert from the face of the destroyer: for the extorcioner shal end: the destroyer shalbe consumed, & the oppressour shal cease out of the land.

5 And in mercie shal the throne be prepared, & and he shal sit vpon it in stedfastnes, in the tabernacle of Dauid, iudging, and seking iudgement, and hastening iustice.

6 We haue heard of the pride of Moáb (he is verie proud) euen his pride, and his arrogancie, and his indignacion, but his lies shal not be so.

7 Therefore shal Moáb howle vnto Moáb: euerie one shal howle: for the fundacions of Kir-haréseth shal ye mourne, yet they shal be stricken.

8 For the vineyardes of Heshbón are cut downe, & the vine of Sibmáh: the lords of the heathen haue broken the principal vines thereof: they are come vnto Iazér: they wandred in the wilderness: her goodlie branches stretched out them selues, & went ouer the sea.

9 Therefore wil I wepe with the weping of Iazér, & of y vine of Sibmáh, o Heshbón: and Elealéh, I wil make thee drunke with my teares, because vpon thy sommer frutes, and vpon thy haruest a showing is fallen.

great, that it wolde haue moued anie man to lament with them, as Psal 141. 5. The enemies are come vpon thee, and showte for ioye, when they carie thy commodities from thee, as Ier 48. 33.

Bbb.ii.

As I haue be gone to destroy the Assyrians in Sacherib, so wil I continue, & destroye them wholly, when I shal deliuer you from Babylon. Fro y Iewes. Read Chap. 1. He willett y Philistines not to reioyce because y Iewes are diminished in their power: for their strength shalbe greater then euer it was. The Israelites, w were brought to much extreme misery. To wit, my people. That is, fro the Iewes, or Assyrians: for they were borne North from Palestina. But they shalbe all ready, and come together. Which shal come to enquire of the state of the Church. The Lord doth defend his Church, & the that ioyne them selues thereunto.

Read Chap. I. The chief citie, whereby the whole countrey was ment. The Moabites shal flee to their idoles for succour, but it shalbe to late. Which were cities of Moab. For as in the West partes y people used to let their heere growe long, when they mourned, so in the East partes they cut it off. The Prophet speaketh this in the persone of the Moabites, or as one that felt the great iudgement of God that shoulde come vpon them.

Meaning, that it was a citie that euer lived in pleasure, and neuer felt sorowe. He describeth the miserable dissipation, and flight of the Moabites.

To hide the selues, & their goods there.

Of the that are slaine. So that by no means they shoulde escape the hand of God: thus wil God punish y enemies of his Church.

That is, offer a sacrifice: whereby he derideth their long delay, which wolde not repent while the Lord called the, shewing them that it is now to late, seeing the vengeance of God is vpon the. There is no remedie, but you must flee. He sheweth what Moab shoulde haue done, when Israel their neighbour was in affliction, to whome because they wolde giue no shadowe nor comfort, they are now left comfortles.

The Assyrians shal oppress the Israelites, but for a while.

Meaning, Christ.

Their vaine confidence, & proude bragges shal deceiue them, as Ier. 48. 2.

For all your mourning, yet the citie shalbe destroyed, euen vnto the fundacions.

That is, the Assyrians, and other enemies.

Meaning, y the countrey of Moab was now destroyed and all the precious things thereof were caried into the borders, yea, into other countreys, and ouer the sea.

He sheweth that their plague was so great, that it wolde haue moued anie man to lament with them, as Psal 141. 5.

The enemies are come vpon thee, and showte for ioye, when they carie thy commodities from thee, as Ier 48. 33.



10 And gladnes is taken away, & ioye out of the plentiful field: and in the vineyardes shalbe no singing nor shouting for ioye: the treader shal not tread wine in the winepresses: I haue caused the reioycing to cease.

11 Wherefore, my <sup>m</sup> bowels shal sounde like an harpe for Moáb, and mine inward partes for Ker-háresh.

12 And when it shal appeare that Moáb shalbe wearie of his hie places, then shal he come to his <sup>n</sup> temple to pray, but he shal not preuaile.

13 This is the worde that the Lord hathe spoken against Moáb since that time.

14 And now the Lord hathe spoken, saying, <sup>o</sup> In thre yeres, as the yeres of a phyreling, and the glorie of Moáb shalbe contened in all the great multitude, & the remnant shalbe very smale & feble.

## CHAP. XVII.

*A prophesie of the destruction of Damascus and Ephraim. 7 Calamitie moueth to repentance.*

**T**He <sup>a</sup> burden of <sup>b</sup> Damascus. Beholde, Damascus is taken away from being a citie, for it shalbe a ruinous heape.

The cities of <sup>c</sup> Aroér shalbe forsaken: they shalbe for <sup>y</sup> flocks: for thei shal lye there, and none shal make them afraide.

The munition also shal cease from <sup>d</sup> Ephraim, & the kingdome from Damascus, and the remnant of Arám shalbe as the <sup>e</sup> glorie of the children of Israël, saith the Lord of hostes.

4 And in that day the glorie of <sup>f</sup> Iakób shalbe impouerished, and the fatnes of his flesh shalbe made leane.

5 And it shalbe as when the haruest man gathereth <sup>g</sup> the corne, and reapeth the eares with his arme, and he shalbe as he that gathereth the eares in the valley of <sup>h</sup> Repháim.

6 Yet a gathering of grapes shal <sup>i</sup> be left in it, as the shaking of an oliue tre, two or thre berries <sup>are</sup> in the top of the vpmoste boughs, & foure or fve in the hye branches of the frute thereof, saith the Lord God of Israël.

7 At that day shal a man loke to his <sup>k</sup> maker, and his eyes shal loke to the holie one of Israël.

8 And he shal not loke to the altars, the workes of his owne hands, nether shal he loke to those things, which his owne fingers haue made, as groues and images.

9 In that day shal the cities of their strength be as the forsaking of boughs & bráches, which <sup>l</sup> they did forsake, because of the

childré of Israël, & there shalbe desolatió.

10 Because thou hast forgotten the God of thy saluacion, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange <sup>m</sup> vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy sedeto flórish: <sup>but</sup> the haruest shal be gone in the day <sup>n</sup> of possession, and there shalbe desperate sorow.

12 <sup>o</sup> Ah, the multitude of manie people, they shal make a sounde like the noyse of the sea: for the noyse of the people shal make a sounde like the noyse of mightie waters.

13 The people shal make a sounde like the noyse of manie waters: <sup>but</sup> God shal <sup>p</sup> rebuke them, and they shal flee farre of, and shalbe chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirle winde.

14 And lo, in the euening there is <sup>q</sup> trouble: <sup>but</sup> afore the morning it is gone. This is the porcion of them that spoile vs, and the lot of them that robbe vs.

## CHAP. XVIII.

*Of the enemies of the Church. 7 And of the vocation of the Gentiles.*

**O**H, the <sup>a</sup> land shadowing with wings, which is beyonde the riuers of Ethiopia,

2 Sending ambassadours by the sea, eué in vessels of <sup>b</sup> reedes vpon the waters, saying, <sup>c</sup> Go, ye swift messengers, to a nacion that is scatred abroad, and spoiled, vnto a terrible <sup>d</sup> people from their beginning eué hitherto: a nacion, by litle and litle, euen troden vnder fote, whose land the <sup>e</sup> floods haue spoiled.

3 All ye the inhabitants of the worlde and dwellers in the earth, shal se when <sup>f</sup> he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shal heare.

4 For so the Lord said vnto me, I wil <sup>g</sup> rest & beholde in my tabernacle, as <sup>h</sup> the heat drying vp the raine, & as a cloude of dewe in the heat of haruest.

5 For afore the haruest when the floure is finished, & the frute is riping in the floure, then he shal cut downe the branches with hookes, and shal take away, & cut of the boughs:

6 They shal be left together vnto the fowles of the mountaines, and to the <sup>i</sup> beastes of the earth: for the foule shal sommer vp <sup>o</sup> it, and euerie beast of the earth shal winter vpon it.

7 At that time shal a <sup>k</sup> present be broght ned, Deu. 28, 37. <sup>e</sup> Meaning the Assyrians, as Chap. 8, 7. <sup>f</sup> When <sup>l</sup> Lord prepareth to fight against <sup>g</sup> Ethiopians <sup>g</sup> I wil stay a while from punishing <sup>h</sup> wicked. <sup>h</sup> Which two seasons are moite profitable for the riping of fruites: whereby he meaneth, <sup>y</sup> he wil seme to fauour them, & giue them abundance for a time, but he wil suddenly cut them of. <sup>i</sup> Not onely <sup>m</sup> shal conserue them, but the brute beastes. <sup>k</sup> Meaning, that God wil pittie his Church, and receiue that litle remnant as an offering vnto him self.

<sup>m</sup> For verie sorow and compassion. <sup>n</sup> They shal vse all meanes to seke helpe of their idoles & all in vaine: for Chemó's their great god shal not be able to helpe them. <sup>o</sup> He appointed a certaine time to punish the enemies in. <sup>p</sup> Who wil obserue iustly <sup>y</sup> time, for the which he is hired, & serue no longer, but wil euer long for it.

<sup>a</sup> Read Chap. 1

<sup>b</sup> The chief ci

<sup>c</sup> It was a cou

<sup>d</sup> It semeth <sup>y</sup>

<sup>e</sup> The Prophet

<sup>f</sup> Church in de

<sup>g</sup> The destru

<sup>h</sup> of Syria & I

<sup>i</sup> when as they

<sup>j</sup> had conspired

<sup>k</sup> ouerthrowe of Iu

<sup>l</sup> dah.

<sup>m</sup> The ten trib

<sup>n</sup> es gloried in

<sup>o</sup> their multitu

<sup>p</sup> de, and allia

<sup>q</sup> ce with other

<sup>r</sup> nations: there

<sup>s</sup> fore he saith <sup>y</sup>

<sup>t</sup> they shal be

<sup>u</sup> brought downe

<sup>v</sup> and the Syri

<sup>w</sup> als.

<sup>x</sup> Meaning of <sup>y</sup>

<sup>z</sup> ten tribes, &

<sup>a</sup> boasted them

<sup>b</sup> selues of their

<sup>c</sup> nobilitie, aspe

<sup>d</sup> ritie, strenght &

<sup>e</sup> multitude.

<sup>f</sup> As the abun

<sup>g</sup> dance of corne

<sup>h</sup> doeth not fea

<sup>i</sup> re the haruest

<sup>j</sup> men <sup>y</sup> shulde

<sup>k</sup> cut it downe:

<sup>l</sup> no more shal <sup>y</sup>

<sup>m</sup> multitude of

<sup>n</sup> Israël make <sup>y</sup>

<sup>o</sup> enemies to shre

<sup>p</sup> ke, whome

<sup>q</sup> God shal ap

<sup>r</sup> point to de

<sup>s</sup> stroye them.

<sup>t</sup> Which val

<sup>u</sup> ley was plen

<sup>v</sup> tiful & fertile.

<sup>w</sup> Because God

<sup>x</sup> wolde haue

<sup>y</sup> his couenāt

<sup>z</sup> stable, he prom

<sup>a</sup> iseth to reserue

<sup>b</sup> some of this

<sup>c</sup> people, and to

<sup>d</sup> bring them to

<sup>e</sup> repentance. <sup>k</sup>

<sup>l</sup> He sheweth

<sup>m</sup> that Gods

<sup>m</sup> Which are excellent, and brought out of other coun

<sup>n</sup> As the Lord threatneth the wicked in his Law, Leuit. 26, 16.

<sup>o</sup> The Prophet lamenteth, conside

<sup>p</sup> ring the horri

<sup>q</sup> ble plague <sup>y</sup> was prepared against Israël by <sup>y</sup> Assyrians, which were infinite in

<sup>r</sup> number, and gathered of many nations.

<sup>s</sup> He addeth this for <sup>y</sup> consolation of the faithful, which were in Israël.

<sup>t</sup> He compar

<sup>u</sup> eth <sup>y</sup> enemies to a <sup>y</sup> Assyrians to a <sup>y</sup> tēpest, which riseth ouer

<sup>v</sup> night, and in the morning is gone.

<sup>w</sup> He meaneth that parte of Ethiopia, which toward <sup>y</sup> sea, & was so full of shippes that the scales

<sup>x</sup> (which he compar

<sup>y</sup> eth to wings) seemed to shadow the sea.

<sup>z</sup> Which in those countreys were great: in so muche as they made

<sup>a</sup> shippes of the for swiftnes.

<sup>b</sup> This may be taken <sup>y</sup> they sent other to comforte the

<sup>c</sup> Jewes, and to promise them helpe against their enemies, and so <sup>y</sup> Lord did threaten to take away

<sup>d</sup> their strength that <sup>y</sup> Jewes shulde not trust therein: or that they did sollicite <sup>y</sup> Egyptians, & promised the

<sup>e</sup> aide to go <sup>y</sup> against Iudah.

<sup>f</sup> To wit, the Jewes, who because of Gods plagues made all other nations afraid

<sup>g</sup> of the like, as God threatned.

<sup>h</sup> When <sup>y</sup> Lord



vnto the Lord of hostes, (a people that is scatred abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder fote, whose lād the riuers haue spoiled) to the place of the Name of the Lord of hostes, *enen* the mount Ziōn.

## CHAP. XIX.

*The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.*

**T**He <sup>a</sup>burden of Egypt. Beholde, the Lord <sup>b</sup>rideth vpon a swift cloude, & shal come into Egypt, & <sup>y</sup> idoles of Egypt shal be moued at his presencc, & the heart of Egypt shal melt in the middes of her.

And I wil set the Egyptians against the Egyptiās: so euerie one shal <sup>c</sup>fight against his brother, and euerie one against his neighbour, citie against citie, & kingdome against kingdome.

And the <sup>d</sup>spirit of Egypt shal faile in the middes of her, and I wil destroye their counsell, and they shal seke at the idoles, & at the forcerers, & at them that haue spirits of diuination, and at the southsayers.

And I wil deliuer the Egyptians into the hand of cruel lords, and a mightie King shal rule ouer them, saith the Lord God of hostes.

Then the waters of the sea shal <sup>e</sup>faile, & the riuier shal be dried vp, and wasted.

And the riuers <sup>f</sup>shal go farre away: the riuers of defense shalbe emptyed & dried vp: the redes & flagges shalbe cut downe.

The grasse in the riuier, and at the <sup>g</sup>head of the riuers, and all that groweth by the riuier, shal wither, & be driuen away, and be no more.

The fishers also shal <sup>h</sup>mourne, and all they that cast angle into the riuier, shal lament, and they that spread their net vpon the waters, shalbe weakened.

Moreouer, they that worke in flax of diuers sortes, shalbe confounded, and they that weaue nettes.

For their nettes shalbe broken, and all they, <sup>i</sup>make ponds, shalbe heauie in heart.

Surely <sup>j</sup>princes of <sup>k</sup>Zoān are fooles: the counsel of the wise counselors of Pharaoh is become foolish: how say ye vnto Pharaoh, I <sup>k</sup>am the sonne of the wise: I am the sonne of the ancient Kings?

Where are now thy wise men, that they may tel thee, or may know what the Lord of hostes hathe determined against Egypt?

The princes of Zoān are become fooles: the princes of <sup>l</sup>Noph are deceiued, they haue deceiued Egypt, *enen* the <sup>m</sup>corners of the tribes thereof.

The Lord hathe mingled among them <sup>n</sup>as by vines, <sup>o</sup>beseth, and such other things, whereby countreys are enriched. <sup>p</sup>Called also Tanes, a famous citie vpon Nilus. <sup>q</sup>He noteth the flatterers of Pharaoh: who perswaded the King that he was wise, and noble, and that his house was more ancient, and so he flattered him self, saying, I am wise. <sup>r</sup>Or Memphis, others Alexandria, and now called the great Caira. <sup>s</sup>The principal vpholders thereof are the chiefest cause of their destruction.

the spirit <sup>n</sup>of errours: and thei haue caused Egypt to erre in euerie worke thereof, as a drunken man erreth in his vomite.

15 Nether shal there be anie worke <sup>o</sup>in Egypt, which the head maie <sup>o</sup>do, nor the taile, the branche nor the rush.

16 In that daie shal Egypt be like vnto women: for it shalbe afraide & feare because of the mouing of the hand of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudāh shalbe a feare <sup>p</sup>vnto Egypt: euerie one <sup>y</sup>maketh mention of it, shalbe afraid thereat, because of the counsel of the Lord of hostes, which he hathe determined vpon it.

18 In that daie shal fise cities in the land of Egypt <sup>q</sup>speake the language of Canaan, and shal <sup>r</sup>sweare by the Lord of hostes: one shalbe called the citie of <sup>r</sup>destruction.

19 In that daie shal the altar of the Lord be in the middes of the land of Egypt, and <sup>s</sup>a pillar by the border thereof vnto <sup>y</sup>the Lord.

20 And it shalbe for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for thei shal crye vnto the Lord, because of the oppressers, and he shal send them <sup>t</sup>a Sauour and a great man, and shal deliuer them.

21 And the Lord shalbe knowen of the Egyptiās, and the Egyptians shal knowe the Lord in that daie, and do <sup>u</sup>sacrifice & oblation, & shal vowe vnto the Lord, and performe them.

22 So the Lord shal smite Egypt, he shal smite and heale it: for he shal returne vnto the Lord, and he shalbe intreated of the Lord, and shal heale them.

23 In that daie shal there be a path <sup>v</sup>from Egypt to Asshūr, & Asshūr shal come into Egypt, & Egypt into Asshūr: so the Egyptians shal worship with Asshūr.

24 In that daie shal Israël be the third with Egypt and Asshūr, *enen* a blessing in the middes of the land.

25 For the Lord of hostes shal blesse it, saying, Blessed be my people Egypt and Asshūr, the worke of mine hands, and Israël mine inheritance.

comprehendeth the spiritual seruice vnder Christ. <sup>y</sup>By these two nations, which were then chief enemies of the Church, he sheweth that the Gentiles, & the Iewes shulde be ioyned together in one faith and religion, and shulde be all one folde vnder Christ their shepherd.

## CHAP. XX.

*The thre yeres captiuitie of Egypt and Ethiopia described by the thre yeres going naked of Isaiáh.*

**I**N the yere that <sup>a</sup>Tartān came to <sup>b</sup>Asshūd, (whē <sup>c</sup>Sargōn King of Asshūr set him) and had fought against Asshūd, and taken it,

2 At the same time spake the Lord by the hand of Isaiáh the sonne of Amōz, saying, Go, and lose the <sup>d</sup>sackecloth from thy loynes, and put of thy shoe from thy fote.

lament the miserie that he sawe prepared, before the thre yeres, that he was naked and bare footed.

n For the spirit of wisdom he hathe made the drunken & giddie with <sup>y</sup>spirit of errour.

o Nether the great nor the small, <sup>y</sup>strong nor <sup>y</sup>weake.

p Considering that through their occasion the Iewes made not God their defence,

but put their trust in them, & were therefore now punished, they shal feare lest the like light vpon them

q Shal make one confessio of faith with the people of God: by the speache of Canaan meaning, the language, wherein God was then seruued.

r Shal renounce their superstitions & protest to serue God a right.

s Meaning, of six cities shal shulde serue God, and the sixt remaine in their wickednes: & so of the sixt parte there shulde be but one lost.

t There shalbe euident signes & tokens, that Gods religiō is there: which manner of speech is taken

of the Patriarkes and ancient times, when God had not as yet appointed the place, and ful maner how he wolde be worshipped.

u This declarereth that this prophetic shulde be accomplished in the time of Christ.

x By these ceremonies he

comprehendeth the spiritual seruice vnder Christ. <sup>y</sup>By these two nations, which were then chief enemies of the Church, he sheweth that the Gentiles, & the Iewes shulde be ioyned together in one faith and religion, and shulde be all one folde vnder Christ their shepherd.

a Who was a captain of Saneherib, a King

b A citie of Philistines.

c The Ebrewes write that Saneherib was so called.

d Which signifieseth that Prophet did

that he was



# The fall of Babylon.

# Isaiáh.

# Of Iudea.

And he did so, walking naked and barefote.

3 And the Lord said, Like as my seruant Isaiáh hath walked naked, & barefote thre yeres, as a signe & wondre vpon Egypt, & Ethiopia,

4 So shal the King of Asshúr take away the captiuitie of Egypt, and the captiuitie of Ethiopia, bothe yong men and olde men, naked and barefote, with their buttockes vncovered, to the shame of Egypt.

5 And they shal feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.

6 The shal y inhabitat of this yle saye in that day, Beholde, such is our expectation, whether we fled for helpe to be deliuered from the King of Asshúr, and how shal we be deliuered?

## CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Iudaea, 13 And of Arabia.

e In whose aide they trusted. f Of a home they boasted, and gloried. g Meaning Iudea, which was compassed about with their enemies, as an yle with waters.

a On the sea side betwene Iudea, & Chaldeea was a wilderness, where-by he meaneth Chaldeea.

b That is, the ruine of Babylon by the Medes, and Persians.

c The Assyrians and Chaldeas, which had destroyed other nations, shal be overcome of the Medes & Persians. and this he prophesied an hundredth yere before it came to passe. d By Elám, he meaneth the Persians.

e Because they shal finde no succour, they shal mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.

f This the Prophet speaketh in y persone of the Babylonians. g He prophesieth y death of Belshazar, as Dan 5.30. who in the middes of his pleasures was destroyed.

h Whiles they are eating, and drinking they shal be commanded to runne to their weapons.

i To wit, in a vision by the spirit of prophecie. k Meaning chariots of men of warre, and others that carryed the baggage. l Meaning, Darius which ouercame Babylon. m The watchman, whome Isaiáh set vp, tolde him, who came toward Babylon, and the Angel declared that it shoulde be destroyed: all this was done in a vision. n Meaning, Babylon. o Ebr. sonar.

1 The burden of a the desert sea. As the whirlwindes in the South vse to passe from the wilderness, so shal it come from the horrible land.

2 A grievous vision was shewed vnto me, The transgressour against a transgressour, and the destroyer against a destroyer. Go vp d Elám, besiege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my floyes filled w sorow: sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I hearde it, & I was amased when I sawe it.

4 Mine heart failed: fearfulness troubled me: the night s of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watche in y watche towre: eat, drinke: h arise, ye princes, anoynt the shield.

6 For thus hath the Lord said vnto me, Go, set a watchman, to tel what he seeth.

7 And he sawe a chariot with two horsemen: k a chariot of an asse, & a chariot of a camel: and he hearkened & toke diligent hede.

8 And he cryed, A lyon: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euerie night:

9 And beholde, this mans chariot cometh with two horsemen. And m he answered and said, \* Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the grounde.

10 O n my threshing, and the corne of my

floore. That which I haue heard of the Lord of hostes, the God of Israël, haue I shewed vnto you.

11 ¶ The burden of o Dumáh. He calleth vn to me out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, & also the night: If ye wil aske, enquire: returne & come.

13 ¶ The burde against Arabia. In the forest of Arabia shal ye tary all night, euen in the waies of Dedanim.

14 O inhabitants of the land of Temá, bring forth the water to mete the thirstie, and preuent him that sleeth with his bread.

15 For they flee from the drawn swordes, euen from the drawn sword, and from the bent bowe, and from the grievousnes of warre.

16 For thus hath y Lord said vnto me, Yet a yere according to the veres of an hyreling, & all the glorie of Kedár shal fayle.

17 And the residue of the number of the strong archers of the sonnes of x Kedár shal be fewe: for the Lord God of Israël hath spoken it.

16, 14. x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth y Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

## CHAP. XXII.

1 He prophesieth of the destruction of Ierusalem by Nebuchadnezzár. 15 A threatening against Shebna. 20 To whose office Eliakim is preferred.

1 The burden of the valley of vision. What aileth thee now that thou art wholly gone vp vnto the house toppes?

2 Thou that art ful of c noise, a citie ful of brute, a ioyous citie: thy slaine men shal not be slaine d with sword, nor dye in batel.

3 All thy princes shal flee together from y bowe: thei shal be e bound: all that shal be founde in thee, shal be bounde together, which haue fled from f farre.

4 ¶ Therefore said I, Turne away from me: I wil wepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, & of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.

6 ¶ And Elám i bare the quiuer in a mans chariot with horsemen, and Kir vncovered the shield.

7 And thy chief valles were ful of chariots, & the horsemen set them selues in aray

specially of the ministers, Jer. 9.1. h That is, the shewre of the enemies whome God had appointed to destroy the citie. i He putteth thó in minde how God deliuered them once from Saneherib, who brought the Persians & Cyrenians with him, that thei might by returning to God auoyd that great plague which they shoulde els suffer by Nebuchadnezzár.

o Which was a citie of the Ishmaelites & was so named of Dumáh, Gen. 25.14.

p A mountain of the Idumeans.

q He describeth the vnuqueness of y people of Dumáh, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.

r For feare, the Arabians shal flee into the woods, and he appointeth what way thei shal take.

s Signifying y for feare they shal not tary to eat or drinke. t He appointeth them rest for one yere onely and then they shoulde be destroyed.

u Read Chap.

by the horrible destruction of all these nations, he teacheth y Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

a Meaning Iudea, w was compassed about with mountaines, and was called the valley of vision, because of the Prophetes, w were alwaies there, whom thei named Seers.

b He speaketh to Ierusalem, whose inhabitants were fled vp to y house toppes for feare of their enemies.

c Which wast wonte to be ful of people and ioye.

d But for hunger.

e And led into captiuitie. f Which haue fled from other places to Ierusalem for succour.

g He sheweth what is the due tie of the godlie, when Gods plagues hang ouer the Church, and



against the gate.

8 And he discovered the <sup>k</sup> covering of Iudáh: & thou didest loke in that day to the armour of the house of the forest.

And ye haue sene <sup>l</sup> the breaches of the citie of Dauid: for thei were manie, and ye gathered the waters of the lower poole.

10 And ye nombred the houses <sup>m</sup> of Ierusalém, and the houses haue ye broken downe to fortifie the wall,

11 And haue also made a ditch betwene the two walles, for the <sup>n</sup> waters of the olde poole, and haue not loked vnto the maker thereof, nether had respect vnto him that formed it of olde.

12 And in that day did <sup>y</sup> Lord God of hostes call vnto weping & mourning, & to baldnes and girding with sackcloth.

13 And beholde, ioye and gladnes, slaying oxen and killing shepe, eating flesh, and drinking wine, eating and drinking: for to morowe we shal dye.

14 And it was declared in the eares of the Lord of hostes. Surely this iniquitie shal not be purged from you, til ye dye, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, Go, get thee to that <sup>r</sup> treasurer, to Shebná, the steward of the house, & say,

16 What hast thou to do here? and whome hast thou <sup>r</sup> here? that thou shuldest here hewe thee out a sepulchre, as he <sup>y</sup> heweth out his sepulchre in an hie place, or that graue an habitation <sup>r</sup> for him self in a rocke?

17 Beholde, the Lord wil carye thee awaye with a great captiuitie, and wil surely couer thee.

18 He wil surely rolle & turne thee like a ball in a large countrey: there shalt thou dye, and there the charrets of thy glorie shal be the <sup>r</sup> shame of thy lords house.

19 And I wil dryue thee from thy statiõ, & out of thy dwelling wil he destroy thee.

20 And in that day wil I <sup>u</sup> call my seruant Eliakim the sonne of Hilkiáh,

21 And with thy garments wil I clothe him, and with thy girdle wil I strengthen him: thy power also wil I commit into his hād, and he shal be a father of the inhabitants of Ierusalém, and of the house of Iudáh.

22 And the <sup>x</sup> keye of the house of Dauid wil I laie vpon his shoulder: so he shal open & no man shal shut: and he shal shut, and no man shal open.

23 And I wil fasten him as a <sup>y</sup> naile in a sure place, and he shal be for the throne of glorie to his fathers house.

24 And thei shal hang vpon him all the wicked attaine vnto, at length it wil turne to the shame of those Pref. u To be steward againe, out of the which office he had bene put by the craft of Shebná. x I wil commit vnto him the ful charge & gouernement of the Kings house. y I wil establish him & confirme him in his office: of this phrase read Ezra 9.9.

glorie of his fathers house, euen of the nephewes and posteritie <sup>z</sup> all smale vessels, from the vessels of the cuppes, euen to all the instruments of musike.

25 In that daie, saith the Lord of hostes, shal the <sup>a</sup> naile, that is fastened in the sure place, departe & shal be broken, and fall: and the burden, that was vpon it, shal be cut of: for the Lord hathe spoken it.

## CHAP. XXIII.

A prophesie against Tyrus. 17 A promise that it shal be restored.

**T**He <sup>a</sup> burden of Tyrus. Howle, ye shippes of <sup>b</sup> Tarshish: for it is destroyed, so <sup>y</sup> there is none house: none shal come from the land of <sup>d</sup> Chittim: it is <sup>r</sup> reuerled vnto them.

2 Be still, ye that dwell in the yles: the merchants of Zidon, & such as passe ouer the sea, haue <sup>r</sup> replenished thee.

3 The <sup>r</sup> side of Nilus growing by the abundance of waters, & the harvest of the riuer was her reuenues, and she was a mart of the nations.

4 Be ashamed, thou Zidon: for the <sup>h</sup> sea hathe spoken, euen the strength of the sea, saying, I haue not <sup>r</sup> traiailed, nor brought forth the childre, nether nourished yong me nor brought vp virgins.

5 When the same commeth to the Egyptians, they shal be <sup>k</sup> sorie, concerning the rumor of Tyrus.

6 Go you ouer to <sup>l</sup> Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious <sup>c</sup> citie? her antiquitie is of ancient daies: her owne fete shal lead her a farre of to be a sojourner.

8 Who hathe decreed this against Tyrus (that <sup>m</sup> crowneth <sup>men</sup>) whose marchāts are princes? whose chapmen are the nobles of the worlde?

9 The Lord of hostes hathe decreed this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to <sup>y</sup> daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shoke the kingdomes: the Lord hathe giuen a commandement concerning the place of marchādise, to destroye the power thereof.

12 And he said, Thou shalt no more reioyce when <sup>y</sup> art oppressed: <sup>o</sup> virgin <sup>p</sup> daughter of Zidon: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

13 Beholde the land of the Chaldeans: this was no people: <sup>q</sup> Asshur founded it by the inhabitants of the wildernes: thei set vp the towres thereof: they raised the palaces

Bbb.iiii.

<sup>z</sup> Meaning that bothe smale & great that shal come of Eliakim, shal haue praise & glorie by this faithful officer.  
<sup>a</sup> He meaneth Shebná, who in mans iudgement shulde neuer haue fallen.

<sup>a</sup> Read Chap. 13.

<sup>b</sup> Ye of Cilicia come together for marchādise.

<sup>c</sup> Tyrus is destroyed by Nebuchadnezzar d By Chittim their ment all the yles and countreis West ward from Palestina.

<sup>d</sup> All me knowe of this destruction.

<sup>e</sup> Haue haunted thee & enriched thee.

<sup>g</sup> Meaning the coine of Egypt which was fed by <sup>y</sup> overflowing of Nilus.

<sup>h</sup> That is, Tyrus, which was the chief port of the Sea.

<sup>i</sup> I haue no people left in me, and am as a barren womā that neuer had childre.

<sup>k</sup> Because the se two countreis were ioined in league together.

<sup>l</sup> Tyrus wil leath other marchāts to go to Cilicia and to come no more there.

<sup>m</sup> Who maketh her marchāts like princes.

<sup>n</sup> Thy strength wil no more be: use thee: therefore flee to other countreis for succour.

<sup>o</sup> For Tyrus was neuer touched nor afflicted before.

<sup>p</sup> Because Tyrus was buylt by them of Zidon.

<sup>q</sup> The Chaldeans which dwelt in tentes in the wildernes, were gathered by <sup>y</sup> Assyrians into cities.



## A curse for sinnes.

## Isaiāh.

## The godly lament.

<sup>a</sup> The people of <sup>f</sup> Chaldea destroyed the Assyrians: whereby the Prophet meant, that seig the Chaldees were able to overcome the Assyrians, & were so great a nation, much more shal these two nations of Chaldea & Assyria be able to overthrow Tyus. <sup>f</sup> That is, Tyus, by whom ye are enriched. <sup>t</sup> Tyus shal lie destroyed 70. yeres, which he calleth the reigne of one King, or a mas age. <sup>u</sup> Shal vse all craft and subtiltie to entise men againe to her.

<sup>x</sup> She shal labour by all meanes to recouer her first credit, as an harlot when she is long forgotten, seeketh by all meanes to enterteine her louers. <sup>y</sup> Though she haue bene chastised of the Lord, yet she shal returne to her olde wicked practises, & for gaine shal giue her self to all mens lusts like an harlot. <sup>z</sup> He sheweth that God yet by the preaching of the Gospel wil call Tyus to repentance, & turne her heart from auarice and filthie gaine vnto the true worshiping of God and liberalitie toward his Saints.

### CHAP. XXIII.

*A prophesie of the curse of God for the sinnes of the people. 13 A remnant reserved, shal praise the Lord.*

<sup>a</sup> This prophesie is as a conclusion of that, which hath bene threatened to the Jewes & other nations from the 13 Chap: & therefore by <sup>f</sup> earth he meaneth those lands, which were before named.

<sup>b</sup> Because this was a name of dignitie, it was also applied to the, which were not of Aarons familie, & so signifieth also a man of dignitie, as 2 Sam. 2. 18. and 20. 25. 1 chron. 18. 17. and by these wordes the Prophet signifieth an horrible confusion, where there shalbe neither religio, order nor policie, Hosea. 4. 9.

<sup>c</sup> That is, rendereth not her stute for the sinne of <sup>f</sup> people, whome <sup>f</sup> earth deceiued of their nouriture, because they deceived God of his honour. <sup>d</sup> Written in the Law, as Leui. 26. 14. deut. 28. 16. thus the Prophetes vsed to applie particularly the menaces, and promises which are general in the Law. <sup>e</sup> With heat and drought, or els, that they were consumed with the fyre of Gods wrath.

thereof & he brought it to ruine.

14 Howle ye shippes of Tarshish, for your strength is destroyed.

15 And in that daie shal Tyus be forgottē seuentie yeres, (according to the yeres of one King) at the end of seuentie yeres shal Tyus sing as an harlot.

16 Take an harpe, & go about the citie: (thou harlot that hast bene forgotten) make swete melodie, sing mo songs that thou maiest be remembered.

17 And at the end of seuentie yeres shal the Lord visite Tyus, & she shal returne to her wages, and shal commit fornication with all the kingdomes of the earth, that are in the worlde.

18 Yet her occupying and her wages shal be holie vnto <sup>f</sup> Lord: it shal not be laied vp nor kept in store, but her marchandise shal be for the that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

19 Yet her occupying and her wages shal be holie vnto <sup>f</sup> Lord: it shal not be laied vp nor kept in store, but her marchandise shal be for the that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

20 Yet her occupying and her wages shal be holie vnto <sup>f</sup> Lord: it shal not be laied vp nor kept in store, but her marchandise shal be for the that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

21 Beholde, the Lord maketh the earth empty, & he maketh it waste: he turneth it vpside downe, & scattereth abroad the inhabitants thereof.

22 And there shal be like people, like Priest, and like seruant, like master, like maide, like maistresse, like byer, like seller, like lender, like borrower, like giuer, like taker to vsurie.

23 The earth shal be cleane emptied, and vtterly spoyled: for the Lord hath spoken this worde.

24 The earth lamenteth and fadeth away: the worlde is febled & decayed: the proude people of the earth are weakened.

25 The earth also deceiueh, because of the inhabitats thereof: for thei trasgessed the lawes: they changed the ordinances, and brake the euerlasting couenant.

26 Therefore hath the curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are burned vp, and fewe me are left.

27 The wine faileth, & vine hath no might: all that were of mery heart, do mourne.

28 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioye of the harpe ceaseth.

29 They shal not drinke wine with mirth:

strong drinke shal be bitter to them that drinke it.

10 The citie of vanitie is broken downe: euerie house is shut vp, that no man may come in.

11 There is a crying for wine in the stretes: all ioye is darkened: the mirth of the worlde is gone away.

12 In the citie is left desolacion, & the gate is smitten with destruction.

13 Surely thus shal it be in the middes of the earth, among the people, as the shaking of an oliue tre, and as the grapes when the vintage is ended.

14 They shal lift vp their voyce: thei shal shoute for the magnificence of the Lord: they shal reioyce from the sea.

15 Wherefore praise ye <sup>f</sup> Lord in the valeis, eue the Name of the Lord God of Israēl, in the yles of the sea:

16 From the vttermoost parte of the earth we haue heard praises, euen glorie to the Iuste, & I said, My leanenes, my leanenes, wo is me: the transgressors haue offended: yea, the transgressors haue grievously offended.

17 Feare, and the pit, and the snare are vpon thee, inhabitant of the earth.

18 And he that fleeth from the noise of the feare, shal fall into the pit: & he that cometh vp out of the pit, shal be taken in the snare: for the windowes from on high are open, and the fundacions of the earth do shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

20 The earth shal rele to & fro like a drunken man, and shal be remoued like a tent, and the iniquitie thereof shal be heauie vpon it: so that it shal fall, and rise no more.

21 And in that day shal the Lord visite <sup>f</sup> hoste about that is on hie, euen the Kings of the worlde that are vpon the earth.

22 And thei shal be gathered together, as the prisoners in the pit: and thei shal be shut vp in the prison, & after manie daies shal thei be visited.

23 Then the moone shal be abashed, & the sunne ashamed, when the Lord of hostes shal reigne in mount Zion and in Ierusalem: and glorie shal be before his ancient men.

<sup>red.</sup> p When God shal restore his Church, the glorie thereof shal so shine and his ministers (which are called his ancient men) that the moone shal be darke in comparison thereof.

### CHAP. XXV.

*A thanksgiving to God in that that he sheweth him self iudge of the worlde, by punishing the wicked & maintaining the godlie.*

Lord, thou art my God: I wil exalte thee, I wil praise thy Name: for thou hast done wonderful things, according

<sup>f</sup> Which as it was without order, so now shulde it be brought to desolacion and confusion: and this was not onely men of Ierusalem, but of all other wicked cities. <sup>g</sup> Because thei did not vse Gods benefite aright, their pleasures shal be faile, and they fall to mourning. <sup>h</sup> He comforteth the faithful, declaring that in this great desolacion the Lord wil assemble his Church, & shal praise his name, as Chap 10. 22.

<sup>i</sup> From <sup>f</sup> vtmost coastes of the worlde, where <sup>f</sup> Gospel shal be preached, as ver. 16.

<sup>k</sup> Meaning, to God, who wil publish his Gospel through all the worlde.

<sup>l</sup> I am consumed with care, considering the affliction of the Church, both by for enemies & do-metrical. Some read, my secret, that is, it was reueiled to <sup>f</sup> Prophet, that the good shulde be pised & the wicked destroyed.

<sup>m</sup> Meaning, <sup>f</sup> Gods wrath, and vengeance shulde be ouer & vnder them: so that thei shulde not escape no more then thei did at Noahs flood.

<sup>n</sup> There is no power so high or mightie, but God wil visite him with his rodde.

<sup>o</sup> Not with his rodde, as ver. 21, but shal be comforted. <sup>p</sup> Thus the Prophet giveth thanks to God, because he wil bring vnder subiection these nations by his corrections, & make them of his Church, before were his enemies.



to the counsels of olde, with a stable truth.

For thou hast made of a<sup>b</sup> citie an heap, of a strong citie, a ruine: *even* the palace of strangers of a citie, it shal neuer be buylt.

Therefore shal the<sup>d</sup> mightie people giue glorie vnto thee: the citie of the strong nations shal feare thee.

For thou hast bene a strength vnto the poore, *even* a strength to the nedie in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast of the mightie is like a storme against the wall.

Thou shalt bring downe the noise of the strangers, <sup>f</sup> as the heat in a drye place: he wil bring downe the song of the mightie, as <sup>g</sup> the heat in the shadowe of a cloude.

And in this<sup>h</sup> mountaine shal the Lord of hostes make vnto all people a feast of fat things, *even* a feast of fined wines, & of fat things ful of marowe, of wines fined & purified.

And he wil destroye in this mountaine the couering that couereth all people, & the vaile that is spred vpon all nations.

He wil destroye death for euer: and the Lord God wil<sup>k</sup> wipe away the teares frō all faces, and the rebuke of his people wil he take away out of all the earth: for the Lord hath spoken it.

And in that day shal men say, Lo, this is our God: we haue waited for him, and he wil saue vs. This is the Lord, we haue waited for him: we wil reioyce and be ioyful in his saluacion.

For in this mountaine shal the hand of the Lord rest, and<sup>l</sup> Moab shalbe threshed vnder him, *even* as strawe is threshed in<sup>m</sup> Madmenah.

And he shal stretch out his hand in the middes of the<sup>n</sup> (as he that swimmeth, stretcheth them out to swimme) and with the strength of his hands shal he bring downe their pride.

The defense also of the height of thy walles shal he bring downe and lay lowe, & cast them to the grounde, *even* vnto the dust.

ciō, which kepeth the trueth, may entre in.

By an assured<sup>d</sup> purpose wilt thou preserue perfite peace, because thei trusted in thee.

Trust in the Lord for euer: for in<sup>y</sup> Lord God is strength for euer more.

For he wil bring downe them that dwell on hie: <sup>e</sup> the hie citie he wil abase: *even* vnto the grounde wil he cast it downe and bring it vnto dust.

The fore shal treade it downe, *even* the fete of the<sup>f</sup> poore, and the steps of the nedie.

The way of the iuste is righteousness: thou wilt make equal the righteous path of the iust.

Also we, o Lord, haue waited for thee in the way of thy<sup>g</sup> iudgements: the desire of our soule is to thy Name, & to the remembrance of thee.

With my soule haue I desired thee in the night, and with my spirit within me wil I seke thee in the mornig: for seeing thy iudgements are in the earth, the inhabitants of the worlde shal learne<sup>h</sup> righteousness.

Let mercie<sup>i</sup> be shewed to the wicked, yet he wil not learne righteousness: in<sup>y</sup> lād of vprightnes wil he do wickedly, and wil not beholde the maiestie of the Lord.

O Lord, they wil not beholde thine hie hand: *but* thei shal se it, and be confounded with<sup>k</sup> the zeale of the people, & the fyre of thine<sup>l</sup> enemies shal deuoure them.

Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

O Lord our God, other<sup>m</sup> lords beside thee haue ruled vs, *but* we wil remember thee onely, & thy Name.

The<sup>n</sup> dead shal not liue, *nether* shal the dead arise, because thou hast visited and scattered them, & destroyed all their memorie.

Thou hast encreased<sup>o</sup> y<sup>n</sup> nacion, o Lord: thou hast encreased the nacion: thou art made glorious: thou hast enlarged all the coastes of the earth.

Lord, in trouble haue thei<sup>p</sup> visited thee: they powred out a prayer when thy chastening was vpon them.

Like as a woman with childe, that draweth nere to the trauail, is in sorow, & cryeth in her peines, so haue we bene in thy<sup>q</sup> fight, o Lord.

We haue conceived, we haue borne in peine, as though we shulde haue brought forth<sup>r</sup> the winde: there was no helpe in<sup>y</sup> earth, *nether* did the inhabitants of<sup>s</sup> the worlde fall.

Thy dead men shal liue: *even* with my bodie shal thei rise. Awake, & sing, ye that dwell in dust: for thy<sup>u</sup> dewe is as the dewe

As herbes, dead in winter, flourish againe by the raine in the spring time: so thei<sup>y</sup> lie in the dust, shal rise vp to ioye when thei seley dewe of Gods grace.

Ccc. i.

Not onely of Ierusalem, but also of these other cities, which haue bene thine enemies.

That is, a place where as all vagabonds may liue without danger, and as it were, at ease, as in a palace.

The arrogant and proud, which were wont to knowe thee, shal by thy corrections feare & glorify thee.

The rage of the wicked is furious, til God breake the force thereof.

Meaning, y<sup>e</sup> as the heat is quayed by the raine, so shal God bring downe the rage of the wicked.

As a cloude shadoweth fro<sup>m</sup> the heat of the sunne, so shal God alwaies reioyce of y<sup>e</sup> wicked against the godlie.

To wit, in Zion, where by his meane the Church, which shulde vnder Christ be assembled of the Jewes and the Gentiles, and in here described, vnder the figure of a cosely banker.

at Mat. 22.2. i. Mirac<sup>l</sup> that ignorance and blindness, whereby we are kept backe fro<sup>m</sup> Christ.

He wil take away all occasions of sorow & fill his with perfite ioye.

Reuel. 7.17. & 21.4.

By Moab are meant all the enemies of his Church.

There were two cities of this name: one in Iudah, 1. Chron. 2.49. and another in the land of Moab, 1. Iere. 48.2. which semeth to haue bene a plentiful place of corne. Chap. 10.31.

CHAP. XXVI.

A song of the faithful, wherein is declared, in what consisteth the saluacion of the Church, and wherein they ought to trust.

In that day shal<sup>a</sup> this song be sung in the land of Iudah, We haue a strong citie: <sup>b</sup> saluacion shal God set for walles & bulwarkes.

Opē ye the gates that the righteous nation, for the which they shulde sing this song. <sup>b</sup> Gods protection and defence shalbe sufficient for vs. <sup>c</sup> He assureth the godlie to secure after the captiuitie to Ierusalem.

Thou hast decreed so, & thy purpose can not be changed.

There is no power so hie, that can let God, when he wil deliuer his.

God wil set the poore afflicted ouer<sup>y</sup> power of the wicked.

We haue constantly abid in aduersities where with<sup>y</sup> hast afflicted vs.

Meaning, y<sup>e</sup> by afflictions me<sup>n</sup> shal learne to feare God.

The wicked though God shewe them euident signes of his grace, shalbe neuer the better.

Through enuie & indignation against thy people.

The fyre & vengeance, where with thou doest destroye thine enemies.

The Babylonians, which haue not gouerned according to thy worde.

Meaning, y<sup>e</sup> the reprobat, *even* in this life shal haue the beginning of eueralting death.

To wit, the companie of y<sup>e</sup> faithful by the calling of the Gentiles.

That is, the faithful by thy rodde were moued to pray vnto thee for deliuerance.

To wit, in extreme sorrowe.

Our sorowes had none end, *nether* did we enioye the comfort, that we looked for.

The wicked and men without religion were not destroyed.

He comforteth the faithful in their afflictions, shewing them that *even* in death they shal haue life: and that they shulde mooue certainly rise to glorie: the contrary shulde come to the wicked, as vers. 14.

As herbes, dead in winter, flourish againe by the raine in the spring time: so thei<sup>y</sup> lie in the dust, shal rise vp to ioye when thei seley dewe of Gods grace.



# Forfaking of idolatrie.

# Isaiáh.

# The peoples dulnes.

**x** He exhorteth the faithful to be patient in their afflictions, and to waite vpon Gods worke.

**y** The earth shal vomit & cast out the innocent blood, which it hath drunke, that it may crye for vengeance against the wicked.

**Chap. XXVII.**

**a** At the time appointed.

**b** That is, by his mightie power and by his worde. He prophesieth here of the destruction of Satan, and his kingdome vnder the name of Liuiathan, Aſhur and Egypt.

**c** Meaning, of the best wine, which this vineyard, that is the Church, shulde bring forth as moſte agreeable to the Lord.

**d** Therefore he wil destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, & ſeeth not be angrie w<sup>th</sup> it, but wiſheth that he may powre his angre vpon the wicked infidels, whome he meaneth by briers & thornes.

**e** He maruellet, that Iſrael wil not come by gentlenes, except God make the to ſeele his rod dos, & ſo bring the vnto him.

**f** Though I aſſiſt & diminiſh my people for a time, yet ſhal the rote ſpring againe & bring forth the in great abundance.

**g** He ſheweth that God puniſheth his in mercie, & his enemies in iuſtice.

**h** That is, thou wilt not deſtroie the rote of thy Church though ſome branches thereof ſeme to periſh by the ſharpe winde of affliction.

**i** He ſheweth that there is no true repentance, nor full reconciliation to God, til the heart be purged from all idolatrie, and the monuments thereof deſtroyed.

**k** Notwithſtanding his fauour that he wil ſhewe them after, yet Ieruſalem ſhal be deſtroyed, and graſſe for cattel ſhal growe in it.

**l** God ſhal not haue neede of mightie enemies: for the verie women ſhal do it, to their great ſhame.

of herbes, & the earth ſhal caſt out y dead.

**20** Come, my people: entre thou into thy chambers, and ſhutte thy dores after thee: hide thy ſelf for a very litle while, vntil the indignacion paſſe ouer.

**21** For lo, the Lord cometh out of his place, to viſite the iniquitie of the inhabitants of the earth vpon them: and the earth ſhal diſcloſe her blood, and ſhal no more hide her ſlayne.

## CHAP. XXVII.

*A prophecie againſt the kingdome of Satan. 2 And of the ioye of the Church for their deliuerance.*

**1** **I**N that day the Lord with his ſore & great and mightie ſworde ſhal viſite Liuiathan, that percing ſerpent, euen Liuiathan, that croked ſerpent, & he ſhal ſlay the dragon that is in the ſea.

**2** In that day ſing of the vineyard of red wine.

**3** I the Lord do kepe it: I wil watter it e-uery moment: leſt anie aſſaile it, I wil kepe it night and day.

**4** Angre is not in me: who wolde ſet the briers and the thornes againſt me in battel? I wolde go through them, I wolde burne them together.

**5** Or wil he ſele my ſtrength, that he may make peace with me, & be at one with me?

**6** Here after, Iakob ſhal take rote: Iſrael ſhal florish and growe, and the worlde ſhal be filled with frute.

**7** Hathe he ſmitten him as he ſmote thoſe that ſmote him? or is he ſlayne according to the ſlaughter of them that were ſlayne by him?

**8** In meaſure in the branches thereof wilt thou cōtend w<sup>th</sup> it, when he bloweth with his rough winde in the day of the Eaſt winde.

**9** By this therefore ſhal y iniquitie of Iakob be purged, and this is all the frute, the taking away of his ſinne: when he ſhal make all the ſtones of the altars, as chalke ſtones, broken in pieces, that the groues and images may not ſtand vp.

**10** Yet the defended citie ſhal be deſolate, & the habitation ſhal be forſaken, and leſt like a wildernes. There ſhal the calfe fede, and there ſhal he lie, & conſume the branches thereof.

**11** When the boughs of it are drye, they ſhal be broken: the women come, and ſet them on fyre: for it is a people of none vnderſtanding: therefore he that made them, ſhal not haue compaſſion of them, and he that formed them, ſhal haue no mercie on them.

**12** And in that day ſhal the Lord theſh frō

**1** He ſheweth that there is no true repentance, nor full reconciliation to God, til the heart be purged from all idolatrie, and the monuments thereof deſtroyed.

**k** Notwithſtanding his fauour that he wil ſhewe them after, yet Ieruſalem ſhal be deſtroyed, and graſſe for cattel ſhal growe in it.

**l** God ſhal not haue neede of mightie enemies: for the verie women ſhal do it, to their great ſhame.

the chanel of the Riuer vnto the riuer of Egypt, and ye ſhal be gathered, one by one, o children of Iſrael.

**13** In that day alſo ſhal the great trumpe be blown, and they ſhal come, which periſhed in the land of Aſhur: and they that were chaſed into the land of Egypt, and they ſhal worſhip the Lord in the holy mount at Ieruſalem.

## CHAP. XXVIII.

*Against the pride & drunkennes of Iſrael. 9 The vntowardnes of them that ſhulde learne the worde of God.*

**24** God doeth all things in time and place.

**1** **W**O to the crowne of pride, the drunkenards of Ephraim: for his glorious beautie ſhal be a fading floure, w<sup>ch</sup> is vpon the head of the valley of them that be fat, & are ouercome with wine.

**2** Beholde, the Lord hathe a mightie and ſtrong hoſte, like a tempeſt of haile, & a whirwinde that ouerthroweth, like a tempeſt of mightie waters y ouerflowe, which throwe to the grounde mightly.

**3** They ſhal be troden vnder fote, euen the crowne and the pride of the drunkenards of Ephraim.

**4** For his glorious beautie ſhal be a fading floure, which is vpon the head of the valley of them that be fat, and as y haſtie frute afore ſommer, which whē he that loketh vpon it, ſeeth it, while it is in his hand, he eateth it.

**5** In that day ſhal the Lord of hoſtes be for a crowne of glorie, and for a diademe of beautie vnto the reſidue of his people:

**6** And for a ſpirit of iudgement to him that ſitteth in iudgement, & for ſtrength vnto the that turne away the battel to the gate.

**7** But ſ thei haue erred becauſe of wine, & are out of the way by ſtrong drinke: the Prieſt & the Prophet haue erred by ſtrong drinke: they are ſwallowed vp with wine: they haue gone aſtray through ſtrong drinke: thei faile in viſion: thei ſtumble in iudgement.

**8** For all their tables are ful of filthy vomiting: no place is cleane.

**9** Whome ſhal he teache knowledge, and whome ſhal he make to vnderſtand the things that he heareth? them that are weined from the milke and drawen from the breaſts.

**10** For precept muſt be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle & there a litle.

**11** For with a ſtammering tongue & with a ſtrange language ſhal he ſpeake vnto this people.

**12** Vnto whome he ſaid, This is the reſt: giue reſt to him that is wearie: and this is the reſreſhing, but thei wolde not heare.

**1** That is, the Prophet, whome God ſhulde ſend.

**m** This is the doctrine, whereupon ye ought to ſtay & reſt.

**n** That are wearie and haue neede of reſt, what is the true reſt.

**13** Therefore

**m** He ſhal deſtroy all from Euphrates to Nilus: for ſo me ſhed toward Egypt, thinking to haue eſcaped.

**n** In the time of Cyrus, by whome they ſhulde be deliuered: but this was chiefly accompliſhed vnder Chriſt.

**Chap XXVIII**

**a** Meaning, the pride kingdome of the Iſraelites, & were drunken with worldly proſperitie.

**b** Becauſe the Iſraelites for the moſt parte dwelt in plentiful valleys, he meaneth here by y valley of them, y had abundance of worldeſlie proſperitie, & were, as it were, crowned therewith, as with garlands.

**c** He ſemeth to meane the Aſſyrians, by whome y tribes were caryed away.

**d** Which is not of long continuance, but is ſone ripe, & ſitteth euen.

**e** Signifying, y the faithfull, w<sup>ch</sup> put not their truſt in anye worldly proſperitie, but made God their glorie, ſhal be preferred.

**f** He wil giue counſell to the gouernour, & ſtrength to the captaine, to drive the enemies in at their owne gates.

**g** Meaning, the hypocrites, w<sup>ch</sup> were among them, & were all together corrupt in life & doctrine, & is here meane by drunkennes & vomiting.

**h** For there was none that was able to vnderſtand anie good doctrine: but were fooliſh, & as vnto meate as yong babes.

**i** They muſt haue one thing oft times told.

**k** Let one teache what he can, yet they ſhal no more vnderſtand him, the if he ſpake ſhulde ſeue.

**l** Showe to them



o Because they will not receive the worde of God, when it is offered, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6.9.

p They thought they had shifted to avoid Gods judgments, and that they could escape though all other perished q Though the Prophetes condemned their idols, & vaine trust, of falsehood, & vanitie, yet the wicked thought in their selues that they would trust in these things.

r That is, Christ, by whom all y buyling must be tried, and vpholden, Plal. 118.22 mat. 21. 42 act. 4. 11. rom. 9.31 1. pet. 2.6.

s He shal be quiet, and seke none other remedies, but be content with Christ.

t In the restitution of his Church, judgement, and iustice shal reigne. u Gods corrections and afflictions.

x affliction shal discover their vaine confidence, which they kept secret to them selues.

y Terroure and destruction shal make you to learne that, w exhortations and gentlenes could not bring you vnto.

z Your affliction shalbe so sore, that you are not able to endure it.

a When Dauid overcame the Philistines, 2. Samuel 5.20.1. chro. 14.11

b Whete Ioshua discomfited the Kings of the Amorites, Iosh. 10.12. c As y plowe

man hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance, for he punisheth

some at one time, and some at another, some after one sorte and some after another, so that his chosen sede is beaten, and tryed, but not broken, as are the wicked.

13 Therefore shal the worde of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle & there a litle, that they may go, and fall backward, and be broken and be snared and be taken.

14 Wherefore, heare the worde of the Lord, ye scornful men y rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a couenant with death, & w hell are we at agreement: thogh a scourge runne ouer, & passe through, it shal not come at vs: for we haue made a falsehood our refuge, and vnder vanitie are we hid,

16 Therefore thus saith the Lord God, Beholde, I wil lay in Zión a stone, a tryed stone, a precious corner stone, a sure fundacion. He that beleueth, shal not make haste.

17 Iudgement also wil I laye to the rule, & righteousness to the balace, and the haille shal swepe away the vaine confidence, and the waters shal ouerflowe the secret place.

18 And your couenant with death shalbe disanulled, & your agreement with hel shal not stand: when a scourge shal runne ouer and passe through, then shal ye be trodde downe by it.

19 When it passeth ouer, it shal take you away: for it shal passe through euerie morning in the day, and in the night, and there shalbe onely yfear to make you to vnderstand the hearing.

20 For the bed is strait that it can not suffice, and the couering narowe that one can not wrap him self.

21 For the Lord shal stand as in mount Pezaim: he shalbe wrath as in the valley of Gibeon, y he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mockers, lest your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speache.

24 Doeth the plow man plow all the day, to sowe? doeth he open, and breake the clottes of his ground?

25 When he hath made it plaine, wil he not then sowe the fitches, and sowe cummin, and cast in wheat by measure, & the appointed barley and rye in their place?

26 For his God doeth instruct him to haue discrecion, and doeth teache him.

27 For fitches shal not be threshed with a threshing instrument, nether shal a cart

whole be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread cometh when it is threshed, he doeth not alway thresh it, nether doeth the whele of his cart still make anyse, nether wil he breake it with the tette thereof.

29 This also cometh from the Lord of hostes, which is wonderful in counsel, & excellent in workes.

CHAP. XXIX.

1 A prophetic against Ierusalem. 13 The vengeance of God on them that followe the traditions of men.

1 A H<sup>a</sup> altar, altar of the citie that Dauid dwelt in: adde yere vnto yere: let them kil lambes.

2 But I wil bring the altar into distress, and there shalbe heauines & sorow, and it shalbe vnto me like an altar.

3 And I wil beseege thee as a circle, & fight against thee on a mount, & wil cast vpramps against thee.

4 So shalt thou be humbled, & shalt speake out of the ground, and thy speache shalbe as out of the dust: thy voyce also shalbe out of the ground like him that hath a spirit of diuination, and thy talking shal whisper out of the dust.

5 Moreover, the multitude of thy strangers shalbe like smale dust, and the multitude of strong men shalbe as chaffe that passeth away, and it shalbe in a moment, euen suddenly.

6 Thou shalt be visited of y Lord of hostes with thundre, and shaking, and a great noyse, a whirlwinde, and a tempest, and a flame of a deuouring fyre.

7 And the multitude of all the nations y fight against the altar, shalbe as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and laye sege vnto it.

8 And it shalbe like as an hungry man dreameth, and beholde, he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and lo, he is drinking, and when he awaketh, beholde, he is fainte, and his soule longeth: so shal the multitude of all nations be that fight against mount Zión.

9 Stay your selues, and wonder: they are blinde, & make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a spirit of slomber, and hath shut vp your eyes: the Prophetes, and your chief Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can read, saying, Read this, I pray thee. Then shal he say, I can not: for it is sealed.

Ccc.ii.

a The Ebrewe worde Ariel signifieth the lyon of God, & signifieth an altar, because the altar seemed to deuoure the sacrifice y was offered to God, as Ezek. 43.16

b Your vaine confidence in your sacrifices shal not last long.

c Your citie shalbe full of blood, as an altar whereon they sacrifice.

d Thy speache shalbe no more so loftie, but as of a low charmer, w are in lowe places, and whisper, so y their voyce can scarce be heard.

e Thine hired soldiers, in whome y trustest, shalbe destroyed, as dust or chaffe in a whirlwinde.

f The enemies y I wil bring to destroye thee, and that, which thou makest thy vaine trust, shal come at vnwares, euen as a dreame in the night. Some read, as if this were a comfort to the Church for y destruction of their enemies.

g That is, he thinketh that he eateth.

h Muse hereon as long as ye list, yet shal ye finde nothing, but occasion to be astonished: for your Prophetes are blinde, and therefore can not direct you.

i Meaning, y it is all alike, ether to read, or not to read, except God open y heart to vnderstand.



# A wonderous worke of God. Ifaiáh. In quietnes is strength.

12 And the boke is giuen vnto him that can not read, saying, Read this, I pray thee. And he shal say, I can not read.

13 Therefore the Lord said, Because this people <sup>k</sup> come nere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart far fró me, and their <sup>l</sup> feare toward me was taught by the precept of men,

14 Therefore beholde, I wil againe do a maruelous worke in this people, <sup>enem</sup> a maruelous worke, and a wonder: for the wisdom of their wisemen shal <sup>m</sup> perish, and the vnderstanding of their prudent men shalbe hid.

15 Wo vnto them that <sup>a</sup> seke depe to hide their counsel from the Lord: for their workes are in darknes, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of *denises* shal it not be esteemed <sup>o</sup> as the potters claye? for shal <sup>y</sup> worke say of him that made it, He made me not? or the thing formed, say of him that facioned it, He had none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shalbe <sup>p</sup> turned into Carmel? & Carmel shalbe counted as a forest?

18 And in that day shal the deafe heare the wordes of the boke, & the eyes of the blind shal se out of obscuritie, and out of darkenes.

19 The meke in the Lord shal receiue ioye againe, and the poore men shal reioyce in the holie one of Israël.

20 For the cruel man shal cease, and the scorneful shalbe consumed: and all that hasted to iniquitie, shalbe cut of:

21 Which made a man to sinne in <sup>y</sup> <sup>1</sup> worde, & toke him in a snare: which reprobued them in the gate, and made the iuste to fall without cause.

22 Therefore thus saith the Lord vnto the house of Iaakób, <sup>enem</sup> he that redemed Abraham, Iaakób shal not now be confounded, nether now shal his face be pale.

23 But when he seeth his children, the worke of mine háds, in the middes of him, they shal sanctifie my Name, and sanctifie the holie one of Iaakób, & shal feare the God of Israël.

24 Then they that erred in spirit, shal haue vnderstanding, and they that murmured, shal learne doctrine.

## CHAP. XXX.

*He reprobued the Iewes which in their aduersitie Used their owne counsels, and sought helpe of the Egyptians*  
 10 Despising the Prophetes. 16 Therefore he sheweth what destruction shal come vpon them. 18 But offereth mercie to the repentant.

**W**O to the <sup>a</sup> rebellious children, saith the Lord, that take counsel, but not of me, and <sup>b</sup> couer with a countenance to cloke their doings, and not goodlie meanes.

uering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forth to go downe into Egypt (& haue not asked at my mouth) to strengthen them selues with the strength of Pharaóh, and trust in the shadowe of Egypt.

3 But the strength of Pharaóh shalbe your shame, & the trust in <sup>y</sup> shadowe of Egypt your confusion.

4 For his <sup>c</sup> princes were at Zóan, and his ambassadours came vnto Hanés.

5 They shalbe all ashamed of the people <sup>y</sup> can not profite them, nor helpe nor do the good, but shalbe a shame and also a reproche.

6 ¶ The <sup>d</sup> burden of the beastes of the South, in a land of trouble and anguish, from whence shal come the yong and olde lyon, the viper and fyrie flying serpent <sup>a</sup> against them that shal beare their riches vpon the shoulders of the coltes, and their treasures vpon the bouches of the camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they shal helpe in vaine. Therefore haue I cryed vnto <sup>e</sup> her, Their strength <sup>f</sup> is to sit stil.

8 Now go, & write <sup>g</sup> it before them in a table, & note it in a boke that it may be for the <sup>h</sup> last day for euer and euer:

9 That it is a rebellious people, lying children, & children that wolde not <sup>i</sup> heare the Law of the Lord.

10 Which say vnto the Seers, Se not: and to the Prophetes, Prophecie not vnto vs right things: but speake flattering things vnto vs: prophecie <sup>k</sup> errors.

11 Departe out of the way: go aside out of the path: cause the holie one of Israël to cease from vs.

12 Therefore thus saith the holie one of Israël, Because you haue cast of this worde, and trust in <sup>l</sup> violence, and wickednes, and stay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breache that falleth, or a swelling in an hie wall, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like <sup>y</sup> breaking of a potters pot, which is broke without pitie, and in the breaking thereof is not founde <sup>m</sup> a sheard to take fyre out of the herth, or to take water out of the pit.

15 For thus said the <sup>n</sup> Lord God, the holie one of Israël, In rest and quietnes shal ye be saued: in quietnes and in confidence shalbe your strength, but ye wolde not.

16 For ye haue said, No, but we wil flee away vpon <sup>o</sup> horses. Therefore shal ye flee. We wil ride vpon the swiftest. Therefore shal your persecuters be swifter.

17 A thousand <sup>p</sup> one shal flee at the rebuke of one:

<sup>k</sup> Because they are hypocrites & not sincere in heart. as Mat. 15, 8.

<sup>l</sup> That is, their religion was learned by mans doctrine, & not by my worde. <sup>m</sup> Meaning, <sup>y</sup> where as God is not worshipped according to his worde, bothe magistrates, and ministers are but fooles, & without vnderstanding.

<sup>n</sup> This is spoken of the, w in heart despised Gods worde, & mocked at the admonitions, but outwardly bare a good face.

<sup>o</sup> For all your craft, saith the Lord, you can not be able to escape mine hands no more the claye, that is in the potters hands, hath power to deliuer it self.

<sup>p</sup> Shal there not be a charge of all things? and Carmel, that is a plentiful place in respect of that it shalbe then, may be taken, as a forest, as Chap. 32, 15. & thus he speaketh to comfort the faithful.

<sup>q</sup> They that went about to finde faute in the Prophetes wordes, and wolde not abide admonitions, but wolde intagle the and bring the into danger.

<sup>r</sup> Signifying, <sup>y</sup> except God giue vnderstanding, & knowledge, man can not but sit erre, and murmur against him.

<sup>a</sup> Who contrary to their promises, take not me for their protectour, & contrarie to my commandement, seke helpe at strangers. <sup>b</sup> They seke shelter to cloke their doings, and not goodlie meanes.

<sup>c</sup> The chief of Israël went into Egypt to ambaissadours to seke helpe, and abode at their cities.

<sup>d</sup> That is, a heavy sentence or prophecie against the beastes that carried their treasures into Egypt, by the wilderness, & was South to Iudáh: signifying that if <sup>y</sup> beastes shalbe not be spared, the men shalbe punished much more grievously.

<sup>e</sup> To wit, to Ierusalem.

<sup>f</sup> And not to come to & fro to seke helpe.

<sup>g</sup> That is, this prophecie.

<sup>h</sup> That it may be a witness, against them for all posteritie.

<sup>i</sup> He sheweth what was the cause of their destruction, & bringeth also all miserie to minto wit, because they wolde not heare the worde of God, but delited to be flattered, and led in error.

<sup>k</sup> I threaten vs not by <sup>y</sup> worde of God, nether be rigorous, nor talke vs in the name of the Lord, as Ier. 11, 21.

<sup>l</sup> Meaning, in their stubbornnes against God, and the admonitions of his Prophetes.

<sup>m</sup> Signifying, that the destruction of the wicked shalbe without recovery.

<sup>n</sup> Oft times by his Prophetes he put you in remembrance of this, <sup>y</sup> you shalbe only deped on him. <sup>o</sup> We wil trust to escape by our horses.



Whereas all the trees are cut downe save two or three to make ma-  
 He commeth to the great mercies of God, who with patience waiteth to call sinners to repentance.  
 Not onely in punishing, but in vnting moderation in the same, as Ier. 10. 24, and 30. 11.  
 God shall direct all thy wayes, and appoint thee how to go either he-ther or the-ther.  
 Ye shall cast away your idoles, which you haue made of golde, & siluer with all that belongeth vnto them, as a molle filthy thing and polluted.  
 Showing that there can be no true repentance except both in heart and dede we shewe our selues enemies to idolatrie.  
 By these diuerse maners of speache he sheweth the felicitie of the Church, that be so great, y none is able sufficiently to expresse it.  
 When the Church shall be restored, y glorie thereof shall passe seuen times y brightnes of y sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shall be the glorie of the church of God in the kingdom of Christ.  
 This threatening is against the Assyrians, the chief enemies of the people of God.  
 To driue thee to nothing: and thus God conuinceth the wicked by y meanes, whereby he cleanse his.  
 Ye shall reioice at the destruction of your enemies, as they that fight for ioye of the solemne feast, which began in the euen-  
 g.

of one: at the rebuke of sive shal ye flee, til ye be left as a shippe mast vpon the top of a mountaine, and as a beaken vpon an hill.  
 18 Yet therefore wil y Lord waite, that he may haue mercy vpon you, and therefore wil he be exalted, that he may haue compassion vpon you: for the Lord is the God of iudgement. Blessed are all they that waite for him.  
 19 Surely a people shal dwell in Ziön, & in Ierusalem: thou shalt wepe no more: he wil certainly haue mercie vpon thee at y voyce of thy crye: whē he heareth thee, he wil answer thee.  
 20 And when the Lord hathe giue you the bread of aduersitie, and the water of afflictio, thy raine shalbe no more kept backe, but thine eyes shal se thy raine.  
 21 And thine eares shal heare a worde behinde thee, saying, This is the way, walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.  
 22 And ye shal pollute the couering of the images of siluer, and the riche ornament of thine images of golde, & cast the away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.  
 23 Then shal he giue raine vnto thy sede, when thou shalt sowe the groude, & bread of the increase of the earth, and it shalbe fat and as oyle: in that day shal thy cattel be fed in large pastures.  
 24 The oxen also and the yong asses, that til the groude, shal eat cleane prouendre, which is winowed with the shoouel and with the fanne.  
 25 And vpon euerie hie mountaine, and vpon euerie hie hil shal there be riuers & streames of waters, in the day of the great slaughter, when the towers shal fall.  
 26 Moreouer, the light of the moone shalbe as the light of the sunne, and the light of the sunne shal be seuen folde, and like the light of seuen dayes in the day that the Lord shal binde vp the breache of his people, & heale the stroke of their woūde.  
 27 Beholde, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauie: his lippes are ful of indignacion, and his tongue is as a deuouring fyre.  
 28 And his Spirit is as a riuier y ouerfloweth vp to y necke: it diuideth asondre, to fanne the nations with the fanne of a vanitie, and there shalbe a bridle to cause them to erre in the chawes of the people.  
 29 But there shalbe a song vnto you as in the night, whē a solemne feast is kept: & gladnes of heart, as he that cometh with a pipe to go vnto the mount of the Lord, to the mightie one of Israël.  
 30 And the Lord shal cause his glorious

voice to be heard, & shal declare the lighting downe of his arme with the angre of his countenance, and flame of a deuouring fyre, with scattering & tempest, and haile stones.  
 31 For with the voyce of the Lord shal Ashur be destroyed, which smote with the rodde.  
 32 And in euerie place that the staffe shal passe, it shal cleaue fast, which the Lord shal lay vpon him with tabrets and harpes: and with battels, & lifting vp of hands shal he fight against it.  
 33 Fors Tophet is prepared of olde: it is euē prepared for the King: he hathe made it depe and large: the burning thereof is fyre & much wood: the breth of the Lord, like a riuier of brimstone, doeth kindle it.

Gods plague d It shal be aroy.  
 e With ioye & assurance of victorie.  
 f Against Babel: meaning y Assyrians and Babylonians.  
 g Here it is taken for hel, where the wicked are tormen- ted. read 2. King. 23. 10.  
 h So that their estate of degre can not except the wicked.  
 i By these figuratiue peaches he declareth y condon of y wicked after this life.

CHAP. XXXI.

He curseth them that forsake God, and seke for the helpe of men.  
 1 W vnto them that go downe into Egypt for helpe, and stay vpon horses, and trust in charrettes, because they are manie, and in horsemen, because they be very strong: but thei loke not vnto the holie one of Israël, nor seke vnto the Lord.  
 2 But he yet is wisest: therefore he wil bring euil, and not turne backe his worde, but he wil arise against the house of the wicked, and against the helpe of them that worke vanitie.  
 3 Now the Egyptians are men, & not God, and their horses flesh and not spirit: and when the Lord shal stretch out his hand, the helper shal fall, and he that is holpe shal fall, and thei shal altogether faile.  
 4 For thus hathe the Lord spoken vnto me, As the lion or lions whelp roareth vpon his prai, against whome if a multitude of shepherds be called, he wil not be afraid at their voice, nether wil humble himself at their noise: so shal the Lord of hostes come downe to fight for mount Ziön, and for the hill thereof.  
 5 As birdes that flie, so shal the Lord of hostes defend Ierusalem by defending and deliuering, by passing through & preserving it.  
 6 O ye children of Israël, turne againe, in asmuche as ye are sunken depe in rebellion.  
 7 For in that day euerie man shal scast out his idoles of siluer, and his idoles of golde, which your hands haue made you, enē a sinne.  
 8 The shal Ashur fall by the sworde, not of man, nether shal the sworde of man

a There were two special causes, why y Israelites shul de not ioyne amitie with y Egyptians: first, because the Lord had com- manded them neuer to retur- ne thither, Deu 17. 16. & 28. 68, lest they shulde forget the benefite of their redemption: & second- ly, lest they shulde be corrupted with the superstitio & idolatrie of the Egyptians, and so forsake God, Ier. 2. 13.  
 b Meaning, that thei forsake the Lord, that put their trust in worldlie things: for thei can not trust in bothe.  
 c And knoweth their craftie enterprises & wil bring all to naught.  
 d Meaning, bo- the the Egyptians and the Israelites.  
 e He sheweth the Iewes, that if thei wolde put their trust in him, he is so able, that none can resist his power: and so careful ouer the, as a bird ouer her yög, which e- uer stich a- bout them for their defence: which simili- tude the Scripture v- seth in diuers places, as Deut 32. 11. matt. 23. 37.  
 f He toucheth their conscience that thei might earnestly fele their griuous sinnes and so truly repent, forasmu- che as now thei are almost drowned and past recouerie.  
 g By these frutes your repentance shalbe knowne, as Chap. 2. 12. h When your repentance appeareth.

Ccc.iii.



## Of good magistrates.

<sup>i</sup> This was accomplished  
sone after wh<sup>e</sup>  
Saneheribs ar-  
mie was dis-  
comfited, and  
he fled to his  
cattell in Nini-  
uch for suc-  
cour.  
<sup>k</sup> To destroye  
his enemies.

deuoure him, and he shal fle fro<sup>e</sup> the swor-  
de, and his yong men shal faint.

9 And he shal go for feare to his towre, &  
his princes shal be afraide of the standart,  
saith the Lord, whose <sup>k</sup> fyre is in Z<sup>i</sup>on,  
and his foinace in Ierusalem.

### CHAP. XXXII.

*The conditions of good rulers and officers described by the  
gouernement of Hezekiah, who was the figure of  
Christ.*

<sup>a</sup> This prophe-  
cie is of  
Hezekiah who  
was a figure of  
Christ, & the-  
refore it ought  
chiefly to be  
referred to hi.  
<sup>b</sup> By iudgemēt  
and iustice is  
met an vpright  
gouernment,  
bothe in poli-  
cie & religio.  
<sup>c</sup> Where men  
are wearie w<sup>th</sup>  
traueling, for  
lacke of wa-  
ter.

1 Beholde, <sup>a</sup> a King shal reigne in iusti-  
ce, & the princes shal rule <sup>b</sup> in iudge-  
ment.

2 And that man shalbe as an hiding place  
from the winde, and as a refuge for the re-  
pest: as riuers of water in a drye place, and  
as the shadowe of a great rocke in <sup>c</sup> a wea-  
rie land.

3 The eyes of <sup>d</sup> the seing shal not be shut,  
and the eares of them that heare, shal  
hearken.

4 And the heart of the foolish shal vnder-  
stand knowledge, and the tongue of the  
stutters shalbe ready to speake distinctly.

5 A <sup>e</sup> nigarde shal no more be called libe-  
ral, nor the churle riche.

6 But the nigarde wil speake of nigardnes,  
and his heart wil worke iniquitie, and do  
wickedly, and speake falsely against the  
Lord, to make emptie the hungrie soule,  
and to cause the drinke of the thirstie to  
faile.

7 For the weapons of the churle are wic-  
ked: he diuifeth wicked counsels, to vndo  
the poore with lying wordes: and to spea-  
ke against the poore in iudgement.

8 But the liberal man wil diuise of liberal  
things, and he wil continue his liberalitie.

9 Rise vp, ye womē that are at ease: heare  
my voyce, ye <sup>f</sup> careles daughters: hearken  
to my wordes.

10 Ye womē, that are careles, shalbe in fea-  
re <sup>g</sup> aboue a yere in dayes: <sup>h</sup> for the vinta-  
ge shal faile, & the gathering shal come  
no more.

11 Ye women, that are at ease, be astonied:  
feare, o ye careles womē: put of the clothes:  
make bare, and girde sacke clothe vpon the  
loynes.

12 Men shal lament for the <sup>i</sup> teates, *enen*  
for the pleasant fields, & for the fruteful  
vine.

13 Vpon the land of my people shal growe  
thornes & briars: yea, vpon all the hou-  
ses of ioye in the citie of reioycing,

14 Because the palace shalbe forsaken, and  
the <sup>j</sup> noyse of y<sup>e</sup> citie shalbe left: the towre  
& fortresse shal be dennes for euer, & the  
delite of wilde asses; and a pasture for  
flockes,

15 Vntil the <sup>k</sup> Spirit be powred vpon vs

<sup>k</sup> That is, when the Church shal be restored: thus the Prophetes after they  
haue denouced Gods iudgements against the wicked, vie to comfort the god-  
lie, & they shulde faint.

## Isaiāh. The spoyler spoyled.

from aboue, and the wildernes become <sup>a</sup> a  
fruteful field, & the <sup>b</sup> plenteous field be  
counted as a forest.

16 And iudgemēt shal dwell in the desert, &  
iustice shal remaine in the fruteful field.

17 And the worke of iustice shalbe peace,  
euen the worke of iustice & quietnes, and  
assurance for euer.

18 And my people shal dwell in the taber-  
nacle of peace and in sure dwellings, & in  
safe resting places.

19 Whē it haileth, it shal fall on the forest,  
and the <sup>c</sup> citie shalbe set in the lowe place.

20 Blessed are ye <sup>d</sup> that sowe vpon all wa-  
ters, and <sup>e</sup> driue theiher the fete of the oxe  
and the asse.

but as a wildernes, where no frutes were. <sup>m</sup> They shal not neede to buy-  
de it in his places for feare of the enemye: for God wil defend it and turne  
away the stormes from hurting of their commodities. <sup>n</sup> That is, vpon fat  
ground & wel watered, which bringeth forth in abundance: or in places wh<sup>e</sup>  
before were couered with waters, and now made dry for your viles. <sup>o</sup> The  
fields shal be so rancke, that they shal send out their cattel to eat vp the first  
crotte, which abundance shalbe signes of Gods fauour and loue towards  
them.

### CHAP. XXXIII.

*The destruction of them, by whome God hathe puni-  
shed his Church.*

1 **W**O to thee that <sup>a</sup> spoilest, and wast  
not spoiled: and doest wickedly,  
and <sup>b</sup> thei did not wickedly against thee:  
whē thou shalt <sup>c</sup> cease to spoile, thou shalt  
be spoyled: when thou shalt make an end  
of doing wickedly, <sup>d</sup> they shal do wicked-  
ly against thee.

2 O Lord, haue mercie vpon vs, we haue  
waited for thee: be thou, which wast <sup>e</sup> their  
arme in the morning, our helpe also in ti-  
me of trouble.

3 At the noyse of the tumult, the <sup>f</sup> people  
fled: at thine <sup>g</sup> exalting the nations were  
scatered.

4 And your spoile shal be gathered like the  
gathering of <sup>h</sup> caterpillers: and he shal  
go against him like the leaping of graf-  
hoppers.

5 The Lord is exalted: for he dwelleth on  
hie: he hathe filled Z<sup>i</sup>on with iudgement  
and iustice.

6 And there shalbe stabilitie of <sup>i</sup> thy times,  
strength, saluacion, wisdom & knowled-  
ge: for <sup>j</sup> feare of the Lord shalbe his trea-  
sure.

7 Beholde, <sup>k</sup> their messengers shal crye  
without, and the <sup>l</sup> ambassadours of peace  
shal wepe bitterly.

8 The <sup>m</sup> paths are waste: the waifaring  
man ceaseth: he hathe broken the coue-  
nant: he hathe contemned the cities: he re-  
garded noman.

9 The earth mournerh and fainteth: Leba-  
non is a shamed, and hewen downe: <sup>n</sup> o Sha-

<sup>h</sup> Ye that as caterpillers destroyed with your number <sup>j</sup> whole worldes, shal  
haue no strength to resist your enemies: the Chaldeans, but shal be gathered  
on an heape and destroyed. <sup>i</sup> Meaning the Medes & Persians against the  
Chaldeans. <sup>k</sup> That is, in the daies of Hezekiah. <sup>l</sup> Sent from  
Saneherib. <sup>m</sup> Whome thei of Ierusalem sent to intreat of peace.  
<sup>n</sup> These are the wordes of the ambassadours, when thei returne from Sane-  
herib. <sup>o</sup> Which was a plentiful countrey, meaning, that Saneherib wol-  
de destroy all.



To helpe & deliver my Church.

q This is spoken against the enemies, who thought all was thrown out: but he sheweth y their enterprise shal be in vaine, & that y fyre, w they had killed for sinners, shalde consume them.

r His vengeance shalbe so great that all y world shal talke thereof.

s Which do not beleue the wordes of the Prophet & the assurance of their deliuerance.

t Meaning that God wilbe a sure defence to all them that liue according to his worde.

u Thei shal be deliuered fro his enemies & restored to honour & glorie.

x Thei shalbe no more slurr in as thei were by Saneherib, burgo where it pleaseth the y before y this libertie cometh, y shalbe think y thou art in great danger for y enemies shal so sharply assaile you, y one shal cry, Where is the clark that writt th y names of the y are taxea another, Where is the receiuer: another shal crye for him y valuent friche houses, but God wil deliuer you from this feare.

z Let vs cōtēt w this male riner of Shiloah, & not de fire the great streames & riuers, whereby y enemies may bring in shippes & destroy vi.

a He derideth y Assyrians & enemies of the Church, declaring their destruction as thei shal perill by shipwracke.

b He conforseth y Church, & sheweth y thei shalbe enristed w all be nreserboth of bodie & soule.

c Chap. XXXIII.

d He prophesie of y destruction of y Edomites, and other natiōs which were enemies to the Church.

e Chap. XXXIII.

f He prophesie of y destruction of y Edomites, and other natiōs which were enemies to the Church.

rón is like a wildernes, and Bashán is shakē and Carmél.

10 Now wil I arise, saith the Lord: now wil I be exalted, now wil I lift vp my self.

11 Ye shal conceiue chaffe, & bring forth stubble: the fyre of your breth shal deuoure you.

12 And the people shalbe as the burning of lime: & as the thornes cut vp, shal they be burnt in the fyre.

13 Heare, ye that are farre of, what I haue done, & ye that are nere, knowe my power.

14 The sinners in Zión are afraied: a feare is come vpon the hypocrites: who among vs shal dwell with the deuout y fyre: who among vs shal dwell with the euertlasting burnings?

15 He that walketh in iustice, and speaketh righteous thiȝs, refusing gaine of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seing euil.

16 He shal dwell on hye: his defence shalbe the munitions of rockes: bread shalbe giuen him, & his waters shal be sure.

17 Thine eyes shal se the King in his glorie: they shal beholde the land farre of.

18 Thine heart shal meditate feare, Where is the scribe? where is the receauer? where is he that counted the towres?

19 Thou shalt not se a fierce people, a people of a darke speache, that thou canst not perceiue, & of a stammering tongue that thou canst not vnderstand.

20 Loke vpon Zión the citie of our solemne feastes: thine eyes shal se Ierusalém a quiet habitacion, a Tabernacle that can not be remoued: & the stakes thereof can neuer be taken away, nether shal any of the cordes thereof be broken.

21 For surely there the mightie Lord wilbe vnto vs, as a place of floods & brode riuers, whereby shal passe no shippe with ores, nether shal great ship passe thereby.

22 For the Lord is our iudge, the Lord is our law giuer: the Lord is our King, he wil saue vs.

23 Thy cordes are loosed: they colde not wel strengthen their mast, nether colde thei spread the saile: the shal the pray be deuied for a great spoyle: yea, the lame shal take awaie the pray.

24 And none inhabitant shal say, I am sicke: the people that dwell therein, shal haue their iniquitie forgiven.

#### CHAP. XXXIII.

He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

Come nere, ye nations and heare, and hearken, ye people: let the earth heare and all that is therein, the worlde and all that proceedeth thereof.

He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hathe destroyed the & deliuered them to the slaughter.

3 And their flaine shalbe cast out, and their stincke shal come vp out of their bodies, and the mountaines shalbe melted with their blood.

4 And all the hoste of heauen shal be dissolved, and the heauens shal be folded like a boke: and all their hostes shal fall as the leafe falleth from the vine, and as it falleth from the figtre.

5 For my sworde shalbe drunken in the heauen: beholde, it shal come downe vpon Edóm, euen vpon the people of my curse to iudgement.

6 The sworde of the Lord is filled with blood: it is made fat with the fat & with the blood of the lambes and the goats, with the fat of the kidneis of the rams: for the Lord hathe a sacrifice in Bozrah, and a great slaughter in the land of Edóm.

7 And the vnicornes shal come downe with them and the heiffers with the bulles, and their land shal be drunkē with blood, and their dust made fat with fatnes.

8 For it is the day of the Lords vengeance, and the yere of recompence for the iudgement of Zión.

9 And the riuers thereof shalbe turned in to pitch, & the dust thereof into brimstone, and the land thereof shalbe burning pitch.

10 It shal not be quenched night nor day: the smoke thereof shal go vp euermore: it shal be desolate from generation to generation: none shal passe through it for euer.

11 But the pelicane & the hedgehog shal possesse it, and the great owle, & the rauē shal dwell in it, & he shal stretch out vpon it the line of vanitie, and the stones of emptines.

12 The nobles thereof shal call to the kingdome, and there shalbe none, and all the princes thereof shalbe as nothing.

13 And it shal bring forth the thornes in y palaces thereof, nettles & thistles in y strong holdes thereof, and it shalbe an habitacion for dragons and a court for ostriches.

14 There shal mete also Zim and Iim, and the Satyre shal crye to his fellowe, and the shriche owle shal rest there, & shal finde for her self a quiet dwelling.

15 There shal the owle make her nest, and lay, and hatche, and gather the vnder her shadowe: there shal y vultures also be gathered, euerie one with her make.

16 Seke in the boke of the Lord & read: none of these shal faile, none shal want her make: for his mouth hathe comanded, & his verie Spirit hathe gathered them.

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b God hathe determined in his counfel & hathe giue sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare & horrible troubles thiuketh that heauen & earth perisheth.

d I haue determined in my iudgement counfel & in the heauen to destroy the til my sworde be weary with shedig blood.

e Thei had an opinio of holines, because thei came of the Patriarche Izhak, but in effect were accursed of God & enemies vnto his Church, as y Papists are.

f That is, bothe of yong & olde, poore & rich of his enemies.

g That famous citie shalbe consumed as a sacrifice burnt to ashes.

h The mightie & riche shalbe as wel destroyed as the inferiours.

i He alludeth to y destruction of Sodom and Gomorah, Gen. 19, 24.

k Read Chap. 13, 21. and Zephan. 2, 14.

l In vaine shal any man go about to buye it againe.

m Meaning, there shalbe nether order nor policie, nor state of comune weale.

n Read Chap. 13, 21.

o Signifying, y Edomea shalbe an horrible desolation and bare wildernes.

p That is, in y Lawe where suche curses are threatened against y wicked.

q To wit, beastes and foules.

r That is, the mouthes of y Lord.



# The grace vnder the Gospel. Ifaiáh. The craft of the wicked.

f He hathe giuen the beastes and foules idumea for an inheritance.

17 And he hathe cast the lot for them, and his had hathe diuided it vnto them by line: thei shal possesse it for euer: from generation to generation shal thei dwell in it.

## CHAP. XXXV.

1 The great ioye of them that beleue in Christ. 3 Their office which preache the Gospel. 3 The frutes that followe thereof.

a He prophesied of the full restauratiõ of the Church bothe of the Iewes and Gentiles vnder Christ, which shalbe fully accomplished at y last day: albeit as yet it is compared to a desert and wilderness.

b The Church was before compared to a barren wilderness. shal by Christ be made moste plenteous and beautiful.

c He sheweth y the presence of God is the cause that the Church doeth bring forth the frute and flourish.

d He willet all to encourage one another, and specially the ministers to exhort & streng then the weak, y thei may patiently abide the comig of God, w is at hand.

e To destroy your enemies.

f When the knowledge of Christ is reueiled.

g They y were barren & destitute of y graces of God, shal haue them giuen by Christ.

h It shalbe for y Saits of God & not for the wicked.

i God shal lead and guide them, alluding to the bringing forth of Egypt.

k As he threatened to the wicked to be destroyed hereby, Chap. 30, 6.

l Whome the Lord shal deliuer from the captiuitie of Babylon.

1 The desert and the wilderness shal reioyce: and the waste ground shalbe glad and flourish as the rose.

2 It shal flourish abundantly & shal greatly reioyce also and ioy: the glorie of Lebanon shalbe giuen vnto it: the beautie of Carmel, and of Sharon, they shal see the glorie of the Lord, & the excellencie of our God.

3 Strengthen the weake hands, & comfort the feble knees.

4 Say vnto them that are feareful, Be you strong, feare not: beholde, your God cometh with vengeance: euen God with a recompence, he wil come and saue you.

5 The shal the eyes of the blinde be lightened, and the eares of the deafe be opened.

6 Then shal the lame man leape as an hart, & the dome mans tongue shal sing: for in the wilderness shal waters breake out, & riuers in the desert.

7 And the drye ground shal be as a poole, and the thirstie (as springs of water in the habitation of dragons: where thei lay) shal be a place for reedes and rushes.

8 And there shalbe a path and a way, and the way shalbe called holy: the polluted shal not passe by it: for he shalbe, with them, and walke in the way, and the fooles shal not erre.

9 There shalbe no lyon, nor noisome beastes shal ascend by it, nether shal they be founde there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shal returne and come to Zion with praise: and euerlasting ioy shal be vpon their heads: thei shal obtaine ioy and gladnes, & sorowe and mourning shal flee away.

## CHAP. XXXVI.

1 Saneherib sendeth Rabshakéh to besege Ierusalém. 13 His blasphemies against God.

a This historie is rehearsed, because it is as a seale & confirmation of the doctrine afore, bothe for the threatnings & promises: to wit, that God wolde suffer his Church to be afflicted, but at length wolde send deliuerance.

Now in the fourteenth yere of King Hezekiah, Saneherib King of Asshur came vp against all the strong cities of Iudah, and toke them.

2 And the King of Asshur sent Rabshakéh fro Lachish toward Ierusalém vnto King Hezekiah, with a great hoste, and he stode by the conduite of the vpper poole in the path of the fullers field.

b When he had abolished superstition, & idolatrie, & God wolde exercise his Church to trye their faith and science.

3 Then came forth vnto him Eliakim the sonne of Hilkiáh the steward of the house, and Shebná the chancellor, and Ioah the sonne of Asaph the recorder.

4 And Rabshakéh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

5 I saie, Surely I haue eloquence, but counsel and strength are for the warre: on whome then dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it wil go into his hand, and perce it: so is Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to me, We trust in the Lord our God. Is not that he, whose high places and whose altars Hezekiah toke downe, and said to Iudah and to Ierusalém, Ye shal worship before this altar?

8 Now therefore giue hostages to my lord the King of Asshur, & I wil giue thee two thousand horses, if thou be able on thy parte to set riders vpon them.

9 For how canst thou despise anie captainne of the least of my lords seruants: and put thy trust on Egypt for charrets and for horsemen?

10 And am I now come vp without y Lord to this land to destroy it? The Lord said vnto me, Go vp against this land & destroy it.

11 Then said Eliakim, and Shebná and Ioah vnto Rabshakéh, Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakéh, Hathe my master sent me to thy master, & to thee to speake these wordes, and not to the men that sit on the wall? that they may eat their owne dounge, and drinke their owne piss with you?

13 So Rabshakéh stode, & cryed with a loud voyce in the Iewes language, and said, Heare the wordes of the great King, of y King of Asshur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shal not be able to deliuer you.

15 Nether let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs: this citie shal not be giuen ouer into the hand of the King of Asshur.

16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make an appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtre, and drinke euerie

c For he was now restored to his office, as Ifaiáh had prophesied, Chap. 22, 20.

d This declarereth that there were fewe good lie to be founde in the Kings house, w he he was dricuo to send this wicked man in such a weightie matter.

e Saneherib chief captainne.

f He speakeh this in the presence of Hezekiah, charging him, that he put his trust in his owne eloquence, where as his owne confidence was in the Lord.

g Saneherib labored to put the goodlie King from one vaine confidence to another: to wit, from trust in y Egyptians, w he se power was weak & would deceiue them: to yelde him self to y Assyrians and so not to hope for any helpe of God.

h He reprocheth to Hezekiah his smale power, which is not able to resist one of Saneheribs least captaines.

i Thus he wicked to deceiue vs. wil pretend the Name of y Lord: but we must trye the spirits, whether thei be of God or no.

k Thei were afraid, lest by his wordes he shoulde haue stirred the people against the King, and also pretended to growe to some appointment with him.

l Ebr. the way of their feet.

1 The Ebrewe word signifieth blessing: whereby this wicked captainne wolde haue persuaded y people, that their condition shoulde be better vnder Saneherib then vnder Hezekiah.



man the water of his owne well,

17 Til I come and bring you to a land like your owne land, *euen* a land of wheat and wine, a land of bread and vineyardes,

18 Lett Hezekiáh disceiue you, saying, The Lord wil deliuer vs. Hathe anie of y gods of the naciōs deliuered his land out of the hand of the King of Asshūr?

19 Where is the god of <sup>m</sup> Hamáth, and of Arpád? Where is the god of Sepharuáim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hathe deliuered their countrey out of mine hand, that the Lord shulde deliuer Ierusalém out of mine hand?

21 Then they <sup>a</sup> kept silence, and answered him not a worde: for the Kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiáh the steward of the house, and Shebná the chancellor, and Ioáh the sonne of Asaph the recorder, vnto Hezekiáh with rét clothes, and tolde him the wordes of Rabshakéh.

CHAP. XXXVII.

*Hezekiáh asketh counsil of Isaiáh, who promiserh him the Victorie. 10 The blasphemie of Saneherib. 16 Hezekiahs praier. 30 The armie of Saneherib is slayne of the Angel. 32 And he him self of his owne sonnes.*

**A**ND <sup>a</sup> whe the King Hezekiáh heard it, he <sup>a</sup> rent his clothes, and put on sackcloth & came into the House of the Lord.

2 And he sent Eliakim the steward of the house, and Shebná the chancellor, with the Elders of the Priests, clothed in sackcloth vnto <sup>b</sup> Isaiáh the Prophet, the sonne of Amóz.

3 And they said vnto him, Thus saith Hezekiáh, This day is a day of tribulacion & of rebuke and blasphemie: for the children are come to the <sup>c</sup> birth, and there is no strength to bring forth.

4 If so be the Lord thy God hathe <sup>d</sup> heard the wordes of Rabshakéh, whome the King of Asshūr his master hathe sent to raile on y liuing God, & to reproche him with wordes which y Lord thy God hathe heard, then <sup>e</sup> lift thou vp thy praier for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiáh.

6 And Isaiáh said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the King of Asshūr haue blasphemed me.

7 Beholde, I wil send a blast vpon him, & he shal heare a <sup>f</sup> noyse, and returne to his owne land, and I wil cause him to fall by

the sworde in his owne land.

8 ¶ So Rabshakéh returned, and founde the King of Asshūr fighting against Libnáh: for he had heard that he was departed frō Lachish.

9 He heard also men say of Tirhakáh, King of Ethiopia, *Beholde*, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiáh, saying,

10 Thus shal ye speake to Hezekiáh King of Iudáh, saying, Let not thy God <sup>h</sup> deceiue thee, in whome thou trustest, saying, Ierusalém shal not be giuen into the hand of the King of Asshūr.

11 Beholde, thou hast heard what y Kings of Asshūr haue done to all lands in destroying them, & shalt thou be deliuered?

12 Haue the gods of the naciōs deliuered them, which my fathers haue destroyed? <sup>as</sup> Gozán, and <sup>k</sup> Harán, and Rézeph, and the children of Eden, which were at Tellaíar?

13 Where is the King of Hamáth, and the King of Arpád, and the King of the citie of Sepharuáim, Hena and Iuáh?

14 ¶ So Hezekiáh receiued the letter of the hand of the messengers and red it, and he went vp into the House of the Lord, and Hezekiáh spred it before the Lord.

15 And Hezekiáh praied vnto the Lord, saying,

16 O Lord of hostes, God of Israél, which <sup>i</sup> dwellest betwene the Cherubims, thou art very God alone ouer all the kīngdomes of the earth: thou hast made the heauen & the earth.

17 Encline thine eare, o Lord, and heare: open thine eyes, o Lord, and se, and heare all the wordes of Saneherib, who hathe sent to blaspheme the liuing God.

18 Trueth it is, o Lord, that the Kings of Asshūr haue destroyed all lands, & <sup>m</sup> their countrey,

19 And haue cast their gods in the fyre: for they were no gods, but the worke of mans hands, *euen* wood or stone: therefore they destroyed them.

20 Now therefore, o Lord our God, saue thou vs out of his hand, that <sup>n</sup> all the kīngdomes of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiáh the sonne of Amóz sent vnto Hezekiáh, saying, Thus saith y Lord God of Israél, Because thou hast prayed vnto me, concerning Saneherib King of Asshūr,

22 This is the worde that the Lord hathe spoken against him, O <sup>o</sup> virgine, daughter of Zión, he hathe despised thee, & laughed thee to scorne: o daughter of Ierusalém, he hathe shaken his head at thee.

23 Whome hast thou railed on & blasphemed? and against whome hast thou exalted

<sup>g</sup> Which was a cite toward Egypt, thinking thereby to haue raised y force of his enemies.

<sup>h</sup> Thus God wolde haue him to utter a molle horrible blasphemie before his destruction: as to call the autor of all trueth, a deceiver: some gather hereby y Shebnáh had disclosed vnto Saneherib y answer y Isaiáh sent to the King. <sup>i</sup> Which was a cite of the Medes. <sup>k</sup> Called also Charre a cite in Mesopotamia, whence Abraham came after his fathers death.

<sup>l</sup> He groundeth his praier on Gods promises, who promised to heare them from betwene the Cherubims.

<sup>m</sup> Meaning, of the ten tribes.

<sup>n</sup> He declarerh for what cause he praied, y they might be deliuered: to wit, y God might be glorified thereby through all y worlde. <sup>o</sup> Whome God had chosen to him self, as a chaste virgine, and ouer whome he had care to preserve her from y lusts of y tyrant, as a father wolde haue ouer his daughter.



# Tyrants are bridled.

# Isaiáh.

# Hezekiahs sickenes.

Declaring hereby that they that are enemies to Gods Church, fight against him, whose quarel his Church onely maintaineth. q He boasteth of his policie, in that that he can finde meanes to nourish his armie: and of his power, in that that his armie is so great, that it is able to drye vp whole riuers, and to destroy the waters, & the fewes had closed in. r Signifying, God made not his Church to destroy it, but to preserve it, & therefore he saith that he formed it of olde, eue in his eternal counsel, which can not be charged. s Ebr. are shut in hand. t He sheweth that the state and power of moste flourishing cities & Ierush but a moment in respect of the Church, & shal remaine for euer, because God is y main teiner thereof. u Meaning, his counsels & enterprises. v Because Saneherib shewed him self, as a denouring fith & furious beast, he vsesh these similitudes, to reache how he will take him and guide him. x Thou shalt loose thy labour. y God giueth signes after two sortes: some go before the thing, as y signes y Moses wrought in Egypt, which were for the confirmation of their faith: and some go after y thing, as y sacrifice, & they were commended to make three daies after their departure: & these latter are to kepe the benefites of God in our remembrance, of the which sorte this here is. z He promisseth that for two yeres the ground of it self shulde fede them. a They whome God had deliuered out of the hands of the Assyrians, shal prosper: and this properly belongeth to the Church. b For my promises sake made to David.

2. King. 19. 31. 2. chro. 33. 21. Job. 1. 21. scd. 48. 34. 1. mac. 7. 41. 2. mac. 8. 19.

thy voyce, & lifted vp thine eyes on heauen against the holy one of Israél.

24 By thy seruants halt thou railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines to the sides of Lebanón, and wil cut downe the hie cedres thereof, and the faire fyrr trees thereof, and I wil go vp to the heights of his toppes & to the forest of his fruteful places.

25 I haue digged & dronke the waters, & with the plant of my fete haue I dryed all the riuers closed in.

26 Halt thou not heard how I haue of olde time made it, & haue formed it long ago? & shulde I now bring it, that it shulde be destroyed, and layed on ruinous heapes, as cities defended?

27 Whose inhabitants haue smale power, & are afraied & confounded: thei are like the grasse of the field and grene herbe, or grasse on the house toppes, or corne blasted afore it be growen.

28 But I knowe thy dwelling, & thy going out, and thy comming in, and thy furie against me.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore wil I put mine hoke in thy nostrels, and my bridle in thy lippes, and wil bring thee backe againe the same way y camest.

30 And this shalbe a y signe vnto thee, o Hezekiah, Thou shalt eat this yere suche as groweth of it self: and the 2 second yere, suche things as grow without sowing: and in the third yere, sow ye and reape, & plant vineyardes, & eat the frute thereof.

31 And the remnant that is escaped of the house of Iudáh, shal againe take roote downeward and beare frute vpward.

32 For out of Ierusalem shal go a remnant, & thei that escape out of mount Zión: the zeale of the Lord of hostes shal do this.

33 Therefore thus saith the Lord, concerning y King of Asshur, He shal not enter into this citie, nor shoote an arrowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shal returne, and not come into this citie, saith the Lord.

35 For I wil defend this citie to saue it, for mine owne sake, & for my seruát Dauids sake.

36 ¶ Then the Angel of the Lord went out, and smote in the campe of Asshur an hundredth, foure score, and fise thousand: so when they arose early in the morning, beholde, thei were all dead corpses.

37 So Saneherib King of Asshur departed, and went away and returned and dwelt at Nineuèh.

38 And as he was in the temple worshiping of Nisroch his god, Adramelech & Saneherib his sonnes slewe him w the sword, and they escaped into the land of Ararat: and Esarhaddon his sonne reigned in his stead.

CHAP. XXXVIII.

¶ Hezekiah is sicke. He is restored to health by the Lord, and liueth fiftene yeres after. He giueth thanks for his benefite.

¶ About that time was Hezekiah sicke vnto the death, and the Prophet Isaiáh sonne of Amóz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an ordre, for thou shalt dye, and not liue.

2 Then Hezekiah turned his face to the wall, and praied to the Lord,

3 And said, I beseeche thee, Lord, remember now how I haue walked before thee in truth, & with a perfite heart, and haue done that which is good in thy sight: & Hezekiah wept fore.

4 ¶ Then came the worde of the Lord to Isaiáh, saying,

5 Go, & say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy praier, & sene thy teares: behold, I wil adde vnto thy daies fiftene yeres.

6 And I wil deliuer thee out of the hand of the King of Asshur, and this citie: for I wil defend this citie.

7 And this signe shalt thou haue of the Lord, that y Lord wil do this thing, that he hath spoken,

8 Beholde, I wil bring againe y shadowe of the degrees (whereby it is gone downe in y dial of Ahaz by the sunne) ten degrees backward: so the sunne returned by tē degrees, by the degrees it was gone downe.

9 ¶ The writing of Hezekiah King of Iudáh, when he had bene sicke, and was recovered of his sickenes.

10 I said in y cutting of of my daies, I shal go to y gates of the graue: I am depriued of the residue of my yeres.

11 I said, I shal not se the Lord, euen the Lord in the land of the liuing: I shal se man no more amög the inhabitants of the worlde.

12 Mine habitation is departed, and is remoued from me, like a shepherds tent: I haue cut of like a weauer my life: he wil cut me of from the height: from day to night, thou wilt make an end of me.

13 I rekened to the morning: but he brake

f He left this song of his lamentacion & thankesgiving to all posteritie, as a monument of his owne infirmite & thankesful heart for Gods benefites, as David did, Psal 51. g At what time it was tolde me, that I shulde dye. h I shal no more praise the Lord here in his Temple among the faithful: thus God suffereth his dearest children to want his consolacion for a time. i His grace afterwarde may the more appeare whe thei fele thir owne weakenes. k By my signe I haue prouoked God to take my life from me. l That is, in one day, or shortly. m Over night I thought y I shulde liue til morning, but my pangs in the night perswaded me the contrarie: he sheweth thir horror, that the faithful haue when they apprehend Gods iudgement against their sinnes.

c Which was the chiefest citie of the Assyrians. d Who was also called Sardanapalus in whose daies ten yeres after Saneheribs death, the Chaldeans ouercame y Assyrians by Merodach their King.

Chap. XXXVIII.

2 King. 20. 1.

2. chro. 32. 24.

a Some after that the Assyrians were slayne: so that God wil haue the exercise of his childre continual, that thei way learne only to depend vpo God & aspire to y heauens.

b For his heart was touched w feare of Gods iudgement, seing he had appointed him to dye, so quickly after his deliuerance fro so great calamitie, as one vnworthie to remaine in y estate, & also foreseeing the great change, y shulde come in the Church, forasmuche as he left no sonne to reigne after him: as yet Manasseh was not borne: & when he reigned, we se what a tyrant he was.

c He doeth not onely promise to prolong his life, but to giue him rest & quietnes from the Assyrians, who might haue reuenged their armie to reuenge their former discomfort.

d For Hezekiah had asked for y confirmation of his faith a signe, as ver. 22. and 1. King 20. 8.

e Whereunto he was moued by y singular motion of Gods Spirit.

f Read 2. King 20. 10.

g He left this song of his lamentacion & thankesgiving to all posteritie, as a monument of his owne infirmite & thankesful heart for Gods benefites, as David did, Psal 51. h I shal no more praise the Lord here in his Temple among the faithful: thus God suffereth his dearest children to want his consolacion for a time. i His grace afterwarde may the more appeare whe thei fele thir owne weakenes. k By my signe I haue prouoked God to take my life from me. l That is, in one day, or shortly. m Over night I thought y I shulde liue til morning, but my pangs in the night perswaded me the contrarie: he sheweth thir horror, that the faithful haue when they apprehend Gods iudgement against their sinnes.



all my bones, like a lion: from daie to night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter: I did mourne as a doue: mine eies were lift vp on hie: O Lord, it hath oppressed me, comfort me.

What shal I saie? for he hath said it to me, and he hath done it: I shal walke weakely all my yeres in the bitterness of my soule.

O Lord, to them that ouerliue them, & to all that are in them, the life of my spirit shalbe known, that thou causedst me to slepe and hast giuen life to me.

Beholde, for felicitie I had bitter grief, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my sinnes behinde thy backe.

For the graue can not cōfesse thee: death can not praise thee: they that go downe into the pit, can not hope for thy trueth.

But the liuing, the liuing, he shal cōfesse thee, as I do this day: the father to the children shal declare thy trueth.

The Lord was ready to saue me: therefore we wil sing my song, all the dayes of our life in the House of the Lord.

The said Isaiáh, Take a lumpe of drye figges and laie it vpon the boile, and he shal recouer.

Also Hezekiáh had said, What is the signe, that I shal go vp into the House of the Lord?

CHAP. XXXIX.

Hezekiáh is reprobued, because he shewed his treasures vnto the ambassadours of Babylon.

At the same time, Merodach Baladan, the sonne of Baladan, King of Babél, sent letters, & a present to Hezekiáh: for he had heard that he had bene sicke, and was recouered.

And Hezekiáh was glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, & the precious ointement, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiáh shewed them not.

Then came Isaiáh the Prophet vnto King Hezekiáh, and said vnto him, What said these men? and from whence came they to thee? And Hezekiáh said, They are come from a farre countrey vnto me, from Babél.

Then said he, What haue they sene in thine house? And Hezekiáh answered, All that is in mine house haue they sene: there is nothing among my treasures, that I haue not shewed them.

And Isaiáh said to Hezekiáh, Heare the worde of the Lord of hostes,

Beholde, the dayes come that all that is in thine house, and which thy fathers haue laid vp in store vntil this day, shalbe carryed to Babél: nothing shalbe left, saith the Lord.

And of thy sonnes, that shal procede out of thee, & which thou shalt beget, shal they take away, and they shalbe eunuches in the palace of the King of Babél.

Then said Hezekiáh to Isaiáh, The worde of the Lord is good, which thou hast spoken: and he said, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

Remission of sinnes by Christ. The coming of Iohn Baptist. The Prophet reprobued the idolaters and them that trust not in the Lord.

Comfort ye, comfort ye my people, saith your God say.

Speake comfortably to Ierusalém, & crye vnto her, that her warrefare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand double for all her sinnes.

A voyce cryeth in the wilderness, Prepare ye the way of the Lord: make streight in the desert a path for our God.

Euerie valleie shalbe exalted, and euerie mountaine and hill shalbe made lowe: & the crooked shalbe streight, and the rough places plaine.

And y glorie of the Lord shalbe reueiled, and all flesh shal se it together: for the mouth of the Lord hath spoken it.

A voyce said, Crye. And he said, What shal I crye? All flesh is grasse, and all the grace thereof is as y floure of the field.

The grasse withereth, the floure fadeth, because the Spirit of the Lord bloweth vpon it: surely the people is grasse.

The grasse withereth, y floure fadeth: but them worde of our God shal stand for euer.

O Ziön, that bringest good tidings, get thee vp into the hie mountaine: O Ierusalém, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraide: say vnto the cities of Iudáh, Beholde your God.

Beholde, the Lord God wil come with

accomplished, when Iohn Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church from sinne and Satan, Mat 3.3. What soeuer may let or hinder this deliuerance, shalbe remoued. This miracle shalbe so great, that it shalbe known through all the worlde. The voyce of God, which spake to the Prophete Isaiáh. Meaning, all mans wisdom and natural powers, Iohn 1.10. 1. pet 1.24. The Spirit of God shal discover the vanitie in all that seeme to haue anie excellencie of them selues. Though considering y frailtie of mans nature manie of y Iewes shulde perish, & so not be partakers of this deliuerance, yet Gods promise shulde be fulfilled, & they that remained, shulde fele y fruite thereof. To publish this benefite through all the worlde. He sheweth an one worde the perfection of all mans felicitie, which is to haue Gods presence. Ddd.ii.

He affecteth him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flatterie, and blinded with ambition coulde not se.

By the grievousnes of the punishment is declared how greatly God detesteth ambition & vaine glorie.

That is, officers and servants.

Read 2. King. 20.19.

This is a consolation for the Church, assuring them that they shalbe neuer destitute of Prophetes, where by he exhorteth the true ministers of God that they were, & those also that shulde come after him, to comfort the poore afflicted, and to assure them of their deliuerance bothe of body and soule.

The time of her affliction. Meaning, such as chap. 61.7 & full correction, or double grace, where as she deserued double punishment.

To wit, of y Prophetes. That is, in Babylon, and other places where they were kept in captiuitie, and miserie.

Meaning, Cyrus and Darius which shulde deliuer Gods people out of captiuitie, and make them a ready way to Ierusalém: & this was fully

I was so oppressed with sorrow, that I was not able to utter my words, but only to groane & sigh. To wit, sorrow, and grief bothe of bodie and minde.

God hath declared by his Prophet y I shal dye, and therefore I wil yelde vnto him.

I shal haue no release, but continual sorowes whilst I liue.

They that shal ouerliue the men that are now aliue, and all they y are in these yeres shal acknowledge this benefite.

That after that thou hadst condemned me to death, thou restorest me to life.

Where as I thought to haue liued in rest and ease, being deliuered from mine enemies, I had grief vpon grief.

He esteemeth more the remission of his sinnes, & Gods fauour then a thousand lines.

For as muche as God hath placed man in this worlde to glorifie him, the godlie take it as a signe of his wrath when their dayes were shortened, ether because that they imed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there is so fewe in earth, that do regarde it, as Psal. 65. and 115.17.

All posteritie shal acknowledge, and according to their due tie toward their children shal instruct them in thy graces, & mercies toward me.

He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefites.

Read 2. King 20.7.

As vers. 7.

King. 20.12.

This was y first King of Babyló which overcame the Assyrians in y tenth yere of his reigne.

Partely moued with y greatnes of miracle, partly because he shewed him selfe enemy to his enemies, but chiefly, because he wolde ioine with the whome God fauoured, and haue their helpe, if occasion serued.

Read 2. King. 20.11, & 2. Chr. 32.3.



**p** His power shalbe sufficient without helpe of anie other, and shal haue all increase in him self to bring his wil to passe.

**q** He shal shewe his care & fauour ouer them that are weake, and tender.

**r** Declaring <sup>as</sup> God onely hathe all power so doeth he vse <sup>the</sup> same for <sup>his</sup> defence, and maintenance of his Church. <sup>f</sup> He sheweth Gods infinite wisdom for <sup>the</sup> same end and purpose.

**t** He speaketh all this to the intent <sup>that</sup> they shulde nether feare man nor put their trust in anie, saue onely in God. <sup>u</sup> Hereby he armeth them against <sup>the</sup> idolatrie, where-with they shulde be tempted in Babylon.

**x** He sheweth the rage of the idolaters seing that the poore that haue not to suffice their owne necessities; wil defraude them selues to serue their idoles.

**y** Haue ye not the worde of God, w<sup>ch</sup> plainly condemneth idolatrie?

**z** Can you not learne by <sup>the</sup> visible creatures whome God hathe made to serue your vse, that you shulde not serue them nor worship them?

**a** So that his power appeareth in euery place wherefoeuer we turne our eyes.

**b** Who hathe set in order <sup>the</sup> infinit number of the starres. **c** He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought <sup>that</sup> he had forsaken them in their troubles.

power, and <sup>his</sup> arme shal rule for him: beholde, his wages <sup>is</sup> with him, & his worke before him.

**11** He shal fede his flocke like a shepherd: he shal gather the lambes with his arme, & carie them in his bosome, and shal guide them with a yong.

**12** Who hathe measured the waters in his fist, and counted heauen with the spanne, and comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, and the hilles in a balance?

**13** Who hathe instructed the Spirit of the Lord? or was <sup>his</sup> counsellor or taught him?

**14** Of whome toke he counsel, and who instructed him and taught him in the way of iudgement? or taught him knowledge, & shewed vnto him <sup>the</sup> way of vnderstanding?

**15** Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balace: beholde, he taketh away the yles as a litle dust.

**16** And Lebanón is not sufficient for fyre, nor the beastes thereof sufficient for a burnt offering.

**17** All nations before him are as <sup>nothing</sup>, and they are counted to him, lesse then nothing, and vanitie.

**18** To whome then wil ye liken God? or what similitude wil ye set vp vnto him?

**19** The workeman melteth an image, or the golde smith beateth it out in golde, or <sup>the</sup> golde smith maketh siluer plates.

**20** Doeth not <sup>x</sup> the poore chuse out a tre that wil not rote, for an oblation? he seeketh also vnto him a cunning workeman, to prepare an image, that shal not be moued.

**21** Knowe ye nothing? haue ye not heard? it hathe it not bene tolde you from the beginning? haue ye not vnderstand it by the <sup>the</sup> fundacion of the earth?

**22** He sitteth vpon the circle of the earth, & the inhabitants thereof are as grasshoppers, he stretcheth out the heauens, as a curtaine, & spreadeth the out, as a tent to dwell in.

**23** He bringeth the princes to nothing, and maketh the iudges of the earth, as vanitie,

**24** As though they were not plated, as though they were not sown, as though their stocke toke no roote in the earth: for he did euē a blow vpon them, and they withered, and the whirle winde wil take them away as stubble.

**25** To whome now wil ye liken me, that I shulde be like <sup>him</sup>, saith the holie one?

**26** Lift vp your eyes on hie, and beholde, who hathe created these things, and bringeth <sup>out</sup> their armies by number, and calleth them all by names: by the greatnes of <sup>his</sup> power and mightie strength nothing faileth.

**27** Why saiest thou, <sup>o</sup> Iakób, and speakest <sup>o</sup> Iakób, <sup>c</sup> My waye is hid from the Lord,

and my iudgement is passed ouer of my God.

**28** Knowest thou not? or hast thou not heard, that the euerlasting God, the Lord hathe created the <sup>d</sup> ends of the earth: he nether fainteth, nor is weary: there is no searching of his <sup>e</sup> vnderstanding.

**29** But he giueth strength vnto him that fainteth, & vnto him that hathe no strength, he encreaseth power.

**30** Euen the yong men shal faint, and be wearie, and the yong men shal stumble and fall.

**31** But they that waite vpon the Lord, shal renewe their strength: they shal lift vp the wings as the egles: they shal runne, & not be wearie, & they shal walke and not faint.

CHAP. XLII.

**2** Gods mercie in chusing his people. **6** Their idolatrie. **27** Deliuerance promised to Zion.

**1** **K**epe a silence before me, <sup>o</sup> ylands, & let the people <sup>b</sup> renewe their strength: let them come nere, and let them speake: let vs come together into iudgement.

**2** Who raised vp <sup>c</sup> iustice from the East, & called him to his fote? and gaue the nations before him, and subdued the Kings: he gaue them as dust to his sworde, & as scatred stubble vnto his bowe.

**3** He pursued them, and passed safely by the way that he had not gone with his fete.

**4** Who hathe wrought and done it? he that calleth the <sup>d</sup> generations from the beginning. I the Lord am the <sup>e</sup> first, and with the last I am the same.

**5** The yles sawe it, & did <sup>f</sup> feare: & the ends of the earth were abashed, drewe nere, and came.

**6** Euerie man helped his neighbour and said to his brother, <sup>h</sup> Be strong.

**7** So the workeman comforted the founder & he that smote w<sup>th</sup> the hammer, him that smote by course, sayig, It is ready for the sodering, & he fastened it with nailes that it shulde not be moued.

**8** **B**ut thou, Israël, art my <sup>i</sup> seruant, & thou Iakób, whome I haue chosén, the fede of Abraham my friend.

**9** For I haue taken thee from the ends of the earth, and called thee before the chief thereof, and said vnto thee, Thou art my seruant: I haue chosén thee, and not cast thee away.

**10** Feare thou not, for I am with thee: be not afraid, for I am thy God: I wil strengthen thee, and helpe thee, and wil susteine thee with the <sup>k</sup> right hand of my iustice.

**11** Beholde, all they <sup>y</sup> prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, & they that strue with thee, shal perish.

**12** Thou shalt seke the <sup>e</sup> and shalt not <sup>f</sup> finde

shewe my self faithfull and iure. **1.** Because they shalbe destroyed them:

**d** And there fore all power is in his had to deliuer when his time cometh.

**e** Shewing <sup>that</sup> man muste patiently abide, & not curiously seke out the cause of Gods delay in our afflictions.

**f** They <sup>trust</sup> in their owne vertue, and do not acknowledge that all cometh of God.

**a** God, although he pleaded his cause w<sup>th</sup> all nations, requirerth silence that he may be heard in his right.

**b** That is, gather all their power & supports.

**c** Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of <sup>the</sup> Chaldeans to go to <sup>and</sup> fro at his comandment, & placed him in the land of Canaan?

**d** Who harbe created man & maintained his succession.

**e** Though the worlde set vpon neuer so many gods, yet they diminish nothing of my glorie: for I am all one, vnchangeable, w<sup>ch</sup> haue euer bene, and shalbe for euer.

**f** Considering mine excellent workes among my people.

**g** They assembled them selues, and conspired against me to mainteine their idolatrie.

**h** He noteth <sup>the</sup> obliuion of <sup>the</sup> idolaters to mainteine their superstitions.

**i** And therefore ought not to pollute thy self with the superstitions of the Gentiles.

**k** That is, by the force of my promises in <sup>the</sup> performance whereof I wil



them: to wit, the men of thy strife, for they shalbe as nothing, and the men that warie against thee, as a thing of naught.

11 For I the Lord thy God wil holde thy right hand, saying vnto thee, Feare not, I wil helpe thee.

12 Feare not, thou <sup>m</sup> worme, Iakób, & ye men of Israël: I wil helpe thee, saith the Lord & thy redemer y holie one of Israël.

13 Beholde, I wil make thee a roller, and a newe threshing instrument hauing tethe: thou shalt thresh the <sup>a</sup> mountaines, and bring them to poudre, and shalt make the hilles as chaffe.

14 Thou shalt fanne them, & the winde shal carye them away, & the whirwinde shal scatter them: and thou shalt reioyce in the Lord, & shalt glorie in the holy one of Israël.

15 When <sup>o</sup> the poore and the nedie seke water, and there is none (their tongue faileth for thirst: I the Lord wil heare them: I the God of Israël wil not forsake them)

16 I wil open riuers in the toppes of the hilles, and fountaines in the middes of the valleis: I wil make the wildernes as a poole of water, & the wasteplad as springs of water.

17 I wil set in the wildernes the cedre, the shittah tre, & the myrre tre & the pine tre, & I wil set in the wildernes the fyrre tre, the elme and the boxe tree together.

18 Therefore let them se and knowe, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holie one of Israël hath created it.

19 Stand to your cause, saith the Lord: bring forth the your strong reasons, saith the King of Iakób.

20 Let the bring the forth, & let the tel vs what shal come: let them shewe the former things what thei be, that we maie consider them, and knowe the later end of them: either declare vs things for to come.

21 Shewe the things that are to come hereafter, that we may know that you are gods: yea, do good or do euil, that we may declare it, and beholde it together.

22 Beholde, ye are of no value, & your making is of naught: man hath chosen an abomination by them.

23 I haue raised vp <sup>r</sup> from the North, and he shal come: from the East sunne shal <sup>u</sup> he call vpon my Name, and shal come vpon <sup>x</sup> princes as vpon claye, and as the potter treadeth myre vnder the fote.

24 Who hath declared fro the beginning, that we may knowe <sup>y</sup> or before time, that we may say, He is righteous: Surely there is none that sheweth: surely there is none y declareth: surely there is none that hea-

reth y your wordes.

25 I am the first, that saith to Ziön, Beholde, beholde: them: and I wil giue to Ierusalem <sup>a</sup> one that shal bring good tidings.

26 But when <sup>b</sup> I behelde, there was none, & when I enquired of them, there was no counsellour, & whe I demanded of them, thei answered not a worde.

27 Beholde, they are all vanitie: their worke is of nothing, their images are winde & confusion.

28 I haue founde that they had nether wisdom nor power to do anie thing: therefore he concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the worlde. 11 The vocation of the Gentiles.

1 Beholde, <sup>a</sup> my seruant: <sup>b</sup> I wil stay vpon him: mine elect, in whome my soules delight: I haue put my Spirit vpon him: he shal bring forth the iudgement to the Gentiles.

2 He shal not crye, nor lift vp, nor cause his voyce to be heard in the strete.

3 A <sup>c</sup> bruised reede shal he not breake, and the smoking flax shal he not quenche: he shal bring forth the iudgement in <sup>d</sup> trueth.

4 He shal not faile nor be discouraged til he haue <sup>e</sup> set iudgement in the earth: and the <sup>k</sup> yles shal wait for his law.

5 Thus saith God the Lord (he that created the heauens and spred them abroad: he that stretched forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in <sup>l</sup> righteousness, and wil holde <sup>m</sup> thine hand, and I wil kepe thee, and giue thee for a <sup>n</sup> couenant of the people, & for a light of the Gentiles,

7 That thou maiest open the eyes of the blinde, & bring out the prisoners from the prison: and them that sit in darkenes, out of the prison house.

8 I am the Lord, this is my Name, and my <sup>o</sup> glorie wil I not giue to another, nether my praise to grauen images.

9 Beholde, the former things are <sup>p</sup> come to passe, and newe things do I declare: before they come forth, I tel you of them.

10 Sing vnto the Lord a newe song, & his praise from the end of the earth: ye that go downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernes and the cities thereof lift vp <sup>q</sup> their voice, the townes that <sup>r</sup> Kedár

it, that it may shine brighter. <sup>h</sup> Although he fauour the weake, yet wil he not spare the wicked, but wil iudge them according to trueth and equitie. <sup>i</sup> Til he haue set all things in good order. <sup>k</sup> The Gentiles shal be desirous to receiue his doctrine. <sup>l</sup> Meaning, vnto a lawfull and iust vocation. <sup>m</sup> To assist and guide thee. <sup>n</sup> As him, by whome the promise, made to all nations in Abraham, shal be fulfilled. <sup>o</sup> I wil not suffer my glorie to be diminished: which I shuld do, if I were not faithful in performing the same, and the idolaters thereby wolde extol their idoles aboue me. <sup>p</sup> As in time past I haue bene true in my promises, so wil I be in time to come. <sup>q</sup> Meaning the Arabians, vnder whome he comprehendeth all the people of the East.

Ddd.iii.

y Meaning, y none of the gentiles gods can worke anie of these things. <sup>z</sup> That is, y Israelites, which returne from captiuitie. <sup>a</sup> To wit, a continual succession of Prophets & ministers. <sup>b</sup> Whe I looked whether y idoles coulde do these things, I

a That is, Christ, who in respect of his manhode is called here seruant. The Prophetes vse to make mention of Christ after that thei haue declared anie great promises, because he is the fundacion wherupon all the promises are made & ratified. <sup>b</sup> For I haue committed all my power to him, as to a most faithful steward. Some read, I wil establish him: to wit, in his office, by giuing him the fulnes of my Spirit. <sup>c</sup> He onely is acceptable vnto me & they that come vnto me by him. for there is no other meanes of reconciliation. <sup>d</sup> Mat. 12, 18. eph. 1, 4. <sup>d</sup> He shal declare him self gouernour ouer the Gentiles, & call them by his worde and rule them by his Spirit. <sup>e</sup> His coming shal not be w pompe and noise, as earthly princes. <sup>f</sup> He wil not hurt the weake and feble, but support & comfort them. <sup>g</sup> Meaning the weake of a lampe, or candle which is almost out, but he wil cherish it and snuffe

m Thus he calleth the because they were contemned of all the worlde, & that they considering their owne poore estate, shoulde seke vnto him for helpe. <sup>n</sup> I wil make thee able to destroye all thine enemies, both y neuer so mightie: and this chiefly is referred to y kingdom of Christ. <sup>o</sup> That is, thei that shal be afflicted in the captiuitie of Babylon. <sup>p</sup> God wil rather change y order of nature, then they shoulde want anie thing that cryeth him by true faith in their miseries: declaring to them hereby that they shal lacke nothing by the way, whe they returne from Babylon. <sup>q</sup> That is, he hath appointed, & determined y he shal come so to passe. <sup>r</sup> He biddeth the idolaters to proue their religion, and to bring forth thei idoles, y they may be tried whether thei knowe all things, and ca do all things: w if they can not do, he concludeth that they are no gods, but vile idoles. <sup>s</sup> So that a man can not make an idole, but he must do that, which God decreth, and abhorreth: for he chuseth his owne deuises, and forsaketh the Lords. <sup>t</sup> Meaning, the Chaldeans. <sup>u</sup> That is, Cyrus, who shal do all thing in my Name, & by my direction: whereby he meaneth that both their captiuitie, and deliuerance shal be ordered by Gods prouidence and appointment. <sup>x</sup> Both of the Chaldeans and others.



## The Lords silence.

## Isaiáh.

## Gods loue toward his.

doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glorie vnto the Lord, & declare his praise in the ylandes.

<sup>r</sup> He sheweth the zeale of <sup>s</sup> Lord, and his power in the conseruatiõ of his Church.

13 The Lord shal go forth as a gyant: he shal stirre vp his courage like a mā of warre: he shal shoute and crye, & shal preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene stil & refrained my self: now wil I crye like a trauailing woman: I wil destroye and deuoure at once.

<sup>f</sup> I wil haue to execute my vengeance, w<sup>ch</sup> I haue so long deferred, as a woman that desireth to be deliuered whē she is in trauail.

15 I wil make waste mountaines, and hilles, and drye vp all their herbes, and I wil make the floods ylandes, and I wil drye vp the pooles.

<sup>t</sup> That is, my poore people, which are in perplexitie & care.

16 And I wil bring the blinde by a way, that they knew not, & leade them by paths that they haue not knowen: I wil make darkenes light before them, and croked things streight. These things wil I do vnto them, and not forsake them.

<sup>d</sup> To wit, Israhel, w<sup>ch</sup> shulde haue moste light because of my Law.

17 They shalbe turned backe: they shalbe greatly ashamed, that trust in graue images, and say to the molten images, Ye are our gods.

<sup>x</sup> The Priest to whome my worde is committed, which shulde not onely heare it him self, but cause others to heare it.

18 Heare, ye deafe: and ye blinde, regarde, that ye may se.

<sup>y</sup> As <sup>s</sup> Priests & Prophetes that shulde be lights to others?

19 Who is blinde but my seruant? or deafe as my messenger, that I sent? who is blinde as the y perfit, and blinde as the Lords seruant?

<sup>a</sup> Because they wil not acknowledge this benefite of the Lord, who is ready to deliuer them, he suffreth them to be spoiled of their enemies through their owne fault and incredulitie.

20 Seig manie things, but thou kepest them not: opening the eares, but he heareth not.

<sup>a</sup> There shal be none to succour them, or to wil the enemy to restore that, w<sup>ch</sup> he hath spoiled.

21 The Lord is willing for his righteousness sake that he may magnifie the Law, & exalt it.

<sup>b</sup> Meaning, Gods wrath.

22 But this people is robbed and spoiled, and shalbe all snared in dongeons, & they shalbe hid in prison houses: thei shalbe for a pray, and none shal deliuer: a spoile, and none shal say, a Restore.

23 Who amōg you shal hearken to this, & take hede, and heare for afterwardes?

24 Who gaue Iaakōb for a spoile, and Israhel to the robbers? Did not the Lord, because we haue sinned against him? for they wolde not walke in his wayes, nether be obedient vnto his Law.

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battel: and it set him on fyre round about, and he knewe not, and it burned him vp, yet he considered not.

### CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 21 There is no God but one alone.

<sup>a</sup> After these threathings he promiseth deliuerance to his Church, because he hath regenerate them, adopted them & called them.

**B**Vt now thus saith the Lord, a that created thee, o Iaakōb: and he that

formed thee, o Israhel, b Feare not: for I haue redemed thee: I haue called thee by thy name, thou art mine.

<sup>b</sup> When thou seest dangers and conspiracies on all sides, remember this benefite of thy God, and it shal encourage thee.

2 When thou passest through the waters, I wil be with thee, & through the floods, that thei do not ouerflowe thee. When thou walkest through the verie fyre, thou shalt not be burnt, nether shal the flame kindle vpon thee.

<sup>c</sup> By water & fyre, he meaneth all kinde of troubles and perils.

3 For I am the Lord thy God, the holy one of Israhel, thy Sauour: I gaue d Egypt for thy ransome, Ethiopia, and Seba for thee.

<sup>d</sup> I turned Seneheribes power against these countreies and made thei to suffer that affliction which thou shouldest haue done, and so were as the payment of thy ransome, Chas. 37. 36.

4 Because thou wast precious in my sight, & thou wast honorable, and I loued thee, therefore wil I giue e man for thee, & people for thy sake.

<sup>e</sup> I wil not spare anie man rather than thou shouldest perish: for God more eueneth one of his faithful, then all the wicked in the worlde.

5 Feare not, for I am with thee: I wil bring thy sede from the East, and gather thee from the West.

<sup>f</sup> He prophesieth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersal Church, including to that which is written Deut. 30. 6. Meaning, that he wolde not be vniuersal of them, except he wolde neglect his owne Name & glorie.

6 I wil saie to the North, Giue: and to the South, Kepe not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

<sup>g</sup> Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to do the like, as Chap. 41. 23. i Do prout that the things, which are spoken of them, are true.

7 Euerie one shalbe called by my Name: for I created him for my glorie, formed him and made him.

<sup>k</sup> Shewing, that the malice of the wicked hindereth them, in the knowledge of the truth because thei wil not heare when God speaketh by his worde.

8 I wil bring forth the blinde people, and thei shal haue eyes, and the deafe, & they shal haue eares.

<sup>l</sup> The Prophetes and people to whome I haue giuen my Law.

9 Let all the nacions be gathered together, and let the people be assembled: who among them can declare this and shewe vs former things? let them bring forth thei witnesses, y thei maie be iustified: but let them heare, and saie, It is trueth.

<sup>m</sup> Meaning, specially Christ and by him, all y faith

10 You are my witnesses, saith the Lord, and my seruant, whome I haue chosen: therefore ye shal knowe and beleue me & ye shal vnderstand that I am: before me there was no God formed, nether shal there be after me.

11 I, euen I, am the Lord, & beside me there is no Sauour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine had: I wil do it, and who shal let it?

14 Thus saith the Lord your redemer, the holy one of Israhel, For your sake I haue sent to Babel, and a brought it downe: they are all fugitiues and the Chaldeans cry in the shippes.

15 I am the Lord your holy one, the creator of Israhel, your King.

<sup>ful.</sup> n By Darius and Cyrus. o Thei shal crye when thei wolde escape by water, being y the courie of Euphrates is turned another way by y enemies



16 Thus saith the Lord which maketh a way in<sup>p</sup> the Sea, and a path in the mightie waters.

17 When he bringeth out the chariot, & horse, the armie & the power lie together, & shal not rise: thei are extinct, and quenched as towne.

18 Remember ye not the former things, neither regarde the things of olde.

19 Beholde, I do a newe thing: nowe shal it come forth: shal you not knowe it? I will euē make awaie in the desert & floods in the wilderness.

20 The wilde beasts shal honour me, the dragons and the ostriches, because I gaue water in the desert & floods in the wilderness to giue drinke to my people, euē to mine elect.

21 This people haue I formed for my self: thei shal shewe forth my praise.

22 And thou hast not called vpon me, o Iakób, but thou hast wearied me, o Israél.

23 Thou hast not broght me the shepe of thy burnt offerings, neither hast thou honored me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

24 Thou boughtest me no swete sauour w<sup>m</sup> monie, neither hast thou made me drunke with the farr of thy sacrifices, but thou hast made me to serue with thy sinnes, & wearied me with thine iniquities.

25 I, euē I, am he that putteth awaie thine iniquities for mine owne sake, & wil not remember thy sinnes.

26 Put me in remembrance: let vs be iudged together: count thou that thou maiest be iustified.

27 Thy first father hath sinned, and thy teachers haue transgressed against me.

28 Therefore I haue prophaned the rulers of the Sanctuarie, and haue made Iakób a curse, and Israél a reproche.

& floods vpon the drie ground: I wil powre my Spirit vpon thy sede, and my blessing vpon thy buddes,

4 And thei shal growe as among the grasse, & as the willowes by the riuer of waters.

5 One shal say, I am y<sup>e</sup> Lords: another shal be called by the name of Iakób: & another shal subscribe with his hand vnto the Lord, and name him self by the name of Israél.

6 Thus saith the Lord the King of Israél & his redemer, the Lord of hostes, I am y<sup>e</sup> first, and I am the last, and without me is there no God.

7 And who is like me, that shal call, and shal declare it, and set it in order before me, since I appointed the ancient people? and what is at hand, and what things are to come? let them shewe vnto them.

8 Feare ye not, neither be afraied: haue not I tolde thee of olde, and haue declared it? you are euē my witnesses, whether there be a God beside me, and that there is no God that I knowe not.

9 All thei that make an image, are vantiue, and their delectable things shal nothing profite: & thei are their owne witnesses, that thei se not nor knowe: therefore thei shal be confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing?

11 Beholde, all that are of the felowship thereof, shal be confounded: for the workmen them selues are men: let them all be gathered together, and stand vp, yet thei shal feare, and be confounded together.

12 The smith taketh an instrument, & worketh in the coles, and facioneth it with hammers, & worketh it with the strength of his armes: yea, he is an hungred, & his strength faileth: he drinketh no water, & is faint.

13 The carpenter stretcheth out a line: he facioneth it with a red thread, he planeth it, and he putteth it with the compasse, and maketh it after the figure of a man, & according to the beautie of a man that it maie remaine in an house.

14 He wil hewe him downe cedres, and take the pine tre and the oke, and taketh courage among the trees of the forest: he planterh a fyre tre, and the raine doeth nourish it.

15 And man burneth thereof: for he wil

re called vnprouitable, but Chap. 41. 24. abominable: and here. call them the worke of errors, ier. 10. 15. Habak. a lying teacher. 2. 18. q That is, which by any way consent either to the making or worshipping, r Signifying, that the multitude shal not then saue the idolaters, when God wil take vengeance, although thei excuse them selues thereby among men. s He describeth the raging affection of the idolaters, which forget their owne necessities to set forth their deuotion toward their idoles. t To place it in some Temple.

d That is, thy children and posteritie shal increase wonderfully after their deliuerance from Babylon.

e By this diuersitie of speache he meaneth one thing that is, that the people shal be holy & receiue the true religion of God, as Psal. 87. 5.

f I am alwaies like my self, that is, merciful toward my Church, and moste able to mainteine it, as chap. 41. 4. & 48. 12. reuel. 1. 17 & 22. 13. g And appoint them that shal deliuer the Church.

h That is, declare vnto me how I ought to procede herein.

i God calleth the Israelites ancient, because he preferred them to all other in his eternal election.

k Meaning, their idoles.

l Read Chap. 41. 10. m Whatsoeuer thei bestowe vpon their idoles to make the to seme glorious.

n That is, the idolaters seeing their idoles blide, must needs be witnesses of their owne blindness, and feeling that thei are not able to helpe them, must confesse that thei haue no power.

o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is moste detestable.

p Whereby appeareth their blasphemie, which call images the bones of the laitie, seeing that thei are not onely he-



**u** He setteth forth the obediencie and malice of the idolaters, & though they see by daile experience y<sup>e</sup> their idoles are no better then the rest of y<sup>e</sup> matter whereof they are made, yet they refuse the one parte & make a god of y<sup>e</sup> other, as the papists make their cake, god and the rest of their idoles.  
**x** That is, he either maketh a table or trenchers.  
**y** The Prophet giueth here an answer to all them that wonder how it is possible that anie shulde be so blinde to commit such abomination, saying, y<sup>e</sup> God hath blinded their eyes, and hardened their hearts.  
**z** *Ebr. sarath.*  
**z** He is abused as one y<sup>e</sup> would eat ashes, thin king to satisfie his hunger.  
**a** Shewing y<sup>e</sup> mans heart is most enclined to idolatrie, & therefore he warneth his people by these examples, that they shulde not cleaue to anie but to the liuing God, whē thē shulde be among the idolaters.  
**b** If he sheweth that the worke of y<sup>e</sup> Lord tow ard his people shal be so great that y<sup>e</sup> insensible creatures shal be moued therewith.  
**c** He arneth them against y<sup>e</sup> flatterers of Babylon, & wolde haue borne them in hand, that they knew by y<sup>e</sup> starres that God wolde not deliuer them, and that Babylon shulde stand.  
**d** Of Isaiáh & the rest of his Prophetes, & did assure the Church of Gods sauour & deliuerance.  
**e** He sheweth that Gods worke shulde be no lesse notable in this their deliuerance, then when he brought them out of Egypt through the Sea.  
**f** To assure them of their deliuerance, he nameth the persone, by whome it shulde be more then an hundred yere before he was borne.

take thereof and <sup>u</sup> warme hī self: he also kindleth it and baketh bread, yet he maketh a god, and worshipeth it: he maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fyre, & vpon the halfe thereof he searoth flesh: he rosted the roste and is satisfied: also he warmeth him self and saith, Aha, I am warme, I haue bene at the fyre.

17 And y<sup>e</sup> residue thereof he maketh a god, euen his idole: he boweth vnto it and worshipeth and praieſh vnto it, and saith, Deliuere me: for thou art my god.

18 They haue not knowen, nor vnderstand: y<sup>e</sup> for God hath shut their eyes that they can not se, and their hearts, that they can not vnderstand.

19 And none considereth in his heart, neither is there knowledge nor vnderstandig to saie, I haue burnt halfe of it, eue in the fyre, & haue baked bread also vpon y<sup>e</sup> coles thereof: I haue rosted flesh, and eaten it, & shal I make the residue thereof an abomination? shal I bowe to the stocke of a tre.

20 He fedeth <sup>z</sup> of ashes: a seduced heart hath deceived him, that he can not deliuer his soule, nor say, Is there not a lye in my right hand?

21 Remembre these (o Iaakób and Israél) for y<sup>e</sup> art my seruant: I haue formed thee: thou art my seruāt: o Israél forget me not.

22 I haue put awaie thy trasgressions like a cloude, and thy sinnes, as a mist: turne vnto me, for I haue redeemed thee.

23 Reioyce, ye heauens: for the Lord hath done it: shoute, ye lower partes of y<sup>e</sup> earth: braſt forth into praises, ye mountaines, o forest and euerie tre therein: for y<sup>e</sup> Lord hath redeemed Iaakób and wil be glorified in Israél.

24 Thus saith the Lord thy redemer & he that formed thee from the wombe, I am the Lord, that made all things, that spred out the heauens alone, and stretched out the earth by my self.

25 I destroye the tokens of the soothsayers and makethem that coniecture, fooles, & turne the wise men backward, and make their knowledge foolishnes.

26 He confirmeth the worde of his seruāt and performeth the counsel of his messengers, saying to Ierusalēm, Thou shalt be inhabited: and to the cities of Iudáh, ye shal be buylt vp, and I wil repaire the decayed places thereof.

27 He saith to the depe, Be drye and I wil drye vp thy floods.

28 He saith to Cyrus, Thou art my shepherd:

& he shal reforme all my desire, sayig also to Ierusalēm, Thou shalt be buylt: and to the Temple, Thy fundacion shal be surely laied.

CHAP. XLV.

<sup>1</sup> The deliuerance of the people by Cyrus. <sup>20</sup> The calling of the Gentiles.

1 Thus saith the Lord vnto Cyrus his <sup>a</sup> anointed, whose right hand I haue holden <sup>c</sup> to subdue nations before him: therefore wil I weakē the loynes of Kigs and open the dores before him, & the gates shal not be shut.

2 I wil go before thee & make y<sup>e</sup> crooked streight: I wil breake the brasen dores, & burst the yron barres.

3 And I wil giue thee y<sup>e</sup> treasures of darkenes, and the things hid in secret places, that thou maist <sup>e</sup> knowe that I am the Lord which call thee by thy name, euen the God of Israél.

4 For Iaakób my seruants <sup>f</sup> sake, and Israél mine elect, I wil euē call thee by thy name & name thee, though thou hast not knowen me.

5 I am the Lord and there is none other: there is no God besides me: I girded thee though thou hast not knowen me,

6 That they maie knowe from the rising of the sunne & from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the light and creat darkenes: I make peace & great euil: I the Lord do all these things.

8 Ye heauens, send the dewe from aboue, & let y<sup>e</sup> cloudes drop downe: <sup>i</sup> righteoufnes: let the earth open, and let saluacion and iustice growe forth: let it bring them forth together: I the Lord haue <sup>k</sup> created him.

9 Wo be vnto him that strueth with his maker, the potsherd w<sup>th</sup> the potsherd of the earth: shal the claie saie to him that facioneth it, What makeſt y<sup>e</sup> or thy worke, <sup>m</sup> it hath none hands?

10 Wo vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the holy one of Israél, and his maker, Aske me <sup>n</sup> of things to come concerning my sonnes, and concerning the workes of mine hands: commande you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out

<sup>l</sup> Hereby he brideleth their impacience, which in aduerſitie & trouble murmure against God and wil not take his pleasure: willing that man shulde matche with his like and not contend against God. <sup>m</sup> That is, it is not perfectly made. <sup>n</sup> In stead of murmuring, humble your selues and aske what ye wil for the consolation of my children, and you shal be sure of it, as ye are of these things which are at your commandement. Some read it with an interrogation, and make it the application of the similitude.



## CHAP. XLVI.

*1 The destruction of Babylon and of their idoles. 3 He calleth the Iewes to the consideration of his workes.*

the heauens, I haue euen commanded all their armie.

13 I haue raised <sup>p</sup> him vp in righteousness, & I wil direct all his waies: he shal buyld my citie, and he shal let go my captiues, not for price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour of Egypt, and the marchandise of Ethiopia, & of the Sabeans, men of stature shal come vnto thee, and thei shal be <sup>t</sup> thine: thei shal followe thee, and shal go in chaines: they shal fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely thou, <sup>o</sup> God, <sup>t</sup> hidest thy self, <sup>o</sup> God, the Sauour of Israël.

16 All they shalbe ashamed and also confounded: they shal go to confusion together, that are the makers of images.

17 But Israël shalbe sauéd in the Lord, with an euerlasting saluacion: ye shal not be ashamed nor confounded worlde without end.

18 For thus saith the Lord (that created heauen, God him self, that formed <sup>y</sup> earth, and made it: he that prepared it, he created it not in vaine: he formed it to be <sup>u</sup> inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, <sup>nether</sup> in a place of darkenes in the earth: I said not in vaine vnto <sup>y</sup> sede of Iakób, Seke you me: I the Lord do speake righteousness, & declare righteous things.

20 Assemble your selues, and come: drawe nere together, ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that can not saue them.

21 Telye and bring them, & let them take counsel together, who hathe declared this from the beginning? or hathe tolde it of olde? Haue not I the Lord? & there is none other God beside me, a iust God, & a Sauour: there is none beside me.

22 Loke vnto me, and ye shal be sauéd: all the ends of the earth shal be sauéd: for I am God, and there is none other.

23 I haue sworne by my self: the worde is gone out of my mouth in <sup>a</sup> righteousness, and shal not returne, That euerie <sup>b</sup> knee shal bowe vnto me, and euerie tongue shal sweare by me.

24 Surely <sup>e</sup> he shal say, In the Lord haue I righteousness and strength: he shal come vnto him, and all that <sup>d</sup> prouoke him, shal be ashamed.

25 The whole sede of Israël shalbe iustified, and glorie in the Lord.

1 **B**El is bowed downe: <sup>a</sup> Nebó is fallen: <sup>a</sup> Their idoles were vpon the <sup>b</sup> beastes, and vpon the cattel: they which did beare you, were laden with a wearie burden.

2 <sup>c</sup> They are bowed downe, & fallen together: for thei colde not rid the of the burden, & their <sup>d</sup> soule is gone into captiuitie. 3 Heare ye me, <sup>o</sup> house of Iakób, & all that remaine of the house of Israël, which are borne of me from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, eue I wil beare you vntil the hore heeres: I haue made <sup>you</sup>: I wil also beare <sup>you</sup>, and I wil carye <sup>you</sup> and I wil deliuer <sup>you</sup>.

5 <sup>¶</sup> To whome wil ye make me like, or make me equal, or <sup>s</sup> compare me, that I shulde be like him?

6 They drawe golde out of the bagge and weigh siluer in the balance, and hyre a goldsmith to make a god of it, & they bowe downe, and worship it.

7 They beare it vpon the shoulders: they cary him and set him in his place: so doeth he stand, & can not remoue from his place. Thogh one crye vnto him, yet can he not answer, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe <sup>h</sup> to minde, <sup>o</sup> you transgressors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsel shal stand, & I wil do whatsoeuer I wil.

11 I call a <sup>i</sup> birde from the East, & the man of my <sup>k</sup> counsel from far: as I haue spoken, so wil I bring it to passe: I haue purposed it, and I wil do it.

12 Heare me, ye stubburne hearted, that are farre from <sup>i</sup> iustice.

13 I bring <sup>m</sup> nere my iustice: it shal not be farre of, and my saluacion shal not tary: for I wil giue saluacion in Zión, and my glorie vnto Israël.

appointed to execute that, which I haue determined. 1 Which by your incredulitie wolde let the performance of my promes. m He sheweth that mans incredulitie can not abolish the promes of God, Rom. 3.3.

## CHAP. XLVII.

*The destruction of Babylon and the causes wherefore.*

1 **C**OME downe and sit in the dust: <sup>o</sup> a virgine, daughter Babel, sit on the ground: there is no <sup>b</sup> throne, <sup>o</sup> daughter of the Chaldeans: for thou shalt no more be called, Tendre and delicate.

2 Take the mille stones, & <sup>c</sup> grinde meale: nement shalbe taken from thee. c Thou shalt be brought to moile vile seruitude: for to turne the mille was the office of slaues.

Ecc. i.

<sup>o</sup> That is, the Barres. <sup>p</sup> To wit, Cyrus, that I may shew by him <sup>y</sup> faithfulness of my promes in deliuering my people.

<sup>q</sup> Meaning, truly & without any gracious consideration. <sup>r</sup> These people were tributaries to <sup>s</sup> Persians, & to King Artaxerxes: hee was accompted in the time of Christ <sup>t</sup> hereby, he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they shulde not repere their long patience, but <sup>y</sup> wicked and idolaters shalbe destroyed.

<sup>u</sup> To wit, of <sup>v</sup> me, but chiefly of his Church. <sup>x</sup> As do the false gods, & giue vncertaine answers. <sup>y</sup> All ye idolaters, which though you seeme to haue neuer so muche worldlie dignitie, yet in Gods sight you are vile & abiect.

<sup>z</sup> He calleth the idolaters to repentance, willing them to loke vnto him with the eye of faith. <sup>a</sup> That is, that <sup>y</sup> thing, which I haue promised, shalbe faithfully performed.

<sup>b</sup> The knowledge of God and the true worshiping shalbe through all the world, Rom. 14.11. <sup>c</sup> Phil. 2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.

<sup>d</sup> Meaning, the faithful shal sele & confesse this. <sup>e</sup> All the cōtemners of God.

<sup>f</sup> These were the chief idoles of Babylon. <sup>g</sup> Because thei were of golde and siluer, the Medes & Persians caryed them away. <sup>h</sup> The beastes that caryed <sup>i</sup> idoles, fel downe vnder their burden. <sup>j</sup> He denieth the idoles, & had nether soule nor sense. <sup>k</sup> He sheweth the difference betweene the idoles and the true God: for thei must be caryed of others, but God him self caryeth his, as Deut. 32.11. <sup>l</sup> Seing I haue begotten you, I wil nourish and preserue you for euer. <sup>m</sup> The people of God, being their owne calamitie & the flourishing estate of the Babylonians, shulde be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the original of all the idoles, to make them to be abhorred of all men: shewing that the moile that can be spoken in their cōmendacio is but to pue them vile, Bar. 6.25. <sup>n</sup> Become wise, meaning <sup>y</sup> all idolaters are without wit or sense, like mad men. <sup>o</sup> That is, Cyrus, which shal come, as swift as a birde and fight against Babylon. <sup>p</sup> Him by whome I haue



<sup>d</sup> The things wherein she let  
teach her great  
pride that  
he made vile,  
euen from the  
head to the  
foote

<sup>e</sup> I wil vse no  
humanitie nor  
pittie toward  
thee.

<sup>f</sup> The Israelites  
shal confesse,  
that the Lord  
doeth this for  
his Church sake.

<sup>g</sup> For very  
shame, & hide  
thy self.

<sup>h</sup> Thei abused  
Gods iudgements  
thinkg that he  
punished <sup>i</sup> Israelites,  
because he wolde  
utterly cast them  
off, and therefore  
instead of pitying  
their miserie, thou  
didst increase  
it.

<sup>i</sup> So that thy  
punishment  
shalbe so great,  
as is possible  
to be imagined.

<sup>k</sup> Thou didst  
thinke <sup>l</sup> thine  
owne wisdom  
& policie  
wolde haue  
saued thee.

<sup>l</sup> He derideth  
their vaine  
confidence, <sup>m</sup> y put  
their trust in  
any thing, but  
in God, condemn-  
ing also such  
vaine sciences,  
which serue  
to no vse, but  
to delude the  
people and to  
bring them from  
depending on-  
ly in God  
m They shal  
utterly perishe  
and no parte  
of the remaine.

<sup>n</sup> They shal  
see every one  
to that place,  
where he thought  
by his specu-  
lations to be  
more sure: but  
that shal deceiue them.

loose thy lockes: & make bare the fete: vn-  
couer y legges, & passe through the floods.

Thy filthines shalbe discouered, and thy  
shame shalbe sene: I wil take vengeance,  
and I wil not mete thee as a man.

Our redemer, the Lord of hostes is his  
Name, the holy one of Israel.

Sit stil, and get thee into darkenes, o  
daughter of the Chaldeans: for thou shalt  
no more be called, The ladie of kingdo-  
mes.

I was wrath with my people: I haue pol-  
luted mine inheritance, and giuen them  
into thine hand: thou didest shewe them  
no mercie, but thou didest lay thy very  
heauie yoke vpon the ancient.

And thou saidest, I shalbe a ladie for e-  
uer, so that thou didest not set thy minde  
to these things, nether didest thou remem-  
ber the latter end thereof.

Therefore now heare, thou that art giuen  
to pleasures, & dwellest careles, She saith  
in her heart, I am and none els: I shal not  
sit as a widdow, nether shal knowe y losse  
of children.

But these two things shal come to thee  
suddenly on one day, the losse of children  
and widdowhead: they shal come vpon  
thee in their perfection, for the multitude  
of thy diuinacions, & for the great abun-  
dance of thine inchanters.

For thou hast trusted in thy wickednes:  
thou hast said, None seeth me. Thy wis-  
dome & thy knowledge, thei haue caused  
thee to rebell, and thou hast said in thine  
heart, I am, and none els.

Therefore shal euil come vpon thee, and  
thou shalt not know the morning thereof:  
destruction shal fall vpon thee, which thou  
shalt not be able to put away: destruction  
shal come vpon thee suddenly, or thou be-  
ware.

Stand now among thine inchanters, and  
in the multitude of thy sothesayers (with  
whome thou hast wearied thy self from  
thy youth) if so be thou maiest haue pro-  
fite, or if so be thou maiest haue strength.

Thou art wearied in the multitude of  
thy counsels: let now the astrologers, the  
starre gasers, & pronosticatours stand vp,  
and saue thee from these things, that shal  
come vpon thee.

Beholde, they shalbe as stubble: the fyre  
shal burne them: thei shal not deliuer their  
owne liues from the power of the flame:  
there shalbe no coles to warme at, nor  
light to sit by.

Thus shal they serue thee, with whome  
thou hast wearied thee, eue thy marchants  
from thy youth: euery one shal wander to  
his owne quarter: none shal saue thee.

<sup>1</sup> The hypocrisie of the Iewes is reprov'd. <sup>2</sup> The Lord a-  
lone wil be worshipped. <sup>30</sup> Of their deliuerance out of  
Babylon.

Heare ye this, o house of Iaakób,  
which are called by the name of  
Israel, and are come out of the waters of  
Iudáh: which sweare by the Name of the  
Lord, and make mencion of the God of  
Israel, but not in trueth, nor in righteous-  
nes.

For they are called of the holy citie, and  
staie them selues vpon the God of Isra-  
él, whose Name is the Lord of hostes.

I haue declared the former things of ol-  
de, and they went out of my mouth, and I  
shewed them: I did them suddenly, and  
they came to passe.

Because I knewe, that thou art obstina-  
te, and thy necke is an yron sinew, and thy  
browe brasle,

Therefore I haue declared it to thee of  
olde: before it came to passe, I shewed it  
thee, lest thou shuldest say, Mine idole  
hathe done them, and my carued image,  
and my molten image hathe commanded  
them.

Thou hast heard, beholde all this, & wil  
not ye declare it? I haue shewed thee new  
things, euen now, and hid things, which  
thou knewest not.

They are created now, and not of olde,  
and euen before this thou heardest them  
not, lest y shuldest say, Beholde, I knewe  
them.

Yet thou heardest the not, nether didest  
knowe them, nether yet was thine eare o-  
pened of olde: for I knewe that thou wol-  
dest grievously transgresse: therefore ha-  
ue I called thee a transgressor from the  
wombe.

For my Names sake wil I differ my  
wrath, and for my praise wil I refraine it  
from thee, that I cut thee not of.

Beholde, I haue fined thee, but not as  
siluer: I haue chosen thee in the fornace  
of affliction.

For mine owne sake, for mine owne sake  
wil I do it: for how shulde my Name be  
polluted? surely I wil not giue my glorie  
vnto another.

Heare me, o Iaakób & Israel, my called,  
I am, I am the first, and I am the last.

Surely mine hand hathe layed the funda-  
cion of the earth, & my right hand hathe  
spanned the heauens: when I call them,  
they stand vp together.

All you, assemble your selues, & heare:  
which among them hathe declared these  
things? The Lord hathe loued him: he wil

owne honour: so that they can not perishe, but his glorie shulde be diminished,  
as Deut 32.27. o Read Chap. 42.3 p Read 41.4 q To obeye me, & to do  
whatsoeuer I commande them. s Meaning, Cyrus, whome he had chosen to  
destroy Babylon.



do his wil in Babel, and his arme shalbe against the Chaldeans.

15 I, euen I haue spoken it, and I haue called him: I haue brought him, and his waie shal prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in secret frō the beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hathe sent me.

17 Thus saith the Lord thy redemer, the Holie one of Israél, I am the Lord thy God, which teache thee to profite, & lead thee by the waie, that thou shuldest go.

18 Oh that thou hadest hearkened to my commandements, then had thy prosperitie bene as the flood, and thy righteousnes as the waues of the sea.

19 Thy fede also had bene as the sande, and thy frute of thy bodie like the grauel thereof: his name shulde not haue bene cut of nor destroyed before me.

20 Go ye out of Babel: flee ye from the Chaldeans, with a voice of ioye: tel and declare this: shewe it forth to the end of the earth: saye ye, The Lord hathe redeemed his seruant Iaakób.

21 And they were not thirstie: he led them through the wildernes: he caused waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

CHAP. XLIX.

*The Lord exhorteth all nacions to beleue his promises. 6 Christ is the saluacion of all that beleue, and wil deliuer them from the tyrannie of their enemies.*

1 Heare ye me, o yles, & hearkē, ye people frō farre. The Lord hathe called me from the wombe, and made mencion of my name from my mothers bellie.

2 And he hathe made my mouth like a sharpe sworde: vnder the shadowe of his hād hathe he hid me, and made me a chosen shafte & hid me in his quiver,

3 And said vnto me, Thou art my seruant, o Israél, for I wil be glorious in thee.

4 And I said, I haue labored in vaine: I haue spent my strength in vaine and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now saith the Lord, that formed me frō the wombe to be his seruant, that I maie bring Iaakób againe to him (thogh Israél be not gathered, yet shal I be glorious in the eyes of the Lord: and my God shalbe my strength)

6 And he said, It is a smale thing that thou shuldest be my seruant, to raise vp the tri-

bes of Iaakób, and to restore the desolations of Israél: I wil also giue thee for a light of the Gentiles, that thou maiest be my saluacion vnto the end of the worlde.

7 Thus saith the Lord the redemer of Israél, & his Holie one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shal se, and arise, and princes shal worship, because of the Lord, that is faithful: and the Holie one of Israél, which hathe chosen thee.

8 Thus saith the Lord, In an acceptable time haue I heard thee, and in a day of saluacion haue I helped thee: and I wil preserue thee, and wil giue thee for a covenant of the people, that thou maiest raise vp the earth, and obtaine the inheritance of the desolate heritages:

9 That thou maiest say to thy prisoners, Go forth: and to them that are in darkenes, Shewe your selues: they shal fede in the wayes, & their pastures shalbe in all the toppes of the hilles.

10 They shal not be hūgrie, nether shal they be thirstie, nether shal the heat smite them nor the sunne: for he that hathe compassion on them, shal lead them: euen to the springs of waters shal he driue them.

11 And I wil make all my mountaines, as a way, & my paths shalbe exalted.

12 Beholde, these shal come frō farre: & lo, these from the North and from the West, and these from the land of Sinim.

13 Reioyce, o heauens: and be ioyful, o earth: braut forthe in to praise, o mountaines: for God hathe comforted his people, & wil haue mercie vpon his afflicted.

14 But Zión said, The Lord hathe forsaken me, and my Lord hathe forgottē me.

15 Can a woman forget her childe, and not haue compassion on the sonne of her wombe? thogh they shulde forget, yet wil I not forget thee.

16 Beholde, I haue graued thee vpon the palme of mine hands: thy walles are euer in my sight.

17 Thy buylders make haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes rounde about & behold: all these gather the selues together & come to thee: as I liue, saith the Lord, thou shalt surely put them all vpon thee as a garmēt, & gird thy self wth them like a bride.

19 For thy desolations, & thy waste places, & thy land destroyed, shal surely be now narrow for them: they shal dwell in it, & they that did deuoure thee, shalbe farre away.

20 The children of thy barennes shal say againe in thine eares, The place is strait for me: giue place to me that I may dwell.

21 They shal say in thine heart, Who hathe begotten me these, seing I am baren and

Eec.ii.

<sup>h</sup> To declare my Gospel to the Gentiles, Cha. 42, 6. ad. 13, 47. luk. 2, 37.

<sup>i</sup> Meaning, the Iewes whome tyrants kept in bondage.

<sup>k</sup> The benefit of their deliuerance shalbe so great, that great, & smale shal acknowledge it, & reuerence God for it. I Thus he speaketh of his Church, when he wolde shew his mercie toward it, 1 Cor. 6, 2.

<sup>m</sup> Meaning, Christ alone. <sup>n</sup> Signifying, before Christ renewe the earth by his worde, there is nothing, but confusion & disorder. <sup>o</sup> To the that are in the prison of sinne, & death.

<sup>p</sup> Being in Christs protection, they shalbe safe against all dangers, & free from the feare of the enemies.

<sup>q</sup> Meaning, there shalbe nothing in their way from Babylon, shal hinder or hurt them: but this is accomplished spiritually.

<sup>r</sup> Meaning, South countrey, so that, Christ shal deliuer his from all the partes of the worlde.

<sup>s</sup> Read Chap. 44, 23.

<sup>t</sup> He obiecteth what a faithful might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and full of consolatio.

<sup>u</sup> Because I wolde not forget thee.

<sup>x</sup> Meaning, good order of policie & discipline.

<sup>y</sup> I haue a continual care to buyld thee vp againe, & to destroye thine enemies.

<sup>z</sup> He sheweth what are the ornaments of the Church: to haue manie children, which are assembled by the worde of God & gouerned by his Spirit.

<sup>f</sup> Since the time that I declared my self to your fathers.

<sup>g</sup> Thus the Prophet speaketh for himself, & to assure them of these things. <sup>h</sup> What things shal do thee good.

<sup>i</sup> That is, the prosperous estate of Israél. <sup>j</sup> After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioye, shal come of their deliuerance.

<sup>k</sup> He sheweth that it shalbe easy to deliuer them, as he did their fathers out of Egypt. <sup>l</sup> Thus he speaketh that the wicked hypocrites shulde not abate Gods promises in whome was neither faith, nor repentance, Chap. 57, 21.

<sup>a</sup> This is spoken in the person of Christ to assure the faithful, that these promises shulde come to passe: for they were all made in him, and in him shulde be performed.

<sup>b</sup> This is met of the time, & Christ shulde be manifested to the worlde, as Psal. 2, 7.

<sup>c</sup> By the sworde, and shafte, he signifieth the verue and efficacy of Christs doctrine.

<sup>d</sup> God hathe take me to his protection and defence: this chiefly is met of Christ, and may also be applied to his ministers.

<sup>e</sup> By Israél is met Christ, & all the body of faithful as the members and their head. <sup>f</sup> Thus Christ in his members complaineth, that his labour, and preaching take none effect, yet he is contented, & his doings are approved of God. <sup>g</sup> Thogh the Iewes refuse my doctrine, yet God wil approue my ministerie.



## Kings & Quenes.

## Isaiáh. Ministers incouraged.

desolate, a captiue and a wanderer to and fro: & who hath nourished thee? behold, I was left alone: whence are these?

21 Thus saith the Lord God, Beholde, I will lift vp mine hand to the Gentiles and set vp my standart to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be caryed vpon their shoulders.

22 And Kings shall be thy noursing fathers, and Quenes shall be thy nourses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy fete: & thou shalt knowe that I am the Lord: for they shall not be ashamed to waite for me.

24 Shall the praise be taken from the mightie? or the iust captiuitie deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mightie shall be taken awaie: & the praise of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, & I will saue thy children, 26 And will fede them that spoile thee, with their owne flesh, and they shall be drunken with their owne blood, as with swete wine: & all flesh shall knowe that I Lord am thy Sauour & thy redemer, the mightie one of Iakob.

### CHAP. I.

1 The lewes forsaken for a time. 2 Yet the power of God is not diminished. 3 Christs obedience & victorie.

1 Thus saith the Lord, Where is that subtil of your mothers diuorcement, whome I haue cast off? or who is the creditor to whome I solde you? Beholde, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

2 Wherefore came I, & there was no man? I called, and none answered: is mine hand so shortened, that it can not helpe? or haue I no power to deliuer? beholde, at my rebuke I drye vp the Sea: I make the floods desert: their fish rotteth for want of water, and dyeth for thirst.

3 I clothe the heauens with darknes, & make a sacke their couering.

4 The Lord God hath giuen me a tongue of the learned, that I should knowe to minister a worde in time to him who is weary: he wil raise me vp in the morning: in the morning he wil waken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious, nether turned I backe.

a He sheweth, y Christ wil not onely gather this great number of the lewes, but also of the Gentiles.

b Meaning, y Kings shall be conuerted to y Gospel and be shew their power, & autoritie for the preferuation of the Church.

c Being ioyned with the Church, they shall hūble the felues to Christ their head, and giue him all honour.

d He maketh this as an obiectio, as though the Chaldeas were strong, & had them in iuste possessio.

e This is the answer to their obiectio, y none is stronger then the Lord, nether hath a more iuste title vnto them.

f I will cause them to destroye one another, as Iud.

7, 22. 2 chro. 20, 22. chap. 19, 2.

a Meaning, y he had not forsaken her, but through her owne occasio, as Hosea 2, 2. b Which should declare, y I haue cut her of meaning, y they coulde shewe none.

c Signifying y he solde them not for anie det or povercie, but y they solde the selues to sinne to die their owne lustes, & pleasures.

d He came by his Prophetes and ministers, but they wolde not beleue their doctrine and conuert.

e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dryed vp y red Sea, and killed the fish in the riuers, & also afterwarde, in Iorden?

f As I did in Egypt in toke of my displeasure, Exod. 10, 21. g The Prophet doeth represente here the persone and charge of them that are iustly called to the ministerie of Gods worde.

h To him that is oppressed by affliction and miserie. i As they that are taught, and made me by him.

6 I gaue my backe vnto the smiters, and my chekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God wil helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I knowe that I shall not be ashamed.

8 He is nere that iustifieth me: who wil contend with me? Let vs stand together: who is mine aduersarie? let him come nere to me.

9 Beholde, the Lord God wil helpe me: who is he that can condemne me? lo, they shall waxe olde as a garment: the mothe shall eat them vp.

10 Who is among you that feareth y Lord? let him heare the voyce of his seruant: he that walketh in darkenes, & hath no light, let him trust in the Name of the Lord, & stay vpon his God.

11 Beholde, all you kinde a fyre, and are compassed about with sparkes: walke in y light of your fyre, and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorowe.

### CHAP. II.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, & her deliuerance.

1 Heare me, ye that follow after righteousness, & ye that seeke the Lord: loke vnto the rocke, whence ye are hewn, and to the hole of the pit, whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, & blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: ioye and gladnes shall be founde therein: praise, and the voyce of singing.

4 Hearken ye vnto me, my people, and giue care vnto me, o my people: for a Law shall procede from me, and I will bring forth the my iudgement for the light of the people.

5 My righteousness is nere: my saluacion goeth forth, and mine armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and loke vpon the earth beneath: for the heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluacion shall be for euer, & my righteousness shall not be abolished.

7 Hearken vnto me, ye that knowe righteousness, the people in whose heart is my Law. Feare ye not the reproche of men, nether be ye afraid of their rebukes.

1 I did not shrinke from God for anie persecution or calamitie. Whereby he sheweth, that the true ministers of God can loke for none other recompence of y wicked but after this sorte, and also what is their comfort.

1 Shewing y is a rare thing that anie should obey aright Gods true ministers, though they labour to bring the trohel to heauen. m You haue sought consolation by your owne deuities, & haue refused the light, and consolation, & God hath offered: therefore ye shall remaine in sorowe, and not be comforted.

a He comforteth y Church, that shei shall not be discouraged for their small number. b That is, to Abraham, of whome ye were b-gotten, & to Sarah, of whome ye were borne.

c As plentiful as Paradise, Genes. 2, 3.

d I will rule, & gouerne y Church by my worde, and doctrine.

e The time, y I will accomplish my promises. f My power, and strength.

g He forewarneth them of the horrible changes & mutations of all things, & how he wil preferue his Church in the muddes of all these dangers.

8 For



6 For the mothe shal eat the vp like a garment, and the worme shal eat them like wolle: but my righteousness shal be for euer, and my saluacion from generacion to generacion.

9 Rise vp, rise vp, and put on strength, o arme of the Lord: rise vp, as <sup>h</sup> in the olde time in the generacions of the worlde. Art not thou the same, that hast cut <sup>i</sup> Rahab, and wounded the <sup>k</sup> dragon?

10 Art not thou the same, which hath dried the Sea, <sup>euen</sup> the waters of the great depe, making the depth of the Sea a way for the redemed to passe ouer?

11 Therefore the redemed of the Lord shal <sup>l</sup> returne, and come with ioye vnto Zión, and euerlasting ioye shalbe vpon their head: they shal obteine ioye, & gladnes: & sorowe and mourning shal flee away.

12 I, <sup>euen</sup> I, am he, that comfort you. Who art thou, that thou shuldest feare a mortal man, and the sonne of man, which shalbe made as grasse?

13 And forgetest the Lord thy maker, that hath spread out the heauens, and laide the fundacions of the earth: and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroye? Where is now the rage of the oppressour?

14 The captiue <sup>m</sup> hasteneth to be loosed, and that he shulde not dye in the pit, nor that his bread shulde faile.

15 And I am the Lord thy God that diuided the Sea, when his waues roared: the Lord of hostes <sup>is</sup> his Name.

16 And I haue put my wordes in thy <sup>n</sup> mouth, and haue defended thee in the shadow of mine hand, that I may plant <sup>y</sup> o heauens, and laye the fundacion of the earth, & say vnto Zión, Thou art my people.

17 Awake, awake, and stand vp, o Ierusalém, which hast drinke at the hand of the Lord the <sup>p</sup> cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all <sup>y</sup> sonnes, whome she hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two <sup>q</sup> things are come vnto thee: who wil lament thee? desolation and destruction, and famine, and the sworde: by whome shal I comforte thee?

20 Thy sonnes haue fainted, and lie at the head of all the stretes as a wilde bulle in a net, and are full of the wrath of the Lord, & rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but <sup>r</sup> not with wine.

22 Thus saith thy Lord God, <sup>euen</sup> God that pleaderth the cause of his people, Beholde, I haue taken out of thine hand the

cuppe of trembling, <sup>euen</sup> the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I wil put it into their had that spoile thee: which haue said to thy soule, Bowe downe, that we may go ouer, and thou hast laid thy bodie as the ground, and as the strete to them that went ouer.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

1 Rise, arise: put on thy strength, o Zión: put on the garments of thy beautie, o Ierusalém, the holy citie: for hence forth there shal no <sup>a</sup> more come into thee the vncircumcised and the vncleane.

2 Shake thy self from the <sup>b</sup> dust: arise, and sit downe, o Ierusalém: loose the bandes of thy necke, o thou captiue daughter, Zión.

3 For thus saith the Lord, Ye were solde for <sup>c</sup> naught: therefore shal ye be redemed without money.

4 For thus saith the Lord God, My people went <sup>d</sup> downe afore time into Egypt to sojourn there, and Asshur <sup>e</sup> oppressed them without cause.

5 Now therefore what haue I here, saith the Lord, that my people is takē away for naught, and thei that rule ouer them, make them to howle, saith the Lord? & my Name all the day continually is <sup>f</sup> blasphemed?

6 Therefore my people shal knowe my Name: therefore <sup>g</sup> thei shal knowe in that day, that I am he that do speake: beholde, it is I.

7 How beautiful vpon the mountaines are the fete of him, that declareth & publisheth peace: that declareth good tidings, & publisheth saluacion, saying vnto Zión, Thy God reigneth?

8 <sup>h</sup> The voice of thy watchemen shalbe heard: thei shal lift vp their voyce, and shout together: for thei shal se eye to eye, when the Lord shal bring againe Zión.

9 O ye desolate places of Ierusalém, be glad and reioyce together: for the Lord hath comforted his people: he hath redemed Ierusalém.

10 The Lord hath made <sup>i</sup> bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shal se the saluacion of our God.

11 <sup>k</sup> Departe, departe ye: go out from thence and touche no vncleane thing: go out of the middes of her: be ye cleane, that <sup>l</sup> beare the vessels of the Lord.

Ecc.iii.

mies & to deliuer his people. <sup>k</sup> He warneth the faithfull not to pollute themselves with the superstitions of the Babylonians, as Chap. 42, 20 2. cor 6, 17. <sup>l</sup> For the time is at hand, that the Priests and Levites chiefly (and so by the all the people which shalbe as Levites in this office) shal cary home the vessels of the Temple, which Nebuchadnezzar had taken away.

<sup>a</sup> Now wicked tyrant, w<sup>h</sup> shal subuert Gods true religio, & oppress the consciences.

<sup>b</sup> Put of <sup>y</sup> garments of sorowe & heaviness, & put on the apparel of ioy & gladnes.

<sup>c</sup> The Babylonians paid no thig to me for you: therefore I wil take you againe without ranfome.

<sup>d</sup> Whē Isaac went thither in time of famine.

<sup>e</sup> The Egyptians might pretend some cause to oppress my people because thei wēt thither and remained among them, but the Assyrians haue no title to excuse their tyrannie by: and therefore wil I punish them more thē I did the Egyptians.

<sup>f</sup> To wit, by <sup>y</sup> wicked, which thinke that I haue no power to deliuer the.

<sup>g</sup> Signifying <sup>y</sup> the ioye and good tidings of their deliuerance shulde make their affliction in the more time more easy: but this is chiefly ment of the spiritual ioy, as Nah 1, 15.

<sup>h</sup> The Prophets w<sup>h</sup> are thy watchmē, shal publish this thy deliuerance: this was be g<sup>o</sup> vnder Zerubbabel, Ezra & Nehemiah, but was accomplished vnder Christ.

<sup>i</sup> As ready to smite his enemies & to deliuer his people.

<sup>k</sup> He warneth the faithfull not to pollute themselves with the superstitions of the Babylonians, as Chap. 42, 20 2. cor 6, 17.

<sup>l</sup> For the time is at hand, that the Priests and Levites chiefly (and so by the all the people which shalbe as Levites in this office) shal cary home the vessels of the Temple, which Nebuchadnezzar had taken away.

<sup>h</sup> He putteth them in remembrance of his great benefite for their deliuerance out of Egypt: where they might learne to trust in him continually.

<sup>i</sup> Meaning Egypt. Plal. 134.

<sup>j</sup> Towit, Pharaoh, Ecc 29, 3.

<sup>k</sup> From Baby-

<sup>l</sup> From Baby-

<sup>m</sup> From Baby-

<sup>n</sup> From Baby-

<sup>o</sup> From Baby-

<sup>p</sup> From Baby-

<sup>q</sup> From Baby-

<sup>r</sup> From Baby-

<sup>s</sup> From Baby-

<sup>t</sup> From Baby-

<sup>u</sup> From Baby-



## Christ & his office.

## Isaiáh. The Church increased.

m As your fathers did out of Egypt.

n Meaning. Christ by whom our spiritual deliuerance shulde be wrought, whereof this was a figure.

o In the corrupt iudgement of man Christ in his persone was not esteemed.

p He shal spread his word through manie nations.

q In signe of reuerence, and as being astonied at his excellencie.

12 For ye shal not go out <sup>m</sup> with haste, nor departe by fleeing away: but the Lord wil go before you, and the God of Israel wil gather you together.

13 Beholde, my <sup>n</sup> seruant shal prosper: he shalbe exalted and extolled, & be veryhie.

14 As manie were astonied at thee (his visage was so <sup>o</sup> deformed of men, and his forme of the sonnes of men) so <sup>p</sup> shal he sprinckle manie nations: the Kings shal shut their <sup>q</sup> mouths at him: for that which had not bene tolde them, shal they se, and that which they had not heard, shal they <sup>r</sup> vnderstand.

### CHAP. LIII.

1 Of Christ and his kingdome, whose worde serue wil beleue. 6 All men are sinners. 11 Christ is our righteousness, 12 And is dead for our finnes.

a The Prophet sheweth, y verie fewe shal receiue this their preaching of Christ, and of their deliuerance by him, Ioh. 12. 38. rom 10. 16.

b Meaning. y none can beleue, but who se hearts God toucheth with the verue of his holie Spirit.

c The beginning of Christs kingdome shalbe finale, and contemptible in y fight of man, but it shal growe wonderfully, and flourish before God.

d Read Chap. 31. 1.

e Which was by Gods singular prouidence for the comforte of sinners. Ebr 4. 15. f That is, the punishment due to our finnes: for the w he hath both suffred, & made satisfactio. Mat 8. 17. 1. pet. 2. 24.

g We iudged euill, thinking that he was punished for his owne finnes, & not for ours.

h He was chastised for our reconciliation, 1. Cor 15. 3.

i Meaning, the punishment of our iniquitie, & not the faute it self.

k But willingly, & patiently obeyed his fathets appointment, Mat 26. 63. act 8. 32. l From the crosse, and graue after that he was condemned. m Though he dyed for sinne, yet after his resurrection he shal liue for euer, and this his death is to restore life to his members, Rom 6. 9.

n God the Father deliuered him into the hands of the wicked, and re the powers of the worlde to do with him what they wolde.

1 **W**Ho <sup>a</sup> wil beleue our report? and to whome is the <sup>b</sup> arme of the Lord reueiled?

2 But he shal growe vp before him as a branche, & as a <sup>c</sup> roote out of a drye <sup>d</sup> ground: he hath nether forme nor beautie: whe we shal se him, there shalbe no forme that we shulde desire him.

3 He is despised and reiected of mē: he is a man ful of sorows and hath experience of <sup>e</sup> infirmities: we hid as it were our faces from him: he was despised and we esteemed him not.

4 Surely he hath borne our infirmities, & caried <sup>f</sup> our sorowes: yet we did iudge hī, as <sup>g</sup> plagued, and smitten of God, & humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the <sup>h</sup> chastisemēt of our peace <sup>i</sup> was vpon him, and with his stripes we are healed.

6 All we like shepe haue gone astray: we haue turned euerie one to his owne way, and the Lord hath layed vpon him the <sup>j</sup> iniquitie of vs all.

7 He was oppressed & he was afflicted, yet did he not <sup>k</sup> opē his mouth: he is brought as a shepe to the slaughter, and as a shepe before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from <sup>l</sup> prison, and fro iudgement: <sup>m</sup> & who shal declare his age? for he was cut out of the lād of the liuig: for the transgression of my people was he plagued.

9 <sup>n</sup> And he made his graue with <sup>o</sup> wicked, and with the riche in his death, though he had done no wickednes, nether <sup>p</sup> was anie deceite in his mouth.

10 But willingly, & patiently obeyed his fathets appointment, Mat 26. 63. act 8. 32. l From the crosse, and graue after that he was condemned. m Though he dyed for sinne, yet after his resurrection he shal liue for euer, and this his death is to restore life to his members, Rom 6. 9.

n God the Father deliuered him into the hands of the wicked, and re the powers of the worlde to do with him what they wolde.

10 Yet the Lord wolde breake him, & make him subiect to infirmities: whe <sup>q</sup> he shal make his soule an offering for sinne, he shal se his fede & shal prolong his daies, and the wil of the Lord shal prosper in his hand.

11 He shal se of the <sup>r</sup> trauaile of his soule, & shalbe satisfied: by his knowledge shal my <sup>s</sup> righteous seruant iustifie manie: for he shal beare their iniquities.

12 Therefore wil I giue him a portion with the great, and he shal deuide the spoyle with the strong, because he <sup>t</sup> hath powdered out his soule vnto death: and he was counted with the transgressors, and he bare the sinne <sup>u</sup> of many, and praied for the trespassers.

### CHAP. LIIII.

1 Mo of the Gentiles shal beleue the Gospel then of the Iewes. 7 God leaueth his for a time, to whome afterward he sheweth mercie.

1 **R**eiouice, <sup>a</sup> baren that didest not beare: breake forthe into ioye & reioyce, thou that didest not trauaile with childe: for the <sup>b</sup> desolate hath mo children then the married wife, saith the Lord.

2 <sup>c</sup> Enlarge the place of thy tentes, and let them spread out the curtaines of thine habitacions: spare not, stretch out thy cordes, and make faste thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy fede shal possesse <sup>d</sup> Gentiles & dwell in the desolate cities.

4 Feare not: for <sup>e</sup> y shalt not be ashamed, nether shalt <sup>f</sup> y be confounded: for <sup>g</sup> y shalt not be put to shame: yea, <sup>h</sup> y shalt forget <sup>i</sup> y shame of thy <sup>j</sup> youth, & shalt not remember the reproche of thy <sup>k</sup> widdowhead anie more.

5 For he that <sup>l</sup> made thee, is thine housbād (whose Name is the Lord of hostes) and thy redemer the holie one of Israel, shalbe called the God of the whole worlde.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a <sup>m</sup> yong wife when thou wast refused, saith thy God.

7 For a litle while haue I forsaken thee, but with great compassion wil I gather thee.

8 For a moment, in <sup>n</sup> mine angre, I hid my face from thee for a litle season, but with euerlasting mercie haue I had compassio on thee, saith the Lord thy redemer.

9 For this is vnto me as the <sup>o</sup> waters of Noāh: for as I haue sworne that the waters of Noāh shulde no more go ouer the earth, so haue I sworne that I wolde not be angrie with thee, nor rebuke thee.

10 For the mountaines shal remoue and the hilles shal fall downe: but my mercie shal

de, which semed before to be shut vp in Iudea.

wast forsaken in thy youth. i As sure as the promes that I made to Noāh, that the waters shulde no more ouerflowe the earth.

o Christ by offering vp his soule for sinne, he shal see his fede & shal prolong his daies, and the wil of the Lord shal prosper in his hand.

p That is, the fruite & effect of his labour, & is y saluatiō of his Church. q Christ shal iustifie by faith through his worde, where as Moses coulde not iustifie by the Lawe.

r Because he hābled him self, therefore he shalbe exalted to glorie, Phil. 2. 7.

s That is, in all that belue in him.

t After y he hath declared the death of Christ, he speaketh to the Church, because it shal be feele y fruite of y saue, & shall be her baren, because y in the captiuitie she was as a widdow without hope to haue anie children.

u The Church in this her afflictio, & captiuitie shal bring forth mo children then whe she was at libertie: or this may be spoken by adumbratio, considering y great number shulde come out her. Her deliuerance vnder Cyrcus was as her childe hood, & therefore this was accomplished, when she came to her age, & was vnder y Gospel.

v Signifying y for y great number of childre, y God shulde giue her, so shulde seme to lacke round to lodge them.

w The afflictions which thou suffred at the beginning. x When as y wast refused for thy finnes, Chap. 50. 1. f That did regenerate thee by his holie Spirit.

y His glorie shal shine through the whole worlde.

z As a wife which I made to

not



Hereby he de-  
clareth yee are  
the Church vnder  
Christ  
10. Ioh. 1. 12.  
11. By hearing  
of his worde  
& inward mo-  
ving of his Spi-  
rit.  
12. In Abillitie  
and iustices so  
ye shall stand  
forever.  
13. And therefo-  
re shall not pre-  
vail.  
14. Meaning, y  
domestical e-  
nemies of the  
Church as are  
the hypocrites  
signifying he  
reby y man ca-  
do nothing but  
so farre as  
God giueth  
power for seig-  
thurs all are his  
creatures, he  
will needs go  
vnto and guide  
them.  
Chap LV.  
1. Christ by p-  
posing his gra-  
ces & gifts to  
his Church ex-  
empteth y hy-  
pocrites & are  
ful with their  
imagined wor-  
kes, & the Epi-  
cures, & are  
ful with their  
worldlie lusts  
& so thinke  
not after these  
waters.  
2. Signifying y  
Gods benche-  
can not be  
bought for mo-  
ney.  
3. By waters,  
wine, milke &  
bread, he mea-  
neth all things  
necessarie to y  
spiritual life,  
as these are ne-  
cessarie to this  
corporal life.  
4. He reproveh  
their ingrati-  
tude, which re-  
fuse those  
things y God  
offereth willig-  
ly, and in the  
meane tyme  
spare neither  
cost nor labour  
to obtayne  
those, which  
are nothing  
profitable.  
5. You shall be  
fed abundan-  
tly.  
6. The same  
covenant, &  
through my  
mercy, I ratifi-  
ed & confir-  
med to Dauid  
that it should be  
eternal, 2.  
Sam. 7. 13. &c.  
7. 14.  
8. Meaning,  
Christ, of who-  
me Dauid was  
a figure.  
9. To wit, the  
Gentiles, &  
before thou  
didst not receive  
to be thy people.  
10. Hereby he  
sheweth that  
repentance must  
be ioynd  
with faith, & how  
we can not call  
vpon God aright,  
except y frutes of  
our

not depart from thee, nether shall the co-  
uenant of my peace fall away, saith the  
Lord, that hath the compassion on thee.

11 O thou afflicted and tossed with tem-  
pest, that hast no comfort, beholde, I wil  
lay thy stones with carbuncles, and lay  
thy fundacion with sapphires,

12 And I wil make thy windowes of e-  
meraules, and thy gates shining stones,  
and all thy borders of pleasant stones.

13 And all thy children shall be taught of  
the Lord, and muche peace shall be to thy  
children.

14 In righteousness shalt thou be establi-  
shed, & be farre from oppressiō: for thou  
shalt not feare it: and frō feare, for it shall  
not come nere thee.

15 Beholde, the enemy shall gather him self,  
but without me: whosoever shall gather  
him self in thee, against thee, shall fall.

16 Beholde, I haue created the smith that  
bloweth the coles in the fyre, and him  
that bringeth forth the an instrument for his  
worke, and I haue created the destroyer  
to destroye.

17 But all the weapons that are made a-  
gainst thee, shall not prosper: and euerie  
tongue that shall rise against thee in iud-  
gement, thou shalt condemne. This is the  
heritage of the Lords seruants, and their  
righteousnes is of me, saith the Lord.

## CHAP. LV.

1 An exhortation to come to Christ. 2 Gods counsels are  
not as mans. 12 The ioy of the faithful.

HO, euerie one y thirsteth, come ye  
to the waters, and ye that haue no  
siluer, come, bie and eat: come, I saie, bie  
wine and milke without siluer and with-  
out money.

2 Wherefore do ye laie out siluer & not for  
bread? & your labour without being satisfi-  
ed? hearken diligently vnto me, & eat that  
which is good, and let your soule delite in  
fatnes.

3 Encline your eares, and come vnto me:  
heare, and your soule shall liue, and I wil  
make an euerlasting covenant with you,  
even the sure mercies of Dauid.

4 Beholde, I gaue him for a witness to the  
people, for a prince and a master vnto the  
people.

5 Beholde, thou shalt call a nation that thou  
knowest not, and a nation that knewe not  
thee, shall rine vnto thee, because of y Lord  
thy God, and the holie one of Israel: for  
he hath glorified thee.

6 Seke ye the Lord while he maie be foun-  
de: call ye vpon him while he is nere.

7 Let the wicked forsake his waies, and the  
vnrightheous his owne imaginations, and  
returne vnto the Lord, and he wil haue  
mercie vpon him: and to our God, for he

is verie readie to forgieue.

8 For my thoughts are not your thoughts,  
nether are your waies my waies, saith the  
Lord.

9 For as the heauens are hier the earth,  
so are my waies hier then your waies, and  
my thoughts aboute your thoughts.

10 Surely as the raine cometh downe and  
the snowe from heauen, and returneth not  
thether, but watereth the earth and maketh  
it to bring forth the budde, that it maie  
giue sede to the sower, and bread vnto  
him that eateth,

11 So shall my worde be, that goeth out  
of my mouth: it shall not returne vnto me  
voyde, but it shall accomplish that which I  
wil, and it shall prosper in the thing where-  
to I sent it.

12 Therefore ye shall go out with ioye, and  
be led forth with peace: the mountaines  
and the hills shall breake forth before you  
into ioye, and all the trees of the field shall  
clap their hands.

13 For thornes there shall growe fyre trees:  
for nettles shall growe the myrrhe tree,  
and it shall be to the Lord for a name, and  
for an euerlasting signe that shall not be  
taken awaie.

## CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against  
Shepherds that deuoure their flocke.

THUS saith y Lord, a Kepe iudgemēt &  
do iustice: for my saluaciō is at hād to  
come & my righteousness to be reueiled.

2 Blessed is the man that doeth this, and  
the sonne of man which laieth holde on  
it: he that kepeth the Sabbath and pollute-  
teth it not, and kepeth his hand from do-  
ing anie euil.

3 And let not the sonne of the stranger,  
which is ioyned to the Lord, speake and  
say, The Lord hath surely separat me frō  
his people: nether let the Eunuch say, Be-  
holde, I am a drye tre.

4 For thus saith the Lord vnto the Eunu-  
ches, that kepe my Sabbaths, and chuse the  
thing that pleaseth me, and take holde of  
my covenant,

5 Euen vnto the wil I giue in mine House  
& within my walles, a place and a name  
better then of the sonnes & of the daugh-  
ters: I wil giue them an euerlasting name,  
that shall not be put out.

6 Also the strangers that cleave vnto the  
Lord, to serue him, & to loue the Name of  
the Lord, & to be his seruants: euerie one  
that kepeth the Sabbath, & polluteth it not  
& imbraceh my covenant,

7 The wil I bring also to mine holy moun-  
taine, & make them ioyful in mine House  
of praier: their burnt offerings and their  
sacrifices shall be accepted vpon mine altar:  
for mine House shall be called an house of  
praier for all people.

I Althogh you  
are not one re-  
conciled one  
another & iud-  
ge me by your  
selues, yet I am  
most easie to be  
reconciled, yea  
I offer my mercies  
to you.

m If these sma-  
le things haue  
their effect, as  
dauidly experie-  
ce sheweth, mu-  
che more shall  
my promes &  
I haue made &  
confirmed, brig-  
to passe the  
thing which I  
haue spokē for  
your deliue-  
rance.

n Read Chap-  
44. 23. 49. 13.

o To set forth  
his glorie.

p Of Gods de-  
liuerance, & y  
he wil, neuer  
forsake his  
Church.

Chap. LVI.

a God sheweth  
what he requi-  
reth of the af-  
ter y he hath  
deliuered the:  
to wit, y wor-  
kes of charitie  
whereby true  
faith is declar-  
ed.

b Which I wil  
declare tow-  
ard you & pow-  
re into your  
hearts by my  
Spirit.

c Vnder y Sab-  
bath he copre-  
hendeth the  
whole seruice  
of God & true  
religion.

d Let none  
thinke himself  
vnmere to re-  
ceiue y graces  
of y Lord: for  
y Lord wil ta-  
ke awaie all im-  
pediments, and  
wil forsake no  
one y wil kepe  
his true reli-  
gion & beleue  
in him.

e Meaning, in  
his Church.

f They shall be  
called after my  
people & bo-  
of y same reli-  
gion: yea vnder  
Christ y digni-  
tie of y faith-  
ful shall be grea-  
ter then y Tewes  
were at y tyme.

g Hereby he  
meaneth y spi-  
ritual seruice  
of God, to who-  
me y faithful  
offer continual  
thanksgiuings,  
yea the selues  
& all y they  
haue as a liue-  
ly & accepta-  
ble sacrifice.

h Not onely  
for y Tewes but  
for all others,  
Matt. 23. 13.



# Blinde watchemen.

# Isaiáh.

# No rest to the wicked.

*Meaning, the enemies of the Church, as the Babylonians, Assyrians &c. thus he speaketh to feare & hypocrites & to assure the faithful, that when this cometh, they may knowe it was tolde them before.*  
*k He sheweth that his affliction shal come through the faule of y<sup>e</sup> gouernours, Prophets & pastors, whose ignorance, negligence, auarice & obstinacie tomorrow shal be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.*

- 8 The Lord God saith, which gathereth the scatered of Israel, Yet wil I gather to them those that are to be gathered to the.
- 9 All ye <sup>i</sup> beastes of the field, come to deuoure, *euen* all ye beastes of the forest.
- 10 Their <sup>k</sup> watchmen are all blinde: they haue no knowledge: thei are all domme doggs: thei can not barke: thei lie & slepe and delite in sleping.
- 11 And these gredie doggs can neuer haue ynough: and these shepherds can not vnderstand: for they all loke to their owne way, euerie one for his aduantage, & for his owne purpose.
- 12 Come, I wil bring wine, and we wil fil our selues with strong drinke, and to<sup>1</sup> morowe shalbe as this daie, and muche more abundant.

*prouoked Gods wrath against them. I We are wel yet, and tomorrow shal be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.*

## CHAP. LVII.

- 3 God taketh awaie the good, that he shulde not se the horrible plagues to come 3 Of the wicked idolaters, 9 And their vaine confidence.

**T**He righteous perisheth, and no man considereth it in heart: and merciful men are taken awaie, and no man vnderstandeth that the righteous is taken awaie <sup>a</sup> from the euil to come.

*a From y<sup>e</sup> plague that is at hand, & also because God wil punish the wicked.*  
*b The soule of the righteous shal be in ioye & their bodie shal rest in y<sup>e</sup> graue vnto the time of y<sup>e</sup> resurrection, because thei walked before the Lord.*  
*c He threatneth the wicked hypocrites, who vnder the pretence of y<sup>e</sup> name of Gods people derided Gods worde & his promises: boasting openly that thei were y<sup>e</sup> childre of Abraham, but because they were not faithful & obedient as Abraham was, he calleth the bards, & the childre of forcerers, & forsake God and fled to wicked meanes for succour.*

- 3 Peace shal come: thei shal rest in their beddes, *euerie one* that walketh before him.
- 3 But you <sup>c</sup> witches children, come hither, the sede of the adulterer and of y<sup>e</sup> whore.
- 4 On whome haue ye iested? vpon whome haue ye gaped and thrust out your tongue: are not ye rebellious children, and a false sede?
- 5 Inflamed with idoles vnder euerie grene tree: and sacrificing the <sup>d</sup> children in the valleis vnder the toppes of the rockes?
- 6 Thy porcion <sup>e</sup> is in the smooth stones of the riuer: thei, thei are thy lotte: *euen* to them hast thou powred a drinke offering: thou hast offred a sacrifice. Shulde I delite in <sup>f</sup> these?
- 7 Thou hast made thy <sup>g</sup> bed vpon a verie hie mountaine: thou wentest vp thether, *euen* thether wentest thou to offre sacrifice.
- 8 Behinde the <sup>h</sup> dores also and postes hast thou set vp thy remembrance: for thou hast discovered thy self to another then me, and wentest vp and didest <sup>i</sup> enlarge thy bed, & make a couenant betwene thee and them, and loudest their bed in *euerie* place

*d Read Leui 18. 21. 2 King. 23. 10.*

*e Meaning, euerie place was polluted with their idolatrie: or euerie faire stone that they founde, thei made an idole of it.*

*f In the sacrifices which you offering before these idoles, thought you did serue God.*

*g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her housband.*

*h In stead of setting vp the worde of God in the open places on the postes & dores to haue it in remembrance, Deut. 6. 9. & 27. 1. thou hast set vp signes and markes of thine idolatrie in euerie place.*

*i That is, didst increase thine idolatrie more and more.*

where thou sawest it.

- 9 Thou wentest to the Kings with oyle, & didest increase thine oymntes & send thy messengers faire of, and didest humble thy selfe vnto hel.
- 10 Thou weariedst thy self in thy manifold iourneis, yet saidest thou not, There is no hope: thou <sup>m</sup> hast founde life by thine had, therefore thou wast not grieved.
- 11 And whome didest thou reuerence or feare, seing thou hast <sup>n</sup> lied vnto me, and hast not remebred me, neither set thy minde thereon? is it not *because* I holde my peace, and that of long <sup>o</sup> time? therefore thou fearest not me.

*k Thou didst seke the fauour of y<sup>e</sup> Assyrians by gifts and presents, to helpe thee against y<sup>e</sup> Egyptians: when thei failed, y<sup>e</sup> sought to y<sup>e</sup> Babylonians & more: and more didst torment thy self. I although y<sup>e</sup> sawest all thy labours to be in vaine, yet wouldest y<sup>e</sup> neuer acknowledge thy faule & leaue of. m He derideth their vnpromisable diligence & thought to haue made all sure, & yet were deceived. n Broken promises with me. o Meaning, y<sup>e</sup> wicked abuse Gods lenitie & growe to farther wickednes.*

- 12 I wil declare thy <sup>p</sup> righteousness & thy workes, and thei shal not profite thee.
- 13 When thou cryest, let them that thou hast gathered together deliuer thee: but y<sup>e</sup> winde shal take the all away: vanitie shal pul them awaie: but he that trusteth in me, shal inherit the land, and shal possesse mine holie Mountaine.

- 14 And he shal saie, Cast vp, cast vp: prepare the waie: take vp the stöbling blockes out of the waie of my people.

- 15 For thus saith he, that is hie and excellēt, he that inhabiteth y<sup>e</sup> eternitie, whose Name is the Holie one, I dwell in the hie & holie place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

- 16 For I wil not contende for euer, nether wil I be alwaies wrath, <sup>r</sup> for y<sup>e</sup> spirit shulde faile before me: and I haue made the breathe.

- 17 For his wicked <sup>s</sup> couetousnes I am angrie with him, & haue smited him: I hid me & was angrie, yet he went awaie, & turned after the waie of his owne heart.

- 18 I haue sene his waies, and wil <sup>t</sup> heale him: I wil leade him also, & restore comfort vnto him, and to those that lament him.

- 19 I creat the <sup>u</sup> frute of y<sup>e</sup> lippes to be peace: peace vnto them that are <sup>v</sup> farre of, and to them that are nere, saith the Lord: for I wil heale him.

- 20 But the wicked *are* like the raging sea, that ca<sup>n</sup> not rest, whose waters cast vp myre and dirt.

- 21 There is no peace, saith my God, to the wicked.

## CHAP. LVIII.

- 1 The office of Gods ministers. 2 The workes of the hypocrites. 3 The fast of the faithful. 4 Of the true Sabbath.

**R**ye a <sup>a</sup> loud, spare not: lift vp thy voice like a trumpet, and shewe my people their transgression, & to the house of Iaakób, their sinnes.

- 2 Yet thei <sup>b</sup> seke me daily, & wil knowe my waies, *euen* as a nacion that did righte: they wil seme to worship me and haue outward holines.

*p That is, thy naughtines, idlatries & impieties: which y<sup>e</sup> wicked call Gods seruice: thus he derideth their obstinacie.*  
*q Meaning, y<sup>e</sup> Assyrians rather, whose helpe thei sought for.*  
*r God shal say to Darius and Cyrus.*  
*s I wil not vie my power against fraile man whose life is but a blast.*  
*t That is, for y<sup>e</sup> vices & fautes of y<sup>e</sup> people, & I must here by contritionnes.*  
*u Though thei were obstinate, yet I did not withdraw my mercie from them.*  
*x That is, I fra me y<sup>e</sup> speache & wordes of my messengers shal bring peace.*  
*y As well as y<sup>e</sup> is in captiuitie as to him y<sup>e</sup> remaineth at home.*  
*z Their euil conscience doeth euer torment them, & therefore they ca<sup>n</sup> neuer haue rest, read Chap. LVIII.*  
*a The Lord thus speaketh to y<sup>e</sup> Prophet, willing him to vse all diligence & seruilitie to rebuke the hypocrites.*



ously, and had not forsaken the statutes of their God: thei aske of me the ordinances of iustice: they wil drawe nere vnto God, saying,

3 Wherefore haue we fasted, & thou seest it not? we haue punished our selues, & thou regardest it not. Beholde, in y day of your fast you wil seke <sup>d</sup> your wil, and require all your dettes.

4 Beholde, ye fast to strife and debate, and to finite with the fist of wickednes: ye shal not fast as ye do to day, to make your voyce be heard aboue.

5 Is it suche a fast, that I haue chosen that a man shulde afflict his soule for a day, & to bowe downe his head, as a bulle rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this y fasting, that I haue chosen, to loose the bands of wickednes, to take of the heauy burdens, & to let the oppressed go fre, and that ye breake euery yoke?

7 Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy self from g thine owne flesh?

8 Then shal thy <sup>h</sup> light breake forth as the morning, and thine health shal growe spedely: thy <sup>i</sup> righteousnes shal go before thee, and the glorie of the Lord shal embrace thee.

9 Then shalt thou call, and the Lord shal answer: thou shalt crye and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the <sup>k</sup> finger, and wicked speaking:

10 If thou <sup>l</sup> powre out thy soule to the hungry, & refresh the troubled soule: then shal thy light spring out in the <sup>m</sup> darkenes, and thy darkenes shalbe as the none day.

11 And the Lord shal guide thee cōtinually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watred garden, and like a spring of water, whose waters faile not.

12 And they shalbe of thee, that shal buyld the olde <sup>n</sup> waste places: thou shalt raise vp the fundacions for manie generacions, & y shalt be called the repairer of y breache & the restorer of the paths to dwell in.

13 If thou <sup>o</sup> turne away thy fore from the Sabbath, from doing thy wil on mine holy day, & call the Sabbath a delite, to consecrat it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seking thine owne wil, nor speaking a vaine worde,

14 Then shalt thou delite in the Lord, and I wil cause thee to mounte vpon the hie places of the earth, and fede thee with the heritage of Iakob thy father: for y mouth

of the Lord hathe spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of finnes. 16 God alone wil preserue his Church, though all men faile.

1 Beholde, \* the Lords hand is not shor- <sup>Nomb. 23, 23.</sup> <sup>chap. 50, 2.</sup> tened, that it can not saue: nether is his eare heauy, that it can not heare.

2 But \* your iniquities haue separated betwene you and your God, and your finnes haue hid his face from you, that he wil not heare.

3 For your hands are defiled with \* blood, and your fingers with iniquitie: your lip- <sup>a</sup> <sup>Read Chap. 1, 15.</sup> pes haue spoken lies & your tongue hathe murmured iniquitie.

4 No man calleth for iustice: no man <sup>b</sup> con- <sup>b</sup> <sup>All me wike at the injuries & oppressions, & none go a- bout to reme- die them.</sup> tendeth for trueth: they trust in vanitie, & speake vaine things: thei cōceiue mischief, and <sup>c</sup> bring forth the iniquitie.

5 They hatche cockatrice <sup>d</sup> egges, & weaue the spiders <sup>e</sup> webbe: he that eateth of their egges, dyeth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shalbe no garment, nether shal they couer them selues with their labours: <sup>f</sup> <sup>According to their wicked deuises, they hurt their neighbo- urs.</sup> for their workes are workes of iniqui- tie, and the worke of crueltie is in their hands.

7 Their fete runne to euil, and they make haste to shed innocēt blood: their thoghts are wicked thoghts: desolacion & destruction is in their paths.

8 The way of peace they knowe not, and there is none equitie in their goings: thei haue made them croked paths: whosoever goeth therein, shal not knowe peace.

9 Therefore is <sup>g</sup> iudgement farre from vs, <sup>g</sup> <sup>That is, Gods vengea- ce to punish our enemies.</sup> nether doeth <sup>h</sup> iustice come nere vnto vs: we waite for light, but lo, it is darkenes, for brightnes: <sup>i</sup> <sup>Gods protec- tion to defend vs.</sup> but we walke in darkenes.

10 We grope for the wall like the <sup>j</sup> blinde, and we grope as one without eyes: we sto- <sup>j</sup> <sup>We are al- together destitute of counfel and can finde no end of our miseries.</sup> ble at the none day as in the twilight: <sup>k</sup> <sup>We expresse our sorowes by outwarde signes, some more some les- se.</sup> we are in solitarie places, as dead men.

11 We roare all like <sup>l</sup> beares, and mourne like doves: we loke for equitie, but there is none: for health, <sup>l</sup> <sup>This confes- sion is general to the Church to obtaine remis- sion of sin- nes, & the Pro- phetes did not exempt them selues fro the same.</sup> but it is farre from vs.

12 For our trespasses are manie before thee, and our <sup>m</sup> sinnes testifie against vs: for our trespasses are with vs, and we knowe our iniquities

13 In trespassing & lying against the Lord, and we haue departed away fro our God, & haue spoken of crueltie and rebellion, concerning and vttering out of the heart false <sup>n</sup> matters.

14 Therefore <sup>m</sup> iudgement is turned bac- <sup>m</sup> <sup>To wit, a- gainst our ne- ighbours.</sup> keward, and iustice standeth farre of: for trueth is fallen in the strete, and equitie can not enter.

15 Yea, trueth faileth, and he that refreineth from euil, maketh him self <sup>n</sup> a pray: and

Fff.i.

e He setteth forth the mar- tice and dis- daine of y hy- pocrites, w- grudge against God, if their workes be not accepted.

f Thus he cō- mureth the hypocrites by the lecode ta- ble & by their ouer toward their neigh- bour that thei haue nether faith nor reli- gion.

g So long as you vse con- cession & oppres- sion, your fa- sting & prayer shal not be heard.

h That you leaue of all your extor- sions.

i For in him thou seest thy self as in a glasse.

j That is, the prosperous e- state, where- with God wil blesse thee.

k The testimo- nie of thy goodnes shal appeare befo- re God & mā.

l Whereby is met all maner of iniurie.

m That is, haue compassio on their miseries.

n Thine ad- mersie shalbe turned into prosperitie.

o Signifying y of the Iewes shulde come such, as shuld buyld againe y ruines of Ie- rusalem & Iu- dā, but chief- ly this is ment of the spiritu- al Ierusalem: whose buyl- ders were the Apostles.

p If thou re- fraine thy self from thy wic- ked workes.



# The Spirit & the worde.

# Isaiáh. The Churchs glorie.

o Meaning, to do iustice & to remedie the things y were to farre out of order.

p That is, his Church: for his arme did helpe it self, and did not seke aide of any other.

q Signifying y God hath all meanes at hand to deliuer his Church, and to punish their enemies.

r Towit, your enemies, w dwell in diuers places, and beyond the sea. s He sheweth y there shalbe great afflictiō in y Church, but God wil euer deliuer his.

t Whereby he declareth that the true deliuerance from sinne & Satan belongeth to none, but to y children of i God, whome he iustifieth.

u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with y other, and promisseth to giue them bothe to his Church for euer.

Chap. IX. a The time of thy prosperitie and felicitie: where as speaking of Babylon he cōmāded her to go downe.

Chap. 47. b Signifying, y all men are in darkenes til God giue the light of his Sprit, and that this light shineth to none but to those that are in his Church.

c Meaning, y Judea shulde be as the morning starre & y the Gentiles shulde receiue light of her.

d An infinite number from all contreis, as Chap. 49. 12. e For ioye, as y heart is drawn in for sorowe.

f Meaning, y euerie one shal honour y Lord with that, wherewith he is able: signifying that it is no true seruice of God, except we offer our selues to serue his glorie, & all that we haue. g That is, the Arabians, y haue great abundance of cattel. h Because the altar was a figure of Christ, Ebr. 13. 10: he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was bothe the offering and the altar it self.

when the Lord sawe it, it displeased him, that there was no iudgement.

16 And when he saw that there was no mā, he wondred that none wolde offer him self. o Therefore his arme did & saue it, & his righteousness it self did susteine it.

17 For he put on righteousness, as an habergeon, and an helmet of saluacion vpon his head, and he put on the garments of vengeance for clothing, & was clad with zeale as a cloke.

18 As to make recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he wil fully repaire the ylands.

19 So shal they feare the Name of the Lord from the West, and his glorie from the rising of the sunne: for the enemy shal come like a flood: but the Spirit of the Lord shal chase him away.

20 And the Redemer shal come vnto Zión, and vnto them that turne from iniquitie in Iakób, saith the Lord.

21 And I wil make this my couenant with them, saith the Lord, My Spirit that is vpon thee, & my wordes, which I haue put in thy mouth, u shal not departe out of thy mouth, nor out of the mouth of thy fede, nor out of the mouth of the fede of thy fede, saith the Lord, from hence forth euen for euer.

## CHAP. IX.

The Gentiles shal come to the knowledge of the Gospell. s Thei shal come to the Church in abundance. 16 They shal haue abundance, though they suffer for a time.

1 A Rife, o Ierusalem: be bright, for thy light is come, & the glorie of the Lord is risen vpon thee.

2 For beholde, darkenes shal couer y bearth, and grosse darkenes the people: but the Lord shal arise vpon thee, and his glorie shalbe sene vpon thee.

3 And the Gentiles shal walke in thy light, & Kings at y brightnes of thy rising vp.

4 Lift vp thine eyes rounde about, & beholde: all d these are gathered, & come to thee: thy sonnes shal come from farre, and thy daughters shalbe nourished at thy side.

5 Then thou shalt se and shine: thine heart shalbe astonied & enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shal come vnto thee.

6 The multitude of camels shal couer thee: and the dromedaries of Midian & of Epháh: all they of Shebá shal come: they shal bring golde & incense, and shewe forth the praises of the Lord.

7 All the shepe s of Kedar shalbe gathered vnto thee: y rams of Nebaióth shal serue thee: thei shal come vp to be accepted vpon mine h altar: and I wil beautifie the

house of my glorie.

8 Who are these i that flee like a cloude, & as the doves to their windowes?

9 Surely the yles shal waite for me, and the shippes k of Tarsish, as at the beginning y thei may bring thy sonnes from farre, & their siluer, and their golde with the, vnto the Name of the Lord thy God, & to the holy one of Israël, because he hath glorified thee.

10 And the sonnes of strangers shal buyld vpon thy walles, and their l Kings shal minister vnto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shal be open continually: nether day nor night shal they be shut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be broght.

12 For the nacion and the m king dome, that wil not serue thee, shal perish: & those nations shalbe vtterly destroyed.

13 The n glorie of Lebanón shal come vnto thee, y fyrr tre, the elme & y boxe tre together, to beautifie y place of my Sanctuarie: for I wil glorifie the place of my o fete.

14 The sonnes also of them that afflicted thee, shal come and bowe vnto thee: and all thei that despised thee, shal fall p downe at the soles of thy fete: and they shal call thee, The citie of the Lord, Zión of the holy one of Israël.

15 Where as thou hast bene forsaken & hated: so that no man went by thee, I wil make thee an eternal glorie, and a ioye from generation to generacion.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and y shalt knowe, that I the Lord am thy Sauour, & thy Redemer, y mightie one of Iakób.

17 For brasle wil I bring golde, & for yron wil I bring siluer, & for wood brasle, & for stones yron. I wil also make thy gouernemēt r peace, & thine exactours righteousness.

18 Violence shal no more be heard of in thy land, nether desolacion, nor destruction within thy borders: but thou shalt call f saluacion, thy walles, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, nether shal the brightnes of the moone shine vnto thee: for the Lord shalbe thine euerlasting light, and thy God, thy glorie.

20 Thy sunne shal neuer go downe, nether shal thy moone be hid: for the Lord shalbe thine euerlasting light, & the daies of thy sorowe shalbe ended.

21 Thy people also shalbe all righteous: thei shal possesse the land for euer, the u grasse of my planting shalbe the worke of mine hands,

i Shewing what great number shal come to the Church & with what great diligence and zeale. k The Gentiles that are now enemies, shal become friends & letters for the of the Church.

l Meaning, Cyrus and his successors: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospell.

m He sheweth y God hath giue all power & autoritie here in earth for the vfe of his Church: and that they which wil not serue and professe y same, shalbe destroyed. n There is nothing so excellent which shal not serue the necessitie of y Church. o Signifying, that Gods maiestie is not included in y temple, & is but the place for his fete, y we may learne to rise vp to y heauen.

p To worship their head Christ by obeying his doctrine.

q Bothe his and lowe shal be ready to helpe and succour thee. r Thy gouernours shal loue thee and seke thy wealth and prosperitie.

s Meaning, not a temporal felicitie, but a spiritual, & is fulfilled in Christs kingdome.

t Signifying, that all worldlye meanes shal cease, & that Christ shalbe all in all, as Reuel. 21. 22. & 23.

u The children of the Church.



hands, that I maie be glorified.

12 A litle one shal become as a thousand, & a smale one as a strong nation: I the Lord wil hasten it in due time.

CHAP. LXI.

1 He prophesyeth that Christ shalbe anointed and sent to preache. 10 The ioye of the faithful.

1 **T**He Spirit of the Lord God is vpon me, therefore hath he the Lord anointed me: he hath sent me to preache good tidings vnto the poore, to binde vp the broken hearted, to preache libertie to the captiues, and to them that are bounde, the opening of the prison,

2 To preache the acceptable yere of the Lord, and the daie of vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zión, & to giue vnto them beautie for ashes, the oyle of ioye for mourning, the garment of gladnes for the spirit of heauines, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shal buylde the olde waste places, & raise vp the former desolations, & they shal repaire the cities y were desolate and waste through manie generations.

5 And the strangers shal stande and fede your shepe, & the sonnes of the strangers shalbe your plowe men & dressers of your vines.

6 But ye shalbe named the Priests of the Lord, & men shal saie vnto you, The ministers of our God, Ye shal eat the riches of the Gentiles, and shalbe exalted with their glorie.

7 For your shame you shal receiue double, and for confusio they shal reioyce in their porcion: for in their land they shal possesse the double: euerlasting ioye shalbe vnto them.

8 For I the Lord loue iudgement & hate robbery for burnt offering, and I wil direct their worke in trueth, and wil make an euerlasting couenant with them.

9 And their sede shal be knowne among the Gentiles, & their buddes among the people. All that se them, shal knowe them, y they are the sede which the Lord hath blessed.

10 I wil greatly reioyce in the Lord, and my soule shalbe ioyful in my God: for he hath clothed me with the garments of saluacion, and couered me with the robe of righteousness: he hath decked me like a bridegrome, and as a bride tireth her self with her iewels.

11 For as the earth bringeth forth her budde, & as the garden causeth to growe that

which is sown in it: so the Lord God wil cause righteousness to growe & praise before all the heathen.

CHAP. LXII.

1 The great desire that the Prophetes haue had for Christ comming. 6 The diligence of the Pastors to preache.

1 **F**or Zions sake I wil not holde my tongue, and for Ierusalem's sake I wil not rest, vntil the righteousness thereof breake forth as the light, and saluacion thereof as a burning lampe.

2 And the Gentiles shal se thy righteousness, and all Kings thy glorie: and thou shalt be called by a newe name, which y mouth of the Lord shal Name.

3 Thou shalt also be a crowne of glorie in the hand of the Lord, & a royal diademe in the hand of thy God.

4 It shal no more be said vnto thee, Forsaken, nether shal it be said any more to thy land, Desolate, but y shalt be called Hephzi-báh, and thy land Beulah: for the Lord delieth in thee, and thy land shal haue an housband.

5 For as a yong man marieth a virgine, so shal thy sonnes marry thee: and as a bridegrome is glad of the bride, so shal thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles, O Ierusalem, which all the daie and all the night continually shal not cease: y that are mindeful of the Lord, kepe not silence,

7 And giue him no rest, til he repaire and vntil he set vpon Ierusalem the praise of the worlde.

8 The Lord hath sworne by his right hand & by his strong arme, Surely I wil no more giue thy corne to be meat for thine enemies, & surely the sonnes of the strangers shal not drinke thy wine, for the which thou hast labored.

9 But they that haue gathered it, shal eat it, & praise the Lord, & the gatherers thereof shal drinke it in the courts of my Sanctuary.

10 Go through, go through the gates: prepare you the waie for the people: cast vp, cast vp the waie, and gather out the stones & set vp a standart for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the worlde: tel the daughter Zión, Beholde, thy Sauour commeth: beholde, his wages is with him, and his worke is before him.

12 And they shal call them, The holie people, the redemed of the Lord, and thou shalt be named, A citie sought out & not forsaken.

13 I was chiefly ment of our saluacion by Christ, Zach 9.9. mat. 21.5. He shal haue all power to bring his purpose to passe, as Chap. 40.10. That is, one ouer whome God hath had a singular care to recouer her who she was lost.

CHAP. LXIII.

1 God shal destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

Eff.ii.

a The Prophet saith that he wil neuer cease to declare vnto the people y good tidings of their deliuerance.

b Til they haue ful deliuerance: and this the Prophet speaketh to in courage all other ministers to the setting forth of Gods mercies toward his Church

c Thou shalt haue a more excellent fame then thou hast had hitherto.

d He shal esteeme thee as deere & precious as a King doeth his crowne.

e Thou shalt nomore be counted as a woman forsaken of her housband.

f Or, my deliue is her.

g Or, married.

f That it may be replenished with children.

g For as much as they confesse one faith & religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, in as much as Christ maketh her plentiful to bring forth children vnto him.

h Prophets, pastors, and ministers.

i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church and to teache others to do y same.

k For the restoration whereof all the worlde shal praise him.

l Signifying y great number y shulde come to the Church, & what meanes he wolde prepare for y restoration of y same, as Chap.

m Ye Prophets and ministers shew y people of this their deliuerance: y was chiefly ment of our saluacion by Christ, Zach 9.9. mat. 21.5.

n He shal haue all power to bring his purpose to passe, as Chap. 40.10.

o That is, one ouer whome God hath had a singular care to recouer her who she was lost.

p Or, my deliue is her.

q Or, married.

f That it may be replenished with children.

g For as much as they confesse one faith & religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, in as much as Christ maketh her plentiful to bring forth children vnto him.

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n He shal haue all power to bring his purpose to passe, as Chap. 40.10.

o That is, one ouer whome God hath had a singular care to recouer her who she was lost.

Meaning, y Church shul be miraculously multipli

Luk 4.18.

a This apper- taineth to all the Prophetes and ministers of God, but chiefly to Christ, of who se abound gra- ces euerie one receiveth ac- cording as it

b To them that are lucki- touched with the feeling of their finnes.

c Which are in the bonda- ge of sine.

d The time when it plea- sed God to shewe his good fauour to man, which

e For when God deliue- red his Church, he pu- nished his e- nemies.

f Which was the signe of mourning.

g Trees that bring forth the good frutes, as Mat. 3.8.

h That is, for a long time.

i They shalbe readie to ser- ue you in all your necessi- ties.

k This is acco- plished in the time of Christ, by whome all y faithful are made Priests and Kings,

l Pet. 2.9, reuel. 1.6, & 5.10.

m Read Chap. 60.16, & chap. 60.11.

n Abundant re- compence, as this worde is vied, Chap. 40.2.

o That is, the Iewes.

p To wit, of the Gentiles.

q Where as the Gentiles had dominion ouer y Iewes in times past, now they shal haue double autoritie ouer them and posses- se twice so mu- che.

r That is, of the Church.

s He sheweth what shalbe the affection, when they se this their deliue- rance.

t That is, of the Church.

u He sheweth what shalbe the affection, when they se this their deliue- rance.

v He sheweth what shalbe the affection, when they se this their deliue- rance.

w He sheweth what shalbe the affection, when they se this their deliue- rance.

x He sheweth what shalbe the affection, when they se this their deliue- rance.

y He sheweth what shalbe the affection, when they se this their deliue- rance.

z He sheweth what shalbe the affection, when they se this their deliue- rance.

aa He sheweth what shalbe the affection, when they se this their deliue- rance.

ab He sheweth what shalbe the affection, when they se this their deliue- rance.

ac He sheweth what shalbe the affection, when they se this their deliue- rance.

ad He sheweth what shalbe the affection, when they se this their deliue- rance.

ae He sheweth what shalbe the affection, when they se this their deliue- rance.

af He sheweth what shalbe the affection, when they se this their deliue- rance.

ag He sheweth what shalbe the affection, when they se this their deliue- rance.

ah He sheweth what shalbe the affection, when they se this their deliue- rance.

ai He sheweth what shalbe the affection, when they se this their deliue- rance.



# Deliueraunce of the Church. Ifaiáh. Mans iustice.

<sup>a</sup> This proph-  
cie is against  
Idumans, and  
enemies which  
persecuted  
Church, on  
whome God  
wil take ven-  
geance, and is  
here set forth  
all bloody af-  
ter that he  
hathe destroy-  
ed them in  
Bozrah, the  
chief citie, of  
the Idumeans:  
for these were  
their greatest  
enemies, and  
vnder the title  
of circumcisi-  
on, and the kinred  
of Abraham  
claimed to the  
selues y chief  
religion, and  
hated y true  
worshippers,  
Psal. 137, 7.  
<sup>b</sup> God an-  
swereth them  
that asked this  
question, Who  
is this? &c. and  
saith, Ye se  
now pformed  
in dede the  
vengeance, w  
my Prophetes  
threatened.  
<sup>c</sup> Another  
question, to the  
which y Lord  
answereth.  
<sup>d</sup> Shewing, y  
when God pun-  
isheth his e-  
nemies, it is  
for the profite  
and deliueran-  
ce of his  
Church.  
<sup>e</sup> God sheweth  
that he hathe  
no nede of  
mans helpe for  
the deliueran-  
ce of his, and  
though men re-  
fuse to do their  
duty through  
negligence, &  
ingratitude,  
yet he him self  
wil deliuer his  
Church, and  
punish the ene-  
mies, read cha.  
59, 16.  
<sup>f</sup> I wil so a-  
stonie them,  
and make the  
so giddy, that  
they shal not  
knowe, which  
way to go.  
<sup>g</sup> The Prophet  
speaketh this  
to moue the  
people to re-  
member Gods  
benefites in ti-  
mes past, that  
they may be  
confirmed in  
their troubles.  
<sup>h</sup> For I did  
chuse them to  
be mine, that  
they shulde  
beholly, & not  
deceiue mine  
expectation.  
<sup>i</sup> He bare their afflictions and griefs as though they had  
bene his owne.  
<sup>k</sup> Which was a witnes of Gods presence: and this  
may be referred to Christ, to whome belongeth the office of saluation.  
<sup>l</sup> That is, the people of Israel being afflicted, called to remembrance Gods  
benefites, which he had bestowed vpon their fathers in times past. <sup>m</sup> Mean-  
ing, Moses. <sup>n</sup> That is, in Moses that he might wel gouerne the people:  
some referre this giuing of the Spirit to the people. <sup>o</sup> Peaceably and  
gently, as an horse is led to his pasture.

**W**Hois this that commeth from  
Edóm, with red garments from  
Bozrah? he is glorious in his apparel and  
walketh in his great strength: <sup>b</sup> I speake in  
righteousnes, & am mightie to saue.  
<sup>c</sup> Wherefore is thine apparel red, and  
thy garments like him that treadeth in the  
wine presse?  
<sup>d</sup> I haue troden the wine presse alone, and  
of all people there was none with me: for  
I wil tread them in mine angre, & tread  
them vnder fote in my wrath, and their  
blood shalbe sprinkled vpon my garmen-  
tes, and I wil staine all my raiment.  
<sup>e</sup> For the daie of vengeance is in mine  
heart, & the dyere of my redemed is come.  
<sup>f</sup> And I looked, & there was none to helpe,  
I wondered that there was none to vp-  
holde: therefore mine owne arme helped  
me, and my wrath it self susteined me.  
<sup>g</sup> Therefore I wil treade downe the people  
in my wrath, and make them drunken in  
mine indignatiõ, & wil bring downe their  
strength to the earth.  
<sup>h</sup> I wil remembre the mercies of y Lord  
& the praises of the Lord according vnto  
all that the Lord hathe giuen vs, and for  
the great goodnes towarde the house of  
Israel, which he hathe giuen them accord-  
ing to his tendre loue, and according to  
his great mercies.  
<sup>i</sup> For he said, Surely thei are my people,  
children that wil not lie: so he was their sa-  
uiour.  
<sup>j</sup> In all their troubles he was troubled,  
& the Angel <sup>k</sup> of his presence saued them:  
in his loue and in his mercie he redemed  
them, and he bare them and caried them all  
waies continually.  
<sup>l</sup> But thei rebelled and vexed his holie  
Spirit: therefore was he turned to be their  
emie & he fought against them.  
<sup>m</sup> Then he remembred the olde time of  
Moses and his people, saying, Where is he  
that broght them vp out of the Sea with  
the shepherd of his shepe? where is he y  
put his holie Spirit within him?  
<sup>n</sup> He led them by the right hand of Moses  
with his owne glorious arme, deuinding  
the water before them, to make him self  
an euerlasting Name.  
<sup>o</sup> He led the through the depe, as an horse  
in the wildernes, that thei shulde not  
stumble,  
<sup>p</sup> As the beast goeth downe into y valley,  
the Spirit of the Lord gaue them rest: so  
didest thou lead thy people, to make thy  
self a glorious Name.  
<sup>q</sup> He bare their afflictions and griefs as though they had  
bene his owne.  
<sup>k</sup> Which was a witnes of Gods presence: and this  
may be referred to Christ, to whome belongeth the office of saluation.  
<sup>l</sup> That is, the people of Israel being afflicted, called to remembrance Gods  
benefites, which he had bestowed vpon their fathers in times past. <sup>m</sup> Mean-  
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some referre this giuing of the Spirit to the people. <sup>o</sup> Peaceably and  
gently, as an horse is led to his pasture.

<sup>p</sup> Loke downe from heauē, and beholde  
fro the dwelling place of thine holines, &  
of thy glorie. Where is thy zeale and thy  
strength, the multitude of thy mercies, &  
of thy compassions? they are restrained  
from me.  
<sup>q</sup> Doubtes y art our Father: though Abraham  
be ignorant of vs, and Israel knowe  
vs not, yet thou, o Lord, art our Father, and  
our redemer: thy Name is for euer.  
<sup>r</sup> O Lord, why hast thou made vs to erre  
from thy wayes? and hardened our heart  
from thy feare? Returne for thy seru-  
ants sake, and for the tribes of thine in-  
heritance.  
<sup>s</sup> The people of thine holines haue posses-  
sed it, but a litle while: for our aduersa-  
ries haue troden downe thy Sanctuarie.  
<sup>t</sup> We haue bene as they, ouer whome y neuer  
barest rule, and vpon whome thy Name  
was not called.  
<sup>u</sup> deliuer vs vp to our owne concupiscence, & dilest punish sinne by sinne accord-  
ing to thy iuste iudgement. <sup>v</sup> Meaning, for the covenants sake made to Abra-  
ham, Izhak & Iaakob his seruants. <sup>x</sup> That is, in respect of the promes, which  
is perpetual: albeit thei had now possessed the land of Canaā, a thousand, & four-  
re hundred yere: and thus they lament, to moue God rather to remember his  
covenant then to punish their finnes.  
**CHAP. LXIII.**  
<sup>y</sup> The Prophet prayeth for the finnes of the people. <sup>z</sup> Mans  
righteousnes is like a filthy cloth.  
<sup>a</sup> OH, that thou woldest breake the  
heauens, & come downe, and that y  
mountaines might melt at thy presence!  
<sup>b</sup> As y melting fyre burned, as the fyre caused  
the waters to boile, (that thou mightest  
declare thy Name to thy aduersaries) the  
people did tremble at thy presence.  
<sup>c</sup> When thou didest terrible things, which  
we looked not for, thou camest downe, &  
the mountaines melted at thy presence.  
<sup>d</sup> For since the beginning of the worlde  
they haue not heard nor vnderstand with  
the eare, nether hathe the eye sene another  
God beside thee, which doeth so to him  
that waiteth for him.  
<sup>e</sup> Thou didest mete him, that reioyced  
in thee, and did iustely: they remebred thee  
in thy wayes: beholde, thou art angrie,  
for we haue sinned: yet in them is conti-  
nuance, and we shal be saued.  
<sup>f</sup> But we haue all bene as an vncleane thing  
& all our righteousness is as filthy cloutes,  
and we all do fade like a leafe, and our in-  
iquities like the winde haue taken vs away.  
<sup>g</sup> And there is none that calleth vpon thy  
Name, nether that stirreth vp him self to  
take holde of thee: for thou hast hid thy  
face from vs, and hast consumed vs becau-  
se of our iniquities.  
<sup>h</sup> But now, o Lord, thou art our Father: we  
are the claye, and thou art our potter, &  
cause we haue prouoked thee to angre, and though we wolde excuse our fel-  
ues, yet our righteousness, & best vertues are before thee as vile cloutes, or,  
(as some read) like the menstruous clothe of a woman. <sup>i</sup> Albeit, o Lord,  
by thy iuste iudgement thou maicst vterly destroye vs, as the potter may his  
pot, yet we appeale to thy mercies, whereby is haue pleased thee to adoe vs  
to be thy children.

<sup>p</sup> Having de-  
clared Gods  
benefites shew-  
ed to their  
forefathers, he  
turneth him  
self to God by  
prayer, desi-  
ring his con-  
tinuance the same  
graces toward  
them.  
<sup>q</sup> Thy great  
affliction which  
thou barest  
towards vs.  
<sup>r</sup> Meaning fro y  
whole bodie of  
the Church.  
<sup>s</sup> Though A-  
braham wolde  
refuse vs to be  
his childre, yet  
y wil not re-  
fise to be our  
father.  
<sup>t</sup> By taking  
away thy ho-  
lie Spirit from  
vs, by whome  
we were go-  
uerned, and so  
for our ingra-  
titude dilest  
deliuer vs vp to  
our owne concupiscence, & dilest punish sinne by sinne accord-  
ing to thy iuste iudgement. <sup>u</sup> Meaning, for the covenants sake made to Abra-  
ham, Izhak & Iaakob his seruants. <sup>x</sup> That is, in respect of the promes, which  
is perpetual: albeit thei had now possessed the land of Canaā, a thousand, & four-  
re hundred yere: and thus they lament, to moue God rather to remember his  
covenant then to punish their finnes.  
<sup>y</sup> The Prophet prayeth for the finnes of the people. <sup>z</sup> Mans  
righteousnes is like a filthy cloth.  
<sup>a</sup> OH, that thou woldest breake the  
heauens, & come downe, and that y  
mountaines might melt at thy presence!  
<sup>b</sup> As y melting fyre burned, as the fyre caused  
the waters to boile, (that thou mightest  
declare thy Name to thy aduersaries) the  
people did tremble at thy presence.  
<sup>c</sup> When thou didest terrible things, which  
we looked not for, thou camest downe, &  
the mountaines melted at thy presence.  
<sup>d</sup> For since the beginning of the worlde  
they haue not heard nor vnderstand with  
the eare, nether hathe the eye sene another  
God beside thee, which doeth so to him  
that waiteth for him.  
<sup>e</sup> Thou didest mete him, that reioyced  
in thee, and did iustely: they remebred thee  
in thy wayes: beholde, thou art angrie,  
for we haue sinned: yet in them is conti-  
nuance, and we shal be saued.  
<sup>f</sup> But we haue all bene as an vncleane thing  
& all our righteousness is as filthy cloutes,  
and we all do fade like a leafe, and our in-  
iquities like the winde haue taken vs away.  
<sup>g</sup> And there is none that calleth vpon thy  
Name, nether that stirreth vp him self to  
take holde of thee: for thou hast hid thy  
face from vs, and hast consumed vs becau-  
se of our iniquities.  
<sup>h</sup> But now, o Lord, thou art our Father: we  
are the claye, and thou art our potter, &  
cause we haue prouoked thee to angre, and though we wolde excuse our fel-  
ues, yet our righteousness, & best vertues are before thee as vile cloutes, or,  
(as some read) like the menstruous clothe of a woman. <sup>i</sup> Albeit, o Lord,  
by thy iuste iudgement thou maicst vterly destroye vs, as the potter may his  
pot, yet we appeale to thy mercies, whereby is haue pleased thee to adoe vs  
to be thy children.



<sup>k</sup> For so <sup>l</sup> shall  
judg<sup>e</sup> when  
God doeth not  
immediately  
send succor.  
<sup>l</sup> Which were  
dedicate to thy  
service and to  
call vpon thy  
Name.  
<sup>m</sup> Wherein we  
reioyced and  
worshipped thee  
that is, at the  
contempt of  
thine owne glo-  
rie: though our  
sinnes haue de-  
serued this,  
yet thou wilt  
not suffer thy  
glorie thus to  
be dimini-  
shed.

<sup>a</sup> Meaning, the  
Gentiles which  
knew not God,  
shulde seke af-  
ter him when  
he had moued  
their hearts  
with his holy  
Spirit, Rom.  
10, 20.

<sup>b</sup> He sheweth  
the cause of  
the reiection  
of the Iewes,  
because they  
wolde not o-  
bey him for a-  
nie admonitio  
of his Prophe-  
cies, by whome  
he called them  
continually &  
stretcht out  
his hand to  
drawe them.

<sup>c</sup> He sheweth  
that to delite  
in our owne  
fauour is the  
declining from  
God & the be-  
ginning of all  
superstition &  
idolatry.

<sup>d</sup> Which were  
dedicate to ido-  
les.

<sup>e</sup> Meaning their  
altars, & he  
thus nameth by  
contempt.

<sup>f</sup> To consult  
w<sup>th</sup> spirits & to  
conuere deuils  
was forbid-  
de, Deut. 18, 11.

<sup>g</sup> Which was  
contrarie to  
Gods comman-  
dement, Leu.  
17, 7. deut. 14, 8.

<sup>h</sup> He sheweth  
that hypocri-  
sie is euer ioy-  
ned with pri-  
de & contempt  
of others.

<sup>i</sup> Their puni-  
shment shal  
neuer haue  
end.

<sup>k</sup> So that <sup>l</sup> re-  
uerence the-  
reof can not be  
forgotten.

<sup>l</sup> Shalbe bothe  
punished toge-  
ther: and this  
declareth how

the children are punished for their fathers fautes: so wit, when the same fautes or like are founde in them. <sup>m</sup> That is, it is profitable: meaning, that God wil not destroy the faithful branches of his vineyard when he destroyeth the rotten stouckes, that is the hypocrites. <sup>n</sup> Which was a plentiful place in Isaiáh to seke shepe, as Achór was for cattell.

we all are the worke of thine hands.

9 Be not angrie, o Lord, <sup>k</sup> aboute measure, ne-  
ther remeber iniquitie for euer: lo, we be-  
seche thee beholde, we are all thy people.

10 <sup>l</sup> Thine holie cities lye waste: Zíon is a  
wildernes, & Ierusalém a desert.

11 The House of our Sanctuarie & of our  
glorie, <sup>m</sup> where our fathers praised thee, is  
burnt vp with fyre, and all our pleasant  
things are wasted.

12 Wilt thou holde thy self stil <sup>n</sup> at these  
things, o Lord? wilt thou holde thy peace  
and afflict vs aboute measure?

# CHAP. LXV.

*The Vocation of the Gentiles and the reiection of the  
Iewes. 13 The ioy of the elect and the punishment of the  
wicked.*

<sup>l</sup> I haue bene fought of them that asked  
me not: I was founde of them that sought  
me not: I said, Beholde me, beholde me,  
vnto a nation that called not vpon my  
Name.

13 I haue <sup>b</sup> spred out mine hands all the  
day vnto a rebellious people, which wal-  
ked in a way that was not good, <sup>euen</sup> after  
their owne <sup>c</sup> imaginacions:

A people that prouoked me euer vnto my  
face: that sacrificeth in <sup>d</sup> gardens, and burn-  
neth incense vpon <sup>e</sup> bricke.

14 Which remaine among the <sup>f</sup> graues, and  
lodge in the deserts, which eat <sup>g</sup> swines  
flesh, and the broth of things polluted  
are in their vessels.

15 Which say, <sup>h</sup> Stand aparte, come not nere  
to me: for I am holier then thou: these are  
a smoke in my wrath & a fyre that <sup>i</sup> burn-  
neth all the day.

16 Beholde, it is <sup>k</sup> written before me: I wil  
not kepe silence, but wil rendre it and re-  
compense it into their bosome.

17 Your iniquities & the iniquities of your  
fathers <sup>l</sup> shalbe together (saith the Lord)  
which haue burnt incense vpon the mou-  
taines, and blasphemed me vpon the hil-  
les: therefore wil I measure their olde wor-  
ke into their bosome.

18 Thus saith the Lord, As the wine is fou-  
de in the cluster, and one saith, Destroy it  
not, for a <sup>m</sup> blessing is in it, so wil I do for  
my seruants sakes, that I may not destroy  
them whole.

19 But I wil bring a sede out of Iakób, &  
out of Iudáh, that shal enherit my moun-  
taine: and mine elect shal inherit it, & my  
seruants shal dwell there.

20 And Sharón <sup>n</sup> shalbe a shepe folde,  
and the valley of Achór shalbe a resting  
place for the cattel of my people, that ha-  
ue sought me.

21 But ye are thei that haue forsaken the  
children are punished for their fathers fautes: so wit, when the same fautes or like are founde in them. <sup>m</sup> That is, it is profitable: meaning, that God wil not destroy the faithful branches of his vineyard when he destroyeth the rotten stouckes, that is the hypocrites. <sup>n</sup> Which was a plentiful place in Isaiáh to seke shepe, as Achór was for cattell.

Lord and forgotten mine holie Mountai-  
ne, & haue prepared a table for the <sup>o</sup> mul-  
titude, & furnish the drinke offrings vnto  
the number.

22 Therefore wil I <sup>p</sup> number you to the  
sworde, and all you shal bowe downe to <sup>q</sup>  
slaughter, because I called, and ye did not  
answer: I <sup>r</sup> spake, & ye heard not, but did  
euil in my sight and did chuse that thing  
which I wolde not.

23 Therefore thus saith the Lord God, Be-  
holde, my seruants shal <sup>r</sup> eat, & ye shal be  
hungrie: beholde, my seruants shal drinke,  
and ye shal be thirstie: beholde, my seru-  
tes shal reioyce, and ye shalbe ashamed.

24 Beholde, my seruants shal sing for ioye  
of heart, and ye shal crye for sorowe of  
heart, & shal howle for vexation of minde.

25 And ye shal leaue your name as a curse  
vnto my <sup>s</sup> chosen: for the Lord God shal  
slaie you and call his seruants by <sup>t</sup> another  
name.

26 He that shal blesse in the <sup>u</sup> earth, shal  
blesse him self in the true God, and he that  
swareth in the earth, shal sweare by the  
true God: for the former <sup>x</sup> troubles are  
forgotten, and shal surely hide them selues  
from mine eyes.

27 For lo, I wil creat <sup>y</sup> newe heauens and a  
newe earth: and the former shal not be re-  
membred nor come into minde.

28 But be you glad & reioyce for euer in <sup>y</sup>  
things that I shal creat: for beholde, I wil  
creat Ierusalém as a reioycing & her peo-  
ple as a ioye,

29 And I wil reioyce in Ierusalém, & ioye  
in my people, and the voice of weping  
shalbe no more heard in her, nor the voice  
of crying.

30 There shalbe no more there a childe of  
yeres, nor an olde man that hathe <sup>z</sup> not fil-  
led his daies: for he that shalbe an hūdreth  
yeres olde, shal dye as a yong man: but the  
sinner being <sup>a</sup> an hūdreth yeres olde shalbe  
accursed.

31 And thei shal <sup>b</sup> buylde houses and inhab-  
bit them, and thei shal plant vineyardes,  
and eat the frute of them.

32 Thei shal not buylde, and another inhab-  
bit: thei shal not plant, and another eat:  
for as the daies of the tre are the daies of  
my people, and mine elect shal inioye in  
olde age the worke of their hands.

33 Thei shal not labour in vaine, nor bring  
forthe in feare: for thei are the sede of the  
blessed of <sup>y</sup> Lord, & their buddes with the.

34 Yea, before thei call, I wil answer, & whi-  
les thei speake, I wil heare.

35 The <sup>c</sup> wolfe & the lambe shal fede toge-  
ther, and the lion shal eat strawe like the

<sup>o</sup> By the mul-  
titude & nom-  
ber he meaneth  
their in-  
numerable ido-  
les, of whome  
they thought  
they coulde ne-  
uer haue y-  
nough.

<sup>p</sup> Seing you ca-  
not number  
your gods, I  
wil number  
you with the  
sworde.

<sup>q</sup> By my Prophe-  
tes, whome  
ye wolde not  
obey.

<sup>r</sup> By these  
wordes, Eat &  
drinke, he  
meaneth the  
blessed life of  
the faithful, w<sup>ch</sup>  
haue alwaies  
consolation, &  
ful contente-  
ment of all  
things in their  
God, though  
some times  
they lacke  
these corporal  
things.

<sup>s</sup> Meaning, <sup>t</sup>  
he wolde call  
the Gentiles,  
who shulde  
abhorre, euen  
the very na-  
me of the Ie-  
wes for their  
infidelities sa-  
ke.

<sup>t</sup> Then by the  
name of the  
Iewes.

<sup>u</sup> By blessing,  
& by swearig,  
is ment the  
praising of  
God for his  
benefites, and  
the true wor-  
ship of him,  
which shal not  
be onely in  
Iudea, but  
through all  
the worlde.

<sup>x</sup> I wil no more  
suffer my  
Church to be  
desolate as in  
times past.

<sup>y</sup> I wil so al-  
ter and chan-  
ge the state of  
my Church,  
that it shal se-  
me to dwell in  
a newe wor-  
lde.

<sup>z</sup> Meaning, in  
this wonder-  
ful restauracio  
of the Church  
there shulde be  
no weakenes of  
youth, nor in-  
firmities of  
age, but all  
shulde be  
fresh, and flo-  
rishing: & this  
is accomplished  
in the heauen-  
lie Ierusalém,  
when all sin-  
nes shal cease  
and the teares  
shalbe wiped  
away.

<sup>a</sup> Whereby he sheweth that the infideles and vnrepentant sinners haue no  
parte of this benedictio. <sup>b</sup> He proposeth to the faithful the blessings which  
are contained in the Law, and so vnder temporal things comprehendeth the  
spiritual promises. <sup>c</sup> Read Chap. 11, 6.



## Workes without faith.

## Ifaiáh. The Church restored.

bullocke: and to the serpent dust shall be his meat. Thei shal no more hurt nor destroy in all mine holie Mountaine, faith y<sup>e</sup> Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 29 The vocation of the Gentiles. 33 The perpetual Sabbath. 24 The punishment of the wicked is everlasting.

1 Thus saith the Lord, \* The<sup>a</sup> heauen is my throne, and the earth is my foote-stole: where is y<sup>e</sup> house that ye wil buylde vnto me? & where is that place of my rest? For all these things hathe mine had made, & all these things haue bene, faith the Lord: & to him wil I loke, euen to him, that is poore, and of a contrite spirit and trembleth at my wordes.

3 He that killeth a bullocke, is as if he slew a man: he that sacrificeth a shepe, as if he cutte of a dogges necke: he that offereth an oblation, as if he offered swines blood: he y<sup>e</sup> remembreth incense, as if he blessed an idole: yea, thei haue chose their owne waies, & their soule deliteth in their abominaciōs.

4 Therefore wil I chuse out their delusiōs, & I wil bring their feare vpon the, because I called, & none wolde answer: I spake and they wolde not heare: but they did euil in my sight, & chose y<sup>e</sup> things w<sup>h</sup> I wolde not.

5 Heare the worde of the Lord, all ye that tremble at his<sup>f</sup> worde, Your brethren that hated you, & cast you out for my Names sake, said, Let the Lord be glorified: but he shal appeare to your ioye, and thei shal be ashamed.

6 A voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Lord, that recōpenceth his enemies fully.

7 Before<sup>b</sup> she trauailed, she brought forth: and before her peine came, she was deliuered of a man childe.

8 Who hathe heard such a thing? who hath sene suche things? shal the earth be brought forth in one day? or shal a nation be borne at once? for as sone as Ziōn trauailed, she brought forth her children.

9 Shal I<sup>k</sup> cause to trauaile, and not bring forth? shal I cause to brīg forth & shal be baren, faith thy God?

10 Reioyce ye<sup>e</sup> with Ierusalēm, and be glad with her, all ye that loue her: reioyce for ioye with her, all ye that mourne for her,

11 That ye may sucke<sup>l</sup> & be satisfied with the breasts of her cōsolation: that ye may milke out & be delited with the brightnes of her glorie.

12 For thus saith the Lord, Beholde, I wil

Alt. 7. 48. a My maiestie is so great y<sup>e</sup> it filleth bothe heauē & earth, & therefore cā not be included in a temple like an idole: cōdemning hereby their vaine confidence, w<sup>h</sup> trusted in the Temple & sacrifices. b Seing that bothe the Temple & y<sup>e</sup> things therein w<sup>h</sup> the sacrifices were made & done by his appointment, he sheweth that he hathe no neede thereof, & that he can be without the Psal. 50. 10. c To him that is humble and pure in heart, which receiue my doctri- ne with reuerence & feare. d Because the Jewes thought the selues hol- ly by offering of their sacrific- es, and in the meane season had nether faith nor repen- tance, God sheweth that he doeth no lesse detest the- se ceremonies, then he doeth the sacrifices of the heathen who offered mē, dogges & swine to their idoles which things were expresse- ly forbidden in the Law. e I wil discou- ner their wickednes & hypo- crisie, where- with thei thin- ke to blinde mine eyes, to all the worlde. f He encoura- geth y<sup>e</sup> faith- ful by promi- sing to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God. g The enemies shal shortly heare a more terrible voyce, euen fyre and slaughter, seing thei wolde not heare the gentle voyce of the Prophets which called them to repentance. h Meaning, that the restauration of the Church shulde be so suddē & contrarie to all mens opinion: as when a woman is deliuered before she loke for it, and that without peine in trauail. i This shal passe the capacite of man to se suche a multitude that shal come vp at once, meaning vnder the preaching of the Gospel, whereof thei that came vp out of Babylon, were a figure. k Declaring hereby, that as by his power, & prouidence woman trauaileth & is deliuered: so hathe he power to bring forth his Church at his time appointed. l That ye may reioyce for all y<sup>e</sup> benefites that God bestoweth vpon his Church.

extend<sup>m</sup> peace ouer her like a flood & the glorie of y<sup>e</sup> Gentiles like a flowing streame: then shal ye sucke, ye shal be borne vpon her sides, and be ioyful vpon her knees.

13 As one whome his mother comforteth, so wil I comforte you, and ye shal be comforted in Ierusalēm.

14 And when ye se this, your heart shal reioyce, and your<sup>p</sup> bones shal florish like an herbe: and the hand of the Lord shal be knowne among his seruants, and his indignacion against his enemies.

15 For beholde, y<sup>e</sup> Lord wil come with fyre, & his charrets like a whirlewinde, that he may<sup>q</sup> recōpence his angre with wrath, & his indignacion with the flame of fyre.

16 For the Lord wil iudge with fyre, and w<sup>h</sup> his sworde all flesh, & the slaine of y<sup>e</sup> Lord shal be manie.

17 They that sanctifie<sup>r</sup> the selues, & purifie them selues in the gardens behinde one tre in y<sup>e</sup> middes eating<sup>s</sup> swines flesh, & suche abominacion, euen the mouse, shal be consumed together, faith the Lord.

18 For I wil visit their workes, and their imaginations: for it shal come that I wil gather all nations, and tongues, and thei shal come, and se my<sup>t</sup> glorie.

19 And I wil set a<sup>u</sup> signe among the, & wil send those that<sup>x</sup> escape of them, vnto the nations of y<sup>e</sup> Tarshish, Pul, and Lud, & u<sup>t</sup> I wil make thei<sup>y</sup> I chuse to them that drawe the<sup>b</sup> bowe, to Tubal and Lauan, yles a farre of, that haue not heard my fame, nether haue sene my glorie, & thei shal declare my glorie among the Gentiles.

20 And they shal bring all your<sup>f</sup> brethren for an offering vnto the Lord out of all nations, vpon<sup>s</sup> horses, and in charrets, and in horse litters, & vpon mules, & swift beasts, to Ierusalēm mine holie Mountaine, faith the Lord, as the children of Israel, offer in a cleane vessel in the House of the Lord.

21 And I wil take of them for<sup>h</sup> Priests, and for Leuites, faith the Lord.

22 For as y<sup>e</sup> newe<sup>i</sup> heauē, & the newe earth which I wil make, shal remaine before me, faith the Lord, so shal your sede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shal all flesh come to worship before me, faith the Lord.

24 And they shal go forth, and loke vpon the<sup>k</sup> carkeises of the men that haue transgressed against me: for their<sup>l</sup> worme shal not dye, nether shal their fyre be quēched, & thei shal be an abhorrig<sup>m</sup> vnto all flesh.

h am as you are. g Whereby he meaneth y<sup>e</sup> no necessarie means shal want whē God shal call y<sup>e</sup> Gentiles to y<sup>e</sup> knowledge of the Gospel. h To wit, of y<sup>e</sup> Gentiles, as he did Luke, Timothy & Titus first, & others after to preache his worde. i Hereby he signifieth y<sup>e</sup> kingdome of Christ wherein his Church shal be renewed, & where as before there were appointed seasons to sacrifice: in this therē shal be one continual Sabbath so y<sup>e</sup> all times and seasons shal be met- k As he hathe declared y<sup>e</sup> felicitie that shal be within y<sup>e</sup> Church for y<sup>e</sup> cō- fort of the godlie, so doeth he shewe what horrible calamitie shal come to the wicked, y<sup>e</sup> are out of the Church. l Meaning, a cōtinual torment of cō- sciēce, w<sup>h</sup> shal cuer gnawe them & neuer suffer them to be at rest, Mark. 9. 44. m This is the iuste recompence for the wicked, which contemning God and his worde, shal be by Gods iuste iudgemēt abhorred of all his creatures.

m I wil give her felicitie, & prosperitie in great abundance. n Read Chap. 60. 16. o Ye shal be cherished, as her detelle beloued children. p Ye shal haue newe strenght and newe beautie. q This regā- ce God began to execute at y<sup>e</sup> destruction of Babylon, and hathe cuer cō- tinued it against the enemies of his Church, & wil do till the last day, which shal be the ac- cōplishment thereof. r Meaning, the hypocrites. s Whereby are ment them that did mali- ciously trans- gresse y<sup>e</sup> Law, by eati<sup>g</sup> beads forbidden, and to the mouse which abhor- reth nature. t The Gentiles shal be parta- kers of that glorie, which before I shew ed to the Jewes. u I wil make thei<sup>y</sup> I chuse to them that drawe the bowe, to Tubal and Lauan, yles a farre of, that haue not heard my fame, nether haue sene my glorie, & thei shal declare my glorie among the Gentiles. x I wil scatter the rest of the Jewes, which escape destru- ction, into di- vers nations. y That is, Ci- licia. z Meaning, Africa. a To wit, Li- dia, or Asha- nia. b Signifying, the Parthians. c Italie. d Grecia. e Meaning, y<sup>e</sup> Apostles, disci- ples, & others which he did first chuse of y<sup>e</sup> Jewes to pre- ache vnto the Gentiles. f That is, the Gentiles, w<sup>h</sup> by thei<sup>y</sup> shal be made the chil- dren of Abra- ham as you are. g Whereby he meaneth y<sup>e</sup> no necessarie means shal want whē God shal call y<sup>e</sup> Gentiles to y<sup>e</sup> knowledge of the Gospel. h To wit, of y<sup>e</sup> Gentiles, as he did Luke, Timothy & Titus first, & others after to preache his worde. i Hereby he signifieth y<sup>e</sup> kingdome of Christ wherein his Church shal be renewed, & where as before there were appointed seasons to sacrifice: in this therē shal be one continual Sabbath so y<sup>e</sup> all times and seasons shal be met- k As he hathe declared y<sup>e</sup> felicitie that shal be within y<sup>e</sup> Church for y<sup>e</sup> cō- fort of the godlie, so doeth he shewe what horrible calamitie shal come to the wicked, y<sup>e</sup> are out of the Church. l Meaning, a cōtinual torment of cō- sciēce, w<sup>h</sup> shal cuer gnawe them & neuer suffer them to be at rest, Mark. 9. 44. m This is the iuste recompence for the wicked, which contemning God and his worde, shal be by Gods iuste iudgemēt abhorred of all his creatures.



# IEREMIAH.

## THE ARGUMENT.

**T**he Prophet Ieremiāh borne in the citie of Anathóth in the countrey of Benjamin, was the sonne of Hilkiāh, whome some thinke to be he that founde out the booke of the Lawe, and gaue it to Iosiah. This Prophet had excellent giftes of God, and moste euidēt reuelations of prophēcie, so that by the commandment of the Lord he began very yong to prophēcie, that is, in the thirteenth yere of Iosiah, and continued eightene yere vnder the said King, and thre moneths vnder Iehoiakim, and vnder Iehoiakim eleuen yeres, and thre moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres: vnto the time that they were carryed away into Babylon. So that this time amounteth to aboue forty yere, besides the time that he prophēcie after the captiuitie. In this booke he declareth with teares, and lamentation the destruction of Ierusalēm, and the captiuitie of the people, for their idolatrie, couetousnes, subtiltie, crueltie, excesse, rebellion, and contempt of Gods worde, and for the consolacion of the Church, reuileth the iuste time of their deliuerance. And here chiefly are to be considered thre things. First the rebellion of the wicked, which waxe more stubberne and obstinate, when the Prophetes do admonish them moste plainely of their destruction. Next how the Prophetes and ministers of God ought not to be discouraged in their vocatiō, though they be persecuted & rigorously handeled of the wicked for Gods cause. And thirdely, though God shewe his iuste iudgement against the wicked, yet wil he euer shewe him self a preseruer of his Church, and when all meanes seme to mans iudgement to be abolished, the wil he declare him self victorious in preseruing his.

### CHAP. I.

**I**n what time Ieremiāh prophēcie. **6** He acknowledgeth his imperfession, and is strengthened of the Lord. **11** The Lord sheweth him the destruction of Ierusalēm. **17** He commandeth him to preache his worde without feare.

<sup>a</sup> That is, the sermons and prophēcies.  
<sup>b</sup> Which is thought to be he that founde the booke of the Law vnder King Iosiah, 2 King 22.8.

<sup>c</sup> This was a citie about thre miles distant from Ierusalēm, and belonged to the Priests & sonnes of Aaron, Iul. 21.18.

<sup>d</sup> This is spoken to confirme his vocatiō & office: forasmuche as he did not presume of him self to preache, & prophēcie, but was called therunto by God.

<sup>e</sup> Meaning, nephew of Iosiah: for Iehoiakim was his father, who reigned but thre moneths, and therefore is not mentioned, no more is Iachin that reigned so longer.

<sup>f</sup> Of the eleventh yere of Zedekiah, who

was also called Mattaniah, and at this time the Iewes were carryed away into Babylon by Nebuchadnezzar. <sup>g</sup> The Scripture useth this manner of speache to declare, that God hath appointed his ministers to their offices before they were borne, as Isa. 49.1 gal. 1.15. <sup>h</sup> For Ieremiāh did not onely prophēcie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. <sup>i</sup> Considering the great iudgements of God, which according to his threatenings shulde come vpon the worlde, he was moued with a certaine compassion on the one side to pitie them that shulde thus perish, & on the other side by his infirmities of mans nature knowing how hard a thing it was to enterprise suche a charge, as Isa. 6.11. exod 3.11. & 4.1.

**T**H E <sup>a</sup> wordes of Ieremiāh the sonne of <sup>b</sup> Hilkiāh one of the Priests that were at <sup>c</sup> Anathóth in the land of Benjamin.

To whome the <sup>d</sup> wordes of the Lord came in the daies of Iosiah the sonne of Amón King of Iudáh in the thirteenth yere of his reigne:

And also in the daies of Iehoiakim the sonne of Iosiah King of Iudáh vnto the end of the eleuenth yere of Zedekiah the sonne of Iosiah King of Iudáh, <sup>e</sup> euen vnto the carying awaie of Ierusalēm captiue in the fift <sup>f</sup> moneth.

<sup>4</sup> Then the wordes of the Lord came vnto me, saying,

<sup>5</sup> Before I <sup>g</sup> formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, & ordeined thee to be a Prophet vnto the <sup>h</sup> nations.

<sup>6</sup> Then said I, Oh, Lord God, beholde, I can not speake, for I am a childe.

<sup>7</sup> But the Lord said vnto me, Saie not, I am a childe: for thou shalt go to all that I shal send thee, and whatsoeuer I commande thee, shalt thou speake.

<sup>8</sup> Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

<sup>9</sup> Then the Lord stretched out his hand & <sup>k</sup> touched my mouth, and the Lord said vnto me, Beholde, I haue put my wordes in thy mouth.

<sup>10</sup> Beholde, this daie haue I set thee ouer <sup>l</sup> natiōs and ouer the kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to buylde, and to plant.

<sup>11</sup> After this <sup>l</sup> y wordes of the Lord came vnto me, saying, Ieremiāh, what seest thou? And I said, I se a <sup>m</sup> rod of an almonde tre.

<sup>12</sup> Then said the Lord vnto me, Thou hast sene aright: for I wil hasten my worde to performe it.

<sup>13</sup> Againe the wordes of the Lord came vnto me the seconde time, saying, What seest thou? And I said, I se a seething <sup>n</sup> pot lokig out of the North.

<sup>14</sup> Then said the Lord vnto me, Out of the <sup>o</sup> North shal a plague be spred vpon all the inhabitants of the land.

<sup>15</sup> For lo, I wil call all the families of the kingdomes of the North, saith the Lord, and thei shal come, and euerie one shal set his throne in the entring of the gates of Ierusalēm, and on all the walles thereof rounde about, and in all <sup>p</sup> cities of Iudáh.

<sup>16</sup> And I wil declare vnto them my <sup>p</sup> iudgements touching all the wickednes of them that haue forsaken me, and haue burnt incense vnto other gods, and worshiped the workes of their owne hands.

<sup>17</sup> Thou therefore trusse vp thy loynes, & arise & speake vnto them all that I commande thee: be not afrayed of their faces, lest I destroye thee before them.

<sup>18</sup> For I, beholde, I this day haue made thee a

<sup>k</sup> Which declareth, <sup>q</sup> God maketh them mete, & assureth the, who me he calleth to set forth his glorie: giuing them all meanes necessarie for the same, Exod. 4.12. Isa. 6.7.

<sup>l</sup> He sheweth, what is <sup>r</sup> autoritie of Gods true ministers, & by his worde haue power to beat downe whatsoeuer lieth it self vp against God: & to plant & assure the humble, & suche as giue them selues to the obedience of Gods worde, 2. Cor. 10.4. ebr. 4.12. and these are <sup>s</sup> keyes which Christ hathe left to loose, & binde, Mat. 18.18.

<sup>m</sup> He ioyneth <sup>t</sup> signe with <sup>u</sup> worde for a more ample confirmation: signifying by the rod of the almonde tre, & first buddeth, <sup>v</sup> hastie coming of the Babylonians against the Iewes.

<sup>n</sup> Signifying, that the Caldeans, & Assyrians shuld be as a pot to seethe <sup>w</sup> Iewes, which boyled in their pleasures, and

lustes. <sup>o</sup> Syria & Assyria were North ward in respect of Ierusalēm, which were the Caldeans dominion. <sup>p</sup> I wil giue them charge and power to execute my vengeance against the idolaters, & haue forsaken me for their idoles. <sup>q</sup> Which declareth <sup>x</sup> Gods vengeance is prepared against them, & dare not execute their duetie faithfully, either for feare of mā, or for anie other cause. 1. Cor. 9.16.

Ffi.iiii.



**r** Signifying on <sup>5</sup> one parte, that the more that Satan, and the worlde rage against Gods ministers, the more present wil he be to help the, Ios. 1.5. ebr. 13.5. & on the other parte, that they are viterly vnnete to serue God, and his Church, which are afraide, and do not resist wickednes, whatsoever danger depende thereon, Ilsa. 50.7. ezech. 3.8.

defenced citie, and an yron pillar & walles of brasie against the whole lād, against the Kings of Iudah, & against the princes thereof, against the Priests thereof and against the people of the land.

19 For they shal fight against thee, but they shal not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

are viterly vnnete to serue God, and his Church, which are afraide, and do not resist wickednes, whatsoever danger depende thereon, Ilsa. 50.7. ezech. 3.8.

CHAP. II.

2 God rehearseth his benefites done vnto the Iewes. 3 Against the Priests and false prophetes. 12 The Iewes are destroyed, because they forsake God.

1 Moreouer, the worde of the Lord came vnto me, saying,

2 Go, and cry in the eares of Ierusalēm, saying, Thus saith the Lord, I remember thee, with the kindnesses of thy youth and thy loue of thy marriage, when thou wentest after me in the wilderness in a land that was not sowed.

3 Israel was as a thing halowed vnto the Lord, & his first frutes: all they that eat it, shal offend: euil shal come vpon them, saith the Lord.

4 Heare ye the worde of the Lord, o house of Iakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers founde in me, that they are gone farre from me, and haue walked after vanitie, and are become vaine?

6 For they said not, Where is y Lord that brought vs vp out of the land of Egypt? that led vs through y wilderness, through a desert, and waite land, through a drye land, and by the shadowe of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful cuntry, to eat the frute thereof, and the commodities of the same: but when ye entred, ye defiled my land, and made mine heritage an abomination.

8 The Priests said not, Where is the Lord? and they that shulde minister the Law, knewe me not: y pastours also offended against me, and the prophetes prophesied in Bāal, and went after things that did not profite.

9 Wherefore I wil yet plead with you, saith the Lord, and I wil plead with your childrens children.

10 For go ye to the yles of Chittim, & beholde, and send vnto Kedār, and take diligent hede, and se whether there be suche things.

11 Hathe anie nation changed their gods,

**m** That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Bāal, which was the chief idole of the Moabites, are ment all idoles. **n** Signifying, that he wolde not as he might, straight way condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent. **o** Meaning, the Grecians & Italians. **p** Vnto Arabia.

which yet are no gods: but my people haue chāged their aglorie, for that which doeth not profite.

12 O ye heauens, be astonied at this: be afrayed and vterly cōfounded, saith the Lord.

13 For my people haue cōmitted two evils: they haue forsake me the fountaine of liuing waters, to digge the pittes, enen broken pittes, that can holde no water.

14 Is Israel a seruant, or is he borne in the house: why then is he spoiled?

15 The lyons roared vpon him & yelled, and they haue made his land waite: his cities are burnt without an inhabitant.

16 Also the children of Noph and Tahanés haue broken thine head.

17 Hast not thou procured this vnto thy self, because thou hast forsaken the Lord thy God, when he led thee by the way?

18 And what hast thou now to do in the way of Egypt? to drinke the water of Nilus? or what makest thou in the way of Asshur? to drinke the water of the Riuer?

19 Thine owne wickednes shal correct thee, and thy turnings backe shal reprove thee: knowe therefore and beholde, that it is an euil thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broke thy yoke, & burst thy bōds, and thou saidest, I wil no more trasgresse, but like an harlot thou runnest about vpon all pie hilles, and vnder all grene trees.

21 Yet I had plated thee, a noble vine, whose plants were all natural: how then art thou turned vnto me into the plants of a strange vine?

22 Thogh thou wash thee with nitre, & take thee muche sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, nether haue I followed Baalim: beholde thy wayes in the valley, and knowe, what thou hast done: thou art like a swift dromedarie, that runneth by his wayes.

24 And as a wilde asse, vsed to the wilderness, that snoffeth vp the winde by occasiō at her pleasure: who can turne her backe? all they that seke her, wil not weary themselves, but wil finde her in her moneth.

ynough to defende thee, which is to drinke of the puddels, and to leaue the fountaine, read Ilsa 41.1. **d** To wit, Euphrates. **e** Meaning, that the wicked are insensible til the punishment for their sinne waketh them, as ver. 26. Ilsa. 3.9. **f** When I deliuered thee out of Egypt, Deu. 27.12 Ios. 24.16. ebra. 10. 12. nehem 8.7. **g** Ebra. sede was all true. **g** Thogh thou vse all y purifications and ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith, and repentance. **h** Meaning, that hypocrites denie y the worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. **i** He compareth the idoles to these beasts, because they neuer cease running to and fro: for bothe valleis, and hills are full of their idolatrie. **k** He compareth the idolaters to a wilde asse: for the can neuer be tamed, nor yet wearied: for as the runneth, she can take her winde at euerie occasion. **l** That is, whē she is w sole, & therefore the hunters waite their time: so thogh thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shalbe at the ful, God wil mete with thee.



<sup>m</sup> Hereby he warneth them that they shuld not go into strange countreys to seke helpe: for they shuld but spend their labour, & hurt them selves, which is here ment by the bare face and thirst, Isa. 57. 10.

25 Kepe thou thy fete from <sup>m</sup> barenes, and thy throte from thirst: but thou saidst desperately, No, for I haue loued strangers, & them wil I followe.

26 As the <sup>n</sup> these is ashamed, when he is founde, so is the house of Israel ashamed, they, their Kings, their princes and their Priests, and their Prophetes,

27 Saying to a tre, Thou art my <sup>o</sup> father, & to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in <sup>y</sup> time of their trouble they wil say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee in the time of thy trouble: for according <sup>p</sup> to the number of thy cities, are thy gods, <sup>o</sup> Iudah.

29 Wherefore wil <sup>y</sup> ye pleade with me? ye all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your <sup>r</sup> owne sworde hathe deuoured your Prophetes like a destroying lyon.

31 O generacion, take hede to the worde of the Lord: haue I bene as a <sup>r</sup> wildernes vnto Israel? or a land of darkenes? Wherefore saith my people then, We are <sup>r</sup> lords, we wil come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, daies without number.

33 Why dost thou prepare thy way, to <sup>se</sup> ke amitie? euen therefore wil I teache thee, that thy waies are wickednes.

34 Also in thy <sup>x</sup> wings is founde the blood of the soules of the poore innocents: I haue not founde it in holes, but vpon all these places.

35 Yet thou saist, Because I am gilty, surely his wrath shal turne fro me: beholde, I wil entre with thee into iudgement, because thou saiest, I haue not sinned.

36 Why runnest thou about so muche to change thy waies? for thou shalt be confounded of Egypt, <sup>y</sup> as thou art confounded of Asshur.

37 For thou shalt go forth from thence, & thine hands vpon <sup>r</sup> thine head, because the Lord hathe reiected thy confidence, and thou shalt not prosper thereby.

<sup>y</sup> For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iuda, euen vnto Ierusalem: and the Egyptians slew Iosiah, and vexed the Iewes in sondry sort.

2 In signe of lamentacion, as 2 Sam. 13. 19.

## CHAP. III.

God calleth his people vnto repentance. 14 He promisseth the restitution of his Church. 20 He reprobeth Iudah & Israel, comparing them to a woman disobedient to her husband.

<sup>a</sup> According as it is writ, Deut. 24. 4.

1 Hey <sup>a</sup> say, If a mā put away his wife, and she go from him, and become another mans, shal he returne againe vnto

her? shal not this land <sup>b</sup> be polluted? but <sup>y</sup> if he take such one to wife againe.

2 Lift vp thine eyes vnto the high places, & beholde, where thou hast not plaid the harlot: thou hast sit <sup>y</sup> waiting for them in the waies, as the <sup>c</sup> Arabian in the wildernes: & <sup>y</sup> hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restrained, and the <sup>f</sup> latter raine came not, and thou haddest a <sup>g</sup> whores forheade: thou woldest not be ashamed.

4 Didest thou not stil crye <sup>h</sup> vnto me, Thou art my father, & the guide of my youth? wil he kepe <sup>h</sup> his angre for euer? wil he reserve it to the end? thus hast thou spoken, but thou dost euil, euen more and more.

5 The Lord said also vnto me, in the daies of Iosiah the King, Hast thou sene what this rebel <sup>i</sup> Israel hathe done? for she hathe gone vp vpon euery high mountaine, and vnder euery grenetre, & there plaid the harlot.

6 And I said, when she had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah sawe.

7 When I sawe, how that by all occasions rebellious Israel had plaid the harlot, I cast <sup>k</sup> her away, and gaue her a byl of deuorcement: yet her rebellious sister Iudah was not afrayed, but she went also, & plaid the harlot.

8 So that for the <sup>l</sup> lightnes of her whoredome she hathe euen defiled the land: for she hathe committed fornicaciō with stones and stockes.

9 Neuertheles for all this, her rebellious sister Iudah hathe not returned vnto me with <sup>m</sup> her whole heart, but fainedly, saith the Lord.

10 And the Lord said vnto me, The rebellious Israel hathe <sup>n</sup> iustified her self more then the rebellious Iudah.

11 Go and crye these wordes toward <sup>o</sup> the North and saie, Thou disobedient Israel, returne, saith the Lord, & I wil not let my wrath fall vpon you: for I am merciful, saith the Lord, & I wil not alway kepe <sup>p</sup> mine angre.

12 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God & hast <sup>p</sup> scattered thy waies to the strange gods vnder euery grenetre, but ye wolde not obeye my voyce, saith the Lord.

13 O ye disobedient childre, turne againe, saith the Lord, for I am your Lord, and I wil take you one of a citie, and two of a tribe and wil bring you to Zion,

14 And I wil giue you pastours according to mercie, if they wil repent. <sup>p</sup> There was no way, which thou didest not hante to seke after the idoles, and to trot a pilgrimage.



¶ This is to be vnderstand of the coming of Christ: for then they shall not seeke the Lord by ceremonies, & all figures shall cease.  
 ¶ Meaning the Church, where the Lord will be present to the world's end, Mat. 28. 20.  
 ¶ Where they are now in captiuitie.  
 ¶ The Hebrew worde signifieth a friend or companion, & here may be taken for a housbād, as it is used also Hoseah. 3. 1.  
 ¶ Signifying, y<sup>e</sup> God, whome they had forsaken, wolde bring their enemies vpon the, who shoulde lead the captiue and make them to crye and lament.  
 ¶ This is spoken in the person of Israēl to the shame of Iudāh, which staied so long to turne vnto God.  
 ¶ For their idolatrie Gods vengeance hath the light vpon the & theirs.  
 ¶ They iustifie not the felices, or say y<sup>e</sup> they wolde follow their fathers, but condemne their wicked doings and desire forgiveness of the same, 1. Ezra. 9. 7. as Psal. 106. 6. isa. 64. 6.

## Chap. III.

¶ That is, wholly, & without hypocrisie.  
 Toel. 2. 12, not dissimbling to turne & serue God as they do which serue him by haltes, as Hof. 7. 2.

¶ Thou shalt detest the name of idoles, Psal. 115. 8. & shalt with reverence swear by the liuing God, when thine othe may aduance Gods glorie, & profit others, & here, by swearing he meaneth the true religion of God.

to mine heart, which shall fede you with knowledge and vnderstanding.

16 Moreover, when ye be increased & multiplied in the land, in those daies, saith the Lord, thei shall say no more, The Ark of the couenant of the Lord: for it shall come no more to minde, nether shall they remember it, nether shall they visit it, for that shall be no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, & all the nations shall be gathered vnto it, *euen* to y<sup>e</sup> Name of the Lord in Ierusalem: and thence forth they shall followe no more the hardenes of their wicked heart.

18 In those daies the house of Iudāh shall walke with the house of Israēl, & thei shall come together out of y<sup>e</sup> land of y<sup>e</sup> North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children & giue thee a pleasant land, *euen* the glorious heritage of the armies of the heathen, and said, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebelleth against her housbād: so haue ye rebelled against me, o house of Israēl, saith the Lord.

21 A voyce was heard vpon the high places, weeping and supplications of the children of Israēl: for thei haue peruered their way, & forgotten the Lord their God.

22 O ye disobedient children, returne and I wil heale your rebellions. Beholde, we come vnto thee, for thou art the Lord our God.

23 Truly the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israēl.

24 For confusion hath deuoured our fathers labour, from our youth their shepe & their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, and our shame couereth vs: for we haue sinned against the Lord our God, we and our fathers from our youth: *euen* vnto this day, & haue not obeyed the voyce of the Lord our God.

## CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudāh is prophesied, for the malice of their hearts. 19 The Prophet lamenteth it.

O Israēl, if thou returne, a returne vnto me, saith the Lord: & if thou put away thine abominacions out of my sight, then shalt thou not remoue.

And thou shalt swear, The Lord liueth in trueth, in iudgement, and in righteousness, and the nations shall be blessed in him, and shall glorie in him.

3 For thus saith the Lord to the men of Iudāh, and to Ierusalem,

4 Breake vp your fallow ground, & sowe not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudāh, and inhabitants of Ierusalem, lest my wrath come forth like fyre, and burne, that none can quench it, because of the wickednes of your inuentions.

5 Declare in Iudāh, and shewe forth in Ierusalem, and say, Blowe the trumpet in the land: crye, and gather together, & say, Assemble your selues, and let vs go into strong cities.

6 Set vp the standart in Ziō: prepare to flee, & stay not: for I wil bring a plague from the North, and a great destruction.

7 The Lyon is come vp from his denne, and the destroyer of the Gentiles is departed, & gone forth of his place to lay thy land waste, and thy cities shall be destroyed without an inhabitant.

8 Wherefore girde you with sackcloth: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, saith the Lord, the heart of the King shall perish, and the heart of the princes and the Priests shall be astonished, and the Prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast deceiued this people & Ierusalem, saying, Ye shall haue peace, and the sworde perceith vnto the heart.

11 At that time shall it be said to this people and to Ierusalem, A drye winde in the hie places of the wilderness cometh toward the daughter of my people, but nether to fan, nor to cleanse.

12 A mightie winde shall come vnto me from those places, and now wil I also giue sentence vpon them.

13 Beholde, he shall come vp as the cloudes, and his charrets shall be as a tempest: his horses are lighter then egles. Wo vnto vs, for we are destroyed.

14 O Ierusalem, wash thine heart from wickednes, that thou maiest be saued: how long shall thy wicked thoughts remaine within thee?

15 For a voyce declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mentiō of the heathē, and publish in Ierusalem, Beholde, the skoutes come from a farre countrey, and crye out against the cities of Iudāh.

17 They haue compassed her about as the watchmen of the field, because it hath prouoked me to wrath, saith the Lord.

18 Thy waies & thine inuentions haue pro-

toward Babylon.

¶ Which kept the frutes so secretly, that nothing can come in nor out: so shoulde the Babylonians compass Iudāh.

cured

¶ He willett them to plucke vp the impietie and wicked affection and worlde respects out of their heart, that the true fede of Gods worde may be sowne therein, Hof. 10. 12. and this is the true circumcision of y<sup>e</sup> heart, Deut. 10. 16. rom. 2. 29. col. 2. 11.  
 ¶ He warneth them of the great danger y<sup>e</sup> shall come vpon them by the Caldeans, except they repent, and turne to y<sup>e</sup> Lord.  
 ¶ He speaketh this to admonish them of y<sup>e</sup> great danger when euery mā shall prepare to saue himself, but is shall be to late, 2. King. 25. 4.  
 ¶ Meaning Nebuchadnezzar King of Babylon 2. King. 24. 1.  
 ¶ That is, the false prophetes which fill prophesied peace and securitie.  
 ¶ By the false prophetes, & promised peace and tranquillitie: and thus shou ha punished their rebellions by burning by causing them to hearken vnto lies which wolde not beleue thymen.  
 2. King. 21. 13. ezek. 14. 9. 14. thess. 2. 11.  
 ¶ The North winde where by he meaneth Nebuchadnezzar.  
 ¶ But to carry away bothe corne and chaffe.  
 ¶ Meaning y<sup>e</sup> Nebuchadnezzar shal dede come as suddenly, as a cloude that is carryed with y<sup>e</sup> winde.  
 ¶ This is spoken in the person of all the people who in their affliction shoulde crye thus.  
 ¶ Which was a cite in the vmoost border of Iudāh Northward toward Babylon.  
 ¶ Which kept the frutes so secretly, that nothing can come in nor out: so shoulde the Babylonians compass Iudāh.



cured thee these things, suche is thy wickednes: therefore it shalbe bitter, therefore it shal perce vnto thine heart.

19 My bely, my bely, I am peined, euen at the very heart: mine heart is troubled within me: I can not be styl: for my soule hath heard the sounde of the trumpet, & the alarme of the battel.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tentes destroyed, and my curteines in a moment.

21 How long shal I see the standart, & heare the sounde of the trumpet?

22 For my people is foolish, they haue not knowen me: they are foolish childre, & haue none vnderstanding: they are wise to do euil, but to do well they haue no knowledge.

23 I haue looked vpon the earth, and lo, it was without forme and void: and to the heauens, and they had no light.

24 I beheld the mourtaines: & lo, they trembled and all the hilles shooke.

25 I beheld, and lo, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and lo, the fruteful place was a wilderness, and all their cities thereof were broke downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord said, The whole land shalbe desolate: yet wil I not make a ful end.

28 Therefore shal the earth mourne, and the heauens aboue shalbe darkened, because I haue pronounced it: I haue thought it, and wil not repent, nether wil I turne backe from it.

29 The whole citie shal flee, for the noise of the horsemen and bowe me: they shal go into thickets, and clime vp vpon the rockes: euerie citie shalbe forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou do? Though thou clothest thy self with skarlet, though thou deckest thee with ornámets of golde, though thou paintest thy face with colours, yet shalt thou trimme thy self in vaine: for thy louers wil abhorre thee & seke thy life.

31 For I haue heard a noise as of a woman trauailing, or as one laboring of her first childe, euen the voice of the daughter Zión that sigheth and stretcheth out her hands: wo is me now: for my soule fainteth because of the murtherers.

CHAP. V.

In Iudáh no righteous man found nether among the people nor the rulers. 15 Wherefore Iudáh is destroyed of the Caldeans.

1 R Vnne to & fro by the stretes of Ierusalem, and beholde now, & knowe, &

inquire in the open places thereof, if ye can finde a man, or if there be any that executeth iudgement, and seketh the trueth, and I wil spare it.

2 For though they say, The Lord liueth, yet do they sweare falsely.

3 O Lord, are not thine eyes vpon y<sup>e</sup> trueth? thou hast stricken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I said, Surely they are poore, they are foolish, for they knowe not the way of the Lord, nor y<sup>e</sup> iudgement of their God.

5 I wil get me vnto the great men, and wil speake vnto them: for they haue knowen y<sup>e</sup> way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bondes.

6 Wherefore a lion out of the forest shal slay them, and a wolfe of the wilderness shal destroye them: a leoparde shal watche ouer their cities: euerie one that goeth out thence, shalbe torne i<sup>n</sup> pieces, because their trespasses are many, and their rebellions are increased.

7 How shulde I spare thee for this? thy children haue forsake me, & sworn by them y<sup>e</sup> are no gods: though I fed them to y<sup>e</sup> ful, yet they committed adulterie, and assembled them selues by companies in the harlottes houses.

8 They rose vp in y<sup>e</sup> morning like fed horses: for euerie man neyed after his neighbours wife.

9 Shal I not visit for these things, saith the Lord? Shal not my soule be auenged on suche a nation, as this?

10 Clime vp vpon their walles, and destroy them, but make not a ful end: take away their batilmets, for they are not the Lords.

11 For the house of Israël, and the house of Iudáh haue grievously trespassed against me, saith the Lord.

12 They haue denied the Lord, & said, It is not he, nether shal y<sup>e</sup> plague come vpon vs, nether shal we see sworde nor famine.

13 And the Prophetes shalbe as winde, and the worde is not in them: thus shal it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because ye speake suche wordes, beholde, I wil put my wordes into thy mouth, like a fyre, and this people shalbe as wodde, and it shal deuoure them.

15 Lo, I wil bring a nation vpon you from far, o house of Israël, saith the Lord, which is a mightie nacion, & an ancient nacion, a nation whose language y<sup>e</sup> knowest not, nether vnderstandest what they say.

16 Whose quiuer is as an open sepulchre: they are all very strong.

Ggg. ii.

a That is, the citie.

b Though they pretend religion and holiness, yet all is but hypocrisie for vnder this kinde of swearing is contained the true religion.

c Doest not y<sup>e</sup> loue vprightnes and faithful dealing?

d Thou hast oft times punished them, but all is in vayne, Isa. 9. 13. e He speaketh this to the reproche of the, which shulde gouerne and teache others, & yet are farther out of y<sup>e</sup> way then the simple people. f Meaning, Ne buchadnezzar and his armie.

g He sheweth that to sweare by any thing then by God, is to forsake him.

Ezek. 22. 11.

h He commandeth the Babylonians and enemies to destroye them.

i Read Chap. 4. 27.

k Because they gaue no credence to the wordes of his Prophetes, as Isa. 28. 15. l Their wordes shalbe of none effect, but vaine.

m They are not sent of y<sup>e</sup> Lord, & therefore that & their threaten to vs, shal come vpon them.

n Meaning Ieremiáh.

o To wit, the Babylonians & Caldeans.

p Who shal kill many with their arrowes.

q He sheweth that the true religion is touched with the calamities of the Church, so that all the parties of their bodie feele the grief of their hearts, albeit with zeale to Gods glorie they pronounce his iudgements, against the people.

r Meaning the citie, which were as easily cast downe as a tent.

s Their wisdom and policy tende to their owne destruction, and palleth them from God.

t By these manner of speeches he sheweth the horrible destruction that shulde come vpon the land, and also condemneth the obstinacie of the people, who repented not at the feare of these terrible tidings, saying that y<sup>e</sup> invisible creatures are moued therewith, as if the order of nature shulde be changed, Isa. 13. 10. and 24. 23. ezek. 32. 7. ier. 23. 1. & 33. 5.

u But for his mercie sake he wil refuse him selfe a refuge to be his Church, and to praise him in earth, Isa. 2. 9.

x Neither thy ceremonies nor riches gyftes shal deliuer thee.

y As the Prophetes were moued to pittie the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 24. chap. 9.



# Gods benefites & plagues. Ieremiāh. Vncircumcised eares.

17 And thei shal eat thine haruest and thy bread: thei shal deuoure thy sonnes & thy daughters: thei shal eat vp thy shepe and thy bullocks: thei shal eat thy vines & thy figtrees: thei shal destroie with y<sup>e</sup> sworde thy fenced cities, wherein y<sup>e</sup> didest trust.

18 Neuertheles at those daies, saith the Lord, I wil not make a ful end of y<sup>e</sup> you.

19 And when y<sup>e</sup> shal saie, Wherefore doeth y<sup>e</sup> Lord our God do these things vnto vs: then shalt thou answer them, Like as y<sup>e</sup> haue forsaken me and serued strange gods in your land, so shal y<sup>e</sup> serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob & publish it in Iudāh, saying,

21 Heare now this, o foolish people, and without vnderstanding, which haue eyes and se not, which haue eares & heare not.

22 Feare ye not me, saith the Lord: or wil ye not be afraid at my presence, which haue placed the sande for the bondes of the sea by the perpetual decre that it can not passe it, and thogh the waues thereof rage, yet can thei not preuaile, thogh thei roare, yet can thei not passe ouer it.

23 But this people hathe an vnfaithful and rebellious heart: thei are departed & gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine bothe early & late in due season: he reserueth vnto vs the appointed wekes of the haruest.

25 Yet your iniquities haue turned awaie these things, and your sinnes haue hindred good things from you.

26 For among my people are founde wicked persones, that laie waite as he that setteth snares: thei haue made a pit to catche me.

27 As a cage is ful of birdes, so are their houses ful of deceit: thereby thei are become great and waxen riche.

28 Thei are waxen fat & shining: thei do ouerpasse the dedes of y<sup>e</sup> wicked: thei execute no iudgement, no not the iudgement of the fatherles: yet thei prosper, thogh thei execute no iudgement for the poore.

29 Shal I not visite for these things, saith the Lord: or shal not my soule be auenged on suche a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The Prophetes Prophecies lies, and the Priestes receiue giftes in their hādes, and my people delite therein. What wil ye then do in the end thereof?

## CHAP. VI.

The coming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

O Ye children of a Beniamin, prepare to flee out of the middes of Ierusalem and blow the trumpet in Tekoa: set vp a standart vpon Beth-haccérem: for

a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zión to a beautiful and deintie woman.

3 The pastors with their flockes shal come vnto her: thei shal pitch their tents round about by her, & euerie one shal fede in his place.

4 Prepare warre against her: arise, and let vs go vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs go vp by night, and destroy her palaces.

6 For thus hathe the Lord of hostes said, Hewe downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the middes of it.

7 As y<sup>e</sup> fountaine casteth out her waters, so she casteth out her malice: & crueltie and spoile is continually heard in her before me with sorow and strokes.

8 Be thou instructed, o Ierusalem, lest my soule departe from thee, lest I make thee desolate as a land, that none inhabiteth.

9 Thus saith the Lord of hostes, Thei shal gather as a vine, the residue of Israel: turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whome shal I speake, & admonish that thei may heare? beholde, their eares are vncircumcised, and thei can not hearken: beholde, the worde of y<sup>e</sup> Lord is vnto them as a reproche: thei haue no delite in it.

11 Therefore I am ful of the wrath of the Lord: I am wearie with holding it: I wil powre it out vpon the childre in y<sup>e</sup> strete, & likewise vpon y<sup>e</sup> assemblie of the yong men: for the housband shal euen be taken with the wife, & the aged with him that is ful of daies.

12 And their houses with their lands, and wiues also shalbe turned vnto strangers: for I wil stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For fro the least of them, euen vnto the greatest of them, euerie one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, thei all deale falsely.

14 Thei haue healed also the hurt of the daughter of my people with swete wordes, saying, Peace, peace, when there is no peace.

15 Were thei ashamed when they had committed abomination? nay, thei were not ashamed, no nether colde they haue anie shame: therefore thei shal fall among the flaine: when I shal visite them, they shalbe cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the waies and beholde, and aske for the olde waie, which is the good waie & walke therein,

q Here y<sup>e</sup> Lord declarerh his vnspeakable fauour toward his Church, as Chap. 4. 27. Chap. 16. 10. r Meaning the Prophet Ieremiāh.

r Ebr without heare. Isa. 6. 9. mat. 13. 14. act. 28. 40. rom. 11. 8. lob. 26. 10.

s If there be anie stay, that we receiue not gods blessings in abundance, we must consider that it is for our owne iniquities. Isa. 59. 1.

Isa. 3. 23. xchar. 7. 10. t Thei seie not the plague of God for it. u Meaning, that there colde be nothing but disorder where y<sup>e</sup> ministers were wicked persones & corrupt.

Or, beare rule.

Chap. VI. a He speaketh to the chieftie because thei shuld take heed by y<sup>e</sup> example of their brethren, & other halfe of their tribe, w were now carried away prisoners.

b Which was a citie in Iudāh six miles from Bethléhem, 2. Chro. 11. 6. c Read Niche. 14.

d I haue interred her gently & giuen her abundance of all things. e She shalbe so destroyed, y<sup>e</sup> shepe may be red in her. f He speaketh this in y<sup>e</sup> person of y<sup>e</sup> Babylonians, & complaineth that the time faileth them before thei haue brought their enterprises to passe.

g He sheweth y<sup>e</sup> cause why it shulde be destroyed & how it cometh of them selues. h He warneth the to amend by his correction, & to turne to him by repentance.

i He exhorteth y<sup>e</sup> Babylonians to be diligent to search out all & to I aue none. k Thei delite to heare vayne things & to shut vp their eares to true doctrine.

l As the Lord had giuen him his worde to be as a fire of his indignation to burne y<sup>e</sup> wicked. Chap. 5. 14 so he shuld seeth y<sup>e</sup> all remedies are past. m None shalbe spared.

n When y<sup>e</sup> people began to feare Gods iudgements, y<sup>e</sup> falsc Prophetes comforted them by flatterings, shewing y<sup>e</sup> God wolde send peace and not warre.

o Ebr. them that fall. p Wherein the patriarches and Prophets walked, directed by y<sup>e</sup> wordes of Gods gift: y<sup>e</sup> there is no true way, but that y<sup>e</sup> God prescribeth.



and ye shal finde rest for your soules: but  
thei said, We wil not walke therein.

*Prophetes & shulde warne you of the dangers that were at hand. God taketh all y<sup>e</sup> worlde to wites and the insensible creatures of y<sup>e</sup> ingratitude of the Iewes.*

17 Also I set p watchmen ouer you, which  
said, Take hede to y<sup>e</sup> sound of the trumpet:  
but thei said, We wil not take hede.

18 Hearc therefore, ye Gentiles, and thou  
Congregation knowe, what is among  
them.

19 Heare, o earth, beholde, I wil cause a pla-  
gue to come vpon this people, euen the  
frute of their owne imaginacions: becau-  
se thei haue not taken hede vnto my wor-  
des, nor to my Law, but cast it of.

*Read Isa. 1. 11. & Amos 5. 24.*

20 To what purpose bringest thou me in-  
cense from Shebá, and swete calamus frō  
a farre countrey? Your burnt offerings a-  
re not pleasant, nor your sacrifices swete  
vnto me.

21 Therefore thus saith the Lord, Behol-  
de, I wil lay stumbling blockes before this  
people, and the fathers and the sonnes to-  
gether shal fall vpon them: the neighbour  
and his friend shal perish.

*From Baby-  
lon by Dan, &  
was North frō  
Ierusalem.*

22 Thus saith the Lord, Beholde, a people  
cometh from the North countrey, and a  
great nation shal arise from the sides of  
the earth.

23 With bowe and shield shal they be wea-  
poned: thei are cruel and wil haue no com-  
passion: their voyce roareth like the sea,  
and they ride vpon horses, wel appointed,  
like men of warre against thee, o daughter  
Ziōn.

24 We haue heard their fame, & our hands  
waxe feble: sorowe is come vpon vs, as  
the sorowe of a woman in trauail.

*For feare of  
the enimie, he  
speakeh this  
in the persone  
of the Iewes.*

25 Go not forth into the field, nor walke  
by the way: for the sworde of the enimie  
& feare is on euerie side.

26 O daughter of my people, gird thee with  
sackcloth, and wallowe thy self in the a-  
shes: make lamentation, and bitter moun-  
ning as for thine onely sonne: for the de-  
stroyer shal suddenly come vpon vs.

*Meaning, Je-  
remiah, whom  
God had ap-  
pointed to re-  
ueile the godlie  
from wicked-  
nes as a founde-  
doth & pure  
mortal from y<sup>e</sup>  
dross.*

27 I haue set thee for a defence & for-  
tresse among my people, that thou maiest  
knowe and trye their waies.

28 Thei are all rebellious traitors, walking  
craftely: they are brass, & yron, thei all are  
destroyers.

*All the pai-  
ne & labour y<sup>e</sup>  
haue bene ta-  
ke with them,  
is lost.*

29 The bellowes are burnt: the leade is  
consumed in the fyre: the founde melteth  
in vaine: for the wicked are not taken a-  
way.

30 Thei shal call them reprobate siluer, be-  
cause the Lord hath reiected them.

#### CHAP. VII.

*Jeremiáh is commanded to shewe vnto the people the  
worde of God, which trusteth in the outward ser-  
uice of the Temple. 13 The evils that shal come to  
the Iewes for the despising of their Prophetes. 21 Sa-  
crifices doeth not the Lord chiefly require of the Iewes,  
but that they shoulde obeye his worde.*

The wordes that came to Jeremiáh  
from the Lord, saying,

Stand in the gate of the Lords House &  
crye this worde there, and saie, Heare the  
worde of the Lord, all ye of Iudáh that en-  
tre in at these gates to worship the Lord.

Thus saith the Lord of hostes, the God  
of Israél, \* Améd your waies & your wor-  
kes, and I wil let you dwell in this place.

*Chap. 26. 13.*

Trust not in a lying wordes, saying, The  
Temple of the Lord, the Temple of the  
Lord: this is the Temple of the Lord.

For if you amend & redresse your waies  
and your workes: if you execute iudgemēt  
betwene a man and his neighbour,

And oppresse not the stranger, the father-  
les and the widdowe & shed no innocent  
blood in this place, nether walke after o-  
ther gods to your destruction,

Then wil I let you dwell in this place  
in the land that I gaue vnto your fathers,  
for euer and euer.

Beholde, you truste in lying wordes, that  
can not profite.

Wil you steale, murder, and commit adul-  
terie and sweare falsely and burne incense  
vnto Bál, & walke after other gods who-  
me ye knowe not?

And come and stand before me in this  
House, whereupon my Name is calle d, &  
saie, We are deliuered, though we haue  
done all these abominations?

Is this House become a dēne of rheues,  
whereupō my Name is called before your  
eies? beholde, euen I see it, saith the Lord.

But go ye now vnto my place which was  
in Shiló, & where I set my Name at the  
beginning, and beholde, what I did to it  
for the wickednes of my people Israél.

Therefore now because ye haue done  
all these workes, saith the Lord, (& I rose  
vp early and spake vnto you: but when I  
spake, ye wolde not heare me, nether whē  
I called, wolde ye answer)

Therefore wil I do vnto this House,  
whereupō my Name is called, wherein al  
so ye trust, euen vnto the place that I gaue  
to you and to your fathers, as I haue done  
vnto Shiló.

And I wil cast you out of my sight, as I  
haue cast out all your brethren, euen the  
whole sede of Ephraím.

Therefore thou shalt not praie for this  
people, nether lift vp crie or praier for the  
nether intreat me, for I wil not heare thee.

Seest thou not what thei do in the cities  
of Iudáh and in the stretes of Ierusalēm?

The children gather wood, and the fa-  
thers kindle y<sup>e</sup> fyre, and the women knede  
the dough to make cakes to the Queen:

*thē y<sup>e</sup> God had determined v<sup>o</sup> him self to punish their wickednes, he sheweth  
that y<sup>e</sup> prayer of the godlie can nothing auale them, whiles they remaine in  
their obdinate against God, & wil not vse y<sup>e</sup> means y<sup>e</sup> he vseth to call the  
to repentance, Chap. 11. 14 & 14. 11. That is, thei sacrifice to y<sup>e</sup> sunne, mo-  
ne & starres, which thei called the Queen of heauen, Chap. 44. 17 2 king. 23. 5.*

*a Beleue not y<sup>e</sup>  
falsē Prophetes  
w<sup>h</sup> say that  
for y<sup>e</sup> Temples  
sake, & the sa-  
crifices there,  
y<sup>e</sup> Lord wil pre-  
serue you, & so  
nourish you in  
your sinne, &  
vaine confidence  
b God the work  
on what condi-  
tion he made  
his promises to  
this Temple: y<sup>e</sup>  
they shulde be  
an holie peo-  
ple vnto him,  
as he wolde be  
a faithfull God  
to them*

*c As theues hid  
in holes, and  
denies thinke  
the selues sa-  
fe, so whē you  
are in my Tē-  
ple, you thinke  
to be coue-  
red w<sup>th</sup> y<sup>e</sup> holi-  
nes thereof, &  
that I can not  
se your wic-  
kednes, Mat.  
21. 12.*

*d Because thei  
depended so  
muche on the  
Temple, & was  
for his p<sup>re</sup>sent,  
that he wolde  
be present, and  
defend them  
where y<sup>e</sup> Arke  
was: he send-  
eth them to  
Gods iudge-  
ments against  
Shiló, where y<sup>e</sup>  
Arke had re-  
mained about  
300 yeres, and  
after was takē,  
the Priests  
slaine, & y<sup>e</sup> peo-  
ple miserably  
discomfited. 1.  
Sam 4. 11. Chā.  
26. 6.*

*e That is, I ne-  
uer ceased to  
warne you. 25  
Isa 65. 2 pro-  
uer. 1. 23.*

*f He sheweth  
what is y<sup>e</sup> one-  
lie remedie to  
redresse our  
faultes: to suf-  
fer God to lead  
vs into y<sup>e</sup> way,  
& to obey his  
calling. Isa.  
66. 4.*

*g I wil send  
you into capti-  
uitie as I haue  
done Ephraím,  
that is, the ten  
tribes.*

*h To assure  
thei y<sup>e</sup> God had determined v<sup>o</sup> him self to punish their wickednes, he sheweth  
that y<sup>e</sup> prayer of the godlie can nothing auale them, whiles they remaine in  
their obdinate against God, & wil not vse y<sup>e</sup> means y<sup>e</sup> he vseth to call the  
to repentance, Chap. 11. 14 & 14. 11. That is, thei sacrifice to y<sup>e</sup> sunne, mo-  
ne & starres, which thei called the Queen of heauen, Chap. 44. 17 2 king. 23. 5.*



of heauen & to powre out drinke offrings vnto other gods, that thei maie prouoke me vnto angre.

19 Do thei prouoke me to angre, saith the Lord, and not them selues to the confuſion of their owne faces?

20 Therefore thus saith the Lord God, Beholde, mine angre and my wrath shalbe powred vpon this place, vpon man & vpon beast, and vpon the tre of the field and vpon the frute of the grounde, and it shal burne and not be quenched.

21 Thus saith the Lord of hostes, the God of Israël, Put your burnt offrings vnto your sacrifices, and eat the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I broght them out of the land of Egypt, concerning burnt offrings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, & I wil be your God, and ye shal be my people: and walke ye in all the waies which I haue commanded you, that it maie be wel vnto you.

24 But thei wolde not obey, nor incline their eare, but went after the counsels and the stubbernes of their wicked heart, & went backward and not forward.

25 Since the daie that your fathers came vp out of the Land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophetes, rising vp early euerie daie, and sending them.

26 Yet wolde thei not heare me nor incline their eare, but hardened their necke and did worſe then their fathers.

27 Therefore shalt thou speake all these wordes vnto the, but thei wil not heare thee: thou shalt also cry vnto the, but thei wil not answer thee.

28 But thou shalt saie vnto them, This is a nation which heareth not the voice of the Lord their God, nor receiueſt discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut of thine heere, O Ierusalem, & cast it awaie, and take vp a complaint on the hie places: for the Lord hath reiecteſt & forſaken the generation of his wrath.

30 For the children of Iudah haue done euil in my sight, saith the Lord: thei haue set their abominations in the House, whereupon my Name is called, to pollute it.

31 And thei haue buylt the hie place of Topheth, which is in the vallei of Ben-Hinnóm to burne their sonnes & their daughters in the fyre, which I commanded the not, nether came it in mine heart.

32 Therefore beholde, thou daies come, saith the Lord, that it shal no more be called Topheth, nor the vallei of Ben-Hinnóm, but the vallei of slaughter: for thei shal burye in Topheth til there be no place.

33 And the carkeises of this people shalbe meat for the foules of the heauen & for the beastes of the earth, and none shal fray them awaie.

34 The I wil cause to cease from the cities of Iudah and from the stretes of Ierusalem the voyce of mirth and the voyce of gladnes, the voyce of the bridegrome and the voyce of the bride: for the land shalbe desolate.

CHAP. VIII.

The destruction of the Iewes. 4 The Lord moueth the people to amendement. 10 He reprehendeth the lying doctrine & the couetousnes of the Prophetes & Priestes.

At that time, saith the Lord, thei shal bring out the bones of the Kings of Iudah, and the bones of their princes, and the bones of the Priestes and the bones of the Prophetes, and the bones of the inhabitants of Ierusalem out of their graues.

And thei shal spread the before the sunne & the moone, and all the hoste of heauen, whome they haue loued, and whome thei haue serued, & whome thei haue followed, & whome thei haue fought, and whome thei haue worshiped: thei shal not be gathered nor be buried, but shal be as dung vpon the earth.

And death shalbe desired rather then life of all residue that remaineth of this wicked familie, which remaine in all the places where I haue scatred them, saith the Lord of hostes.

Thou shalt saie vnto them also, Thus saith the Lord, Shal thei fall & not arise? shal he turne awaie and not turne againe?

Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? thei gaue the selues to deceit, & wolde not returne.

I hearkened and heard, but none spake aright: no man repented him of his wickednes, saying, What haue I done? euerie one turned to their race, as the horse rusheth into the battel.

Euen the storcke in the aire knoweth her appointed times, & the turtle and the crane and the swallowe obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

How do ye saie, We are wise, & the Lawe of the Lord is with vs? Lo, certainly in vaine made he it, the pen of the scribes is in vaine.

The wise men are ashamed: thei are afraid and taken. lo, thei haue reiecteſt the worde of the Lord, and what wisdom is in them?

Therefore wil I giue their wiues vnto others, & their fields to the that shal possesse the: for euerie one from the least eue vnto the greatest is giuen to couetousnes & from the Prophet eue vnto the Priest, euerie one dealeth falsely.

For thei haue healed the hurt of the daughter

Shewing that it was not his chief purpose and intent that thei shoulde offer sacrifices: but that thei shoulde regard, wherefore thei were ordeined to wit, to be ioyned to the worde as scales and confirmations of remission of sins in Christ: for without the worde thei we reuaine & vnprofitable.

Which was about foretold hundredth yer.

Read verſe 13

Whereby he sheweth that thei pastours ought not to leaue their flockes in their obstinacie: for the Lord wil visit the meanes of his seruants to make the wicked more fauie and to proue his.

In signe of mourning, as Iob 1.20. mich. 3.16.

Against whom he had iuste occasion to powre out his wrath.

Of Topheth read 2. King 23. 10.

But commanded the contra rie, as Ie. 18. 21 & 20. 3. deu. 18. 20.

The enemy for gaine of gaines shal rise your graues, and laye you before those idoles, which in your life you worshipped, to see if they can helpe you.

Because of the afflictions that thei shal feele through Gods iudgements.

Is there no hope, that thei wil returne?

They are full of hypocricie, and euerie one followeth his owne fantasie without any consideration.

He accuseth them in that they are more ignorant of Gods iudgements then the birds are of their appointed seasons to discern the cold, and heat, as Iſa. 1.3.

The Lawe doeth not profit you, neither is it to be written for ought that you haue learned by it.

They that leaue wife, may be ashamed of their ignorance: for all wisdom consisteth in Gods worde.

Iſa. 1. 17. chap. 5. 31. of 6. 13.



of my people with swete wordes, saying,  
Peace, peace, when there is no peace.

12 Werethei ashamed whē they had comit-  
ted abominatiō? nay, thei were not asha-  
med, nether colde they haue anie shame:  
therefore shal they fall among the slaine:  
when I shal visit them, they shalbe cast  
downe, saith the Lord.

13 I wil surely cōsume them, saith y<sup>e</sup> Lord:  
therē shalbe no grapes on the vine, nor  
figs on the figtre, and the leaf shal fade, &  
the things that I haue giuen them, shal  
departe from them.

14 Why do we stay? assemble your selues,  
& let vs entre into the strong cities, & let  
vs be quiet there: for the Lord our God  
hathe put vs to silence and giuen vs water  
with gall to drinke, because we haue sin-  
ned against the Lord.

15 We looked for peace, but no good came, &  
for a time of health, & beholde troubles.

16 The neying of his horses was heard fro  
Dan, the whole land trembled at the noi-  
se of the neying of his strong horses: for thei  
are come, and haue deuoured the lād with  
all that is in it, the citie, and those that  
dwell therein.

17 For beholde, I wil send serpents, & coc-  
katrices among you, which wil not be char-  
med, & they shal sting you, saith y<sup>e</sup> Lord.

18 I wolde haue comforted my self against  
sorowe, but mine heart is heauie in me.

19 Beholde, the voyce of the crye of y<sup>e</sup> daugh-  
ter of my people for feare of the of a far-  
re countrey, Is not y<sup>e</sup> Lord in Zión? is not  
her King in her? Why haue they prouok-  
ed me to angre with their graue images,  
and with the vanities of a strange god?

20 The harvest is past, the somer is ended  
and we are not holpen.

21 I am sore vexed for y<sup>e</sup> hurt of y<sup>e</sup> daugh-  
ter of my people: I am heauy, & astonish-  
ment hath taken me.

22 Is there no balme at Gilead? is there  
no Phisician there? Why the is not y<sup>e</sup> health  
of the daughter of my people recovered?

CHAP. IX.

The complaint of the Prophet for the malice of the  
people. 24 In the knowledge of God ought we onely  
to reioyce. 25 The Uncircumcision of the heart.

OH, that mine head were ful of water  
and mine eyes a fountaine of tea-  
res, that I might wepe day and night for  
the slaine of the daughter of my people.

Oh, that I had in the wilderness a cot-  
tage of way faring men, that I might lea-  
ue my people, & go from them: for thei be  
all adulterers & an assemblie of rebels,

And they bend their tongues like their bo-  
wes for lies: but they haue no courage  
for the trueth vpon y<sup>e</sup> earth: for thei pro-

ceede from euil to worse, and they haue not  
known me, saith the Lord.

Let euerie one take hede of his neigh-  
bour, & trust you not in anie brother: for  
euerie brother wil vse deceit, and euerie  
friend wil deale deceitfully,

And euerie one wil deceiue his friend, &  
wil not speake the trueth: for they haue  
taught their tongues to speake lies, and ta-  
ke great paines to do wickedly.

Thine habitation is in the middes of de-  
ceiuers: because of their deceit they refu-  
se to knowe me, saith the Lord.

Therefore thus saith the Lord of hostes,  
Beholde, I wil melt them, & trye the: for  
what shulde I els do for the daughter of  
my people?

Their tongue is as an arrowe shot out, &  
speaketh deceit: one speaketh peaceably  
to his neighbour with his mouth, but in  
his heart he layeth waite for him.

Shal I not visit the for these things, saith  
the Lord? or shal not my soule be aduen-  
ged on suche a nation as this?

Vpon the mountaines wil I take vp a  
weeping and a lamentacion, and vpon the  
faire places of the wilderness a mourning,  
because they are burnt vp: so that none ca-  
passe through them, nether can men heare  
the voyce of the flocke: bothe the foule of  
y<sup>e</sup> aire, & the beast are fled away & gone.

And I wil make Ierusalem an heape, & a  
den of dragons, & I wil make the cities of  
Iudah waste, without an inhabitant.

Who is wise, to vnderstand this, and to  
whome y<sup>e</sup> mouth of the Lord hath spokē,  
euē he shal declare it. Why doeth y<sup>e</sup> land  
perish, & is burnt vp like a wilderness, that  
none passe through?

And the Lord saith, Because they haue  
forsaken my Law, which I set before them,  
& haue not obeyed my voice, nether wal-  
ked there after,

But haue walked after the stubbernes of  
their owne heart, and after Baalims, which  
their fathers taught them,

Therefore thus saith the Lord of hostes,  
the God of Israēl, Beholde, I wil fede this  
people with wormewodde, and giue them  
waters of gall to drinke:

I wil scatre them also among the heathē,  
whome nether they nor their fathers haue  
known, and I wil send a sworde after the,  
til I haue consumed them.

Thus saith the Lord of hostes, Take he-  
de, & call for the mourning women, y<sup>e</sup> thei  
may come, & send for skilful womē that  
thei may come,

And let the make haste, & let the take vp a  
lamentation for vs, y<sup>e</sup> our eyes may cast out  
teares & our eye liddes gush out of water.

For a lamentable noyse is heard out  
of Zión, How are we destroyed, and  
Ggg.iii.

e Meaning, y<sup>e</sup>  
all were cor-  
rupt and none  
colde finde an  
honest man.

f They haue  
so practised  
deceit y<sup>e</sup> thei  
cannot forsake  
it.

g They had  
rather forsake  
God, then lea-  
ue their wic-  
ked trade.  
h With the  
tyre of affli-  
ction.

Psal. 33.  
& 139. 4.

i Signifying  
that all y<sup>e</sup> pla-  
ces about Ie-  
rusalem shul-  
de be destroy-  
ed.

k Meaning, y<sup>e</sup>  
they are all  
without sense,  
and vndersta-  
ding, and that  
God hath ta-  
ken his Spi-  
rit from them.

l He sheweth  
that the chil-  
dren can not  
excuse them-  
selues by their  
fathers: for bo-  
the the father, &  
childe if they  
be wicked, shal  
perish.  
m Read Chap.  
8. 14.

n Seing you ca-  
not lament  
your owne sin-  
nes, call for  
those foolish  
women, who-  
me of a super-  
stition you ha-  
ue to lament  
for the dead, y<sup>e</sup>  
they by their  
fained teares  
may prouoke  
you to some  
sorrow.

Read Chap.  
6. 14.  
The speaker  
is the persone  
of the people,  
who when the  
enemie cometh,  
wil runne a-  
bout to hide  
themselues,  
& acknowledge  
that it is  
Gods hand.  
That is, ha-  
ving brought vs  
into extreme  
affliction, and  
thus they shal  
not attribute  
this plague to  
fortunes, but to  
Gods iud-  
gement, Chap.  
9. 15 & 21. 15.  
Chap. 14. 18.  
Read Chap.  
4. 15.  
God threat-  
eneth to send  
Babylonians  
among them,  
who shal vt-  
terly destroye  
them in such  
sorte as by no  
meanes they  
shal escape.  
Read Chap.  
4. 15.  
Thus the  
Lord speaketh.  
The people  
wonder that  
they haue so  
long time lo-  
ked for suc-  
cour in vaine.  
The Prophet  
speaketh this.  
Meaning, y<sup>e</sup>  
so many hel-  
pe or meanes  
could faile the:  
for in Gilead  
was precious  
balm, Chap.  
46. 11. or els  
deriding the  
vaine confide-  
ce of the peo-  
ple who looked  
for helpe at  
their Priests,  
who shulde  
haue bene the  
phisicians of  
their soules, &  
dwelt at Gi-  
lead, Hose. 6. 2.

The Pro-  
phet sheweth  
the great co-  
posion that he  
had toward  
the people,  
sing, that he  
colde neuer  
sufficiently la-  
ment the de-  
struction that  
he saw so big-  
ger them  
which is a  
speciall note to  
discerne the  
true paines  
from the hire-  
lings, read chap.  
4. 19. He sheweth that this were more quietnes, & greater safety for him  
to dwell among the wilde beastes then among this wicked people, saue that  
God hath inioyned him this charge. e Vtterly turned from God. d To  
believe, and slander their neighbours.



<sup>a</sup> As thogh thei were wearie of vs, because of our iniquities, Leu. 18, 23, & 20, 22. <sup>p</sup> He derideth the superstition of the women, which made an arte of mourning, & taught to wepe with fained teares. <sup>q</sup> Signifying, that there is no meane to deliuer <sup>r</sup> wicked fro Gods iudgements: but whe thei thinke to be moſte ſure, and moſte ſarre of, then are they ſoneſt taken.

<sup>r</sup> Forasmuch as none can ſaue himſelf by his owne labours, or anie worldlie meanes, he ſheweth <sup>s</sup> it is in vaine to put our truſt therein, but <sup>t</sup> we truſt in the Lord, & reioyce in him, who onely can deliuer vs, 1 Cor. 1, 31. 2 Cor. 10, 17. <sup>t</sup> Theſe three pointes are neceſſarie to knowe aright: his mercie wherein conſiſteth our ſalvation: his iudgement, & he executeth continually againſt the wicked, and his iuſtice, whereby he defendeth, and main- taineth the faithful. <sup>u</sup> Meaning, bothe Iewes and Gentiles, as in the next verſe he ſheweth the cauſe, read Chap. 4, 4.

<sup>a</sup> God forbid- deth his peo- ple to giue ere- ditor ſcare the conſtellations & coniuuſions of ſtarres, and planets, which haue no power of the ſelues, but are gover- ned by him, & their ſecret motions & in- fluences are not knowe to man, and therefore there can be no certaine iudgement there- of, Deut. 18, 9.

utterly confounded, for we haue forſaken the land, and our dwellings <sup>a</sup> haue caſt vs out.

<sup>10</sup> Therefore heare the worde of <sup>y</sup> Lord, <sup>o</sup> ye womē, and let your eares regarde the wordes of his mouth, and <sup>p</sup> teache your daughters to mourne, and euerie one her neighbour to lament.

<sup>11</sup> For death is come vp into our <sup>r</sup> widowes, & is entred into our palaces, to deſtroye <sup>y</sup> children without, and the yong men in the ſtretes.

<sup>12</sup> Speake, thus ſaith the Lord, The carkeiſes of men ſhal lie, euen as the dung vpon the field, & as the hadful after the mower, and none ſhal gather them.

<sup>13</sup> Thus ſaith the Lord, Let not the <sup>r</sup> wiſe man glorie in his wiſdome, nor the ſtrong man glorie in his ſtrength, nether the ri- che man glorie in his riches.

<sup>14</sup> But let him that glorieth, glorie in this, that he vnderſtandeth, and knoweth me: for I am the Lord, which <sup>r</sup> ſhewe mercie, iudgement, and righteouſnes in the earth: for in theſe things I delight, ſaith the Lord.

<sup>15</sup> Beholde, the dayes come, ſaith the Lord, that I wil viſit all them, which are <sup>r</sup> circū- ciſed with the vncircumciſed:

<sup>16</sup> Egypt and Iudáh, and Edóm, and the children of Ammón, and Moáb, & all the vtmoſt corners of them that dwell in the wilderners: for all theſe nations are vncir- cumciſed, & all the houſe of Iſraél are vn- circumciſed in the heart.

Meaning, bothe Iewes and Gentiles, as in the next verſe he ſheweth the cauſe, read Chap. 4, 4.

## CHAP. X.

<sup>a</sup> The conſtellations of the ſtarres are not to be feared. <sup>b</sup> The weaknes of idoles, & of the power of God. <sup>c</sup> Their paſſions are become brute beaſts.

<sup>1</sup> **H**Eare ye the worde of the Lord that he ſpeaketh vnto you, <sup>o</sup> houſe of Iſ- raél.

<sup>2</sup> Thus ſaith the Lord, Learne not the way of the heathen, and be not afraid for the <sup>a</sup> ſignes of heauen, thogh the heathen be afraid of ſuche.

<sup>3</sup> For the <sup>b</sup> cuſtomes of the people are vaine: for one cutteth a tre out of the foreſt (which is the worke of the hāds of the car- penter) with the axe,

<sup>4</sup> And another decketh it <sup>c</sup> with ſiluer, and with golde: they faſten it with nailes, and hammers, that it fall not.

<sup>5</sup> The <sup>d</sup> idoles ſtand vp as the palme tre, but ſpeake not: they are borne becauſe they can not go: ſcare them not, for they can not do euil, nether can they do good.

<sup>b</sup> Meaning not onely in the obſervation of the ſtarres, but their laws and ceremonies whereby they confirme their idolatrie, which is forbidden, Deu. 12, 30. <sup>c</sup> The Prophetes vſe thus plainly & ſimply to ſet forth the vile abſurditie of the idolaters, that men might learne to be aſhamed of <sup>y</sup>, whereunto their corrupt nature is moſte ſubie, read Iſa. 44, 32.

<sup>6</sup> There is none like vnto thee, <sup>o</sup> Lord: <sup>d</sup> thou art great, and thy Name is great in power.

<sup>7</sup> Who wolde not feare thee, <sup>o</sup> King of nations: for to thee apperteineth the <sup>e</sup> domi- nion: for among all the wiſe men of the Gé- tiles, and in all their kingdomes there is none like thee.

<sup>8</sup> But altogether thei dote, and are foo- liſh: for the ſtocke is a <sup>e</sup> doctrine of va- nitie.

<sup>9</sup> Siluer plates are broght from Tarſhiſh, and golde <sup>f</sup> from Vpház, for the worke of the workeman, and the hands of the foun- der: the blew ſiſke, and the purple is their clothing: all theſe things are made by cun- ning men.

<sup>10</sup> But the Lord is the God of trueth: he is the liuing God, and an euerlaſting King: at his angre the earth ſhal tremble, & the nations can not abide his wrath.

<sup>11</sup> (Thus ſhal you ſay vnto them, The gods <sup>g</sup> that haue not made the heauens and the earth, ſhal periſh from the earth, and from vnder theſe heauens)

<sup>12</sup> He hath made the earth by his power, and eſtabliſhed the worlde by his wiſdo- me, and hath ſtretched out the heauen by his diſcretion.

<sup>13</sup> He giueth by <sup>h</sup> his voyce the multitude of waters in the heauen, and he cauſeth the cloudes to aſcend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his trea- ſures.

<sup>14</sup> Euerie man is a <sup>b</sup> beaſt by <sup>h</sup> his owne know- ledge: euerie fouder is cōfounded by the grauen image: for his melting is but fal- ſehode, and there is no breth therein.

<sup>15</sup> They are vanitie, & <sup>y</sup> worke of errours: in the time of their viſitation they ſhal periſh.

<sup>16</sup> The <sup>i</sup> portion of Iaakób is not like the: for he is the maker of all things, & Iſraél is the rod of his inheritante: the Lord of hoſtes is his Name.

<sup>17</sup> <sup>k</sup> Gather vp thy wares out of the lād, <sup>o</sup> thou that dwelleſt in the ſtrong place.

<sup>18</sup> For thus ſaith the Lord, Beholde, at this time I wil throwe as with a ſling the inha- bitans of the land, and wil trouble them, and they ſhal finde it ſo.

<sup>19</sup> Wo is me for my deſtruction, & my grieuous plague: but I thought, Yet it is my ſorowe, and I wil beare it.

<sup>20</sup> <sup>m</sup> My tabernacle is deſtroyed, and all my

as all the reſt of his writing is Ebrewe. <sup>h</sup> The more that man thinketh to do aſie thing wel by his owne wiſdome, and not as God inſtrueth him, the more doeth he prone him ſelf to be a vile beaſt. <sup>i</sup> By theſe wordes, Por- tion and rod, he ſignifieth their inheritance: meaning, that God ſhulde be all ſufficient for them, and that their felicitie conſiſted in him alone, & therefore thei ought to renounce all other helpes, & ſuccours as of idoles, &c. Deut. 32, 9. pſal. 135. <sup>k</sup> The Prophet willeth the Iewes to prepare the ſelues to this captiuitie, ſhewing that it was now at hand, that they ſhulde ſele the things, whereof he had tolde the. <sup>l</sup> It is my inſte plague & therefore I wil take it patiently: whereby he teacheth the people how to behaue the ſelues toward God. <sup>m</sup> He ſheweth how Ieruſalem ſhal lament.

<sup>d</sup> He rea- cheth <sup>e</sup> peo- ple to liſt v<sup>r</sup> their eyes <sup>f</sup> God, who ha- the all power, and therefore ought onely to be feared: and hereſein he ſheweth them not onely the euil that they ought to ſchew but the good, which they ought to follow Reuel 15, 4. <sup>e</sup> Becauſe the people thought that to haue images was a meane to ſer- ue God and to bring them to <sup>f</sup> knowledge of him, he ſheweth that nothing more diſpleaſeth God, nor bring- eth man into greater error & ignorance of God: & there- fore he calleth them the do- ctine of vani- tie, <sup>g</sup> worke of errours, ver 15, & Habak 2, 18. calleth them <sup>h</sup> teachers of lies: contrarie to that wicked opinion, <sup>i</sup> thei are the bookes of the laye people. <sup>j</sup> Where as they founde <sup>k</sup> beſt golde: ſhewing, <sup>l</sup> thei thought nothing to deare for their idoles: ſome read O- phir, as 1 Kin. 9, 28. <sup>g</sup> This decla- reth that all, <sup>h</sup> hath bene in this Chapter ſpoken of idoles, was to ar- me the Iewes whe they ſhal de be in Cal- dea among <sup>i</sup> idolaters, and now <sup>j</sup> one ſe- rence he inſtra- ceth the do- ctine how to protect their owne religion againſt <sup>k</sup> ido- lators, & how to anſwer the to their ſhame which ſhulde exhorte the to idolatrie, and therefore he writeth this ſentence in the Caldeans too- gue for a me- morial, where



boards are broken: my children are gone from me, & are not: there is none to spread out my tent any more, and to set vp my courtaines.

21 For the pastors<sup>a</sup> are become beastes, and haue not fought y<sup>e</sup> Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scatered.

22 Beholde, the noise of the brute is come, and a great commotion out of the<sup>e</sup> North country to make the cities of Iudáh desolate, and a denne of dragons.

23 O Lord, I knowe, that y<sup>e</sup> way of man is not in him self, nether is it in man to walke and to direct his steps.

24 O Lord, correct me, but with y<sup>e</sup> iudgement, not in thine angre, lest thou bring me to nothing.

25 Powre out<sup>r</sup> thy wrath vpon the heathen, that knowe thee not, & vpon the families that call not on thy Name: for they haue eaten vp Iakób & deuoured him & consumed him, and haue made his habitacion desolate.

<sup>a</sup> The gouernours and ministers.  
<sup>e</sup> Read Chap. 40.  
<sup>f</sup> He speaketh thus, because y<sup>e</sup> Nebuchad-nassar purpose to haue made warre against y<sup>e</sup> Moabites and Ammonites, but hearing of Zedechians rebellion, he turned his power to go against Ierusalem, Ezek. 31, 21. therefore y<sup>e</sup> Prophet saith, y<sup>e</sup> this was the Lords direction.

<sup>g</sup> Considering that God had reuelled vnto him the certitude of their captiuitie.

Chap. 7, 16, he onely prayeth, that he wolde punish them with mercie, which Iudáh calleth, in measure, Chap. 27, 8. measuring his rodde by their iniquities, 1. Cor. 10, 13. for here by iudgement is ment not onely the punishment, but also the merciful moderation of the same, as Chap. 30, 11. For as muche as God can not onely be knowne and glorified by his mercie, that he vieth toward his Church, but also by his iustice in punishing his enemies, he praieth that his glorie may fully appeare both in the one and the other, Psal. 79, 6.

CHAP. XI.

<sup>a</sup> A curse of them that obey not the wordes of Gods couenant. <sup>10</sup> The people of Iudáh, following the stepes of their fathers, worshipped strange gods. <sup>15</sup> The Lord forbiddeth Ieremiáh to praise for them.

1 The worde that came to Ieremiáh fró the Lord, saying,

2 Heare ye the wordes of this couenant, & speake vnto the men of Iudáh, and to the inhabitants of Ierusalém,

3 And say thou vnto them, Thus saith the Lord God of Israél, a Cursed be the man that obiecth not the wordes of this couenant,

4 Which I commanded vnto your fathers, when I broght them out of the land of Egypt, from the yron fornace, saying, Obey my voyce, and do according to all these things, which I commande you: so shal ye be my people, and I wil be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this day. Then answered b I & said, So be it, o Lord.

6 Then the Lord said vnto me, Crye all these wordes in the cities of Iudáh, and in the stretes of Ierusalém, saying, Heare ye the wordes of this couenant, and do the.

7 For I haue protested vnto your fathers, when I broght them vp out of the land of Egypt vnto this day, c rising early & protesting, saying, Obey my voyce.

<sup>a</sup> He calleth y<sup>e</sup> leues to alie consideration of Gods mercies, who freely chose the, made a couenant of eternal felicitie with them, & how he euer performed it on his behalf, & how they euer shewed them selues rebellious & ingrate toward him & brake it on their parte, & so are subiect to the curse of the Law, Deut. 27, 26.

<sup>b</sup> Thus he speaketh in y<sup>e</sup> person of the people, which agreed to the couenant.

<sup>c</sup> Read Chap. 30.

8 Neuertheles they wolde not obey, nor encline their eare: but euery one walked in the stubbernes of his wicked<sup>d</sup> heart: therefore I wil bring vpon them all the<sup>e</sup> wordes of this couenant, which I commanded them to do, but thei did it not.

9 And the Lord said vnto me, A<sup>f</sup> conspiracie is founde among the men of Iudáh, & among the inhabitants of Ierusalém.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israél, and the house of Iudáh haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Beholde, I wil bring a plague vpon them, which they shal not be able to escape, and thogh they crye vnto me, s I wil not heare them.

12 Then shal the cities of Iudáh, and the inhabitants of Ierusalém go, and crye vnto the gods vnto whome thei offer incense, but they shal not be able to helpe them in time of their trouble.

13 h For according to the number of thy cities were thy gods, o Iudáh, and according to the number of the stretes of Ierusalém haue ye set vp altars of confusion, euen altars to burne incense vnto Báal.

14 Therefore thou shalt not pray i for this people, nether lift vp a crye, or prayer for them: for when thei crye vnto me in their trouble, I wil not heare them.

15 What shulde my k beloued tary in mine house, seing they haue committed abominacion with many, and the holy flesh l goeth away fró thee: yet when thou doest euil, thou reioycest.

16 The Lord called thy name, A grene oliuete, faire, and of goodlie frute: but with m noise and great tumult he hathe set fyre vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hathe pronounced a plague against thee, (for the wickednes of the house of Israél, and of the house of Iudáh) which thei haue done against them selues to prouoke me to angre in offering incense vnto Báal.

18 And the Lord hathe taught me, and I knowe it, euen then y<sup>e</sup> shewedst me n their practises.

19 But I was like a lambe, or a bullocke, that is broght to the slaughter, and I knewe not y<sup>e</sup> thei had deuised thus against me, saying, Let vs o destroye the tre with the frute thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But o Lord of hostes, that iudgeth righteously, and tryest the reins & the heart, let me se thy p vengeance on them: for vnto thee haue I opened my cause.

<sup>d</sup> According to his owne fantasie, and not as my worde appointed him. e Meaning, the menaces and curses contained in y<sup>e</sup> Law, Leu. 26, 14. deut. 28, 16. f That is, a general consenc to rebelle against me.

<sup>g</sup> Because thei wil not pray with true faith & repentance, but for the smart & grief, which thei feele, Prou. 1, 28.

<sup>h</sup> Read Chap. 2, 28.

<sup>i</sup> Read Chap. 7, 16. & 14, 11.

<sup>k</sup> My people of Israél whom I haue heretofore so greatly loued.

<sup>l</sup> Meaning, that they offer not in the Temple to God, but vpon the altars of Báal & the idoles, and so reioyced in their wickednes. m Of the Babylonians and Caldians.

<sup>n</sup> Which wfe about priuily to conspire my death.

<sup>o</sup> Let vs destroy y<sup>e</sup> Prophet & his doctrine. Some read, let vs corrupt his meat with wood, meaning, poyson.

<sup>p</sup> Thus he spake not for hatred, but being moued with the Spirit of God, he desireth the aduancement of Gods glorie and the verifying of his worde, & is by the destruction of his enemies.



# The wicked prosper. Jeremiáh. Euil neighbours.

<sup>a</sup> To wit, bo-  
the the priests  
and the reffe  
of the people:  
for this tow-  
ne was the  
priests, & they  
dwelt in it, re-  
ad Chap. 1. 1.  
r Not y they  
colde not abide  
to heare  
God named:  
(for here they  
wolde shewe  
thym selues  
most holy) but  
because they  
colde not abide  
to be shar-  
pely reprov-  
ed and therefore  
desired to be  
flattered, 1. 10.  
10, 10, and to  
be maintained  
in their plea-  
sures, Mich. 2.  
11, and not to  
heare vice co-  
dened, Amos.  
7. 13.

Chap. XII.  
<sup>a</sup> The prophet  
cōfesseth God  
to be iuste in  
all his doings,  
although man  
be not able to  
giue a reason  
of all his ac-  
tes.  
<sup>b</sup> This questiō  
hath bene al-  
way a grea-  
tentation to  
godlie, to se  
y wicked ene-  
mies of God  
in prosperitie,  
and his dere  
children in ad-  
uersitie, as Job  
21. 7. psal 37. 1.  
21. 1. Haba 1. 3.  
<sup>c</sup> They profess-  
e God in mou-  
the, but denie  
him in heart,  
which is here  
ment by the  
reines, 1. 29.  
21. mat. 15. 8.  
<sup>d</sup> The Ebrewe  
worde is, San-  
ctifie them,  
meaning, that  
God wolde be  
sanctified in y-  
d-struction of  
the wicked, to  
whome God  
for a while gi-  
ueth prosperi-  
tie, that after-  
warde they  
shulde y more  
fele his heauy  
iudgement whe-  
they lacke  
their riches, &  
were a signe  
of his mercie.  
<sup>e</sup> Abusing  
Gods, lemitie  
& his promi-  
ses, they fla-  
tered the fel-  
mes as thogh  
God wolde euer  
be merciful, and not vterly destroy the: therefore they harde-  
ned them selues in sinner, til at length the beastes and insensible creatures felt  
the punishment of their stubberne rebellon against God. f Some thinke  
that God reproveth Jeremiáh in that, that he wolde reason with him, saying,  
that if he were not able to matche with men, that he were farre vnable to  
dispute with God. Others, by the fore men, meane them of Anathóth, & by y  
horse men them of Ierusalém, which shulde trouble the Prophet worse then  
his owne country men did. g God willoth the Prophet to denounce his  
iudgements against Ierusalém, notwithstanding that they shal bothe by  
threatnings and flatteries labour to put him to silence. h Euer ramping  
and raging against me and my Prophets.

21 The Lord therefore speaketh thus of the men of Anathóth, (that seke thy life, & say, Propheticie not in the Name of the Lord, that thou dye not by our hands)

22 Thus therefore saith the Lord of hostes, Beholde, I wil visit them: the yong men shal dye by y sword: their sonnes & their daughters shal dye by famine,

23 And none of them shal remaine: for I wil bring a plague vpo the men of Anathóth, euen the yere of their visitacion.

## CHAP. XII.

<sup>a</sup> The Prophet maruelet at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsake of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations, that troubled Iudah.

1 Lord, if I dispute with thee, thou art a righteous: yet let me talke with thee of thy iudgements: wherefore doeth the waye of the wicked prosper? why are all they in welth that rebelliously transgress?

2 Thou hast planted them, and they haue taken roote: thei growe, and bring forth frute: thou art nere in their mouth, and farre from their reines.

3 But thou, Lord, knowest me: thou hast seene me, and tryed mine heart toward thee: pul them out like shepe for the slaughter, and prepare them for the day of slaughter.

4 How long shal the land mourne, and the herbes of euery field wither, for the wickednes of them that dwell therein? the beastes are consumed and the byrdes, because they said, He wil not se our last end.

5 If thou hast runne with the fotemen, and they haue wearied thee, then how canst thou matche thy self with horses? & if thou thoghtest thy self safe in a peaceable lād, what wilt thou do in the swelling of Iordē?

6 For euen thy brethren, and the house of thy father, euen thei haue delt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleue them not, thogh they speake faire to thee.

7 I haue forsaken s mine house: I haue left mine heritage: I haue giuen the derelie beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a lyon in the forest: it cryeth out against me, therefore haue I hated it.

God wolde euer be merciful, and not vterly destroy the: therefore they hardened them selues in sinner, til at length the beastes and insensible creatures felt the punishment of their stubberne rebellon against God. f Some thinke that God reproveth Jeremiáh in that, that he wolde reason with him, saying, that if he were not able to matche with men, that he were farre vnable to dispute with God. Others, by the fore men, meane them of Anathóth, & by y horse men them of Ierusalém, which shulde trouble the Prophet worse then his owne country men did. g God willoth the Prophet to denounce his iudgements against Ierusalém, notwithstanding that they shal bothe by threatnings and flatteries labour to put him to silence. h Euer ramping and raging against me and my Prophets.

9 Shal mine heritage be vnto me, as a birde of diuerse colours: are not y birdes about her, saying, Come, assemble all the beastes of the field, come to eat her?

10 Many pastors haue destroyed my vineyarde, and troden my porcion vnder foete: of my pleasant porcion they haue made a desolate wilderness.

11 They haue laid it waste, and it, being waste, mourneth vnto me: and the whole land lyeth waste, because no mā setteth his minde on it.

12 The destroyers are come vpon all the high places in the wilderness: for y sworde of the Lord shal deuoure from the one end of the land, euen to the other end of the land: no flesh shal haue peace.

13 They haue sown wheat, and reaped thornes: they were sicke, and had no profite: and they were ashamed of your frutes, because of the fierce wrath of y Lord.

14 Thus saith the Lord against ali mine euil neighbours, that touche the inheritance, which I haue caused my people Israel to inherite, Beholde, I wil plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I wil returne, and haue compassion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 And if they wil learne the wayes of my people, to sweare by my Name, (The Lord liueth, as they taught my people to sweare by Baal) then shal they be buylt in the middes of my people.

17 But if they wil not obey, then wil I vterly plucke vp, and destroye that nacion, saith the Lord.

<sup>r</sup> The true doctrine and maner to serue God. f Read Chap. 4. 2. They shalbe of the number of the faithful, and haue a place in my Church.

## CHAP. XIII.

<sup>a</sup> The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

1 Thus saith the Lord vnto me, Go, and bye thee a linen girdle, and put it vpon thy loynes, and put it not in water.

2 So I boght the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the worde of the Lord came vnto me the seconde time, saying,

4 Take the girdle that thou hast boght, which is vpon thy loynes, and arise, go toward a Peráth, and hide it there in the cleft of the rocke.

5 So I went, & hid it by Peráth, as the Lord had commanded me.

6 And after many daies, the Lord said vnto me, Arise, go toward Peráth, and take the girdle from thence, which I commanded thee

i In head of bearing my liuency & wearing only my colours, they haue change and diminitie of colours of their idoles & superstitions. therefore their enemies, as thicke as the ayre, shal come about this to destroy them.  
k He prophesied of the destruction of Ierusalem by the captiues of Nebuchad-nezzar, whom he callith pastors.  
l Because no man regarded my worde, or this plagues I haue sent vpon the land.  
m To wit, the Prophetes.  
n They flattered the sinner of the people.  
o For in stead of amendement you greue worse & worse as Gods plagues rethred.  
p Meaning, the wicked enemies of his Church & blasphemed his name, & whome he wolde punish after that he hath deliuered his people.  
q After that I haue punished y Gentiles, I wil haue mercie vpon them.  
a Because the river Peráth or Euphrates was farre fro Ierusalém, it is euident, that this was a vision, whereby was signified that the Iewes shulde passe our Euphrates to be captiues in Babilon & there for length of time shulde be: & soe rotte although they were ioynd to the Lord before as a girdle about a man.



thee to hide there.

7 Then wēt I to Peráth, and digged, & toke the girdle from the place where I had hid it, & beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the worde of the Lord came vnto me, saying,

9 Thus saith the Lord, After this maner wil I destroye the pride of Iudáh, & the great pride of Ierusalém.

10 This wicked people haue refused to heare my worde, & walke after the stubbernes of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loines of a man, so haue I tyed to me the whole house of Israél, and the whole house of Iudáh, saith the Lord, that thei might be my people: that they might haue a name and praise, and glorie, but thei wolde not heare!

12 Therefore thou shalt saie vnto them this worde, Thus saith y Lord God of Israél, Euerie bottel shalbe filled with wine, and thei shal saie vnto thee, Do we not knowe that euerie bottel shalbe filled with wine?

13 Then shalt thou saie vnto them, Thus saith the Lord, Beholde, I wil fil all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, and the Priests and the Prophetes and all the inhabitants of Ierusalém with drunkēnes.

14 And I wil dash them one against another, euen the fathers and the sonnes together, saith the Lord: I wil not pitie nor haue compassiō, but destroye them.

15 Heare and giue eare, be not prouder: for the Lord hath spoken it.

16 Giue glorie to y Lord your God before he bring d darkenes, and or euer your fete stumble in the darke mountaines, and whiles you loke for e light, he turne it into the shadowe of death and make it as darkenes.

17 But if ye wil not heare this, my soule shal wepe in secret for your pride, & mine eye shal wepe and drop downe teares, because the Lords flocke is caried awaie captiue.

18 Saie vnto the King and to the Queene, Humble your selues, sit downe, for the crowne of your glorie shal come downe from your heads.

19 The cities of h the South shalbe shut vp, and no man shal open them: all Iudáh shalbe caried awaie captiue: it shalbe wholly caried awaie captiue.

20 Lift vp your eyes and heholde them y come from the North, where is y i flocke y was giue thee, euen thy beautiful flocke.

21 What wilt thou saie, when he shal visit

thee? (for thou hast taught the to be captaines & as chief ouer thee) shal not sorow take thee as a woman in trauail?

22 And if thou saie in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts discovered & thy heles made bare.

23 Can the blacke More change his skin? or the leopard his spotted? then maie ye also do good, that are accustomed to do euil.

24 Therefore wil I scatre the, as the stubble that is taken awaie with the South winde.

25 This is thy portion, and the parte of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discovered thy skirts vpon thy face, m that thy shame may appeare.

27 I haue sene thine adulteries, & thy n neyings, y filthines of thy whoredome on the hilles in o the fields, and thine abominatiōs. Wo vnto thee, o Ierusalém: wilt thou not be made cleane? when shal it once be?

#### CHAP. XIII.

1 Of the dearth that shoulde come. 7 The prayer of the people asking mercie of the Lord. 10 The unfaithful people are not heard. 12 Of prayer, fasting, and of false prophetes that seduce the people.

1 The worde of the Lord that came vnto Jeremiáh, concerning the a d dearth.

2 Iudáh hath mourned, and the gates thereof are desolate, they haue bene b brought to heauines vnto the ground, and the crye of Ierusalém goeth vp,

3 And their nobles haue sent their inferiours to the water, who came to the welles, and founde no water: they returned with their vessels emptie: they were ashamed & confounded, and c couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heades.

5 Yea, the hinde also calued in the field, and forsoke d it, because there was no grasse.

6 And the wilde asses did stād in the high places, and drewe in their winde like e dragons: their eyes did faile, because there was no grasse.

7 f O Lord, thogh our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are manie, we sinned against thee.

8 O the hope of Israél, the sauour thereof in the time of trouble, why art thou as a stranger in the lād, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as h a strong man that can not helpe? yet thou, o Lord, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

k By seeking to strangers for helpe thou hast made the skilful to fight against thee.

l Thy cloke of hypocrisie shal be pulled of and thy shame seene.

m As thine iniquities haue bene manifest to all the world: so shal thy th me, & punishment. n He compareth idolaters to horses inflamed after mares.

o There is no place so hie nor lo, where as the markes and signes of thine idolatrie appeare not.

a Which came for lacke of raine, as ver 4.

b The worde signifieth to be made blacke, and so is here taken for extreme sorowe.

c To wit, with ashes in token of sorowe.

d Meaning, y brute beasts for drought were compelled to forsake their yong, contrary to nature, & to go seke water, which they colde not finde.

e Which are so hote of nature, that thei can not be couled with drinking of water, but stil gape for the aire to refresh them.

f He sheweth the onely way to remedie Gods plagues,

which is by vnfeined confession of our sinnes, and returning to him by repentance.

g That taketh no care for vs. h As one that hath strength to helpe, & yet is afraid to put to his hands.



10 Thus saith the Lord vnto this people, Thus haue they delited to wādre: they haue not refrained their fete, therefore the Lord hath no delite in the: but he wil now remember their iniquitie, and visit their sinnes.

1 Read Chap. 23.6 & 23.14.

11 Then said the Lord vnto me, Thou shalt not praye to do this people good.

12 Whē thei fast, I wil not heare their crye, and when they offer burnt offering, and an oblation, I wil not accept them: but I wil consume them by the sworde, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, beholde, the <sup>k</sup> Prophetes say vnto them, Ye shal not se the sworde, nether shal famine come vpon you, but I wil giue you assured peace in this place.

<sup>k</sup> He pitieth the people, & accuseth the false prophetes, which deuiaued them: but the Lord answered, that bothe <sup>j</sup> Prophetes, which deuiaued, and the people, w<sup>h</sup> suffred the felues to be seduced, shal perishe, Chap. 23. 15. & 27. 21. & 29. 8.

Chap. 23. 21.

& 27. 21.

& 29. 8.

14 Then the Lord said vnto me, The Prophetes prophecie lies in my Name: I haue not sent them, nether did I commande them, nether spake I vnto them, but they prophecie vnto you a false vision, and diuination, and vanitie, and deceitfulnes of their owne heart.

15 Therefore thus saith the Lord, Concerning the Prophetes that prophecie in my Name, whome I haue not sent, yet they say, Sworde and famine shal not be in this land, by sworde & famine shal those Prophetes be consumed.

16 And the people to whome these Prophetes do prophecie, shalbe cast out in the stretes of Ierusalēm, because of the famine, & the sworde, & there shalbe none to burye them, bothe they, and their wiues, and their sonnes, & their daughters: for I wil powre their wickednes vpon them.

<sup>i</sup> The false prophetes promised peace, & assurance, but Jeremiáh callethe to reares, and repentance for their affliction, w<sup>h</sup> is at hand, as Chap. 9. 1. lament. 1. 16 & 2. 18.

<sup>m</sup> Bothe he, & lowe shalbe led captiues into Babylon.

<sup>n</sup> Though the Prophet knew that God had cast of <sup>j</sup> multitude, which were hypocrites, and bafard children, yet he was assured that for his promises sake he wolde haue still a Church, for the which he prayeth.

<sup>o</sup> He teacheth the Church a forme of prayer, so humble the felues to God by true repentance, w<sup>h</sup> is the onclie meane to auoide this famine, w<sup>h</sup> was the beginning of Gods plagues.

<sup>p</sup> Meaning, their idolcs, read Chap. 20. 15.

17 Therefore thou shalt say this worde vnto them, Let mine eyes drop downe <sup>i</sup> teares night and day without ceasing: for <sup>j</sup> virgine daughter of my people is destroyed with a great destruction, and with a foregriuous plague.

18 For if I go into the field, beholde the slaine with the sworde: and if I entre into the citie, beholde the that are sicke for hunger also: moreouer the Prophet also and the Priest go a wandring <sup>m</sup> into a land that they know not.

19 Hast thou vtterly reiected <sup>n</sup> Iudáh, or hath the thy soule abhorred Zión? Why hast thou smitten vs, that we can not be healed? We looked for peace, & there is no good, & for the time of health, & beholde trouble.

20 We acknowledge, O Lord, our wickednes & the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre vs: for thy Names sake cast not downe the throne of thy glorie: remember and breake not thy couenant with vs.

22 Are there anie among <sup>j</sup> vanities of the

Gentiles, that can giue raine? or can the heauē giue showers? is it not thou, O Lord our God? therefore we wil waite vpon thee: for thou hast made all these things.

#### CHAP. XV.

1 The Lord wolde heare no prayer for the Iewes, <sup>j</sup> But threatneth to destroye them with foure plagues.

1 The Lord said vnto me, <sup>k</sup> Though Mosēs and Samuēl stode before me, yet mine affectiō colde not be toward this people: cast them out of my sight, and let them departe.

<sup>a</sup> Meaning, that if there were anie man lining, moued with so g<sup>r</sup>eat zeale toward <sup>j</sup> people, as were these two, yet that he wolde not grame this requ<sup>ir</sup>e, forasm<sup>uch</sup> as he had determined the contrarie, Ezek. 14. 14. Zach. 11. 9.

2 And if they say vnto thee, Whether shal we departe? then tel them, Thus saith the Lord, <sup>k</sup> Suche as are appointed to death, vnto death: & suche as are for the sworde, to the sworde, & suche as are for the famine to the famine, and suche as are for the captiuitie, to the captiuitie.

3 And I wil appointe ouer them foure kindes, saith the Lord, the sworde to slay, and the <sup>b</sup> doggs to teare in pieces, & the foules of the heauen, & the beastes of the earth to deuoure, and to destroye.

<sup>b</sup> The dogs, birdes & beastes shal de uoure them, <sup>j</sup> were slaine.

<sup>c</sup> The word signifieth to r<sup>u</sup>ne to & fro for feare, and v<sup>o</sup>luntaries of cōscience, as did Kaio.

4 I wil <sup>c</sup> scatter them also in all kingdomes of the earth, <sup>d</sup> because of Manassē the sōne of Hezekiāh King of Iudāh, for that which he did in Ierusalēm.

<sup>d</sup> Not that <sup>j</sup> people was punished for the Kings s<sup>i</sup>ne onely, but for their owne sinnes also, because they cōsented to his wickednes, 2. King. 21. 9.

5 Who shal then haue pitie vpon thee, O Ierusalēm? or who shalbe sorie for thee? or who shal go to pray for thy peace?

<sup>e</sup> That is, I wil not call backe my plagues, or spare thee any more.

6 Thou hast forsaken me, saith the Lord, & gone backward: therefore wil I stretch out mine hand against thee, and destroye thee: for I <sup>e</sup> am wearie with repenting.

<sup>f</sup> Meaning, she cities.

7 And I wil scatre the with the fanne <sup>f</sup> in y<sup>e</sup> gates of the earth: I haue waited, & destroyed my people, yet they wolde not returne from their wayes.

<sup>g</sup> Because I had slaine their hou<sup>s</sup>bands.

8 Their widdowes <sup>g</sup> are increased by me about the sand of the sea: I haue brought vpon the, & against the <sup>h</sup> assemblie of the yong men a destroyer at none day: I haue caused him to fall vpon them, & the citie suddenly, and <sup>i</sup> spedely.

<sup>h</sup> Or, fearfully. <sup>i</sup> She that had manie, lost all her children.

9 She that hath borne <sup>h</sup> seuen, hath bene made weake: her heart hath failed: the sunne hath failed <sup>i</sup> her, whiles it was day: she hath bene confounded, & ashamed, and the residue of them wil I deliuer vnto the sworde before their enemies, saith <sup>j</sup> Lord.

<sup>i</sup> She was destroyed in the middes of her prosperitie.

10 <sup>k</sup> Wo is me, my mother, that thou hast borne me, a contentious man, & a mā that strueth with <sup>j</sup> whole earth: I haue nether lent on vsurie, nor me haue lent vnto me on vsurie: yet euerie one doeth curse me.

<sup>k</sup> These are <sup>j</sup> Prophets words, complaining of <sup>j</sup> obstinacie of <sup>j</sup> people, that he was refused to <sup>j</sup> wicked a time where also he sheweth what is the cōdition of Gods ministers: to wit, to haue all the world against the, though they giue none occasion.

11 The Lord said, <sup>m</sup> Surely thy remnāt shal haue welth: surely I wil cause thine enemy to intreat thee in the time of trouble, and in the time of affliction.

<sup>l</sup> Which is an occasion of cōtention and hatred.

<sup>m</sup> In this perplexitie the Lord cōforted me, & said <sup>j</sup> my last dayes shulde be quiet: & by <sup>j</sup> enemy he meaneth here, Nebuzardan the captaine of Nebuchadnezzar, who gaue Ieremiāh <sup>j</sup> choise ether to remaine in his countrey, or to go whether he wolde: or by the enemy he meaneth the Iewes, w<sup>h</sup> shulde afterward knowe Ieremiāh's felicitie, and therefore fauour him.

12 Shal



12 Shal the yron breake the yron, and the  
brasse that commeth from the North  
13 Thy substance & thy treasures wil I giue  
to be spoiled without gaine, and that  
for all thy sinnes euen in all thy borders.  
14 And I wil make thee to go with thine  
enemies into a lād that thou knowest not:  
for a fyre is kindled in mine angre, which  
shal burne you.  
15 O Lord, thou knowest, remembre me, &  
visite me, and reuenge me of my persecu-  
ters: take me not awaie in the continuance  
of thine angre: knowe that for thy sake I  
haue suffred rebuke.  
16 Thy wordes were founde by me, and I  
did eat them, and thy worde was vnto  
me the ioye and reioycing of mine heart:  
for thy Name is called vpon me, o Lord  
God of hostes.  
17 I sate not in the assemblie of the moc-  
kers, nether did I reioyce, but sate alone  
because of thy plague: for thou hast filled  
me with indignation.  
18 Why is mine heauines continual? & my  
plague desperate & can not be healed? why  
art thou vnto me as a lyer, and as waters  
that faile.  
19 Therefore thus saith the Lord, If thou  
returne, then wil I bring thee againe,  
& thou shalt stand before me: and if thou  
take awaie the precious from the vile,  
thou shalt be according to my worde: let  
them returne vnto thee, but returne not  
thou vnto them.  
20 And I wil make thee vnto this people  
a strong brasse wall, and thei shal fight a-  
gainst thee, but thei shal not preuaile a-  
gainst thee: for I am with thee to saue thee  
& to deliuer thee, saith the Lord.  
21 And I wil deliuer thee out of the hand  
of the wicked, and I wil redeme thee out  
of the hand of the tyrants.

CHAP. XVI.

2 The Lord forbidding Ieremiáh to marie, sheweth him  
what shulde be the afflictions vpon Iudáh. 13 The captiui-  
tie of Babylon. 15 Their deliuerance. 19 The calling of  
the Gentiles.

1 The worde of the Lord came also vn-  
to me, saying,  
2 Thou shalt not take thee a wife, nor haue  
sonnes nor daughters in this place.  
3 For thus saith the Lord concerning the  
sonnes, and concerning the daughters that  
are borne in this place, and concerning  
their mothers that beare them, & concer-  
ning their fathers, that beget them in this  
land.  
4 Thei shal dye of deaths & diseases: thei  
shal not be lamented, nether shal thei be  
buried, but thei shalbe as dongue vpon the  
earth, and thei shalbe consumed by the  
sworde, and by famine, and their carkeises  
shalbe meat for the fowles of the heauen,  
and for the beastes of the earth.

5 For thus saith the Lord, Entre not into  
the house of mournig, nether go to lamēt,  
nor be moued for them: for I haue taken  
my peace frō this people, saith the Lord,  
euen mercie and compassion.  
6 Bothe y great, & the smale shal dye in this  
land: thei shal not be buried, nether shal  
men lamēt for them nor cut them selues,  
nor make them selues bald for them.  
7 Thei shal not stretche out the hands for  
them in the mourning to cōfort them for  
the dead, nether shal thei giue them the  
cup of consolation to drinke for their fa-  
ther or for their mother.  
8 Thou shalt not also go into the house of  
feasting to sit with the to eat & to drinke.  
9 For thus saith the Lord of hostes, the  
God of Israël, Beholde, I wil cause to  
cease out of this place in your eyes, euen in  
your daies the voice of mirth, & the voice  
of gladnes, the voice of the bride grome  
and the voice of the bride.  
10 And when thou shalt shewe this people  
all these wordes, & thei shal saie vnto thee,  
\*Wherefore hathe the Lord pronounced  
all this great plague against vs? or what is  
our iniquitie? and what is our sinne that  
we haue comitted against y Lord our God?  
11 Then shalt thou saie vnto them, Because  
your fathers haue forsaken me, saith the  
Lord, and haue walked after other gods,  
and haue serued them, & worshipped the,  
and haue forsakē me, & haue not kept my Law,  
12 (\*And ye haue done worse then your fa-  
thers: for beholde, you walke euerie one af-  
ter the stubbernes of his wicked heart, and  
wil not heare me)  
13 Therefore wil I driue you out of this  
land into a land that ye knowe not, nether  
you, nor your fathers, and there shal ye  
serue other gods daie and night: for I wil  
shewe you no grace.  
14 \*Beholde, therefore, saith the Lord, the  
daies come that it shal no more be said,  
The Lord liueth, which brought vp y chil-  
dren of Israël out of the land of Egypt,  
15 But the Lord liueth, that brought vp the  
children of Israël from the land of the  
North, and from all the lands where he  
had scatered them, and I wil bring them  
again into their land that I gaue vnto  
their fathers.  
16 Beholde, saith the Lord, I wil send out  
many fishers, and thei shal fish them, and  
after, wil I send out many hunters, & thei  
shal hunt them from euerie mountaine  
and from euerie hill, and out of the caues  
of the rockes.  
17 For mine eyes are vpon all their waies:  
thei are not hid from my face, nether  
is their iniquitie hid from mine eyes.  
18 And first I wil recompence their iniqui-  
tie and their sinne double, because they

b Signifying that afflictions shulde be so great y one shulde not haue leasure to comfort another.

c That is, shulde not rent their clothes in signe of mourning.

d For in these great extremities all consolation & comfort shalbe in vaine.

e Because the wicked are alwaies rebellious and dissemble their owne sinnes, & murmur against Gods iudgements as though he had no iust cause to punish the, he sheweth him what to answer.

f Signifying y benche of their deliuerance out of Babylon shulde be so great, that it shulde abolish the remembrance of their deliuerance frō Egypt: but he harbe here chiefly respect to the spiritual deliuerance vnder Christ.

g By y fishers and hunters, are meant y Babylonians and Caldeans who shulde destroy them in such sort that if they escaped they shulde take them.



<sup>a</sup> That is, their tonnes & daughters, & they offered to Molech. <sup>b</sup> He wondereth at y<sup>e</sup> great mercie of God in this deliuerance, & shal not oonly extend to the Iewes, but also the Gentiles. <sup>c</sup> Our fathers were most vile idolaters: therefore it cometh onely of Gods mercie, that he performeth his promys, & hath not vterly cast vs of. <sup>d</sup> They shal once againe fele my power, & mercie for their deliuerance, that they may learne to worship me.

haue defiled my land, and haue filled mine inheritance with their filthie carions and their abominations.

19 O Lord, thou art my force, & my strength & my refuge in the day of affliction: the Gentiles shal come vnto thee fro the ends of the worlde, and shal say, Surely our fathers haue inherited lies, & vanitie, wherein there was no profite.

20 Shal a man make gods vnto him self, & they are no gods.

21 Beholde, therefore I wil this once<sup>1</sup> teache the: I wil shew the mine had & my power, & thei shal know y<sup>e</sup> my Name is the Lord.

CHAP. XVII.

<sup>a</sup> The forwardnes of the Iewes. <sup>b</sup> Cursed be those that put their confidence in man. <sup>c</sup> Mans heart is wicked. <sup>d</sup> God is the searcher of the heart. <sup>e</sup> The liuing waters are forsaken. <sup>f</sup> The right keeping of the Sabbath commanded.

<sup>a</sup> The remembrance of their cōcept of God can not passe, albeit for a time he deferre the punishment: for it shalbe manifest to me & Angels. <sup>b</sup> In stead of y<sup>e</sup> Law of God, thei haue written idolatrie & all abominations in their heart. <sup>c</sup> Your sinnes appeare in all the altars that you haue erected to idoles. <sup>d</sup> Some read, so that their children remēber their altars that is follow their fathers wickednes. <sup>e</sup> Zion y<sup>e</sup> was my mountaine, shal now be left as a waste field. <sup>f</sup> Because thou woldest not giue the lād rest at such times, dayes, & yerres as I appointed, thou shalt here after be caried away, & it shal rest for lacke of laborers. <sup>g</sup> The Iewes were giuen to worldlie policies, & thought to make them selues strong by the friendship of the Egyptians, Israhelites, and strangers, & in the meane season did not depēd on God, & therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortal, Isa 2.22. chap. 48.6. <sup>h</sup> Read Psal. 13. <sup>i</sup> Because the wicked haue euer some excuse to defend their doings, he sheweth, that their owne lowde imaginations deceiue them, & bring the to these incōueniences: but God will examine their dedes by the malice of their hearts, 1 Sam. 16.7. 1 chro. 28.9. psal. 7.10. chap. 11.20. & 10.12. reuel. 2.23.

<sup>1</sup> The sinne of Iudáh is written with a penne of yron, & with the point of a diamode, & graue vpon the table of their heart, & vpon the hornes of your altars.

2 They remēber their altars as their children, with their groues by the grene trees vpon the hie hilles.

3 O my mountaine in the field, I wil giue thy substance, & all thy treasures to be spoiled, for the sinne of thy high places through out all thy borders.

4 And thou shalt rest, and in thee shalbe areft fro thine heritage that I gaue thee, & I wil cause thee to serue thine enemies in the lād, which thou knowest not: for ye haue kindeled a fyre in mine angre, which shal burne for euer.

5 Thus saith the Lord, & Cursed be the mā that trusteth in mā, & maketh flesh his arme, & withdraweth his heart fro y<sup>e</sup> Lord.

6 For he shalbe like the heath in the wilderness, and shal not se when anie good cometh, but shal inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.

8 For he shalbe as a tre that is planted by the water, which spreadeth out her rootes by the riuer, and shal not fele when the heat cometh, but her leaf shalbe grene, and shal not care for the yere of drought, neither shal cease from yelding frute.

9 The heart is deceitful and wicked about all things, who can knowe it?

10 I the Lord searche the heart, & trye the reines, euen to giue euerie man according to his wayes, and according to the frute of his workes.

11 As the partryche gathereth the yong, which she hath not broght forth: so he that getteth riches, and not by right, shal leaue them in the middes of his dayes, and at his end shalbe a foole.

12 As a glorious throne<sup>1</sup> exalted from the beginning, so is the place of our Sactuarie.

13 O Lord, the hope of Israel, all that forsake thee, shalbe confounded: thei that departe from thee, shalbe written in the earth, because they haue forsake the Lord, the fountaine of liuing waters.

14 Heale me, o Lord, and I shalbe whole: saue me, and I shal be saued: for thou art my praise.

15 Beholde, o they say vnto me, Where is the worde of the Lord? let it come now.

16 But I haue not thrust in my self for a pastor after thee, neither haue I desired the daye of miserie, thou knowest: that which came out of my lippes, was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, & destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the gate of the children of the people, whereby y<sup>e</sup> Kings of Iudáh come in, and by the which thei go out, and in all the gates of Ierusalēm,

20 And say vnto them, Heare the worde of the Lord, ye Kings of Iudáh, and all Iudáh, and all the inhabitants of Ierusalēm, that entre in by these gates.

21 Thus saith the Lord, Take hede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalēm.

22 Neither carye forth the burdēs out of your houses in the Sabbath day: neither do ye anie worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, & wolde not heare, nor receiue correction.

24 Neuertheles if ye wil heare me, saith the Lord, & beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shal the Kings and the princes entre in at the gates of this citie, and shal sit vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, bothe thei and their princes, the men of Iudáh,

<sup>k</sup> At the partryche by calling gathereth others, which forsake her, when they see that she is not their dam: so the couetous man is forsaken of his riches, because he cometh by them falsely. <sup>l</sup> Shewing that y<sup>e</sup> godlie ought to glorie in nothing, but in God, who doth exalt him, and hath left a signe of his fauour in his Temple. <sup>m</sup> Their names shal not be registered in the booke of life. <sup>n</sup> He desireth God to preferre him that he fall not into temptation considering the great cōtempt of Gods worde, & the multitude that fall from God. <sup>o</sup> The wicked say y<sup>e</sup> my propheticie shal not come to passe because thou deferrest the time of thy vengeance. <sup>p</sup> I am assured of my vocatio, and therefore knowe that y<sup>e</sup> thing which thou speakest by me, shal come to passe, & that I speake not of any worldlie affection. <sup>q</sup> How soeuer y<sup>e</sup> wicked desire rigorously with me, yet let me finde comfort in thee. <sup>r</sup> Read Chap. 11.20. <sup>s</sup> Where as thy doctrine may be best vnderstand both of hie & lowe. <sup>t</sup> By naming the Sabbath day, he cōprehendeth the thing, that is thereby signified: for if they transgressed in the ceremonialie, they must needs be culpable of y<sup>e</sup> rest, read Exo. 20.2. and by y<sup>e</sup> breaking of this one commandement, he maketh them transgressors of the whole Law, for as much as the first and seconde table are contained therein. <sup>u</sup> Chap. 22.4. and



and the inhabitants of Ierusalém: and this citie shal remaine for euer.

26 And thei shal come from the cities of Iudah, and from about Ierusalém, and from the land of Benjamin, and from the plaine, and from the mountaines, and from y South, which shal bring burnt offrings, & sacrifices, and meat offrings, and incense, & shal bring sacrifice of praise into the House of the Lord.

27 But if ye wil not heare me to sanctifie y Sabbath daie, and not to beare a burden nor to go through the gates of Ierusalém in y Sabbath daie, then wil I kindle a fyre in the gates thereof, and it shal deuoure the palaces of Ierusalém, and it shal not be quenched.

## CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroe the dispicers of his worde. 18 The conspiracie of the Iewes against Ieremiáh. 19 His prayer against his aduersaries.

1 The worde which came to Ieremiáh from the Lord, saying,

2 Arise, & go downe into the potters house, and there shal I shewe thee my wordes.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheles.

4 And the vessel that he made of a claie, was broken in the hand of the potter. so he returned, & made it another vessel, as seemed good to the potter to make it.

5 Then the worde of the Lord came vnto me, saying,

6 O house of Israél, can not I do with you as this potter, saith the Lord: beholde, as y claie is in the potters hand, so are you in mine hand, o house of Israél.

7 I wil speake suddely against a nation or a against a kingdome to plucke it vp, & to roote it out, and to destroe it.

8 But if this nation, against whome I haue pronounced, turne fró their wickednes, I wil repent of y plague that I thought to bring vpon them.

9 And I wil speake suddenly concerning a nation, and concerning a kingdome to buyld it and to plant it.

10 But if it do euil in my sight and heare not my voice, I wil spee of the good that I thought to do for them.

11 Speake y now therefore vnto the men of Iudah, and to the inhabitants of Ierusalém, saying, Thus saith y Lord, Beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euerie one from his euil waie, and make your waies and your workes good.

12 But thei said desperately, Surely we wil walke after our owne imaginacions & do euerie man after the stubbernes of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathén, who hath heard suche things: the virgine of Israél hath done verie filthily.

14 Wil a man forsake the snowe of Lebanon, which cometh from y rocke of the field? or shal the colde flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, & haue burnt incense to vanitie, and their Prophetes haue caused them to stumble in their waies from the ancient waies to walke in the paths and waie that is not trodden,

16 To make their land desolate & a perpetual derision, so that euerie one that passeth thereby, shal be astonished and wagge his head,

17 I wil scattere them with an East winde before the enemy: I wil shewe them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiáh: for the Lawes shal not perish from the Priest, nor counsel from the wise, nor the worde from the Prophet: come, and let vs smite him with the tongue, and let vs not giue hede to any of his wordes.

19 Hearken vnto me, o Lord, and heare the voyce of them that contend with me.

20 Shal euil be recompenced for good? for they haue digged a pit for my soule: remembre that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the sworde, and let their wiues be robbed of their children, and be widdowes: and let their husbands be put to death, and let their yong men be slayne by the sworde in the battel.

22 Let the crye be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my fete.

23 Yet Lord thou knowest all their counsel against me tendeth to death: forgieue not their iniquitie, nether put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine angre.

## CHAP. XIX.

He prophecieth the destruction of Ierusalém for the contempt and despising of the worde of God.

1 Thus said the Lord, Go, and bye an earthen bottel of a potter, and take of the ancients of the people, and of the ancients of the Priestes,

2 And go forthe vnto y valleie of Ben-hin-Hhh. iiii.

d As no man hath thirsh, refusethe fresh cōduir waters which he hath at home, to go and seke waters abroad to quench his thirsh: so they ought not to seke for helpe & succour at strāgers and leaue God, which was present with them. That is, the way of truth, which God had taught by his Law, read chap. 6. 16. I wil thew mine angre & not my fauour toward them.

g This argument which haue euē vsed against the seruants of God, The Church can not erre: we are the Church, and therefore whoe soeuer speaketh against vs, they ought to dye. 1. King. 22. 24. cha. 7. 4. & 20. 2 mala 2. 4. and thus the false Church persecuteth y true Church, which standeth not in euēward pompe, and in multitude, but is known by the graces of the holie Ghost. h Let vs consider him and accuse him: for we in the beleued i Seeing the obstinate malice of the aduersaries, which grewe dailey more & more, the Prophet being moued with Gods Spirit, without any carnal affection praierh for their destruction, because he knew that it shulde red to Gods glorie, & praierh of his Church.

a As the potter hath power ouer the clay to make what pot he wil, or to breake it: thus, when he hath made them: so haue I power ouer you to do with you as seemeth good to me. Isa. 45. 9. vnto 17. rom. 9. 10. b When y Scripture attributeth repentance vnto God, it is not that he doth contrary to that which he hath ordeined in his secret counsel: but whē he threatneth, it is a calling to repentance, and when he giueth mā grace to repent, y threatning (which is a condition in y Scripture) calleth no place: and thus the Scripture calleth repentance in God, because it so appeareth to many iudgements. c As men that had no remorse, but were altogether bent to rebellion and to their owne self wil.



# The blood of innocents. Ieremiáh. A burning fyre.

*Or, gate of the  
shout.*

*a By Kings he-  
re and in other  
places are  
ment counsel-  
lours & gover-  
nours of y<sup>e</sup> peo-  
ple: which he  
called the An-  
cients, ver. 1.  
b Read of this  
phrase, 1. Sam.  
8. 11.*

*c Whereby is  
declared that  
what so euer  
is not coman-  
ded by Gods  
word touchyng  
his seruice, is  
against his  
word.  
d Read Chap.  
7. 31 & 2 king.  
23. 10. 15. 20. 23.*

*Chap. 18. 16.  
& 49. 30.  
& 50. 13.*

*Deut. 28. 53  
Lament. 4. 10*

*e This visible  
signe was to  
conferme them  
touchyng y<sup>e</sup> as-  
surace of this  
plague, which  
y<sup>e</sup> Lord threat-  
ened by his  
Prophet.*

*f He noteth  
the great rage  
of the idola-  
ters, which left  
no place free  
fro their abo-  
minations, in-  
somuche as  
they polluted  
their owne  
houses there-  
with, as we see  
yet among the  
papistes.*

*g Read Deut.  
22. 8.*

nóm, which is by the entrie of the East gate: & thou shalt preache there the wordes, that I shal tel thee,

3 And shalt say, Heare ye the worde of the Lord, o Kings of Iudáh, and inhabitants of Ierusalém, Thus saith the Lord of hostes, y<sup>e</sup> God of Israel, Beholde, I wil bring a plague vpon this place, the which whosoever heareth, his eares shal tingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whome neither they, nor their fathers haue knowen, nor the Kings of Iudáh (they haue filled this place also with the blood of innocents,

5 And they haue buylt the hie places of Báal, to burne their sonnes with fyre for burnt offrings vnto Báal, which I commanded not, nor spake it, nether came it into my minde)

6 Therefore beholde, the dayes come, saith the Lord, that this place shal nomore be called Tópheth, nor the vallei of Benhinnóm, but the vallei of slaughter.

7 And I wil bring the counsel of Iudáh & Ierusalém to noght in this place, and I wil cause the to fall by the sworde before their enemies, & by the hand of them that seke their liues: & their carkeises wil I giue to be meat for the foules of y<sup>e</sup> heauen, and to the beastes of the field.

8 \*And I wil make this citie desolate & an hissing, so that euerie one y<sup>e</sup> passeth thereby, shalbe astonished & hisse because of all the plagues thereof.

9 \*And I wil fede the with y<sup>e</sup> flesh of their sonnes and with the flesh of their daughters, and euerie one shal eat the flesh of his friend in the siege and streitnes, where-with their enemies that seke their liues, shal holde them streit.

10 Then shalt thou breake the bottle in the sight of the men that go with thee,

11 And shalt saie vnto them, Thus saith the Lord of hostes, Euen so wil I breake this people & this citie, as one breaketh a potters vessel, that cannot be made whole againe, & thei shal buryethem in Tópheth til there be no place to burye.

12 Thus wil I do vnto this place, saith the Lord, and to the inhabitants thereof, and I wil make this citie like Tópheth.

13 For the houses of Ierusalém, and the houses of the Kings of Iudáh shalbe defiled as the place of Tópheth, because of all the houses vpon whose roofs thei haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offrings vnto other gods.

14 Then came Ieremiáh from Tópheth, where the Lord had sent him to prophcie; and he stode in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Beholde, I wil bring vpon this citie, and vpon all her townes, all the plagues y<sup>e</sup> I haue pronounced against it, because they haue hardened their neckes, and wolde not heare my wordes.

## CHAP. XX.

*a Ieremiáh is smitten and cast into prison for preaching of the worde of God. b He prophcieth the captiuitie of Babylm. c He complameth that he is a mocking stocke for the worde of God. d He is compelled by the spirit to preache the worde.*

1 **W**Hen Pashúr, the sonne of Immér, the Priest, which was appointed gouernour in y<sup>e</sup> House of the Lord, heard that Ieremiáh prophcieth these things,

2 Then Pashúr smote Ieremiáh the Prophet, and put him in the stocks that were in the hie gate of Beniamín which was by the House of the Lord.

3 And on the morning, Pashúr broght Ieremiáh out of the stocks. Then said Ieremiáh vnto him, The Lord hathe not called thy name Pashúr, but Magór-missabíb.

4 For thus saith the Lord, Beholde, I wil make thee to be a terrour to thy self, & to all thy friends, and thei shal fall by the sworde of their enemies, & thine eyes shal beholde it, and I wil giue all Iudáh into the hand of the King of Babel, and he shal carie them captiue into Babel, and shal slaie them with the sworde.

5 Moreover I wil deliuer all the substance of this citie, and all the labours thereof & all the precious things thereof, and all y<sup>e</sup> treasures of the Kings of Iudáh wil I giue into the hand of their enemies, which shal spoyle them, and take them awaie and carie them to Babel.

6 And thou Pashúr, & all that dwell in thine house, shal go into captiuitie, and thou shalt come to Babel, and there thou shalt dye, and shalt be buryed there, thou & all thy friends, to whome thou hast prophcied lies.

7 O Lord, thou hast deceiued me, and I am deceiued: thou art stronger then I, and hast preuailed: I am in derision daieily: euerie one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed desolation: therefore the worde of the Lord was made a reproche vnto me, and in derision daieily.

9 Then I said, I wil not make mencion of him, nor speake any more in his Name. But his worde was in mine heart as a burning fyre shut vp in my bones, and I was wearie with forbearing, & I colde not stay.

10 For I had heard the railing of many, & feare on euerie side. Declare, said thei, & we wil declare it: all my familiars watched for mine

*a Thus we see that the thing which neither the King, nor the princes nor the people durst entrepri- se against y<sup>e</sup> Pro- phet of God, this priest as a chief instrument of Saran first attempted, read Chap. 18. 18. Or, feare was aboute.*

*b Which haue suffered the felues to be abused by thy false proph- ecies.*

*c Herein ap- peareth y<sup>e</sup> im- pacience, & oftentimes ou- uercometh the seruants of God, while thei se not their la- bours to pro- fit, and also fele their ow- ne weaknes, read chap. 15. 2.*

*d Thou dost thrust me forth to this worke against my wil.*

*e He sheweth that he did his office in that he reproveth y<sup>e</sup> people of their vices & threat- ened them w<sup>th</sup> Gods iudge- ments: but be- cause he was derided and persecuted for this, he was discouraged & thought to haue ceased to pre- ache, saue that Gods Spirit did forge him hereunto.*

*f Thus the e- nemies confer- red together to knowe what they had heard him say y<sup>e</sup> they might accuse him thereof, read 1sa. 19. 22.*



mine halting, saying, It may be that he is deceived: so we shal preuaile against him, and we shal execute our vengeance vpon him.

8 But the Lord is with me like a mightie gyant: therefore my persecuters shalbe ouerthrowen, and shal not preuaile, & shal be greatly confounded: for they haue done vnwisely, and their euerlasting shame shal neuer be forgotten.

9 \* But, O Lord of hostes, that tryest the righteous, & seeest the reines & the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

10 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

11 Cursed be the day wherein I was borne: & let not the day wherein my mother bare me, be blessed.

12 Cursed be the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

13 And let that man be as the cities, which the Lord hath ouer turned and repented not: & let him heare the crye in the morning, and the shewing at noone tide,

14 Because he hath not slayne me, euen fro the wombe, or that my mother might haue bene my graue, or her wombe a perpetual conception.

15 How is it, that I came forth of the wombe, to see labour and sorowe, that my daies shulde be consumed with shame?

#### CHAP. XXI.

*He prophesieth that Zedekiah shalbe taken, and the citie burned.*

1 The worde which came vnto Jeremiáh from the Lord, when King Zedekiah sent vnto him Pashúr, the sonne of Malchiáh, & Zephaniáh, the sonne of Mafciáh the Priest, saying,

2 \* Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzár King of Babel maketh warre against vs) if so be that the Lord wil deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then said Jeremiáh, Thus shal you say to Zedekiah,

4 Thus saith the Lord God of Israël, Beholde, I wil turne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which besiege you without the walles, & I wil assemble them into the middes of this citie.

5 And I my self wil fight against you with an outstretched hand, and with a mightie arme, euen in angre and in wrath, and in great indignacion.

6 And I wil smite the inhabitants of this citie, bothe man, and beast: thei shal dye of

a great pestilence.

7 And after this, saith the Lord, I wil deliuer Zedekiah the King of Iudah, and his seruants, and the people, and suche as are left in this citie, from the pestilence, from the sworde and from the famine into the had of Nebuchad-nezzár King of Babel, and into the hand of their enemies, and into the hand of those that seke their liues, and he shal smite them with the edge of the sworde: he shal not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the way of life, & the way of death.

9 \* He that abideth in this citie, shal dye by the sworde and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shal liue, and his life shalbe vnto him for a pray.

10 For I haue set my face against this citie, for euil and not for good, saith the Lord: it shal be giuen into the hand of the King of Babel, and he shal burne it with fyre.

11 ¶ And say vnto the house of the King of Iudah, Heare ye the worde of the Lord.

12 O house of Dauid, thus saith the Lord, \* Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath go out like fyre and burne, that none can quenche it, because of the wickednes of your workes.

13 Beholde, I come against thee, O inhabitant of the valley, & rocke of the plaine, saith the Lord, which say, Who shal come downe against vs? or who shal enter into our habitacions?

14 But I wil visite you according to the frute of your workes, saith the Lord, and I wil kindle a fyre in the forest thereof, and it shal deuoure rounde about it.

#### CHAP. XXII.

*He exhorteth the King to iudgement and righteousness. Why Ierusalem is brought into captiuitie. The death of Shallum the sonne of Iosiah is prophesied.*

1 Thus said the Lord, Go downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the worde of the Lord, O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, \* Execute ye iudgement and righteousness, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherles, nor the widdowe: do no violence, nor shed innocent blood in this place.

4 For if ye do this thing, then shal the Kings sitting vpon the throne of Dauid enter in by the gates of this house, \* and ride vpon charets, and vpon horses, bothe he

lii.i.

Here he sheweth how his faith did stand against temptation and fight to the Lord for strength.

1 Sam. 16, 7.  
1 Sam. 23, 9.  
Psal. 7, 18.  
Eccl. 11, 20.  
Eccl. 17, 10.

How the children of God are overcome in this battle of the flesh and the spirit, and in what inconueniences they fall till God raise them vp againe, read Job 3, 1, and chap. 15, 10. Alluding to the destruction of Sodom and Gomorrah, Ge. 19, 25.

Meaning, that the frute thereof might neuer come to pass.

Not that the King was touched with repentance of his sinnes and so fought to God, as did Hezekiah when he sent to Ieremiáh, 2 King. 19, 1. Isa. 37, 2, but because the Prophet might pray vnto God to take this present plague away, as Pharaoh fought vnto Moses, Exod. 9, 28. To wit, from your enemies to destroye your selues.

c By yielding your selues to Nebuchadnezzar.  
d By resisting him.

Chap. 38, 2.

e As a thing recovered fro extreme danger. Chap. 37, 3 & 39, 10, & 43, 5.

Chap. 32, 3.  
f Be diligent to do iustice.

g Meaning, Ierusalem, which was buylded parte on the hill and parte in the valley, & was compassed about with mountaines.

h That is, in the houses thereof, which stood as thicke as trees in the forest.

Chap. 21, 22.

a This was his ordinarie manner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourtie yeres.

Chap. 17, 25.



6 Shewing <sup>g</sup> there his none greater then he is, Ebr. 6, 13, and that he wil moste certainly performe his orle.  
 e He compareth Ierusalém to Gilead, & was beyonde Iordén, and <sup>h</sup> beaurtie of Iudáh to Lebanón.  
 d The Ebrews worde signifieth to sanctifie, because <sup>i</sup> Lord doeth dedicate to his vic & purpose suche as he prepareth to execute his worke, 11a. 13, 3 chap. 6, 4. and 12, 3.  
 e Thy buyldings made of cedre trees.  
 f As they that wonder at a thing which they thought wolde neuer haue come so to passe, Deut. 29, 24. 1. King. 9, 28.  
 g Signifying <sup>h</sup> they shulde lose their King: for Iehoiachin went forth to mete Nebuchad-nezzár & yielded hi self and was carryed into Baby-lon, 2. King 24, 12.  
 h Whome some thinke to be Iehoiachin & <sup>i</sup> Iosiah was his grand father: but as semeth, this was Iehoiakim, as vers. 18.  
 i By bribes & extortion.  
 k Meaning, Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie and did onely delight in setting forth Gods glorie & to do iustice to all.  
 l For euery one shal haue ynough to lament for him self.  
 m Not honorably amongs his fathers, but as carions are cast in a hole because their stinke shulde not infect, read 2. King 24, 9. Iosephus Antiqu. 10, 8. writeth that the enemies slewe him in the citie & commanded him to be cast before the walles ynburied, n To call to the Assyrians for helpe.

and his seruants and his people.  
 5 But if ye wil not heare these wordes, I  
 b sweare by my self, saith <sup>h</sup> Lord, that this House shalbe waste.  
 6 For thus hathe the Lord spoken vpon the Kings house of Iudáh, Thou art <sup>c</sup> Gileád vnto me, and the head of Lebanón, yet surely I wil make thee a wilderness & as cities not inhabited,  
 7 And I wil <sup>d</sup> prepare destroyers against thee, euery one with his weapons, and they shal cut downe thy chief <sup>e</sup> cedre trees, and cast them in the fyre.  
 8 f And many nacions shal passe by this citie, & they shal say euery man to his neighbour, Wherefore hathe <sup>h</sup> Lord done thus vnto this great citie?  
 9 Then shal they answer, Because they haue forsaken the couenant of <sup>i</sup> Lord their God, and worshiped other gods & serued them.  
 10 ¶ Wepe not for the dead, & be not moued for them, but wepe for him <sup>h</sup> that goeth out: for he shal returne no more, nor se his natiue countrey.  
 11 For thus saith the Lord, As touching <sup>h</sup> Shallúm the sonne of Iosiah King of Iudáh, which reigned for Iosiah his father, which wēt out of this place, he shal not returne thether,  
 12 But he shal dye in <sup>i</sup> place, whether they haue led him captiue, and shal se this land no more.  
 13 ¶ Wo vnto him <sup>i</sup> buyldeth his house by vnrighteousnes, & his chambers without equitie: he vseth his neighbour without wages and giueth him not for his worke.  
 14 He saith, I wil buyld me a wide house and large chambers: so he wil make him self large windowes, and siling with cedre and painte them with vermelon.  
 15 Shalt thou reigne, because thou closest thy self in cedre? did not thy <sup>k</sup> father eat and drinke and prosper, when he executed iudgement and iustice?  
 16 When he iudged the cause of <sup>i</sup> afflicted & the poore, he prospered: was not this because he knewe me, saith the Lord?  
 17 But thine eies and thine heart are but onely for thy couetousnes, and for to shed innocent blood, & for oppression, and for destruction, <sup>h</sup> euen to do this.  
 18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Iudáh, They shal <sup>i</sup> not lamēt him, saying, Ah, my brother, or ah, sister: nether shal they mourne for him, saying, Ah, lord, or ah, his glorie.  
 19 He shalbe buried as an asse <sup>m</sup> is buried, <sup>h</sup> eue drawn and cast forth without the gates of Ierusalém.  
 20 ¶ Go vp to <sup>n</sup> Lebanón, & crye: showte in

o Bashán & crye by the passages: for all thy louers are destroyed.

21 I spake vnto thee whe thou wast in prosperitie: but thou saidst, I wil not heare: this hathe bene thy maner from thy youth that thou woldest not obey my voyce.

22 The winde shal fede all thy pastors, & thy louers shal go into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednes.

23 Thou that dwellest in Lebanón, and makest thy nest in the <sup>q</sup> cedres, how beautiful shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauail?

24 As I liue, saith the Lord, though <sup>r</sup> Coniáh the sonne of Iehoiakim King of Iudáh, were the signet of my right hand, yet wold I plucke thee thence.

25 And I wil giue thee into the hand of the that seke thy life, and into the hand of them, whose face thou fearest, eue into the hand of Nebuchad-nezzár King of Babél, and into the hand of the Caldeans.

26 And I wil cause them to cary thee away, and thy mother that bare thee, into another countrey, where ye were not borne, & there shal ye dye.

27 But to the land, whereunto they desire to returne, they shal not returne thether.

28 Is not this man Coniáh <sup>s</sup> as a despised and broken idole? or <sup>t</sup> as a vessel, wherein is no pleasure? Wherefore are they caryed away, he and his fede, & cast out into a land that they knowe not?

29 O <sup>u</sup> earth, earth, earth, heare the worde of the Lord.

30 Thus saith the Lord, Write this <sup>v</sup> man destitute of children, a man that shal not prosper in his dayes: for there shalbe no man of his fede that shal prosper and sit vpon the throne of Dauid, or beare rule any more in Iudáh.

## CHAP. XXIII.

Against false Pastors. s A prophetic of the great Pastor Iesus Christ.

1 **W**O be vnto <sup>a</sup> the Pastors that destroye and scatter <sup>b</sup> the shepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the Pastors that <sup>c</sup> fede my people, Ye haue scattred my flocke and thrust them out, & haue not visited the: beholde, I wil visite you for the wickednes of your workes, saith the Lord.

3 And I wil gather the <sup>d</sup> rénant of my shepe out of all countreys, whether I had driuen them, and wil bring them againe to their foldes, and they shal growe and encrease.

4 And I wil set vp shepherdes ouer them, which shal fede them: and they shal dread no more nor be afraid, nether shal any of them be lacking, saith the Lord.

h Sheweth how God wil gather his Church after this dispersion.

o For this was the way out of Iudáh to Assyria: where by is met that all helpes shulde faile: for the Caldeans haue subdued both the them and the Egyptians: p Both the gouernours & they <sup>i</sup> shulde helpe thee, shal vanish away as wind. q Thou that art buyle of <sup>j</sup> saire cedre trees of Lebanón. r Who was called Iehoiachin or Ieconiah, whom he calleth here Coniáh in contempt, who thought his kingdome coulde neuer departe from him, because he came of <sup>k</sup> the stocke of Dauid, and therefore for <sup>l</sup> promises sake coulde not be taken from his house: but he abused Gods promises, and therefore was iustly de prined of the kingdome. f He sheweth that all posteritie shalbe witnesses of this iuste plague as though it were registered for perpetual memorie. e Not that he had no children: for after he begate Sala chiel in the captiuitie, Ma. 1, 12: but that none shulde reigne after him as King.

Chap. XXIII. a Meaning, the princes, gouernours & false prophetes, as Ezek. 34, 2. b For the which I haue especial care and haue prepared good pastures for them.

c Whose charge is to see the flocke, but they eat the fruite thereof. Ezek. 34, 3. d Thus the Prophets eue use to mixt the promises with <sup>h</sup> threatenings, lest the godlie shulde be to much beaten downe, and therefore



- 5 Beholde, The daies come, saith the Lord, that I wil raise vnto Dauid a righteous<sup>a</sup> branche, & a King shal reigne, and prosper, and shal execute iudgement, and iustice in the earth.
- 6 In his daies<sup>a</sup> Iudáh shalbe saued, and Israél shal dwell safely, and this is the name whereby thei shal call him,<sup>a</sup> The Lord our righteousnes.
- 7 Therefore beholde, the daies come, saith the Lord, that thei shal no more say, The Lord liueth, which broght vp the children of Israél out of y land of Egypt,
- 8 But the Lord liueth, which broght vp and led the sede of the house of Israél out of the North countrey & from all contreys where I had scattered them, and thei shal dwell in their owne land.
- 9 Mine heart breaketh within me, because of the Prophetes, all my bones shake: I am like a drunken man (& like a man whome wine hathe ouercome) for the presence of the Lord and for his holie wordes.
- 10 For the land is ful of adulterers, and because of othes y land mourneth, the pleasant places of the wildernes are dried vp, and their<sup>b</sup> course is euil, and their force is not right.
- 11 For bothe the Prophet and the Priest do wickedly: and their wickednes haue I founde in mine House, saith the Lord.
- 12 Wherefore their waie shalbe vnto them as sliperie waies in the darkenes: thei shal be driuen forthe and fall therein: for I wil bring a plague vpon them, euen the yere of their visitacion, saith the Lord.
- 13 And I haue sene foolishnes in the Prophetes of Samaria, y prophecied in Báal and caused my people Israél to erre.
- 14 I haue sene also in the Prophetes of Ierusalém filthines: thei commit adulterie & walke in lies: thei strengthen also the háds of the wicked that none can returne from his wickednes: thei are all vnto me as Sodom, and the inhabitants thereof as Gomoráh.
- 15 Therefore thus saith the Lord of hostes concerning the Prophetes, Beholde, I wil fede them with wormewood, and make them drinke the water of gall: for from y Prophetes of Ierusalém is wickednes gone forthe into all the land.
- 16 Thus saith the Lord of hostes, Heare not the wordes of the Prophetes that prophecie vnto you, and teache you vanitie: thei speake the visiõ of their owne heart & not out of the mouth of the Lord.
- 17 Thei saie stil vnto them that despise me, The Lord hath said, Ye<sup>a</sup> shal haue peace: & thei saie vnto euerie one that walketh after the stubbernes of his owne heart, No euil shal come vpon you.
- 18 For p who hathe stand in the counsel of

the Lord that he hathe perceiued & heard his worde? Who hathe marked his worde and heard it?

- 19 Beholde, the tempest of the Lord goeth forthe in his wrath, & a violent whirlwinde shal fall downe vpon the head of the wicked.
- 20 The angre of the Lord shal not returne vntil he haue executed, and til he haue performed the thoughts of his heart: in the latter daies ye<sup>a</sup> shal vnderstand it plainly.
- 21 I haue not sent these Prophetes, saith the Lord, yet thei ranne: I haue not spoke to them, and yet thei prophecied.
- 22 But if thei had stand in my counsel, and had declared my wordes to my people, then they shulde haue turned them from their euil waie, and from the wickednes of their inuentions.
- 23 Am I a God at hand, saith the Lord, and not a God farre off?
- 24 Can anie hide him self in secret places, that I shal not se him, saith the Lord? Do not I fil heauen and earth, saith the Lord?
- 25 I haue heard what the Prophetes said, that prophecie lies in my Name, saying, I haue dreamed, I haue dreamed.
- 26 How long? Do the Prophetes delite to prophecie lies, euen prophecying the deceit of their owne heart?
- 27 Thinke thei to cause<sup>a</sup> my people to forget my Name by their dreames, which thei tel euerie man to his neighbour, as their forefathers haue forgotté my Name for Báal?
- 28 The Prophet that hathe a dreame, let him tel a dreame, and he that hathe my worde, let him speake my worde faithfully: what is y chaffe to the wheat, saith the Lord?
- 29 Is not my worde euen like a fyre, saith the Lord? and like an hammer, that breaketh the stone?
- 30 Therefore beholde, I wil come against the Prophetes, saith the Lord, that steale my worde euerie one from his neighbour.
- 31 Beholde, I wil come against the Prophetes, saith the Lord, which haue swate tongues, and saye, He saith.
- 32 Beholde, I wil come against them that prophecie false dreames, saith the Lord, & do tel them, and cause my people to erre by their lies, and by their flatteries, and I send them not, nor comanded them: therefore thei bring no profite vnto this people, saith the Lord.
- 33 And when this people, or the Prophet, or a Priest shal aske thee, saying, What is the burden of the Lord? thou shalt then say vnto them, What burden? I wil euen forsake you, saith the Lord.

q Bothe that God hathe sent me, and that my wordes shal be true.

Chap. 14. 13. & 27. 27.

& 29. 8.

r He sheweth the difference betweene the true Prophetes and the false, betweene the hireling and the true minister.

s Do not I se your falschode, howeouer you cloke it, and wherefoerer you commit it?

t I haue a prophecie reueiled vnto me, as Nomb. 12. 6.

u Ebr. Is it in the heart of the prophet?

v He sheweth that Satan raiseth vp false prophetes to bring the people from God.

x Let the false prophet declare that it is his owne fantasie, & not selāder my worde as though it were a cloke to couer his lyes.

y Meaning, y it is not sufficient for Gods ministers to abstaine from lies, & to speake the worde of God: but that there be iudgement in alledging it, & that it may appeare to be applied to the same purpose y it was spoken, Ezek. 3. 17. 1. cor. 2. 17. & 4. 2. 2. tim. 2. 15. 1. pet. 4. 11.

z Which set forthe in my Name y which I haue not comanded.

a To wit, the Lord.

b The Prophetes called their threatenings Gods burden, which the sinners were not able to susteine: therefore y wicked in deciding the worde, wolde aske of the Prophetes, what was the burden, as though thei wolde say, You seke nothing els, but to lay burdeas on our shoulders: and thus thei reueiled the worde of God, as a grievous burden.



<sup>c</sup> Because this worde was brought to contempt & derision, he wil teache them another maner of speache, and wil cause this worde Burden to cease, and teache them to aske with reuerence, What saith y<sup>e</sup> Lord? d The thing which they mocke & contemne, shal come vpon them.

<sup>e</sup> Or, take you away.

Chap. 20, 11.

<sup>a</sup> The good figges signified the that were gone into captiuitie, and so saued their life, as chap. 21, 8. and the noghtie figges them y<sup>e</sup> remained, which were yet subiect to the sworde, famine and pestilence.

<sup>b</sup> Whereby he approueth the yielding of Ieconiah, & his companie, because they obeyed the Prophet, who exhorted them therunto.

34 And the Prophet, or the Priest, or the people that shal say, The burden of the Lord, I wil euen visit euerie suche one, & his house.

35 Thus shal ye say euerie one to his neighbour, and euerie one to his brother, What hathe the Lord answered? and what hathe the Lord spoken?

36 And y<sup>e</sup> burden of the Lord shal ye mention no more: for euerie mans<sup>d</sup> worde shal be his burden: for ye haue peruered the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to y<sup>e</sup> Prophet, What hathe the Lord answered thee? and what hathe the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this worde, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore beholde I, euen I, wil utterly forget you, and I wil forsake you, & the citie that I gaue you & your fathers, and cast you out of my presence,

40 And wil bring \*an euermlasting reproche vpon you, & a perpetual shame which shal neuer be forgotten.

CHAP. XXIIII.

<sup>a</sup> The vision of the baskets of figges. <sup>s</sup> Signifieth that parte of the people shulde be brought againe from captiuitie. <sup>t</sup> And that Zedekian and the rest of the people shulde be caried away.

1 The Lord shewed me, & beholde, two baskets of figges were set before y<sup>e</sup> Temple of the Lord, after that Nebuchadnezzar King of Babel had caried away captiue Ieconiah y<sup>e</sup> sonne of Iehoiakim King of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had verie good figges, euen like the figges that are first ripe: & the other basket had verie noghtie figges which coulde not be eaten, they were so euil.

3 Then said the Lord vnto me, What seest thou, Jeremiáh? And I said, Figges: the good figges verie good, & the noghtie verie noghtie, which can not be eaten, they are so euil.

4 Again the worde of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israél, Like these good figges, so wil I knowe them that are caried away captiue of Iudah to be good, whome I haue sent out of this<sup>b</sup> place, into the land of the Caldeans.

6 For I wil set mine eyes vpon them for good, and I wil bring them againe to this land, and I wil buyld<sup>e</sup> them, and not destroy them, and I wil plant them, and not roote them out,

7 And I wil giue them<sup>c</sup> an heart to knowe me, that I am the Lord, and they shal be my<sup>\*</sup> people, and I wil be their God: for they shal retorne vnto me with their whole heart.

8 \*And as the noghtie figges which can not be eaten, they are so euil (surely thus saith the Lord) so wil I giue Zedekiah the King of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, & them that dwell<sup>d</sup> in the land of Egypt:

9 I wil euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproche, and for a prouerbe, for a commune talke, and for a curse, in all places, where I shal cast them.

10 And I wil send the sworde, the famine, and the pestilence among them, til they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

<sup>1</sup> He prophesieth that they shalbe in captiuitie seuentie yeres, <sup>12</sup> And that after the seuentie yeres the Babylonians shulde be destroyed. <sup>14</sup> The destruction of all nations is prophesied.

1 The worde that came to Jeremiáh, concerning all the people of Iudah in the<sup>a</sup> fourth yere of Iehoiakim the sonne of Iosiah King of Iudah that was in the first yere of Nebuchadnezzar King of Babel:

2 The which Jeremiáh the Prophet spake vnto all the people of Iudah, & to all the inhabitants of Ierusalem, saying,

3 From the thirtieth yere of Iosiah the sonne of Ammon King of Iudah, euen vnto this daye (that is the thre and twentieth yere) the worde of the Lord hathe come vnto me, & I haue spoken vnto you<sup>c</sup> rising early and speaking, but ye wolde not heare.

4 And the Lord hathe sent vnto you all his seruants the Prophetes, rising early and sending them, but ye wolde not heare, nor encline your eares to obeie.

5 Thei<sup>d</sup> said, Turne againe now euerie one from his euil waie, and from the wickednes of your inuencions, & ye shal dwell in the land that the Lord hathe giuen vnto you, and to your fathers for euer and euer.

6 And go not after other gods to serue the & to worship them, and prouoke me not to angre with the workes of your hands, & I wil not punish you.

7 Neuertheles ye wolde not heare me, saith the Lord, but haue prouoked me to angre with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hostes, Because ye haue not heard my wordes,

9 Beholde, I wil send and take to me all the

<sup>e</sup> Which declareth that man of himselfe can knowe nothing, til God giue the heart and vnderstanding. Chap. 31, 33. Jer. 1, 18. Chap. 32, 17.

<sup>d</sup> Which sheweth rather for long court.

<sup>a</sup> That is, in the third yere accomplished, & in the beginning of the fourth: for though Nebuchadnezzar began to reigne in the end of the thirde yere of Iehoiakims reigne, yet that yere is not here counted, because it was almost expired, Dan 1, 1. Which was the fift yere & the ninth moneth of Iehoiakims reigne. <sup>b</sup> That is, I haue spared no diligence or labour, Chap. 7, 13.

<sup>c</sup> He sheweth that the Prophetes wholly with one consent did labour to pul y<sup>e</sup> people from those vices, & then reigned: rowit, fro 180. latrie, and the vaine confidence of men: for vnder these two all other were contained. 2 King 17, 13. cha 18, 11 & 35, 15. Iosiah, 1, 14.

etiam



• families of the North, saith the Lord, & Nebuchad-nezzár the King of Babel my seruante, and wil bring them against this land, and against the inhabitants thereof, & against all these nations rounde about, and wil destroye them, and make them an astonishment and an hissing, and a continual desolation.

10 \* Moreouer I wil take from them the voice of mirth and the voice of gladnes, the voice of the bridegrome and the voice of the bride, the noise of the millstones, and the light of the candle.

11 And this whole land shal be desolate, and an astonishment, & these nacions shal serue the King of Babel seventy yeres.

12 And when the <sup>i</sup>seuentie yeres are accomplished, I wil visite<sup>k</sup> the King of Babel and that nacion, saith the Lord, for their iniquities, euen the land of the Caldeans, and wil make it a perpetual desolation,

13 And I wil bring vpon that land all my wordes which I haue pronounced against it, euen all <sup>y</sup> is written in this boke, which Ieremiáh hath prophecied against all nations.

14 For many nacions, and great Kings shal euen <sup>l</sup> serue them selues of them: thus wil I recompēce them according to their dedes, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israël spoken vnto me, <sup>m</sup> Take the cup of wine of this <sup>mine</sup> indignacion at mine hand, and cause all the nacions, to whome I send thee, to drinke it.

16 And they shal drinke, and be moued & be madde, because of the sworde, that I wil send among them.

17 Then toke I the cuppe at <sup>y</sup> Lords hand, and made all people to drinke, vnto whome the Lord had sent me:

18 Euen Ierusalém, and the cities of Iudáh, and the Kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, <sup>a</sup> as appeareth this day:

19 Pharaóh also, King of Egypt, and his seruantes, and his princes, and all his people:

20 And all sortes of people, and all the Kings of the land <sup>o</sup> of Vz: and all the Kings of the land of the Philistims, & Ashkelón, and Azzáh, & Ekrón, and <sup>y</sup> remnant of Ashdód:

21 Edóm, and Moáb, and the Ammonites,

22 And all the Kings of Tyrus, and all the Kings of Zidón, & the Kings of <sup>y</sup> Yles, that are beyonde the sea,

23 And Dedán, and <sup>f</sup> Temá, & Buz, and all that dwell in the vttermoost corners,

of Dedan the sonne of Abrahám and Keturáh.

24 And all the Kings of Arabia, and all the Kings of Arabia, that dwell in the desert, 25 And all the Kings of Zimrí, and all the Kings of Elám, and all the Kings of the Medes.

26 And all <sup>y</sup> Kings of the North farre, and nere one to another, and all the kingdomes of the worlde, which are vpon the earth, & the King of <sup>u</sup> Sheshách shal drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israël, Drinke and be drunken, and spewe and fall, and rise no more, because of the sworde, which I wil send among you.

28 ¶ But if thei refuse to take <sup>y</sup> cup at thine hand to drinke, then tel them, Thus saith <sup>y</sup> Lord of hostes, ye shal certainly drinke.

29 For lo, <sup>x</sup> I beginne to plague the citie, where my Name is called vpon, & shulde you go fre? Ye shal not go quite: for I wil call for a sworde vpon all the inhabitants of the earth, saith the Lord of hostes.

30 Therefore prophecie thou against them all these wordes, and saie vnto them, <sup>\*</sup> The Lord shal roare from aboue, and thrust out his voice from his holie habitation: he shal roare vpon his habitation, & crye aloud, as thei that presse the grapes against all <sup>y</sup> inhabitants of the earth,

31 The sounde shal come to the ends of the earth: for the Lord hath a controuersie w<sup>th</sup> the natiós, and wil entre into iudgement with all flesh, & he wil giue them that are wicked, to the sworde, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Beholde, a plague shal go forth from nation to nation, and a <sup>\*</sup> great whirlewinde shal be raised vp from the coastes of the earth,

33 And <sup>y</sup> the slaine of the Lord shal be at <sup>y</sup> daie, from <sup>one</sup> end of the earth, euen vnto the <sup>other</sup> end of the earth: thei shal not be mourned, nether gathered nor buried, but shal be as the dogue vpon the ground.

34 Howle, <sup>z</sup> ye shepherds, and crye, and walowe your selues in the ashes, ye principal of the flocke: for your daies of slaughter are accomplished, and of your dispercion, and ye shal fall like <sup>a</sup> precious vessels.

35 And the <sup>b</sup> flight shal faile from the shepherds, and the escaping from the principal of the flocke.

36 A voice of the crye of the shepherds, and an howling of the principal of the flocke shal be heard: for the Lord hath destroyed their pasture.

37 And the <sup>"</sup>best pastures are destroyed because of the wrath and indignacion of the Lord.

38 He hath forsaken his couert, as the lion: for their land is waste, because of <sup>y</sup> wrath of the oppressor, and because of the wrath of his indignacion.

<sup>a</sup> The Caldeans, all their power.

<sup>i</sup> So the wicked and Satan him selfe are Gods seruantes, because he maketh them to serue him by constraint and wrath that which they do of malice, to his honour & glorie.

<sup>g</sup> As the Philistims, Ammonites, Egyptians and others.

<sup>h</sup> Chap. 16. 9.

<sup>h</sup> Meaning, bread and all things that shalbe serued vnto their feasters, shulde be taken away.

<sup>i</sup> This reuelacion was for the confirmation of his prophecie, because he tolde the of <sup>y</sup> time, that thei shulde entre & remaine in captiuitie, 2. Chro. 36. 21. Ezra. 1. 1. chap. 29. to Daniel. 9. 2.

<sup>k</sup> For seeing the iudgement began at his owne house, the enemies must needs be punished most grievously. 1. Ezech. 9. 6. 1. Pet. 4. 17.

<sup>l</sup> That is, of the Babylonians, as Chap. 27. 7.

<sup>m</sup> Signifying the extreme afflictions that God had appointed for euerie one, as Psal. 75. 2. isa. 51. 17 and this cup, which the wicked drinke is more bitter the that which he giueth to his children, for he measureth <sup>y</sup> one by mercie, and the other by iustice.

<sup>n</sup> For now it becometh and shal so continue till it be accomplished.

<sup>o</sup> Read Iob 1. 1.

<sup>p</sup> Which were cities of the Philistims.

<sup>q</sup> Edóm is here taken for the whole countrey, and Vz for a part thereof.

<sup>r</sup> As Grecia, Italie, and the rest of those countreies.

<sup>s</sup> These were people of Arabia, which came of Dedan the sonne of Abrahám and Keturáh.

<sup>t</sup> For there were two countreies so named the one called plentiful, and the other barren, or desert.

<sup>u</sup> Or, Persia.

<sup>v</sup> That is, of Babylon, as Chap. 54. 4.

<sup>x</sup> That is, Ierusalém, read ver. 12.

<sup>y</sup> Ier. 3. 18.

<sup>z</sup> Amos 1. 2.

<sup>a</sup> Chap. 30. 23.

<sup>b</sup> Thei which are slaine at <sup>y</sup> Lords appointment.

<sup>c</sup> Ye that are chief rulers, & gouernours.

<sup>d</sup> Which are most easily broken.

<sup>e</sup> It shal not helpe them to seke to flee.

<sup>f</sup> Ebr. pasture.



## CHAP. XXVI.

*2 Ieremiáh moueth the people to repentance. 7 He is taken of the false Prophetes and Priestes and brought to iudgement. 23 Vriáh the Prophet is killed of Iehoiakím contrary to the wil of God.*

**I**N the beginning of the reigne of Iehoiakím the sonne of Iosiáh King of Iudáh, came this worde from the Lord, saying,

**2** Thus saith the Lord, Stand in the court of the Lords House, and speake vnto all the cities of Iudáh, which come to worship in the Lords House, all the wordes y I commādt thee to speake: kepe not <sup>a</sup> a worde backe,

**3** If so be they wil hearken, and turne euerie man from his euil way, that I may <sup>c</sup> repent me of the plague, which I haue determined to bring vpon them, because of the wickednes of their workes.

**4** And y shalt say vnto thē, Thus saith the Lord, If ye wil not heare me to walke in my Lawes, which I haue set before you,

**5** And to heare the wordes of my seruants the Prophetes, whome I sent vnto you, both rising vp early, and sending them, and wil not obeie them,

**6** Then wil I make this House like <sup>d</sup> Shiloh, and wil make this citie <sup>e</sup> a curse to all the nations of the earth.

**7** So the Priestes, and the Prophetes, and all the people heard Ieremiáh speaking these wordes in the House of the Lord.

**8** Now when Ieremiáh had made an end of speaking all that the Lord had commanded him to speake vnto all the people, thē the Priestes, and the Prophetes, and all the people toke him, and said, Thou shalt dye the death.

**9** Why hast thou prophecied in the Name of y Lord, saying, This House shalbe like Shiloh, & this citie shalbe desolate without an inhabitant: & all the people were gathered against Ieremiáh in the House of the Lord.

**10** And when the princes of Iudáh heard of these things, thei came vp from y Kings house into the House of the Lord, & sate downe in the entrie of the newe gate of the Lords House.

**11** Then spake the Priestes, and the Prophetes vnto the princes, & to all y people, saying, " This man is worthie to dye: for he hath prophecied against this citie, as ye haue heard with your eares.

**12** Then spake Ieremiáh vnto all the princes, & to all the people, saying, The Lord hath <sup>h</sup> sent me to prophecie against this House and against this citie all the things that ye haue heard.

**13** Therefore now amēd your waies & your workes, & heare the voice of y Lord your God, y the Lord may repent him of y plague, y he hath pronounced against you.

**14** As for me, beholde, I am in your hands: do with me as ye thinke good and right.

**15** But knowe ye for certeine, y if ye put me to death, ye shal surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a truerth y Lord hath sent me vnto you, to speake all these wordes in your eares.

**16** Then said the princes and all the people vnto the Priestes & to the Prophetes, This man is not worthie to dye: for he hath spoken vnto vs in the Name of the Lord our God.

**17** ¶ Then rose vp certeine of the Elders of the land, and spake to all the assemblie of the people, saying,

**18** Micháh the Morashite <sup>\*prophecied in y</sup> Micháh 1, 2, 3, 12. dayes of Hezekiáh King of Iudáh, and spake to all the people of Iudáh, saying, Thus saith y Lord of hostes, Ziōn shalbe plowed like a field, and Ierusalēm shalbe an heape, & the mountaine of the <sup>i</sup> House shalbe as the high places of the forest.

**19** Did Hezekiáh King of Iudáh, and all Iudáh put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the <sup>k</sup> plague, that he had pronouced against them: thus might we procure great euil against our soules.

**20** And there was also a man that prophecied in y Name of the Lord, one Vriáh the sonne of Shemaiáh, of Kiríath-iarem, who prophecied against this citie, and against this land, according to all the wordes of Ieremiáh.

**21** Now when Iehoiakím the King with all his men of power, & all the princes heard his wordes, the King foght to slaie him. But when Vriáh heard it, he was affraied and fled, and went into Egypt.

**22** Thē Iehoiakím the King <sup>l</sup> sent men into Egypt, euen Elnathán the sonne of Achbór, and certeine with him into Egypt.

**23** And thei fet Vriáh out of Egypt, and brought him vnto Iehoiakím the King, who slewe him with the sworde, and <sup>m</sup> cast his dead bodie into the graues of the children of the people.

**24** But the hand of Ahikám <sup>n</sup> the sonne of Shaphán was with Ieremiáh y thei shulde not giue him into the hand of the people to put him to death.

## CHAP. XXVII.

*Ieremiáh as the commandment of the Lord sendeth bondes to the King of Iudáh and to the other Kings that were nere, whereby thei are monished to be subiectes vnto Nebuchad-nexár 9 He warneth the people & the Kings & rulers that thei beleue not false Prophetes.*

**I**N the beginning of the reigne of <sup>a</sup> Iehoiakím y sonne of Iosiáh King of Iudáh, did not altogether obserue the order of times, but did set some afore, which shulde be after, and contrarie wise: which if the reader marke wel, it shal auoide many doubts, & make the reading muche more easie.

<sup>a</sup> That is, in that place of the Temple whereunto the people resort out of all Iudáh to sacrifice. <sup>b</sup> To the intent that they shulde pretend no ignorance, as Act 20, 27. <sup>c</sup> Read Chap. 22, 8.

<sup>d</sup> Read Chap. 7, 12. <sup>e</sup> So y when they wolde curse any, thei shal say, God do to thee as to Ierusalēm.

<sup>f</sup> Because of Gods promes to the Temple, Psal. 132, 14. y he wolde for euer remaine there, y hypo-crites thought this Temple colde neuer perishe, and therefore thought it blasphemie to speake against it, Mat. 26, 61. act 6, 13, not considering y this was ment of y Church, where God wil remaine foreuer. <sup>g</sup> So called, because it was repaired by Ioathám, 2. Kings 15, 35. <sup>h</sup> Ebr. iudgement of death belongeth to this man. <sup>i</sup> He bothe sheweth the cause of his doings plainly, and also threateneth them y they shulde nothing auail, thogh they shulde put him to death, but heape greater vengeance vpon their heads.

<sup>i</sup> That is, of the House of y Lord: to wit, Ziōn, and the examples the godliedged to deliuer Ieremiáh out of the Priests hand, whose rage it would not haue bene satisfied, but by his death.

<sup>k</sup> So that the citie was not destroyed, but by miracle was deliuered out of the hands of Sancherib. <sup>l</sup> Here is declared the furie of tyrants, who can not abide to heare Gods wordes declared, but persecute the ministers thereof, and yet in the end they preuaile nothing, but proue Gods iudgements so muche more. <sup>m</sup> As in the first Hezekiáh example is to be followed, so in this other Iehoiakím is to be abhorred: for Gods plague did light on him, and his household.

<sup>n</sup> Which declareth that nothing coulde haue appeased their furie, if God had not moned this noble man to valiantly in his defence.

<sup>a</sup> As touching the disposition of these prophesies, they that gathered that together some afore, which shulde be after, and contrarie wise: which if the reader marke wel, it shal auoide many doubts, & make the reading muche more easie.



dáh came this worde vnto Ieremiáh from the Lord, saying,

1 Thus saith the Lord to me, Make thee bondes, and yokes, and put them vpon thy necke,

2 And send them to the King of Edóm, & to the King of Moáb, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidón, by the hád of the messengers which come to Ierusalém vnto Zedekiáh the King of Iudáh,

3 And commande them to say vnto their masters, Thus saith the Lord of hostes the God of Israël, Thus shal ye say vnto your masters,

4 I haue made the earth, the man, and the beast that are vpō the groude, by my great power, & by my outstretched arme, & haue giuen it vnto whome it pleased me.

5 But now I haue giuen all these lands into the hád of Nebuchad-nezzár the King of Babel my seruant, and the beastes of the field haue I also giuē him to serue him.

6 And all nations shal serue him, and his sonne, and his sonnes sonne vntil the verie time of his land come also: then manie nations and great Kings shal serue them selues of him.

7 And the nation & kingdome which wil not serue y same Nebuchad-nezzár King of Babel, and that wil not put their necke vnder the yoke of the King of Babel, the same nation wil I visite, saith the Lord, with the sworde, and with the famine, and with the pestilence, vntil I haue wholly giuen them into his hands.

8 Therefore heare not your Prophetes nor your southsaiers, nor your dreamers, nor your inchanters, nor your forcerers, which saie vnto you thus, Ye shal not serue the King of Babel.

9 For thei prophecie a lie vnto you to cause you to go farre from your land, and that I shulde cast you out, and you shulde perish.

10 But the nation that put their neckes vnder the yoke of the King of Babel, & serue him, those wil I let remaine stil in their owne land, saith the Lord, and thei shal occupie it and dwell therein.

11 ¶ I spake also to Zedekiáh King of Iudáh according to all these wordes, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

12 Why wil ye dye, thou, & thy people by the sworde, by the famine, and by the pestilence, as the Lord hath spokē against y nation, that wil not serue y King of Babel?

13 Therefore heare not the wordes of the Prophetes, that speake vnto you, saying, Ye shal not serue the King of Babel: for they prophecie a lie vnto you.

14 For I haue not sent the, saith the Lord, yet they prophecie a lie in my Name, that I might cast you out, and that ye might perish, bothe you, & the Prophetes that prophecie vnto you.

15 ¶ Also I spake to y Priestes, & to all this people, saying, Thus saith the Lord, Heare not the wordes of your Prophetes that prophecie vnto you, saying, Beholde, the vessels of the House of the Lord shal now shortly be brought againe from Babel, for they prophecie a lie vnto you.

16 Heare the not, but serue the King of Babel, that ye may liue: wherefore shulde this citie be desolate?

17 But if they be Prophetes, and if the worde of the Lord be with the, let them intreat the Lord of hostes, that the vessels, which are left in the House of the Lord, & in the house of the King of Iudáh, & at Ierusalém, go not to Babel.

18 For thus saith the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

19 Which Nebuchad-nezzár King of Babel toke not, when he caryed away captiue Ieconiah the sonne of Iehoiakim King of Iudáh from Ierusalém to Babel, with all the nobles of Iudáh and Ierusalém.

20 For thus saith the Lord of hostes y God of Israël, concerning the vessels y remaine in the House of the Lord, & in y house of the King of Iudáh, and at Ierusalém,

21 They shalbe brought to Babel, and there thei shalbe vntil the day that I visite the, saith the Lord: then wil I bring them vp, and restore them vnto this place.

#### CHAP. XXVIII.

The false prophecie of Hananiah. 12 Ieremiáh reprobeth Hananiah, and prophecieth.

1 And that same yere in the beginning of the reigne of Zedekiáh King of Iudáh in the fourth yere, and in the fift moneth Hananiah the sonne of Azúr the Prophet, w was of Gibeón, spake to me in the House of the Lord in the presence of the Priestes, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israël, saying, I haue broken the yoke of the King of Babel.

3 Within two yeres space I wil bring into this place all the vessels of the Lords House, y Nebuchad-nezzár King of Babel toke away from this place, and caryed them into Babel.

4 And I wil bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudáh, with all the that were caryed away captiue of Iudáh, and wēt into Babel, saith the Lord: for I wil breake the yoke of the King of Babel.

b By such  
signes y  
prophetes  
vied  
some times to  
conferme their  
propheties, w  
as with  
standing they  
colde not do  
of them selues,  
but inasmuche  
as they had a  
revelation for  
the same, Isa.  
22, 3. and there-  
fore the false  
prophetes  
to get more  
credit did vse  
also such vi-  
sible signes,  
but they had  
no revelation,  
1. King 22, 11.

e Read Chap.  
26.

d Meaning. E-  
uilmicrodach,  
and his sonne  
Belshazzar.  
e They shal  
bring him, and  
his kingdome  
in subjection,  
as Chap 15, 14.

Chap. 28, 9.

f Which were  
taken whē Ie-  
coniah was  
led captiue in-  
to Babel.

g For it was  
not onely the  
Prophetes of-  
fice to shewe  
the worde of  
God, but also  
to pray for the  
sinnes of the  
people, Gen.  
20, 7. Which  
these colde  
not do because  
they had no  
expresse wor-  
de: for God had  
pronounced y  
contrarie.

2. King. 23, 13

2. King. 24, 12

h That is, for  
the space of  
seuentie yeres,  
til I haue cau-  
sed the Medes  
and Persians to  
ouercome the  
Caldeans.

a When Iere-  
miáh began to  
beare these  
bondes and  
yokes.

b After that  
the land had  
rested, as Lea.  
25, 1. deu. 15, 1.

c This was a  
citie in Benia-  
min belonging  
to the sonnes  
of Aaron, Josh.

21, 17.  
"Ebr. two yeres  
of dayes."



<sup>d</sup> He was so esteemed, though he was a false Prophet.

<sup>e</sup> That is, I wolde with y same for Gods honour, & welthe of my people, but he hath appointed the contrarie.

<sup>f</sup> Meaning, that the Prophetes that did either denounce warre or peace, were tryed either true or false by the successe of their prophesies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trye the faith of his, Deut. 13.3.

<sup>g</sup> This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led w ambition to get the fauour of me, & therefore can not abide any, that might discredit them, but burst forth into rages, and contrarie to their owne conscience, passe not what lies they report, or how wickedly they do, so y they may maine taine their estimation.

<sup>h</sup> That is, a hard, and cruel seruitude.

<sup>i</sup> Signifying, that all shulde be his, as Dan. 2.38.

<sup>k</sup> Seeing this thing was euident in the eyes of y people, and yet they returned not to y Lord, it is manifest, that miracles can not moue vs, neither the worde it self, except God touche the heare.

5 Then the Prophet Jeremiáh said vnto the Prophet Hananiáh in the presence of the Priests, & in the presence of all the people that stode in the House of the Lord.

6 Eue the Prophet Jeremiáh said, So be it: the Lord so do, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lords House, and all that is caried captiue from Babél into this place.

7 But heare thou now this worde that I wil speake in thine eares and in the eares of all the people.

8 The Prophetes that haue bene before me and before thee in time past, <sup>f</sup> prophesied against manie countreis, and against great kingdomes, of warre, & of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the worde of the Prophet shal come to passe, then shal the Prophet be knownen that the Lord hathe truely sent him.

10 Then Hananiáh the Prophet toke the yoke from the Prophet Jeremiahs necke, and brake it.

11 And Hananiáh spake in the presence of all the people, saying, Thus saith y Lord, Euen so wil I breake the yoke of Nebuchad-nezzár King of Babél, fró the necke of all nations within the space of two yeres: and the Prophet Jeremiáh went his way.

12 ¶ Then the worde of the Lord came vnto Jeremiáh the Prophet, (after that Hananiáh the Prophet had broken the yoke from the necke of the Prophet Jeremiáh) saying,

13 Go, & tel Hananiáh, saying, Thus saith the Lord, Thou hast broken the yokes of wood: but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God of Israél, I haue put a <sup>h</sup> yoke of yron vpon y necke of all these natiós, that they may serue Nebuchad-nezzár King of Babél: for thei shal serue him, and I haue giuen him the <sup>i</sup> beasts of the field also.

15 The said the Prophet Jeremiáh vnto the Prophet Hananiáh, Heare now Hananiáh, the Lord hathe not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus saith the Lord, Beholde, I wil cast thee from of the earth: this yere thou shalt dye, because thou hast spoken rebelliously against the Lord.

17 So Hananiáh the Prophet <sup>k</sup> dyed the same yere in the seuenth moneth.

## CHAP. XXIX.

Jeremiáh writeth vnto them that were in captiuitie in Babylon. 10 He prophesieth their returne after seuentie yeres. 16 He prophesieth the destruction of the King and of the people that remaine in Ierusalem.

lem. 27 He threatneth the prophetes that seduce the people. 28 The death of Semeiah is prophesied.

Now these are y wordes of the <sup>o</sup> booke that Jeremiáh the Prophet sent fró Ierusalém vnto <sup>a</sup> the residue of the Elders which were caryed away captiues, and to the Priests, and to the Prophetes, and to all the people whome Nebuchad-nezzár had caryed away captiue from Ierusalém to Babél.

2 (After that Ieconiah the King, and the Quene, and the eunuches, the <sup>b</sup> princes of Iudáh, and of Ierusalém, and the worke men, and cuning men were departed from Ierusalém)

3 By the hand of Elafáh the sonne of Shaphán and Gemariáh the sonne of Hilkiáh (whome Zedekiah King of Iudáh <sup>c</sup> sent vnto Babél to Nebuchad-nezzár King of Babél) saying,

4 Thus hathe the Lord of hostes the God of Israél spoken vnto all that are caryed away captiues, whome I haue <sup>d</sup> caused to be caryed away captiues from Ierusalém vnto Babél

5 Buylde you houses to dwell in, and plant you gardens, and eat the frutes of them.

6 Take you wiues, and beget sonnes, and daughters, and take wiues for your sonnes, and giue your daughters to housbands, that they may beare sonnes & daughters, that ye may be increased there, and not diminished.

7 And seke the prosperitie of the citie, whether I haue caused you to be caryed away captiues, and <sup>e</sup> pray vnto the Lord for it: for in the peace thereof shal you haue peace.

8 ¶ For thus saith y Lord of hostes the God of Israél, Let not your prophetes, & your sothesayers that be amög you, deceiue you, nether giue eare to your dreames, which you dreame.

9 For they prophesie you a lye in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, That after seuentie yeres be accomplished at Babél, I wil visit you, and performe my good promes toward you, and cause you to returne to this place.

11 For I knowe y thoughts, that I haue thought towardes you, saith the Lord, euen the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shal you crye vnto me, and ye shal go and pray vnto me, and I wil heare you,

13 And ye shal seke me and finde me, because ye shal seke me with all <sup>f</sup> your heart.

14 And I wil be founde of you, saith y Lord, and I wil turne away your captiuitie, and I wil gather you from all the nations and from all the places, whether I haue cast you, saith the Lord, and wil bring you againe

<sup>o</sup> Or, Ierim.

<sup>a</sup> For some dyed in the way.

<sup>b</sup> Meaning, Ie coniahs mother.

chap. 24.1.

<sup>c</sup> To intreat of some equal diuions.

<sup>d</sup> To wit, the Lord, whole worke this was.

<sup>e</sup> The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they shulde pray for the communitie, and quietnes, y their troubles might not be increased, and that they might haue more patience and lesse griefe waite for the time of their deliuerance, which God had appointed moste certeyne: for he not onely the Israelites, but all the world, yea, & the insensible creatures shulde reioyce when these tyrants shulde be destroyed, as Ier. 14.4.

<sup>f</sup> When your oppression shalbe great, & your affliction cause you to repent your disobedience, & also when y seuentie yeres of your captiuitie shalbe expired, 2 Chap. 30.22. extra. chap. 35.10. dan. 9.2.



again vnto the place, whence I caused you to be caryed away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp s Prophetes in Babel,

16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid, & of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus saith the Lord of hostes, Beholde, I wil send vpon them the <sup>h</sup> sworde, the famine, and the pestilence, & wil make them like vile figges, that can not be eatē, they are so noghtie.

18 And I wil persecute them with the sworde, with the famine, & with the pestilence: & I wil make them a terror to all kingdomes of the earth, & a curse, and astonishment, and an hissing, and a reproche among all the nations whether I haue cast them,

19 Because thei haue not heard my wordes, saith the Lord, which I sent vnto them by my seruāts the Prophetes, <sup>l</sup> rising vp carely, & sending them, but ye wolde not heare, saith the Lord.

20 ¶ Heare ye therefore the worde of the Lord all ye of the captiuitie, whome I haue sent from Ierusalēm to Babel.

21 Thus saith the Lord of hostes, the God of Israël, of Aháb the sonne of Kolaiáh, & of Zedekiáh the sonne of Maaseiáh, which prophecie lies vnto you in my Name, Beholde, I wil deliuer them into the hand of Nebuchad-nezzár Kíng of Babel & he shal slaye them before your eyes.

22 And all they of the captiuitie of Iudáh, that are in Babel, shal take vp this curse against them, & say, The Lord make thee like Zedekiáh and like Aháb, whome the King of Babel burnt <sup>m</sup> in the fyre,

23 Because they haue cōmitted <sup>a</sup> vilenie in Israël, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, & testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiáh the <sup>o</sup> Nehelamite, saying,

25 Thus speaketh <sup>y</sup> Lord of hostes, the God of Israël, saying, Because thou hast sēt letters in thy name vnto all the people, that are at Ierusalēm, & to Zephaniáh the sonne of Maaseiáh the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for <sup>o</sup> Iehoiadá the Priest, that ye shulde be officers in the House of <sup>y</sup> Lord, for euery mā that raueth & maketh him self a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast not thou reproued Ieremiáh of Anathóth, which prophcieth vnto you?

28 For, for this cause he sent vnto vs in Ba-

bél, saying, This captiuitie is long: buylde houses to dwell in, and plant gardens, and eat the frutes of them.

29 And Zephaniáh the Priest red this letre in the eares of Ieremiáh the Prophet.

30 Then came the worde of the Lord vnto Ieremiáh, saying,

31 Send to all the of the captiuitie, saying, Thus saith the Lord of Shemaiáh the Nehelamite, Because that Shemaiáh hath prophcied vnto you, & I sent him not, & he caused you to trust in a lye,

32 Therefore thus saith the Lord, Beholde, I wil visite Shemaiáh the Nehelamite, and his sede: he shal not haue a man <sup>p</sup> to dwell among this people, nether shal he beholde the good, that I wil do for my people, saith <sup>y</sup> Lord, because he hath spoken rebelliously against the Lord.

# CHAP. XXX.

*The returne of the people from Babylon. 16 He menaceth the enemies. 18 And comforteth the Church.*

**T**He worde <sup>q</sup> that came to Ieremiáh frō the Lord, saying,

2 Thus speaketh the Lord God of Israël, saying, Write thee all the wordes, that I haue spoken vnto thee in <sup>a</sup> a boke.

3 For lo, the daies come, saith the Lord, that I wil bring againe <sup>y</sup> captiuitie of my people Israël and Iudáh, saith the Lord: for I wil restore them vnto the land, that I gaue to their fathers, & they shal possesse it.

4 Again, these are the wordes <sup>y</sup> the Lord spake concerning Israël, and concernig Iudáh.

5 For thus saith the Lord, We haue heard <sup>a</sup> terrible voyce, of feare & not of peace.

6 Demande now & beholde, if man trauail with childe: wherefore do I beholde euery man with his hands on his loines as a woman in trauail, & all faces are turned into a palenes?

7 Alas, for this <sup>c</sup> day is great: none <sup>h</sup> hath bene like it: it is euen the time of Iakobs trouble, yet shal he be deliuered from it.

8 For in that <sup>d</sup> day, saith the Lord of hostes, I wil breake <sup>e</sup> his yoke from of thy necke, and breake thy bondes, and strangers shal no more serue them selues <sup>f</sup> of him.

9 But they shal serue the Lord their God, & <sup>g</sup> Dauid their King, whome I wil raise vp vnto them.

10 Therefore feare not, <sup>o</sup> my seruāt Iakób, saith the Lord, nether be afraied, <sup>o</sup> Israël: for lo, I wil deliuer thee from a farre <sup>com</sup> country, and thy sede from the land of their captiuitie, & Iakób shal turne againe, & shalbe in rest and prosperitie & none shal make him afraid.

11 For I am with thee, saith the Lord, to saue thee, though I vterly destroy all the nations where I haue scattered thee: yet wil I not vterly destroy thee, but I wil correct

Kkk.i.

<sup>p</sup> He & his sede shalbe destroyed, so that none of the shulde be the benefite of this deliuerance.

<sup>a</sup> Because thei shulde be assured and their posteritie comforted in the hope of this deliuerance promised.

<sup>b</sup> He sheweth that before <sup>y</sup> this deliuerance shal come, the Caldeans shulde be extremely afflicted by their enemies, and <sup>y</sup> they shulde be in such perplexitie & sorrow as a woman in her trauail, as Isa. 13. 8.

<sup>c</sup> Meaning, <sup>y</sup> the time of their captiuitie shulde be grievous.

<sup>d</sup> When I shal visit Babylon.

<sup>e</sup> Of the King of Babylon.

<sup>f</sup> To wit, of Iakób.

<sup>g</sup> That is, Messiah, <sup>y</sup> shulde come of <sup>y</sup> stocke of Dauid, according to the flesh and shulde be the true pastor, as Ezek. 34. 23. who is set forth and his kingdome that shulde be everlasting in the persone of Dauid, Ho. 14.

<sup>h</sup> Whereby he allureth them, <sup>y</sup> there shalbe no hope of returning before the time appointed. According to <sup>h</sup> comparison, Chap. 24. 1.

<sup>l</sup> Read Chap. 26. 6.

<sup>l</sup> Read Chap. 27. 13 & 25. 1. & 26. 5.

<sup>m</sup> Because thei gaue the people hope of speedy returning. <sup>a</sup> Which was adulterie, and falsifying the worde of God.

<sup>o</sup> Or, dreamer.

<sup>o</sup> Shemaiáh <sup>y</sup> false prophet flattereth Zephaniáh the chief Priest, as though God had given him the spirit and zeale of Iehoiadá to punish whosoever trespassed against the worde of God, of the <sup>y</sup> he wolde haue made Ieremiáh ore, calling him a rauer & a false prophet.



# Deliueraunce promised.

# Ieremiáh. Gods euerlasting loue.

h Read Chap.  
30, 24.

i Meaning, that  
no man is a-  
ble to finde  
out a meane to  
deliuer them,  
but y<sup>t</sup> it must  
be the worke  
of God.  
k The Assy-  
rians & Egipt-  
ians whome  
thou didest en-  
tertaine with  
giftes, whelpe  
thee in thine  
affliction.

l Herein is  
commended  
Gods great  
mercie toward  
his, who doeth  
not destroye  
them for their  
sinnes, but  
correct and  
chastise them,  
til he haue  
purged & par-  
doned them, &  
so burneth the  
rodde by the  
which he did  
punish them,  
lsa. 33.1.

m Meaning, y<sup>e</sup>  
the citie and  
the Temple  
shulde be re-  
stored to their  
former state.  
n He sheweth  
how the peo-  
ple shal with  
praise and thanke-  
sgiuing acknow-  
ledge this benefite.  
o Meaning, Ze-  
rubabél, who  
was the figure  
of Christ, in  
whome this  
was accompi-  
shed.  
p Signifying, y<sup>e</sup>  
Christ doeth  
willingly sub-  
mit him self to  
the obedience  
of God his Fa-  
ther.  
q Left the wic-  
ked hypocri-  
tes shulde flat-  
ter the selues  
with these  
promises, the  
Prophet shew-  
eth what shal-  
be their por-  
tion.  
r When this  
Messiah and  
deliuerer is  
sent.

a When this  
noble gover-  
nour shal co-  
me: meaning  
Christ, not o-  
nely Iudáh &  
Israél, but the  
rest of y<sup>e</sup> wor-  
ld shalbe cal-  
led.

thee by iudgement, and not v<sup>t</sup>terly cut thee of.

12 For thus saith the Lord, Thy bruising is incurable, and thy wounde is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medecines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seke thee not: for I haue stricken thee with the wounde of an enemy, & with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these thigs vnto thee.

16 Therefore all they that deuoure thee, shal be deuoured, and all thine enemies euery one shal go into captiuitie: and they that spoyle thee, shalbe spoyled, & all they that robbe thee, wil I giue to be robbed.

17 For I wil restore helth vnto thee, & I wil heale thee of thy woundes, saith the Lord, because they called thee, The cast away, saying, This is Zión, whome no man seketh after.

18 Thus saith the Lord, Beholde, I wil bring againe the captiuitie of Iakobs tentes, and haue compassion on his dwelling places: and the citie shalbe buylded vpon her owne heape, and the palace shal remaine after the maner thereof.

19 And out of them shal procede a thanksgiuing, and the voyce of them that are ioyous, and I wil multiplie them, and they shal not be fewe: I wil also glorifie them, and they shal not be diminished.

20 Their childre also shalbe as afore time, and their congregacion shalbe established before me: & I wil visite all that vexed the.

21 And their noble ruler shalbe of them selues, and their gouernour shal procede from the middes of them, and I wil cause him to drawe nere, and approche vnto me: for who is this that directeth his heart to come vnto me, saith the Lord?

22 And ye shalbe my people, and I wil be your God.

23 Beholde, the tēpest of the Lord goeth forth with wrath: the whirlwinde y<sup>e</sup> hangeth ouer, shal light vpon the head of the wicked.

24 The fierce wrath of the Lord shal not returne, vntil he haue done, and vntil he haue performed the intents of his heart: in the latter daies ye shal vnderstand it.

CHAP. XXXI.

He rehearseth Gods benefites after their returne from Babylon, 23 And the spiritual ioye of the faithful in the Church.

At the same time, saith the Lord, wil I be the God of all the families of Israél, and they shalbe my people.

Thus saith the Lord, The people which escaped the sworde, founde grace in the wilderness: he walked before Israél to cause him to rest.

3 The Lord hath appeared vnto me of olde, say they: Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawn thee.

4 Againe I wil buyld thee, and thou shalt be buylded, o virgine Israél: thou shalt stil be adorned with thy tymbrels, and shalt go forth in the dāce of the that be ioyful.

5 Thou shalt yet plant vines vpon the mountaines of Samaria, and the planters that plant them, shal make them commune.

6 For the daies shal come that the watchmen vpon the moūt of Ephraim shal crye, Arise, and let vs go vp vnto Zión to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnes for Iakób, and shoure for ioye among the chief of the Gentiles: publish praise, and say, O Lord, saue thy people, the remnant of Israél.

8 Beholde, I wil bring the from the North countrey, and gather them from the coastes of the worlde, with the blinde & the lame among them, with the woman with childe, & her that is deliuered also: a great companie shal returne hether.

9 They shal come weeping, and with mercie wil I bring them againe: I wil leade them by the riuers of water in a straight way, wherein they shal not stumble: for I am a Father to Israél, and Ephraim is my first borne.

10 Hear the worde of the Lord, o ye Gentiles, and declare in the yles a farre of, & say, He y<sup>e</sup> scattered Israél, wil gather him and wil kepe him, as a shepherd doeth his flocke.

11 For the Lord hath redeemed Iakób, & rāfomed him from the hand of him, that was stronger then he.

12 Therefore they shal come, and reioyce in the light of Zión, and shal runne to the boutifulnes of the Lord, euen for y<sup>e</sup> wheat and for the wine, and for the oyle, and for the increase of shepe, and bullockes: and their soule shalbe as a watered garden, and they shal haue no more sorow.

13 The shal the virgine reioyce in the dāce, and the yong men, & the olde men together: for I wil turne their mourning into ioye, and wil comforte them, & giue them ioye for their sorowes.

14 And I wil replenish the soule of the Priests with fatnes, and my people shalbe satisfied with my goodnes, saith the Lord.

the father. p That is, from the Babylonians, and other enemies  
q By these temporal benefites he meaneth the spiritual graces, which are in the Church, and whereof there shulde be euer plentie, lsa. 58.21.  
r Meaning the Spirit of wisdom, knowledge and reals.

15 Thus



15 Thus saith the Lord, A voice was heard on hie, a mourning and bitter weping: Rachel weping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voice from weping; and thine eyes from teares: for thy worke shalbe rewarded, saith y Lord, and they shal come againe from the land of the enemye:

17 And there is hope in thine end, saith the Lord, that thy children shal come againe to their owne borders.

18 I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntamed calfe: y conuert thou me, and I shalbe conuerted: for thou art y Lord my God.

19 Surely after that I conuerted, I repented: & after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproche of my youth.

20 Is Ephraim my dere sonne or pleasant childe? yet since I spake vnto him, I stil remembred him: therefore my bowelles are troubled for him: I wil surely haue compassion vpon him, saith the Lord.

21 Set thee vp signes: make thee heapes: set thine heart toward the path and waie, that thou hast walked: turne againe, o virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astraie, o thou rebellious daughter? for the Lord hath created a newe thing in the earth: a woman shal compasse a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shal they saie this thing in the land of Iudah, and in the cities thereof, when I shal bring againe their captiuitie, The Lord blesse thee, o habitation of iustice & holie mountaine.

24 And Iudah shal dwell in it; & all the cities thereof together, the housbandmen and they that go forth with the flocke.

25 For I haue satiat the weary soule, and I haue replenished euerie sorowful soule.

26 Therefore I awaked and behelde, and my slepe was swete vnto me.

27 Beholde, the daies come, saith the Lord, that I wil sowe the house of Israel, and the house of Iudah with the sede of man and with the sede of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, & to throwe downe, and to destroye, and to plague them, so wil I wathe ouer them, to buylde and to plant them, saith the Lord.

29 In those dayes shal they say no more, The fathers haue seaten a sowre grape, & the childrens teeth are set on edge.

30 But euerie one shal dye for his owne iniquitie: euerie man that eateth the sowre grape, his teeth shalbe set on edge.

31 Beholde, the daies come, saith y Lord, that I wil make a newe couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I toke them by the hand to bring them out of the land of Egypt, the which my couenant they brake, although I was an housband vnto them, saith the Lord.

33 But this shalbe the couenant that I wil make with the house of Israel, After those daies, saith the Lord, I wil put my Law in their inward partes, & write it in their hearts, & wil be their God, and they shalbe my people.

34 And they shal teache nomore euerie man his neighbour and euerie man his brother, saying, Knowe the Lord: for they shal all knowe me from the least of them vnto the greatest of them, saith the Lord: for I wil forgiue their iniquitie, and wil remember their sinnes no more.

35 Thus saith the Lord, which giueth the sunne for a light to the day, and the courses of y moone and of the starres for a light to the night, which breaketh the sea, whe the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances departe out of my sight, saith the Lord, then shal the sede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, or the fundacions of the earth be searched out beneth, then wil I cast of all the sede of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dayes come, saith the Lord, that the cite shalbe buylt to the Lord fro the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shal go forth in his presence vpon the hil Garéb, & shal compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the broke of Kidron, and vnto the corner of the horsgate toward the East, shalbe holie vnto the Lord, nether shal it be plucked vp nor destroyed anie more for euer.

but giue light according to mine ordinance, so long as this worlde lasteth, so shal my Church neuer faile, nether shal anie thing hinder it: and as sure as I wil haue a people, so certaine is it, that I wil leaue them my worde for euer to gouerne them with. The one and the other is impossible. As it was performed, Nehemiah 3.1. By this description he sheweth that the cite shulde be as ample, and beauriful as euer it was: but he alludeth to the spiritual Ierusalem, whose beaurtie shulde be incomparable.

g The wicked used this proverbe, when they did murmur against Gods iudgements pronounced by the Prophetes, saying, That their fathers had committed the same, and that the children were punished, Eze. 18.3.

h Though the couenant of redemption made to the fathers, & this which was given after, some diuers, yet they are all one, & grounded on Iesus Christ, saue that this is called newe because of the manifestation of Christ, and the abundance of graces of the holie Ghost given to his Church vnder the Gospell.

i And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50.1.

k In the time of Christ my Law shal in Read of tables of Stone be written in their heartes by mine holie Spirit, Ebr. 8.8.

l Vnder the kingdome of Christ there shalbe none blinded with ignorance, but I wil giue the faith, & knowledge of God for remission of their sinnes, and daily increase the same: so that it shal not seme to come so muche by the preaching of my ministers, as by the instruction of mine holie Spirit, 1Sa. 54.13.

m If the sunne, moone, and starres can not



*Jeremiáh is cast into prison because he prophesied that the citie shulde be take of the King of Babylon. 7 He sheweth, that the people shulde come againe to their owne possession. 33 The people of God are his seruants, and he is their Lord.*

*a So that Iere-  
miáh had now  
prophesied fro  
the thirtieth  
yere of Iosiah  
vnto the last  
yere saue one  
of Zedekiah's  
reigne, which  
was almost  
fourtie yeres.*

*Chap. 29, 16.  
C 34, 2.*

*b Til I take  
Zedekiah a-  
waie by death:  
for he shal not  
dye by the  
sworde, as  
Chap. 34, 4.  
c Whereby  
wasment that  
the people  
shulde returne  
againe out of  
captiuitie and  
enioie their  
possessions &  
vineyardes, as  
ver. 15, & 44.  
Or, right to  
redeme it.*

*d Because he  
was next of  
kinred, as Ruth  
4, 4.*

*e Of the posses-  
sion of the Le-  
uites read Leu.  
25, 32.*

*f Which mou-  
seth to of our  
money, about  
ten shillings six  
pence, if this  
shekel were  
commune she-  
kel, read Gen.  
23, 15. for the  
shekel of the  
Temple was  
of double va-  
lue. & 16 pieces  
of siluer were  
halfe a shekel:  
for twentie  
made the she-  
kel.*

*g According  
to the custome  
the instrumēt  
or euidece was  
sealed vp with  
a commune sea-  
le, and a copie  
thereof remai-  
ned, which con-  
tained the same  
in effect,  
but was not so  
authenticall as  
the other, but  
was left open  
to be sene if a-  
ny thig shulde  
be called into  
dout.*

**T**He worde that came vnto Ieremiáh from the Lord, in the tenth yere of Zedekiah King of Iudah, which was the eighteenth yere of Nebuchad-nezzár.

For then the King of Babels hoste besieged Ierusalem: and Ieremiáh the Prophet was shut vp in the court of the prison, w<sup>h</sup> was in the King of Iudahs house.

For Zedekiah King of Iudah had shut him vp, saying, Wherefore doest thou prophetic, & say, Thus saith the Lord, Beholde, I wil giue this citie into the hands of the King of Babel, and he shal take it.

And Zedekiah the King of Iudah shal not escape out of the hand of the Caldeans, but shal surely be deliuered into the hands of the King of Babel, and shal speake with him mouthe to mouthe, and his eyes shal beholde his face,

And he shal lead Zedekiah to Babel, and there shal he be, vntil I visite him, saith the Lord: though ye fight with the Caldeans, ye shal not prosper.

¶ And Ieremiáh said, The worde of the Lord came vnto me, saying,

Beholde, Hanameél, the sonne of Shalúim thine vncle, shal come vnto thee and saie, Bye vnto thee my field, that is in Anathóth: for the title by kinred apperteineth vnto thee to bye it.

So Hanameél, mine vncles sonne, came to me in the court of the prison, according to the worde of the Lord, and said vnto me, Bye my field, I praie thee, that is in Anathóth, which is in the countrei of Beniamin: for the right of the possession is thine, and the purchase belongeth vnto thee: bye it for thee. Then I knewe that this was the worde of the Lord.

And I bought the field of Hanameél, mine vncles sonne, that was in Anathóth and weighed him y<sup>e</sup> siluer, euen seuen shekels, and ten pieces of siluer.

And I writ it in the boke and signed it, & toke witnesses, and weighed him the siluer in the balances.

So I toke the boke of the possession, being sealed & according to the Law, and custome, with the boke that was open,

And I gaue the boke of the possession vnto Barúch the sonne of Neriáh, the sonne of Maaseiáh, in the sight of Hanameél mine vncles sonne, and in y<sup>e</sup> presence of the witnesses, written in the boke of the possession, before all the Iewes that sate in the court of the prison.

And I charged Barúch before them, saying,

Thus saith the Lord of hostes, the God of Israel, Take the writings, euen this boke of the possession, bothe that is sealed, and this boke that is open, and put them in an earthen vessel, that thei maie continue a long time.

For the Lord of hostes, the God of Israel saith thus, Houses and fields, and vineyardes shalbe possessed againe in this land.

¶ Now when I had deliuered the boke of the possession vnto Barúch, the sonne of Neriáh, I prayed vnto the Lord, saying, Ah Lord God, beholde, thou hast made the heauē and the earth by thy great power, and by thy stretched out arme, and there is nothing hard vnto thee.

¶ Thou shewest mercie vnto thousands, and recompencest the iniquitie of the fathers into y<sup>e</sup> bosome of their childre after them: o God the great and mightie, whose Name is the Lord of hostes,

Great in counsel, and mightie in worke, (for thine eyes are opē vpon all the waies of the sonnes of men, to giue to euēie one according to his waies, and according to the frute of his workes)

Which hast set signes and wonders in the land of Egypt vnto this day, & in Israel, and among all men, and hast made thee a Name, as appeareth this daie,

And hast brought thy people Israel out of the lād of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terror,

And hast giuen them this land, which thou didest sweare to their fathers to giue them, euen a land, that floweth with milke and honie,

And they came in, and possessed it, but they obeyed not thy voyce, nether walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

Beholde, the mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sworde, and of the famiue, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

And thou hast said vnto me, o Lord God, Bye vnto thee the field for siluer, and take witnesses: for the citie shalbe giuen into the hand of the Caldeans.

¶ The came the worde of the Lord vnto Ieremiáh, saying,

Beholde, I am the Lord God of all flesh: is there anie thing to hard for me?

Therefore thus saith the Lord, Beholde, I wil giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzár

*h And to hide them in the ground, that they might be preserved as a token of their deliuerance.*

*i Or, hid. Exod. 34, 7. deut. 1, 9.*

*i Because the wicked are subiect to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, shalbe punished bothe for their owne wickednes & that the iniquitie of their fathers, w<sup>h</sup> is likewise in the, shalbe also reneued on their head. k Meaning, y<sup>e</sup> his miracles in deliuering his people, shulde neuer be forgotten.*

*l The worde signifieth any thing that is cast vp, as a mount or rampart, and is also used for images of warre, which were layed on as his place to shoot into a citie, before that gonnes were in vse.*

*m That is, of euēie creature: who as thei are his worke, so doeth he governe and guide them as pleaseth him, whereby he sheweth y<sup>e</sup> as he is the autor of this their captiuitie for their sinnes, so will he be for his mercies be their redemer so restore the againe to libertie.*



chad-nezzár, King of Babel, and he shal take it.

39 And the Caldeans shal come and fight against this citie, and set fyre on this citie and burne it, with the houses, vpon whose rooves they haue offred incense vnto Bál, and powred drinke offrings vnto other gods, to prouoke me vnto angre.

30 For the children of Israél, and the children of Iudáh haue surely done euil before me from their youth: for the children of Israél haue surely prouoked me to angre with the workes of their hands, saith the Lord.

31 Therefore this citie hath bene vnto me as a prouocation of mine angre, and of my wrath, from the daye, that they buylt it, euen vnto this daye, that I shulde remoue it out of my sight,

32 Because of all the euil of the children of Israél, and of the children of Iudáh, which they haue done to prouoke me to angre, euen they, their Kings, their princes, their Priests, and their Prophetes, and the me of Iudáh, and the inhabitáts of Ierusalém.

33 And they haue turned vnto me the backe & not the face: thogh I taught them, & rising vp early, and instructing them, yet they were not obediēt to receiue doctrine,

34 But they set their abominations in the house (whereupon my Name was called) to defile it,

35 And they buylt the hye places of Bál, which are in the valley of Ben-hinnóm, to cause their sonnes, and their daughters to passe through the fyre vnto Moléch, w<sup>ch</sup> I commaunded them not, nether came it into my minde, that they shulde do suche abomination, to cause Iudáh to sinne.

36 And now therefore, thus hath the Lord God of Israél spoken, concerning this citie, whereof ye say, It shalbe deliuered into the hand of the King of Babel by the sworde, and by the famine, and by the pestilence,

37 Beholde, I wil gather the out of all countreys, wherein I haue scatred them in mine angre, & in my wrath, and in great indignation, and I wil bring them againe vnto this place, and I wil cause them to dwell safely.

38 And they shal be my people, and I wil be their God.

39 And I wil giue the one heart & one way y<sup>e</sup> they may feare me for euer for the welth of them, & of their children after them.

40 And I wil make an euerlasting couenāt w<sup>th</sup> the, that I wil neuer turne away frō the to do the good, but I wil put my feare in their hearts, y<sup>e</sup> they shal not departe frō me.

41 Yea, I wil delite in the to do the good, & I wil plant them in this land assuredly with my whole heart, & with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so wil I bring vpon them all the good that I haue promised them.

43 And the fields shal be possessed in this land, whereof ye say, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

44 Mé shal bye fields for siluer, and make writings, and seale them, and take witnesses in the land of Beniamín, and round about Ierusalém, & in the cities of Iudáh, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I wil cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

The Prophet is moued of the Lord to pray for the deliuerance of the people, which the Lord promised. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shal neuer be ended.

Moreouer, the worde of the Lord came vnto Ieremiáh, the seconde time (while he was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I wil answer thee, and shewe thee great & mightie things, which thou knowest not.

4 For thus saith the Lord God of Israél, concerning the houses of this citie, and concerning the houses of the Kings of Iudáh, which are destroyed by the mountes, and by the sworde,

5 Thei come to fight with the Caldeans, but it is to fil the selues with the dead bodies of men, whome I haue slaine in mine angre and in my wrath: for I haue hid my face from this citie, because of all their wickednes.

6 Beholde, I wil giue it helth & amendment: for I wil cure them, and wil reueile vnto them the abundance of peace, and trueth.

7 And I wil cause the captiuitie of Iudáh, and the captiuitie of Israél to returne, & wil buylde them as at the first.

8 And I wil cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I wil pardone all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against me.

9 And it shalbe to me a name, a bioy, a praise, and an honour before all the nacions of the earth, which shal heare all the good that I do vnto them: and they shal feare, & tremble for all the goodnes, and for all the welth, that I shewe vnto this citie.

10 Thus saith the Lord, Again there shalbe heard in this place (which ye say shalbe

Kkk. iiii.

x This is the declaration of that, which was spoken, ver. 2.

a Which was in the Kings house at Ierusalém, as Chap. 32. 1. b To wit, of Ierusalém, who as he made it, so wil he preserve it, read Isa. 37. 36.

c Read Chap. 32. 24. d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

e He sheweth Gods fauours cause of all prosperitie, as his angre is of all aduersitie. f In the middes of his threatenings God remembereth his and comforteth them.

g Declaring y<sup>e</sup> there is no deliuerance nor toyce, but where as we fele remission of finnes. h Whereby he sheweth that the Church, wherein is remission of finnes, is Gods honour & glorie, so y<sup>e</sup> whoeuer is enemie to it, laboureth to dishonour God.

a From the time, I brought them out of Egypt, & made them my people, & called them my first borne.

a Read Prou. 1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

y That is, the altars, which were made to offer sacrifice vpon to their idols.

q Read Chap. 7. 30. 2. King. 23. 4.

r Read 2. King. 16. 3.

s Read Chap. 32. 16.

Deut. 32. 3.

Chap. 30. 22.

i One consent and one religion, as Ezech. 16. 19. & 39. 27.

u Read Chap. 32. 1.



desolote, without man, and without beast, *even* in the cities of Iudáh, & in the stretes of Ierusalém, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of ioye & the voyce of gladnes, the voice of the bridegrome, and the voyce of the bride, the voyce of them that shal say, *Praise the Lord of hostes, because the Lord is good: for his mercie endureth for euer, & of them that offere the sacrifice of praise in y<sup>e</sup> House of the Lord, for I wil cause to returne the captiuitie of the land, as at the first, saith the Lord.*

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shalbe dwelling for shepherdes to rest their flockes.

13 In the cities of the <sup>k</sup> mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamín, and about Ierusalém, and in the cities of Iudáh shal the shepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I wil performe y<sup>e</sup> good thing, which I haue promised vnto the house of Israél, and to the house of Iudáh.

15 In those daies and at that time, wil I cause <sup>i</sup> the bráche of righteousness to growe vp vnto Dauid, & he shal execute iudgement, and righteousness in the land.

16 In those dayes shal Iudáh be saued, and Ierusalém shal dwell safely, & he that shal call <sup>a</sup> her, is the Lord our <sup>a</sup> righteousness.

17 For thus saith the Lord, Dauid shal neuer want a man to sit vp<sup>o</sup> the throne of the house of Israél.

18 Nether shal the Priests and Leuites wāt a man before me to offer <sup>a</sup> burnt offerings, and to offer meat offerings, and to do sacrifice continually.

19 ¶ And the worde of the Lord came vnto Ieremiáh, saying,

20 Thus saith the Lord, If you can breake my couenāt of the <sup>p</sup> day, and my couenāt of the night, that there shulde not be day, and night in their season,

21 Then may my couenant be broken with Dauid my seruāt, that he shulde not haue a sonne to reigne vpon his throne, and with the Leuites, & Priests my ministers.

22 As y<sup>e</sup> armie of heauen can not be nōbred, nether the sand of the sea measured: so wil I multiplie the sede of Dauid my seruāt, and the Leuites, that minister vnto me.

23 ¶ Moreover, the worde of the Lord came to Ieremiáh, saying,

24 Considerest thou not what <sup>i</sup> this people haue spoken, saying, The two families, which the Lord hathe chosen, he hathe *euē* cast them of? thus they haue despised

my people, that they shulde be no more a nacion before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the ordre of heauen and earth, 26 Then wil I cast away the sede of Iakób and Dauid my seruāt, & not take of his sede to be rulers ouer the sede of Abraham, Izhák, and Iakób: for I wil cause their captiuitie to returne, and haue compassion on them.

## CHAP. XXXIIII.

*He threatneth that the citie, and the King Zedekiah shalbe giuen into the hands of the King of Babylon. He rebuketh their crueltie towards their seruants.*

**T**He worde w<sup>o</sup> came vnto Ieremiáh frō the Lord (when <sup>a</sup> Nebuchad-nezzar King of Babél, and all his hoste, & all the kingdomes of the earth, that were vnder the power of his hand, and all people foght against Ierusalém, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israél, Go, and speake to Zedekiah King of Iudáh, & tel him, Thus saith the Lord, Behold, <sup>i</sup> I wil giue this citie into the hand of the King of Babél, and he shal burne it w<sup>o</sup> fyre, 3 And thou shalt not escape out of his hād, but shalt surely be taken, and deliuered into his hand, and thine eies shal beholde the face of the King of Babél, and he shal speake with thee mouthe to mouthe, and thou shalt go to Babél.

4 Yet heare the worde of the Lord, <sup>o</sup> Zedekiah, King of Iudáh: thus saith the Lord of thee, Thou shalt not dye by y<sup>e</sup> sworde,

5 But thou shalt dye in <sup>b</sup> peace: & according to the burning for thy fathers the former Kings which were before thee, so shal thei burne <sup>o</sup>ours for thee, and thei shal lament thee, saying, Oh <sup>c</sup> lord: for I haue pronounced the worde, saith the Lord.

6 Then Ieremiáh y<sup>e</sup> Prophet spake all these wordes vnto Zedekiah King of Iudáh in Ierusalém,

7 (When the King of Babels hoste foght against Ierusalém, and against all the cities of Iudáh, that were left, *euē* against Lachish, & against Azekah: for these strong cities remained of the cities of Iudáh)

8 This is the worde that came vnto Ieremiáh from the Lord, after that the King Zedekiah had made a couenant with all y<sup>e</sup> people, which were at Ierusalém, <sup>d</sup> to proclaime libertie vnto them,

9 That euerie man shulde let his <sup>e</sup> seruāt go fre, & euerie man his handmaide, which was an Ebrue or an Ebruisse, & that none shulde serue him selue of them, to wit, of a Iewe his brother.

10 Now when all the princes, & all the people which had agreed to y<sup>e</sup> couenant, heard that euerie one shulde let his seruāt go fre,

<sup>a</sup> Who commonly of Ieremiáh was called Nebuchad-nezzar.

<sup>2</sup> Chr. 36, 19, chap. 29, 14, & 23, 31.

<sup>b</sup> Not of any violent death.

<sup>c</sup> The Iewe shal lament for thee their lord & King.

<sup>d</sup> When the enemy was at hand, and thei sawe them selues in danger, thei wolde seme holy, & so began some kinde of reformation: but some after they vntered their hypocrisie. <sup>e</sup> According to y<sup>e</sup> Lawe, Exod. 21, 7. deuter 15, 12.

<sup>i</sup> Which was a song appointed for the Leuites to praise God by, 1 Chron. 16, 3 psal. 105, 1. 112. 12, 4.

<sup>k</sup> Meaning, y<sup>e</sup> all the countrey of Iudáh shalbe inhabited againe.

<sup>i</sup> That is, I wil sende the Messiah, which shal come of y<sup>e</sup> house of Dauid, of whome this propheticie is ment, as testi- fies all the Iewes, and that which is written Chap. 23, 6. To wit, Christ that shal call his Church.

<sup>n</sup> That is, Christ is our Lord God, our righteousness, sanctification, & redemption.

<sup>1</sup> Cor. 1, 30.

<sup>o</sup> This is chiefly ment of the spiritual sacrifice of thankes giuing, which is left to the Church in the time of Christ, who was the euertlasting Priest and the euertlasting sacrifice figured by the sacrifice of y<sup>e</sup> Law.

<sup>p</sup> Read Chap. 31, 35.

<sup>q</sup> Meaning, the Caldeans and other infidels which thought God had vnterly cast of Iudáh and Israél or Beniamín, because he did correcte them for a time for their amende- ment.



and euerie one his handmaide, and that none shulde serue them selues of them any more, thei obeyed and let them go.

*He proposeth the obedience of the Rechabites, & thereby confoundeth the pride of the Iewes.*

<sup>11</sup> But afterwarde thei repented and caused the seruants & the handmaids, whome thei had let go fre to returne & helde the in subiection as seruants and handmaidens.

<sup>12</sup> Therefore the worde of the Lord came vnto Ieremiáh from the Lord, saying,

<sup>13</sup> Thus saith y Lord God of Israél, I made a couenant with your fathers, when I broght them out of the land of Egypt, out of the house of seruants, saying,

<sup>14</sup> \*At the terme of seuen yeres let ye go, euerie mā his brother an Ebrewe which hath bene solde vnto thee: & when he hath serued thee six yeres, thou shalt let him go fre from thee: but your fathers obeyed me not, nether inclined their eares.

<sup>15</sup> And ye were now turned, and had done right in my sight in proclaiming libertie, euerie man to his neighbour, and ye had made a couenant before me in the House, whereupon my Name is called.

<sup>16</sup> But ye repented, and polluted my Name: for ye haue caused euerie man his seruant, & euerie man his handmaide, whome ye had set at libertie at their pleasure, to returne, and holde them in subiection to be vnto you as seruants and as handmaidens.

<sup>17</sup> Therefore thus saith the Lord, Ye haue not obeyed me, in proclaiming fredome euerie man to his brother, and euerie man to his neighbour: beholde, I proclaime a libertie for you, saith y Lord, to the sworde, to the pestilence, and to the famine, & I wil make you a terrour to all the kingdoms of the earth.

<sup>18</sup> And I wil giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which thei had made before me, when thei cut the calfe in twaine, and passed betwene the partes thereof.

<sup>19</sup> The princes of Iudáh, and the princes of Ierusalém, the Eunuches, and the Priestes, and all the people of the land, which passed betwene the partes of the calfe,

<sup>20</sup> I wil euē giue them into the hand of their enemies, and into the hands of the that seke their life: and their dead bodies shalbe for meat vnto the foules of the heauen, and to the beastes of the earth.

<sup>21</sup> And Zedekiáh King of Iudáh, and his princes wil I giue into the hand of their enemies, and into the hand of the that seke their life, & into the hand of the King of Babels hoste, which are gone vp from you.

<sup>22</sup> Beholde, I wil comāde, saith the Lord, and cause them to returne to this citie, and thei shal fight against it, and take it, and burne it with fyre: and I wil make y cities of Iudáh desolate without an inhabitant.

<sup>1</sup> The worde which came vnto Ieremiáh from the Lord, in the daies of Ichoiakim the sonne of Iosiáh King of Iudáh, saying,

<sup>2</sup> Go vnto the house of the Rechabites, & speake vnto them, & bring them into the House of y Lord into one of the chambers, and giue them wine to drinke.

<sup>3</sup> Then toke I Iazaniáh, the sonne of Ieremiáh the sonne of Habazziniáh, and his brethren, and all his sonnes, and the whole house of the Rechabites,

<sup>4</sup> And I broght them into y House of the Lord, into the chamber of the sonnes of Hanán, the sonne of Igdaliáh a man of God, which was by the chamber of the princes, which was aboute the chamber of Maaseiáh the sonne of Shallúm, the keeper of the treasure.

<sup>5</sup> And I set before the sonnes of the house of the Rechabites, portes ful of wine, and cuppes, and said vnto them, Drinke wine.

<sup>6</sup> But thei said, We wil drinke no wine: for Ionadáb the sonne of Recháb our father commanded vs, saying, Ye shal drinke no wine, nether you nor your sonnes for euer.

<sup>7</sup> Nether shal ye buylde house, nor sowe fede, nor plant vineyarde, nor haue any, but all your daies ye shal dwell in tentes, that ye may liue a long time in the land where ye be strangers.

<sup>8</sup> Thus haue we obeyed y voice of Ionadáb the sonne of Recháb our father, in all that he hath charged vs, and we drinke no wine all our daies, nether we, our wiues, our sonnes, nor our daughters.

<sup>9</sup> Nether buylde we houses for vs to dwell in, nether haue we vineyarde, nor field, nor fede,

<sup>10</sup> But we haue remained in tentes, and haue obeyed, & done according to all that Ionadáb our father commanded vs.

<sup>11</sup> But when Nebuchadnezzár King of Babel came vp into the land, we said, Come, and let vs go to Ierusalém, from the hoste of the Caldeans, and from the hoste of Arám: so we dwell at Ierusalém.

<sup>12</sup> Then came the worde of the Lord vnto Ieremiáh, saying,

<sup>13</sup> Thus saith the Lord of hostes, the God of Israél, Go, and tel the men of Iudáh, and the inhabitants of Ierusalém, Wil ye not receiue doctrine to obey my wordes, saith the Lord?

<sup>14</sup> The comādemēt of Ionadáb the sonne of Recháb that he comāded his sonnes, that thei shulde drinke no wine, is surely kept: for vnto this day thei drinke none, but obey their fathers comādemēt:

<sup>a</sup> For the disposition and order of these prophecies, read, Chap 17.

<sup>b</sup> Thei came of Hobab Moses father in law, who was no Israelite, but after ioynted with them in the seruise of God.

<sup>c</sup> That is, a Prophet.

<sup>d</sup> Or, dore.

<sup>e</sup> The Prophet saith not, The Lord saith thus: for then thei ought to haue obeyed: but he tendeth to another end: is, to declare their obedience to man, seeing the Iewes wolde not obey God him selfe.

<sup>f</sup> Whome Iehu the King of Israél fauored for his zeale.

<sup>g</sup> Teaching them hereby to flee all occasiō of intemperancie, ambition, and auarice, and that thei might knowe that thei were strangers in y earth, and be ready to departe at all occasiōs.

<sup>h</sup> Which was now for the space of three hundred yeres from Iehu to Ichoiakim.

<sup>i</sup> Which declareth that thei were not so bound to their vowe, that it coulde not be broke for any necessitie: for where thei were recomāded to dwell in tentes, thei dwelt now at Ierusalém for feare of y warres.

<sup>j</sup> Whome I haue chosen to be my childre, seeing thei were the children of an heathen man, obeyed the comādemēt of their father.



## Obedience to parents.

## Jeremiáh. The roole is red.

**I** have most diligently exhortet & warned you bothe by my selfe & my Prophetes.  
Chap. 18. 11.  
25. 25.

**That is by his** Prophetes & ministers: which sheweth that it is as muche as though he shulde speake to vs him selfe, when he sendeth his ministers to speake in his Name.

**His posteritie** shal continue and be in my fauour for euer.

**Read Chap. I**  
25. 1.

**Which were** twenty and thre yere, as Cha. 23. 3. counting from the thirteenth yere of Iosiah's reigne.

**As he did** indice.

notwithstanding I haue spoken vnto you, rising early, and speaking, but ye wolde not obeie me.

**I** haue sent also vnto you all my seruantes the Prophetes, rising vp early, and sending them, saying, \*Returne now euerie mā from his euil waie, and amende your workes, and go not after other gods to serue them, & ye shal dwell in the land which I haue giuen vnto you, and to your fathers, but ye wolde not incline your eare, nor obeie me.

**Surely** the sonnes of Ionadáb the sonne of Recháb, haue kept y<sup>e</sup> cōmandement of their father, which he gaue them, but this people hathe not obeyed me.

**Therefore** thus saith the Lord of hostes, y<sup>e</sup> God of Israél, Beholde, I wil bring vpon Iudáh, and vpon all the inhabitants of Ierusalém, all y<sup>e</sup> euil that I haue pronouncet against them, because I haue<sup>1</sup> spoken vnto them, but thei wolde not heare, and I haue called vnto them, but thei wolde not answer.

**And** Ieremiáh said to the house of the Rechabites, Thus saith y<sup>e</sup> Lord of hostes the God of Israél, Because ye haue obeyed the cōmandement of Ionadáb your father, and kept all his precepts, and done according vnto all that he hathe commanded you,

**Therefore** thus saith the Lord of hostes, the God of Israél, Ionadáb the sonne of Recháb shal<sup>m</sup> not want a man, to stand before me for euer.

### CHAP. XXXVI.

**Barúch writeth, as Ieremiáh enditeth, the boke of the curses against Iudáh and Israél.** <sup>9</sup> He is sent with the boke vnto the people and readeth it before them all. <sup>14</sup> He is called before the rulers and readeth it before the also. <sup>23</sup> The King casteth it in the fyre. <sup>28</sup> There is another written at the cōmandement of the Lord.

**And** in the fourth<sup>a</sup> yere of Iehoiakim the sonne of Iosiah King of Iudáh, came this worde vnto Ieremiáh from the Lord, saying,

**Take** thee a roole or boke, and write therein all the wordes that I haue spoken to thee against Israél, & against Iudáh, and against all the nacions, from the daie that I spake vnto thee, <sup>even</sup> <sup>b</sup> from the daies of Iosiah vnto this daie.

**It** maie be that the house of Iudáh wil heare of all the euil, which I determined to do vnto them that thei may returne euerie man from his euil waie, that I maie forgiue their iniquitie and their sinnes.

**Then** Ieremiáh called Barúch the sonne of Neriáh, and Barúch wrote<sup>c</sup> at y<sup>e</sup> mouth of Ieremiáh all the wordes of the Lord, which he had spoken vnto him, vpo a roole or boke.

**And** Ieremiáh cōmanded Barúch, saying,

I am shut vp, <sup>d</sup> & can not go into y<sup>e</sup> House of the Lord.

**Therefore** go thou, and read the roole wherein thou hast writen at my mouth the wordes of the Lord in the audience of the people in the Lords House vpon the<sup>e</sup> fasting day: also thou shalt read them in the hearing of all Iudáh, y<sup>e</sup> come out of their cities.

**It** may be that thei wil<sup>f</sup> pray before the Lord, and euerie one returne from his euil way, for the angre & the wrath, that the Lord hathe declared against this people.

**So** Barúch the sonne of Neriáh did according vnto all, that Ieremiáh y<sup>e</sup> Prophet commanded him, reading in the boke the wordes of the Lord in the Lords House.

**And** in the fift<sup>s</sup> yere of Iehoiakim the sonne of Iosiah King of Iudáh, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalém, and to all the people that came from the cities of Iudáh vnto Ierusalém.

**Then** red Barúch in the boke the wordes of Ieremiáh in the House of the Lord, in the chambre of Gemariáh the sonne of Shaphán the secretarie, in the hier court at the entrie of the<sup>h</sup> newe gate of the Lords House, in the hearing of all the people.

**When** Michaiáh the sonne of Gemariáh, the sonne of Shaphán had heard out of the boke all the wordes of the Lord,

**Then** he went downe to the Kings house into the Chancellours chamber, and lo, all y<sup>e</sup> princes sate there, <sup>even</sup> Elishamá the Chancellour, & Delaiáh the sonne of Shemaiah, and Elnathan y<sup>e</sup> sonne of Achbór, and Gemariáh the sonne of Shaphán, and Zedekiáh the sonne of Hananiáh, and all the princes.

**Then** Michaiáh declared vnto them all the wordes that he had heard whē Barúch red in the boke in the audience of the people.

**Therefore** all the princes sent Iehudí the sonne of Nethaniáh, the sonne of Shelemiah, the sonne of Chushí, vnto Barúch, saying, Take in thine hand the roole, wherein thou hast red in the audience of the people, and come. So Barúch the sonne of Neriáh, toke the roole in his hand, and came vnto them.

**And** thei said vnto him, Sit downe now, and read it, that we may heare. So Barúch red it in their audience.

**Now** when thei had heard all the wordes, they where<sup>i</sup> afraid bothe one and other, and said vnto Barúch, We wil certifye the King of all these wordes.

**And** thei examined Barúch, saying, Tell vs now, how didest y<sup>e</sup> write all these wordes at his mouth.

**Then**

<sup>d</sup> Meaning, in prisō, through the malice of the Priests.

<sup>e</sup> Which was proclaimed for feare of the Babylonians, as their custome was when thei feared warre or any great plague of God. He sheweth that fasting without prayer and repentance availeth nothing, but is more hypocritic.

<sup>g</sup> The fast was then proclaimed, and Barúch red this roole, which was a litle before that Ierusalém was first taken, and then Iehoiakim and Daniel, and his companions were led away captiues.

<sup>h</sup> Which is East gate of the Temple.

<sup>i</sup> The goodly were afraid, feing God so offended, & the wicked were shamed for the horror of the punishment.



18 Then Barúch answered them, He pronounced all these wordes vnto me with his mouth, and I wrote them with yncke in the boke.

19 Then said the princes vnto Barúch, Go, hide thee, thou and Jeremiáh, and let no man knowe where ye be.

20 ¶ And thei wēt in to the Kíng to y<sup>e</sup> court, but thei laied vp y<sup>e</sup> roole in the chābre of Elisamá the Chancellour & tolde y<sup>e</sup> King all the wordes, that he might heare.

21 So the King sent Iehudí to fet y<sup>e</sup> roole, & he toke it out of Elisamá the Chancellors chābre, and Iehudí red it in the audience of the King, and in the audience of all the princes, which stode beside the King.

22 Now the King sate in the winter house, in the ninth moneth, and there was a fyre burning before him.

23 And when Iehudí had red thre, or foure fides, he cut it with the penknife and cast it into the fyre, that was on the herth vntil all the roole was cōsumed in the fyre, that was on the herth.

24 Yet thei were not afraid, nor rent m their garments, nether the King, nor any of his seruants, that heard all these wordes.

25 Neuertheles, Elnathán, and Delaiáh, and Gemariáh had befoght the King, that he wolde not burne the roole: but he wolde not heare them.

26 But the King commanded Ierahmeél the sonne of Hammélech, & Seraiáh the sonne of Azriél, & Shelemiáh the sonne of Abdiél, to take Barúch the scribe, and Jeremiáh the Prophet, but the Lord hid them.

27 ¶ Then the worde of the Lord came to Jeremiáh (after that the King had burnt the roole and the wordes w<sup>h</sup> Barúch wrote at the mouth of Jeremiáh) saying,

28 Take thee againe o another roole and write in it all y<sup>e</sup> former wordes that were in the first roole which Iehoiakím y<sup>e</sup> King of Iudáh hath burnt,

29 And y<sup>e</sup> shalt say to Iehoiakím Kíng of Iudáh, Thus saith y<sup>e</sup> Lord, Thou hast burnt this roole, saying, Why hast thou written therein, sayig, that the King of Babél shal certainly come and destroye this land, and shal take thence bothe man and beast?

30 Therefore thus saith the Lord of Iehoiakím King of Iudáh, He shal haue none to sit vpon the throne of Dauid, and his dead bodie shalbe cast out in the day to the heate, and in the night to the frost.

31 And I wil visite him and his sede, and his seruantes for their iniquitie, & I wil bring vpon them, and vpon the inhabitants of Ierusalém, & vpon the men of Iudáh all the euil that I haue pronounced against them: but they wolde not heare.

32 Then toke Jeremiáh another roole, and

gaue it Barúch the scribe y<sup>e</sup> sonne of Neríáh, which wrote therein at the mouth of Jeremiáh all the wordes of the boke which Iehoiakím Kíng of Iudáh had burnt in the fyre, and there were added besides them many like wordes.

## CHAP. XXXVII.

Zedekiáh succeeded Ieconiah. 3 He sendeth vnto Jeremiáh to praye for him. 12 Jeremiáh, going into the land of Benjamin, is taken. 15 He is beaten and put in prison.

1 And Kíng Zedekiáh the sonne of Iosiáh reigned for a Coniah the sonne of Iehoiakím, whome Nebuchad-nezzar King of Babél made King in the land of Iudáh.

2 But nether he, nor his seruants, nor the people of the land wolde obey the wordes of the Lord, which he spake by the ministerie of the Prophet Jeremiáh.

3 And Zedekiáh the King sent Iehucál the sonne of Shelemiáh, and Zephaniáh the sonne of Maaseiáh the Priest to the Prophet Jeremiáh, saying, Pray now vnto the Lord our God for vs.

4 (Now Jeremiáh went in and out among the people: for they had not put him into the prison.

5 The Pharaohs hoste was come out of Egypt: and whē the Caldeans that besieged Ierusalém, heard tidings of them, thei departed from Ierusalém)

6 Then came the worde of the Lord vnto the Prophet Jeremiáh, saying,

7 Thus saith the Lord God of Israél, Thus shal ye say to the King of Iudáh, y<sup>e</sup> sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come forth to helpe you, shal returne to Egypt into their owne land.

8 And the Caldeans shal come againe, and fight against this citie, and take it & burne it with fyre.

9 Thus saith the Lord, Deceiue not your selues, saying, The Caldeans shal surely departe from vs: for thei shal not departe.

10 For though ye had smiten the whole hoste of the Caldeans that fight against you, & there remained but wounded men among them, yet shulde euery man rise vp in his tent, and burne this citie with fyre.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalém, because of Pharaohs armie,

12 Then Jeremiáh went out of Ierusalém to go into the land of Benjamin, separating him self thence from among the people.

13 And when he was in the gate of Benjamin, there was a chief officer, whose name was Iriáh, the sonne of Shelemiáh, the sonne of Hananiáh, and he toke Jeremiáh the Prophet, saying, Thou fleest to the Caldeans.

2. King. 24.

17. 2. chro. 36.

10. chap. 32. 7.

a Who was

called Iehoiachin or Ieconiah.

b And called

him Zedekiáh

where as before

his name was

Mattaniah

2 King 24. 17.

c Ebr. hand.

d Because he

was afraid of

the Caldeans

that came against him.

d That is, was

out of prison

and at libertie.

e To helpe the

Jews.

f Ebr. went vp.

g As some thin

ke, to go to A-

nathoth his

owne towne.

h By y<sup>e</sup> which

men went into

the countrey

of Benjamin.

i Ebr. full.



14 Then said Ieremiáh, That is false, I flee not to the Caldeás: but he wolde not heare him: so Iriiáh toke Ieremiáh, and broght him to the princes.

15 Wherefore the princes were angry with Ieremiáh, and smote him, and laid him in prison in the house of Iehonathan the scribe: for they had made that the <sup>h</sup> prison.

<sup>a</sup> Because it was a vile and strece prison.

16 When Ieremiáh was entred into the dongeon, and into the prisons, and had remained there a long time,

17 Then Zedekiáh the King sent, and toke him out, and the King asked him secretly in his house, and said, Is there any worde from the Lord? And Ieremiáh said, Yea: for, said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreouer, Ieremiáh said vnto King Zedekiáh, What haue I offended agáist thee, or agáinst thy seruants, or agáinst this people, that ye haue put me in prison?

Chap. 21. 4.

19 \*Where are now your Prophetes, which prophecied vnto you, saying, The King of Babel shal not come agáinst you, nor agáinst this land?

<sup>b</sup> Sir. 3. 28.

20 Therefore heare now, I pray thee, O my lord the King: let my prayer be accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe, lest I dye there.

21 Then Zedekiáh the King commanded, that they shulde put Ieremiáh in the court of the prison, and that they shulde giue him daiely a piece of bread out of the bakers strete vntil all the <sup>i</sup> bread in the citie were eaten vp. Thus Ieremiáh remained in the court of the prison.

<sup>i</sup> That is, so long as there was any bread in the citie: thus God provided for his <sup>j</sup> he wil cause their enemies to preferre them to <sup>k</sup> end whereunto he hath appointed them.

CHAP. XXXVIII.

<sup>1</sup> By the mocion of the rulers Ieremiáh is put into a dongeon. 14 At the request of Ebed-mélech the King commandeth Ieremiáh to be broght forth of the dongeon. 17 Ieremiáh sheweth the King how he might escape death.

<sup>1</sup> Then Shephatiáh the sonne of Matán, and Gedaliáh the sonne of Pashhúr, and Iucál the sonne of Shelemiáh, & Pashhúr the sonne of Malchiáh, heard the wordes that Ieremiáh had spoken vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this citie, shal dye by the sworde, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shal liue: for he shal haue his life for <sup>b</sup> a pray, and shal liue.

<sup>a</sup> For Zedekiáh had sent these to Ieremiáh to inquire at the Lord for the state of the countrey now when Nebuchad-nezar came, as Chap. 21. 1. <sup>b</sup> Read Chap. 21. 9.

<sup>c</sup> Or, discourage.

<sup>d</sup> Thus we see how the wicked who they can not abide to heare <sup>e</sup> truth of Gods wordes, seeke to put the ministers to death as transgressors of politics.

3 Thus saith the Lord, This citie shal surely be giuen into the hand of the King of Babels armie, which shal take it.

4 Therefore the princes said vnto <sup>f</sup> King, We beseeche you, let this man be put to death: for thus he <sup>g</sup> weakeneth the hands of the men of warre <sup>h</sup> that remaine in this citie, and the hands of all the people, in

speaking suche wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiáh the King said, Beholde, he is in your hands, for the King can denie <sup>d</sup> you nothing.

6 Then toke they Ieremiáh, and cast him into the dongeon of Malchiáh the sonne of Hammélech, that was in the court of the prison: and they let downe Ieremiáh with coards: and in the dongeon there was no water but myre: so Ieremiáh stakke fast in the myre.

<sup>d</sup> Wherein he grievously offended in that that not onely he wolde not heare the truth spoken by the Prophet, but also gaue him to <sup>e</sup> lusts of the wicked to be cruelly intreated. <sup>f</sup> Ebr. Captiue, or Esclauus.

7 Now when Ebed-mélech the <sup>g</sup> blacke More one of the Eunuches, which was in the Kings house, heard that they had put Ieremiáh in the dongeon (then the King late in the <sup>h</sup> gate of Benjamin)

<sup>e</sup> To heere matters & giue sentence.

8 And Ebed-mélech wét out of the Kings house, and spake to the King, saying,

9 My lord the King, <sup>i</sup> these men haue done euil in all <sup>j</sup> they haue done to Ieremiáh the Prophet, whome they haue cast into <sup>k</sup> dongeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

<sup>f</sup> Hereby is declared that the Prophet founde more fauour at this strangers hands then he did by all them of his countrey which was to their great condemnation.

10 Then the King commanded Ebed-mélech <sup>j</sup> blacke More, saying, Take fro hence thirtie men <sup>k</sup> with thee, and take Ieremiáh the Prophet out of the dongeon before he dye.

<sup>g</sup> Ebr. vnder the hand.

11 So Ebed-mélech toke the men with him and went to the house of the King vnder the tresurie, and toke there olde rotten ragges, and olde worne cloutes, and let them downe by coardes into the dongeon to Ieremiáh.

12 And Ebed-mélech the blacke More said vnto Ieremiáh, Put now these olde rotten ragges and worne vnder thine arme holes, betwene the coardes. And Ieremiáh did so.

13 So they drewe vp Ieremiáh with coardes and toke him vp out of the dongeon, and Ieremiáh remained in the court of the prison.

<sup>h</sup> Where the King had set him before to be at more liberty. <sup>i</sup> as Chap. 37. 34.

14 ¶ Then Zedekiáh the King sent, and toke Ieremiáh the Prophet vnto him, into the third entrie that is in the House of the Lord, & the King said vnto Ieremiáh, I wil aske thee a thing: hide nothing from me.

15 Then Ieremiáh said to Zedekiáh, If I declare it vnto thee, wilt not thou slaye me? and if I giue thee counsel, thou wilt not heare me.

16 So the King sware secretly vnto Ieremiáh, saying, As the Lord liueth, that made vs these soules, I wil not slaye thee, nor giue thee into the hands of those men that seke thy life.

17 Then said Ieremiáh vnto Zedekiáh, Thus saith the Lord God of hostes, <sup>j</sup> God of Israél, If thou wilt go forth vnto the King



<sup>b</sup> And yelde thy self vnto them. King of Babels <sup>h</sup> princes, then thy foule shal liue, and this citie shal not be burnt vp with fyre, and thou shalt liue, and thine house.

<sup>18</sup> But if thou wilt not go forth to <sup>y</sup> King of Babels princes, then shal this citie be giuen into the hand of the Caldeans, and thei shal burne it with fyre, and thou shalt not escape out of their hands.

<sup>19</sup> And Zedekiáh the King said vnto Ieremiáh, I am careful for the Iewes that are fled vnto the Caldeans, lest thei deliuer me into their hands, and thei mocke me.

<sup>1</sup> Which declarereth that he more feared the reproche of men, then the threatenings of God.

<sup>20</sup> But Ieremiáh said, Thei shal not deliuer thee: hearken vnto the voice of the Lord, I beseeche thee, which I speake vnto thee: so shal it be wel vnto thee, and thy foule shal liue.

<sup>21</sup> But if thou wilt refuse to go forth, this is the worde <sup>y</sup> the Lord hath shewed me.

<sup>2</sup> When Ieremiáh and his mother with others were carryed away, the few of the Kings house were left: which shalbe taken, with the Prophet, and the King of Babel. Now Zedekiáh hath bene seduced by his familiar friends and false Prophets, which haue left him in the myre.

<sup>22</sup> And beholde, all the women that are left in the King of Iudahs house, shalbe broght forth to <sup>y</sup> King of Babels princes: and those women shal say, Thy friends haue perswaded thee, and haue preuailed against thee: thy fete are fastened in the myre, and thei are turned backe.

<sup>23</sup> So thei shal bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the King of Babel: and this citie shalt thou cause to be burnt with fyre.

<sup>24</sup> Then said Zedekiáh vnto Ieremiáh, Let no man knowe of these wordes, and thou shalt not dye.

<sup>25</sup> But if the princes vnderstand that I haue talked with thee, and thei come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast said vnto the King, hide it not from vs, and we wil not slay thee: also what the King said vnto thee;

<sup>26</sup> Then shalt thou say vnto them, I humbly besought the King that he wolde not cause me to returne to Iehonathans house, to dye there.

<sup>3</sup> Herein, appeareth the infirmitie of the Prophet, who did dissemble to saue his life albeit it was not to the dishonour of his doctrine, or to the hurt of any.

<sup>27</sup> The came all the princes vnto Ieremiáh and asked him. And he tolde them according to all these wordes that <sup>y</sup> King had commanded: so thei left of speaking with him, for the matter was not perceiued.

<sup>28</sup> So Ieremiáh abode stil in <sup>y</sup> court of the prison, vntil the day that Ierusalém was taken: and he was there, when Ierusalém was taken.

CHAP. XXXIX.

<sup>1</sup> Nebuchad-nezzár besiegeth Ierusalém. <sup>4</sup> Zedekiáh slaine is taken of the Caldeans. <sup>6</sup> His sonnes are slaine. <sup>7</sup> His eyes are thrust out. <sup>11</sup> Ieremiáh is prouided for. <sup>15</sup> Ebed-mélec is deliuered from captiuitie.

<sup>4</sup> King 33. 1. chap 33. 4.

<sup>1</sup> In the ninth yere of Zedekiáh King of Iudáh in <sup>y</sup> tenth moneth, came Ne-

buchad-nezzár King of Babel and all his hoste against Ierusalém, and thei besieged it.

<sup>2</sup> And in the eleuenth yere of Zedekiáh in the fourth moneth, the ninth daie of the moneth, the citie was broken <sup>a</sup> vp.

<sup>a</sup> The gates & walles were broken downe.

<sup>3</sup> And all the princes of the King of Babel came in, and sate in the middle gate, euen Neregál, Sharézer, Samgar-nébo, Sar-sechím, Rab-saris, Neregál, Sharézer, Rab-mag with all the residue of the princes of the King of Babel.

<sup>4</sup> And when Zedekiáh the King of Iudáh sawe them, and all the men of warre, then thei fled, & went out of the citie by night, through the Kings garden, & by the <sup>b</sup> gate betwene the two walles, and he went toward the wildernes.

<sup>b</sup> Which was a posterne doore, read 2. King. 25. 4.

<sup>5</sup> But the Caldeans hoste pursued after them, and ouertoke Zedekiáh in the desert of Ierichó: and when thei had taken him, thei broght him to Nebuchad-nezzár King of Babel vnto Ribláh in the land of Hamáth, where he gaue iudgement vpon him.

<sup>c</sup> Which is called Antiochia in Syria.

<sup>6</sup> Then the King of Babel slewe the sonnes of Zedekiáh in Ribláh before his eyes: also the King of Babel slewe all the nobles of Iudáh.

<sup>7</sup> Moreouer he put out Zedekiáhs eyes, and bounde him in chaines, to carye him to Babel.

<sup>8</sup> And the Caldeans burnt the Kings house, and the houses of the people with fyre, and brake downe the walles of Ierusalém.

<sup>9</sup> Then Nebuzar-adán the <sup>d</sup> chief steward caryed away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

<sup>d</sup> Or, captain of the garde.

<sup>10</sup> But Nebuzar-adán <sup>y</sup> chief steward left the <sup>e</sup> poore that had nothing in the land of Iudáh, and gaue them vineyardes and fields at the same time.

<sup>e</sup> For <sup>f</sup> riches & the mightie w<sup>ch</sup> put their trust in their shiffes & meanes, were by Gods iust iudgements most rigorously handled.

<sup>11</sup> Now Nebuchad-nezzár King of Babel gaue charge concerning Ieremiáh vnto Nebuzar-adán <sup>y</sup> chief steward, saying, Take him, and <sup>g</sup> loke wel to him, and do him no harme, but do vnto him <sup>e</sup> euen as he shal say vnto thee.

<sup>g</sup> Ebr. by the hand of <sup>h</sup> Ebr. for thine eyes vpon him. <sup>e</sup> Thus God preferred his Prophet by his meanes, whome he made <sup>f</sup> scourge to punish the King, and them that were his enemies.

<sup>12</sup> So Nebuzar-adán the chief steward sent and Nebushazbán, Rab-saris, & Neregál, Sharézer, Rab-mag, and all the King of Babels princes:

<sup>13</sup> Euen thei sent, and toke Ieremiáh out of the court of the prison, and comitted him vnto Gedaliáh the sonne of Ahikám the sonne of Shaphán, that he shulde carie him home: so he dwelt among the people.

<sup>f</sup> Whome the King of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

<sup>14</sup> Now <sup>y</sup> worde of the Lord came vnto Ieremiáh, while he was shut vp in <sup>y</sup> court of



# The Prophet at libertie. Jeremiáh. A conspiracie.

the prison, saying,

16 Go & speake to Ebed-mélech the blacke More, saying, Thus saith the Lord of hostes the God of Israël, Beholde, I wil bring my wordes vpon this citie for euil, and not for good, and thei shalbe accomplished in that daie before thee.

17 But I wil deliuer thee in that daie, saith the Lord; and thou shalt not be giuen into the hand of the men whome thou fearest.

18 For I wil surely deliuer thee; and thou shalt not fall by the sworde; but thy life shalbe for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

g Thus God re-  
compensed his  
zeale and fa-  
uour, which he  
shewed to his  
Prophet in his  
troubles,

## CHAP. XL.

1 Jeremiáh hath the licence to go whether he wil. 6 He dwelleth with the people that remaine with Gedaliáh.

1 **T**He worde which came to Jeremiáh from the Lord after that Nebuzar-adan the chief steward had let him go frõ Ramáth, when he had taken him being bounde in chaines among all that were caryed awaie captiue of Ierusalém and Iudáh, which were caryed awaie captiue vnto Babél.

a From this se-  
cond verse vnto  
chap 42, it se-  
meth to be as  
a parenthesis,  
and separated  
matter: & there  
this storie be-  
ginneeth agai-  
ne, & this visio  
is declared  
what it was.  
b God moued  
this infidele to  
speake this, to  
declare the  
great blindnes  
and obstinacie  
of the Iewes,  
which colde  
not fele that  
which this  
heathen man  
confessed.  
c Ebr. cease.  
d Or, as thy com-  
mandement.

2 And the chief steward toke Jeremiáh, and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, & done according as he hath said: because ye haue<sup>b</sup> sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now beholde, I lose thee this daie from the chaines which were on thine handes, if it please thee to come with me into Babél, come, and I wil loke wel vnto thee: but if it please thee not to come with me into Babél, tary stil: beholde, all the land is<sup>c</sup> before thee: whether it seemeth good, and conuenient for thee to go, thether go.

5 For yet he was not returned: therefore he said, Returne to Gedaliáh the sonne of Ahikám, the sonne of Shaphán, whome the King of Babél hath made gouernour ouer all the cities of Iudáh, and dwell with him among the people, or go wherefoeuer it pleaseth thee to go. So the chief steward gaue him vitayles and a rewarde, and let him go.

e Which was a  
cittie of Iudáh.

6 Then went Jeremiáh vnto Gedaliáh the sonne of Ahikám, to Mizpáh, and dwelt there with him among the people that were left in the land.

d Which were  
scattered a-  
broad for fea-  
re of the Cal-  
deans.

7 Now when all the captaynes of the hoste, which were in the fields, euen thei and their men heard, that the King of Babél had made Gedaliáh the sonne of Ahikám

gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not caryed away captiue to Babél,

8 Then they came to Gedaliáh to Mizpáh, euen<sup>e</sup> Ishmaél the sonne of Nethaniáh, and Iohanán, and Ionathán the sonnes of Karéah, and Seraiah the sonne of Tanehuméth, and the sonnes of Ephái, the Netophathite, and Iezaniáh the sonne of Maachathi, thei and their men.

e Who was of  
the Kings blood  
and after slew  
him, Cha. 41.

9 And Gedaliáh the sonne of Ahikám, the sonne of Shaphán<sup>f</sup> sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babél, and it shalbe wel with you.

f 2. King. 21. 14.

10 As for me, beholde, I wil dwell at Mizpáh to<sup>g</sup> serue the Caldeans, which wil come vnto vs: but you, gather you wine, and sommer frutes, and oyle, and put them in your vessels, & dwell in your cities, that ye haue<sup>h</sup> taken.

g Or, as receiue  
them, or as in-  
crease them for  
you.

11 Likewise when all the Iewes that were in<sup>i</sup> Moáb, and among the Ammonites, and in Edóm, and that were in all the countreis, heard that the King of Babél had left a remnant of Iudáh, and that he had set ouer them Gedaliáh the sonne of Ahikám the sonne of Shaphán,

h Or, chiefe of  
dwelling.

12 Euen all the Iewes returned out of all places where thei were driuen, and came to the land of Iudáh to Gedaliáh vnto Mizpáh, and gathered wine and sommer frutes, very muche.

i Which were  
fled also for  
feare of the  
Caldeans.

13 Moreouer Iohanán the sonne of Karéah, and all the captaynes of the hoste, that were in the fields, came to Gedaliáh to Mizpáh,

14 And said vnto him, Knowest thou not that<sup>j</sup> Baalis the King of the Ammonites hath sent Ishmaél the sonne of Nethaniáh to slay thee? But Gedaliáh the sonne of Ahikám beleued them not.

j For tender  
colour of in-  
tertainment of  
Ishmaél he sought  
only to make  
the to destroy  
one another.

15 Then Iohanán the sonne of Karéah spake to Gedaliáh in Mizpáh secretly, saying, Let me go, I pray thee, and I wil slay Ishmaél the sonne of Nethaniáh, and no man shal knowe it. Wherefore shulde he kyl thee, that all the Iewes, which are gathered vnto thee, shulde be scattered, and the remnant in Iudáh perish?

k Thus the  
godlie, which  
thinke no har-  
me to others,  
are someth de-  
ceiued & ne-  
uer lacke such  
as conspire  
their destru-  
ction.

16 But Gedaliáh the sonne of Ahikám said vnto Iohanán the sonne of Karéah, Thou shalt<sup>l</sup> not do this thing: for thou speakest falsely of Ishmaél.

## CHAP. XLI.

Ishmaél killeth Gedaliáh guilefully, and many other with him. 11 Iohanán followeth after Ishmaél.

**B**Vt in the<sup>m</sup> seventh moneth came Ishmaél the sonne of Nethaniáh, the

l Chap. XLI.  
m The citie  
was destroyed  
in the fourth  
moneth and in  
the seventh mo-  
neth, which co-  
reined part of  
September, &  
part of Octo-  
ber, was the go-  
uernour Gedá-  
liáh slaine.



sonne of Elishamá of the sede royal, and the princes of the <sup>b</sup> King, & ten men with him, vnto Gedaliáh the sonne of Ahikám to Mizpáh, and there thei did <sup>c</sup> eate bread together in Mizpáh.

2 Then arose Ishmaél the sonne of Nethaniáh with these ten men that were with him, and smote Gedaliáh the sonne of Ahikám the sonne of Shaphán with the sworde, and slewe him, whome the King of Babel had made gouernour ouer the land.

3 Ishmaél also slewe all the Iewes that were with Gedaliáh at Mizpáh, & all the Caldeans that were founde there, & the men of warre.

4 Now the seconde daie that he had slaine Gedaliáh, and no man knewe it,

5 There came men from Shechém, frō Shiloh, & from Samaria, <sup>euen</sup> foure scoremen, hauing their beardes shauen, and their clothes rent and cut, with <sup>d</sup> offerings and incense in their hands to offre in the House of the Lord.

6 And Ishmaél the sonne of Nethaniáh went forth from Mizpáh to mete them, weping as he went: & when he met them, he said vnto them, Come <sup>e</sup> to Gedaliáh the sonne of Ahikám.

7 And when thei came into the middes of the citie, Ishmaél the sonne of Nethaniáh slewe the, and cast them into the middes of the pit, he and the men that were with him.

8 But ten men were founde among them, that said vnto Ishmaél, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of honie: so he staied, and slewe them not among their brethren.

9 Now the pit wherein Ishmaél had cast the dead bodies of the men (whome he had slaine because of Gedaliáh) is it, which Asá the King had <sup>f</sup> made because of Bashá King of Israël, and Ishmaél the sonne of Nethaniáh filled it with them that were slaine.

10 Then Ishmaél caryed away captiue all the residue of the people that were in Mizpáh, <sup>euen</sup> the Kings daughters, and all the people that remained in Mizpáh, whome Nebuzar-adán the chief steward had committed to Gedaliáh the sonne of Ahikám, and Ishmaél the sonne of Nethaniáh caryed them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanán the sonne of Karéah, & all the <sup>g</sup> captaines of the hoste that were with him, heard of all the euil that Ishmaél the sonne of Nethaniáh had done,

12 Then they all toke <sup>their</sup> men, and went to fight with Ishmaél <sup>y</sup> sonne of Nethaniáh,

and founde him by the great waters that are in Gibeón.

13 Now when all the people whome Ishmaél caryed away captiue, sawe Iohanán the sonne of Karéah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmaél had caryed away captiue from Mizpáh, returned and came againe, and went vnto Iohanán the sonne of Karéah.

15 But Ishmaél the sonne of Nethaniáh, escaped from Iohanán with eight men, and went to the <sup>h</sup> Ammonites.

16 The toke Iohanán the sonne of Karéah, & all the captaines of the hoste, that were with him all the remnant of the people, whome Ishmaél the sonne of Nethaniáh, had caryed away captiue from Mizpáh, (after that he had slaine Gedaliáh the sonne of Ahikám) <sup>euen</sup> the strong men of warre, and the women, and the children, & the eunuches, whome he had broght againe from Gibeón:

17 And thei departed and dwelt in Gerúth Chimham, which is by Beth-léhem, to go <sup>i</sup> to entre into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmaél the sonne of Nethaniáh had slaine Gedaliáh the sonne of Ahikám, whome the King of Babel made gouernour in the land.

## CHAP. XLII.

<sup>a</sup> The captaines aske counsell of Jeremiáh what they ought to do. <sup>7</sup> He admonisheth the remnant of the people not to go into Egypt.

1 Then all the captaines of the hoste, and Iohanán the sonne of Karéah, & Iezaniáh the sonne of Hoshaaiáh, and all the people from the least vnto the moste came,

2 And said vnto Jeremiáh <sup>y</sup> Prophet, <sup>b</sup> Hear our prayer, we beseeche thee, & pray for vs vnto the Lord thy God, <sup>eue</sup> for all this remnant (for we are left, <sup>but</sup> a fewe of manie, as thine eyes do beholde)

3 That the Lord thy God may shewe vs the way wherein we may walke, and the thing that we may <sup>a</sup> do.

4 Then Jeremiáh the Prophet said vnto them, I haue heard <sup>you</sup>: beholde, I wil pray vnto the Lord your God according to your wordes, and whatsoever thing the Lord shal answer you, I wil declare it vnto you: I wil kepe nothing backe frō you.

5 Then they said to Jeremiáh, <sup>b</sup> The Lord be a witnes of trueth, and faith betwene vs, if we do not, <sup>euen</sup> according to all things for the which the Lord thy God shal send thee to vs.

6 Whether it be good or euil, we wil obey the voyce of the Lord God, to whome we

<sup>h</sup> For Baalis <sup>g</sup> King of the Ammonites was the cause of this murther.

<sup>i</sup> Which place David or olde had giuen to Chimham the sonne of Barzilai the Gileadite, 2 Sam. 19, 38.

<sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> 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# Dissembling hypocrites. Jeremiáh. Railings and sclander.

<sup>c</sup> Here is declared the vision & the occasion thereof, which was made, Chap. 40, 1.

<sup>d</sup> Read Chap. 18, 8.

<sup>e</sup> Because all Kings hearts and waies are in his hands, he can turne them & dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prou. 21, 1 & 29, 23.

<sup>f</sup> Thus God turneth & politic of the wicked to their owne destruction: for their thought themselves sure in Egypt, and there Nebuchad-nezzár destroyed them, and the Egyptians, Chap. 46, 25.

<sup>g</sup> Read Chap. 26, 6. & 24, 22. shewing that this shulde come vpon them for their infidelitie & stubbornnes.

<sup>h</sup> For you were fully minded to go into Egypt, whatsoeuer God spake to the contrary.

send thee that it may be wel with vs, when we obey the voyce of the Lord our God.

7 ¶ And so after ten dayes came y<sup>e</sup> worde of the Lord vnto Jeremiáh.

8 Then called he Iohanán the sonne of Karéah, and all the captaines of the hoste, which were with him, and all the people from the least to the moste,

9 And said vnto the, Thus saith the Lord God of Israél, vnto whome ye sent me to present your prayers before him,

10 If ye wil dwell in this land, then I wil buyld you, and not destroye you, and I wil plant you, and not roote you out: for I repent me of the euil that I haue done vnto you.

11 Feare not for the King of Babel, of whome ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his hand,

12 And I wil grant you mercie that he may haue compalsion vpon you, and he shal cause you to dwell in your owne land.

13 But if ye say, We wil not dwell in this land, nether heare the voyce of the Lord your God,

14 Saying, Nay, but we wil go into the lād of Egypt, where we shal se no warre, nor heare the sounde of the trumpet, nor haue hungre of bread, and there wil we dwell,

15 (And now therefore heare the worde of the Lord, ye remnant of Iudáh: thus saith the Lord of hostes the God of Israél, If ye set your faces to entre into Egypt, and go to dwell there)

16 Then the sworde that ye feared, f shal take you there in the land of Egypt, and the famine, for y<sup>e</sup> which ye care, shal there hāg vpo you in Egypt, & there shal ye dye.

17 And all the men that set their faces to entre into Egypt to dwell there, shal dye by the sworde, by the famine & by y<sup>e</sup> pestilence, & none of them shal remaine nor escape fro the plague, that I wil bring vpon them.

18 For thus saith the Lord of hostes y<sup>e</sup> God of Israél, As mine angre and my wrath hath bene powred forth vpon the inhabitants of Ierusalém: so shal my wrath be powred forth vpo you, when ye shal entre into Egypt, & ye shal be a detestation, & an astonishmēt, and a curse, and a reproche, and ye shal se this place no more.

19 O ye remnant of Iudáh, the Lord hath said concerning you, Go not into Egypt: knowe certainly that I haue admonished you this day.

20 Surely ye h<sup>e</sup> dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto y<sup>e</sup> Lord our God and declare vnto vs euen according vnto all that the Lord our God shal say, and we wil do it.

Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor anie thing for the which he hath sent me vnto you.

21 Now therefore, knowe certainly that ye shal dye by the sworde, by the famine, and by the pestilence, in the place whither ye desire to go and dwell.

## CHAP. XLIII.

*Iohanán carryeth the remnant of the people into Egypt contrarie to the minde of Jeremiáh. & Jeremiáh prophesieth the destruction of Egypt.*

NOW whē Jeremiáh had made an end of speaking vnto the whole people all the wordes of the Lord their God, for the which y<sup>e</sup> Lord their God had sent him to them, euen all these wordes,

2 Then a spake Azariáh the sonne of Hosaiáh, and Iohanán the sonne of Karéah and all the b<sup>e</sup> proude men, saying vnto Jeremiáh, c Thou speakest fallily: the Lord our God hath d<sup>e</sup> not sent thee to say, Go not into Egypt to dwell there,

3 But Barúch the sonne of Neriáh e<sup>e</sup> prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slaye vs, and carie vs away captiues into Babel.

4 So Iohanán the sonne of Karéah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudáh.

5 But Iohanán the sonne of Karéah, and all the captaines of the hoste toke all y<sup>e</sup> remnant of Iudáh, that were returned from all f<sup>e</sup> nations, whether thei had benedriue, to dwell in the land of Iudáh:

6 Euen men and women, and children, and the Kings daughters, and euerie persone, that Nebuzar-adán the chief steward had left with Gedaliáh the sonne of Ahikám, the sonne of Shaphán, and Jeremiáh s<sup>e</sup> the Prophet, & Barúch the sonne of Neriáh.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they h<sup>e</sup> to Tahpanhes.

8 ¶ Thē came the worde of the Lord vnto Jeremiáh in Tahpanhes, saying,

9 Take great stones in thine hand, and i<sup>i</sup> hide them in the clay in the bricke kil, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudáh,

10 And say vnto them, Thus saith the Lord of hostes the God of Israél, Beholde, I wil send and bring Nebuchad-nezzár the King of Babel k<sup>k</sup> my seruant, and wil set his throne vpo these stones y<sup>e</sup> I haue hid, and he shal spreade his pauillion ouer the.

11 And when he shal come, he shal smite the land of Egypt: l<sup>l</sup> suche as are appointed for death, to death, & such as are for captiuitie, to captiuitie, and suche as are for the sworde, to the sworde.

12 And

<sup>a</sup> Who was a so called Ieremiáh, Chap. 42, 1.

<sup>b</sup> This declarereth that pride is the cause of rebellion, & contempt of Gods ministration.

<sup>c</sup> When the hypocrite of the wicked is discovered, he bragge forth into open rage for they abide nothing but flatteries, read Isa. 30, 10.

<sup>d</sup> He sheweth what is the nature of the hypocrites: to wit, to faile that they would obey God and imbrace his worde, if they were assured that his messengers spake the truth.

<sup>e</sup> Though in deed they be more farre from all obedience.

<sup>f</sup> Thus the wicked do not onely contemne, & hurt the messengers of God, but sclander, and speake wickedly of all that support or fauour the godlie.

<sup>g</sup> As from the Moabites, Ammonites, and Edomites, Chap. 40, 11.

<sup>h</sup> Whome the wicked led away by force.

<sup>i</sup> A cite in Egypt nere to Nilus.

<sup>j</sup> Which signified that Nebuchad-nezzár shuld come to the gates of Pharaoh, where were his bricke killes for his buyldings.

<sup>k</sup> Read Chap. 26, 9.

<sup>l</sup> Euerie one shal be slain by that means y<sup>e</sup> God hath appointed, Chap. 15, 2.



13 And I wil kindle a fyre in the houses of the gods of Egypt, and he shal burne them and carye them awaie captiues, and he shal araye him self with the land of Egypt, as a shepherd putteth on his garment, and shal departe from thence in peace.

14 He shal breake also the images of Bethshémesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shal he burne with fyre.

CHAP. XLIIII.

*He reproveth the people for their idolatrie. 15 Thei that set light by the threatening of the Lord, are chastened. 26 The destruction of Egypt and of the Iewes therein, is prophesied.*

1 The worde that came to Ieremiāh concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdól and at Tahpanhes, and at Noph, and in the countrey of Pathrós, saying,

2 Thus saith the Lord of hostes the God of Israël, Ye haue sene all the euil that I haue broght vpon Ierusalém, and vpon all y cities of Iudáh: & beholde, this day thei are desolate, & no man dwelleth therein,

3 Because of their wickednes which thei haue committed, to prouoke me to angre in that thei went to burne incense, & to serue other gods, whome thei knewe not, neither thei nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophetes rising early, and sending them, saying, Oh do not this abominable thing that I hate.

5 But thei wolde not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore my wrath, and mine angre was powred forthe and was kindled in the cities of Iudáh, and in the stretes of Ierusalém, and thei are desolate, & wasted, as appeareth this daye.

7 Therefore now thus saith y Lord of hostes the God of Israël, Wherefore commit ye this great euil against your soules, to cut of from you man and woman, childe & suckeling out of Iudáh, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whether ye be goneto dwell: y ye might bring destruction vnto your selues, and that ye might be a curse and a reproche among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the Kings of Iudáh and the wickednes of their wiues and your owne wickednes and the wickednes of your wiues, which thei haue committed in the land of Iudáh and in y stretes of Ierusalém?

10 Thei are not humbled vnto this daye,

neither haue thei feared nor walked in my Lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith y Lord of hostes y God of Israël, Beholde, I wil set my face against you to euil & to destroy all Iudáh,

12 And I wil take the remnant of Iudáh, that haue set their faces to go into the land of Egypt there to dwell, and thei shal all be consumed & fall in the land of Egypt: they shal euen be consumed by the sworde & by y famine: thei shal dye from the least vnto the moste, by the sworde, & by the famine, & thei shal be a detestation and an astonishment and a curse and a reproche.

13 For I wil visit them that dwell in the lād of Egypt, as I haue visited Ierusalém, by y sworde, by the famine, & by the pestilence,

14 So that none of the remnant of Iudáh, which are gone into the land of Egypt to dwell there, shall escape or remaine, that thei shuld returne into the lād of Iudáh to the which thei haue a desire to returne to dwell there: for none shal returne, but s suche as shal escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods and all the women that stode by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathrós, answered Ieremiāh, saying,

16 The worde that thou hast spoken vnto vs in the Name of the Lord, we wil not heare it of thee,

17 But we wil do whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto the Quene of heauē, & to powre out drinke offrings vnto her, as we haue done, bothe we and our fathers, our Kings and our princes in the citie of Iudáh, and in the stretes of Ierusalém: for then had we plentie of vitales and were wel and felt none euil.

18 But since we left of to burne incense to the Quene of heauen, and to powre out drinke offrings vnto her, we haue had scarcenes of all things, and haue bene consumed by the sworde and by the famine.

19 And when we burnt incense to the Quene of heauen & powred out drinke offrings vnto her, did we make her cakes to make her glad, and powre out drinke offrings vnto her without our housbandes?

20 Then said Ieremiāh vnto all the people, to the men, and to the women, and to all y people w had giue him y answer, saying,

21 Did not y Lord remeber the incense, that ye burnt in y cities of Iudáh, & in the stretes of Ierusalém, bothe you, & your fathers, your Kings, and your princes, and the people of y lād, & hathe he not considered it?

LIIII.

*occasion to iustifie their doings, & their housbands shal give an accompt thereof before God, read Isa. 3. 25. Ebr. it is not come ynto his heart.*

*Amos 9. 4. e Which haue fully set their mindes, & are gone thither on purpose. Whereby he excepteth the innocentes as Ieremiāh and Baruch y were forced: therefore the Lord sheweth, y he wil set his face against the: that is, purposely destroye them. f Read Chap. 26. 6.*

*g Ebr. lift vp their soules. g Meaning, but a fewe.*

*h This declarereth how dangerous a thing it is to decline once from God, & to followe our owne fantasies: for Satan euer soliciteth suche and doeth not leaue the til he haue broght them to extreme impudencie & madnes, eue to iustifie their wickednes against God, & his prophetes. i Read Chap. 7. 17. It seemeth that the Papiſtes gathered of this place their Salve Regina, and Regina celi, leaue, calling y virgine Marie Quene of heauē, & so of the blessed virgine, & mother of our Saviour Christ made an idol: for here the Prophet condemneth their idolatrie.*

*l Ebr. we were faciat with bread. k This is still y argument of idolaters, w esteeme religion by the bellie, & in stead of acknowledging Gods workes, who sendeth bothe plentie & dearth, health, & sickness, they attribute it to their idoles, and so dishonour God.*

*m Or, sawe. n Or, want. o Or, so appease her.*

*p This teacheth vs how great danger it is for the housbandes to permit their wiues a nie thing whereof they be not assured by Gods worde: for thereby they take an*

*m Meaning, more easily, & suddenly shal he carry the Egyptians away. n Or, the house of the house.*

*q These were all famous and strong cities in Egypt, where y Iewes, y were dwelt for their safety: but the Prophet declarereth that there is no holde so strong, that can preserve them from Gods vengeance.*

*l Read Chap. 7. 25. & 26. 1. & 26. 5. & 29. 19. & 30. 2.*

*o He setteth before their eyes Gods indignement against Iudáh & Ierusalém for their idolatrie, that they might beware by their example, and not with the like wickednes prouoke the Lord: for then they shulde be double punished.*

*p He sheweth that we ought to kepe in memorie Gods plagues from the beginning that considering them, we might liue in his feare, and knowe if he haue not spared our fathers yea, Kings, princes, and rulers, and al so whole countreys, and nations for their sinnes, y we vile wormes can not loke to escape punishment for ours.*

*q Or, heauen dwelt.*



# The obstinat idolaters. Jeremiáh. Baruchs infirmitie.

22 So that the Lord colde no longer forbear, because of the wickednes of your inuencions, & because of the abominations, which ye haue comitted: therefore is your land desolate and an astonishment, & a curse without inhabitant, as appeareth this daie.

23 Because ye haue burnt incense and because ye haue sinned against the Lord, & haue not obeyed the voice of the Lord, nor walked in his Law nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer Jeremiáh said vnto all the people and to all the women, Heare the worde of the Lord, all Iudáh that are in the land of Egypt.

25 ¶ Thus speaketh y<sup>e</sup> Lord of hostes, y<sup>e</sup> God of Israel, saying, Ye and your wiues haue bothe spoken with your mouthes, and fulfilled with your hand, saying, We wil performe our vowes y<sup>e</sup> we haue vowed to burne incense to y<sup>e</sup> Queene of heauen, and powre out drinke offrings to her: ye wil performe your vowes and do the things that ye haue vowed.

26 Therefore heare the worde of the Lord, all Iudáh that dwell in the land of Egypt. Beholde, I haue sworne by my great Name, saith the Lord, that my Name shal no more be called vpon by the mouth of any man of Iudáh, in all the land of Egypt, saying, The Lord God liueth.

27 Beholde, I wil watche ouer them for euil and not for good, and all men of Iudáh that are in the land of Egypt, shal be consumed by the sworde, and by the famine, vntil thei be viterly destroyed.

28 Yet a smale nombre that escape the sworde, shal returne out of the land of Egypt into the land of Iudáh: and all the remnant of Iudáh that are gone into the land of Egypt to dwell there, shal knowe whose wordes shal stand, mine or theirs.

29 And this shal be a signe vnto you, saith the Lord, when I visite you in this place, that ye maie knowe that my wordes shal surely stand against you for euil.

30 Thus saith the Lord, Beholde, I wil giue Pharaoh Hophrá King of Egypt into the hand of his enemies, and into the hand of them that seke his life: as I gaue Zedekiah King of Iudáh into the hand of Nebuchad-nezzár King of Babel his enemy, who also soght his life.

## CHAP. XLV.

¶ Jeremiáh comforteth Baruch assuring him that he shoulde not perishe in the destruction of Ierusalem.

¶ The worde that Jeremiáh the Prophet spake vnto a Baruch the sonne of Neriáh, when he had writen these wordes in a booke at the mouth of Jeremiáh, in the fourth yere of Iehoiakim the sonne of

Iosiáh King of Iudáh, saying,

1 Thus saith the Lord God of Israel vnto thee, o Baruch,

2 Thou didest say, Wo is me now: for the Lord hath layed sorowe vnto my sorow: I fainte in my mourning, and I can finde no rest.

3 Thus shalt thou say vnto him, The Lord saith thus, Beholde, that which I haue buylt, wil I destroye, & that which I haue planted, wil I plucke vp, euen this whole land.

4 And sekest thou great things for thy selfe: seke them not: for beholde, I wil bring a plague vpon all flesh, saith the Lord: but thy life wil I giue thee for a pray in all places, whether thou goest.

## CHAP. XLVI.

¶ He prophesieth the destruction of Egypt, & deliuerance is promised to Israel.

1 The wordes of the Lord, which came to Jeremiáh the Prophet against the Gentiles,

2 As against Egypt, against the armie of Pharaoh Nechó King of Egypt, which was by the riuer Peráth in Carchemish, which Nebuchad-nezzár King of Babel smote in the fourth yere of Iehoiakim the sonne of Iosiáh King of Iudáh.

3 Make readie buckeler and shield, and go fourth to battel.

4 Make readie the horses, and let the horsemen get vp, & stand vp w<sup>th</sup> your fallers, fourbush the speares, and put on the brigandines.

5 Wherefore haue I sene them afraide, & driuen backe: for their mightie men are smitten, and are fled away, and loke not backe: for feare was round about, saith the Lord.

6 The swift shal not flee away, nor the strong man escape: they shal stumble, and fall towarde the North by the riuer Peráth.

7 Who is this, that cometh vp, as a flood, whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, and his waters are moued like the riuers, and he saith, I wil go vp, & wil couer the earth: I wil destroye the citie with them that dwell therein.

9 Come vp, ye horses, and rage ye charets, and let the valiant men come forth, & the blacke Mores, and the Lybians that beare the shield, and the Lydians that handle & bend the bowe.

10 For this is the day of the Lord God of hostes, & a day of vengeance, that he may aduenge him of his enemies: for the sworde shal deuoure, and it shal be satiat, and made drunke with their blood: for the Lord God of hostes hath a sacrifice in the North

m You haue comitted double euil in making wicked vowes, and in performing y<sup>e</sup> same.

n This declarereth an horrible plague toward idolaters, seeing that God wil not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore, that God hath a perpetual care ouer his, wherefoeuer they are scattered: for though they be but twoorthree, yet he wil deliuer them when he destroyeth his enemies.

p He sheweth the meanes whereby they shoulde be destroyed to assure them of y<sup>e</sup> certaintie of y<sup>e</sup> plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth that sene yere after the taking of Ierusalem, Nebuchad-nezzár the younger, hauing overcome the Moabites and the Ammonites, w<sup>th</sup> against Egypt, & slew the King, & so brought these Iewes, and other into Babylon.

a Which was Jeremiáh's disciple, & wrote his prophecies vnder him.  
b Whereof read Chap. 36.

c Baruch moved with an inconsiderate zeale of Ieremiáh's imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal. 6. 6.  
d Meaning, y<sup>e</sup> God might destroye this people because he had planted them.  
e Thinketh y<sup>e</sup> to haue honour and credit wherein he sheweth his infirmitie.  
f Read Chap. 21. 9.

a That is, the nations, which are round about the land of Egypt.  
b Read 2 Kin. 23. 29. & 24. 7. & 2 Chron. 35. 20.

c He warneth the Egyptians to prepare themselves to warre.

d The Prophet had this vision of the Egyptians which shoulde be put to flight by the Babylonians at Carchemish.

e The Babylonians shal discomfort them at the riuer Euphrates.  
f He denieth y<sup>e</sup> boastings of the Egyptians who thought by their riches, & power to haue overcome all the world, aluding to the riuer Nilus, which at certaine times overfloweth the country of Egypt.  
g For these nations toke part with the Egyptians.  
h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34. 6.



North countrey <sup>i</sup> by the riuer Peráth.

11 Go vp vnto Gileád, <sup>k</sup> and take balme, <sup>o</sup> virgine, <sup>l</sup> the daughter of Egypt: in vaine shalt thou vse many <sup>m</sup> medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, & thy crye hath filled the land: for <sup>y</sup> strong hath stumbled against the strong & they are fallen bothe together.

13 ¶ The worde that the Lord spake to Jeremiáh the Prophet, how Nebuchad-nezzár King of Babel shulde come and smite the land of Egypt.

14 Publish in Egypt & declare in Migdól, and proclaime in Noph, & in Tahpanhés, & say, Stand stil, and prepare thee: for the sworde shal deuoure rounde about thee.

15 Why are thy valiant men put backe? thei colde not stand, because the Lord did driue them.

16 He made many to fall, and one fel vpon another: and they said, Arise, let vs go againe to our <sup>a</sup> owne people, & to the land of our natiuitie from the sworde of the violent.

17 They did crye there, Pharaóh King of Egypt, and of a great multitude <sup>o</sup> hath passed the time appointed.

18 As I liue, saith the King, whose Name is the Lord of hostes, surely as Tabór <sup>is</sup> in the mountaines, & as Carmél <sup>is</sup> in the sea: so shal <sup>p</sup> it come.

19 O thou daughter dwellig in Egypt, make thee geare to go into captiuitie: for Noph shalbe waste and desolate, without an inhabitant.

20 Egypt <sup>is</sup> like a <sup>q</sup> faire calfe, but destruction cometh: out of the North it cometh.

21 Also her hired men <sup>are</sup> in the middes of her like fat calves: thei are also turned backe and fled away together: they colde not stand, because the day of their destruction was come vpon them, & the time of their visitacion.

22 The voyce thereof shal go forth like a <sup>r</sup> serpent: for they shal marche with an armie, and come against <sup>r</sup> her with axes, as hewers of wood.

23 They shal cut downe <sup>r</sup> her forest, saith <sup>y</sup> Lord: for they can not be counted, because they are more then the <sup>r</sup> greshoppers, and are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.

25 ¶ Thus saith the Lord of hostes, <sup>y</sup> God of Israél, Beholde, I wil visite the <sup>y</sup> comune people of No & Pharaóh, and Egypt, with their gods & their Kings, euen Pharaóh, and all them that trust in him,

26 And I wil deliuer them into the hands of those, that seke their liues, and into the hád of Nebuchad-nezzár King of Babel,

and into the hands of his seruantes, and afterward she shal dwell as <sup>a</sup> in the olde time, saith the Lord.

27 ¶ <sup>a</sup> But feare not <sup>y</sup>, <sup>o</sup> my seruant Iakób, & be not thou afraied, <sup>o</sup> Israél: for beholde, I wil deliuer thee from a farre <sup>o</sup> countrey, & thy sede from the land of their captiuitie, and Iakób shal returne and be in rest, and prosperitie, & none shal make him afraid.

28 Feare thou not, <sup>o</sup> Iakób my seruat, saith the Lord: for I am with thee, and I wil vtterly destroy all the natiós, whether I haue driuen thee: but I wil not vtterly destroy thee, but correct <sup>b</sup> thee by iudgement, and not vtterly cut thee of.

CHAP. XLVII.

The worde of the Lord against the Philistims.

1 The wordes of the Lord that came to Jeremiáh the Prophet, against <sup>y</sup> Philistims, before that Pharaóh smote <sup>a</sup> Azzáh.

2 Thus saith the Lord, Beholde, waters rise vp out of the <sup>b</sup> North, & shalbe as a swelling flood, and shal ouerflowe the land, & all that is therein, and the cities with them that dwell therein: then the men shal crye, & all the inhabitants of <sup>y</sup> land shal howle,

3 At the noyce & stamping of the hoofes of his strong horses, at the noyce of his charets, and at the rumbling of his wheles: the fathers shal not cloke backe to their children, for feblenes of <sup>d</sup> hands,

4 Because of the daye that cometh to destroye all the Philistims, and to destroye Tyrus, and Zidon, & all the rest, that take their parte: for the Lord wil destroye the Philistims, <sup>y</sup> remnant of the yle of <sup>e</sup> Caph-tór.

5 <sup>f</sup> Baldenes is come vpo Azzáh: Ashkelón is cut vp with the rest of their vailles. How long wilt <sup>g</sup> thou cut thy self?

6 O thou sworde of the Lord, how long wil it be or thou cease! turne againe into thy scaberde, rest and be stil.

7 How can it <sup>h</sup> cease, seing the Lord hath giuen it a charge against Ashkelón, & against the sea bancke: euen there hath he appointed it.

CHAP. XLVIII.

The worde of the Lord against the Moabites, <sup>so</sup> Because of their pride and crueltie.

1 Concerning Moáb, thus saith <sup>y</sup> Lord of hostes, the God of Israél, Wo vnto <sup>a</sup> Nebó: for it is wasted: Kiriathaim is confounded & taken: Misgáb is confounded and afraied.

2 Moáb shal boast no more of Heshbón: for thei haue deuised euil against it. <sup>b</sup> Come, and let vs destroye it, that it be no more a nacion: also thou shalt be destroyed, <sup>c</sup> <sup>o</sup> Madmén, and the sworde shal pursue thee.

3 A voice of crying shalbe from Horonáim with desolacion & great destruction.

Mmm.i.

<sup>z</sup> Meaning, that after <sup>y</sup> space of fourey ye. res Egypt shal be restored Isa 19, 23 eack 29, 13.

<sup>a</sup> God comforteth all his <sup>y</sup> were in captiuitie, but specially <sup>y</sup> smale Church of the Iewes, whereof were Ieremiáh and Baruch, which remained among the Egyptians for the Lord neuer forsaketh his, Isa. 44, 1. chap. 30, 10.

<sup>b</sup> Read Chap. 10, 24.

<sup>a</sup> Which was also called Gáz a citie of <sup>y</sup> Philistims.

<sup>b</sup> He meaneth the armie of the Calueans, Isa. 2, 8.

<sup>c</sup> The great feare shal take away their natural affection.

<sup>d</sup> Their heart shal so faile them.

<sup>e</sup> For <sup>y</sup> Caph-torims, which are also called Cappadocias, had destroyed in olde time the Philistims and dwell in their land eue to Gáz, Deut. 2, 23.

<sup>f</sup> They haue pulled of their heere for sorowe & heauines.

<sup>g</sup> As the heathen used in their mourning which <sup>y</sup> Lord forbade his people to do, Deut. 14, 1.

<sup>h</sup> Meaning, <sup>y</sup> it is not possible that the wicked shulde by any meanes escape or stay the Lord, whē he wil take vengeance.

<sup>a</sup> These were cities of the Moabites, <sup>o</sup> Nebuchad-nezzár roke before he wē to fight against Necho King of Egypt.

<sup>b</sup> Thus shal the Babylo-nians encourage one another.

<sup>c</sup> Read Isa. 23, 10.

<sup>i</sup> That is, at Charchemish. <sup>k</sup> For at Gileád did grow most foueraine balme for woundes. <sup>l</sup> So called because Egypt had not yett beneouercome by the enemye. <sup>m</sup> The sheweth that no saluē or medicine can preuaile where as God smiteth the wounde.

<sup>a</sup> At they that shulde repent <sup>y</sup> they helped the Egyptians.

<sup>o</sup> He derideth them & shal impure their ouerthrowe to lacke of counsell & policie, or to fortune: and not obseruing of time, nor considering that it is Gods iust iudgement. <sup>p</sup> To wit, that the Egyptians shalbe destroyed. <sup>q</sup> They haue abundance of all things, and therefore are disobedient & proude. <sup>r</sup> As vers. 9.

<sup>r</sup> They shalbe scarce able to speake for feare of the Caldeans.

<sup>s</sup> Meaning, Egypt.

<sup>t</sup> That is, they shal slay the great & mighty men of power.

<sup>u</sup> To wit, Nebuchad-nezzárs armie.

<sup>y</sup> Some take the Ebrewe worde Amón for the Kings name of No, that is of Alex andria.



- 4 Moáb is destroyed: her litle ones haue caused their crye to be heard.
- 5 For at the going vp of <sup>d</sup> Luhith, the mourner shal go vp with weping: for in <sup>e</sup> going downe of Horonáim, the enemies haue heard a crye of destruction,
- 6 Flee and saue your liues, and be like vnto the <sup>e</sup> heath in the wildernes.
- 7 For because thou hast trusted in thy <sup>f</sup> workes and in thy treasures, thou shalt also be taken, and <sup>g</sup> Chemósh shal go for the into captiuitie with his Priests and his princes together.
- 8 And <sup>h</sup> y destroyer shal come vpon all cities, & no citie shal escape: the valley also shal perish and the plaine shalbe destroyed as the Lord hath spoken.
- 9 Giue wings vnto Moáb, that it may flee and get away: for the cities thereof shalbe desolate, without any to dwell therein.
- 10 <sup>i</sup> Cursed be he that doeth the worke of <sup>j</sup> y Lord negligently, and cursed be he that kepeth backe his sworde from blood.
- 11 Moáb hath bene at rest from his youth, and he hath settled on his lees, & hath not bene <sup>k</sup> i powred from vessel to vessel, nether hath he gone into captiuitie: therefore his taste remained in him and his sent is not changed.
- 12 <sup>l</sup> Therefore beholde, <sup>m</sup> y daies come, saith the Lord, that I wil send vnto him suche as shal cary him away, and shal emptie his vessels, and breake their bottels.
- 13 And Moáb shal be ashamed of Chemósh as the house of Israël was ashamed of <sup>n</sup> Beth-él their confidence.
- 14 How thinke you <sup>o</sup> thus, We are mightie & strong men of warre?
- 15 Moáb is destroyed, and his cities <sup>p</sup> burnt vp, & his chosen yong mé are gone downe to slaughter, saith the King, whose name is, The Lord of hostes.
- 16 The destruction of Moáb is readie to come, and his plague hasteth fast.
- 17 All ye <sup>q</sup> y are about him, mourne for him, & all ye that knowe his name, say, <sup>r</sup> How is the strong staffe broken, & the beautiful rod!
- 18 Thou daughter that doest inhabite Dibón, come downe from <sup>s</sup> thy glorie, & sit in thir st: for the destroyer of Moáb shal come vp vpon thee, and he shal destroy thy strong holdes.
- 19 Thou that dwellest in Aroér, stād by the way, and beholde: aske him that fleeth and that escapeth, <sup>t</sup> & say, What is done?
- 20 <sup>u</sup> Moáb is confounded: for it is destroyed: howle, and crye, telye it in Arnón, that Moáb is made waste,
- 21 And iudgement is come vpon the plaine countrey, vpon Holón & vpon Iahazáh, and vpon Mepháath,
- 22 And vpon Dibón, and vpon Nebó, and vpon the house of Diblatháim,
- 23 And vpon Kiriatháim, and vpon Beth-gamúl, and vpon Beth-meón,
- 24 And vpon Kerióth, and vpon Bozráh, & vpon all the cities of the land of Moáb farre or nere.
- 25 The <sup>v</sup> horne of Moáb is cut of, and his arme is broken, saith the Lord.
- 26 Make ye him <sup>w</sup> drunken: for he magnified him self against the Lord: Moáb shal <sup>x</sup> walow in his vomite, and he also shalbe in derision.
- 27 For didest not <sup>y</sup> deride Israël, as thogh he had bene founde among theues? for when thou speakest of him, thou art <sup>z</sup> moued.
- 28 O ye that dwell in Moáb, leaue the cities, and dwell in the rockes, and be like the doue, that maketh her neste in the sides of the holes mouth.
- 29 <sup>a</sup> We haue heard the pride of Moáb (<sup>b</sup> he is exceding proude) his stoutnes, and his arrogancie, and his pride, and the hautenes of his heart.
- 30 I knowe his wrath, saith the Lord, <sup>c</sup> but it shal not be so: <sup>d</sup> & his dissimulations, for thei do not right.
- 31 <sup>e</sup> Therefore wil I howle for Moáb, and I wil crye out for all Moáb: <sup>f</sup> mine heart shal mourne for the men of Kir-héres.
- 32 O vine of Sibmáh, I wil wepe for thee, as I wept for Iazér: thy plantes are gone ouer the sea, thei are come to the sea <sup>g</sup> of Iazér: the destroyer is fallen vpon thy sommer frutes, and vpon thy vintage,
- 33 And ioye, and gladnes is taken from the plentiful field & from the land of Moáb: and I haue caused wine to faile from the wine presse: none shal tread with shewtng: <sup>h</sup> their shewtng shalbe no shewtng.
- 34 Fró the crye of Heshbón vnto Elaléh & vnto Iaház haue thei made their noyse from Zóar vnto Horonáim, the <sup>i</sup> heiffer of thre yere olde shal go lowing: for the waters also of Nimrim shalbe waited.
- 35 Moreouer, I wil cause to cease in Moáb, saith the Lord, him that offred in the high places, and him that burneth incense to his gods.
- 36 Therefore mine heart shal sould for Moáb like a <sup>j</sup> shaume & mine heart shal sould like a shaume for the men of Kir-héres, because the riches that he hath gotten, is perished.
- 37 <sup>k</sup> For euery head shalbe <sup>l</sup> balde, and euery bearde plucked: vpon all the handes shalbe cuttings, and vpon the loynes sackcloth.
- 38 And mourning shalbe vpon all the house toppes of Moáb and in all the stretes thereof: for I haue brokē Moáb like a vessel wherein is no pleasure, saith the Lord.
- 39 Thei shal howle, <sup>m</sup> saying, How is he destroyed

<sup>d</sup> Horonáim & Luhith were two places whereby the Moabites shuld flee, Isa. 15, 5

<sup>e</sup> Hide your felues in barren places, where the enemy wil not pursue after you, Chap. 47, 6

<sup>f</sup> That is, the idoles which are the workes of thine hands. Some read in thy possessions, for so <sup>g</sup> worde may signifie, as 1. Sam. 25, 2.

<sup>g</sup> Bothe thy great idole & his maintainers shalbe led away captiues, so that they shal then knowe that it is in vaine to loke for helpe at idoles, Isa. 15, 2.

<sup>h</sup> He sheweth that God wolde punish the Caldeans, if they did not destroy the Egyptians and that with a courage, and calleth this executing of his vengeance against his enemies his worke: though the Caldeans sought another end, Isa. 10, 12.

<sup>i</sup> Or, deceitfully i Hathe not bene remoued as the Tewes haue, but hath liued at ease and as a wine y fedeth him self on his lees <sup>k</sup> As the calfe of Beth-él was not able to deliuer the Israelites: no more shal Chemósh deliuer the Moabites.

<sup>l</sup> Ebr. gone vp, or destroyed. How are thei destroyed that put their trust in their strength and riches!

<sup>m</sup> Thus they that flee, shal answer.

<sup>n</sup> That is, his power and strength <sup>o</sup> He willed y Caldeans to lay afflictions y enough vpon them, till they be like drunken men that fall downe to their shame and are derided of all <sup>p</sup> Or, shal be fed or clapped his hands. <sup>q</sup> Thou reioycest to heare of his miserie.

<sup>r</sup> He shal execute his malice against his neighbours

<sup>s</sup> Read Isa. 16, 1.

<sup>t</sup> Which citie was in the utmost border of Moab: and hereby he signifieth that the whole land shulde be destroyed & the people carried away.

<sup>u</sup> Read Isa. 16, 1.

<sup>v</sup> Their custom was to play on flutes or instruments, heauie & graue tunes at banquyales and in the time of mourning, as Mat. 9, 23.

<sup>w</sup> Isa. 15, 2, 3. <sup>x</sup> Ebr. 7, 18. <sup>y</sup> Or, shal be.



troyed: how hath Moáb turned the backe with shame? so shal Moáb be a derision, & a feare to all them about him.

<sup>3</sup> That is, Nebuchad-nezzar in Chap. 49. 22.

40 For thus saith the Lord, Beholde, <sup>x</sup> he shal flee as an egle, & shal spread his wings ouer Moáb.

41 The cities are taken and the strong holdes are wonne, & the mightie mens hearts in Moáb at that day shalbe as the heart of a woman in trauail.

42 And Moáb shalbe destroyed from being a people, because he hath set vp him self against the Lord.

<sup>y</sup> He that escapeth one danger, shalbe taken of another. 11. 14. 17.

43 <sup>y</sup> Feare, and pit and snare shalbe vpon thee, o inhabitant of Moáb, saith the Lord.

44 He that escapeth from the feare, shal fall in the pit, & he that getteth vp out of the pit, shalbe takē in the snare: for I wil bring vpon it, euen vpon Moáb, the yere of their visitation, saith the Lord.

<sup>z</sup> The Lord is thinking to haue succour of the Amorites.

45 They that fled, stode vnder <sup>y</sup> shadowe of Heshbón, because of the force: for <sup>a</sup> <sup>y</sup> fyre came out of Heshbón, & a flame fro Sihón, and deuoured the corner of Moáb, and the top of the seditious children.

<sup>a</sup> The Amorites had destroyed the Moabites in times past, and now because of their power, <sup>y</sup> Moabites shal see to them for helpe.

46 Wo be vnto thee, o Moáb: the people of <sup>b</sup> Chemósh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

<sup>b</sup> Which wanted the seruices of their idole as though he coulde haue defended them.

47 Yet wil I bring againe the captiuitie of Moáb in the later daies, saith the Lord. Thus farre of the iudgement of Moáb.

<sup>c</sup> That is, they shalbe restored by the Messiah.

CHAP. XLIX.

<sup>1</sup> The words of the Lord against the Ammonites, <sup>7</sup> Idumea, <sup>23</sup> Damascus, <sup>28</sup> Kedar, <sup>34</sup> & Elam.

Vnto the children of <sup>a</sup> Ammón thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath the their <sup>b</sup> King possessed Gad? and his people dwell in <sup>c</sup> his cities?

<sup>a</sup> They were separated from the Moabites by the river Arnon: & after that the ten tribes were carryed away into captiuitie, they invaded <sup>y</sup> countrey of Gad.

Therefore beholde, the dayes come, saith the Lord, that I wil cause a noyse of warre to be heard in <sup>d</sup> Rabbáh of the Ammonites, and it shalbe a desolate heape, & her daughters shalbe burnt with fyre: then shal Israel possesse those that possessed him, saith the Lord.

<sup>b</sup> To wit, of <sup>y</sup> Ammonites.

Howle, o Heshbón, for Ai is wasted: crye ye daughters of Rabbáh: girde you with sackcloth: mourne & runne to & fro by <sup>y</sup> hedges: for their King shal go into captiuitie, & his Priests, and his princes likewise.

<sup>c</sup> Meaning, of the Israelites.

Wherefore gloriest thou in the <sup>e</sup> valleis? thy valley floweth away, o rebellious daughter: she trusted in her treasures, saying, Who shal come vnto me?

<sup>d</sup> Which was one of <sup>y</sup> chief cities of the Ammonites, as were Heshbón and Ai: there was also a citie called Heshbón among <sup>y</sup> Moabites.

Beholde, I wil bring <sup>f</sup> a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and ye shalbe scared euerie man <sup>g</sup> right forthe, & none shal gather him that fleeth.

<sup>e</sup> In thy plentiful countrey.

And <sup>h</sup> afterward I wil bring againe the

<sup>f</sup> Signifying <sup>y</sup> power and riches can not preuaile when as God wil execute his iudgements.

<sup>g</sup> That is, without looking backe and as euerie one can finde away to escape.

<sup>h</sup> In the time of Christ whē <sup>y</sup> Gentiles shalbe called.

captiuitie of the children of Ammón.

7 ¶ To Edóm thus saith the Lord of hostes, Is wisdom no more in <sup>i</sup> Temán? is counsel perished from their children? is their wisdom vanished?

<sup>i</sup> Which was a citie of Edom called by the name of Temán. Elipház sonne who came of Esáu.

8 Flee, ye inhabitants of Dedán (<sup>k</sup> they are turned backe, and haue consulted to dwell) for I haue broght the destruction of Esáu vpon him, and the time of his visitation.

<sup>k</sup> The enemies that shal dissemble as though they fled away, shal turne backe, & invade your land, and possesse it.

9 If the <sup>l</sup> grape gatherers come to thee, wolde they not leaue some grapes? if theues come by night, they wil destroye til they haue ynough.

<sup>l</sup> Meaning, that God wolde utterly destroy them, and not spare one, though the grape gatherers leaue some grapes, & theues seke but til they haue ynough, Obad.

10 For I haue discovered Esáu: I haue vncouered his secrets, and he shal not be able to hide him self: his sede is wasted, and his brethré and his neighbours, and there shalbe none to say,

<sup>m</sup> The destruction shalbe so great, that there shalbe none left to take care ouer <sup>y</sup> widowes, & fatherles.

11 Leaue thy <sup>n</sup> fatherles children, & I wil preferue them aliue, and let thy widowes trust in me.

<sup>n</sup> I haue not spared mine owne people, & how shulde I pittie thee?

12 For thus saith the Lord, <sup>o</sup> Beholde, they whose iudgement was not to drinke of the cuppe, haue assuredly drunkē, and art thou he that shal escape fre? thou shalt not go fre, but thou shalt surely drinke of it.

<sup>o</sup> Which was a chief citie of Edom.

13 For I haue sworne by my self, saith the Lord, that <sup>p</sup> Bozrah shalbe waste, and for a reproche, and a desolation, and a curse, and all the cities thereof shalbe perpetual desolations.

<sup>p</sup> That is, Bozrah.

14 I haue heard a rumour from the Lord, & an embassadour is sent vnto the heathen, saying, Gather you together, and come against <sup>q</sup> her, and rise vp to the battel.

<sup>q</sup> Or, idola.

15 For lo, I wil make thee but smale among the heathen, and despised among men.

16 Thy <sup>r</sup> feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the cleftes of the rocke, and kepest the height of the hill: though thou shuldest make thy nest as hie as the egle, I wil bring thee downe from thence, saith the Lord.

<sup>r</sup> Or, idola.

17 ¶ Also Edóm shalbe desolate: euerie one that goeth by it, shalbe astonished, & shal hiss at all the plagues thereof,

18 As in the ouerthrowe of Sodom, and of Gomoráh, and the places thereof nere about, saith the Lord: no man shal dwell there, neither shal the sonnes of men remaine in it.

<sup>s</sup> To wit, Nebuchad-nezzar after he hath overcome Iudáh, & is ment by the swelling of Iordén, shal come against mount Seir & Edóm.

19 Beholde, <sup>t</sup> he shal come vp like a lyon from the swelling of Iordén: vnto the strong dwelling place: for I wil make <sup>u</sup> Israel to rest, euen I wil make <sup>v</sup> him to haste away from her, & who is a chosen mā that I may appoint against her? for who is like me? & who wil appoint me <sup>y</sup> time? & who is the <sup>w</sup> shepherd that wil stand before me?

<sup>t</sup> That is, the Israelites, who me the Edomites kept as prisoners to haue away from thence.

20 Therefore heare the counsel of the Lord that he hath deuised against Edóm, & his purpose <sup>y</sup> he hath conceiued against <sup>y</sup> in-

<sup>u</sup> The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.



<sup>e</sup> They shal not be able to resist his petitt captaines.  
<sup>u</sup> To wit, the enemie.

<sup>z</sup> As Chap. 48. 40. was said of Moab.

<sup>y</sup> Which was the chief citie of Syria, whereby he meant the whole country.

<sup>z</sup> When she heard the sudden coming of the enemie.

<sup>a</sup> He speaketh this in the person of <sup>y</sup> King and of them of the country who shal wonder to see Damascus & chief citie destroyed

<sup>b</sup> Who was King of Syria, 1. King. 20, 26, and had buyt these palaces, which were stil called the palaces of Ben-hadad.

<sup>c</sup> Meaning the Arabians, and their borderers  
<sup>d</sup> Because they used to dwell in tentes, he nameth <sup>y</sup> things that pertain thereunto.

<sup>e</sup> The enemies wil dwell in your places.

<sup>f</sup> He sheweth that they of Hazór wil flee to the Arabians for succour, but that shal not auail the

<sup>g</sup> That is, Persia, so called of Elám the sonne of Shem.  
<sup>h</sup> Because the Persians were good archers, he sheweth <sup>y</sup> the thing wherein they put their trust, shal not profite them.

habitans of Temán: surely the least of the flocke shal drawe them out: surely <sup>u</sup> he shal make their habitations desolate with the.

21 The earth is moued at the noyce of their fall: the crye of their voyce is heard in the red Sea.

22 Beholde, he shal come vp, and flie as the egle, <sup>z</sup> and spread his wings ouer Bozrah, and at that day shal the heart of the strögmén of Edóm be as the heart of a woman in trauail.

23 ¶ Vnto <sup>y</sup> Damascus he saith, Hamáth is confounded and Arpad, for thei haue heard euil tidings, and they are faint hearted <sup>u</sup> as one on the feareful sea that can not rest.

24 Damascus is discouraged, and turneth her self to flight <sup>z</sup> and feare hath sealed her: anguish & sorowes haue taken her as a woman in trauail.

25 How is the glorious <sup>a</sup> citie not reserued, the citie?

26 Therefore her yong mē shal fall in her stretes, and all her men of warre shal be cut of in that day, saith the Lord of hostes.

27 And I wil kindle a fyre in the walle of Damascus, which shal consume the palaces of <sup>b</sup> Ben-hadad.

28 ¶ Vnto <sup>c</sup> Kedár, and to the kingdomes of Hazór, which Nebuchad-nezzár King of Babel shal smite, thus saith the Lord, Arise, & go vp vnto Kedár, and destroye the men of the East.

29 Their tentes and their flockes shal they take away: yea, they shal take to the selues their <sup>d</sup> curtaines, and all their vessels, and their camels & they shal crye vnto them, Feare is on euerie side.

30 Flee, get you farre off (<sup>e</sup> thei haue consulted to dwell) <sup>o</sup> ye inhabitants of Hazór, saith <sup>y</sup> Lord: for Nebuchad-nezzár King of Babel hath taken counsel against you, and hath deuised a purpose against you.

31 ¶ Arise, & get you vp vnto the welthie nation that dwelleth without care, saith the Lord, which haue nether gates nor barres, but dwell alone.

32 And their camels shal be a boutie, and the multitude of their cattel a spoile, and I wil scatter the into all windes, and to the vtmost corners, and I wil bring their destruction from all the sides thereof, saith the Lord.

33 And Hazór shal be a dwelling for dragons, & desolation for euer: there shal no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiáh the Prophet, concerning <sup>g</sup> Elám, in the beginning of the reigne of Zedekiah King of Iudáh, saying,

35 Thus saith the Lord of hostes, Beholde, I wil breake the <sup>h</sup> bowe of Elám, <sup>u</sup> euen the chief of their strength.

36 And vpon Elám I wil bring the foure winds frö the foure quarters of heauen, & wil scatte the towards all these windes, and there shal be no nation, whether the fugitiues of Elám shal not come.

37 For I wil cause Elám to be afraied before their enemies, and before them that seke their liues, and wil bring vpon them a plague, <sup>u</sup> euen the indignation of my wrath, saith the Lord, and I wil send the sworde after them til I haue consumed them.

38 And I wil set my <sup>i</sup> throne in Elám, and I wil destroye <sup>u</sup> both the King and the princes from thence, saith the Lord: but <sup>k</sup> in the latter dayes I wil bring againe the captiuitie of Elám, saith the Lord.

## CHAP. L.

*He prophesieth the destruction of Babylon, and the deliverance of Israel, which was in captiuitie.*

**T**He worde that the Lord spake, concerning Babel, & concerning the land of the Caldeans by the ministerie of Ieremiáh the Prophet.

1 Declare among the nations, and publish it, and set vp a standart, proclaime it & cocele it not: say, <sup>a</sup> Babel is taken, Bel is confounded, <sup>b</sup> Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

2 For out of the North there <sup>c</sup> cometh vp a nation against her, which shal make her land waste, and none shal dwell therein: they shal flee, and departe, bothe man and beast.

3 In those dayes, and at that time, saith the Lord, the children of Israel shal <sup>d</sup> come, they, and the children of Iudáh together, going, and <sup>e</sup> weeping shal they go, and seke the Lord their God.

4 They shal aske the waye to Zión, with their faces thetherward, saying, Come, and let vs cleaue to the Lord in a perpetual couenant that shal not be forgotten.

5 ¶ My people hath bene as lost shepe: their <sup>f</sup> shepherdes haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from <sup>g</sup> mountaine to hil, & forgottē their resting place.

6 All that found them, haue deuoured the, and their enemies said, We offend not because they haue sinned against the Lord, <sup>h</sup> the habitation of iustice, euen the Lord the hope of their fathers.

7 ¶ Flee from the middes of Babel, and departe out of the land of the Caldeans, and be ye as the he goates <sup>k</sup> before the flocke.

8 For lo, I wil raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and thei shal set them selues in aray against her, whereby she shal be taken: their arrowes shal be as of a strong man, which is expert for none shal returne in vaine.

10 And

<sup>i</sup> I will place Nebuchad-nezzar there, and in these prophesies Ieremiáh speaketh of those countreies, which shulde be subdued vnder the first of those foure monarchies wherof Daniel maketh mention.

<sup>k</sup> This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47. <sup>u</sup> Ebr. bad.

<sup>a</sup> After that God hath vied the Babylonians seruite to punish the nations, he sheweth that their turne shal come to be punished. <sup>b</sup> These were two of their chief idoles. <sup>c</sup> To wit, the Medes, and the Persians. <sup>d</sup> When Cyrus shal take Babel. <sup>e</sup> Read Chap. 31. 9.

<sup>f</sup> Their gouernours & ministers by their examples haue prouoked them to idolatrie.

<sup>g</sup> They haue committed idolatrie in euerie place.

<sup>h</sup> For the Lord dwelt among them in his Temple, and wolde haue maintained the by his iustice against their enemies.

<sup>i</sup> When God shal deliuer you by Cyrus, <sup>k</sup> That is, make the forward and without feare.



10 And Caldea shalbe a spoile: all that spoile her, <sup>1</sup> shalbe satisfied, saith the Lord.  
 11 Because ye were glad and reioyced in destroying mine heritage, & because ye are grown fat, as the calves in the grass, <sup>m</sup> & neyed like strong horses,  
 12 Therefore your mothers shalbe fore confounded, and she that bare you, shalbe ashamed: beholde, the vttermost of the nations shalbe a desert, a drye land, & a wilderness.  
 13 Because of the wrath of the Lord it shal not be inhabited, but shalbe wholly desolate: euerie one that goeth by Babel, shal be astonished, <sup>n</sup> & hisse at all her plagues.  
 14 Put your selues in araye against Babel round about: all ye that bend the bowe, shoote at her, spare no arrowes: for she hath sinned against the Lord.  
 15 Crye against her round about: she hath giuen her hand: her foundations are fallē, & her walles are destroyed: for it is y vengeance of the Lord: take vengeance vpon her: as she hath done, do vnto her.  
 16 Destroye the <sup>q</sup> sower from Babel, and him that handleth the sickle in the time of haruest: because of the sworde of the oppressour they shal turne euerie one to his people, and they shal flee euerie one to his owne land.  
 17 Israel is like scattered shepe: the lyons haue disperfed them: first the King <sup>r</sup> of Asshur hath deuoured him, & last this Nebuchad-nezzar King of Babel hath broke his bones.  
 18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I wil visite the King of Babel, and his land, as I haue visited the King of Asshur.  
 19 And I wil bring Israel againe to his habitation: he shal fede on Carmel and Bashan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.  
 20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shalbe sought for, and there shal be none: and the sinnes of Iudah, & they shal not be found: for I wil be merciful vnto them, whome I reuerue.  
 21 Go vp against the land of the <sup>t</sup> rebelles, <sup>euen</sup> against it, and against the inhabitants of Pekod: destroye, and lay it waste after them, saith the Lord, and do according to all that I haue commanded thee.  
 22 A crye of battel is in the land, & of great destruction.  
 23 How is the <sup>u</sup> hammer of the whole worlde destroyed, and broken! how is Babel become desolate among the nations!  
 24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art founde, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in y land of the Caldeans.  
 26 Come against her <sup>2</sup> from the vtmost border: open her store houses: tread on her as on sheaues, and destroye her vtterly: let nothing of her be left.  
 27 Destroye all her <sup>x</sup> bullockes: let them go downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.  
 28 The voice of them that <sup>y</sup> flee, and escape out of the land of Babel to declare in Zion y vengeance of the Lord our God, and the vengeance of his Temple.  
 29 Call vp the archers against Babel: all ye that bend y bowe, besiege it rounde about: let none thereof escape: <sup>Reuel. 18. 24</sup> recompence her according to her worke, and according to all that she hath done, do vnto her: for she hath bene proude against the Lord, <sup>euen</sup> against the holy one of Israel.  
 30 Therefore shal her yong men fall in the stretes, and all her men of warre shalbe destroyed in that day, saith the Lord.  
 31 Beholde, I come vnto thee, O proude man, saith the Lord God of hostes: for thy day is come, <sup>eue</sup> the time that I wil visite thee.  
 32 And the proude shal stumbe and fall, & none shal raise him vp: and I wil kindle a fyre in his cities, and it shal deuoure all rounde about him.  
 33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that toke them captiues, helde them, and wolde not let them go.  
 34 But their strong redemer, whose Name is the Lord of hostes, he shal mainteine their cause, that he may giue rest to the land, <sup>z</sup> & disquiet the inhabitants of Babel.  
 35 A sworde is vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.  
 36 A sworde is vpon the <sup>a</sup> sothefayers, and thei shal dote: a sworde is vpon her strong men, and thei shal be afraied.  
 37 A sworde is vpon their horses and vpon their charets, and vpon all the multitude that are in the middes of her, and thei shal be like women: a sworde is vpon her treasures, and thei shal be spoiled.  
 38 A <sup>b</sup> drought is vpon her waters, and thei shal be dried vp: for it is the lad of graue images, and thei dote vpon their idoles.  
 39 Therefore y <sup>b</sup> Ziims with the Iims shal dwell there, & the ostriches shal dwell therein: for it shal be no more inhabited, neither shal it be inhabited from generacion vnto generacion.  
 40 As God destroyed <sup>c</sup> Sodóm and Gomo-

<sup>2</sup> Ebr. from the end.

<sup>x</sup> Her princes and mightie men.

<sup>y</sup> Of y Iewes which shulde be deliuered by Cyrus.

<sup>Reuel. 18. 24</sup>

<sup>z</sup> He sheweth y when God executeth his iudgements against his enemies, that his Church shal then haue rest.

<sup>a</sup> For Cyrus did cut the riuer Euphrates and deuided y course thereof into many streames, so y it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captiues, who conspired against their King, because he had gelded the one of them in despite, and slaine the sonne of the other.

<sup>b</sup> Read Isa. 13. 21.  
<sup>c</sup> Ebr. fowles of the ostriches, or yong.  
 Gen. 19. 21.  
 Isa. 13. 20.



## Fanners against Babel.

## Ieremiáh. The worke of errors.

ráh with the places thereof nere about, faith the Lord: so shal no man dwell there, nether shal y<sup>e</sup> sonne of mā remaine therein.

41 Beholde, a people shal come from the North, and a great natiō, & manie Kings shal be raised vp from the coastes of the earth.

42 Thei shal holde y<sup>e</sup> bowe & the buckeler: they are cruel & vnmerciful: their voyce shal roare like the sea, and they shal ride vpon horses, & be put in aray like men to y<sup>e</sup> battel against thee, o daughter of Babel.

43 The King of Babel hath heard the report of them, and his hands waxed feble: sorowe came vpon him, euen sorowe as of a woman in trauail.

44 Beholde, he shal come vp like a lyon frō the swelling of Iordén vnto the strōg habitation: for I wil make Israēl to rest, & I wil make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, & who wil appoint me the time? and who is the shepherd that wil stand before me?

45 Therefore heare the counsell of the Lord that he hath deuised against Babel, and his purpose y<sup>e</sup> he hath conceiued against the land of the Caldeans: surely the least of the flocke shal drawe them out: surely he shal make their habitatiō desolate w<sup>th</sup> the. 46 At the noyse of the winning of Babel the earth is moued, and the crye is heard among the nations.

### CHAP. II.

Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiáh giueth his boke to Seraiah.

Thus faith the Lord, Beholde, I wil raise vp against Babel, and against the inhabitants that lift vp their heart against me, a destroying winde,

2 And wil send vnto Babel fanners that shal fanne her, and shal emptie her land: for in y<sup>e</sup> day of trouble thei shal be against her on euerie side.

3 Also to the bender that bendeth his bowe, and to him that listeth him self vp in his brigandine, wil I say, Spare not her yong men, but destroye all her hostes.

4 Thus the flaine shal fall in the lād of the Caldeans, and they that are thrust through in her stretes.

5 For Israēl hath bene no widow, nor Iudáh from his God, from the Lord of hostes, though their lād was filled with sinne against the holy one of Israēl.

6 Flee out of the middes of Babel, & deliuer euerie mā his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: he wil rendre vnto her a recompence.

7 Babel hath bene as a golden cuppe in the Lords hand, that made all the earth drun-

ken: the nations haue drunken of her wine, therefore do the nations rage.

8 Babel is suddely fallen, & destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We wolde haue cured Babel, but she coulde not be healed: forsake her, and let vs go euerie one into his owne countreie: for her iudgement is come vp vnto heauen, & is lifted vp to the cloudes.

10 The Lord hath brought forth the our righteousnes: come and let vs declare in Zión the worke of the Lord our God.

11 Make bright the arrowes: gather y<sup>e</sup> shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroye it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standart vpon the walles of Babel, make the watche strong: set vp the watchmen: prepare the skoutes: for the Lord hath bothe deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, euen the end of thy couetousnes.

14 The Lord of hostes hath sworn by him selfe, saying, Surely I wil fil thee with men, as with caterpillers, and thei shal crye and shoute against thee.

15 He hath made the earth by his power, and established the worlde by his wisdom, and hath stretched out the heauen by his discretion.

16 He giueth by his voice the multitude of waters in the heauen, and he caueth the cloudes to ascend frō the ends of y<sup>e</sup> earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Euerie man is a beast by his owne knowledge: euerie founder is confounded by the grauen image: for his melting is but falsehood and there is no breth therein.

18 Thei are vanitie, & the worke of errors: in the time of their visitacion they shal perish.

19 The porcion of Iakób is not like them: for he is the maker of all things, and Israēl is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee wil I breake the nations, and with thee wil I destroye kingdomes,

21 And by thee wil I breake horse and horseman, and by thee wil I breake the charret and him that rideth therein.

22 By thee also wil I breake man & womā, and by thee wil I breake olde and yong, and by thee wil I breake the yong man &

Meaning, y<sup>e</sup> the Persians shulde gather their armie of manie nations.

Which is ment of Belshazzar, Dan. 5.6.

Chap. 49. 19.

Read Chap. 49. 19.

of the land shal rise vp: a The Medes, and Persians, y<sup>e</sup> shal destroye them as the winde doeth y<sup>e</sup> chaffe.

Though they were forsaken for a time, yet they were not utterly cast of as though their hous band were dead.

He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17. 6. & 48. 6

By whome y<sup>e</sup> Lord powred out the drinke of his vengeance, to whome it pleased him

For y<sup>e</sup> great afflictions that thei haue felt by the Babylonians.

Isa. 21. 9. Reuel. 14. 8.

Thus people of God exhort one another to go to Zión and praise God.

In approving our cause and punishing our enemies. Or, y<sup>e</sup> shall make plie.

For the wrong done to his people and to his Temple Chap. 50. 26.

For y<sup>e</sup> land of Caldea was full of rivers & ran into Euphrates. Or, measure. Ebr. his fault. Amos 4. 1.

Chap. 10. 22.

Read Chap. 10. 14.

When God shal execute his vengeance. That is, the true God of Israēl is not like to these idoles: for he can helpe when all things are desperate.

He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 51. 23.



the maid.

23 I wil also breake by thee the shepherd & his flocke, & by thee wil I breake the hous bandman and his yoke of oxen, & by thee wil I breake the dukes and princes.

24 And I wil redre vnto Babél, & to all the inhabitants of the Caldeans all their euil, that thei haue done in Zión, *euen* in your sight, saith the Lord.

25 Beholde, I *come* vnto thee, o destroying mountaine, saith the Lord, which destroyest all the earth: and I wil stretch out mine hand vpon thee, and roll thee downe from the *P* rockes, & wil make thee a burnt mountaine.

26 Thei shal not take of thee a stone for a corner, nor a stone for fundaciõs, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standart in the land: blowe the trumpets among the nacions: prepare the nacions against her: call vp the king domes of Arará, Minni, and Ashchenáz against her: appoint the prince against her: cause horses to come vp as the rough caterpillers.

28 Prepare against her the nacions with the Kings of the Medes, the dukes thereof, & the princes thereof, and all the land of his dominion.

29 And the land shal tremble & sorowe: for the deuise of the Lord shal be performed against Babél, to make the land of Babél waste without an inhabitant.

30 The strög men of Babél haue ceased to fight: thei haue remained in their holdes: their strength hath failed, and thei were like women: thei haue burnt her dwelling places, and her barres are broken.

31 A post shal runne to mete the post, and a messenger to mete the messenger, to shewe the King of Babél, that his citie is taken on a side thereof,

32 And that the passages are stopped, and y redes burnt with fyre, and the mé of warre troubled.

33 For thus saith y Lord of hostes the God of Israél, The daughter of Babél is like a threshing floore: the time of her threshing is come: yet a litle while, and the time of her haruest shal come.

34 Nebuchad-nezzár y King of Babél hath deuoured me, & destroyed me: he hath made me an emptie vessel: he swallowed me vp like a dragon, and filled his belie with my delicates, & hath cast me out.

35 The spoile of me, & that which was left of me, is brought vnto Babél, shal the inhabitant of Zión say: and my blood vnto the inhabitants of Caldea, shal Ierusalem say.

36 Therefore thus saith the Lord, Beholde, I wil mainteine thy *u* cause, and take vengeance for thee, and I wil drye vp the

sea, and drye vp her springs.

27 And Babél shal be as heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 Thei shal roate together like lions, and yell as the lions whelpes.

39 In their *x* heat I wil make them feastes, and I wil make them drunken, that they may reioice, and slepe a perpetual slepe, and not wake, saith the Lord.

40 I wil bring them downe like lambes to the slaughter, & like rams and goates.

41 How is y Sheshách taken! and how is the glorie of the whole earth taken! how is Babél become an astonishment among the nacions!

42 The *z* sea is come vp vpon Babél: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drye & a wilderness, a land wherein no mā dwel leth, nether doeth the sonne of man passe thereby.

44 I wil also visite Bel in Babél, and I wil bring out of his mouth, that which *a* he hath swallowed vp, and the nacions shal runne no more vnto him, and the wall of Babél shal fall.

45 My people, go out of the middes of her, & deliuer ye euerie man his soule frõ the fierce wrath of the Lord,

46 Lest your heart euen faint, and ye feare the rumour, that shalbe heard in the land: the rumour shal come *this* yere, and after that in the *other* *b* yere shal come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I wil visite the images of Babél, and the whole land shal be confounded, & all her flaine shal fall in the middes of her.

48 Then the heauen and *c* the earth, and all that is therein, shal reioice for Babél: for the destroyers shal come vnto her frõ the North, saith the Lord.

49 As Babél caused the *d* flaine of Israél to fall, so by Babél the flaine of all the earth did fall.

50 Ye that *e* haue escaped the sworde, go away, stande not stil: remembre the Lord afarre of, & let Ierusalem come into your minde.

51 We are *f* confounded because we haue heard reproche: shame hath couered our faces, for strangers are come into the sanctuaries of the Lords House.

52 Wherefore beholde, the daies come, saith the Lord, that I wil visite her grauen images, and through all her land the wounded shal grone.

53 Thogh Babél shulde mounte vp to shea- ué, & thogh she shulde defend her strength on hie, yet from me shal her destroyers co-

Mmm. iiii.

*x* When thei are inflamed with furseting and drinking, I wil feast with them, alluding to Belshazzars baker, Dan. 5. 2.

*y* Meaning Babél, as Chap. 25. 16.

*z* The great armie of the Medes and Persians.

*a* That is, his gittes & presents which he had receiued as part of the spoile of other nacions, and w the idolaters brought vnto him from all countreys.

*b* Meaning, y Babylon shuld not be destroyed all at once, but by litle & litle shulde be brought to nothing: for the first yere came the tydings, y next yere the siege, and in the thirde yere it was taken: yet this is not that horrible destruction w the Prophetes threatened i ma-

nie places: for that was after this, whē they rebelled and Darius ouerca me the by the policie of Zopirus and hanged thre thousand gentlemen besides the comune people.

*c* All creatures in heauē & earth shal reioice and praise God for the destruction of Babylon the great enemy of his Church.

*d* Babylon did not onely destroy Israél, but many other nacions.

*e* Ye that are now captiues in Babylon

*f* He sheweth how they shuld remember Ierusalem by lamenting the miserable affli- tion thereof.

*g* For the walles were two hundredth foute hie.

*a* Not that Babylon rode on a mountaine, but because it was strong and seemed inuincible

*b* From thy strong holdes and fortresses

*c* By these three nacions he mea neth Armenia the hier, and Armenia the lower, and Syria for Cyrus had gathered an armie of di- vers nacions.

*d* By turning the course of the river one side was made open, and the reedes that did growe in the water, were destroyed which Cyrus did by the counsel of Gobria & Gabbatha Belshazzars captiues.

*e* When she shalbe cut vp and threshed.

*f* This is spoken in the person of the lewes, bewailing their state and the crueltie of the Babylonians.

*g* Thus the Lord esteemeth the iniurie done to his Church as done to him self, because their cause is his.



me,saith the Lord.

54 A sounde of a crye cometh fró Babél, and great destruction from the land of the Caldeans.

55 Because the Lord hathe laid Babél waste and destroyed, from her the great voyce, & her waues shal roare like great waters, and a sounde was made by their noice.

56 Because the destroyer is come vpon her, euen vpon Babél, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shal surely recompence.

*I wil so a-  
rounsh the by  
afflictions that  
thei shal not  
know the waye  
to turne them.*

57 And I wil<sup>h</sup> make drunke her princes, and her wise men, her dukes, and her nobles, & her strong men: & thei shal slepe a perpetual slepe, and not wake, saith the King, whose Name is the Lord of hostes.

*The thicknes  
of the walle  
was fittie foot-  
es thicke.*

58 Thus saith y<sup>e</sup> Lord of hostes, The thicke wall of Babél shalbe broken, and her hye gates shalbe burnt with fyre, and the people shal labour in vaine, and the folke in the fyre, for thei shalbe weary.

59 The worde which Ieremiáh the Prophet commanded Sheraiáh the sonne of Neriah, the sonne of Maaseiah, when he went with Zedekiah the King of Iudah into Babél, in the<sup>a</sup> fourth yere of his reigne: and this Sheraiáh was a peaceable prince.

*This was  
not in the time  
of his captiui-  
tie, but seuen  
yeres before,  
when he went  
ether to graue  
lat Nebuchad-  
nezzár or to  
intreat of some  
matters.*

60 So Ieremiáh wrote in a boke all the euil that shulde come vpon Babél: euen all these things, that are written against Babél.

61 And Ieremiáh said to Sheraiáh, When thou comest vnto Babél, and shalt se, and shalt read all these wordes,

62 Then shalt thou say, O Lord, thou hast spoké against this place, to destroye it, that none shulde remaine in it, nether man nor beast, but y<sup>e</sup> it shulde be desolate for euer.

63 And when thou hast made an end of reading this boke, thou shalt binde a<sup>1</sup> stone to it, and cast it in the middes of Euphrates,

*1 S. Iohn in his  
revelation al-  
ludeth to this  
place when he  
saith that the  
Angel toke a  
millestone and  
cast into the  
sea: signifying  
whereby the de-  
struction of Ba-  
bylon, Reuel.  
18, 21.*

64 And shalt say, Thus shal Babél be drowned, and shal not rise from the euil, that I wil bring vpon her: and thei shal<sup>m</sup> be wearie. Thus farre are y<sup>e</sup> wordes of Ieremiáh.

*Thi shal  
not be able to  
resist, but shal  
laboure in vaine*

CHAP. LII.

*Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought forth of prison, and sed like a King.*

**Z**edekiah<sup>a</sup> was one & twentie yere olde when he began to reigne, and he reigned eleuen yeres in Ierusalem, and his mothers name was Hamutál, the daughter of Ieremiáh of Libnáh.

*Chap. LII.  
2. King 24, 18  
3. Chr. 36, 11.  
a So the Lord  
punished him  
by sinne &  
gaue him vp  
to his rebel-  
lions heart,  
til he had  
brought the ene-  
mie vpon him  
to lead him a  
way and his  
people.*

2 And he did euil in the eyes of the Lord, according to all that Iehoiakim had done.

3<sup>a</sup> Doubtes because the wrath of the Lord was against Ierusalem and Iudáh, til he had cast them out from his presence, the-

refore Zedekiah rebelled against y<sup>e</sup> King of Babél.

4<sup>a</sup> But in the ninth yere of his reigne, in the tēth moneth y<sup>e</sup> tēth day of y<sup>e</sup> month came Nebuchad-nezzár King of Babél, he & all his hoste against Ierusalem, & pitched against it, & buylt fortes against it rounde about.

5 So the citie was besieged vnto y<sup>e</sup> eleuenth yere of the King Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the<sup>b</sup> way of the gate betwene the two walles, which was by the Kings garden: (now the Caldeans were by the citie rounde about) and thei went by the way of the wildernes.

8 But the armie of the Caldeans pursued after the King, and toke Zedekiah in the desert of Ierichó, & all his hoste was scattered from him.

9 Then thei toke the King and caryed him vp vnto the King of Babél to Ribláh in the land of Hamáth, c where he gaue iudgement vpon him.

10 And y<sup>e</sup> King of Babél slewe the sonnes of Zedekiah, before his eyes: he slewe also all the princes of Iudáh in Ribláh.

11 Then he put out the eyes of Zedekiah, & the King of Babél bounde him in chaines, and caryed him to Babél, and put him in prison til the day of his death.

12 Now in the fift moneth in the tēth day of the moneth (which was the nintenth yere of the King Nebuchad-nezzár King of Babél) came Nebuzar-adán chief steward which<sup>c</sup> stode before the King of Babél in Ierusalem,

*d In the 3.  
King 26, 11 it  
called the se-  
uenth day, be-  
cause the fyre  
began then, &  
so continued  
to the tenth.  
e That is, he  
was his serua-  
nt, 2. King, 25*

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fyre.

14 And all the armie of the Caldeans y<sup>e</sup> were with the chief steward, brake downe all the walles of Ierusalem rounde about.

15 Then Nebuzar-adán the chief steward caryed away captiue certeine of the poore of the people, & the residue of the people that remained in y<sup>e</sup> citie, & those that were fled, & fallen to the King of Babél, with the rest of the multitude.

16 But Nebuzar-adán y<sup>e</sup> chief steward left certeine of the poore of the land, to dresse the vines, and to til the land.

17 Also the<sup>f</sup> pillars of brasce that were in the House of the Lord, & the bases, & the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caryed all the brasce of them to Babél.

*f of these pil-  
lers read 1. King  
7.*



<sup>g</sup> Which were also made of brass  
 18 The pottes also and the besomes, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasfe wherewith they ministred, toke they away.

19 And the bowles, and the ashpannes, & the basins, & the pottes, and the candlesticks, & the incense dishes, and the cuppes, & all that was of golde, and that was of siluer, toke the chief steward away,

20 With the two pillers, one Sea, & twelue brasen bulles, that were vnder the bases, which King Salamón had made in y<sup>e</sup> House of the Lord: the brasfe of all these vessels was without<sup>h</sup> weight.

<sup>h</sup> It was so muche in quā-  
 21 And concerning the pillers, the height of one pillar was eightene cubites, & a threde of twelue cubites did compasse it, and the thickenes thereof was foure fingers: it was holow.

22 And a chapter of brasfe was vpon it, and the height of one chapter was fiue cubites with networke, & pomegranates vpon the chapters rōude about, all of brasfe: the seconde pillar also, and the pomegranates were like vnto these.

23 And there were ninetie & six pomegranates on a side: and all the pomegranates vpon the net worke were an hundreth rōunde about.

<sup>i</sup> That because of the roundnes no more coulde be sene but aye and so.  
 24 And the chief steward toke Sheraiáh the chief Priest, and Zephaniáh<sup>k</sup> the seconde Priest, and the thre keepers of the dore.

<sup>k</sup> Which serued in the hie Priests stead, if he had any necessitie i impediment.  
 25 He toke also out of the citie an Eunuche, which had the ouersight of the men of warre, and<sup>l</sup> seuen men that were in the Kings presence, which were founde in the citie, and Sophér captaine of the hoste who mustred the people of the land, and thre score men of the people of the land,

<sup>l</sup> In the 1. King. 22. 19 is red but of fiue: those were the most excellēt and the other two, which were not so noble, are not there mentioned with them.

ŷ were founde in the middes of the citie.

26 Nebuzar-adán the chief steward toke them, and broght them to the King of Babel to Ribláh.

27 And the King of Babel smote them, and flewe them in Ribláh, in the land of Hamáth: thus Iudáh was caryed away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchadnezzár caryed away captiue, in the<sup>m</sup> seuenth yere, <sup>n</sup> *even* thre thousand Iewes, and thre and twentie.

<sup>m</sup> Which was the latter end of the seuenth yere of his reigne & the beginning of the eight.  
<sup>n</sup> In the latter end also of y<sup>e</sup> yere, and the beginning of the nineteenth.  
 "Ebr. seules.

29 In the<sup>n</sup> eighteenth yere of Nebuchadnezzár he caryed away captiue from Ierusalém eight hundreth thirtie & two<sup>n</sup> persones.

30 In the thre and twentieth yere of Nebuchadnezzár, Nebuzar-adán the chief steward caryed away captiue of the Iewes seuen hundreth fourtie and fiue persones: all the persones were foure thousand and six hundreth.

31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachín King of Iudáh, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-merodách King of Babel, in the first yere of his reigne,<sup>o</sup> lifted vp the head of Iehoiachín King of Iudáh, and broght him out of prison,

<sup>o</sup> That is, restored him to libertie and honour.

32 And spake kindly vnto him, and set his throne aboue the throne of the Kings, that were with him in Babel,

33 And changed his prison<sup>p</sup> garments, and he did continually eat bread before him all the dayes of his life.

<sup>p</sup> And gave him princelie apparel.  
<sup>q</sup> That is, he had allowance in the court, & thus at length he had rest & quietnes because he obeyed Ieremiáh the Prophet, where as the other were cruelly ordered, that wolde not obey him.

34 His porcion was a<sup>q</sup> continual porcion giue him of the King of Babel, euery day a certeine, all the dayes of his life vntil he dyed.

# LAMENTACIONS.

## CHAP. I.

<sup>r</sup> The Prophet bewaileth the miserable estate of Ierusalém, & sheweth that they are plagued because of their sinnes. The first and seconde chapter beginne euery Verse according to the letters of the Ebrewe Alphabet. The third hath thre Verses for euery letter, & the fourth is as the first.

<sup>r</sup> The Prophet wondereth at the great indignities of God being Ierusalém, which was so strong & so full of people, to be now destroyed and desolate.  
<sup>s</sup> Which had chief rule ouer many prouinces and countreys.  
<sup>t</sup> So that she taketh no rest.  
<sup>u</sup> Meaning, the Egyptians and Assyrians, & promised helpe.

**H**ow doeth<sup>a</sup> the citie remaine solitarie that was ful of people: she is as a widow: she that was great among the nations and<sup>b</sup> princeesse amōg the prouinces, is made tributarie.

2 She wepeth continually in the<sup>c</sup> night, & her teares runne downe by her chekes: amōg all her<sup>d</sup> louers, she hath none to comfort her: all her friends haue delt vnfaithfully

with her, & are her enemies.

3 Iudáh is caryed away captiue, because<sup>e</sup> of affliction, and because of great seruitude: she dwelleth among the heathē, & findeth no rest: all her persecuters toke her in the streites.

<sup>e</sup> For her crueltie toward the poore and oppression of seruants, Ierem. 34. 11.

4 The wayes of Ziōn lament, because no man cometh<sup>f</sup> to the solemne feasts: all her gates are desolate: her Priests sigh: her virgines are discomfited, and she is in<sup>g</sup> heauines.

<sup>f</sup> As they vsed to come vp. & myrrh & ioye, Psal. 42. 4.  
 "Ebr. 6117022.

5 Her aduersaries<sup>h</sup> are the chief, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, & her children are gone into captiuitie before the enemye.

<sup>g</sup> That is, haue rule ouer her, Deu. 28. 44.

6 And from the daughter of Ziōn all her beautie is departed: her prices are become Nūn.i.



# The yoke of finnes.

# Lamentacions.

# Gods wrath.

As men pined away & sorrow & that have no courage.

In her misery she considered & great benefits & commodities she had lost. At her religion and serving of God, which was her greatest grief to the godlie. Or, drive away I she is not ashamed of her sinne, although it be manifest.

Ebr. hathe magnified him self.

God forbid death that the Ammonites & Moabites shulde enter into the Congregation of the Lord, and vnder the he reprehendeth all enemies, Deu. 23.3.

Thus Ierusalem lamenteth, mouing others to pittie her and to learne by her example.

This declarereth that we shuld acknowledge God to be the author of all our afflictions, to the intent that we might seeke vnto him for remedie.

Mine heauy finnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.

He hathe troden them vnder fote as they tread grapes in the wyne presse, Lere. 14.17. Chap. 2.18.

Which because of her pollution was separate from her houshold, Lcu. 15.19. and was abhorred for the time. Ebr. month.

like harts that finde no pasture, & they are gone without strength before the pursuer.

Ierusalem remembred the daies of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people fell into the hand of the enemy, & none did helpe her: y aduersaries sawe her, & did mocke at her <sup>k</sup> Sabbaths.

Ierusalem hathe grievously sinned, therefore she is in derision: all y honoured her, despise her, because they haue sene her filthines: yea, she sigheth and turneth backward.

Her filthines is in her skirtes: she remembred nor her last end, therefore she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemy is proude.

The enemy hathe stretched out his had vpon all her pleasant things: for she hathe sene the heathen entre into her Sanctuarie, whome thou didest comande, that they shulde not entre into thy Church.

All her people sigh and seke their bread: they haue giuen their pleasant things for meat to refresh the soule: se, O Lord, & consider: for I am become vile.

Haue ye no regarde, all ye that passe by this way: beholde, & se, if there be any sorowe like vnto my sorowe, which is done vnto me, wherewith the Lord hathe afflicted me in the day of his fierce wrath.

From aboue hathe he sent fyre into my bones, which preuaile against them: he hathe spread a net for my fete, & turned me backe: he hathe made me desolate, & daily in heauines.

The yoke of my trasgressions is bounde vpon his hand: they are wrapped, and come vp vpon my necke: he hathe made my strength to fall: y Lord hathe deliuered me into their hands, nether am I able to rise vp.

The Lord hathe troden vnder fote all my valiant me in the middes of me: he hathe called an assemblie against me to destroy my yong men: the Lord hathe troden the wine presse vpon the virgine the daughter of Iudah.

For these things I wepe: mine eye, mine eye casteth out water, because the comforter that shulde refresh my soule, is farre from me: my children are desolate, because the enemy preuailed.

Zion stretcheth out her hands, and there is none to comfort her: the Lord hathe appointed the enemies of Iakob rounde about him: Ierusalem is as a menstruous woman in the middes of them.

The Lord is righteous: for I haue rebelled against his commandement: heare, I pray you, all people & beholde my sorow: my virgines and my yong men are gone into captiuitie.

I called for my louers, but they deceiued me: my Priests and mine Elders perished in the citie while they sought their meat to refresh their soules.

Beholde, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sworde spoyleth abroad, as death doeth at home.

They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, & are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

Let all their wickednes come before thee: do vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

## CHAP. II.

How hathe the Lord darkened the daughter of Zion in his wrath! and hathe cast downe from heauen vnto the earth the beautie of Israel, & remembred not his fote stole in the day of his wrath!

The Lord hathe destroyed all the habitacions of Iakob, and not spared: he hathe throwen downe in his wrath the strong holdes of the daughter of Iudah: he hathe cast them downe to the ground: he hathe polluted the kingdome and the princes thereof.

He hathe cut of in his fierce wrath all the thorne of Israel: he hathe drawe backe his right hand from before the enemy, and there was kindled in Iakob like a flame of fyre, which deuoured rounde about.

He hathe bet his bowe like an enemy: his right hand was stretched vp as an aduersarie, and slewe all that was pleasant to the eye in the tabernacle of the daughter of Zion: he powred out his wrath like fyre.

The Lord was as an enemy: he hathe deuoured Israel, & consumed all his palaces: he hathe destroyed his strong holdes, and hathe increased in the daughter of Iudah lamentacion and mourning.

For he hathe destroyed his tabernacle, as a garden, he hathe destroyed his congregation: y Lord hathe caused the feasts & Sabbaths to be forgottē in Zion, & hathe despised in the indignacion of his wrath the King and the Priest.

The Lord hathe forsaken his altar: he hathe abhorred his Sanctuarie: he hathe giue into the hand of the enemy the wallles of her palaces: they haue made a noyse in the House of y Lord, as in the day of solēitie.

The Lord hathe determined to destroye the wall of the daughter of Zion: he stretched out a line: he hathe not withdrawn his had from destroying: therefore he made the rampart and the wall to lament: they were destroyed together.

That is, they dyed for hunger.

Of desiring vengeance against the enemy, read Lere. 11.20. & 18.11. Or, gather like grapes.

That is, brought her into prosperitie to adueritie. b Hathe giuen her a most irre fall.

c Alluding to the Temple or to the Arke of the couenant, which was called the fote-stole of y Lord because they shulde not let their hands so lowe, but lift vp their hearts toward the heauens.

d Meaning, the glorie and strength, as 1. Sam 2.1.

e That is, his succour which he was wont to send vs, when our enemies oppressed vs. f Snewing, y there is no remedie but deliuerie, where God is the enemy.

g As the people were accustomed to praise God in the solēne feastes with a loud voice, so now the enemies blaspheme him with shouting & crying. h This is a figurative speache, as y was, when he said, the wayes did lament, Chap. 1.4: meaning, y thus sorowe was so great that the insensible things had their parte thereof.

9 Her



9 Her gates are sonke to the ground: he hath destroyed and broken her barres: her King and her princes are among the Gentiles: the Lawe is no more, nether can her Prophetes receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit upon the ground, and kepe silence: they haue cast upon dust upon their heades: they haue girded themselves with sackcloth: the virgines of Ierusalem hang downe their heades to the ground.

11 Mine eyes do faile with teares: my bowels swell: my liuer is powred upon the earth, for the destruction of the daughter of my people, because the children and sucklings swoune in the stretes of the citie.

12 They haue said to their mothers, Where is bread and drinke? when they swoune as the wounded in the stretes of the citie, & where they gaue upon the ghost in their mothers bosome.

13 What thing shall I take to witnes for thee? what thing shall I compare to thee, O daughter Ierusalem: what shall I like to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy Prophetes haue looked out vaine, and foolish things for thee, and they haue not discovered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false prophecies, and causes of banishment.

15 All that passe by the way, clappe their handes at thee: they hisse and wagge their head upon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioye of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue founde and sene it.

17 The Lord hath done that which he had purposed: he hath fulfilled his worde that he had determined of olde time: he hath thrown downe, and not spared: he hath caused thine enemy to reioice ouer thee, and set upon the horne of thine aduersaries.

18 Their heart cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, nether let the apple of thine eye cease. 19 Arise, crye in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift up thine hands toward him for the life of thy yong childre, that faint for hungre in the corners of all the stretes.

20 Beholde, O Lord, and confide to whome thou hast done thus: shall the women eat their frute, and children of a spanne long?

shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong and the olde lye on the ground in the stretes: my virgines and my yong men are fallen by the sworde: thou hast slain them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my terrours rounde about, so in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought up, hath mine enemy consumed.

## CHAP. III.

1 I Am the man, that hath sene affliction in the rod of his indignation.

2 He hath led me, and brought me into darcknes, but not to light.

3 Surely he is turned against me: he turneth his hand against me all the day.

4 My flesh and my skinne hath he caused to waxe olde, & he hath broke my bones.

5 He hath builded against me, & compassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I can not get out: he hath made my chaines heauie.

8 Also when I crye and shoute, he shutteth out my prayer.

9 He hath stopped up my waies with heuie stone, and turned away my paths.

10 He was vnto me as a beare lyig in waite, & as a lion in secret places.

11 He hath stopped my waies, & pulled me in pieces: he hath made me desolate.

12 He hath bent his bow and made me a marke for the arrowe.

13 He caused the arrowes of his quier to entre into my reines.

14 I was a derision to all my people, and their song all the daye.

15 He hath filled me with bitternes, & made me drunken with worme wood.

16 He hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre of from peace: I forgot prosperitie,

18 And I said, My strength & mine hope is perished from the Lord,

19 Remembring mine affliction, & my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that we are not consumed, because his compassions faile not.

23 They are renewed euerie morning: great is thy faithfulness.

24 The Lord is my portion, faith my soule: therefore wil I hope in him.

25 The Lord is good vnto them, that trust in him, & to the soule that seeketh him.

Nnn. ii.

Or, summe,  
whome I feared  
Chap. III.

a The Prophet complaineth of the punishments and afflictions that he endured by the false Prophetes & hypocrites, when he declared the destruction of Ierusalem, as Ierem. 20. 2. b He speaketh this as one who felt Gods heauie iudgements, who he greatly feared, & therefore setteth them out with this diuersitie of wordes.

c This is a great temptation to the godlie, when they see not the frute of their prayers, and catch them to thinke that they are not heard, which thing God voucheth to do, that they might praise more earnestly and the oftener.

d And keepeth me in holie, as a prisoner.

e He hath no pittie on me.

f With great anguish & sorrowe he hath made me to lose my sense.

g Thus with paine he was driuen to and fro betwene hope and despair, as godlie oft times are, yet in the end the Spirit getteth the victory.

h He sheweth that God thus vseth to exercise his to the intent that hereby they maie knowe their selues and feele his mercies.

i Considering the wickednes of man, it is maruel that anie remaineth aliue: but only that God for his owne mercies sake and for his promises wil euer haue his Church to remaine though they be neuer so fewe in number, Isa. 59.

k We feele thy benefices daily. l The godlie put their whole confidence in God, & therefore loke for none other inheritance, as psal. 16. 5.

Or, summe.

Or, summe.

Or, summe.

Or, summe.

i Meaning, who  
her calamitie  
was so euident  
that it needs no  
witness.

i Because the  
false Prophetes  
called the  
felices seers, as  
the other were  
called, therefore  
he sheweth  
that they  
saw amiss, be-  
cause they did  
not reprove  
the peoples  
sins, but flattered  
them in  
their finnes,  
which was the  
cause of their  
destruction.

Leu. 26. 14.  
Deu. 28. 25.

Leu. 24. 17.  
chap. 16.

Or, summe  
to their own  
heads.



# The yoke in youth.

# Lamentacions. Great famine.

*m* He sheweth that we can neuer begin to wisely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.  
*n* He murmureth not against God, but is patient.  
*o* He humbleth him selfe as thei that falle downe vnder the face to the grounde, & so with patience waiteth for succour.  
*p* He taketh no pleasure in it, but doeth it of necessitie for our amendment, when he suffereth the wicked to oppresse the poore.  
*q* He doeth not delite therein.  
*r* He sheweth that nothing is done without Gods providence.  
*s* That is, aduersitie, and prosperitie, Amos 3, 6.  
*t* When God afflicteth him.  
*u* That is, both heartes & handes: for els to lift vp his handes is but hypocrisie.

*1. Cor. 4. 13.*

*u* I am overcome with sore weeping for all my people.

*y* Read Ierem. 37, 16, how he was in the myric dungeon.

- 16 It is good bothe to trust, and to waite for the saluation of the Lord.
- 17 It is good for a man that he beare the yoke in his youth.
- 18 He sitteth alone, and kepeth silence, because he hath borne it vpon him.
- 19 He putteth his mouth in the dust, if there maie be hope.
- 20 He giueth his cheke to him that smiteth him: he is filled full with reproches.
- 21 For the Lord wil not forsake for euer.
- 22 But thogh he send affliction, yet wil he haue compassion according to the multitude of his mercies.
- 23 For he doeth not punish willingly, nor afflict the children of men,
- 24 In stamping vnder his fete all the prisoners of the earth,
- 25 In ouerthrowing the right of a man before the face of the most high,
- 26 In subuerting a man in his cause: the Lord seeth it not.
- 27 Who is he then that saith, and it cometh to passe, & the Lord commandeth it not?
- 28 Out of the mouth of the most high proceedeth not euil and good?
- 29 Wherefore then is the liuing man sorrowful? man suffereth for his sinne.
- 30 Let vs serche and trye our waies, & turne againe to the Lord.
- 31 Let vs lift vp our hearts with our handes vnto God in the heauens.
- 32 We haue sinned, and haue rebelled, therefore thou hast not spared.
- 33 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine & not spared.
- 34 Thou hast couered thy self w<sup>th</sup> a cloude, that our praier shulde not passe through.
- 35 Thou hast made vs as the \* offscouring and refuse in the middes of the people.
- 36 All our enemies haue opened their mouth against vs.
- 37 Feare, and a snare is come vpon vs with desolation and destruction.
- 38 Mine eye casteth out riuers of water, for destruction of my daughter of my people.
- 39 Mine eye droppeth without staie and ceaseth not,
- 40 Til the Lord loke downe, and beholde from heauen.
- 41 Mine eye breaketh mine heart because of all the daughters of my citie.
- 42 Mine enemies chased me sore like a birde, without cause.
- 43 They haue shut vp my life in the dungeon, and cast a stone vpon me.
- 44 Waters flowed ouer mine head, then thought I, I am destroyed.
- 45 I called vpon thy Name, o Lord, out of the lowe dungeon.
- 46 Thou hast heard my voice: stoppe not

- thine eare fro<sup>m</sup> my sigh & from my crye.
- 57 Thou drewest nere in the daye that I called vpon thee: thou saidest, Feare not.
- 58 O Lord, thou hast mainteined the cause of my soule, & hast redeemed my life.
- 59 O Lord, thou hast sene my wrong, iudge thou my cause.
- 60 Thou hast sene all their vengeance, & all their deuises against me,
- 61 Thou hast heard their reproche, o Lord, & all their imaginations against me:
- 62 The lippes also of those that rose against me, and their whispering against me continually.
- 63 Beholde, their sitting downe & their rising vp, how I am their song.
- 64 \* Giue them a recompence, o Lord, according to the worke of their hands.
- 65 Giue them sorowe of heart, euen thy curse to them.
- 66 Persecute with wrath and destroye the from vnder the heauen, o Lord.

## CHAP. IIII.

- H**ow is the golde become so dimme? the moste syne golde is chaged, & the stones of the Sanctuarie are scattered in the corner of euerie strete.
- The noble men of Zion comparable to syne golde, how are thei esteemed as earthe pitchers, euen the worke of the hands of the porter!
- Euen the dragons drawe out the breasts, & giue sucke to their yong, but the daughter of my people is become cruel like y<sup>e</sup> of triches in the wildernes.
- The tongue of the sucking childe cleaueth to the roofof his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.
- Thei that did fede delicately, perish in the stretes: they that were brought vp in skarlet, embrace the dongue.
- For the iniquitie of the daughter of my people is become greater then the sinne of Sodóm, that was destroyed as in a moment, and none pitched campes against her.
- Her Nazarites were purer then y<sup>e</sup> snowe, and whiter then the milke: thei were more ruddie in body, then the red precious stones: thei were like polished saphir.
- Now their visage is blacker then a cole: they can not knowe them in the stretes: their skinne cleaueth to their bones: it is withered, like a stocke.
- Thei that be slaine with the sworde are better, then thei that are killed with hunger: for thei fade awaie as thei were stricken through for the frutes of the field.
- The handes of the pitiful women haue sodden their owne children, which were their meat in the destruction of y<sup>e</sup> daughter of my people.

*2* Meaning, the cause whereof his life was in danger.

*Psal. 114.*

*Or, as a signe of woe.*

*a* By the golde he meaneth the Princes, as by the stones he vnderstandeth the Priests.

*Or, bid.*

*b* Which are of sinle estimation & haue none honour.  
*c* Though the dragons be cruel, yet thei pitie their yong and nourish them, & thus Ierusalem doeth not.  
*d* The women forsake their children as the ostriche doeth her eggs, Iob 39, 17.

*Gen. 19, 21.*

*Or, as strength was against her.*

*e* They that were before moste in Gods fauour, are now in greatest abomination vnto him, Nomb. 6, 2.

*f* For lacke of fode they pyne away, and consume.



11 The Lord hath accomplished his indignacion: he hath powred out his fierce wrath, he hath kindled a fyre in Ziön, which hath deuoured the fundaciõs thereof.

12 The Kings of the earth, and all the inhabitants of the worlde wolde not haue believed that the aduersarie and the enemy shulde haue entred into the gates of Ierusalem:

13 For the sinnes of her Prophetes, and the iniquities of her Priestes, that haue shed the blood of the iust in the middes of her.

14 Thei haue wandered as blinde men in the stretes, and they were polluted with blood, so y<sup>e</sup> thei wolde not touche their garments.

15 But thei cryed vnto them, Departe, ye polluted, departe, departe, touche not: therefore they fled away, and wandered: thei haue said among the heathen, They shal no more dwell there.

16 The angre of the Lord hath scattered them, he wil no more regarde them: thei reuerenced not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for a nation that colde not saue vs.

18 They hunte our steppes that we can not go in our stretes: our end is nere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: thei pursued vs vpon the mountaines, and laied wait for vs in the wilderness.

20 The breth of our nostrels, the Anointed of the Lord was taken in their nets, of whome we said, Vnder his shadowe we shalbe preferred aliue among the heathen.

21 Reioyce & be glad, o daughter Edóm, that dwellest in the land of Vz, the cup also shal passe through vnto thee: thou shalt be drunken and vomite.

22 Thy punishment is accomplished, o daughter Ziön: he wil no more carie thee awaie into captiuitie, but he wil visit thine iniquitie, o daughter Edóm, he wil discouer thy sinnes.

Remember, o Lord, what is come vpon vs: consider, and beholde our reproche.

2 Our inheritance is turned to the strangers, our houses to the aliantes.

3 We are fatherles, euen without father, & our mothers are as widowes.

4 We haue dronke our water for money, & our wood is solde vnto vs.

5 Our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our hands to the Egyptians, & to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none wolde deliuer vs out of their hands.

9 We gate our bread with the peril of our liues, because of the sworde of the wilderness.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Ziön, & the maides in the cities of Iudah.

12 The princes are hanged vp by their hand: the faces of the Elders were not had in honour.

13 They toke the yong men to grinde, and the children fell vnder the wood.

14 The Elders haue ceased from the gate & the yong men from their songs.

15 The ioye of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: now vnto vs, that we haue sinned.

17 Therefore our heart is heauy for these things, our eyes are dimme,

18 Because of the mountaine of Ziön which is desolate: the foxes runne vpon it.

19 But thou, o Lord, remainest for euer: thy throne is fro generacion to generaciõ.

20 Wherefore dost thou forget vs for euer, & forsake vs so long time?

21 Turne thou vs vnto thee, o Lord, and we shalbe turned: renew our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceedingly angrie against vs.

a This prayer as is thought, was made whē some of the people were carryed away captiue, others as the poorest remained, and some went into Egypt & other places for socour: albeit it seemeth that y<sup>e</sup> Prophet foreseeing their miserie to come, thus prayed.  
b Meaning, their extreme seruitude and bondage.  
c We are ioyned in leagues and amitie w<sup>th</sup> them, or haue submitted our selues vnto them.  
d As our fathers haue bene punished for their sinnes, so we that are culpable of y<sup>e</sup> same sinnes, are punished.  
e Because of y<sup>e</sup> enemy that came from the wilderness, and wolde not suffer vs to go, & seke our necessarie fode.  
f That is, by y<sup>e</sup> enemies hand.  
g Their seruitude was so great, that they were not able to abide it.  
h There were no more laws nor forme of comune welth.  
i With weeping.  
k And therefore thy covenant, and mercies can neuer faile.  
l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuerte vs, and thus God worketh in vs before we can turne to him, Ierem. 31. 18.

g He meaneth that these things are come to passe the more, contrary to all mens expectation.  
h Some referre this to y<sup>e</sup> blinde men, which as they went, stumbled on the blood, whereof the cite was full.  
i Meaning, the heathen which came to destroy the, colde not abyde them.  
k That is, the enemies.  
l He sheweth two principal causes of their destruction: the crueltie, & their vaine confidence in man: for they trusted in the helpe of the Egyptians.

m Our King Iosiah, in whome shode our hope of Gods fauour, and on whome depended our state & life, was slayne whome he called anointed, because he was a figure of Christ.  
n This is spoken by derision.

o He comforteth the Church by y<sup>e</sup> after sentie yeres their sorowes shal haue an end, where as the wicked shulde be tormented for ever.

# EZEKIEL

## THE ARGUMENT.

After that Iehoiachin by the counsel of Ieremiab & Ezechiel had yelded him self to Nebuchadnezzar, and so went into captiuitie with his mother & diuers of his princes & of the people, certaine began to repent and murmur that thei had obeyed the Prophets counsel, as thogh the thing which thei had prophecied shulde not come to passe, & therefore their estate shulde be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by new visions & reuelations shewed



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- 59 O Lord, thou hast sene my wrong, iudge thou my cause.
- 60 Thou hast sene all their vengeance, & all their deuises against me,
- 61 Thou hast heard their reproche, O Lord, & all their imaginations against me:
- 62 The lippes also of those that rose against me, and their whispering against me continually.
- 63 Beholde, their sitting downe & their rising vp, how I am their song.
- 64 Giue them a recompence, O Lord, according to the worke of their hands.
- 65 Giue them sorowe of heart, euen thy curse to them.
- 66 Persecute with wrath and destroye the from vnder the heauen, O Lord.

## CHAP. IIII.

**H**ow is the golde become so dimme? the moste fyne golde is chaged, & the stones of the Sanctuarie are scattered in the corner of euerie strete.

- 1 The noble men of Zion comparable to fyne golde, how are thei esteemed as earthe pitchers, euen the worke of the hands of the porter!
- 2 Euen the dragons drawe out the breasts, & giue sucke to their yong, but the daughter of my people is become cruel like y<sup>e</sup> of striches in the wilderness.
- 3 The tongue of the sucking childe cleaueth to the rooffe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.
- 4 Thei that did fede delicately, perish in the stretes: they that were brought vp in skarlet, embrace the dongue.
- 5 For the iniquitie of the daughter of my people is become greater then the sinne of Sodóm, that was destroyed as in a moment, and none pitched campes against her.
- 6 Her Nazarites were purer then y<sup>e</sup> snowe, and whiter then the milke: thei were more ruddie in body, then the red precious stones: thei were like polished saphir.
- 7 Now their visage is blacker then a cole: they can not knowe them in the stretes: their skinne cleaueth to their bones: it is withered, like a stocke.
- 8 Thei that be slaine with the sworde are better, then thei that are killed with hunger: for thei fade awaie as thei were stricken through for the frutes of the field.
- 9 The handes of the pitiful women haue sodden their owne children, which were their meat in the destruction of y<sup>e</sup> daughter of my people.

*2* Meaning, the cause whereof his life was in danger.

*Psal. 114.*

*Or, as a sinner*

*a* By the guld he meaneth the Princes, as by the stones he vnderstandeth the Princes.

*Or, bid.*

*b* Which are of small estimation & haue none honour.

*c* Though the dragons be cruel, yet thei pitie their yong and nourish them, & thing Ierusalem doeth not.

*d* The women forsake their childre as the ostriche doeth her eggs, Ioh. 39. 17.

*Gen. 19. 21.*

*Or, no strength was against her.*

*e* They that were before moke in Gods fauour, are now in greatch abomination vnto him, Nomb. 6. 2.

*f* For lacke of fode they pyne away, and consume.



11 The Lord hath accomplished his indignacion: he hath powred out his fierce wrath, he hath kindled a fyre in Ziön, which hath deuoured the fundaciõs thereof.

12 The Kings of the earth, and all the inhabitants of the worlde wolde not haue believed that the aduersarie and the enemy shulde haue entred into the gates of Ierusalem:

13 For the sinnes of her Prophetes, and the iniquities of her Priestes, that haue shed the blood of the iust in the middes of her.

14 They haue wandered as blinde men in the stretes, and they were polluted with blood, so y<sup>e</sup> they wolde not touche their garments.

15 But they cryed vnto them, Depart, ye polluted, depart, depart, touche not: therefore they fled away, and wandered: they haue said among the heathen, They shal no more dwell there.

16 The angre of the Lord hath scattered them, he wil no more regarde them: he reuercend not the face of the Priestes, nor had compassion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for a nation that coulde not saue vs.

18 They hunt our steppes that we cannot go in our stretes: our end is nere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laied wait for vs in the wildernesses.

20 The breth of our nostrels, the Anointed of the Lord was taken in their nets, of whome we said, Vnder his shadowe we shalbe preserued aliuie among the heathen.

21 Reioyce & be glad, o daughter Edóm, that dwellest in the land of Vz, the cup also shal passe through vnto thee: thou shalt be drunken and vomite.

22 Thy punishment is accomplished, o daughter Ziön: he wil nomore carie thee awaie into captiuitie, but he wil visit thine iniquitie, o daughter Edóm, he wil discouer thy sinnes.

Remember, o Lord, what is come vpon vs: consider, and beholde our reproche.

2 Our inheritance is turned to the strangers, our houses to the aliantes.

3 We are fatherles, euen without father, & our mothers are as widowes.

4 We haue dronke our water for money, & our wood is solde vnto vs.

5 Our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our hands to the Egyptians, & to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none wolde deliuer vs out of their hands.

9 We gate our bread with the peril of our liues, because of the sworde of the wildernesses.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Ziön, & the maidens in the cities of Iudah.

12 The princes are hanged vp by their hand: the faces of the Elders were not had in honour.

13 They toke the yong men to grinde, and the children sell vnder the wood.

14 The Elders haue ceased from the gate & the yong men from their songs.

15 The ioye of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: we now vnto vs, that we haue sinned.

17 Therefore our heart is heauy for these things, our eyes are dimme,

18 Because of the mountaine of Ziön which is desolate: the foxes runne vpon it.

19 But thou, o Lord, remainest for euer: thy throne is fro generacion to generaciõ.

20 Wherefore dost thou forget vs for euer, & forsake vs so long time?

21 Turne thou vs vnto thee, o Lord, and we shalbe turned: renew our dayes as of olde.

22 But thou hast vtterly reiectet vs: thou art exceedingly angrie against vs.

a This prayer as is thought, was made whē some of the people were carryed away captiue, others as the poorest remained, and some went into Egypt & other places for socour: albeit it seemeth that y<sup>e</sup> Prophet foreseeing their miseries to come, thus prayed.

b Meaning, their extreme seruitude and bondage.

c We are ioyned in leagues and amitie w<sup>th</sup> them, or haue submitted our selues vnto them.

d As our fathers haue been punished for their sinnes, so we that are culpable of y<sup>e</sup> same sinnes, are punished.

e Because of y<sup>e</sup> enemy that came from the wildernesses, and wolde not suffer vs to go, & seke our necessarie fode.

f That is, by y<sup>e</sup> enemies hand.

g Their seruitude was so great, that they were not able to abide it.

h There were no more laws nor forme of comune welth i With weeping. k And therefore thy countenance, and mercies can neuer faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuerte vs, and thus God worketh in vs before we can turne to him, Ierem. 31. 18.

# EZEKIEL

## THE ARGUMENT.

After that Iehoiachin by the counsel of Ieremiab & Ezekiel had yelded him self to Nebuchadnezzar, and so went into captiuitie with his mother & diuers of his princes & of the people, certaine began to repent and murmur that they had obeyed the Prophets counsel, as though the thing which they had prophesied shulde not come to passe, & therefore their estate shulde be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions & reuelations shewed



unto him that the citie shoulde moste certainly be destroyed, & the people grievously tormēted by Gods plag-  
ues, in so much that they that remained shoulde be brought into cruel bondage. And lest the godlie shoulde dis-  
paire in these great troubles, he assureth them that God wil deliuer his Church at his time appointed, and  
also destroye their enemies which either afflicted them or reioyced in their miseries. The effect of the one  
and the other shoulde chiefly be performed vnder Christ, of whome in this booke are many notable promises,  
and in whome the glorie of the new Temple shoulde perfectly be restored. He prophesied these things in  
Caldea at the same time that Ieremiāh prophesied in Iudah, and there began in the first yere of Iehoi-  
achins captiuitie.

After that  
booke of the  
Law was foun-  
de, which was  
the eightenth  
yere of the  
reigne of Iosi-  
ah, so that siue  
& twentie ye-  
res after this  
booke was foun-  
de, Ieconiah  
was led awaie  
captiue with  
Ezekiel & ma-  
nie of people  
who the first  
yere after sawe  
these visions  
b Which was a  
part of Euphra-  
tes, so called.  
c That is, nota-  
ble, and excel-  
lent visions, so  
that it might  
be knowne, it  
was no natural  
dreaime, but  
came of God.

CHAP. I.

The time wherein Ezekiel prophesied and in what  
place. 3 His kinred. 15 The vision of the foure bea-  
stes. 26 The vision of the throne.

**I**T came to passe in the  
a thirtieth yere in the  
fourth moneth, and in the  
fift day of the moneth  
(as I was amōg the cap-  
tiues by the riuer b Che-  
bar) that y heauens were  
opened and I sawe visions of c God.

2 In the fift day of the moneth (which was  
the fift yere of King Ioiachins captiuitie)  
3 The worde of the Lord came vnto Eze-  
kiel the Priest, the sonne of Buzi, in the  
land of the Caldeans, by y riuer Chebar,  
where the d had of the Lord was vpō him.  
4 And I looked, & beholde, e a whirlwinde  
came out of the North, a great cloude &  
a fyre wrapped about it, and a brightnes  
was about it, and in the middes thereof, f  
w, in the middes of the fyre came out as the  
likenes of g ambre.

d That is, the  
Spirit of pro-  
phesie, as chap  
3. 22. and 37. 1.  
e By this diuer-  
sity of wordes  
he signifieth  
fearfull iudge-  
ment of God,  
and the great  
afflictions,  
that shoulde  
come vpon Je-  
rusalem  
f That is, the  
Spirit of pro-  
phesie, as chap  
3. 22. and 37. 1.  
g That is, the  
likenes of  
ambre.

THE VISION OF EZEKIEL.



- A. The whirlwinde that came out of the North, or Aquilon.
- B. The great cloude.
- C. The fyre wrapped about.
- D. The brightnes about it.
- E. The likenes of ambre, or the pale colour.
- F. The forme of the foure beastes.
- G. Their fete like calves fete.
- H. Hands coming out from vnder their wings.
- I. K. L. M. The facion of the foure faces of euery beaft.
- N. Their wings ioyned one to another.
- O. Their two wings, which couered their bodies.
- P. Fyre running among the beastes.
- Q. Wheels hauing euery one foure faces.
- R. The rings of the wheels which were full of eyes.
- S. The firmament like vnto chrystal.
- T. The throne, which was set vpon the firmament.
- V. Where late like the appearance of a man.
- X. The appearance of ambre about, and benethe the man.
- Y. The fyre about him.
- Z. The brightnes of fyre like the raised bowes.

f Which were  
4 foure Cheru-  
bims y repre-  
sented y glorie  
of God, as  
Chap. 1. 24.

5 Also out of the middes thereof came the  
likenes of foure beastes, f and this was their  
forme: they had the appearance of a man,

6 And euery one had foure faces, and eu-  
rie one had foure wings.  
7 And their fete were straight fete, and the  
sole.

Midi, or the South.



sole of their fete *was* like the sole of a calves fete, and they sparkled like the appearance of bright brasse.

8 And the hands of a mā *came out* frō vnder their wings in the foure partes of thē, and thei foure had their faces, & their wings.

9 They were *ioyned* by their wings one to another, & when they went forth, they returned not, but euerie one went streight forward.

10 And the similitude of their faces *was as* the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

11 Thus were their faces: but their wings were spred out aboue: two wings of euerie one were ioyned one to another, and two couered their bodies.

12 And euerie one went streight forward: they went whether their spirit led them, & thei returned not whē they wēt forth.

13 The similitude also of the beastes, and their appearance *was* like burning coles of fyre, and like the appearance of lampes: for the fyre ran among the beastes, & the fyre gaue a glister, and out of the fyre there went lightening.

14 And the beastes ran, and *returned* like vnto lightening.

15 Now as I behelde the beastes, beholde, a whele appeared vpon the earth by the beastes, hauing foure faces.

16 The facio of the wheles and their worke *was* like vnto a chrysolite: & they foure had one forme, and their facion, and their worke *was* as one whele in another whele.

17 Whē they wēt, thei wēt vpon their foure sides, & they returned not when they wēt.

18 They had also rings, and height, & were feareful to beholde, and their rings were ful of eyes, round about them foure.

19 And when the beastes went, the wheles wēt with them: and when the beastes were lift vp frō the earth, the wheles were lift vp.

20 Whether their spirit led thē, they wēt, and thether did the spirit of the wheles lead them, and the wheles were lifted vp besides them: for the Spirit of the beastes *was* in the wheles.

21 When the beastes went, they went, and when they stode, they stode, & when they were lifted vp from the earth, the wheles were lifted vp besides them: for the spirit of the beastes *was* in the wheles.

22 And the similitude of the firmament vpon the heads of the beastes *was* wonderful, like vnto chrystal, spred ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one towarde the other: euerie one had two, which couered thē, & euerie one had two, which couered their bodies.

24 And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the voice of the Almighty, even the voyce of speache, as the noise of an hoste: and when they stode, they let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heades, whē they stode, and had let downe their wings.

26 And aboue the firmament that was ouer their heades, *was* the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne *was* by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of ambre, and as the similitude of fyre rounde about within it to lōke to, euen from his loynes vpwarde, and to lōke to, euen from his loynes downewarde: I sawe as a likenes of fyre, and brightnes rounde about it.

28 As the likenes of the bowe, that is in the cloude in the day of raine, so *was* the appearance of the light rounde about.

29 This was the appearance of the similitude of the glorie of the Lord: and when I sawe it, I fell vpon my face, and I heard a voyce of one that spake.

## CHAP. II.

The Prophet is sent to call the people from their error.

1 And he said vnto me, Sonne of man, stand vp vpon thy fete, & I will speake vnto thee.

2 And the Spirit entred into me, when he had spoken vnto me, and set me vpon my fete, so I heard him that spake vnto me.

3 And he said vnto me, Sonne of mā, I send thee to the childre of Israël, to a rebellious nation, that hath rebelled against me: for they & their fathers haue rebelled against me, euen vnto this very day.

4 For they are impudent children, and stifhearted: I do send thee vnto them, & thou shalt say vnto thē, Thus saith the Lord God.

5 But surely they wil not heare, nether in dede wil they cease: for they are a rebellious house: yet shal they knowe that there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, nether be afrayed of their wordes, althogh rebelles, and thornes be with thee, & thou remainest with scorpions: feare not their wordes, nor be afraide at their lōkes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: but surely they wil not heare, nether wil they in dede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eat that I giue thee.

9 And whē I looked vp, behold, an hād was set vnto me, & lo, a rolle of a booke *was* therein.

Nnn.iii.

1 Which declared the swiftnesse, & the fearefulness of Gods iudgements.  
m Which signified, that they had no power of them selues but onely waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the maiestie of God, and the weakenes of flesh.

Chap. II.  
a That is, the Lord.

b Meaning mā, which is but earth, & ashes, which was to humble him, & cause him to consider his owne state, & Gods grace.

c So that he coulde not abide Gods presence til Gods Spirit did enter into him.  
d Ebr. hard of face.

d This declarereth on the one parte Gods great affection toward his people, that notwithstanding their rebellio, yet he wil send his Prophetes among them, & admonisheth his ministers on the other parte that thei cease not to do their duetie, though the people be neuer so obstinate: for the wordes of God shal be ether to their saluation or greater condēnation.

e Read Iere. 17. the sheweth for none afflictiōs thei shuld cease to do their duetie.

f He doeth not onely exhort him to his duetie, but also gueseth him the meanes where with he may be able to execute it.

g The wing of the one touched the wing of the other.

h Euerie Cherubim had four faces, the face of a man, & of a lyon on the right side, and the face of a bullocke, and of an egle on the left side.

i Ebr. whether their spirit, or will was to go.

j That is, when they had executed Gods will for afore they returned not, til God had changed the state of things.

k The Ebrewe word is chrysolite, meaning, that the colour was like the Calician sea, or a precious stone so called.

l Ebr. the treat.



g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

a Whereby is meant, that none is mete to be Gods messenger before he haue receiued the worde of God in his heart, as ver. 30, and haue a zeale thereunto, and desire therein, as le-rem. 15, 16, reuel. 10, 10.

h Ebr. depe tip- per.

b God promi- seth his assi- stance to his ministers, and that he wil giue them bolde- nes & con- fidence in their voca- tion, Isa. 50, 7. ier. 1, 18, much. 2, 8.

c He sheweth what is meant by the eating of the booke, w<sup>ch</sup> is, that the mi- nisters of God may speake no thing as of the selues, but that onely, which they haue receiued of the Lord.

d Whereby he signifieth, that Gods glorie shulde not be diminished, al- though he de- parted out of his Temple: for this, declared, that s<sup>c</sup> citie, & Temple shulde be destroyed.

e This sheweth what there is euer an infirmi- tie of the flesh which can ne- uer be ready to render ful obedience to God, and alio- Gods grace who euer assi- steth his, and ouercometh their rebellio<sup>n</sup> affections.

f Which was a place by Eu- phrates where the Iewes we- re prisoners.

10 And he spred it before me, and it was written within and without, and there was written therein, Lamentacions, & mourning, and wo.

CHAP. III.

1 The Prophet being fed with the worde of God and with the constant boldnes of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

1 Moreouer he said vnto me, Sonne of mā, eat that thou findest: a eat this rolle, and go, and speake vnto the house of Israēl.

2 So I opened my mouth, and he gaue me this rolle to eat.

3 And he said vnto me, Sonne of man, cause thy belly to eat, and fil thy bowels with this rolle that I giue thee. The did I eat it, and it was in my mouth as swete as honie.

4 And he said vnto me, Sonne of man, go, & entre into the house of Israēl, and declare them my wordes.

5 For thou art not sent to a people of an vnknown<sup>n</sup> tongue, or of an hard language, but to the house of Israēl,

6 Not to manie people of an vnknown<sup>n</sup> to- gue, or of an hard language, whose wordes thou canst not vnderstand: yet if I shulde send thee to them, they wolde obey thee.

7 But the house of Israēl wil not obey thee: for they wil not obey me: yea, all the house of Israēl are impudent and stif hearted.

8 Beholde, I haue made thy face<sup>b</sup> strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamāt, & harder then the flint: feare them not therefore, nether be afraid at their lokes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, receiue in thine heart all my wor- des that I speake vnto thee, and heare them with thine eares,

11 And go & entre to them that are led a- way captiues vnto the children of thy peo- ple, and speake vnto them, and tel them, Thus saith the Lord God: but surely they wil not heare, nether wil thei in dede cease.

12 Then the Spirit toke me vp, and I heard behinde me a noyse of a great ruffling, saying, d Blessed be the glorie of the Lord out of his place.

13 I heard also the noyse of the wings of the beasts, that touched one another, and the ratling of the wheles that were by them, euen a noyse of a great ruffling.

14 So the Spirit lift me vp, & toke me away and I<sup>e</sup> went in bitternes, & indignation of my spirit, but the hād of the Lord was strong vpon me.

15 The I came to them that were led away captiues to<sup>f</sup> Tel-ābib, that dwelt by the riuer Chebār, and I sate where they sate,

and remained there astonished amōg the<sup>s</sup> seuen dayes.

16 And at the end of seuen dayes, the wor- de of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a<sup>h</sup> wat- chman vnto the house of Israēl: therefore heare the worde at my mouth, and giue the warning from me.

18 When I shal say vnto the wicked, Thou shalt surely dye, and thou giuest not him warnig, nor speakest to admonish the wic- ked of his wicked way, that he may liue, the same wicked man shal dye in his iniquitie: but his blood wil I require at thine hand.

19 Yet if thou warne the wicked, & he tur- ne not from his wickednes, nor from his wicked way, he shal dye in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a<sup>i</sup> righteous man turne frō his righteousness, and commit iniquitie, I wil lay a<sup>k</sup> stumbling blocke before him, and he shal dye, because thou hast not gi- uen him warning: he shal dye in his sinne, and his<sup>l</sup> righteous dedes, which he hathe done, shal not be remēbred: but his blood wil I require at thine hand.

21 Neuertheles, if thou admonish that ri- ghteous man, that the righteous sinne not, and that he doeth not sinne, he shal liue be- cause he is admonished: also thou hast de- liuered thy soule.

22 And the<sup>m</sup> hand of the Lord was there vpon me, and he said vnto me, Arise, & go into the<sup>n</sup> field, and I wil there talke with thee.

23 So when I had risen vp, and gone forthe into the field, beholde, the<sup>n</sup> glorie of the Lord stode there, as y<sup>n</sup> glorie which I sawe by the riuer Chebār, and I fel downe vpon my face.

24 Then the Spirit entred into me, which<sup>o</sup> set me vp vpon my fete, and spake vnto me, and said to me, Come, & p<sup>p</sup> shut thy self within thine house.

25 But thou, o<sup>q</sup> sonne of man, beholde, they shal put bandes vpon thee, and shal binde thee with them, and thou shalt not go out among them.

26 And I wil make thy tongue<sup>q</sup> cleaue to the roofof thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shal haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth of, let him leaue: for they are a<sup>r</sup> rebellious house.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israēl. 16 An hunger is prophesied to come.

g Declaring hereby, that Gods ministers must with ad- uisement, and deliberation utter his iud- gements. h Of this read Chap. 33.

i If he that hathe bene in- structed in the right way tur- ne backe. k I wil giue him vp into a reprobat mi- nde, Rom. 1, 28. l Which seem- ed to haue bene done in faith, and were not.

m That is, the Spirit of pro- phecie. n Meaning, the vision of the Cherubim, & the wheles.

o Read Chap. 2, 2. p Signifying, that not onely he shulde not profit, but they shulde grieuou- ly trouble, & afflict him.

q Which de- clareth the ter- rible plague of the Lord whē God stop- peth the mou- thes of his mi- nisters, & that all such are the rods of his vengeaunce that do it.

r Reuel. 18, 2.



1 **T**Hou also sonne of man, take thee a bricke, and lay it before thee, & pour-tray vpon it the citie, *euen* Ierusalém,

2 And lay siege against it, and buyld a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it rounde about.

3 Moreover, take an <sup>a</sup> yron panne, and set it for a wall of yron betwene thee and the citie, and direct thy face toward it, & it shal be besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israël.

4 Slepe thou also vpon thy left side, & lay the iniquitie of the <sup>b</sup> house of Israël vpon it: according to the nōbre of the daies, that thou shalt slepe vpon it, thou shalt beare their iniquitie.

5 For I haue laied vpon thee the yeres of their iniquitie, according to the number of the daies, *euen* thre hundredth and ninety daies: so shalt thou beare the iniquitie of the house of Israël.

6 And when thou hast accomplished them, slepe againe vpon thy <sup>c</sup> right side, and thou shalt beare the iniquitie of the house of Iudáh fourtie daies: I haue appointed thee a day for a yere, *euen* a day for a yere.

7 Therefore <sup>d</sup> shalt direct thy face toward the siege of Ierusalém, & thine <sup>e</sup> arme shalbe vncovered, and thou shalt prophetic against it.

8 And beholde, I wil lay <sup>f</sup> bands vpon thee, and thou shalt not turne thee from one side to another, til thou hast ended the daies of thy siege.

9 Thou shalt take also vnto thee wheat, & barley, and beanes, and lentiles, and millet, & fitches, and put them in one vessel, & make thee bread thereof according to the number of the daies, that thou shalt slepe vpon thy side: *euen* thre hundredth & ninety daies shalt thou eat thereof.

10 And the meat, whereof thou shalt eat, shalbe by weight, *euen* <sup>g</sup> twētie shekels a day: and from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure, *euen* the sixt parte of <sup>h</sup> an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it <sup>i</sup> in the dongue that cometh out of man, in their sight.

13 And the Lord said, So shal the children of Israël eat their defiled bread among the Gentiles, whether I wil cast them.

14 Then said I, Ah, Lord God, beholde, my soule hath not bene polluted: for frō my youth vp, *euen* vnto this houre, I haue not eaten of a thing dead, or torne in pieces, nether came there any <sup>j</sup> vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen

thee bullockes <sup>m</sup> dōgue for mans dongue, & thou shalt prepare thy bread therewith.

16 Moreover he said vnto me, Sonne of mā, beholde, I wil breake <sup>n</sup> the staffe of bread in Ierusalém, and they shal eat bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shal faile, they shalbe astonied one with another, & shal consume away for their iniquitie.

## CHAP. V.

*The signe of the heeres, whereby is signified the destruction of the people.*

1 **A**ND thou sonne of man, take thee a sharpe knife, or take thee a barbour's razor & cause it <sup>a</sup> to passe vpo thine head, and vpon thy beard: then take thee balances to weigh, and deuide the *heere*.

2 Thou shalt burne with fyre the third part in the middes of <sup>b</sup> the citie, whē the dayes of the siege are fulfilled, & thou shalt take the *other* third parte, & smite about it with a knife, and the *last* third parte thou shalt scatter in the winde, and I wil drawe out a sworde after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy <sup>c</sup> lappe.

4 Then take of them againe and cast them into the middes of the fyre, & burne them in the fyre: <sup>d</sup> for thereof shal a fyre come forth into all the house of Israël.

5 Thus saith the Lord God, This is Ierusalém: I haue set it in the middes of the nations and countreys, *that* are rounde about her.

6 And she hath changed my <sup>e</sup> iudgements into wickednes more then the nations, & my statutes more then the countreys, that are rounde about her: for thei haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your <sup>f</sup> multitude is greater then the nations that are rounde about you, and ye haue not walked in my statutes, nether haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are rounde about you,

8 Therefore thus saith the Lord God, Beholde, I, *euen* I come against thee, and wil execute iudgement in the middes of thee, *euen* in the sight of the nations.

9 And I wil do in thee, that I neuer did before, nether wil do anie more the like, because of all thine abominations.

10 For in the middes of thee, the fathers <sup>g</sup> shal eat their sonnes, and the sonnes shal eat their fathers, and I wil execute iudgement in thee, and the whole rēnant of thee wil I scatter into all the windes.

11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my Sanctuarie with all thy filthines, & <sup>h</sup> all thine

Ooo.i.

<sup>m</sup> To be as fyre to bake thy bread &c.

<sup>n</sup> That is, the force & strength wherewith it shulde nourish, Isa. 3, 1. chap. 5, 17. & 14, 13.

<sup>a</sup> To shane thine head & thy beard.

<sup>b</sup> To wit, of that citie & he had pourtrayed vpon <sup>f</sup> bricke, Chap. 4, 1. By the fyre and pestilence he meaneth the famine, wherewith one part perished, during <sup>f</sup> siege of Nebuchad-nezzar.

By the sworde those that were slayne whē Zedekiah fled and those that were carried away captiue. And by the scattering into the wind those that fled into Egypt and into other partes after the citie was raked.

<sup>c</sup> Meaning, that a very fewe shulde be left, which <sup>f</sup> Lord wolde preferue among all these stormes, but not without troubles and tryal.

<sup>d</sup> Out of that fyre which <sup>f</sup> kindelest, shal a fyre come, which shal signifye the destruction of Israël.

<sup>e</sup> My worde and lawe into idolatrie and superstitions. <sup>f</sup> Because your idoles are in greater nōber and your superstitions more then among the professed idolaters, read Isa 65, 11: or he condemneth their ingratitude in respect of his benefices.

Leu. 26, 29.

Deu. 28, 33.

2. King. 6, 29.

Lament. 4, 10.

Baruch. 3, 3.

<sup>a</sup> Which signified the stubbornnes & hardness of their heart.

<sup>b</sup> Whereby he represented the idolatrie and some of the rebelliousnes for Samaria was on his left hand from Babylo, and how they had remained therein thre hundredth and ninetie yeres.

<sup>c</sup> Which declared Iudáh, who had now from the time of Iosiah slept in their finnes forty yeres.

<sup>d</sup> In token of a speedy vengeance.

<sup>e</sup> The people shulde be strictly besieged, that they shulde not be able to turne them.

<sup>f</sup> Meaning, that the famine shulde be so great, <sup>f</sup> they shulde be glad to eat whatsoeuer they coulde get.

<sup>g</sup> Which were fourtene moneths that the citie was besieged, & this was as many daies as Israël sinned yeres. <sup>h</sup> Which make a pounce. <sup>i</sup> Read Exod. 29, 40.

<sup>j</sup> Signifying hereby <sup>f</sup> great scarletie of flesh, and maner to burne.

<sup>k</sup> Muche less such vile corruption.



# The arrowes of famine.

# Ezekiel. Whorish hearts.

abominacions, therefore wil I also destroy thee, nether shal mine eye spare thee, nether wil I haue anie pitie.

12 The third parte of thee shal dye with the pestilence, and with famine shal they be consumed in the middes of thee: and another third parte shal fall by the sworde rounde about thee: and I wil scatter the last third parte into all windes, and I wil drawe out a sworde after them.

13 Thus shal mine angre be accomplished, & I wil cause my wrath to cease in the, & I wil be comforted: & they shal knowe, that I y Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I wil make thee waste, and abhorred among the nacions, that are rounde about thee, & in the sight of all that passe by.

15 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nacions, that are rounde about thee, when I shal execute iudgements in thee, in angre and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shal send vpon the the euil arrowes of famine, which shalbe for their destruction, and which I wil send to destroye you: and I wil encrease the famine vpon you, and wil breake your staffe of bread.

17 \*So wil I send vpon you famine, and euil beasts, and they shal spoyle thee, and pestilence and blood shal passe through thee, & I wil bring the sworde vpon thee: I the Lord haue spoken it.

## CHAP. VI.

*He sheweth that Ierusalem shalbe destroyed for their idolatrie. & He prophesieth the repentance of the remnant of the people, and their deliuerance.*

1 **A** Gaine the worde of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towards the \*mountaines of Israel, and prophecie against them,

3 And say, Ye mountaines of Israel, heare the worde of the Lord God: thus saith the Lord God to the <sup>a</sup>mountaines and to the hillis, to the riuers and to the valles, Beholde, I, *euē* I, wil bring a sworde vpon you, and I wil destroye your hie places:

4 And your altars shalbe desolate, and your images of the <sup>b</sup>sunne shalbe broken: and I wil cast downe your slayne men before your idoles.

5 And I willay the dead carkeises of the children of Israel before their idoles, and I wil scatter your bones rounde about your altars.

6 In all your dwelling places the cities shalbe desolate, and the hie places shalbe laied waste, so y your altars shalbe made waste and desolate, & your idoles shalbe broken, and cease, and your images of the sunne

shalbe cut in pieces, and your workes shalbe abolished.

7 And the slayne shal fall in the middes of you, and ye shal knowe that I am y Lord.

8 Yet wil I leaue a remnant, <sup>d</sup>that you may haue some that shal escape the sworde among the nacions, when you shalbe scattered through the countreis.

9 And they that escape of you, shal remember me among the nacions, where they shalbe in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, and for their eyes, which haue gone awhoring after their idoles, and they <sup>e</sup>shalbe displeased in them selues for the euils, which they haue committed in all their abominacions.

10 And they shal knowe that I am the Lord, and that I haue not said in vaine, that I wolde do this euil vnto them.

11 Thus saith the Lord God, <sup>f</sup>Smite with thine hand, and stretche forth with thy fote, and say, Alas, for all the wicked abominacions of the house of Israel: for they shal fall by the sworde, by the famine, and by the pestilence.

12 He that is farre of, shal dye of the pestilence, and he that is nere, shal fall by the sworde, and he that remaineth and is besieged, shal dye by the famine: thus wil I accomplish my wrath vpon them.

13 Then ye shal knowe, that I am y Lord, when their slayne men shalbe among their idoles rounde about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery grene tre, and vnder euery thicke oke, *which is* the place where they did offer swete sauour to all their idoles.

14 So wil I <sup>g</sup>stretch mine hand vpon them, & make the land waste, and desolate <sup>h</sup>fro the wildernes vnto Diblath in all their habitacions, and they shal knowe, that I am the Lord.

## CHAP. VII.

*The end of all the land of Israel shal suddenly come.*

1 **M**oreouer the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end <sup>i</sup>is come vnto the lad of Israel: the end is come vpon the foure corners of the land.

3 Now <sup>j</sup>is the end come vpon thee, and I wil send my wrath vpon thee, and wil iudge thee according to thy waies, and wil laye vpon thee all <sup>k</sup>thine abominacions.

4 Nether shal mine eye spare thee, nether wil I haue pitie: but I wil laie thy waies vpon thee: and thine abominacion shalbe in the middes of thee, and ye shal knowe that I am the Lord.

5 Thus saith the Lord God, <sup>l</sup>Beholde, one euil, *euē* one euil is come.

<sup>d</sup> He sheweth that in all dangers God will preserve a few which shalbe as the seede of his Church & call vpon his Name.

<sup>e</sup> They shalbe ashamed to it that their hope in idoles was but vaine, and so shal repent.

<sup>f</sup> By these signes he wollet that the Prophet shulde signifye the great destruction to come.

<sup>g</sup> That is, all nacions, when you shal see my iudgements.

<sup>h</sup> Some read, more desolate then the wildernes of Diblath, which was in Syria, and bordered vpon Israel, from the wildernes, which was South vnto Diblath, & was North: meaning, the whole southery

<sup>k</sup> I will punish thee as thou hast deserved for thine idolatrie.

<sup>l</sup> Or, beholde, euil cometh of euil.

6 An

<sup>g</sup> That is, I wil not be pacified til I be reuenged, lxx. 4. 74.

<sup>h</sup> Or, dangerous. Which were y grasshoppers, mildew, and whatsoeuer were occasions of famine.

Chap. 5, 17. 4. 13.

Chap. 36, 1.

<sup>a</sup> He speaketh to all the places where the Israelites accustomed to commit their idolatries threatening them destruction. b Read 2 King. 23, 11.

<sup>c</sup> In contempt of their power and force, & shal nether be able to deliuer you nor them selues, 2. King. 24, 20.



<sup>b</sup> Helsheweth <sup>6</sup> An end is come, the end is come, it <sup>b</sup> watched for thee: beholde, it is come.

<sup>7</sup> The <sup>c</sup> morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is nere, and not the <sup>d</sup> sounding againe of the mountaines.

<sup>8</sup> Now I wil shortly powre out my wrath vpon thee, and fulfil mine angre vpon thee: I wil iudge thee according to thy wayes, and wil lay vpon thee all thine abominations.

<sup>9</sup> Nether shal mine eye spare thee, nether wil I haue pitie, but I wil lay vpon thee according to thy wayes, and thine abominations shal be in the middes of thee, & ye shal know that I am the Lord that smiteth.

<sup>10</sup> Beholde, the day, beholde, it is come: the morning is gone forth, the <sup>e</sup> rod flourisheth: <sup>f</sup> pride hath budded.

<sup>11</sup> Crueltie is risen vp into a rod of wickednes: none of them shal remaine, nor of their riches, nor of anie of theirs, nether shal there be <sup>h</sup> lamentation for them.

<sup>12</sup> The time is come, the day draweth nere: let not the byer <sup>i</sup> reioyce, nor let him that selleth, <sup>k</sup> mourne: for the wrath is vpon all the multitude thereof.

<sup>13</sup> For he that selleth, shal not <sup>l</sup> returne to that, which is solde, althogh they were yet aliue: for the <sup>m</sup> visiō was vnto all the multitude thereof, and they returned not, <sup>n</sup> nether doeth anie encourage him self in the punishment of his life.

<sup>14</sup> They haue blownen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

<sup>15</sup> The sworde is without, and the pestilence, and the famine within: he that is in the field, shal dye with <sup>o</sup> sworde, & he that is in the citie, famine and pestilence shal deuoure him.

<sup>16</sup> But they that flee away from them, shal escape, and shal be in the mountaines, like <sup>p</sup> doves of the valles: all thei shal mourne, euerie one for his iniquitie.

<sup>17</sup> All hands shal be weake, and all knees shal fall away <sup>q</sup> as water.

<sup>18</sup> They shal also gird them selues with sackcloth, and feare shal couer them, and shame shal be vpon all faces, and baldenes vpon their heads.

<sup>19</sup> They shal cast their siluer in the stretes, and their golde shal be cast far of: their siluer and their golde can not deliuer them in the day of the wrath of the Lord: they shal not satisfie their soules, nether fil their bowels: for <sup>r</sup> this ruine is for their iniquitie.

<sup>20</sup> He had also set the beautie of his <sup>s</sup> ornament in maiestie: but they made images

<sup>t</sup> of their abominations, and of their idoles therein: therefore haue I set it farre from them.

<sup>21</sup> And I wil giue it into the hands of the

<sup>22</sup> strangers to be spoiled, and to the wicked of the earth to be robbed, & they shal pollute it.

<sup>23</sup> My face wil I turne also from them, and they shal pollute my <sup>u</sup> secret place: for the destroyers shal entre into it, and defile it.

<sup>24</sup> Make a <sup>v</sup> chaine: for the land is ful of the <sup>w</sup> iudgement of blood, and the citie is ful of crueltie.

<sup>25</sup> Wherefore I wil bring the moste wicked of the heathen, and they shal possesse their houses: I wil also make the pompe of the mightie to cease, and their <sup>x</sup> holie places shal be defiled.

<sup>26</sup> When destruction cometh, they shal seke peace, and shal not haue it.

<sup>27</sup> Calamitie shal come vpon calamitie, and rumour shal be vpon rumour: the shal they seke a vision of the Prophet: but the Law shal perish from the Pri. st, & counsel from the Ancient.

<sup>28</sup> The King shal mourne, and the prince shal be clothed with desolation, and the hands of the people in the land shal be troubled: I wil do vnto them according to their wayes, and according to their iudgements wil I iudge them, and they shal knowe that I am the Lord.

## CHAP. VIII.

<sup>1</sup> An appearance of the similitude of God. <sup>2</sup> Ezekiel is brought to Ierusalem in the spirit. <sup>3</sup> The Lord sheweth the Prophet the idolatries of the house of Israel.

<sup>1</sup> And in the <sup>a</sup> sixt yere, in the <sup>b</sup> sixt moneth, and in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fel there vpon me.

<sup>2</sup> Then I behelde, and lo, there was a likeness, as the appearance of <sup>c</sup> fyre, to lye to, from his loynes downewarde, and from his loynes vpwarde, as the appearance of brightness, and like vnto ambre.

<sup>3</sup> And he stretched out the likenes of an hand, and toke me by an heerie locke of mine head, and the Spirit lift me vp betwene the earth, and the heauē, and broght me <sup>d</sup> by a Diuine vision to Ierusalem, into the entrie of the inner gate that lieth toward the North, where remained the idole of <sup>e</sup> indignation, which prouoked indignation.

<sup>4</sup> And beholde, the glorie of the God of Israel was there according to the vision, that I saw <sup>f</sup> in the field.

<sup>5</sup> Then said he vnto me, Sonne of man, lift vp thine eyes now towarde <sup>g</sup> North, So I lift vp mine eyes towarde the North, and beholde, Northwarde, at the gate of

Ooo. 11.

<sup>9</sup> That is, of Babylonias.

<sup>7</sup> Which signifieth <sup>h</sup> Most holie place, whereinto none might enter but the hie Priest.

<sup>8</sup> Signifying, <sup>i</sup> they shulde be bounde, & led away captiues.

<sup>9</sup> That is, of finnes that deserue death.

<sup>10</sup> Which was the Temple, <sup>j</sup> was diuided into three partes, Psal. 68. 35.

<sup>a</sup> Of the captiuitie of Ierusalem.

<sup>b</sup> Which contained parte of August, & parte of September.

<sup>c</sup> As Chap. 1. 27.

<sup>d</sup> Ebr. in the vision of God.

<sup>e</sup> Meaning, <sup>f</sup> he was thus carryed in spirit, and not in bodie.

<sup>f</sup> Which was the porch or the court where the people assembled.

<sup>g</sup> So called because it prouoked Gods indignation. <sup>h</sup> It was the idole of Bēal.

<sup>i</sup> Read Chap. 32.

<sup>e</sup> The scourge is in a readines <sup>f</sup> That is, the proude tyrant Nebuchad-nezar hath gathered his force & is ready.

<sup>g</sup> This cruel enemy shal be a sharpe scourge for their wickednes.

<sup>h</sup> Their owne affliction shal be so great, that they shal haue no regard to lament for others.

<sup>i</sup> For the present profit.

<sup>j</sup> For he shal haue nothing.

<sup>k</sup> In the yere of the Iubile, meaning, that none shoulde enioye the priuiledge of the Law, Leuit. 25. 11. for they shal all be carryed away captiues.

<sup>l</sup> This vision signified, that all shoulde be carryed away, and none shoulde returne for the Iubile.

<sup>m</sup> A No man for all this, indureth him self or taketh heare to repent for his euil life.

<sup>n</sup> Some read, for none shal be strengthened in his iniquitie of his life: meaning, that thei shal not gaine nothing by harteing them selues in euil.

<sup>o</sup> The Israelites made a brag, but their hearts failed them.

<sup>p</sup> Isa. 13. 7.

<sup>q</sup> Iere. 6. 24.

<sup>r</sup> Isa. 15. 3.

<sup>s</sup> Iere. 48. 37.

<sup>t</sup> Iere. 11. 4.

<sup>u</sup> Iere. 11. 4.

<sup>v</sup> Iere. 11. 4.

<sup>w</sup> Iere. 11. 4.

<sup>x</sup> Iere. 11. 4.

<sup>y</sup> Iere. 11. 4.

<sup>z</sup> Iere. 11. 4.

<sup>aa</sup> Iere. 11. 4.

<sup>ab</sup> Iere. 11. 4.

<sup>ac</sup> Iere. 11. 4.

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<sup>cq</sup> Iere. 11. 4.

<sup>cr</sup> Iere. 11. 4.

<sup>cs</sup> Iere. 11. 4.

<sup>ct</sup> Iere. 11. 4.

<sup>cu</sup> Iere. 11. 4.

<sup>cv</sup> Iere. 11. 4.

<sup>cw</sup> Iere. 11. 4.

<sup>cx</sup> Iere. 11. 4.

<sup>cy</sup> Iere. 11. 4.

<sup>cz</sup> Iere. 11. 4.

<sup>da</sup> Iere. 11. 4.

<sup>db</sup> Iere. 11. 4.

<sup>dc</sup> Iere. 11. 4.

<sup>dd</sup> Iere. 11. 4.

<sup>de</sup> Iere. 11. 4.

<sup>df</sup> Iere. 11. 4.

<sup>dg</sup> Iere. 11. 4.

<sup>dh</sup> Iere. 11. 4.

<sup>di</sup> Iere. 11. 4.

<sup>dj</sup> Iere. 11. 4.

<sup>dk</sup> Iere. 11. 4.

<sup>dl</sup> Iere. 11. 4.

<sup>dm</sup> Iere. 11. 4.

<sup>dn</sup> Iere. 11. 4.

<sup>do</sup> Iere. 11. 4.

<sup>dp</sup> Iere. 11. 4.

<sup>dq</sup> Iere. 11. 4.

<sup>dr</sup> Iere. 11. 4.

<sup>ds</sup> Iere. 11. 4.

<sup>dt</sup> Iere. 11. 4.

<sup>du</sup> Iere. 11. 4.

<sup>dv</sup> Iere. 11. 4.

<sup>dw</sup> Iere. 11. 4.

<sup>dx</sup> Iere. 11. 4.

<sup>dy</sup> Iere. 11. 4.

<sup>dz</sup> Iere. 11. 4.

<sup>ea</sup> Iere. 11. 4.

<sup>eb</sup> Iere. 11. 4.

<sup>ec</sup> Iere. 11. 4.

<sup>ed</sup> Iere. 11. 4.

<sup>ee</sup> Iere. 11. 4.

<sup>ef</sup> Iere. 11. 4.

<sup>eg</sup> Iere. 11. 4.

<sup>eh</sup> Iere. 11. 4.

<sup>ei</sup> Iere. 11. 4.

<sup>ej</sup> Iere. 11. 4.

<sup>ek</sup> Iere. 11. 4.

<sup>el</sup> Iere. 11. 4.

<sup>em</sup> Iere. 11. 4.

<sup>en</sup> Iere. 11. 4.

<sup>eo</sup> Iere. 11. 4.

<sup>ep</sup> Iere. 11. 4.

<sup>eq</sup> Iere. 11. 4.

<sup>er</sup> Iere. 11. 4.

<sup>es</sup> Iere. 11. 4.

<sup>et</sup> Iere. 11. 4.

<sup>eu</sup> Iere. 11. 4.

<sup>ev</sup> Iere. 11. 4.

<sup>ew</sup> Iere. 11. 4.

<sup>ex</sup> Iere. 11. 4.

<sup>ey</sup> Iere. 11. 4.

<sup>ez</sup> Iere. 11. 4.

<sup>fa</sup> Iere. 11. 4.

<sup>fb</sup> Iere. 11. 4.

<sup>fc</sup> Iere. 11. 4.

<sup>fd</sup> Iere. 11. 4.

<sup>fe</sup> Iere. 11. 4.

<sup>ff</sup> Iere. 11. 4.

<sup>fg</sup> Iere. 11. 4.

<sup>fh</sup> Iere. 11. 4.

<sup>fi</sup> Iere. 11. 4.

<sup>fj</sup> Iere. 11. 4.

<sup>fk</sup> Iere. 11. 4.

<sup>fl</sup> Iere. 11. 4.

<sup>fm</sup> Iere. 11. 4.

<sup>fn</sup> Iere. 11. 4.

<sup>fo</sup> Iere. 11. 4.



<sup>a</sup> That is, in the court where the people had made an altar to Baal.

<sup>i</sup> For God will not be where idols are.

<sup>k</sup> Which were forbidden in the Law, Leuit. 11.

<sup>l</sup> Thus they that shoulde haue kept all the rest in the feast, & due seruice of God, were the ring leaders to all abominations, & by their example pulled others from God.

<sup>m</sup> It was in such abundance.   
 <sup>n</sup> For besides their commune idolatrie, they had particular seruice, which they had in secret chambers.

<sup>o</sup> The Iewes write that this was a Prophet of the idoles, who after his death was once a yere mourned for in the night.

<sup>p</sup> Declaring that the censings, and seruice of the idolaters, are but infection and vilenie before God.

the altar, this idole of indignation was in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what they do <sup>euē</sup> the great abominations that the house of Israël committeth here to cause me to departe from my Sanctuarie: but yet turne thee & thou shalt see greater abominations.

7 And he caused me to entre at the gate of the court: and when I looked, beholde, an hole was in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, there was a dore.

9 And he said vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, there was euerie similitude of creeping things and <sup>k</sup> abominable beastes and all the idoles of the house of Israël painted vpon the wall rounde about.

11 And there stood before them seuentie men of the Ancients of the house of Israël, and in the middes of them stood Iazaniáh, the sonne of Shaphán, with euerie man his censour in his hand, and the vapour of the incense went vp like <sup>m</sup> a cloud.

12 Then said he vnto me, Sonne of man, hast thou sene what the Ancients of the house of Israël do in the darke, euerie one in the chambre of his imagerie: for they saie, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Again he said also vnto me, Turne thee againe, & thou shalt see greater abominations that they do.

14 And he caused me to entre into the entrie of the gate of the Lords house, which was toward the North: and beholde there sate women mourning for <sup>o</sup> Tammúz.

15 Then said he vnto me, Hast thou sene this, <sup>o</sup> sonne of man? Turne thee againe, & thou shalt see greater abominations then these.

16 And he caused me to entre into the inner court of the Lords house, and beholde, at the dore of the Temple of the Lord, betwene the porche and the altar were about fife and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou sene this, <sup>o</sup> sonne of man? Is it a small thing to the house of Iudáh to commit these abominations which they do here: for they haue filled the land with crueltie, and haue returned to prouoke me: and lo, they haue cast out <sup>p</sup> stinke before their noses.

18 Therefore wil I also execute my wrath:

mine eye shal not spare them, nether wil I haue pitie, and <sup>a</sup> though they crye in mine eares with a loude voyce, yet wil I not heare them.   
 *Pro. 21. 10. ifa. 46. 7. ier. 11. 11. mich. 3. 4.*

## CHAP. IX.

<sup>1</sup> The destruction of the citie. <sup>4</sup> They that shalbe saved, are marked. <sup>8</sup> A complaint of the prophet for the destruction of the people.

<sup>1</sup> He cryed also with a loude voice in mine eares, saying, The visitations of <sup>a</sup> the citie drawe nere, and euerie man hath a weapon in his hand to destroye it.

2 And beholde, six <sup>b</sup> men came by the way of the hie gate, which lieth toward the North, and euerie man a weapon in his hand to destroye it: and one man among them was clothed with linnen, with a writers <sup>d</sup> ynkhorne by his side, & they went in and stood beside the brasen altar.

3 And the glorie of the God of Israël was gone vp from the Cherub, whereupon he was and stood on the <sup>e</sup> dore of the house & he called to the man clothed with linnen, which had the writers ynkhorne by his side.

4 And <sup>f</sup> Lord said vnto him, Go through the middes of the citie, <sup>euē</sup> through the middes of Ierusalém, and set <sup>a</sup> a marke vpon the foreheads of them that <sup>f</sup> mourne, and crye for all the abominations that be done in the middes thereof.

5 And to the other he said, that I might heare, Go ye after him through the citie, and smite: let your eye spare none, nether haue pitie.

6 Destroye vtterly the olde, & the yong, and the maids, and the children, and the women, but touche no man, vpon whome is the <sup>g</sup> marke, and begin at my Sanctuarie. Then they began at the <sup>h</sup> Ancient men, which were before the house.

7 And he said vnto the, Defile the House, and fil the courtes with the slaine, then go forth: and they went out, and slewe them in the citie.

8 Now when they had slaine them, and I had escaped, I fel downe vpon my face, and cryed, saying, Ah Lord God, wilt thou destroye all the residue of Israël, in powring out thy wrath vpon Ierusalém?

9 Then said he vnto me, The iniquitie of the house of Israël, and Iudáh is exceeding great, so that the land is full <sup>i</sup> of blood, & the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shal not spare them, nether wil I haue pitie, but wil recompence their wayes vpon their heads.

11 And beholde, the man clothed with linnen which had the ynkhorne by his side, made report

*Pro. 21. 10. ifa. 46. 7. ier. 11. 11. mich. 3. 4.*

<sup>a</sup> The time to take vengeance.

<sup>b</sup> Which were Angels in the similitude of men.

<sup>c</sup> Signifying that the Babylonians shoulde come from the North to destroye the citie and the Temple.

<sup>d</sup> To marke them that shoulde be saved.

<sup>e</sup> Which declared, that he was not bound therunto, nether wolde he maine any longer, that there was hope that they wolde returne from their wickednes, & worship him aright.

<sup>f</sup> Or, shoulde.   
 <sup>g</sup> Or, marke with Thau.

<sup>h</sup> He sheweth what is the manner of Gods children, whom he marketh to saluation: to wit, to mourne, and crye out against <sup>i</sup> wickednes, which they se committed against Gods glorie.

<sup>i</sup> Thus in all his plagues.

<sup>j</sup> Lord preferreth his small nombre, which he marketh at Exod. 12. 25. reuel 7. 3. but the chief marke is the Spirit of adoption, where with <sup>k</sup> heart is sealed vp to life everlasting.

<sup>k</sup> Which were the chief occassions of all these euils, as Chap. 8. 11.

<sup>l</sup> This declarereth, that the seruantes of God haue a compassion, when they see his iudgements executed.

<sup>m</sup> That is, with all kinde of wickednes, read Isa. 1. 4.



report, and said, Lord I haue done as thou hast commanded me.

## CHAP. X.

*Of the man that toke hte burning coles out of the middle of the wheles of the Cherubims. A rehearsal of the vision of the wheles, of the beastes, and of the Cherubims.*

*Chap. 1. 23.* **A**ND as I looked, beholde, in the <sup>a</sup>firmament that was about the head of the <sup>a</sup>Cherubims there appeared vpon the like vnto the similitude of a throne, as it were a saphir stone.

*a Which in the first chap. ver. 5. he called the four beastes.*

**2** And he spake vnto the man clothed with linen, and said, Go in betwene the wheles, *then* vnder the Cherub, and fil thine hands with coles of fyre from betwene the Cherubims, and scatter them ouer <sup>b</sup>the citie. And he went in in my sight.

*b This signified, that the citie shoulde be burnt.*

**3** Now the Cherubims stode vpon the right side of the house when the man went in, & the cloude filled the inner court.

*c Meaning, that the glorie of God shoulde departe from the Temple.*

**4** Then the glorie of the Lord <sup>c</sup>went vpon the Cherub, and stode ouer the dore of the house, and the house was filled with the cloude, and <sup>y</sup>court was filled with the brightness of the Lords glorie.

*d Read Chap. 4. 14.*

**5** And the <sup>d</sup>founde of the Cherubims wings was heard into the vtter court, as the voyce of the Almighty God, when he speaketh.

**6** And when he had commanded the man clothed with linnen, saying, Take fyre from betwene the wheles, & from betwene the Cherubims, then he went in and stode beside the whele.

**7** And one Cherub stretched forth his hand from betwene the Cherubims vnto the fyre, that was betwene the Cherubims, & toke thereof, and put it into the hands of him that was clothed with linnen: who toke it and went out.

**8** And there appeared in the Cherubims, <sup>y</sup>likenes of a mans hand vnder their wings.

**9** And when I looked vp, beholde foure wheles were beside the Cherubims, one whele by one Cherub, and another whele by another Cherub, and the appearance of the wheles was as the colour of a <sup>e</sup>chrysolite stone.

*e Read Chap. 4. 16.*

**10** And their appearance (for they were all foure of one facion) was as if one whele had bene in another whele.

**11** When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whether the first went, they went after it, & they turned not as they went.

*f Until they had executed Gods iudgements.*

**12** And their whole body, and their <sup>r</sup>rings, & their hands, and their wings, & the wheles were full of eyes round about, *even* in the same foure wheles.

**13** And the Cherub cried to these wheles in mine hearing, saying, O whele.

**14** And euery beast had foure faces: <sup>y</sup>first face was the face of a Cherub, and the seconde face was the face of a man, and the third the face of a lion, and the fourth the face of an egle.

**15** And the Cherubims were lifted vp: <sup>this</sup> is the beast that I sawe at the riuer Chebar. *Chap. 1. 5.*

**16** And when the Cherubims went, the wheles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheles also turned not from beside them.

**17** When the Cherubims stode, thei stode: and when thei were lifted vp, thei lifted them selues vp also: for the <sup>s</sup>pirit of the beast was in them.

*g There was one consene betwene the Cherubims & the wheles. h Read Chap. 9. 1.*

**18** <sup>h</sup>Then the glorie of the Lord departed from about the dore of the House, & stode vpon the Cherubims.

**19** And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when thei went out, the wheles also were beside them: & euery one stode at the entrie of <sup>y</sup>gate of the Lords House at the East side, & the glorie of the God of Israel was vpon them on hie.

**20** <sup>\*</sup>This is the beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that thei were the Cherubims. *Chap. 1. 5.*

*i That is, the whole body of the foure beasts or Cherubims.*

**21** Euery one had foure faces, and euery one foure wings, and the likenes of mans hands was vnder their wings.

**22** And the likenes of their faces was the selfe same faces, which I sawe by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and thei went euery one straight forward.

## CHAP. XI.

*Who thei were that seduced the people of Israel. 1 Against these he prophesieth, shewing them how thei shal be dispersed abroad. 19 The reuening of the heart commeth of God. 21 He threatneth them that leane vnto their owne counsels.*

**M**OREouer, the Spirit lift me vp, and broght me vnto the East gate of the Lords House, which lieth Eastward, and beholde, at the entrie of the gate were five, and twentie me: among whome I sawe Iazaniáh the sonne of Azúr, & Pelatiáh the sonne of Benaiáh, the princes of <sup>y</sup>people.

**2** Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsel in this citie.

*a Thus the wicked derided the Prophetes, as though they preached but errors, & therefore gaue the felues til to their pleasures.*

**3** For thei say, <sup>a</sup>It is not nere, let vs buylde houses: this citie is the <sup>b</sup>caldron, and we be the flesh.

*b We shal not be pulled out of Ierusalem, til the houre of our death comes: & the sh is not take out of the caldron til it be sod.*

**4** Therefore prophecie against them, sonne of man, prophecie.

**5** And <sup>y</sup>Spirit of the Lord fel vpon me, & said vnto me, Speake, Thus saith <sup>y</sup>Lord, O ye house of Israel, this haue ye said, & I know that <sup>w</sup>risseth vp of your mindes.

Ooo. iii.



# An heart of flesh. *om d I* Ezekiél. Gods glorie departeth.

6 Manie haue ye murdered in this citie, and ye haue filled the stretes thereof with the slaine.

7 Therefore thus saith the Lord God, Thei that ye haue slaine, and haue layed in the middes of it, thei are <sup>e</sup> the flesh, and this citie is the caldrō, but I wil bring you forth of the middes of it.

8 Ye haue feared the sworde, and I wil bring a sworde vpon you, saith the Lord God.

9 And I wil bring you out of the middes thereof, and deliuer you into <sup>d</sup> the hands of strangers, and wil execute iudgements among you.

10 Ye shal fall by <sup>y</sup> sworde, & I wil iudge you in the border of <sup>e</sup> Israël, and ye shal knowe that I am the Lord.

11 This citie shal not be your caldron, neither shal ye be the flesh in the middes thereof, but I wil iudge you in the border of Israël.

12 And ye shal knowe that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are rounde about you.

13 ¶ And when I prophesied, Pelatiáh the sonne of <sup>f</sup> Benaiah dyed: then fel I downe vpon my face & cryed with a loude voice, and said, Ah Lord God, wilt thou then utterly destroie all the remnant of Israël?

14 Againe the worde of the Lord came vnto me, saying,

15 Sonne of man, thys brethren, *euen* thy brethren, the men of thy kindred, and all the house of Israël, wholly *are thei* vnto whome the inhabitants of Ierusalem haue said, Departe ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre of among the heathen, and although I haue scattered them among the countreis, yet wil I be to them as a litle <sup>h</sup> Sanctuarie in the countreis where they shal come.

17 Therefore saie, Thus saith <sup>y</sup> Lord God, I wil gather you againe from the people, & assemble you out of the countreis where ye haue bene scattered, and I wil giue you the land of Israël.

18 And thei shal come thether, and thei shal take awaie all the idoles there of, and all <sup>y</sup> abominations thereof from thence.

19 ¶ And I wil giue them one heart, and I wil put a newe spirit within their bowels: and I wil take the stonie heart out of their bodies, & wil giue them an heart of flesh,

20 That thei maie walke in my statutes, & kepe my iudgements, and execute them: and thei shal be my people, and I wil be their God.

21 But vpon <sup>thē</sup>, whose heart is toward their

idoles, & whose affection goeth after their abominations, I willaie their waie vpon their owne heades, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheles besides them, and the glorie of the God of Israël was vpon them on hie.

23 And the glorie of the Lord went vp frō the middes of the citie, and stode vpon <sup>y</sup> mountaine which is toward the East side of the citie.

24 Afterwarde the Spirit toke me vp and broght me in a vision by the Spirit of God into Caldea to them <sup>y</sup> were led awaie captiues: so the vision that I had sene, went vp from me.

25 Thē I declared vnto <sup>thē</sup> that were <sup>k</sup> led awaie captiues, all the things that <sup>y</sup> Lord had shewed me.

## CHAP. XII.

*The parable of the captiuitie. 18 Another parable whereby the distres of hunger and thirst is signified.*

1 The worde of <sup>y</sup> Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to se, and se <sup>a</sup> not: thei haue eares to heare, & heare not: for thei are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to go into captiuitie & go forth by daie in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that thei maie consider it: for thei are a rebellious house.

4 Then shalt thou bring forth thy stuffe by daie in their sight as the stuffe of him <sup>y</sup> goeth into captiuitie: & <sup>y</sup> shalt go forth at euen in their sight, as thei that go forth into captiuitie.

5 Dig thou through the wall in their sight, and carie out thereby.

6 In their sight shalt thou beare it vpon thy sholders, & carie it forth in the darke: thou shalt couer thy face that thou se not the earth: for I haue set thee as a <sup>b</sup> signe vnto the house of Israël.

7 And as I was cōmanded, so I broght forth my stuffe by day, as <sup>y</sup> stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and broght it forth in the darke, and I bare it vpon my shulder in their sight.

8 And in the morning came the worde of <sup>y</sup> Lord vnto me, saying,

9 Sonne of man, hathe not the house of Israël, the rebellious house, said vnto thee, What <sup>c</sup> doest thou?

10 But saie thou vnto them, Thus saith the Lord God, This <sup>b</sup> burden concerneth the chief in Ierusalem, and all the house of Israël that are among them.

11 Saie, I am your signe: like as I haue done, so shal it be done vnto them: thei shal go

<sup>e</sup> Contrarie to their vaine confidence he the weth in what sense this citie is the caldrō: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron.

<sup>e</sup> That is, in Riblāh, read 2 King. 25. 7

<sup>f</sup> It seemeth <sup>y</sup> this noble mā dyed of some terrible death & therefore <sup>y</sup> Prophet feared some strange judgement of God toward the rest of <sup>y</sup> people.

<sup>g</sup> Thei that remained stil at Ierusalem thus reproched <sup>thē</sup> that were gone into captiuitie, as though thei were cast of and forsaken of God.

<sup>h</sup> Thei shal be yet a litle Church, shewing that the Lord wil euer haue some to call vpon his Name, whome he wil preserve and restore, though thei be for a time afflicted.

*Ierem. 32. 39. chap. 36. 27.*

<sup>i</sup> Meaning, the heart whereunto nothing can enter, and regenerate them a newe, so that their heart may be soft, & ready to receive my graces.

<sup>k</sup> When Iecobish was led awaie captiue.

<sup>a</sup> That is, thei receive not <sup>y</sup> frute of that which thei se and heare.

<sup>b</sup> That is, <sup>y</sup> doest, so shal thei do, and therefore in thee thei shal se their owne plague and punishment.

<sup>c</sup> Do not thei deride thy doings?

<sup>d</sup> Or, prophesie.



into bondage & captiuitie.

12 And the chiefeſt that is among them, ſhal beare vpon his ſhulder in the darke and ſhal go forth: thei ſhal digge through the wall, to carie out thereby: he ſhal couer his face & he ſe not the ground with his eyes.

13 My net alſo wil I ſpread vpon<sup>d</sup> him, and he ſhal be taken in my net, and I wil bring him to Babel to y<sup>e</sup> land of the Caldeas, yet ſhal he not ſe it, thogh he ſhal dye there.

14 And I wil ſcatter towarde euerie winde all that are about him to helpe him, and all his garifons, and I wil drawe out the ſworde after them.

15 And thei ſhal knowe that I am the Lord, when I ſhal ſcatter the among the nations, and diſperſe them in the countreis.

16 But I wil leaue a<sup>e</sup> litle nombre of them from the ſworde, from the famine, and fro the peſtilence, that thei may declare all theſe abominations among the heathen, where thei come, and thei ſhal knowe, that I am the Lord.

17 ¶ Moreouer, the worde of the Lord came vnto me, ſaying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, & with carefulnes,

19 And ſay vnto the people of the land, Thus ſaith the Lord God of the inhabitants of Ieruſalem, and of the land of Iſrael, Thei ſhal eat their bread with carefulnes, & drinke their water with deſolatiō: for the land ſhal be deſolate fro her abundance becauſe of the crueltie of them that dwell therein.

20 And the cities that are inhabited, ſhal be left voide, & the land ſhal be deſolate, and ye ſhal knowe that I am the Lord.

21 ¶ And the worde of the Lord came vnto me, ſaying,

22 Sonne of man, what is that prouerbe that you haue in the land of Iſrael, ſaying, The dayes<sup>f</sup> are prolonged and all viſions<sup>g</sup> faile?

23 Tel them therefore, Thus ſaith the Lord God, I wil make this prouerbe to ceaſe, & thei ſhal no more uſe it as a prouerbe in Iſrael: but ſay vnto them, The dayes are at hand and the effect of euerie viſion.

24 For no viſion ſhal be any more in vaine, nether ſhal there be anie flattering diuinatiō within the houſe of Iſrael.

25 For I am the Lord: I wil ſpeake, and that thing that I ſhal ſpeake, ſhal come to paſſe: it ſhal be no more prolonged: for in your daies, o rebellious houſe, wil I ſay the thing, & wil perſorme it, ſaith y<sup>e</sup> Lord God.

26 Again the worde of the Lord came vnto me, ſaying,

27 Sonne of man, beholde, thei of the houſe of Iſrael ſay, The viſion that he ſeeth, is for many daies to come, & he prophecieth of the times that are far of.

28 Therefore ſay vnto the, Thus ſaith the Lord God, All my wordes ſhal no longer be delayed, but y<sup>e</sup> thing which I haue ſpoken, ſhal be done, ſaith the Lord God.

#### CHAP. XIII.

1 The worde of the Lord againſt falſe prophetes, which teach the people the counſels of their owne hearts.

2 And the worde of the Lord came vnto me, ſaying,

3 Sonne of man, prophecie againſt the Prophetes of Iſrael, that prophecie, and ſay thou vnto the, that prophecie out of their

owne hearts, Heare the worde of y<sup>e</sup> Lord.

4 Thus ſaith the Lord God, Wo vnto the fooliſh prophetes that followe their owne ſpirit, and haue ſene nothing.

5 O Iſrael, thy Prophetes are like the foxes in the waſte places.

6 Ye haue not riſen vp in y<sup>e</sup> gappes, nether made vp the hedge for the houſe of Iſrael, to ſtand in y<sup>e</sup> battel in the day of the Lord.

7 Thei haue ſene vanitie, & lying diuinatiō, ſaying, The Lord ſaith it, & the Lord hath not ſent the: & thei haue made others to hope that thei wolde confirme y<sup>e</sup> worde of their prophecie.

8 Haue ye not ſene a vaine viſion? & haue ye not ſpoken a lying diuination: ye ſay, The Lord ſaith it, albeit I haue not ſpoke.

9 Therefore thus ſaith the Lord God, Becauſe ye haue ſpoken vanitie & haue ſene lies, therefore beholde, I am againſt you, ſaith the Lord God,

10 And mine hand ſhal be vpo the Prophetes y<sup>e</sup> ſe vanitie, & deuine lies: thei ſhal not be in the aſſembly of my people, nether ſhal thei be writtē in the writing of the houſe of Iſrael, nether ſhal thei entre into the land of Iſrael: and ye ſhal knowe that I am the Lord God.

11 And therefore, becauſe thei haue deceiued my people, ſaying, Peace, & there was no peace: & one buyld vp a ſwall, & beholde, y<sup>e</sup> others daubed it w<sup>th</sup> vnſtemperd mortar,

12 Say vnto the which dawbe it w<sup>th</sup> vnſtemperd mortar, that it ſhal fall: for there ſhal come a great ſhowre, & I wil ſend haile ſtones, which ſhal cauſe it to fall, and a ſtormie winde ſhal breake it.

13 Lo, when the wall is fallen, ſhal it not be ſaid vnto you, Where is y<sup>e</sup> dawbing wherewith ye haue dawbed it?

14 Therefore thus ſaith y<sup>e</sup> Lord God, I wil cauſe a ſtormie winde to breake forth in my wrath, & a great ſhowre ſhal be in mine angre, & haile ſtones in mine indignation to conſume it.

15 So I wil deſtroy the wall y<sup>e</sup> ye haue dawbed with vnſtemperd mortar, & bring it downe to y<sup>e</sup> ground, ſo y<sup>e</sup> the fundaciō thereof ſhal be diſcouered, & it ſhal fall, & ye ſhal be conſumed in the middes thereof, & ye ſhal knowe, that I am the Lord.

Ooo. iiii.

<sup>d</sup> When the ſig<sup>n</sup> ſhal come to escape by being, I wil ſay him in my net, as Cha<sup>p</sup> 13, 10 & 13, 13.

<sup>e</sup> Which ſhulde beare his Name & ſhulde be his Church, read Chap 4, 16.

<sup>f</sup> Because thei did not immedie ſe the prophecies accompliſhed, thei contemned them as thogh thei ſhulde neuer be fulfilled.

<sup>g</sup> Or, ſay none of it.

<sup>h</sup> That is, it ſhal not come to paſſe in our daies, and therefore we care not for iuſtus ſwicked euer ſhulde Gods patience and benignitie.

<sup>a</sup> After their owne fantaſie, and not as hauing y<sup>e</sup> reuelatiō of y<sup>e</sup> Lord. Iere, 23, 16.

<sup>b</sup> Watching to deſtroy the vineyard. <sup>c</sup> He ſpeaketh to the gouernours and true miniſters that ſhulde haue reſiſted them.

<sup>d</sup> Ye promiſed peace to this people & now ye ſe their deſtruction, ſo that it is maniſeſt, that ye are falſe prophetes.

<sup>e</sup> That is, in the booke of life, wherein the true Iſraelites are writtē.

<sup>f</sup> Read Ierem. 6, 14.

<sup>g</sup> Where as y<sup>e</sup> true Prophetes prophecied the deſtruction of the citie to bring y<sup>e</sup> people to repentance, the falſe Prophetes ſpake the contrary & flattered them in their vanities, ſo y<sup>e</sup> what one falſe prophet ſaid, (which is here called y<sup>e</sup> buylding of y<sup>e</sup> wall) an other falſe Prophet wold affirme, thogh he had nether occaſiō nor good ground to beare him.



<sup>h</sup> Whereby  
is meant what  
fomer man of  
him selfe set-  
teth forthe vnder  
the authoritie  
of Gods  
worde.

<sup>i</sup> These super-  
sticious wo-  
men for lucre  
wolde prophe-  
cie & tel eue-  
rie man his  
fortune, giuig  
the pillows  
to leane vpon &  
kercheffes to  
couer their hea-  
des, to the in-  
tent they might  
the more allure  
them and  
bewitch them  
k Wil ye ma-  
ke my worde  
to serue your  
bellies?

<sup>l</sup> These force-  
zers made the  
people beleue  
that they coulde  
preserue li-  
fe or destroy  
it, and that it  
shulde come  
to euerie one  
according as  
thei prophe-  
cied.

<sup>m</sup> That is, to  
cause them to  
perish, & that  
thei shulde  
departe from  
the body.

<sup>n</sup> By threat-  
ning the that  
were godly, &  
upholding the  
wicked.

Chap. XIII.

<sup>a</sup> He sheweth  
the hypocrisie  
of the idola-  
ters, who wil  
dissemble to  
heare the Pro-  
phetes of God  
though in their  
heart thei sol-  
low nothing les-  
se, then their  
admonitions,  
and also how  
by one mea-  
nes, or other  
God doeth  
discouer the.

<sup>b</sup> Thei are not  
only idolaters  
in heart, but  
also worship  
their filthie  
idoles openly,  
which lead  
the in blind-  
nes, and cause  
them to stum-  
ble, and cast  
them out of  
Gods fauour,  
so that he wil  
not heare the,  
whē thei call  
vnto him, read  
Ierem. 10, 15.

15 Thus wil I accomplish my wrath vpon the wall, and vpon the that haue dawbed it with <sup>h</sup> vntempered mortar, & wil say vnto you, The wall is no more, nether the dawbers thereof.

16 To wit, the Prophetes of Israél, which prophecies vpon Ierusalém, and se visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against <sup>y</sup> daughters of thy people, which prophecies out of their owne heart: and prophecies thou against them, and say,

18 Thus saith the Lord God, Wo vnto the women that sowe <sup>i</sup> pillows vnder all arme holes, and make vailles vpon the head of euerie one that stādeth vp, to hunt soules: wil ye hunt the soules of my people, and wil ye giue life to the soules that come vnto you?

19 And wil ye pollute me among my people for handfuls of <sup>k</sup> barlie, & for pieces of bread to slay the soules of them that shulde not dye, and <sup>l</sup> to giue life to the soules that shuldenot liue in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I wil haue to do with your pillows, wherewith ye hunt <sup>y</sup> <sup>m</sup> soules to make the to flie, and I wil teare them from your armes, and wil let the soules go, <sup>euen</sup> the soules, that ye hunt to make them to flie.

21 Your vailles also wil I teare, and deliuer my people out of your hand, and thei shal be no more in your handes to be hunted, & ye shal knowe that I am the Lord.

22 Because with your lyes ye haue made the heart of the <sup>n</sup> righteous sad, whome I haue not made sad, and strengthened the hands of the wicked, that he shulde not returne from his wicked way, by promising him life,

23 Therefore ye shal se no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, & ye shal knowe that I am the Lord.

CHAP. XIII.

<sup>a</sup> The Lord sendeth false prophetes for the ingratitude of the people. 22 He reserveth a small portion for his Church.

1 Then came certeine of the Elders of Israél vnto me, and <sup>a</sup> sate before me.

2 And the worde of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their <sup>b</sup> heart, & put the stumbling blocke of their iniquitie before their face: shulde I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euerie man of the house of Israél that setteth vp his idoles in his heart, & putteth <sup>y</sup> stumbling blocke of his iniquitie before his fa-

ce, and cometh to the <sup>c</sup> Prophet, I the Lord wil answer him, that cometh according to the multitude <sup>d</sup> of his idoles:

5 That <sup>e</sup> I may take the house of Israél in their owne heart, because thei are all departed from me through their idoles.

6 Therefore say vnto the house of Israél, Thus saith the Lord God, Returne, and withdrawe your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euerie one of the house of Israél, or of the stranger that sojourneth in Israél, which departeth frō me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and cometh to a Prophete, for to inquire of him for me, I the Lord wil answer him <sup>f</sup> for my selfe,

8 And I wil set my face against that man, and wil make him an example and prouerbe, and I wil cut him of from the middes of my people, and ye shal knowe that I am the Lord.

9 And if the Prophet be <sup>g</sup> deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I wil stretch out mine hand vpon him, and wil destroy him frō the middes of my people of Israél.

10 And thei shal beare their punishment: the punishment of <sup>y</sup> Prophet shal be euen as the punishment of him that asketh,

11 That the house of <sup>s</sup> Israél may go no more astray from me, nether be polluted any more with all their transgressions, but that thei may be my people, and I may be their God, saith the Lord God.

12 ¶ The worde of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespass, then wil I stretch out mine hand vpon it, <sup>h</sup> and wil breake the staffe of the bread thereof, and wil send famine vpon it, and I wil destroy man and beast forthe of it.

14 Though these thre men <sup>i</sup> Noáh, Daniél, and Iob were among them, thei shulde deliuer but their owne soules by their <sup>k</sup> righteousness, saith the Lord God.

15 If I bring noisome beasts into the land and thei spoile it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these thre men were in the middes thereof, As I liue, saith the Lord God, thei shal saue nether sonnes nor daughters: thei onely shalbe deliuered, but the land shalbe waste.

17 Or if I bring a sworde vpon this land, & say, Sworde, go through <sup>y</sup> land, so that I destroy man and beast out of it,

18 Though these thre men were in the middes thereof, As I liue, saith the Lord God, thei shal

<sup>c</sup> To inquire  
of things which  
the Lord hath  
appointed to  
come to passe.  
<sup>d</sup> As his abo-  
minations haue  
deceiued him,  
he shal be led  
with lies ac-  
cording as he  
delighted therein  
2. Thess. 2, 10.  
<sup>e</sup> That is, con-  
uince the by  
their owne co-  
science.

<sup>f</sup> Or, by my selfe.

<sup>g</sup> The Prophet  
declareth that  
God for mans  
ingratitude  
stretcheth vp  
false Prophetes  
to seduce the  
that delude in  
lies rather than  
in the truth  
of God, & thus  
he punisheth  
sinne by sinne.  
1. King. 22, 20.  
and destroyeth  
as well those  
Prophetes as  
the people.

<sup>h</sup> Thus Gods  
judgements a-  
gainst <sup>y</sup> wicked  
are admoni-  
tions to the  
godlie to clea-  
ue vnto the  
Lord, and not  
to defile them-  
selues with like  
abominations.

<sup>i</sup> Read Chap.  
4, 16. & 5, 17.  
Iia 3, 1.

<sup>j</sup> Though Noáh  
and Iob were  
now alive,  
which in their  
time were mo-  
re godliemen  
(for at this time  
Daniél was  
in captiuitie  
with Ezekiel)

and so these  
thre together  
shulde pray  
for this wicked  
people,  
yet wolde I  
not heare the,  
read Iere. 15, 1.  
<sup>k</sup> Meaning, <sup>y</sup>  
a very fewe  
(which he cal-  
leth the rem-  
nant, ver. 22.)

shulde escape  
these plagues  
whome God  
hath sancti-  
fied and made  
righteous, so  
this righte-  
ousnes is a  
signe that thei  
are <sup>y</sup> Church  
of God, who-  
me he wolde  
preserue for  
his owne sake



shal deliuer nether sonnes nor daughters, but they onely shalbe deliuered them selues.

19 Or if I send a pestilence into this land, & powre out my wrath vpon it in blood, to destroye out of it man and beast,

20 And though Noah, Daniël and Iob were in the middes of it, As I liue, saith the Lord God, they shal deliuer nether sonne nor daughter: they shal but deliuer their owne foules by their righteousnes.

Chap. 17.

Read Chap. 17.

21 For thus saith the Lord God, How much more when I send my <sup>a</sup>four fore iudgements vpon Ierusalem, <sup>euen</sup> the sworde, and famine, and the noisome beast and pestilence, to destroye man & beast out of it:

22 Yet beholde, therein shalbe left a <sup>1</sup>renant of them y<sup>e</sup> shalbe caryed away <sup>bothe</sup> sonnes & daughters: beholde, they shal come forth vnto you, & ye shal see their way, & their enterprises: and ye shalbe comforted, concerning the euil that I haue brought vpon Ierusalem, <sup>euen</sup> concerning all that I haue brought vpon it.

23 And they shal comforte you, when ye see their way and their enterprises: and ye shal knowe, that I haue not done without cause all that I haue done in it, saith the Lord God.

#### CHAP. XV.

*As the unprofitable wood of the vine tre is cast into the fyre, so Ierusalem shalbe burnt.*

1 And the worde of the Lord came vnto me, saying,

2 Sonne of man, what cometh of the vine tre aboute all other trees? and of the vine branche, which is among <sup>a</sup>the trees of the forest?

3 Shal wood be take thereof to do any worke? or wil men take a pyn of it to hang any vessel thereon?

4 Beholde, it is cast in the fyre to be consumed: the fyre consumeth bothe the ends of it, and the middes of it is burnt. Is it mete for any worke?

5 Beholde, when it was whole, it was mete for no worke: how muche lesse shal it be mete for any worke, when the fyre hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tre, <sup>that is</sup> among the trees of the forest, which I haue giuen to the fyre to be consumed, so wil I giue the inhabitants of Ierusalem.

7 And I wil set my face against them: they shal go out from <sup>one</sup> fyre, & <sup>another</sup> fyre shal consume them: & ye shal knowe, that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

#### CHAP. XVI.

*The Prophet declareth the benefites of God toward Ierusalem.*

*salém. 15 Their unkindnes. 46 He iustificeth the wickednes of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominacions, into which the Sodomites fel. 60 Mercie promised to the repentant.*

1 **A** Gaine, the worde of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to knowe her abominacions,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitacion & thy kinred is of the land <sup>a</sup>of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natiuitie whe thou wast <sup>b</sup>borne, thy navel was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadeled in cloures.

5 None eye pitied thee to do any of these vnto thee, for to haue compasion vpon thee, but thou wast cast out in the open field to the contempt of thy persone in the day that thou wast borne.

6 And when I passed by thee, I sawe thee polluted in thine <sup>c</sup>owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when y<sup>e</sup> wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as y<sup>e</sup> bud of the field, and thou hast increased, and waxen great, and thou hast gotten excellent ornaments: thy breasts are facioned, thine heere is growen, where as thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, & I spred my skirres ouer thee, and couered <sup>d</sup>thy filthines: yea, I sware vnto thee, and entred into a couenant with thee, saith the Lord God, and thou becomest mine.

9 Then washed I thee with <sup>e</sup>water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee also with broidered worke, and shod thee with badgers skinne: and I girded thee about with fine linen, & I couered thee with silke.

11 I decked thee also with ornaments, and I put brasselets vpon thine hands, & a chaine on thy necke.

12 And I put a frontelet vpon thy face, and earigs in thine eares, & a beautiful <sup>h</sup>crowne vpon thine head.

13 Thus wast thou deckt with golde and siluer, and thy raiment was of fine linen, and silke, & broidered worke: thou didest eat fine floure, and hony and oyle, & thou wast very beautiful, and thou didest growe vp into a kingdome.

14 And thy name was spred among the heathen for thy beautie: for it was perfite through my <sup>i</sup>beautie which I had set vpon thee, saith the Lord God.

<sup>a</sup> Thou boasted to be of the seede of Abraham, but thou art degenerate and followest the abominacions of the wicked Canaanites, as children do the manners of their fathers, *Isa. 1. 4. & 57. 3.*  
<sup>b</sup> When I first brought thee out of Egypt, & planted thee in this land to be my Church.

<sup>c</sup> Being thus in thy filthines and fornication of all men, I took thee & gaue thee life: whereby is meant that before God wast his Church, & gaue life, there is nothing, but filthines and death.

<sup>d</sup> These wordes, as blood, pollution, nakednes & filthines are oft times repeated, to beate downe their pride, and to cause them to consider what they were before God receiued them to mercie, fauoured them & couered their shame.

<sup>e</sup> That thou shouldest be a chaste wife vnto me, and that I shoulde mainteine thee & endue thee w<sup>th</sup> all graces. *f* I washed away thy finnes.

<sup>g</sup> I sanctified thee with mine holy Spirit.

<sup>h</sup> Hereby he sheweth how he saued his Church, enriched it & gaue it power and dominion to reigne.

<sup>i</sup> He declareth wherein the dignitie of Ierusalem stood: to wit, in that that the Lord gaue them of his beautie and excellencie.

<sup>a</sup> Which bringeth forth no fruite, no more then the other trees of the forest: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth the fruite, it shoulde be utterly destroyed.

<sup>b</sup> Though they escape one danger, yet another shal take them.



## The rage of idolaters.

## Ezekiel. Their iudgement.

k In abusing my gifts and in putting thy confidence in thine owne wisdom and dignitie, which were the occasions of thine idolatrie. l There was none idolatrie so vile where-with thou didst not pollute thy self. m This declarereth how the idolaters put their chief delight in those things, which please the eyes, and outward senses. n Thou hast converted my vessels & instruments, & I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fyre, read Leu. 18, 21. 2. king. 23, 19.

p Or, brad.

q He noteth the great impietie of this people who first falling from God to seke helpe at strange nations, did also at length embrace their idolatrie, thinking thereby to make their amitie more strong. r Or, cities.

- 15 Now thou didest <sup>k</sup> trust in thine owne beautie, and plaied the harlot, because of thy renome, and hast powred out <sup>l</sup> thy fornicacions on euery one that passed by, *thy desire was to him.*
- 16 And thou didest take thy garments, and deckt thine hie places with diuers colours, <sup>m</sup> and plaied the harlot thereupon: the like things shal not come, nether hathe anie done so.
- 17 Thou hast also takē thy faire iewels *made of my golde & of my siluer, which I had giuen thee, & <sup>n</sup> madest to thy self images of men, and didest commit whoredome with them,*
- 18 And toke thy broidered garments, & couered them: and thou hast set mine oyle & my perfume before them.
- 19 My meat also, which I gaue thee, *as fine floure, oyle, & hony, where-with I fed thee, thou hast euen set it before the for a sweete sauour: thus it was, saith the Lord God.*
- 20 Moreouer thou hast taken thy sonnes & thy daughters, whome <sup>y</sup> hast borne vnto me, & these hast thou sacrificed vnto them, to <sup>o</sup> be deuoured: is *this thy whoredome a small matter?*
- 21 That thou hast slayne my children, and deliuered them to cause the to passe *through fyre* for them?
- 22 And in all thine abominacions & whoredomes thou hast not remēbred the daies of thy youth, when thou wast naked and bare, & wast polluted in thy blood.
- 23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)
- 24 Thou hast also buylt vnto thee an hie place, and hast made thee an hie place in euery strete.
- 25 Thou hast buylt thine hie place at euery corner of <sup>y</sup> way, & hast made thy beautie to be abhorred: thou hast opened thy fete to euery one that passed by, & multiplied thy whoredome.
- 26 Thou hast also comitted fornicacion w<sup>th</sup> the <sup>p</sup> Egyptians thy neighbours, which haue great members, and hast encreased thy whoredome, to prouoke me.
- 27 Beholde, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarie, and deliuer thee vnto the wil of them that hate thee, *euen to the daughters of the Philistims, which are ashamed of thy wicked way.*
- 28 Thou hast played the whore also with the Assyriās, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.
- 29 Thou hast moreouer multiplied thy fornicacion from the land of Canāā vnto Caldea, & yet thou wast not satisfied herewith.
- 30 How weake is thine heart, saith <sup>y</sup> Lord God, seing thou doest all these things, *euen*

- <sup>y</sup> worke of a <sup>p</sup>resumptuous whorish womā
- 31 In that thou buyldest thine hie place in the corner of euery way, and makest thine hie place in euery strete, & hast not bene as an harlot <sup>q</sup> that despiseth a rewarde,
- 32 But *as a wife that plaith the harlot, and taketh others for her housband:*
- 33 Thei giue giftes to all other whores, but <sup>y</sup> giuest giftes vnto all thy louers, & rewardest them, that they may come vnto thee on euery side for thy fornicacion.
- 34 And the contrary is in thee from other women in thy fornicacions, nether *the like fornicacion shal be after thee: for in that thou giuest a rewarde, & no rewarde is giuen vnto thee, therefore thou art contrary.*
- 35 Wherefore, o harlot, heare the worde of the Lord.
- 36 Thus saith the Lord God, Because thy <sup>r</sup> shame was powred out, and thy filthines discovered through thy fornicacions with thy louers, and with all the idoles of thine abominacions & by the blood of thy children, which thou didest offre vnto them,
- 37 Beholde, therefore I wil gather all <sup>r</sup> thy louers, with whome thou hast takē pleasure, and all them that thou hast loued, with all them that thou hast hated: I wil euen gather them rounde about against thee, & wil discouer thy filthines vnto them that thei may se all thy filthines.
- 38 And I wil iudge thee *after the maner of them that are harlots, and of them that shed blood, & I wil giue thee the blood of wrath and ielousie.*
- 39 I wil also giue thee into their hands, and they shal destroy thine hie place, and shal breake downe thine hie places: they shal strippe thee also out of thy clothes, & shal take thy faire iewels, and leaue thee naked and bare.
- 40 They shal also bring vp a companie against thee, and they shal stone thee w<sup>th</sup> stones, & thrust thee through w<sup>th</sup> their swordes.
- 41 And thei <sup>r</sup> shal burne vp thine houses w<sup>th</sup> fyre, & execute iudgements vpon thee in the sight of many women: and I wil cause thee to cease from playing the harlot, and thou shalt giue no rewarde any more.
- 42 So wil I make my wrath toward thee to rest, & my <sup>r</sup> ielousie shal departe from thee, and I wil cease and be no more angrie.
- 43 Because <sup>y</sup> hast not remēbred the daies of thy youth, but hast prouoked me with all these things, beholde, therefore I also haue <sup>u</sup> brought thy way vpon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominacions.
- 44 Beholde, all that vse prouerbes, shal vse *this prouerbe against thee, saying, As is the mother, so is her daughter.*
- 45 Thou art thy mothers daughter, <sup>y</sup> hathe cast of her housband & her children, and thou

Or, that wil beare tale.

q Meaning, some harlots contēne small rewarde, but no louers gaue a rewarde to Israhel, but thei gaue to all others: signifying that the idolaters beflowe all their substance, & thei receiue of God for his glorie, to serue their vile abominacions.

Or, neither pay.

r Egyptians, Assyrians and Caldeas, whome thou reckest to be thy louers, shal come and destroy thee, Chap. 23, 9.

s I wil iudge thee to death, as the adulterers and murderers.

King. 25, 9.

t I wil utterly destroy thee & so my ielousie shal cease.

u I haue punished thy fautes, but <sup>y</sup> wouldest not repent.

x As were the Canaanites & the Hittites & others your predecessors, so are you their successors.



The vices of Sodóm.

Ezekiél. The two egles. 340

That is, of Samaria and Sodóm.

That is, her cities. "Eie, thy sister judge thei thou."

But done worse.

He allegeth these foure vices, pride, exesse, idleness & contempe of the poore, as foure principal causes of such abominations, wherefore they were so horribly punished, Ge. 19, 24.

Which were shipped & calles in Bethel and Dan.

Thou art so wicked, that in respect of thee Sodóm & Samaria were iust.

This he speakes in compassion, saying, that he wold restore Ierusalem when Sodóm shulde be restored, y<sup>e</sup> is neuer: and this is met of the greatest parte of the Iewes.

In that thou hast shewed thy self worse then they, and yet thought to escape punishment.

Meaning, y<sup>e</sup> it shalde neuer come to passe.

Eie, warne a remour in thy mouth.

Thou woldst not call her punishment to mynde when thou wast aloft, to learne by her exaple to feare my iudgements.

That is, till y<sup>e</sup> wast brought vnder by the Syrians & Philistims, 1 Chro. 29, 19.

Which ioyned with the Syrians, or compassed about Ierusalem.

thou art y<sup>e</sup> sister of thy y<sup>e</sup> sisters, which forsake their housbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, & her daughters, that dwell at thy left hand, and thy yong sister, that dwelleth at thy right hand, is Sodóm, and her daughters.

47 Yet hast thou a not walked after their waies, nor done after their abominations: but as it had bene a very litle thing, thou wast corrupted more then thei in all thy waies.

48 As I liue, saith the Lord God, Sodóm thy sister hath not done, neither she nor her daughters, as thou hast done & thy daughters.

49 Beholde, this was the iniquitie of thy sister Sodóm, b Pride, fulnes of bread, and abundance of idleness was in her, and in her daughters: nether did she strengthen the hand of the poore and nedie.

50 But thei were hautie, and comitted abomination before me: therefore I toke the away, as pleased me.

51 Nether hath the Samaria committed halfe of thy sinnes, but thou hast exceded the in thine abominations, and hast iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast comitted more abominable the thei which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seing that thou hast iustified thy sisters.

53 Therefore I wil brig againe e their captiuitie with the captiuitie of Sodóm, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

54 That thou maist beare thine owne shame, and maist be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodóm and her daughters shal returne to their former state: Samaria also & her daughters shal returne to their former state, whē thou & thy daughters shal returne to your former state.

56 For thy sister Sodóm was not heard of by thy report in the day of thy pride.

57 Before thy wickednes was discovered, as in that same time of the reproche of the daughters of Arám, and of all the daughters of the Philistims round about k her which despise thee on all sides.

58 Thou hast borne therefore thy wickednes and thine abomination, saith the Lord.

59 For thus saith the Lord God, I might

euen deale with thee, as y<sup>e</sup> hast done: when thou didst despise the l othe, in breaking the couenant.

60 Neuertheles, I wil remember my couenant made with thee in the daies of thy youth, and I wil confirme vnto thee an euerlasting couenant.

61 Then thou shalt remembre thy waies, & be ashamed, when thou shalt receiue thy sisters, bothe thy elder and thy yonger, and I wil giue them vnto thee for daughters, but not by thy couenant.

62 And I wil establish my couenant with thee, and thou shalt knowe that I am the Lord,

63 That thou maist remembre, and be ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

CHAP. XVII.

The parable of the two egles.

And the worde of the Lord came vnto me, saying,

1 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel,

2 And say, Thus saith the Lord God, The great egle with great wings, and long wings, and ful of fethers, which had diuers colours, came vnto Lebanón, and toke the hiest branche of the cedre,

3 And brake of the toppe of his twigge, & caried it into the land of marchants, and set it in a citie of marchants.

4 He toke also of the fede of the land, and planted it in a fruteful ground: he placed it by great waters, and set it as a willow tre.

5 And it budded vp, and was like a spreading vine of lowe stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, & it broght forth the branches, and shot forth the buds.

6 There was also another great egle with great wings and many fethers, & beholde, this vine did turne her rootes toward it, & spread forth her branches toward it that she might water it by the trenches of her plantacion.

7 It was planted in a good soile by great waters, that it shulde bring forth the branches, and beare frute, and be an excellent vine.

8 Say thou, Thus saith the Lord God, Shal it prosper? shal he not pul vp the rootes thereof, and destroy the frute thereof, and cause them to drye? all the leaues of her bud shal wither without great power, or many people, to plucke it vp by the rootes thereof.

1 When thou brakest the couenant, which was made betwene thee & me, as ver. 1. m That is, of mercie and loue I wil pitie thee, and so stand to my couenar, though thou hast deserued the contrary.

n Whereby he sheweth y<sup>e</sup> among the mo<sup>st</sup> wicked he had euer some fede of his Church which he wolde saue to fructifie in due tyme: & here he declareth how he wil call y<sup>e</sup> Gentiles.

o But of my fremercie.

p This declareth what frutes Gods mercies worke in his, to wit, sorow, and repentance for their former life.

Chap. XVII.

a That is, Nebuchadnezzar, who hath great power, riches and many countreys vnder him, shal come to Ierusalem and take away Ieconiah the King, as ver. 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, & made King in stead of Ieconiah, 2. King. 24, 17. 1er 37, 1. d This was Zedekiahs kingdom.

e That it might not haue power to rebell against Babylon, as ver. 14.

f Meaning, the King of Egypt of whome Zedekiah sought succour against Nebuchadnezzar.

g Thei thought to be comforted by the waters of Nilus.

h Shal not Nebuchadnezzar destroy it?



# Periurie punished.

# Ezekiel. Soure grapes.

i By this drye wynde, he meapeth the Babylonians.

k That is, Ierusalem, 2. king 24. 15.

l For his subiection and obedience.

m Because he roke the Name of God in vaine & brake his othe & he had confirmed by giuing his hand, therefore y Prophet declarerh y God wolde not suffer such periurie and infidelitie to escape punishment. Chap. 12. 13. Or 32. 3.

n This promise is made to the Church & shal be as a smale remnant & as the top of a tre. o I wil trymme it and dresse it. p Bothe the Jewes & Gentils shal be gathered into it.

10 Beholde, it was planted: but shal it prosper? shal it not be dryed vp, and wither? when the East winde shal touche it, it shal wither in the tréches, where it grewe.  
11 Moreover, the worde of the Lord came vnto me, saying,  
12 Say now to this rebellious house, Knowe ye not, what these things meane? tel them, Beholde, the King of Babel is come to Ierusalem, and hath taken k the King thereof, and the princes thereof, and led them with him to Babel,  
13 And hath taken one of the Kings sede, and made a couenant with him, and hath taken l an othe of him: he hath also taken the princes of the land,  
14 That the kingdome might be in subiection, and not lift it self vp, but kepe their couenant, and stand to it.  
15 But he rebelled against him, and sent his ambassadours into Egypt, that thei might giue him horses, & muche people: shal he prosper? shal he escape, that doeth such things? or shal he breake the couenant, & be deliuered?  
16 As I liue, saith the Lord God, he shal dye in the middes of Babel, in the place of the King, that had made him King, whose othe he despised, and whose couenant made with him, he brake.  
17 Nether shal Pharaoh with his mightie hoste, & great multitude of people, mainreine him in the warre, when thei haue cast vp mounts, and buylded ramparts to destroy many persones.  
18 For he hath despised the othe, and broken the couenant (yet lo, he had giuen m his hand) because he hath done all these things, he shal not escape.  
19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine othe that he hath despised, and my couenant that he hath broken, vpon his owne head.  
20 \*And I wil spread my net vpō him, & he shal be taken in my net, & I wil bring him to Babel, and wil entre into iudgement with him there for his trespas that he hath committed against me.  
21 And all that fle from him with all his hoste, shal fall by the sworde, and thei that remaine, shal be scatered toward all y windes: and ye shal knowe that I the Lord haue spoken it.  
22 Thus saith the Lord God, I wil also take of the toppe n of this hie cedre, and wil set it, and cut of the o toppe of the tendre plante thereof, and I wil plante it vpon an hie mountaine and great.  
23 *Even* in the hie mountaine of Israel wil I plant it: and it shal bring forth the boughs and beare frute, and be an excellent cedre, and vnder it shal remaine all birdes, and euerie p soule shal dwell in the sha-

dowe of the branches thereof.

24 And all y trees of the field shal knowe that I the Lord haue brought downe y hie tre, and exalted the lowe tre, that I haue dryed vp the grene tre, and made the drye tre to florish: I the Lord haue spoken it, & haue done it.

## CHAP. XVIII.

He sheweth that euerie man shal beare his owne synne. 21 To him that amendeth, is saluacion promised. 24 Death is prophesied to the righteous, which turneth backe from the right waye.

1 The worde of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe, concerning y land of Israel, saying,

\* The fathers haue eaten soure grapes, & the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shal vse this prouerbe no more in Israel.

4 Beholde, all soules are mine, bothe the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shal dye.

5 But if a man be iust, and do that which is lawfull, and right,

6 And hath not eaten b vpō the mountaines, nether hath he lift vp his eyes to the idoles of the house of Israel, nether hath he defiled his neighbours wife, nether hath he lien with a \* menstruous woman,

7 Nether hath he oppressed any, but hath restored the pledge to his dettour: he that hath spoiled none by violence, \* but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

8 And hath not giuen forthe vpon \* vsurie, nether hath he taken any increase, but hath withdrawn his hand from iniquitie, and hath executed true iudgement betwene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iuste, he shal surely liue, saith y Lord God.

10 ¶ If he beget a sonne, that is a thief, or a sheader of blood, if he do any one of these things,

11 Thogh he do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and nedie, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forthe vpon vsurie, or hath taken increase, shal he liue? he shal not liue: seing he hath done all these abominacions, c he shal dye the death, and his blood shal be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and

q All y worde shal knowe that I haue pluckt downe y proude enemies and set vp my Church which was lowe and con- demned.

a The people murmured at y chastising of the Lord & therefore vied this prouerbe, meaning that their fathers had synned & their children were punished for their transgressions, read Ier 31. 29.

b If he hath not eaten of y flesh y hath bene offered vp to idoles, to honour them thereby.

\* Eor. 1. 10. Leu. 20. 17. Isa. 58. 7. matt. 23. 31.

Exo. 22. 31. leu. 25. 37. deu. 23. 19. psal. 110. 5.

\* Or, a cruel

c He sheweth how the sonne is punished for his fathers fault: y is, if he be wicked as his father was, and doeth not repent, he shal be punished as his father was, or els not.



# How sinne his punished.

## Ezekiél. A newe heart.

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and feareth, nether doeth suche like,

15 That hathe not eaten vpon the mountaynes, nether hathe lift vp his eyes to the idoles of the house of Israël, nor hathe defiled his neighbours wife,

16 Nether hathe oppressed anie, nor hathe withholden the pledge, nether hathe spoiled by violence, but hathe giue his bread to the hungrie, and hathe couered the naked with a garment,

17 Nether hathe withdrawn his hand fro the afflicted, nor receiued vsurie nor increase, but hathe executed my iudgements, & hathe walked in my statutes, he shal not dye in the iniquitie of his father, but he shal surely liue.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hathe not done good among his people, lo, euen he dyeth in his iniquitie.

19 Yet saie ye, Wherefore shal not the sonne beare the iniquitie of the father? because the sonne hathe executed iudgement & iustice, & hathe kept all my statutes, and done them, he shal surely liue.

20 \* The same soule that sinneth, shal dye: the sonne shal not beare the iniquitie of the father, nether shal the father beare the iniquitie of the sonne, but the righteousness of the righteous shal be vpon him, and the wickednes of the wicked shal be vpon him self.

21 But if the wicked wil returne from all his sinnes that he hathe committed, and kepe all my statutes, and do that which is lawful and right, he shal surely liue, & shal not dye.

22 All his transgressions that he hathe committed, thei shal not be mentioned vnto him, but in his righteousness that he hathe done, he shal liue.

23 Have I anie desire that the wicked shul de dye, saith the Lord God? or shal he not liue, if he returne from his waies?

24 But if the righteous turne awaie from his righteousness, and commit iniquitie, & do according to all the abominacions, that the wicked man doeth, shal he liue? all his righteousness that he hathe done, shal not be mentioned: but in his transgression that he hathe committed, and in his sinne that he hathe sinned, in them shal he dye.

25 Yet ye saie, The waie of the Lord is not equal: heare now, O house of Israël. Is not my waie equal? or are not your waies vnequal?

26 For when a righteous man turneth awaie from his righteousness, and comitteth iniquitie, he shal euen dye for the same, he shal euen dye for his iniquitie, that he hath done.

27 Againe when the wicked turneth a way from his wickednes that he hathe committed,

and doeth that which is lawful and right, he shal saue his soule alieue.

28 Because he considereth, & turneth awaie from all his transgressions that he hathe committed, he shal surely liue & shal not dye.

29 Yet saith the house of Israël, The waie of the Lord is not equal. O house of Israël, are not my waies equal? or are not your waies vnequal?

30 Therefore I wil iudge you, O house of Israël, euerie one according to his waies, saith the Lord God: returne therefore and cause others to turne awaie from all your transgressions: so iniquitie shal not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed & make you a new heart and a new spirit: for why wil ye dye, O house of Israël?

32 For I desire not the death of him that dyeth, saith the Lord God: cause therefore one another to returne, and liue ye.

### CHAP. XIX.

The captiuitie of the Kings of Iudah signified by the lions whelpes, and by the lion. 10 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

1 Thou also, take vp a lamentacion for the apinces of Israël,

2 And saie, Wherefore laie thy mother as a lionesse among the lions? she nourished her yong ones among the lyons whelpes,

3 And she brought vp one of her whelpes, & it became a lion, and it learned to catch y

4 The nations also heard of him, and he was taken in their nettes, and thei brought him in chaines vnto the land of Egypt.

5 Now when she sawe, that she had waited and her hope wast lost, she toke another of her whelpes, and made him a lion.

6 Which went among the lions, & became a lion, and learned to catche the praie, and he deuoured men.

7 And he knewe their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the nations set against him on euerie side of the courtreis & laid their nettes for him: so he was taken in their pit.

9 And thei put him in prison & in chaines, and brought him to the King of Babel, & thei put him in holdes, that his voice shulde no more be heard vpon the mountaines of Israël.

10 Thy mother is like a vine in thy blood, planted by y waters: she brought forth the fruite and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she

i He sheweth that man can not forsake his wickednes til his heart be changed, w is onely the worke of God

a That is, Iehohaz and Iehoiakim Iosiah's sonnes, who for their pride and cruelty are compared vnto lyons.

b To wit, Iehohaz mother, or Ierusalem.

c By Pharaoh Necho King of Egypt. 2. King. 23.33.

d Which was Iehoiakim.

e He slewe of y Prophets & the y feared God, and ranshed their wiues.

f Nebuchadnezzar with his great armie which was gathered of diuers nations. g He speaketh this in the reproche of this wicked King. in whose blood, that is, in the race of his predecessors Ierusalem shulde haue bene blessed, according to Gods promises, and flourished as a fruitful vine.



# The wicked not heard.      Ezekiel.      Gods mercies.

<sup>h</sup> Meaning, <sup>y</sup> the Caldeans shulde destroy them as the East winde doeth the fruite of the vine.

<sup>i</sup> Destruction is come by Zedekiah who was the occasion of this rebellion.

<sup>a</sup> Of the captiuitie of Ierusalem. <sup>b</sup> This declarerth the great lenitie and patience of God which calleth sinners to repentance before he condemne them. <sup>c</sup> I sware <sup>y</sup> I wolde be their God, which manner of othe was obserued from all antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be author of truth, and the defender thereof, & also <sup>y</sup> iudge of the heart, wishing that he shulde take vengeance, if they concealed any thing which they knewe to be truth. <sup>d</sup> God had forbidden them to make mention of the idoles, Exo. 23, 33, psal. 16, 4. <sup>e</sup> Which thing declarerth the wickednes of mans heart which iudge Gods seruice by their eyes and outward senses. <sup>f</sup> God had euer this respect to his glorie, that he wolde not haue his Name euil spoken of among the Gentiles for <sup>y</sup> punishment <sup>y</sup> his people deserved, in confidence whereof the godlie euer praised, as Exod. 32, 12. Rom. 14, 13.

appeared in her height with <sup>y</sup> multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the grounde, and the <sup>h</sup> East winde dryed vp her frute: her branches were broken, and withered: as for the rod of her strength, the fyre consumed it.

13 And now she is planted in the wilderness in a drye and thirstie grounde.

14 And fyre is gone out of a rod of her branches, which hath deuoured her frute, so that she hath no strong rod to be a scepter to rule: this is a lamentacion and shalbe for a lamentacion.

## CHAP. XX.

3 The Lord denieth that he wil answer them when they praie because of their unkindenes. 33 He promisseth that his people shal returne from captiuitie. 46 By the forest that shulde be burnt, is signified the burning of Ierusalem.

1 And in the <sup>a</sup> seuenth yere in the fift moneth, <sup>y</sup> tenth day of <sup>y</sup> moneth, came certaine of the Elders of Irael to enquire of the Lord, and sate before me.

2 Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Irael, and saie vnto them, Thus saith the Lord God, Are ye come to inquire of me? as I liue, saith the Lord God, when I am asked, I wil not answer you.

4 Wilt thou iudge them, sonne of mā? wilt thou iudge them? cause <sup>b</sup> them to vnderstand the abominations of their fathers,

5 And saie vnto them, Thus saith <sup>y</sup> Lord God, In the daie when I chose Irael, and lift vp mine hand vnto the sede of the house of Iakob, and made my self knowe vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the daie that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke & honie which is pleasant among all lands,

7 Then said I vnto them, Let euerie man cast awaie the abominacions of his eyes, and defile not your selues with <sup>y</sup> idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, and wolde not heare me: for none cast awaie the abominacions of <sup>e</sup> their eyes, nether did they forsake <sup>y</sup> idoles of Egypt: then I thoght to powre out mine indignacion vpon the, & to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my <sup>f</sup> Name, that it shulde not be polluted before the heathen, among whome they were, & in whose sight I made my self knowe vnto the in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of E-

gypt & broght them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, \* which if a man do, he shal liue in them.

12 Moreouer I gaue the also my \* Sabbaths to be a signe betwene me and the, that they might knowe that I am <sup>y</sup> Lord, that sanctifie them.

13 But the house of Irael rebelled against me in the wilderness: they walked not in my statutes, and they cast awaie my iudgements, which if a man do, he shal liue in them, and my Sabbaths haue they greatly polluted: then I thoght to powre out mine indignacion vpon them \* in the wilderness to consume them,

14 But I had respect to <sup>g</sup> my Name, that it shulde not be polluted before the heathen in whose sight I broght them out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wilderness that I wolde not bring them into the land, which I had giuen them, flowing with milke & honie, which was pleasant aboue all lands,

16 Because they cast awaie my iudgements, and walked not in my statutes, but haue polluted my <sup>h</sup> Sabbaths: for their heart went after their idoles.

17 Neuertheles, mine eye spared the, that I wolde not destroye them, nether wolde I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, nether obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and kepe my iudgements & do the,

20 And sanctifie my Sabbaths, & they shalbe a signe betwene me & you, that ye maie knowe that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do the, which if a man do, he shal liue in them, but they polluted my Sabbaths: then I thoght to powre out mine indignacion vpon them, & to accomplish my wrath against them in the wilderness.

22 Neuertheles I withdrewe mine hand & had respect to my Name that it shulde not be polluted before the heathen, in whose sight I broght them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I wolde scatter them among the heathen, and disperse them through the countreis.

24 Because they had not executed my iudgements, but had cast awaie my statutes & had polluted my Sabbaths, and their eyes were after <sup>k</sup> their fathers idoles.

25 Wherefore I <sup>l</sup> gaue them also statutes that were not good, & iudgements, wherein they shulde not liue.

Leu. 18, 1. Rom. 10, 5. gal. 3, 12. Exod. 31, 13. deut. 5, 12.

Nom. 14, 21. & 26, 65.

<sup>g</sup> Who might thereby take an occasion to blaspheme my Name & to accuse me of lacke of abilitie, or els that I had sought a meane to destroye them more commodiously.

<sup>h</sup> That is, my true religion, which I had commanded them and gaue them selues to serue me according to their owne fantasies. <sup>i</sup> Whereby the holy Ghost rebuketh them that saie that they wil follow the religion and example of their fathers, and not measure their doings by Gods worde, whether they be approuable thereby or no.

<sup>k</sup> Meaning <sup>y</sup> they set their desire vpon them. <sup>l</sup> Because they wolde not obey my Lawe, I gaue them vp to them selues that they shulde obey their owne fantasies, as vnto 39. rom. 1, 23.



m I condemned those things, & counted them as abominable which they thought had been excellent, & to have declared more zealous, Luk. 16. 15 for that which God required as more excellent, that gave they to their idoles.

n Not only in the wilderness, when I brought the out of Egypt, but since I placed them in this land: which declareth how prompt mans hearts to idolatry, being by no admonition he can be drawn backe.

o Which signifieth, an hie place, declaring that they wanted the felues of their idolatry, and were not ashamed thereof, though God had commanded them expressly, that they should have no altar lifted up on hie by stones, Exod 20. 26.

p He sheweth, that the ingratitude of the people deserueth, that God should cut the of & that they should not haue the comfort of his worde.

q He declareth that man of nature is wholly enemie vnto God & to his owne saluatio, and therefore God calleth him to right way, partly by chastising, but chiefly by his mercie in forgiving his rebellion, and wickednes.

r I wil bring you among nations as into a wilderness, and there wil visit you, & so call you to repentance & the bring the people home againe, Isa 65. 9.

s Signifying, & he wil not burne the corne with chaffe, but chuse out the wicked to punish the while he wil spare the.

t This is spoken to the hypocrites.

26 And I polluted the in their owne giftes in that they caused to passe by the fyre all that first openeth the wobe, that I might destroye them, to the end that they might knowe that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, & say vnto the, Thus saith the Lord God, yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the land, for the which I lifted vp mine hand to giue it, then they sawe euerie hie hil, & all the thicke trees, and they offred there their sacrifices, and there they presented their offering of prouocation: there also they made their swete sauour, and powred out there their drinke offerings.

29 Then I said vnto them, What is the hie place whereunto ye go? And the name thereof was called ° Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the maner of your fathers? & commit ye not whoredome after their abominations?

31 For when you offer your giftes, and make your sonnes to passe through the fyre, you pollute your selues with all your idoles vnto this day: shal I answer you whē I am asked, o house of Israel, as I liue, saith the Lord God, p I wil not answer you when I am asked.

32 Nether shal that be done that cometh into your minde: for ye say, We wil be as the heathen, and as the families of the countreis, and serue wood, and a stone.

33 As I liue, saith the Lord God, I wil surely rule you with a mightie hand, and with a stretched out arme, & in my wrath powred out,

34 And wil bring you from the people, and wil gather you out of the countreis, wherein ye are scatred, with a mightie hand, & with a stretched out arme and in my wrath powred out.

35 And I wil bring you into the wilderness of the people, & there wil I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the lād of Egypt, so wil I pleade with you, saith the Lord God.

37 And I wil cause you to passe vnder the rod, and wil bring you into the bonde of the couenant.

38 And I wil chuse out from among you the rebelles, and them that transgresse against me: I wil bring them out of the lād where they dwell, & they shal not entre into y lād of Israel, & you shal knowe y I am y Lord.

39 As for you, o house of Israel, thus saith the Lord God, Go you, and serue euerie one his idole, seing that ye wil not obey

me, and pollute mine holie Name no more with your giftes and with your idoles.

40 For in mine holie mountaine euen in the hie mountaine of Israel, saith y Lord God, there shal all the house of Israel, and all in the land, serue me: there wil I accept the, and there wil I require your offrings and the first frutes of your oblations, with all your holy things.

41 I wil accept your swete sauour, when I bring you from the people, & gather you out of the countreis, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shal knowe, that I am the Lord, when I shal bring you into the land of Israel, into the lād, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shal ye remeber your wayes, and all your workes, wherein ye haue bene defiled, and ye shal iudge your selues worthy to be cut of, for all your euils, that ye haue committed.

44 And ye shal knowe, that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked waies, nor according to your corrupt workes, o ye house of Israel, saith the Lord God.

45 Moreover, the worde of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and droppe thy worde toward the South, and prophecie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the worde of the Lord: thus saith the Lord God, Beholde, I wil kindle a fyre in thee, and it shal deuoure all the grene wood in thee, and all the dry wood: the continual flame shal not be quenched, & euerie face from the South to the North shal be burnt therein.

48 And all flesh shal see, that I y Lord haue kindled it, & it shal not be quenched. The said I, Ah Lord God, thei say of me, Doeth not he speake parables?

#### CHAP. XXI.

He threatneth the sworde, and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah. 28 He is comanded to prophecie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-nex & c.

The worde of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, & droppe thy worde toward y holy places, & prophecie against y lād of Israel, And say to the lād of Israel, Thus saith y Lord, Beholde, I come against thee, and wil drawe my sworde out of his sheath, & cut of from thee bothe the righteous and the wicked.

4 Seing the that I wil cut of fro thee bothe the righteous and wicked, therefore shal

u Your owne consciences shal conuict you after that you haue felt my mercies.

x For Iudah rode South from Babylon.

y Bothe strong and weak in Ierusalem.

z The people said, that the Prophet spake darkly: therefore he desired the Lord to giue them a plaine declaration hereof.

a Speake sensibly, that all may vnderstand.

b That is, suche which seeme to haue an outward shew of righteousness, by obseruation of the ceremonies of the Law.



# The sharpe sworde.

# Ezekiél.

# Sorcerie.

<sup>a</sup> Meaning, through all the land.

<sup>d</sup> As though y were in extreme anguish.

<sup>e</sup> Because of the great noise of the armie of the Caldeans.

<sup>f</sup> And so cause a feare.

<sup>g</sup> Meaning, the scripture: shewing, that it wil not spare the King who shal be as the sonne of God, and in his place.

<sup>h</sup> That is, the rest of the people.

<sup>i</sup> To wit, vnto the armie of y Caldeans.

<sup>k</sup> Read Iere. 31. 19.

<sup>l</sup> Ezekiel moued with compassion, thus complaineth fearing the destruction of the kingdome, w God had confirmed to Dauid, and his posteritie by promise: & promises God performed, although here it seemeth to mans eye y it shalde verily perish.

<sup>m</sup> That is, to encourage the sworde.

<sup>n</sup> Prouide for thy self: for y shalt se Gods plague of all partes on this countrey.

<sup>o</sup> This was spoken, because that when Nebuchad-nezár came against Iudáh, his purpose was also to go against y Ammonites: but doubting in the way, which enterprise to undertake first, he consulted with his soothsayers, and so went against Iudáh.

<sup>p</sup> That is, to y tribe of Iudáh that kept the selues in Ierusalem.

my sworde go out of his sheath against all flesh from the South to the North,

5 That all flesh may knowe that I the Lord haue drawen my sworde out of his sheath, & it shal not returne anie more.

6 Mourne therefore, thou sonne of man, as in the paine of thy <sup>a</sup> reines, & mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer, Because <sup>e</sup> of the brute: for it cometh, and euerie heart shal melt, and all hands shalbe weake, and all mindes shal faint, and all knees shal fall away as water: beholde, it cometh, and shal be done, saith the Lord God.

8 ¶ Againe, the worde of the Lord came vnto me, saying,

9 Sonne of man, prophecie, and say, Thus saith the Lord God, say, A sworde, a sworde bothe sharpe, and fourbished.

10 It is sharpened to make a sore slaughter, & it is fourbished that it may <sup>f</sup> glitter: how shal we reioyce? for it contemneth the <sup>g</sup> rod of my sonne, as <sup>h</sup> all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sworde is sharpe, and is fourbished, that he may giue it into the hand of the <sup>i</sup> slayer.

12 Crye, and houle, sonne of man: for this shal come to my people, and it shal come vnto all the princes of Israél: the terrours of the sworde shalbe vpon my people: <sup>k</sup> smite therefore vpon thy thigh.

13 For it is a tryal, <sup>l</sup> and what shal this be, if the sworde contemne euen the rod? It shal be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophecie, and smite <sup>m</sup> hand to hand, and let the sworde be doubled: let the sworde that hath killed, <sup>n</sup> returne the thirde time: it is the sworde of the great slaughter entring into their priuie chambers.

15 I haue brought the feare of the sworde into all their gates to make <sup>o</sup> their heart to faint, and to multiplie <sup>p</sup> their ruines. Ah it is made bright, & it is dressed for the slaughter.

16 Get thee <sup>a</sup> alone: go to the right hand, or get thy self to the left hád, whether soeuer thy face turneth.

17 I wil also smite mine hands together, & wil cause my wrath to cease. I the Lord haue said it.

18 ¶ The worde of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee <sup>o</sup> two wayes, that the sworde of the King of Babel may come: bothe twaine shal come out of one land, and chuse a place, and chuse it in the corner of the way of y citie.

20 Appoint a way, that the sworde may come to Rabbáth of the Ammonites, and <sup>p</sup> to Iudáh in Ierusalem the strong citie.

21 And y King of Babel stode at the <sup>q</sup> parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idoles, and looked in <sup>r</sup> the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open <sup>s</sup> their mouthe in the slaughter, and to lift vp <sup>t</sup> their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to buyld a fortres.

23 And it shalbe vnto them <sup>u</sup> as a false diuination in their sight for the othes made vnto them: <sup>v</sup> but he wil call to remembrance their iniquitie, to the intent they shulde be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered, in discovering your rebellion, y in all your workes your sinnes might appeare: because, <sup>w</sup> I say, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou <sup>x</sup> prince of Israél polluted, & wicked, whose day is come, when iniquitie shal haue an end,

26 Thus saith the Lord God, I wil take away the <sup>y</sup> diademe, & take of the crowne: this shalbe no more the same: I wil exalt the humble, and wil abase him that is hie.

27 I wil ouerturne, ouerturne, ouerturne it, and it shalbe no more vntil he <sup>z</sup> come, whose right it is, and I wil giue it him.

28 ¶ And thou, sonne of man, prophecie, and say, Thus saith the Lord God to the children of Ammón, and to their blasphemie: say thou, I say, The sworde, the sworde is drawe forth, & fourbished to the slaughter, to consume, because of the glittering.

29 Whiles they se <sup>a</sup> vanitie vnto thee, and prophecied a lye vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shal haue an end.

30 Shal I cause it to returne into his sheath? I wil iudge thee in the place where thou wast created, <sup>b</sup> euen in the land of thine habitation.

31 And I wil powre out mine indignacion vpō thee, & wil blowe against thee in the fyre of my wrath, & deliuer thee into the hand of beaſtliemē, & skilful to destroy.

32 Thou shalt be in y fyre to be deuoured: thy blood shalbe in the middes of the lād and thou shalt be no more remembered: for I the Lord haue spoken it.

## CHAP. XXII.

1 Ierusalem is reprovved for crueltie. 25 Of the wicked doctrine of the false prophets and priests, and of their unsociable couetousnes. 37 The tyrannie of rulers. 39 The wickednes of the people.

1 Moreouer, the worde of the Lord came vnto me, saying,

2 Now thou sonne of mā, wilt thou iudge, wilt godliſh

<sup>q</sup> To know whether he shalde go against the Ammonites or the of Ierusalem. <sup>r</sup> He vied consulting & sorcerie.

<sup>s</sup> Because there was a league betweene y Jewes, and the Babylonians, they of Ierusalem shal thinke nothing less then that this thing shulde come to passe. <sup>t</sup> That is, Nebuchad-nezár wil remember the rebellion of Zedekiah, and so come vpon them.

<sup>u</sup> Meaning, Zedekiah, who practised with the Egyptians to make him self hie, and able to resist the Babylonians.

<sup>v</sup> Some referre this to the Priests attires: for Ichoradēk the Priest wēt into captiuitie with the King.

<sup>w</sup> That is, vnto the coming of Mesiahs: for though y Jewes had some signe of gouernment afterward vnder the Persians, Grekes, and Romans, yet this restitution was not til Christs coming, and at length shulde be accomplished, as was promised, Gen. 49. 10.

<sup>x</sup> Though the Jewes and Ammonites wolde not beleue, y thou, to wit, the sworde, shuldest come vpon them, and said that the Prophets, which threatned, spake lies, yet y shalt as surely come as though thou werest already vpon their neckes.

<sup>a</sup> An y ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth y Prophets, and them that shew thee godliſh



wilt y iudge this bloody citie? wilt thou shewe her all her abominacions?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her time may come, and maketh idoles against her self to pollute her self.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy self in thine idoles, which thou hast made, and thou hast caused thy dayes to drawe nere, & art come vnto thy terme: therefore haue I made thee a reproche to the heathē, & a mocking to all countreys.

5 Those that be nere, and those that be farre from thee, shal mocke thee, which art vile in name & sore in affliction.

6 Beholde, the princes of Israél euery one in thee was ready to his power, to shed blood.

7 In thee haue thei despised father & mother: in the middes of thee haue they oppressed the stranger: in thee haue thei vexed the fatherles and the widowe.

8 Thou hast despised mine holy things, & hast polluted my Sabbaths.

9 In thee are men that cary tales to shed blood: in thee are they that eat vpon the mountaines: in the middes of thee they commit abomination.

10 \* In thee haue thei discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, & in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Beholde, therefore I haue smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine hands be strong, in the daies that I shal haue to do with thee? I the Lord haue spoken it, and wil do it.

15 And I wil scatter thee amōg the heathē, and disperse thee in the countreys, and wil cause thy filthines to cease from thee.

16 And thou shalt take thine inheritance in thy self in the sight of the heathen, and thou shalt knowe, that I am the Lord.

17 And the worde of the Lord came vnto me, saying,

18 Sonne of man, the house of Israél is vnto me as a droffe: all they are brasse, & tynne, and yron, and lead in the middes of the founace: thei are euen the droffe of siluer.

19 Therefore, thus saith the Lord God, Because ye are all as droffe, beholde, therefore I wil gather you in the middes of Ierusalem.

20 As they gather siluer and brasse, & yron, and lead, & tynne into the middes of the founace, to blowe the fyre vpon it to melt it, so wil I gather you in mine angre and in my wrath, and wil put you there & melt you.

21 I wil gather you, I say, and blowe the fyre of my wrath vpon you, and you shal be melted in the middes thereof.

22 As siluer is melted in the middes of the founace, so shal ye be melted in the middes thereof, and ye shal knowe, that I the Lord haue powred out my wrath vpon you.

23 And the worde of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vncleane, & not rained vpon in the day of wrath.

25 There is a conspiracie of her Prophetes in the middes thereof like a roaring lyon, rauening the pray: thei haue deuoured soules: they haue taken the riches & precious things: thei haue made her many widdowes in the middes thereof.

26 Her Priestes haue broken my Law, & haue defiled mine holy things: they haue put no difference betwene the holy & prophane, nether discerned betwene the vncleane, and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the middes thereof are like wolues, rauening y pray to shed blood, and to destroye soules for their owne couetous lucre.

28 And her Prophetes haue dawbed them with vntempered mortar, seing vanities, & diuinig lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, & haue vexed the poore & the neady: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that shulde make vpon the hedge, & stand in the gap before me for the land, that I shulde not destroy it, but I founde none.

31 Therefore haue I powred out mine indignacion vpon them, & consumed them with the fyre of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Abelah and Oboliah.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women,

Qqq.i.

That is, the time of her destruction. To her owne vndoing.

Whose very name all men hate.

He meaneth hereby that there was no kinde of wickednes, which was not committed in Ierusalem, & therefore the plagues of God shulde speedily come vpon her.

Leui. 24. 11.

Leui. 24.

In token of my wrath and vengeance.

That is, a ble to defend thy self.

I will thus take away the occasion of thy wickednes. Thou shalt be no more inheritance of the Lord, but forsaken.

Which be-fore was mo-precious.

I Meaning hereby, that the godlie shuld be tryed and the wicked destroyed.

Thou art like abaren lād which y Lord plagueth with drought. The false prophetes haue conspired together to make their do-ings more probable.

They haue neglected my seruice.

They which shulde haue reprobred the, flattered the in their vices and couered their doings w lies, Chap. 13.

Which wolde shewe him self zealous in my cause by resisting vice, Ie. 59. 16 & 63 5. & also pray vnto me to withhold my plagues, Psal. 106. 33.



# Aholáh.

# Ezekiél.

# Aholibáh.

<sup>a</sup> Meaning, Iſ-  
rael & Iudáh,  
which came  
bothe out of  
one familie.  
<sup>b</sup> Thei became  
idolaters after  
the maner of  
the Egyptiás.

<sup>c</sup> Aholáh signi-  
fieth a mansio  
or dwelling in  
her self, mean-  
ing Samaria  
which was the  
royal citie of  
Iſrael: and A-  
holibáh, signi-  
fieth my map-  
sion in her,  
whereby is  
meant Ierusalem  
where Gods  
Temple was.  
<sup>d</sup> Ebr. *under me*  
When the Iſ-  
raelites were  
named the peo-  
ple of God,  
they became  
idolaters and  
forſoke God,  
and put their  
truſt in the Af-  
ſyrians.

<sup>e</sup> The holy  
Goſt ſerth  
theſe termes  
ſome ſtrange  
to chaſte eares  
to cauſe this  
wicked vice  
of idolatrie ſo  
rode abhorred  
y vnder any  
ſhulde abyde  
to heare y name  
thereof  
mentioned.

<sup>f</sup> Meaning, the  
Aſyrians.

<sup>g</sup> This decla-  
reth ſno wor-  
des are able  
ſufficiently to  
exprefſe the  
rage of idola-  
ters, & there-  
fore the holy  
Goſt here com-  
pareth them to  
choſe which in  
their raging lo-  
ue & filthy lu-  
ſtes dote vpon  
the images &  
paintings of  
the after who-  
me they luſt.

the daughters of one mother.

3 And they committed fornicacion<sup>b</sup> in E-  
gypt, they committed fornicacion in their  
youth: there were their breasts preſſed, &  
there thei bruised the teates of their virgi-  
nitie.

4 And the names of<sup>c</sup> them were Aholáh, the  
elder, and Aholibáh her ſiſter: & thei were  
mine, and thei bare ſonnes and daughters:  
thus were their names. Samaria is Aholáh,  
and Ierusalem Aholibáh.

5 And Aholáh plaied the harlot<sup>d</sup> whē<sup>d</sup> ſhe  
was mine, and ſhe was ſet on fyre with her  
louers, to wit, with the Aſſyrians her neigh-  
bours,

6 Which were clothed with blewe ſilke, bo-  
the captaines & princes: thei were all plea-  
ſant yong men, & horſemen riding vpon  
horſes.

7 Thus ſhe comitted her whoredome with  
them, *euen* with all them that were the cho-  
ſen men of Aſhur, and with all on whome  
ſhe doted, & defiled her ſelf with all their  
idoles.

8 Nether left ſhe her fornicaciōs, *learned* of  
the Egyptians: for in her youth thei<sup>e</sup> laye  
with her, & thei bruised the breasts of her  
virginitie, and powred their whoredome  
vpon her.

9 Wherefore I deliuered her into the hands  
of her louers, *euen* into the hands of the  
Aſſyrians, vpon whome ſhe doted.

10 Theſe diſcouered her ſhame: thei toke a-  
way her ſonnes & her daughters, & ſlewe  
her with the ſworde, & ſhe had an *evil* na-  
me among women: for thei had executed  
iudgement vpon her.

11 And when her ſiſter Aholibáh ſawe this,  
ſhe marred her ſelf with inordinate loue,  
more then ſhe, and with her fornicacions  
more then her ſiſter with her fornicaciōs.

12 She doted vpon the Aſſyrians her neigh-  
bours, *bothe* captaines and princes clothed  
with diuers ſutes, horſemen riding vpon  
horſes: thei were all pleaſant yong men.

13 Then I ſawe, that ſhe was defiled, and  
that they were bothe after one ſorte,

14 And that ſhe encreaſed her fornicacions:  
for when ſhe ſawe men *g* painted vpon the  
wall, the images of the Caldeans painted  
with vermelon,

15 And girded with girdles vpon their loy-  
nes, and with dyed attyre vpon their heads  
(loking all like princes after the maner of  
the Babylonians in Caldea, y land of their  
natiuitie)

16 Allone, I ſay, as ſhe ſawe them, ſhe doted  
vpon them, & ſent meſſengers vnto them  
into Caldea.

17 Now when the Babylonians came to her  
into the bed of loue, they defiled her with  
their fornicacion, & ſhe was polluted with  
them, and her luſt departed from them,

18 So ſhe diſcouered her fornicacion, & diſ-  
cloſed her ſhame: then mine heart forſoke  
her, like as mine heart had forſakē her ſiſter  
19 Yet ſhe encreaſed her whoredome more,  
& called to remembrance the dayes of her  
youth, wherein ſhe had plaied the harlot  
in the land of Egypt.

20 For ſhe doted vpon their ſeruants whoſe  
membres are *as* the membres of aſſes, and  
whoſe yſſue is *like* the yſſue of horſes.

21 Thou calledſt to remembrance the wic-  
kednes of thy youth, when thy teates were  
bruised by the Egyptians: therefore y pap-  
pes of thy youth *are thus*.

22 Therefore, o Aholibáh, thus ſaith the  
Lord God, Beholde, I wil raiſe vpon thy lo-  
uers againſt thee, from whome thine heart  
is departed, and I wil bring them againſt  
thee on euery ſide,

23 To wit, the Babylonians, and all the Cal-  
deans, <sup>h</sup> Paked, and Shoáh, and Kóa, & all  
the Aſſyrians with the: they were all plea-  
ſant yong men, captaines and princes: all  
thei were valiant & renoumed, riding vpon  
horſes.

24 Euen theſe ſhal come againſt thee with  
charettes, waggens, and wheles, and with a  
multitude of people, *which* ſhal ſet againſt  
thee, buckler & ſhield, and helmet rōunde  
about: and I wil leaue the puniſhment  
vnto them, & they ſhal iudge thee accord-  
ing to their iudgements.

25 And I wil lay mine indignation vpon  
thee, and thei ſhal deale cruelly with thee:  
they ſhal cut of thy<sup>i</sup> noſe and thine eares,  
and thy remnant ſhal fall by the ſworde:  
they ſhal cary away thy ſonnes and thy da-  
ughters, and thy reſidue ſhal be deuoured  
by the fyre.

26 They ſhal alſo ſtrippe thee out of thy  
clothes, and take away thy faire iewels.

27 Thus wil I make thy wickednes to ceaſe  
from thee and thy fornicacion out of the  
land of Egypt: ſo that thou ſhalt not liſt  
vpon thine eyes vnto them, nor remember E-  
gypt any more.

28 For thus ſaith the Lord God, Beholde, I  
wil deliuer thee into the hand of them,  
whome thou hateſt: *euen* into the hands of  
them from whome thine heart is departed.

29 And they ſhal handle thee diſpitefully,  
and ſhal take away all thy<sup>k</sup> labour, & ſhal  
leaue thee naked and bare, and the ſhame  
of thy fornicaciōs<sup>l</sup> ſhal be diſcouered, bo-  
the thy wickednes, and thy whoredome.

30 I wil do theſe things vnto thee, becauſe  
thou haſt gone a whoring after the heathē,  
& becauſe y art polluted with their ido-  
les.

31 Thou haſt walked in y way of thy ſiſter:  
therefore wil I giue her<sup>m</sup> cup into thine hād

32 Thus ſaith the Lord God, Thou ſhalt  
drinke of thy ſiſters cup, deepe and large:  
thou ſhalt be laughed to ſcorne & had in  
deriſion,

<sup>h</sup> Theſe were  
the names of  
certaine prin-  
ces & captai-  
nes vnder Ne-  
buchad-nezzar

<sup>i</sup> I wil giue the  
gement beſet  
them.  
<sup>k</sup> Or, lawes.

<sup>l</sup> They ſhal de-  
stroy thy prin-  
ces and Priests  
with the reſt  
of thy people.

<sup>k</sup> All thy crea-  
tures & riches  
which thou  
haſt gotten by  
labour.  
<sup>l</sup> All the wor-  
de ſhal ſe thy  
iniquities for-  
ſaking of God  
to ſerue ido-  
les.

<sup>m</sup> I wil ex-  
ecute the ſame  
iudgements &  
vengeance  
againſt thee, &  
with great  
torment.



derision, because it containeth muche.

<sup>a</sup> Meaning, y<sup>e</sup> the afflictions shoulde be so great that they shoulde cause them to lose their senses, & reason. 33 Thou shalt be filled with <sup>a</sup> drunkenes & sorowe, *even* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt *even* drinke it, and wring it out to the dregges, & thou shalt breake the sherdes thereof, & reare thine owne breasts: for I haue spokē it, saith y<sup>e</sup> Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednes & thy whoredome.

36 ¶ The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholah & Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto me, to passe by the fyre to be their <sup>o</sup> meat.

<sup>a</sup> That is, to be sacrificed to their idoles, read Chap. 16, 20. 38 Moreover thus haue they done vnto me: they haue defiled my sanctuarie in the same day, & haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and lo, thus haue they done in y<sup>e</sup> middes of mine house.

<sup>a</sup> They sent into other countries to haue such as shoulde teache the seruice of their idoles. 40 And how muche more is it that they sent for men to come from y<sup>e</sup> farre vnto whome a messenger was sent, & lo, they came? for whome thou didest wash thy self, and painted thine eyes, & deckedst thee with ornaments,

<sup>a</sup> He meaneth the altar, that was prepared for the idoles. 41 And satest y<sup>e</sup> vpon a costlie bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, *was* with her: and with the men to make the companie great were brought men of y<sup>e</sup> Sabā from the wilderness, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

43 Then I said vnto her, that was olde in adulteries, Now shal she and her fornications come to an end.

44 And they went in vnto her as they go to a comune harlot: so wēt they to Aholah and Aholibah the wicked women.

<sup>a</sup> That is, whereby death, read Chap. 16, 38. 45 And the righteous men they shal iudge them, after the maner of y<sup>e</sup> harlores, and after the maner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumulte, and to the spoyle,

47 And the multitude shal stone them with stones, and cut them with their swords: they shal slay their sonnes, and their daughters, & burne vp their houses with fyre.

48 Thus wil I cause wickednes to cease out of the lād, that all <sup>a</sup> women may be taught not to do after your wickednes.

49 And they shal lay your wickednes vpō you, and ye shal beare the finnes of your idoles, and ye shal knowe that I am the Lord God.

<sup>a</sup> Meaning, all other cities, & countries.

## CHAP. XXIII.

<sup>a</sup> He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiel's wife being dead.

1 **A** Gaine in the <sup>a</sup> ninth yere, in the tēth moneth, in the tenth day of the <sup>b</sup> mo-  
neth came the worde of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *even* of this same day: for the King of Babel set him self against Ierusalem this same day.

3 Therefore speake a parable vnto y<sup>e</sup> rebellious house, and say vnto them, Thus saith the Lord God, Prepare a <sup>c</sup> pot, prepare it, and also power water into it.

4 Gather the <sup>d</sup> pieces thereof into it, *even* the euerie good piece, *as* the thigh and the shuldre, & fil it with the chief bones.

5 Take one of the best shepe, and <sup>e</sup> burne also the <sup>e</sup> bones vnder it, & make it boyle wel, and sethe the bones of it therein,

6 Because the Lord God saith thus, Wo to the bloodie citie, *even* to the pot, <sup>f</sup> whose skome is therein, and whose skome is not gone out of it: bring it out <sup>g</sup> piece by piece: let no <sup>h</sup> lot fall vpon it.

7 For her blood is in the middes of her: she set it vpon an high <sup>i</sup> rocke, and powred it not vpon the grounde to couer it w<sup>th</sup> dust,

8 That it might cause wrath to arise, & take vengeance: *even* I haue set her blood vpon an high rocke y<sup>e</sup> it shulde not be couered.

9 Therefore thus saith the Lord God, <sup>k</sup> Wo to the bloodie citie, for I wil make <sup>k</sup> the burning great.

10 Heape on muche wood: <sup>k</sup> kindle the fyre, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptie vpon the coles thereof, that <sup>k</sup> the brasle of it may be hot, and may burne, and that the filthines of it may be molten in it, and that the skome of it may be consumed.

12 <sup>k</sup> She hath wearied herself with lies, & her great skome went not out of her: *therefore* her skome shalbe consumed with fyre.

13 Thou remainest in thy filthines & wickednes: because I wolde <sup>m</sup> haue purged thee, and thou wast not purged, thou shalt not be purged frō thy filthines, til I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shal come to passe, and I wil do it: I wil not go backe, nether wil I spare, nether wil I repent:

<sup>a</sup> Of Ieremiahs captiuitie, and of the reigne of Zedekiah, 2. King 25, 1.

<sup>b</sup> Called Terebith, which containeth parte of December and parte of Ianuarie: in y<sup>e</sup> which moneth and day Nebuchad-nezzar besieged Ierusalem.

<sup>c</sup> Whereby was ment Ierusalem.

<sup>d</sup> That is, the citizens, & the chief men thereof.

<sup>e</sup> Or, heape. <sup>f</sup> Meaning, of the innocents, whome they had slaine, who were the cause of the kindling of Gods wrath against them.

<sup>g</sup> Whose iniquities, & wicked citizens there yet remaine.

<sup>h</sup> Signifying, that they shoulde not be destroyed all at once, but by little & little.

<sup>i</sup> Spare none estate or condition.

<sup>k</sup> The citie shewed her crueltie to all the worlde, & was not ashamed thereof, nether yet hid it.

<sup>l</sup> Nah. 3, 1.

<sup>m</sup> Habak. 2, 12.

<sup>n</sup> Or, as heape of wood.

<sup>o</sup> Meaning, y<sup>e</sup> the citie shoulde be utterly destroyed, and that he wolde giue the enemies an appetite thereunto.

<sup>p</sup> Or, become. <sup>q</sup> The citie hath flattered herself in vaine.

<sup>r</sup> I labored by sending my Prophetes to call thee to repentance, but thou wouldest not.



## Ezekiels wife a signe.

## Ezekiel. Iudáh not like the heathen.

<sup>a</sup> That is, the Babylonians.

according to thy wayes, and according to thy workes shal they iudge thee, saith the Lord God.

15 ¶ Also the worde of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away fro thee the pleasure of thine eyes with a plague: yet shalt thou nether mourne nor wepe, nether shalt thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, & binde the tyre of thine head vpon thee, & put on thy shoes vpon thy fete, & couer not thy lippes, and eat not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tel vs what these thigs meane toward vs, that thou doest so?

20 Then I answered them, The worde of the Lord came vnto me, saying,

21 Speake vnto the house of Israél, Thus saith y Lord God, Beholde, I wil pollute my Sanctuarie, euen the pride of your power, the pleasure of your eyes, and your hearts desire, & your sonnes, & your daughters whome ye haue left, shal fall by the sworde.

22 And ye shal do as I haue done: ye shal not couer your lippes, nether shal ye eat the bread of men.

23 And your tyre shal be vpon your heads, & your shoes vpon your fete: ye shal not mourne nor wepe, but ye shal pine away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and when this cometh, ye shal knowe that I am the Lord God.

25 Also, thou sonne of man, shal it not be in the day when I take from the their power, the ioye of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters?

26 That he that escapeth in that day, shal come vnto thee to tel thee that which he hath heard with his eares?

27 In that day shal thy mouth be opened to him which is escaped, and thou shalt speake, and be no more domme, and thou shalt be a signe vnto them, and they shal knowe that I am the Lord.

### CHAP. XXV.

<sup>a</sup> The worde of the Lord against Ammon, which reioyced at the fall of Ierusalem. <sup>b</sup> Against Moab and Seir, Idumea and the Philistims.

¶ The worde of the Lord came againe vnto me, saying,

1 Sonne of man, set thy face against y Ammonites, and prophecie against them,

2 And say vnto the Ammonites, Heare the

worde of the Lord God, Thus saith the Lord God, Because thou saydest, a Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israél, when it was desolate, and against the house of Iudáh, when they went into captiuitie,

4 Beholde, therefore I wil deliuer thee to y me of the East for a possession, and they shal set their palaces in thee, and make their dwellings in thee: they shal eat thy frute, and they shal drinke thy milke.

5 And I wil make d Rabbáh a dwelling place for camels, and the Ammonites a shep-cote, & ye shal knowe that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the fete, and reioyced in heart with all thy despite against the land of Israél,

7 Beholde, therefore I wil stretche out mine hand vpon thee, and wil deliuer thee to be spoiled of the heathen, & I wil roote thee out from the people, and I wil cause thee to be destroyed out of the countreis & I wil destroye thee, & thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do say, Beholde, the house of Iudáh is like vnto all the heathen,

9 Therefore, beholde, I wil open the side of Moab, euen of the cities of his cities, I say, in his frontiers with the pleasant countrey, Beth-ieshimóth, Báal-meon, and Kariatháim.

10 I wil call the men of the East against the Ammonites, and wil giue them in possession, so that the Ammonites shal no more be remembred among the nations,

11 And I wil execute iudgements vpon Moab, & thei shal knowe y I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edóm hath done euil by taking vengeance vpon the house of Iudáh, and hath committed great offence, and reuenged him self vpon them,

13 Therefore thus saith the Lord God, I wil also stretche out mine hand vpon Edóm, and destroye man, and beast out of it, and I wil make it desolate fro Temán, and they of Dedán shal fall by y sworde.

14 And I wil execute my vengeance vpon Edóm by the hand of my people Israél, & they shal do in Edóm according to mine angre, and according to mine indignatió, and they shal knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged the selues with a despiteful heart, to destroye it for the olde hatred,

16 Therefore thus saith y Lord God, Beholde, I wil stretche out mine had vpon y Philistims, & I wil cut of the Cherethims, & destroye the remnant of the sea coast.

17 And

<sup>a</sup> Meaning, his wife in whome he delighted, as ver. 18.

<sup>p</sup> For in mourning they were bare headed and bare footed, and also couered their lippes.

<sup>q</sup> That is, & the neighbour sent to them mourned.

<sup>r</sup> Meaning, the morning following.

<sup>f</sup> By sending y Caldeans to destroye it, as Chap. 7. 22. <sup>e</sup> Wherein you boast and delight.

<sup>p</sup> Ebr. lifting up of their ioules.

<sup>a</sup> Because ye reioyced when the enemy destroyed my city and Temple.

<sup>b</sup> That is, to Babylonians. <sup>c</sup> Thei shal chase thee away and take thy gorgeous houses to dwell in. <sup>d</sup> Called also Philadelphia, which was y chief cite of y Ammonites and ful of counties, 2 Sam. 12. 27.

<sup>e</sup> So that no power or strength shoulde be able to resist the Babylonians.

<sup>f</sup> Which were certaine garrisons of Philistims, whereby this oft times molested the Iewes, of y Cherethims David aliohad a garde. 2 Sam. 8. 2.



17 And I wil execute great vengeance vpon the with rebukes of mine indignation, & thei shal knowe that I am the Lord, when I shal laie my vengeance vpon them.

CHAP. XXVI.

*He prophesieth that Tyrus shalbe ouertrowen because he is reioyced at the destruction of Ierusalém. 15 The wondring and astonishment of the marchantes for the destruction of Tyrus.*

<sup>a</sup> Either of the capitallie of Ierusalém, or of the reigne of Zedekiah.

<sup>b</sup> That is, the famous citie Ierusalém, wherunto all people resort. <sup>c</sup> My riches & fame shal increase: thus I wicked reioyce at their fall by whome they maye haue any profite or advantage.

<sup>d</sup> The towne that belonged vnto her.

And in the eleuenth yere, in the first daie of the moneth, the worde of the Lord came vnto me, saying,

1 Sonne of man, because that Tyrus hath said against Ierusalém, A ha, the gate of the people is broken: it is turned vnto me: for seing she is desolate, I shalbe replenished,

2 Therefore thus saith the Lord God, Beholde, I come against thee, o Tyrus, and I wil bring vp manie nations against thee, as the sea mounteth vp with his waues.

3 And thei shal destroye the walles of Tyrus & breake downe her towers: I wil also scrape her dust from her, and make her like the toppe of a rocke.

4 Thou shalt be for the spreading of nettes in the middes of the sea: for I haue spoken it, saith the Lord God, and it shalbe a spoyle to the nations.

5 And her daughters which are in the fielde, shalbe slaine by the sworde, and thei shal knowe that I am the Lord.

6 For thus saith the Lord God, beholde, I wil bring vpon Tyrus Nebuchad-nezzár King of Babel, a King of Kings from the North, with horses and with charrets, and with horsemen, with a multitude and muche people.

7 He shal slaie with the sworde thy daughters in the fielde, and he shal make a forte against thee, and cast a mount against thee, and lift vp the buckler against thee.

8 He shal set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

9 The dust of his horses shal couer thee, for their multitude: thy walles shal shake at the noise of the horsemen, and of the wheles, & of the charrets, whē he shal entre into thy gates as into the entrie of a citie that is broken downe.

10 With his houses of his horses shal he tread downe all thy stretes: he shal slaie thy people by the sworde, and the pillars of thy strength shal fall downe to the grounde.

11 And thei shal robbe thy riches and spoile thy marchandise, and thei shal breake downe thy walles, and destroye thy pleasant house, and thei shal cast thy stones and thy timbre and thy dust into the middes of the water.

12 Thus wil I cause the founde of thy songs to cease, and the founde of thine harpes

shalbe no more heard.

13 I will laie thee like the toppe of a rocke: thou shalt be for a spreading of nettes: thou shalt be buylt no more: for I the Lord haue spoken it, saith the Lord God.

14 Thus saith the Lord God to Tyrus, Shal not the yles tremble at the founde of thy fall: and at the crye of the wounded, when thei shalbe slaine and murdered in the middes of thee?

15 Then all the princes of the sea shal come downe from their thrones: thei shal laie awaye their robes, & put of their broyded garments, and shal clothe them selues with astonishment: thei shal sit vpon the grounde, and be astonished at euery moment, and be amased at thee.

16 And thei shal take vp a lamentacion for thee, and saie to thee, How art thou destroyed, that wast inhabited of seamen, the renoumed citie which was strong in the sea, bothe she & her inhabitants, which cause their feare to be on all the haunt therein!

17 Now shal the yles be attonished in the daie of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

18 For thus saith the Lord God, Whē I shal make thee a desolate citie, like the cities that are not inhabited, & whē I shal bring the deape vpon thee, and great waters shal couer thee,

19 When I shal cast thee downe with them that descende into the pit, with the people of olde time, and shal set thee in the lowe partes of the earth, like the olde ruines, with them, I say, which go downe to the pit, so that thou shalt not be inhabited, and I shal shewe my glorie in the lād of the liuing,

20 I wil bring thee to nothing, and thou shalt be no more: thogh thou be sought for, yet shalt thou neuer be founde againe, saith the Lord God.

CHAP. XXVII.

*The Prophet bewaileth the desolatiō of Tyrus, shewing what were the riches, power and auctoritie thereof in time past.*

The worde of the Lord came againe vnto me, saying,

1 Sonne of man, take vp a lamentacion for Tyrus,

2 And say vnto Tyrus, thou art situate at the entrie of the sea, which is the mart of the people for manie yles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfite beautie.

3 Thy borders are in the middes of the sea, & thy buylders haue made thee of perfite beautie.

4 Thei haue made all thy ship bordes of syre trees of Shenir: they haue broght cedres fro Lebanon, to make masts for thee.

5 Of yokes of Bashan haue they made thine ores: the companie of the Assyrians,

<sup>f</sup> I will make thee so bare that thou shalt haue nothing to couer thee.

<sup>g</sup> The gouernours and rulers of other countreyes dwell by the sea: whereby he signifieth her destruction shulde be so horrible, that all the world shulde heare thereof and be afraied.

<sup>h</sup> Meaning, marchantes by their traffique did enriche her wonderfully and increase her power.

<sup>i</sup> Which are dead long ago.

<sup>k</sup> Meaning, in Iudea, when it shal be restored.

<sup>a</sup> Which serueth all the worlde with marchandise.

<sup>b</sup> Eber bray.

<sup>b</sup> This mountaine was called Hermon, but the Amorites called it Shenir, Deu. 3.

<sup>e</sup> For Tyrus was muche buylt by art, and by labour of men was wone out of the sea. Some referre this vnto the images of the noble men which they had erected vp for their glorie and renoume. lxxv. 7. 34.



# The riches of Tyrus.

# Ezekiel. Tyrus no God.

e Which is taken for Grecia and Italie.

Or, shipmasters.

d Meaning, y<sup>e</sup> thei buylt, the walles of the cite, which is here ment by the ship: and y<sup>e</sup> thei were y<sup>e</sup> buylders of Salomons Temple, 1. King. 7. 12.

e That is, thei of Cappadocia or Pignies and dwarts which were so called because that out of the hie towers thei semed hile.

f Of Grecia, Italie and Cappadocia. g By selling iclaues.

h Which are take for a people of Asia mi nor.

i Meaning, vni-cornes hornes, and eliphants teeth. Or, workes. Or, carbuncle. Or, filke.

k Where y<sup>e</sup> best wheat growed. Or, suspensins, or yriale.

Or, were marchants whose marchandise passed through their hands.

haue made thy bankes of yuorie, brought out of the yles of Chittim.

7 Fine linen with broydred worke, brought from Egypt, was spread ouer thee to be thy faile, blew filke & purple, brought from the yles of Elishah, was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, o Tyrus: thy wise men that were in thee, thei were thy pilotes.

9 The ancients of Gebal, and the wise men thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupie thy marchandise.

10 Thei of Persia, and of Lud and of Phut were in thine armie: thy men of warre thei hanged y<sup>e</sup> shield & helmet in thee: thei set for the thy beautie.

11 The men of Aruad with thine armie were vpon thy walles rounde about, and the Gammadims were in thy towers: thei hangd their shields vpon thy walles rounde about: thei haue made thy beautie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tynne, and lead, which thei broght to thy faires.

13 Thei of Iauan, Tubal and Meshech were thy marchants, concerning the liues of men, and thei broght vessels of brasse for thy marchandise.

14 Thei of y<sup>e</sup> house of Togarmah broght to thy faires horses, & horlmen, & mules.

15 The men of Dedan were thy marchants: and the marchandise of manie yles were in thine hands: thei broght thee for a present hornes, bones, teeth, and peacocks.

16 Thei of Aram were thy marchants for the multitude of thy wares: thei occupied in thy faires with emeraudes, purple, and broydred worke, and fine linin, and coral, and perle.

17 They of Iudah and of the land of Israel were thy marchants: thei broght for thy marchandise wheat of Minnich, and Pannag, and hony and oyle, and balme.

18 Thei of Damascus were thy marchants in y<sup>e</sup> multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wolle.

19 Thei of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 Thei of Dedan were thy marchants in precious clothes for the charets.

21 Thei of Arabia, & all the princes of Kedar occupied with thee, in lambes, & rams & goats: in these were thei thy marchants.

22 The marchants of Sheba, and Raamah were thy marchants: thei occupied in thy faires with the chief of all spices, and with all precious stones and golde.

23 Thei of Haran and Canneh and Eden, the marchants of Sheba, Asshur & Chil-

mad were thy marchants.

24 These were thy marchants in all sortes of things, in raiment of blew filke, and of broydred worke, and in coffers for the riche apparel, which were bounde w<sup>th</sup> cordes: chaines also were among thy marchandise.

25 The shippes of Tarshish were thy chief in thy marchandise, and thou wast replenished and made very glorious in the middes of the sea.

26 Thy robbers haue broght thee into great waters: the East winde hath broken thee in the middes of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilotes, thy calkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, & all thy multitude which is in the middes of thee, shal fall in the middes of the sea in the daie of thy ruine.

28 The suburbs shal shake at the founde of the crye of the pilotes.

29 And all that handle the ore, the mariners & all the pilotes of the sea shal come downe from their ships, & shal stand vpon the land,

30 And shal cause their voice to be heard against thee, and shal crye bitterly, and shal cast dust vpon their heads, and wallowe them selues in the ashes.

31 Thei shal plucke of their heere for thee and gyrd them with a sackcloth, and thei shal wepe for thee with sorowe of heart & bitter mourning.

32 And in their mourning thei shal take vp a lametacio for thee, saying, What cite is like Tyrus, so destroyed in y<sup>e</sup> middes of y<sup>e</sup> sea!

33 When thy wares went forthe of the seas, thou filledst manie people & y<sup>e</sup> didest enrich the Kings of the earth with the multitude of thy riches & of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shal fall.

35 All the inhabitants of the yles shal be astonished at thee, & all their Kings shal be sore affraied & troubled in their countenance.

36 The marchants among the people shal hisse at thee: thou shalt be a terrour, and neuer shalt be anie more.

## CHAP. XXVIII.

2 The worde of God against the King of Tyrus for his pride. 21 The worde of the Lord against Zidon. 23 The Lord promisseth that he wil gather together the children of Israel.

The worde of the Lord came againe vnto me, saying,

2 Sone of man, say vnto y<sup>e</sup> prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast said, I am a god, I sit in the seat of God in the middes of the sea, yet thou art but a man and not God, & though thou didest thinke in thine

Or, thei were marchants whose marchandise passed through their hands.

Or, y<sup>e</sup> East winde. That is, the North-east wind.

m That is, the cities nere about thee, as was Zidon, Aruad and others.

n Whereby is ment a long time: for it was prophesied to be destroyed but seventy yeres, as I. 23. 19.

a I am safe y<sup>e</sup> none can come to hurt me, as God is in the heaven. Though thou sit in the seat of God, as the beary of God.



b Thus he  
3 speaketh by  
derision: for  
Daniel had  
declared nota-  
ble signes of  
his wisdom  
in Babylon.  
when Ezekiel  
noted him.

c Like y<sup>e</sup> rest  
of y<sup>e</sup> heathen  
and infidels.  
y<sup>e</sup> are Gods e-  
nemies.

d He derideth  
the vaine opi-  
nion and con-  
fidence that y<sup>e</sup>  
Tyrians had  
in their riches  
strength and  
placures.

e He caruncle.  
f He meaneth  
y<sup>e</sup> royal state  
of Tyrus, w<sup>h</sup>  
for the excel-  
lencie and glo-  
rie thereof he  
compareth to  
y<sup>e</sup> Cherubims.

g covered y<sup>e</sup>  
Arke: and by  
this worde  
w<sup>h</sup> is the signi-  
ficanthe of the  
fame  
f I did thee  
this honour to  
make thee o-  
ne of the buyl-  
ders of my  
Téple, which  
was when  
Hiram  
brought  
unto Salomon  
things necessa-  
rie for the  
worke.

h To wit, a-  
mong my peo-  
ple Israël, w<sup>h</sup>  
shalt be as pre-  
cious stones.  
i Which was  
when I first  
called thee  
to this digni-  
tie.

j Thou shalt  
haue no parte  
among my peo-  
ple.  
k That is, the  
honour, whe-  
reunto I called  
thee.

thine heart, y<sup>e</sup> thou wast equal with God,  
Beholde, thou art wiser then Daniél: there  
is no secret, that thei can hide from thee.  
With thy wisdom and thine vnderstan-  
ding thou hast gotten thee riches, and hast  
gotten gold and siluer into thy treasures.  
By thy great wisdom and by thine occu-  
pying hast y<sup>e</sup> increased thy riches, and thi-  
ne heart is lifted vp because of thy riches.  
Therefore thus saith the Lord God, Be-  
cause thou didest thiike in thine heart, that  
thou wast equal with God,  
Beholde, therefore I wil bring strangers  
vpon thee, *even* the terrible nacions: and  
thei shal drawe their swordes against the  
beautie of thy wisdom, and thei shal de-  
file thy brightnes.  
Thei shal cast thee downe to the pit, and  
thou shalt dye the death of them, that are  
slaine in the middes of the sea.  
Wilt thou say then before him, y<sup>e</sup> slaieth  
thee, I am a god: but thou shalt be a man,  
and no God, in the hands of him that  
slaieth thee.  
Thou shalt dye the death of the vncir-  
cumcised by the hands of strangers: for I  
haue spoken it, saith the Lord God.  
Moreouer the worde of the Lord came  
vnto me, saying,  
Sonne of man, take vp a lamentacion vp-  
on the King of Tyrus, and say vnto him,  
Thus saith the Lord God, Thou sealest  
vp the summe, & art ful of wisdom and  
perfite in beautie.  
Thou hast bene in Eden y<sup>e</sup> gardé of God:  
euerie precious stone was in thy garment, y<sup>e</sup>  
rubie, y<sup>e</sup> topaze & the diamód, y<sup>e</sup> chrysolite,  
y<sup>e</sup> onix, & the iasper, y<sup>e</sup> saphir, emeraud,  
& the carbúcle & golde: y<sup>e</sup> worke manship  
of thy timbrels, & of thy pipes was prepa-  
red in thee in the day that y<sup>e</sup> wast created.  
Thou art the anointed Cherúb, that co-  
uereth, and I haue set thee in honour: thou  
wast vpón y<sup>e</sup> holy mountaine of God: y<sup>e</sup> hast  
walked in y<sup>e</sup> middes of the stones of fyre.  
Thou wast perfite in thy waies from the  
day that thou wast created, til iniquitie  
was founde in thee.  
By the multitude of thy marchandise,  
thei haue filled the middes of thee with  
crueltie, and thou hast sinned: therefore I  
wil cast thee as prophane out of y<sup>e</sup> moun-  
taine of God: & I wil destroy thee, & coue-  
ring Cherúb from the middes of the sto-  
nes of fyre.  
Thine heart was lifted vp because of thy  
beautie, & thou hast corrupted thy wisdom  
by reason of thy brightnes: I wil cast  
thee to the grounde: I wil lay thee before  
King: that thei may beholde thee.  
Thou hast defiled thy sanctification by  
y<sup>e</sup> multitude of thine iniquities, & by the  
iniquitie of thy marchandise: therefore wil  
I bring forth a fyre fró y<sup>e</sup> middes of thee,

which shal deuoure thee: & I wil brig thee  
to ashes vpon the earth, in the sight of all  
them that beholde thee.  
All thei y<sup>e</sup> knowe thee among the people,  
shalbe astonished at thee: thou shalt be a  
terroure, & neuer shalt thou be any more.  
Againe, the worde of the Lord came  
vnto me, saying,  
Sonne of man, set thy face against Zi-  
dón, and prophecie against it,  
And say, Thus saith y<sup>e</sup> Lord God, Behol-  
de, I come against thee, o Zidón, & I wil be  
glorified in y<sup>e</sup> middes of thee: & thei shal  
knowe that I am the Lord, when I shal ha-  
ue executed iudgements in her, and shal-  
be sanctified in her.  
For I wil send into her pestilence & blood  
into her stretes, and the slaine shal fall in y<sup>e</sup>  
middes of her: *the enemy shal come* against  
her with the sworde on euerie side, & thei  
shal knowe that I am the Lord.  
And thei shalbe no more a pricking thorne  
vnto y<sup>e</sup> house of Israël, nor any grieuous  
thorne of all that are rounde about them,  
and despised the, and thei shal knowe that  
I am the Lord God.  
Thus saith y<sup>e</sup> Lord God, Whé I shal ha-  
ue gathered y<sup>e</sup> house of Israël fró y<sup>e</sup> people  
where thei are scattred, & shal be sancti-  
fied in the sight of the heathen, then  
shal thei dwell in the land, that I haue gi-  
uen to my seruant Iakób.  
And thei shal dwell safely therein, & shal  
buyld houses, & plant vineyardes: yea, thei  
shal dwell safely, whé I haue executed iud-  
gements vpón all rounde about the y<sup>e</sup> despise  
the, & thei shal knowe y<sup>e</sup> I am y<sup>e</sup> Lord their  
God.

CHAP. XXIX.

*He prophecies against Pharaoh and Egypt. 13 The  
Lord promyseth that he wil restore Egypt after fourtie  
yeres. 18 Egypt is the reward of King Nebuchad-  
nezar for the labour, which he toke against Tyrus.*

In the twelfth yere, & in y<sup>e</sup> tenth moneth  
in the twelfth day of the moneth, the  
worde of the Lord came vnto me, saying,  
Sonne of man, set thy face against Pharaoh  
the King of Egypt, and prophecie against  
him, and against all Egypt.  
Speake, & say, Thus saith the Lord God,  
Beholde, I come against thee, Pharaoh King  
of Egypt, y<sup>e</sup> great dragó, that lieth in the  
middes of his riuers, w<sup>h</sup> hathe said, The ri-  
uer is mine, & I haue made it for my self.  
But I wil put hokes in thy chawes, & I wil  
cause y<sup>e</sup> fish of thy riuers to sticke vnto thy  
scales, & I wil drawe thee out of the mid-  
des of thy riuers, & all the fish of thy riuers  
shal sticke vnto thy scales.  
And I wil leaue thee in y<sup>e</sup> wildernes, *bothe*  
thee & all the fish of thy riuers: y<sup>e</sup> shalt fall  
vpon the open field: y<sup>e</sup> shalt not be broght  
together, nor gathered: for I haue giuen  
thee for meat to y<sup>e</sup> besties of the field, and  
to the fowles of the heauen.

l By execu-  
ting my iud-  
gements against  
thy wicked-  
nes.

m That is, Ne-  
buchadnezar

n He sheweth  
for what cause  
God wil as-  
semble his  
Church, and  
preserue it til  
though he de-  
stroy his ene-  
mies: to wit, y<sup>e</sup>  
they shulde  
praise him,  
& giue thankes  
for his  
great mercies.

a To wit, of y<sup>e</sup>  
captiuitie of  
Ieconiah of  
the reigne of  
Zedekiah.  
Of the order  
of these pro-  
phesies and  
how the for-  
ther some ti-  
me standeth  
after the la-  
ter, read Iere.  
27.1.  
b He compa-  
reth Pharaoh  
to a dragon w<sup>h</sup>  
hideth him-  
self in the ri-  
uer Nilus, as  
Isa 51.9  
c I wil send  
enemies against  
thee, w<sup>h</sup> shal  
plucke thee &  
thy people w<sup>h</sup>  
trust in thee  
out of thy sure  
places.



<sup>d</sup> Read. 1.  
King 18, 21. ifa  
35, 6.

<sup>e</sup> Or, shake.

<sup>e</sup> When thei  
felt their hurt,  
thei wolde  
say no more  
vpon thee, but  
fode vpon  
their fete and  
put their trust  
in others.

<sup>f</sup> Thus God  
can not suffer  
that man shulde  
arrogat any  
thing to  
him self, or  
put his trust  
in any thing  
saue in him  
alone.

<sup>g</sup> Ebr. Cush, or  
Ethiopia.

<sup>h</sup> Jerem. 46, 26.

<sup>g</sup> Meaning, <sup>g</sup>  
thei shuld not  
haue sul do-  
minion, but be  
vnder the Per-  
sians, Grecians  
and Romans,  
and the cause  
is, that the Is-  
raelites shulde  
no more  
put their trust  
in them, but  
learne to de-  
pend on God.  
<sup>h</sup> Let I shulde  
be by this  
meanes pu-  
nished their sin-  
nes.

<sup>i</sup> Counting fro  
the captiuitie  
of Ieconiah.

<sup>k</sup> He toke  
great paines  
at the siege of  
Tyus and his  
armie was so-  
re handled.  
<sup>l</sup> Signifying <sup>l</sup>  
Nebuchadnezzar  
had more  
paines then  
profite, by the  
taking of Ty-  
rus.

6 And all <sup>g</sup> inhabitants of Egypt shal knowe that I am the Lord, because thei haue bene a staffe of <sup>d</sup> reed to the house of Israël.

7 When thei toke holde of thee with their hand, thou didest breake, and rent all their shulder: and when thei leaned vpon thee, thou brakest and madest all their loines to stand <sup>e</sup> vpright.

8 Therefore thus saith the Lord God, Beholde, I wil bring a sworde vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shalbe desolate, & waste, and thei shal knowe that I am the Lord: because he hath said, <sup>f</sup> The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I wil make the land of Egypt vtterly waste and desolate from the towre of Seuenéh, euen vnto the borders of the <sup>h</sup> blacke Mores.

11 No foote of man shal passe by it, nor foote of beast shal passe by it, nether shal it be inhabited fourtie yeres.

12 And I wil make the land of Egypt desolate in the middes of the countreis, that are desolate, and her cities shalbe desolate among the cities that are desolate, for fourtie yeres: and I wil scattre the Egyptians among the nacions, and wil disperse them through the countreis.

13 Yet thus saith <sup>g</sup> Lord God, <sup>h</sup> At the end of fourtie yeres wil I gather the Egyptians fro the people, where thei were scattred,

14 And I wil bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathrós, into the land of their habitation, and thei shal be there a <sup>h</sup> small kingdome.

15 It shalbe the smallest of the kingdomes, nether shal it exalt it self any more aboue the nacions: for I wil diminish them, that thei shal no more rule the nacions.

16 And it shal be no more the confidence of the house of Israël, to bring <sup>h</sup> their iniquitie to remembrance by loking after them, so shal thei knowe, that I am <sup>g</sup> Lord God.

17 <sup>g</sup> In the <sup>h</sup> seuen and twentieth yere also in the first <sup>h</sup> moneth, & in <sup>h</sup> first day of the moneth came the worde of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzár King of Babel caused his armie to serue a great <sup>k</sup> seruice against Tyus: euerie head was made balde, and euerie shulder was made bare: yet had he no wages, <sup>l</sup> nor his armie for Tyus, for the seruice that he serued against it.

19 Therefore thus saith the Lord God, Beholde, I wil giue the land of Egypt vnto Nebuchad-nezzár the King of Babel, and he shal take her multitude, and spoile her spoile, and take her pray, and it shal be the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued against it, because thei wrought for me.

21 In that day wil I cause the horne of the house of Israël to growe, and I wil giue thee an open mouth in the middes of the, and thei shal knowe that I am the Lord.

# CHAP. XXX.

*The destruction of Egypt & the cities thereof.*

1 <sup>h</sup> The worde of the Lord came againe vnto me, saying,

2 Sonne of man, prophecie, and say, Thus saith the Lord God, Houle & crye, Wo be vnto this day.

3 For the day is nere, and the day of <sup>g</sup> Lord is at hand, a cloudie day, and it shalbe the time of the heathen.

4 And the sworde shal come vpon Egypt, and feare shalbe in Ethiopia, whē the slaine shal fall in Egypt, when thei shal take away her multitude, and when her fundacions shalbe broken downe.

5 <sup>a</sup> Ethiopia, and Phut, & Lud, and all the commune people, and Cub, and the me of the land, that is in league, shal fall with them by the sworde.

6 Thus saith <sup>g</sup> Lord, Thei also that main- teine Egypt, shal fall, and the pride of her power shal come downe from the towre of <sup>h</sup> Seuenéh shal thei fall by <sup>g</sup> sworde, saith the Lord God.

7 And thei shalbe desolate in the middes of the countreis that are desolate, and her cities shalbe in <sup>g</sup> middes of the cities that are wasted.

8 And thei shal knowe that I am the Lord, when I haue set a fyre in Egypt, and when all her helpers shalbe destroyed.

9 In that day shal their messengers go for- the from me in shippes, to make the care- les Mores afraid, and feare shal come vpo them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord God, I wil also make the multitude of Egypt to cease by the had of Nebuchad-nezzár King of Babel.

11 For he and his people with him, euen the terrible nacions shal be brought to destroy the land: and thei shal drawe their swordes against Egypt, & fil the land with <sup>g</sup> slaine.

12 And I wil make the riuers drye, and sel the land into the hands of the wicked, and I wil make the land waste, and all thar therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I wil also destroy the idoles, and I wil cause their idoles to cease out of <sup>h</sup> Noph, and there shal be no more a prince of the land of Egypt, & I wil send a feare in the land of Egypt.

14 And I wil make Pathrós desolate, & wil set fyre in <sup>h</sup> Zóan, and I wil execute iudge- ment in No.

15 And

<sup>a</sup> By Phut  
and Lud are  
ment Aphi-  
and Libya.

<sup>h</sup> Which was  
a strong cite  
of Egypt, cha.  
29, 10.

<sup>h</sup> Or, Memphis  
or Alqada.

10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.



Mr. Alexandria

*Helicophilis.*

Meaning, that  
there shall be  
great sorowe  
and affliction.  
d That is, the  
Strength and  
force.

e Of the capti-  
vity of Iere-  
miah, or of Ze-  
dekiahs reig-  
ne.

f For Nebu-  
chad-nezzar  
destroyed  
Pharaoh Ne-  
cho at Carche  
mith, Ieru. 46,  
14.

g His force &  
power.

Whereby we  
see that tyrants  
haue no power  
of them sel-  
ues, neither can  
do any more  
harm to the God  
appointeth, &  
when he wil,  
they must cea-  
se.

Of Zedekiah's  
reign or of Je-  
reiah's capti-  
vity.

Meaning, that  
he was not li-  
ke in strength  
to the King of  
the Assyrians,  
whome the Ba-  
bylonians over-  
came.

## CHAP. XXXI.

Beholde, Affhúr *was like* a cedre in Leb-  
anón with faire branches, and with thicke  
shadowing boughes, and shot vp verie hie,

I made the naciōs to shake at the sounde  
of his fall, when I cast him downe to hell,

g The depe  
waters y can-  
fed hi to moun  
so hic (mean-  
ning his great  
abundance &  
pompe ) shal  
now lament as  
though they  
were covered  
w sackcloth.



## Pharaohs fall.

## Ezekiel. The end of tyrants.

<sup>h</sup> To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth the other Kings and princes which are dead, as though they reioyced at the fall of suche a tyrant. i Meaning, that Pharaohs power was no thing so great as his was. k Read Chap. 28, 10.

<sup>a</sup> Which was the first yere of the general captiuitie vnder Zedekiah. b Thus the scriptures compare tyrants to cruel and huge beastes, & deuoure all that be weaker then they, and suche as they may ouercome. c Thou preparedst great armies. Chap. 13, 23. & 17, 20.

<sup>d</sup> With heapes of the carkeles of thine armie. e As Nilus ouerfloweth Egypt, so wil I make y blood of thine hoste to ouerflowe it. f The worde signifieth robe put out as a candel is put out. Isa. 13, 20. Joel 2, 31. & 3, 15. Matt. 24, 29. g By this manner of speache is ment the great sorowe y shalbe for the slaughter of the King & his people.

with them that descend into the pit, & all the excellent trees of Eden, and the best of Lebanon: <sup>euen</sup> all that are nourished with waters, shal <sup>h</sup> be comforted in the nether partes of the earth.

17 They also went downe to hel with him vnto them that be slaine with the sworde, and his arme, & they that dwelt vnder his shaddowe in the middes of the heathen.

18 To whome <sup>i</sup> art thou thus like in glorie & in greatnes amog the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt slepe in y middes of the <sup>k</sup> vncircumcised, with them that be slaine by the sworde: this is Pharaoh & all his multitude, saith the Lord God.

### CHAP. XXXII.

<sup>a</sup> The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophesieth that destruction shal come vnto Egypt through the King of Babylon.

1 **A**ND in y <sup>a</sup> twelfth yere in the twelfth moneth, & in the first day of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentacion for Pharaoh King of Egypt, & say vnto him, Thou art like a <sup>b</sup> lyon of the nations & art as a <sup>c</sup> dragon in the sea: thou castest out thy riuers <sup>c</sup> and troublest the waters with thy fete, and stamest in their riuers.

3 Thus saith the Lord God, <sup>\*</sup> I wil therefore spread my net ouer thee with a great multitude of people, & they shal make thee come vp into my net.

4 Then wil I leaue thee vpon the land, & I wil cast thee vpon the open field, & I wil cause all the foules of the heauē to remaine vpon thee, and I wil fil all the beasts of the field with thee.

5 And I wil laye thy flesh vpon the mountaines, & fil the valleis <sup>d</sup> with thine height.

6 I wil also water with thy blood the land, wherein thou <sup>e</sup> swimmeest, <sup>euen</sup> to the mountaines, and the riuers shalbe full of thee.

7 And when I shal <sup>f</sup> put thee out, I wil couer the heauen, and make the starres thereof darke: <sup>\*</sup> I wil couer the sunne with a cloude, and the moone shal not giue her light.

8 All the lights of heauen wil I make darke for thee, and bring <sup>g</sup> darkenes vpon thy land, saith the Lord God.

9 I wil also trouble the hearts of many people, when I shal bring thy destruction among the nations, and vpon the countreis which thou hast not knowen.

10 Yea, I wil make many people amased at thee, & their Kings shalbe astonished with feare for thee, when I shal make my sworde to glitter against their faces, & they shal be afraied at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sworde of the King of Babel shal come vpo thee.

12 By the swordes of the mightie wil I cause thy multitude to fall: they all shalbe terrible nations, and they shal destroye the <sup>h</sup> pompe of Egypt, and all the multitude thereof shalbe consumed.

13 I wil destroye also all the beasts thereof from the great watersides, nether shal the fote of man trouble them any more, nor the houses of beast trouble them.

14 Then wil I make <sup>i</sup> their waters depe, and cause their riuers to runne like oyle, saith the Lord God.

15 When I shal make the land of Egypt desolate, and the countrey with all that is therein, shalbe laied wast: when I shal smite all them, which dwell therein, then shal they knowe, that I am the Lord.

16 This is the mourning wherewith they shal lament her: the daughters of the nations shal lament her: they shal lament for Egypt, and for all her multitude, saith the Lord God.

17 <sup>¶</sup> In the twelfth yere also in the fiftenth day of the moneth, came the worde of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and <sup>k</sup> cast them downe, <sup>euen</sup> they and the daughters of the mightie nations vnto the nether partes of the earth, with them that go downe into the pit.

19 Whome doest thou passe <sup>l</sup> in beautie? go downe and slepe with the vncircumcised.

20 They shal fall in the middes of them that are slayne by y sworde: <sup>m</sup> she is deliuered to the sworde: drawe her downe, & all her multitude.

21 The moste <sup>n</sup> mighty & strong shal speake to her out of the middes of hel with them y helpe her: they are gone downe and slepe with the vncircumcised that be slaine by y sworde.

22 Ashtur is there & all his companie: their graues are about him: all they are slayne and fallen by the sworde.

23 Whose graues are made in the side of the pit, & his multitude are rounde about his graue: all they are slaine and fallen by the sworde, which caused feare to be in the land of the liuing.

24 There is <sup>o</sup> Elam and all his multitude rounde about his graue: all they are slaine and fallen by the sworde & are gone downe with the vncircumcised into the nether partes of the earth, which caused the felues to be feared in the land of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the middes of the slaine with all his multitude: their graues are rounde about him: all these vncircumcised are slaine by the sworde: though they

<sup>h</sup> This came to passe in lesse then foure yeres after this prophetic.

<sup>i</sup> To wit, of y Caldeans thine enemies, which shal quietly enioy all thy commodities.

<sup>k</sup> That is, prophetic, that they shal be cast downe: thus the Lord giueth his Prophetes power both to plant and to destroy by his worde, read Ier. 1, 10. I haue not other kingdom, more beautiful then thou, perished? m That is, Egypt. n To make the matter more sensible, he bringeth in Pharaoh, whome the dead shal more & maruile at him, read Ier. 14, 9.

<sup>o</sup> Meaning, y Persians.

<sup>p</sup> Whome in this life all y worlde feared



thei haue caused their feare in the land of the liuing, yet haue thei borne their shame with them that go downe to the pit: thei are laide in the middes of them, that be slaine.

<sup>a</sup> That is, the Cappadocians & Italians, or Spaniards, as Iosephus writeth.

26 There is <sup>a</sup> Méshech, Tubál, & all their multitude: their graues are rounde about them: all these vncircumcised were slaine by the sworde, though thei caused their feare to be in the land of the liuing.

<sup>b</sup> Which dyed not by cruel death, but by the course of nature and are honorably buried with their core armour and signes of honour.

27 And thei shal not lye with the valiant of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layed their swordes vnder their heads, but their iniquitie shalbe vpō their bones: because thei were <sup>c</sup> feare of the mightie in the lād of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lye with them that are slaine by the sworde.

29 There is Edóm, his Kings, and all his princes, which with their strength are laied by them that were slaine by the sworde: they shal slepe with the vncircumcised, and with them that go downe to the pit.

<sup>c</sup> The Kings of Babylon.

30 There be all the princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: thei are ashamed of their strength, and the vncircumcised slepe with them, that be slaine by the sworde, and beare their shame with them that go downe to the pit.

<sup>d</sup> As the wicked reioyce when they se others partakers of their miseries.

31 Pharaóh shal se the, and he shalbe comforted ouer all his multitude: Pharaóh, & all his armie shalbe slaine by the sworde, saith the Lord God.

<sup>e</sup> I will make the Egyptians afraid of me, as thei caused others to feare them.

32 For I haue caused my <sup>e</sup> feare to be in the land of the liuing: and he shalbe laid in the middes of the vncircumcised with them, that are slaine by the sworde, <sup>euen</sup> Pharaóh and all his multitude, saith the Lord God.

## CHAP. XXXIII.

<sup>a</sup> The office of the gouernours and ministers. 14 He strengtheneth them that dispaire, and boldeneth them with the promes of mercie. 30 The words of the Lord against the mockers of the Prophet.

<sup>b</sup> A Gaine, the worde of the Lord came vnto me, saying,

<sup>c</sup> Or, of their consciences. A lie sheweth that people ought to haue continually gouernours & teachers, who may haue care ouer them, and to warne them euer of the dangers which are at hand.

3 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sworde vpon a land, if the people of the land take a man from among them, and make him their watchman,

3 If when he seeth the sworde come vpon the land, he blowe the trumpet and warne the people,

4 Then he that heareth the sounde of the trumpet, and wil not be warned, if the sworde come, & take him away, his blood

shalbe vpon his owne head.

5 For he heard the sounde of the trumpet, and wolde not be admonished: therefore his blood shalbe vpon him: but he that receiueueth warning, shal saue his life.

6 But if the watchman se the sworde come, and blowe not the trumpet, and the people be not warned: if the sworde come, and take any persone from among them, he is taken away for his iniquitie, but his blood wil I require at the watchmans hand.

7 \* So thou, o sonne of man, I haue made thee a watchman vnto the house of Israël: therefore thou shalt heare the worde at my mouth, and admonishe them from me.

8 When I shal say vnto the wicked, O wicked man, thou shalt dye the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shal dye for his iniquitie, but his blood wil I require at thine hand.

9 Neuertheles, if thou warne the wicked of his way, to turne from it, if he do not turne from his way, he shal dye for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, o thou sonne of man, speake vnto the house of Israël, Thus ye speake and say, If our transgressions and our sinnes be vpon vs, and we are consumed because of them, how shulde we then liue?

11 Say vnto them, as I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euil wayes, for why wil ye dye, o ye house of Israël?

12 Therefore thou sonne of man, say vnto the children of thy people, The righteousness of the righteous shal not deliuer him in the day of his transgression, nor the wickednes of the wicked shal cause him to fall therein, in the day that he returneth from his wickednes, nether shal the righteous liue for his righteousness in the day that he sinneth.

13 When I shal say vnto the righteous, that he shal surely liue, if he trust to his owne righteousness, and commit iniquitie, all his righteousness shalbe no more remembered, but for his iniquitie that he hath committed, he shal dye for the same.

14 Again when I shal say vnto the wicked, Thou shalt dye the death, if he turne from his sinne, & do that which is lawfull and right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shal surely liue, and

Rrr. ii.

<sup>b</sup> Signifying the wicked shal not escape punishment though the watchman be negligent, but if the watchman blowe the trumpet, and then he wil not obey, he shal deserue double punishment.

<sup>c</sup> Chap. 3. 17. Which teacheth that he receiueueth not his charge at the Lords mouth, is a spie, and not a true watchman.

<sup>d</sup> The watchman must answer for the blood of all that perish through his negligence.

<sup>e</sup> Thus the wicked who they heare Gods iudgements for their sinnes, despairs of his mercies and murmurs. Read Chap. 18. 23.

<sup>g</sup> Read of this righteousness Chap. 18. 23.

<sup>h</sup> Hereby he condemneth all them of hypocrisie, who pretende to forsake wickednes, & yet declare not the felues such by their fruites, that is, in obeying Gods commandments and by godlie life.



# Pharaohs fall.

# Ezekiel. The end of tyrants.

<sup>h</sup> To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth the other Kings and princes which are dead, as though they reioyced at the fall of such a tyrant. i Meaning, that Pharaohs power was no thing so great as his was. k Read Chap. 28, 10.

with them that descend into the pit, & all the excellent trees of Eden, and the best of Lebanon: *euen* all that are nourished with waters, shall <sup>h</sup> be comforted in the nether partes of the earth.

17 They also went downe to hel with him vnto them that be slaine with the sworde, and his arme, & they that dwelt vnder his shaddowe in the middes of the heathen.

18 To whome <sup>i</sup> art thou thus like in glorie & in greatnes amog the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt slepe in <sup>y</sup> middes of the <sup>k</sup> vncircumcised, with them that be slaine by the sworde: this is Pharaoh & all his multitude, saith the Lord God.

## CHAP. XXXII.

<sup>a</sup> The Prophet is commanded to bewaile Pharaoh King of Egypt. <sup>12</sup> He prophesieth that destruction shall come vnto Egypt through the King of Babylon.

1 And in <sup>y</sup> a twelfth yere in the twelfth moneth, & in the first day of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentacion for Pharaoh King of Egypt, & say vnto him, Thou art like <sup>a</sup> b lyon of the nations & art as <sup>a</sup> dragon in the sea: thou castest out thy riuers <sup>c</sup> and troublest the waters with thy fete, and stamest in their riuers.

3 Thus saith the Lord God, \* I wil therefore spread my net ouer thee with a great multitude of people, & they shall make thee come vp into my net.

4 Then wil I leaue thee vpon the land, & I wil cast thee vpon the open field, & I wil cause all the foules of the heauē to remaine vpon thee, and I wil fil all the beasts of the field with thee.

5 And I wil laye thy flesh vpon the mountaines, & fil the valleis <sup>d</sup> with thine height.

6 I wil also water with thy blood the land, wherein thou <sup>e</sup> swimmeest, *euen* to the mountaines, and the riuers shall be full of thee.

7 And when I shall <sup>f</sup> put thee out, I wil couer the heauen, and make the starres thereof darke: \* I wil couer the sunne with a cloude, and the moone shall not giue her light.

8 All the lights of heauen wil I make darke for thee, and bring <sup>g</sup> darkenes vpon thy land, saith the Lord God.

9 I wil also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreis which thou hast not knownen.

10 Yea, I wil make many people amased at thee, & their Kings shall be astonished with feare for thee, when I shall make my sworde to glitter against their faces, & they shall be afraied at euery moment: euery man for his owne life in the day of thy fall.

For thus saith the Lord God, The sworde of the King of Babel shall come vpo thee.

12 By the swordes of the mightie wil I cause thy multitude to fall: they all shall be terrible nacions, and they shall destroye the pompe of Egypt, and all the multitude thereof shall be consumed.

13 I wil destroye also all the beasts thereof from the great watersides, neither shall the fote of man trouble them any more, nor the houses of beast trouble them.

14 Then wil I make <sup>i</sup> their waters depe, and cause their riuers to runne like oyle, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be laied wast: when I shall smite all them, which dwell therein, then shall they knowe, that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nacions shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yere also in the fiftenth day of the moneth, came the worde of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and <sup>k</sup> cast them downe, *euen* they and the daughters of the mightie nacions vnto the nether partes of the earth, with them that go downe into the pit.

19 Whome dost thou passe <sup>l</sup> in beautie? go downe and slepe with the vncircumcised.

20 They shall fall in the middes of them that are slayne by <sup>y</sup> sworde: <sup>m</sup> she is deliuered to the sworde: drawe her downe, & all her multitude.

21 The moste <sup>n</sup> mighty & strong shall speake to her out of the middes of hel with them <sup>y</sup> helpe her: they are gone downe and slepe with the vncircumcised that be slaine by <sup>y</sup> sworde.

22 Asshur is there & all his companie: their graues are about him: all they are slayne and fallen by the sworde.

23 Whose graues are made in the side of the pit, & his multitude are rounde about his graue: all they are slaine and fallen by the sworde, which caused feare to be in the land of the liuing.

24 There is <sup>o</sup> Elam and all his multitude rounde about his graue: all they are slaine and fallen by the sworde <sup>w</sup> are gone downe with the vncircumcised into the nether partes of the earth, which caused the felues to be feared in the land of the <sup>p</sup> liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the middes of the slaine with all his multitude: their graues are rounde about him: all these vncircumcised are slaine by the sworde: though they

<sup>h</sup> This came to passe in lesse then foure yeres after this prophesie.

<sup>i</sup> To wit, of Caldeans thine enemies, which shall quietly enioy all thy commodities.

<sup>k</sup> That is, prophesie, that they shall be cast downe: thus the Lord giueth his Prophetes power both to plant and to destroy by his worde, read Iere 1, 10 I haue not other kingdoms, more beautiful then thou, perished? m That is, Egypt. n To make the matter more sensible, he bringeth in Pharaoh, whose the dead shall more & maruile at him, read I. a 149.

<sup>o</sup> Meaning, Persians.

<sup>p</sup> Whome in this life all worlde feared

<sup>a</sup> Which was the first yere of the general captiuitie vnder Zedekiah. <sup>b</sup> Thus the scriptures compare tyrants to cruel and huge beasts & deuoure all that be weaker then they, and such as they may ouercome. <sup>c</sup> Or, waste. <sup>d</sup> Thou preparest great armies. Chap. 12, 13. & 17, 20.

<sup>d</sup> With heapes of the carcases of thine armie. <sup>e</sup> As Nilus ouerfloweth Egypt, so wil I make <sup>y</sup> blood of thine hoste to ouerflowe it. <sup>f</sup> The worde signifieth robe put out as a candel is put out. <sup>g</sup> Isa. 13, 10 Joel 2, 31. & 3, 15. <sup>h</sup> Matt. 24, 29. <sup>i</sup> By this manner of speache is ment the great sorowe <sup>y</sup> shall be for the slaughter of the King & his people.



thei haue caused their feare in the land of the liuing, yet haue thei borne their shame with them that go downe to the pit: thei are laide in the middes of them, that be slaine.

<sup>¶ That is, the Cappadocians & Italians, or Spaniards, as Iosephus writeth.</sup> 26 There is <sup>¶</sup> Méshech, Tubál, & all their multitude: their graues are rounde about them: all these vncircumcised were slaine by the sworde, thogh thei caused their feare to be in the land of the liuing.

<sup>¶ Which dyed not by cruel death, but by the course of nature and are honorably buried with their core armour and signes of honour.</sup> 27 And thei shal not lye with the valiant of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layed their swordes vnder their heads, but their iniquitie shalbe vpon their bones: because thei were <sup>¶</sup> y feare of the mightie in the lād of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lye with them that are slaine by the sworde.

29 There is Edóm, his Kings, and all his princes, which with their strength are laied by them that were slaine by the sworde: they shal slepe with the vncircumcised, and with them that go downe to the pit.

<sup>¶ The Kings of Babylon.</sup> 30 There be all the princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: thei are ashamed of their strength, and the vncircumcised slepe with them that be slaine by the sworde, and beare their shame with them that go downe to the pit.

<sup>¶ As the wicked reioyce when they se others partakers of their miseries.</sup> 31 Pharaóh shal se the, and he shalbe comforted ouer all his multitude: Pharaóh, & all his armie shalbe slaine by the sworde, saith the Lord God.

<sup>¶ I will make the Egyptians afraid of me, as thei caused others to feare them.</sup> 32 For I haue caused my <sup>¶</sup> feare to be in the land of the liuing: and he shalbe laid in the middes of the vncircumcised with them, that are slaine by the sworde, <sup>¶</sup> Pharaóh and all his multitude, saith the Lord God.

## CHAP. XXXIII.

<sup>¶ The office of the gouernours and ministers.</sup> 14 He strengtheneth them that dispaire, and boldeneth them with the promes of mercie. <sup>¶</sup> 30 The words of the Lord against the mockers of the Prophet.

<sup>¶</sup> A Gaine, the worde of the Lord came vnto me, saying,

<sup>¶ Of their conseruacion.</sup> 3 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sworde vpon a land, if the people of the land take a man from among them, and make him their watchman,

<sup>¶ He sheweth that the people ought to haue continually gouernours & teachers, who may haue a care ouer them, and to warne them euer of the dangers which are at hand.</sup> 3 If when he seeth the sworde come vpon the land, he blowe the trumpet and warne the people,

4 Then he that heareth the sounde of the trumpet, and wil not be warned, if the sworde come, & take him away, his blood

shalbe vpon his owne head.

5 For he heard the sounde of the trumpet, and wolde not be admonished: therefore his blood shalbe vpon him: but he that receiueueth warning, shal saue his life.

6 But if the watchman se the sworde come, and blowe not the trumpet, and the people be not warned: if the sworde come, and take any persone from among them, he is taken away for his iniquitie, but his blood wil I require at the watchmans hand.

7 So thou, o sonne of man, I haue made thee a watchman vnto the house of Israël: therefore thou shalt heare the worde at my mouth, and admonishe them from me.

8 When I shal say vnto the wicked, O wicked man, thou shalt dye the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shal dye for his iniquitie, but his blood wil I require at thine hand.

9 Neuertheles, if thou warne the wicked of his way, to turne from it, if he do not turne from his way, he shal dye for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, o thou sonne of man, speake vnto the house of Israël, Thus ye speake and say, If our transgressions and our sinnes be vpon vs, and we are consumed because of them, how shulde we then liue?

11 Say vnto them, as I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euil wayes, for why wil ye dye, o ye house of Israël?

12 Therefore thou sonne of man, say vnto the children of thy people, The righteousnes of the righteous shal not deliuer him in the day of his transgression, nor the wickednes of the wicked shal cause him to fall therein, in the day that he returneth from his wickednes, nether shal the righteous liue for his righteousnes in the day that he sinneth.

13 When I shal say vnto the righteous, that he shal surely liue, if he truit to his owne righteousnes, and commit iniquitie, all his righteousnes shalbe no more remembered, but for his iniquitie that he hath committed, he shal dye for the same.

14 Againe when I shal say vnto the wicked, Thou shalt dye the death, if he turne from his sinne, & do that which is lawfull and right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shal surely liue, and

Rrr. ii.

<sup>¶</sup> Signifying the wicked shal not escape punishment thogh the watchman be negligent, but if the watchman blowe the trumpet, and then he wil not obey, he shal deserue double punishment.

Chap. 3. 17.

<sup>¶</sup> Which teacheth that he receiueueth not his charge at the Lords mouth, is a spie, and not a true watchman.

<sup>¶</sup> The watchman must answer for the blood of all that perish through his negligence.

<sup>¶</sup> Thus the wicked who they haue Gods iudgements for their sinnes, despairs of his mercies and murmurs. Read Chap. 18. 23.

<sup>¶</sup> Read of this righteousnes Chap. 18. 23.

<sup>¶</sup> Hereby he condemneth all them of hypocrisie, who pretende to forsake wickednes, & yet declare not the selues such by their frutes, that is, in obeying Gods commandments and by goodlie life.



## Hypocrites boastings.

## Ezekiel. A iesting song.

not dye.

16 None of his finnes that he hathe committed, shal be mencioned vnto him: because he hathe done that, which is lawful, & right, he shal surely liue.

Chap. 18. 25.

17 Yet the children of thy people say, \* The way of the Lord is not equal: but their owne way is vnequal.

18 When the righteous turneth from his righteousness, and committeth iniquitie, he shal euen dye thereby.

19 But if the wicked returne from his wickednes, and do that which is lawful, and right, he shal liue thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I wil iudge you euerie one after his wayes.

1 When <sup>q</sup> Propher was led away captiue with Ieconiah

21 Also in the twelfth yere of <sup>i</sup> our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalém, came vnto me, and said, The citie is smitten.

1 I was indued with the Spirit of prophetic, Chap. 8. 2.

22 Now the <sup>k</sup> hand of the Lord had bene vpon me in the euening afore he that had escaped, came, and had opened my mouth, vntil he came to me in the morning: and when he had opened my <sup>l</sup> mouth, I was no more domme.

23 Againe the worde of the Lord came vnto me, and said,

1 Whereby is signified that the ministers of God can not speake til God giue them courage and open their mouths, Chap. 24. 27, & 29, 21 eph. 6. 19.

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, <sup>m</sup> Abraham was but one, and he possessed <sup>y</sup> land: but we are many, therefore the land shalbe giuen vs in possession.

1 Thus <sup>n</sup> wicked thinketh felues more worthie to enioye Gods promes then <sup>y</sup> Salts of God, to whome they were made: and wolde binde God to be subiect to them, though they wolde not be bounde to him.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eat with the <sup>o</sup> blood, and lift vp your eyes toward your idoles, and sheade blood: shulde ye then possesse the land?

1 Contrary to the Law, Leui. 17. 14.

26 Ye leane vpon your <sup>o</sup> swordes: ye worke abomination, and ye defile euerie one his neighbours wife: shulde ye then possesse the land?

1 As thei that are ready stilled blood.

27 Say thus vnto them, Thus saith <sup>y</sup> Lord God, As I liue, so surely thei that are in the desolate places, shal fall by the sword: and him that is in the open field, wil I giue vnto the beastes to be deuoured: and thei that be in the fortres and in the caues, shal dye of the pestilence.

Chap. 7. 24. & 24. 21. & 30. 6.

28 For I wil lay the land desolate and waste, and the <sup>\*</sup> pompe of her strength shal cease: and the mountaines of Israel shalbe desolate, and none shal passe through.

29 Then shal thei knowe that I am <sup>y</sup> Lord, when I haue laide the land desolate and waste, because of all their abominacions, that thei haue committed.

p In derision.

30 Also thou sonne of man, the children of thy people that <sup>p</sup> talke of thee by the walles and in the dores of houses, and speake one to another, euerie one to his bro-

ther, saying, Come, I pray you, and heare what is the worde that commeth from the Lord.

31 For thei come vnto thee, as the people <sup>y</sup>seth to come: and my people sit before thee, and heare thy wordes, but thei wil not do them: for with their mouthes thei make <sup>i</sup> iestes, and their heart goeth after their couetousnes.

q This declarereth that we ought to heare Gods worde with such zeale and affection that we shulde in all points obey it, els we abuse the worde to our owne condemnation, and make of his ministers as though they were iestes to seruise mens foolish fantasies. <sup>r</sup> For, please you, I haue sayd.

32 And lo, thou art vnto them, as a <sup>\*</sup> iesting song of one that hathe a pleasant voice, and can sing wel: for thei heare thy wordes, but thei do them not.

33 And when this commeth to passe (for lo, it wil come) then shal thei knowe, that a Prophet hathe bene among them.

### CHAP. XXXIIII.

2 Against the shepherdes that despised the flocke of Christ, & seke their owne gain. 7 The Lord saith that he wil visite his disperfed flocke, and gather them together. 23 He promisseth the true shepherd Christ, and with him peace.

1 And the worde of the Lord came vn to me, saying,

2 Sonne of man, prophetic againt the shepherdes of Israel, prophetic and say vnto them, Thus saith the Lord God vnto the shepherdes, \* Wo be vnto the <sup>a</sup> shepherdes of Israel, that fede them selues: shulde not the shepherdes fede the flockes?

Jerem. 23. 1. a By the shepherds he meeth the King, the magistrates, Priests, & Prophetes. b Ye seke to enrich your selues by their comodities, & so spoile their riches & substance. c He describeth the offence and dutie of a good pastor, who ought to loue and sicor his flocke and not to be cruel toward them. d For lacke of good gouernement & discipline they perished.

3 Ye eat the <sup>b</sup> fat, and ye clothe you with the woll: ye kil them that are fed, but ye fede not the shepe.

4 The <sup>c</sup> weake haue ye not strengthened: the sicke haue ye not healed, nether haue ye bounde vp the broken, nor brought againe that which was driue away, nether haue ye sought that which was lost, but with crueltie, & with rigour haue ye ruled the.

5 And they were scattred without a shepherd: and when thei were disperfed, thei were <sup>d</sup> deuoured of all the beastes of the field.

6 My shepe wādrēd through all the mountaines, and vpon euerie hye hil: yca, my flocke was scattred through all the earth, and none did seke or serche after them.

7 Therefore ye shepherdes, heare the worde of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, and my shepe were deuoured of all <sup>y</sup> beastes of the field, hauing no shepherd, nether did my shepherdes seke my shepe, but the shepherdes fed them selues, and fed not my shepe,

9 Therefore, heare ye the worde of <sup>y</sup> Lord, o ye shepherdes.

10 Thus saith the Lord God, Beholde, I come againt the shepherdes, and wil require my shepe at their hands, and cause them to cease from feding the shepe: nether shal the shepherds fede them selues



any more: for I wil deliuer my shepe from their mouthes, and thei shal nomore deuoure them.

For thus saith the Lord God, Beholde, I wil serche my shepe, and seke them out.

As a shepherd sercheth out his flocke, when he hathe bene among his shepe that are scattered, so wil I seke out my shepe & wil deliuer them out of all places, where thei haue bene scattered in the cloudie & darke daie,

And I wil bring them out from the people, and gather them from the countreis, and wil bring them to their owne land, and fede them vpon the mountaines of Israél, by the riuers, and in all the inhabited places of the countrey.

I wil fede the in a good pasture, and vpon the hie mountaines of Israél shal their folde be: there shal thei lie in a good folde and in fat pasture shal thei fede vpon the mountaines of Israél.

I wil fede my shepe, and bring them to their rest, saith the Lord God.

I wil seke that which was lost, and bring againe that which was driuen awaie, and wil binde vp that which was broken, and wil strengthen the weake, but I wil destroy the fat and the strong, & I wil fede them with iudgement.

Also you my shepe, thus saith the Lord God, Beholde, I iudge betwene shepe, and shepe, betwene the rams & the goates.

Some thing it a smale thing vnto you to haue eaten vp the good pasture, but ye must tread downe with your fete the residue of your pasture: & to haue dronke of the depe waters, but ye must trouble the residue with your fete?

And my shepe eat that which ye haue troden with your fete, and drinke that w<sup>ch</sup> ye haue troubled with your fete.

Therefore thus saith the Lord God vnto them, Beholde, I, *euē* I wil iudge betwene the fat shepe and the leane shepe.

Because ye haue thrust with side & with shulder, and pusht all the weake with your hornes, til ye haue scattred them abroad,

Therefore wil I helpe my shepe, and thei shal nomore be spoiled, and I wil iudge betwene shepe and shepe.

And I wil set vp a shepherd ouer them, and he shal fede them, *euē* my seruant

Dauid, he shal fede them, and he shal be their shepherde.

And I the Lord wil be their God, and my seruant Dauid shal be the prince amōg them. I the Lord haue spoken it.

And I wil make with them a couenant of peace, and wil cause the euil beastes to cease out of the land: and thei shal dwell safely in the wildeines, and slepe in the woods.

And I wil seke them, as a blessing, *euē* rounde about my mountaine: & I wil cause raine to come downe in due season, and there shalbe raine of blessing.

And the tre of the field shal yelde her frute, & the earth shal giue her frute, and thei shalbe safe in their land, and shal knowe that I am the Lord, when I haue broken the cordes of their yoke, and deliued them out of the hands of those that serued them selues of them.

And thei shal nomore be spoiled of the heathen, nether shal the beasts of the land deuoure them, but thei shal dwell safely and none shal make them afraid.

And I wil raise vp for them a plant of renoume, and they shalbe no more consumed with hungre in the land, nether beare the reproche of the heathen anie more.

Thus shal thei vnderstand, that I the Lord their God am with them, and that thei, *euē* the house of Israél, are my people, saith the Lord God.

And ye my shepe, the shepe of my pasture are men, & I am your God, saith y<sup>e</sup> Lord God.

## CHAP. XXXV.

The destruction that shal come on mount Seir, because thei troubled the people of the Lord.

Moreouer the worde of the Lord came vnto me, saying,

Sonne of man, set thy face against mount Seir, and prophecie against it,

And saie vnto it, Thus saith the Lord God, Beholde, o mount Seir, I come against thee, and I wil stretche out mine hand against thee, and I wil make thee desolate and waste.

I wil laie thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lord.

Because thou hast had a perpetual hatred & hast put the children of Israél to flight by the force of the sworde in the time of their calamitie, when their iniquitie had an end,

Therefore as I liue, saith the Lord God, I wil prepare thee vnto blood, and blood shal pursue thee: except thou hate blood, *euē* blood shal pursue thee.

Thus wil I make mount Seir desolate and waste, and cut of from it him that passeth out and him that returneth.

And I wil fil his mountaines with his flaine mē: in thine hils, and in thy valleis and in all thy riuers shal thei fall, that are flaine with the sworde.

I wil make thee perpetual desolatiōs, and thy cities shal not returne, and ye shal knowe that I am the Lord.

Because thou hast said, These two na-

Rrr.iii.

m The frutes of Gods graces shal appeare in great abundance in his Church.

n That is, the rod that shal come out of the roote of Ithiel, Isa. 11. 1.

a Where the Idumeans dwelt.

b When by their punishment I called them fro their iniquitie.

c Except thou repent thy former crueltie.

d To wit, so their former estate.

e Meaning, Israél & Iudāh.

By destroy-  
ing the coue-  
nous hirelings  
and restoring  
true shepher-  
des. whereof  
we haue a fig-  
ne so oft as  
God sendeth  
true preachers  
who bothe by  
dodrine and  
life labour to  
fede his shepe,  
in the pleasant  
pastures of his  
worde.

f In the daie  
of their afflict-  
ion and mis-  
erie: and this  
promer is to  
comfort the  
Church in all  
dangers.

g Meaning  
such as lift vp  
them selues a-  
bove their bre-  
thren, & think  
thei haue no  
need to be go-  
uerued by me.  
h That is, by  
putting diffe-  
rence betwene  
the good and  
the bad, and so  
giue to ether  
as thei deserue  
I by good pas-  
ture and depe  
waters is met  
the pure word  
of God and y<sup>e</sup>  
administraciō  
of iustice, w<sup>ch</sup>  
thei did not  
distribute to y<sup>e</sup>  
poore til thei  
had corrupted it.

k Meaning,  
Christ, of who  
me Dauid was  
a figure, Iere.  
23. 9. hofea 3. 5.  
l This decla-  
reth, that vnder  
Christ the  
flocke shulde  
be truly deli-  
uered from sinne,  
and hel, and so  
be safely pre-  
served in the  
Church whe-  
re thei shulde  
ouer perish.



# The enemy punished.

# Ezekiel. Comfort to Israel.

f And so by fighting again Gods people thei shoulde go about to put him out of his owne possession.  
g As thou hast done cruelly, so shalt thou be cruelly handled.  
h Shewing, y when God punisheth the enemies, the godlie ought to consider that he hath a care over them and so praise his Name: and also that the wicked rage as though there were no God, til thei fele his hand to their destruction.

cions, and these two countreys shalbe mine, and we wil possesse them (seing the Lord was there)

11 Therefore as I liue, saith the Lord God, I wil euen do according to thy wrath, & according to thine indignatiō which thou hast vsed in thine hatred against them: & I wil make my self known among them when I haue iudged thee.

12 And thou shalt knowe, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, Thei lye waste, thei are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard them.

14 Thus saith the Lord God, So shal all the worlde reioyce when I shal make thee desolate.

15 As thou didest reioyce at the inheritance of the house of Israel, because it was desolate, so wil I do vnto thee: thou shalt be desolate, o mount Seir, & all Idumea wholly, and thei shal knowe, that I am the Lord.

## CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles.

22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deservings.

26 God renueth our hearts, that we maie walke in his commandements.

Chap 6.2.

1 Also thou sonne of man, prophecie vnto the mountaines of Israel, and saie, Ye mountaines of Israel, heare y worde of the Lord.

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, euen the hie places of the worlde are ours in possession,

3 Therefore prophecie, and saie, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery syde, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lippes & tongues of men, and vnto the reproche of the people,

4 Therefore ye mountaines of Israel, heare the worde of the Lord God, Thus saith y Lord God to the mountaines and to the hilles, to the riuers, and to the valleis, and to the waste, & desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are rounde about.

5 Therefore thus saith the Lord God, Surely in the fyre of mine indignation haue I spoken against the residue of the heathē, and against all Idumea, which haue taken my land for their possession, with the ioye of all their heart, & with despightful mindes to cast it out for a praie.

6 Prophecie therefore vpon the land of

Israel, and saie vnto the mountaines, and to the hilles, to the riuers, and to the valleis, Thus saith the Lord God, Beholde, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the shame of the heathen,

7 Therefore thus saith the Lord God, I haue lifted vp mine hand, surely the heathen that are about you, shal beare their shame.

8 But you, o mountaines of Israel, ye shal shoote for the your branches, and bring for the your frute to my people of Israel: for thei are ready to come.

9 For beholde, I come vnto you, and I wil turne vnto you, and ye shal be tilled and sown.

10 And I wil multiplie the men vpon you, euen all the house of Israel wholly, & the cities shalbe inhabited, & the desolate places shalbe buylded.

11 And I wil multiplie vpon you man and beast, and thei shal encrease, and bring frute, and I wil cause you to dwell after your olde estate, & I wil bestowe benefites vpon you more then at the first, and ye shal knowe that I am the Lord.

12 Yea, I wil cause men to walke vpon you, I eue my people Israel, & thei shal possesse you, and ye shal be their inheritance, and ye shal nomore hence for the depriue the of men.

13 Thus saith the Lord God, Because thei saie vnto you, Thou xland deuourest vp men, and hast bene a waister of thy people,

14 Therefore thou shalt deuoure men nomore, nether waste thy people hence for the, saith the Lord God,

15 Nether wil I cause men to heare in thee the shame of the heathen any more, nether shalt thou beare the reproche of the people any more, nether shalt cause thy folke to fall any more, saith y Lord God.

16 Moreouer the worde of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, thei defiled it by their owne waies, & by their dedes: their waie was before me as the filthines of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that thei had shed in the land, and for their idoles, where with thei had polluted it.

19 And I scattred them among the heathen, and thei were dispersed through the countreys: for according to their waies, and according to their dedes, I iudged them.

20 And when thei entred vnto the heathē, whether thei wēt, thei polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

e Because you haue bene a laughing stocke vnto them, I wil make a solemne oath, read chap. 36.3

g God dealeth with his mercies and goodnes toward his Church who wil preferreth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whome all these temporal deliuerances did direct. That is, vpon the mountaines of Ierusalem. Or, there. k Thus the enemies impared as the reproche of the land which God did for sinnes of the people according to his iuste iudgements.

a That is, the Idumean.  
b That is, Ierusalem, which for Gods promises was chiefest of all the worlde.

c Ye are made a matter of talke and derision to all the worlde.

d Thei appointed with them felues to haue it, and therefore came w Nebuchad-negzar against Ierusalem for this purpose.

21 But



1 And there-fore wolde not I suffer my Name to be had in contempt, as the heathen wolde haue reproched me, if I had suffered my Church to perish.

21 But I fauoured mine holy Name which the house of Israël had polluted among the heathen, whether they went.

22 Therefore say vnto the house of Israël, Thus saith the Lord God, I do not this for your sakes, o house of Israël, but for mine holie Names sake, which ye polluted among the heathen whether ye went.

23 And I wil sanctifie my great Name, which was polluted among the heathen, among whome you haue polluted it, & the heathen shal knowe that I am the Lord, saith the Lord God, when I shalbe sanctified in you before their eyes.

24 For I wil take you from among the heathen, and gather you out of all countreys, and wil bring you into your owne land.

25 Then wil I powre cleane water vpon you, and ye shalbe cleane: yea, fro all your filthines, and fro all your idoles wil I cleanse you.

26 A new heart also wil I giue you, and a new spirit wil I put within you, and I wil take away the stonie heart out of your bodye, & I wil giue you an heart of flesh.

27 And I wil put my Spirit within you, & cause you to walke in my statutes, & ye shal kepe my iudgements and do them.

28 And ye shal dwell in the land, that I gaue to your fathers, and ye shal be my people and I wil be your God.

29 I wil also deliuer you from all your filthines, and I wil call for corn, and wil increase it, and lay no famine vpon you.

30 For I wil multiplie the frute of the trees, and the encrease of the field, that ye shal beare no more the reproche of famine among the heathen.

31 The shal ye remeber your owne wicked wayes, & your dedes that were not good, & shal iudge your selues worthie to haue bene destroyed for your iniquities, and for your abominacions.

32 Be it knowen vnto you that I do not this for your sakes, saith the Lord God: therefore, o ye house of Israël, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shal haue cleansed you from all your iniquities, I wil cause you to dwell in the cities, and the desolate places shal be buylded.

34 And the desolate land shalbe tilled; where as it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shal knowe that I the Lord buylde the ruinous places, and plant the desolate places: I the Lord haue

spoken it, and wil do it.

37 Thus saith the Lord God, I wil yet for this be sought of the house of Israël, to performe it vnto them: I wil encrease them with men like a flocke.

38 As the holie flocke, as the flocke of Ierusalem in their solemne feastes, so shal the desolate cities be filled with flockes of men, and they shal knowe, that I am the Lord.

## CHAP. XXXVII.

1 He prophesieth the bringing againe of the people, being in captiuitie. 16 He sheweth the union of the ten tribes with the two.

THE hand of the Lord was vpon me, & caryed me out in the Spirit of the Lord, and set me downe in the middes of the field, which was ful of bones.

2 And he led me round about by them, and beholde, there were very manie in the open field, and lo, they were verie drye.

3 And he said vnto me, Sonne of man, can these bones liue? And I answered, o Lord God, thou knowest.

4 Again he said vnto me, Prophecie vpon these bones and say vnto them, O ye drye bones, heare the worde of the Lord.

5 Thus saith the Lord God vnto these bones, Beholde, I wil cause breath to entre into you, and ye shal liue.

6 And I wil lay sinewes vpon you, and make flesh growe vpon you, and couer you with skin, and put breath in you, that ye may liue, and ye shal knowe that I am the Lord.

7 So I prophecied, as I was commanded: and as I prophecied, there was a noise, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I behelde, lo, the sinewes, and the flesh grewe vpon them, and aboue, the skin couered the, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the winde: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure windes, o breath, and breathe vpon these slaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stode vp vpon their fete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israël. Beholde, they say, Our bones are dried, and our hope is gone, & we are cleane cut of.

12 Therefore prophecie, and say vnto the, thus saith the Lord God, Beholde, my people, I wil open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israël,

Rrr.iii.

*Or, valley.*  
a He sheweth by a greater miracle, that God hath power, and also wil deliuer his people fro their captiuitie in asmuche as he is able to giue life to dead bones, & bodyes, & raise them vp againe.

b Signifying, all partes where as the Israelites were scattered: that is, the faithful shal be brought to the same vnitie of Spirit, and doctrine, where soeuer they are scattered through the worlde.

n That is, his Spirit whereby he reformeth the heart and regenerateth his, 1sa. 44. 5. Jerem. 32. 39. Chap. 11. 19.

o Under the abundance of temporal be-achies he concludeth the spiritual grace.

p Ye shal come to true repentance, and thinke your selues unworthie to be of number of Gods creatures for your ingratitude against him.

q He declareth it ought not to be referred to the soyle or plentifulnes of the earth that one countrey is richer, and abundant, but onely to Gods mercies, as his plagues, and curies declare when he maketh it barren.



<sup>c</sup> That is, whē I haue broght you out of those places, and townes where you are captiues.

<sup>d</sup> Which signifieth the ioyning together of the two houses of Israel, and Iudāh.

<sup>e</sup> That is, the house of Israel

Ioh. 10. 16.

Iſa. 40. 11.  
ier. 23. 5.  
chap. 34. 23.  
dan. 9. 24.

<sup>f</sup> Meaning, the elect by Chryſt ſhal dwell in the heauenlie Ieruſalem, which is ment by the land of Canaan.

13 And ye ſhal knowe that I am the Lord, when I haue opened your graues, o my people, and broght you vp out of your ſepulchres,

14 And ſhal put my Spirit in you, and ye ſhal liue, & I ſhal place you in your owne land: then ye ſhal knowe that I the Lord haue ſpoken it, and performed it, ſaith the Lord.

15 ¶ The worde of the Lord came againe vnto me, ſaying,

16 Moreouer thou ſonne of man, take thee a piece of wood, and write vpon it, Vnto Iudāh, and to the children of Iſrael his companions: then take <sup>d</sup> another piece of wood and write vpon it, Vnto Ioseph the tre of Ephraim, and to all the house of Iſrael his companions.

17 And thou ſhalt ioyne them one to another into one tre, and they ſhalbe as one in thine hand.

18 And whē the children of thy people ſhal ſpeake vnto thee, ſaying, Wilt thou not ſhewe vs what thou meanest by theſe?

19 Thou ſhalt answer them, Thus ſaith the Lord God, Beholde, I wil take the tre <sup>e</sup> of Ioseph, which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, and wil put them with him, *euen* with the tre of Iudāh, and make them one tre, and they ſhalbe one in mine hand.

20 And the pieces of wood, whereon thou writeſt, ſhal be in thine hand, in their ſight.

21 And ſay vnto them, Thus ſaith the Lord God, Beholde, I wil take the children of Iſrael from among the heathen, whether they be gone, and wil gather them on euer ſide, and bring them into their owne land.

22 And I wil make them one people in the land, vpon the mountaines of Iſrael, \*and one King ſhalbe King to them all: & they ſhalbe no more two peoples, nether be deuided anie more hence forth into two kingdoms.

23 Nether ſhal they be polluted anie more with their idoles, nor with their abominations, nor with anie of their traſgreſſiōs: but I wil ſaue them out of all their dwelling places, wherein they haue ſinned, and wil clenſe them: ſo ſhal they be my people, and I wil be their God.

24 And Dauid my \*ſeruāt ſhalbe King ouer them, and they all ſhal haue one ſhepherd: they ſhal alſo walke in my iudgements, and obſerue my ſtatutes, and do them.

25 And they ſhal dwell in the <sup>f</sup> land, that I haue giuen vnto Iaakob my ſeruāt, where your fathers haue dwelt, & they ſhal dwell therein, *euen* they, and their ſonnes, & their ſonnes ſonnes for euer, and my ſeruāt Dauid ſhalbe their prince for euer.

26 Moreouer, I wil make \*a couenant of peace with them: it ſhal be an euerlaſting couenant with them, and I wil place them, & multiplie them, and wil ſet my Sanctuarie among them for euer more.

27 My tabernacle alſo ſhalbe with the: yea, I wil be their God, and they ſhalbe my people.

28 Thus the heathen ſhal knowe, that I the Lord do ſanctifie Iſrael, when my Sanctuarie ſhalbe among them for euer more.

CHAP. XXXVIII.

<sup>a</sup> He prophecieth that Gog and Magog ſhal fight with great power againſt the people of God. 21 Their deſtruction.

1 And the worde of <sup>y</sup> Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt <sup>a</sup> Gog, and againſt the land of Magog, the chief prince of Meſhech and Tubal, & prophecie againſt him,

3 And ſay, Thus ſaith the Lord God, Beholde, I come againſt thee, o Gog the chief prince of Meſhech and Tubal.

4 And I wil deſtroye thee, and put hokes in thy ehawes, and I wil bring thee forth, and all thine hoſte *bothe* horſes, and horſemen, all clothed with all fortes of armour, *euen* a great multitude with bucklers, and ſhields, all <sup>b</sup> handling ſwordes.

5 They of <sup>c</sup> Parās, of Cuſh, and Phut with them, *euen* all they that beare ſhield and helmer.

6 <sup>d</sup> Gomér and all his bandes, and the houſe of Togarmāh of the North quarters, and all his bandes, and muche people with thee.

7 Prepare thy ſelf, and <sup>e</sup> make thee ready, *bothe* thou, and all thy multitude, that are aſſembled vnto thee, and be thou their ſauegarde.

8 After manie dayes thou ſhalt be viſited: for in the latter yeres thou ſhalt come into the land, that hath bene deſtroyed with the ſworde, and is gathered out of manie people vpon the mountaines of Iſrael, which haue long lien waſte: yet they haue bene broght out of the people, and they ſhal dwell all ſafe.

9 Thou ſhalt aſcend and come vp like a tēpeſt, & ſhalt be like a cloude to couer the land, *bothe* thou, and all thy bandes, & manie people with thee.

10 Thus ſaith the Lord God, Euen at the ſame time ſhal manie things come into thy minde, and thou ſhalt thinke <sup>f</sup> euil thoghts.

11 And thou ſhalt ſay, I wil go vp to the lād that hath no walled towres: & I wil go to them that are at reſt, and dwell in ſafetie, which dwell all without walles, and haue nether barres nor gates,

12 Thinking to ſpoile the pray, and to take a bootie,

<sup>a</sup> Which was a people that came of Magog the ſonne of Iaphet, Gen 10. 2. Magog alſo here ſignifieth a certaine countrey, ſo that by theſe two countreys, we had the gouernement of Grecia & Italia, he meaneth the principal enemies of the Church, Reuel 20. 8.

<sup>b</sup> He ſheweth that the enemies ſhalde bend them ſelues againſt the Church, but ſhalde be to their owne deſtruction.

<sup>c</sup> The Perſians, Ethiopians and men of Aſſyria.

<sup>d</sup> Gomér was Iaphets ſonne, and Togarmāh the ſonne of Gomér, and are thought to be they that inhabite Aſia minor.

<sup>e</sup> Signifying, all the people of the worlde ſhalde aſſemble them ſelues againſt the Church, and Chryſt their head.

<sup>f</sup> Or, ſignifying, the land of Iſrael.

<sup>f</sup> That is, to moleſt, and deſtroye the Church.

<sup>g</sup> Meaning, Iſrael which had now bene deſtroyed, & was not yett buylt againe: declaring hereby the ſimplicitie of the godlie, who ſeke not ſo muche to fortifie them ſelues by outward force, as to depende on the preſent & goodnes of God.



bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods & dwell in the middes of the land.

13 Shebá and Dedán, and the marchantes of Tarshish with all the lions thereof shal say vnto thee, <sup>b</sup> Art thou come to spoile & pray? hast thou gathered thy multitude to take a bootie? to cary away siluer and golde, to take away cattel & goods, & to spoile a great pray?

14 Therefore, sonne of man, prophecie, and say vnto Gog, Thus saith the Lord God, In y day when my people of Israél dwell safe, shalst thou not knowe it?

15 And come from thy place out of the North partes, thou & muche people with thee: all shal ride vpon horses, <sup>c</sup> then a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israél, as a cloude to couer the land: thou shalt be in the <sup>k</sup> latter daies, and I wil bring thee vpon my land that the heathen may knowe me, when I <sup>l</sup> shalbe sanctified in thee, o Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whome I haue spoken in olde time <sup>m</sup> by the hand of my seruants the Prophetes of Israél which prophecied in those dayes and yeres, that I wolde bring thee vpon them?

18 At the same also time whē Gog shal come against the land of Israél, saith y Lord God, my wrath shal arise in mine angre.

19 For in mine indignation & in the fyre of my wrath haue I spokē it: surely at that time there shalbe a great shaking in the lād of Israél.

20 So that the fishes of the sea, & the foules of the heauen, and the beastes of the field, and all that moue & crepe vpon the earth, and all the men that are vpon the earth, shal tremble at my presence, & the mountaines shalbe ouerthrowen, & the <sup>n</sup> staires shal fall, and euery wall shal fall to the grounde.

21 For I wil call for a sworde against him <sup>o</sup> through out all my mountaines, saith the Lord God: euery mans sworde shal be against his brother.

22 And I wil pleade against him with pestilence, and with blood, and I wil cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a fore raine, and haile stones, fyre, & brimstone.

23 Thus wil I be <sup>p</sup> magnified, and sanctified, and knowen in the eyes of many nations, and thei shal knowe, that I am the Lord.

CHAP. XXXIX.

<sup>q</sup> He sheweth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 Thei shalbe deuoured of

birdes and beasts. 23 Wherefore the house of Israél is captiue. 24 Their bringing againe from captiuitie is promised.

<sup>r</sup> Therefore, thou sonne of man, prophecie against Gog, & say, Thus saith the Lord God, Beholde, I come against thee, o Gog, the chief prince of Méshech and Tubál.

2 And I wil destroy thee <sup>a</sup> & leaue but the sixt part of thee, & wil cause thee to come vp from the North partes and wil bring thee vpon the mountaines of Israél:

3 And I wil smite thy bowe out of thy left hand, and I wil cause thine arrowes to fall out of thy right hand.

4 Thou <sup>b</sup> shalt fall vpon the mountaines of Israél, and all thy bāds and the people, that is with thee: for I wil giue thee vnto the birdes and to euery feathered soule & beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I wil send a fyre on Magóg, and among them that dwell safely in the <sup>c</sup> yles, and thei shal knowe, that I am the Lord.

7 So wil I make mine holy Name knowē in the middes of my people Israél, and I wil not suffer them to pollute mine holy Name anie more, and the heathen shal knowe that I am the Lord, the holie one of Israél.

8 Beholde, <sup>d</sup> it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And thei that dwell in the cities of Israél, shal <sup>e</sup> go forthe, and shal burne and set fyre vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the stauces in their hands, and vpon the speares, and thei shal burne them with fyre seuen yeres.

10 So that they shal bring no wood out of the field, nether cut downe <sup>f</sup> any out of the forests: for they shal burne the weapons with fyre, and they shal robbe those, that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 And at y same time wil I giue vnto Gog <sup>g</sup> a place there for buryal in Israél, <sup>h</sup> euen the valley whereby men go toward y East part of the Sea: and it shal cause the that passe by, to stop their noses, and there shal they burye Gog with all his multitude: & they shal call it the valley of <sup>i</sup> Hamón-Gog.

12 <sup>j</sup> And seuen moneths long shal the house of Israél be burying of the, that they may cleanse the land.

13 Yea, all the people of the land shal bury them, and they shal haue a name when I shalbe glorified, saith the Lord God.

14 And they shal chuse out men to go continually through the <sup>k</sup> land with them that traual, to burye those that remaine vp-

<sup>a</sup> Or, destroy thee with six plagues, as Chap. 38, 22.

<sup>b</sup> Meaning, by the vertue of Gods worde the enemies shalbe deuoured where so euer he assaulteth his Church.

<sup>c</sup> That is, among all nations where y enemies of my people dwell, time they neuer so farre separate.

<sup>d</sup> That is, this plague is fully determined in my counsel & can not be changed.

<sup>e</sup> After this destruction y Church shal haue great peace and tranquillitie, and burne all their weapons because they shal no more feare the enemies: and this is chiefly met of the accomplishment of Christs kingdom, when by their head Christ all enemies shalbe overcome. (Which declarereth that the enemies shal haue an horrible fall for the sake of y carke.)

<sup>f</sup> Or, of the multitude of Gog. <sup>h</sup> Meaning, a long time.

<sup>i</sup> Partely that the holy lād shulde not be polluted, and partely for the compassion y the children of God haue euen on their enemies.

<sup>b</sup> One enemy shal come another because euery one shal thinke to haue the spoile of the Church.

<sup>k</sup> Shalt not y spee thine occasions to come against my Church, when they suspect nothing?

<sup>k</sup> Meaning, in the last age, and from the coming of Christ vnto y end of the worlde.

<sup>l</sup> Signifying y God wilbe sanctified by mainteining his Church, and destroyng his enemies, as Chap. 16, 23 & 37, 28.

<sup>m</sup> Hereby he declarereth that none affliction can come to y Church, whereof they haue not bene aduertised afore time, to teache the to indure all things with more patience when they knowe y God hath so ordeined.

<sup>n</sup> All meanes whereby man shulde thinke to saue himself shal faile, the affliction in those daies shalbe so great & the enemies destruction shalbe so terrible. <sup>o</sup> Against the people of Gog and Magóg.

Chap. 38, 23, & 37, 28.



## A great sacrifice.

## Ezekiél. The temple.

on the ground, and cleanse it: they shall search to the end of seven moneths.

15 And the trauailers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, til the buryers haue buried it, in the valley of Hamon Gog.

16 And also the name of the citie shall be <sup>Or, multitude.</sup> Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euerie feathered fowle, and to all the beasts of the field, Assemble your selues, and come: <sup>k</sup> gather your selues on euerie side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eat flesh, and drinke blood.

<sup>k</sup> Whereby he signifies the horrible destruction that shal come vpon the enemies of his Church.

18 Ye shall eat the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, *even* of all fat beasts of Bashan.

19 And ye shall eat fat til you be full, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I wil set my glorie among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layed vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sworde.

<sup>l</sup> The heathen shall knowe y they ouerca-me not my people by their strength, neither yet by weakness of mine arme, but y this was for my peoples sakes.

24 According to their uncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now wil I bring againe the captiuitie of Iakob, and haue compassion vpon the whole house of Israel, and wil be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of manie nations,

Chap. 36. 33.

28 Then shall they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but

I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither wil I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

### CHAP. XI.

#### The restoring of the citie and the Temple.

1 IN the five and twentieth yere of our being in captiuitie in the <sup>a</sup> beginning of the yere, in the tenth day of the moneth, in the fourteenth yere after that the citie was smitten, in the self same day, the hand of the Lord was vpon me, & brought me thither.

<sup>a</sup> The Iewes counted the beginning of the yere after two forer for their feastes they began to counte in March, and for their other affaires in September: that this is to be vnderstand of September. <sup>Or, signe of God.</sup>

2 Into the land of Israel brought he me by <sup>b</sup> a diuine vision, and set me vpon a verie high mountaine, whereupon <sup>c</sup> was as the buylding of a citie, toward the South.

<sup>b</sup> Which was an Angel in forme of a man, that came to measure out this buylding.

3 And he brought me thither, and beholde, there <sup>d</sup> was a man, whose similitude was to loke to, like brasse, with a linen threde in his hand, and a rede to measure with: and he stode at the gate.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shew thee: for to the intent, that they might be shewed thee, art thou brought hether: declare all that thou seest, vnto the house of Israel.

5 And beholde, I <sup>e</sup> sawe a wall on the outside of the house rounde about: and in the mans hand <sup>f</sup> was a rede to measure with, of six cubites long, by the cubite, and an hand breadth: so he measured the breadth of the buylding with one rede, and the height with one rede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the stairer thereof, and measured the <sup>g</sup> poste of the gate, which <sup>h</sup> was one rede broad, and the other poste of the gate, which <sup>i</sup> was one rede broad.

<sup>Or, the post.</sup>

<sup>Or, the post.</sup>

7 And <sup>j</sup> euerie chamber was one rede long, & one rede broad, and betwene the chambers <sup>k</sup> were five cubites: and the poste of the gate by the porche of the gate within <sup>l</sup> was one rede.

8 He measured also the porche of the gate within with one rede.

9 Then measured he the porche of the gate of eight cubites, and the <sup>m</sup> postes thereof, of two cubites, and the porche of the gate <sup>n</sup> was inwarde.

<sup>Or, porch.</sup>

10 And the chambers of the gate Eastward, <sup>o</sup> were thre on this side, & thre on that side: they thre <sup>p</sup> were of one measure, and the postes had one measure on this side and one on that side.

11 And he measured the breadth of the entrance



THE DESCRIPTION OF THE FIGURE  
which beginneth, ver. 5.

*Ver. 5.* The wall that compasseth about the Temple & the courtes, as appeareth in the second and in the great figure.

*A B.* The thicknes of the wall, was six cubites: for so long the side was.

*A C.* The height of the wall, was also six cubites: this wall chained two thousand cubits, that is, on the East side 500. CH & on the North side 500. HI as much on the South side. C K. & 500 on the West side. I K. This wall did separate the Temple from the citie, Chap. 42. 20.

*Ver. 6.* This gate in the great figure is marked with D. vnto the which apperteyne seven steppes E. Thence they go into the porche where are six chambers F. Which porche was closed w<sup>th</sup> a wall G.

*Ver. 7.* E F G. The length. The breadth E O G. The space of syue cubites betwene the chambers, and so much space was on this side, and beynde the chambers G. Fro the thretholde inward to the porche was six cubites A B.

*Ver. 9.* C D. The vpper postes. H I. The breadth of the alley of the porche B C. The length of the porche, w<sup>as</sup> inward.

*Ver. 11.* I M. The breadth of the gate, & the height A N.

*Ver. 12.* The space before the chambers as a litle galerie O.

*Ver. 13.* The breadth of the whole porche from the vppermost chamber to the gate 25 cubites P Q.

*In the 14. ver.* he speaketh of the vpper postes, or petyles w<sup>ch</sup> in all were 60 cubites: for euerie chamber had six, & the thretholde, & limel of the dore, euer 12.

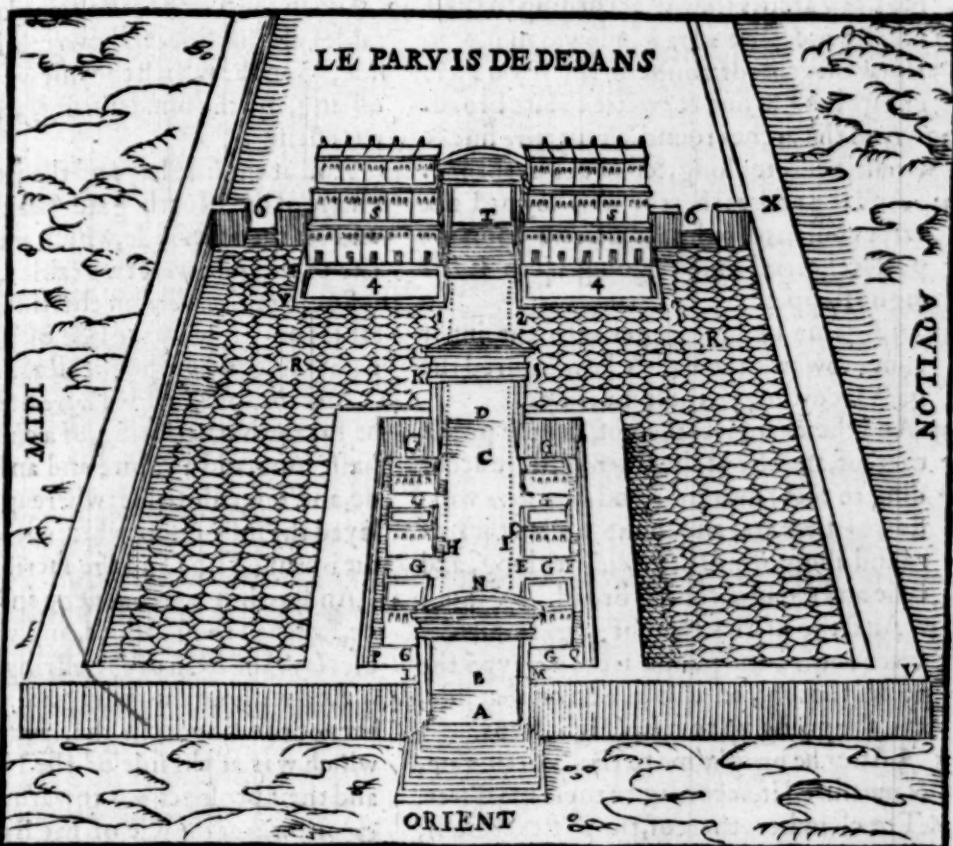
*K figures.*

*Ver. 15.* A D. The litle cubites.

*Ver. 17.* The outward court R. so called, because it was the outward court in respect of the Temple as appeareth in the great figure N. but it is the inner court in respect of the porche, which hath bene described.

*S.* The thirtie chambers, fyfteen on a side. The two litle gates G, which are by the great gate T.

*Ver. 19.* The lower gate A, which had seven steppes, & the gate within eight T. betwene A T were 100 cubites, & had as much from South to North Y X.



*Le parvis de dedans.  
Or, the inner court.*

NORTH.

And the gate of the outwarde court, that looked toward the North, measured he after the length and breadth thereof.

And the chambers thereof were, thre on this side, & thre on y<sup>e</sup> side, & the postes thereof & the arches thereof were after the measure of the first gate: the length thereof was fyftie cubites, & the breadth syue and twentie cubites.

And their windowes, & their arches with their palme trees, were after the measure of y<sup>e</sup> gate that loketh toward the East, and the going vp vnto it had seven steppes, & the arches thereof were before them.

And the gate of the inner court stode ouer against the gate toward the North, & toward the East, and he measured from gate to gate an hundredth cubites.

After y<sup>e</sup>, he brought me toward the South, & lo, there was a gate toward the South, & he measured the postes thereof, and the arches thereof according to those measures.

And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fyftie cubites, and the breadth syue and twentie cubites.

And there were seven to go vp to it, and the arches thereof were before them: & it had palme trees, one on this side, and another on that side vpon the poste thereof.

And there was a gate in the inner court toward the South, & he measured fro gate to gate toward y<sup>e</sup> South an hundredth cubits.

And he brought me into y<sup>e</sup> inner court by y<sup>e</sup> South gate, & he measured the South gate

*Ver. 20.* This must be considered in the great figure.

The outwarde court in respect of y<sup>e</sup> Temple M R. The North side.

The porche S.

The court without I.

The length of the porche & the chambers, as in the East side V X.

The breadth 25 cubites Y Z.

*Ver. 23.* The gate of the inner court B.

outer against y<sup>e</sup> gate of y<sup>e</sup> outwarde court R.

and toward y<sup>e</sup> East C. An hundredth cubites R B.

*Ver. 24.* The South gate in the great figure d.

The outwarde court e.

*Ver. 27.* The inner court gate f.

An hundredth cubites. d f which was the length of a court, and his chambers.

*Ver. 28.* The inner court g.

The eight steppes are hid w<sup>th</sup> the building, but they are like them of y<sup>e</sup> East gate Q.

for all y<sup>e</sup> courtes were of one measure, quantitie and faction.



# The temple.

# Ezekiel.

according to those measures.

29 And the chambers thereof, & y postes thereof, & y arches thereof according to these measures, & there were windowes in it, & in the arches thereof round about, it was fiftie cubits long & fiue & twentie cubits broad.

30 And the arches round about were fiue & twentie cubites long, & fiue cubites broad.

31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steppes.

32 ¶ Againe he brought me into the inner court toward the East, & he measured the gate according to those measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side & on that side, and the going vp to it had eight steppes.

35 ¶ After he brought me to the North gate, & measured it, accordig to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, & the going vp to it had eight steppes.

38 And euerie chamber, & the entrie thereof

was vnder y postes of the gates: there they washed the burnt offering.

39 And in the porche of the gate stode two tables on this side, and two tables on that side, vpon the which they slewe the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate stode two tables, and on the other side, which was at y porche of the gate were two tables.

41 Foure tables were on this side, and foure tables on y side by the side of y gate, euen eight tables wherupō thei slewe their sacrifice.

42 And the foure tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: wherupō also they layed the instrumēt wherewith they slewe the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables laye the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inwarde court, which was at the side of the North gate: and their prospect was toward the South, & one was at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me, This chamber whose prospect is toward the South, is for the Priests, that haue charge to kepe y house.

46 And the chamber whose prospect is toward y North, is for the Priests that haue the charge to kepe the altar: these are the sonnes of Zadok amōg the sonnes of Leui which may come nere to the Lord to mi-

Verf. 32. The inner court on y East side N. And so in all he maketh six courtes, two on the East side, two on the North, & two on the South side. Loke in y great figure.

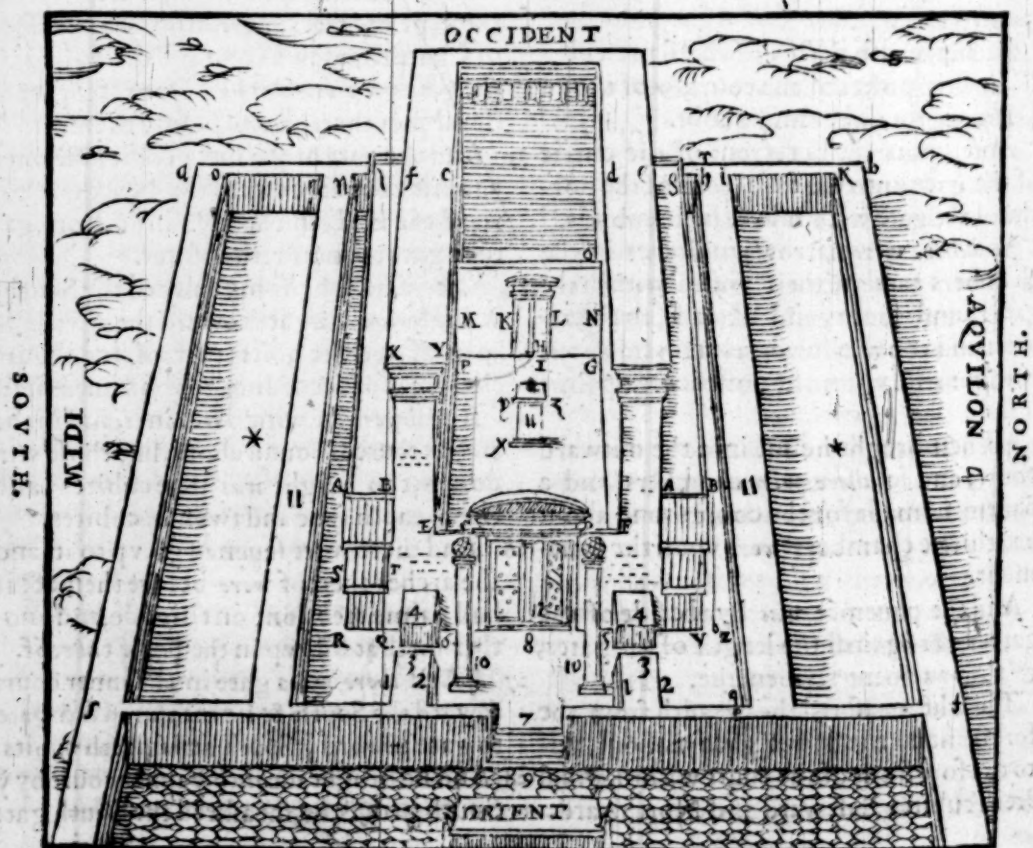
Verf. 38. He speaketh of six chambers, w were in y porche of the inner court on the North side i The entrie of the chambers, that is, the dores, were vnder the vpper postes or postifes which hanged over the chambers, as also did ouer the gate. Loke in y great figure.

Verf. 39 In the porche of the inner court were foure tables. K. & as manie in the outward court S. a cubite, & an halfe long & as broad, & one cubite high.

Verf. 44 The chambers in y inner porche on the North side for y fingers L. but the perspective hindereth y sight, therefore beholde them, w are in y East court, for thei are all alike likewise on the South side. The Prophet was now in y East court, where he saw the altar measured, & describē begin one rowe of chambers, w was for the Priests.

Verf. 45. He speaketh of y two rowes of chambers, w were in y inner court N. where scot they on y North side were for the Priests, that sacrificed O. and they on the South side for them that kept the Temple N. Which chambers were East and by South, as the other O. were East and by North. These must be sene in y great figure.

THE FIGVRE OF THE TEMPLE.





nister vnto him.

47 So he measured the court, an hundredth cubites long, & an hundredth cubites broad *even* four square: likewise the altar *that was* before the House.

48 And he broght me to the porche of the house, and measured the postes of the porche, five cubites on this side, and five cubites on that side: and the breadth of the gate *was* three cubites on this side, and three cubites on that side.

49 The length of the porche *was* twentie cubites, and the breadth eleuen cubites & he broght me by  $\gamma$  steppes whereby thei wēt vp to it, & *there were* pillars by the postes, one on this side, and another on that side.

CHAP. XLII.

*The disposition and order of the buylding of the Temple and the other things thereto belonging.*

Afterwarde, he broght me to the Tēple, and measured the postes, six cubites broad on the one side and six cubites broad on the other side, *which was* the breadth of the tabernacle.

5 And the breadth of the entrie *was* ten cubits, & the sides of the entrie *were* five cubits on  $\gamma$  one side, & five cubits on  $\gamma$  other side, & he measured the lēgth thereof fortie cubites, & the breadth twentie cubites.

6 The he went he in, and measured the postes of the entrie two cubites, and the entrie six cubites, and the breadth of the entrie *seuen* cubites.

7 So he measured the length thereof twentie cubites & the breadth twentie cubites before the Temple. And he said vnto me, This is the moſte holie place.

8 After, he measured the wall of the house, six cubites, and the breadth of *euerie* chambre foure cubites rounde about the house, on euerie side.

9 And the chambres *were* chambre vpon chābre, thre and thirtie fote high, & they entred into the wall made for the chambres which was rounde about the house  $\gamma$  the postes might be fastened therein, and not be fastened in the wall of the house.

10 And it was large and went round mounting vpwarde to the chambres: for the ſtaire of the house *was* mounting vpward, rounde about the house: therefore  $\gamma$  house was larger vpwarde: so thei went vp frō the lowest chābre to  $\gamma$  hieſt by the middes.

11 I ſawe alſo the house hie rounde about:  $\gamma$  fundacions of the chambres *were* a ſul rede of six great cubites.

12 The thicknes of the wall which was for the chamber without, *was* five cubites, and that which remained, *was* the place of the

chambres that were within.

10 And betwene the chambres was the wydenes of twentie cubites rounde about the House on euerie ſide.

11 And the dores of the chābres *were* towarde the place that remained, one dore towarde the North, & another dore towarde the South, and the breadth of the place that remained, *was* five cubites rounde about.

12 Now the buylding that was before the ſeperate place towarde the Weſt corner, *was* ſeuentie cubites broad, and the wall of the buylding was five cubites thicke, rounde about, & the lēgth ninetie cubites.

13 So he measured the house an hundredth cubites long, & the ſeperate place and the buylding with the walles thereof *were* an hundredth cubites long.

14 Alſo the breadth of the forefront of the house and of the ſeperate place toward the Eaſt, *was* an hundredth cubites.

15 And he measured the length of the buylding ouer againſt  $\gamma$  ſeperate place, which was behinde it, and the chambres on the one ſide and on the other ſide an hundredth cubites with the Temple within, and the arches of the court.

16 The postes and the narowe windowes, & the chambres rounde about, on thre ſides ouer againſt the postes, ſiled with cedar wood rounde about and frō  $\gamma$  ground vp to  $\gamma$  windowes, and the windowes were ſiled.

17 And from aboue the dore vnto the inner house and without, and by all the wall rounde about within and without it *was ſyled according* to the meaſure.

18 And it was made with Cherubims and palme trees, ſo that a palme tree *was* betwene a Cherub and a Cherub: and *euerie* Cherub had two faces.

19 So that the face of a man *was* towarde the palme tree on the one ſide, & the face of a lion towarde the palme tree on the other ſide: *thus was* it made through all the house rounde about.

20 From the grounde vnto aboue the dore *were* Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Tēple were ſquared, & thus to loke vnto *was* the ſimilitude & forme of the Sanctuarie.

22 The altar of wood *was* thre cubites hie, & the length thereof two cubites, and the corners thereof and the length thereof & the ſides thereof *were* of wood. And he ſaid vnto me, This is the table that ſhalbe before the Lord.

23 And the Temple & the Sanctuarie had two dores.

24 And the dores had two wickets, *euery* two turning wickets, two wickets for one dore, and two wickets for another dore.

ſſi.iii

Verſ. 47. The altar. P. Verſ. 48. He entered by the gate. Q. To come into the porch of the temple. R. The temple is here described more at large, because the thing here mentioned might be better be understood. Verſ. 49. By the postes of the porch he measured the wall which was five cubites thicke on either side of the alley of porch. 1. 3. The two little gates in the side of the porch. 4. which were to go to the priests chambers that were by the Temple. A. B. Verſ. 49. The length of the porch was 20 cubites. 5. 6. And the breadth thereof. 7. 8. The steppes whereby the prophet came into the porch of the Temple. 9. 7. The two pillars to. Chap. XLII. Verſ. 1. The upper postes or penitents, measuring the topes of the chambers on the sides of the Temple. A. B. The second chamber. G. goeth out more than the first. R. and the third. A. more than the second. Verſ. 2. The breadth of the entrie or gate ten cubites. C. D. Five cubites from the Temple wall to the gate on either side. E. C. D. E. the length of fourie cubites frō the Temple gate to the holy place. 8. 1. The breadth of the Temple 20 cubites. E. F. or G. P. He speaketh not here of the height: therefore it is made of 30 cubites according to Salomons. Verſ. 3. The Angel went into the most holy place. The postes of the entrie, that is, the thresholds or thresholds of the wall. H. I. The gate 6 cubites. K. L. The breadth on either side the gate. 7. cubites. M. K. & L. N. which make in all 20 cubites. Verſ. 4. The length 20 cubites. G. O. so it was square. Verſ. 5. The first chambre was 4 cubites. Q. R. The second five, S. T. and the third six. A. B. There were three heights or stages of chambers. R. & A. The turning theyre can not be shewed in the figure, but maie easily be conceived. Verſ. 8. The fundacions of six cubites, meaning the hie chamber was so, and the nether from thence seemed likewise by a perpendicular line or plumer. R. Z. Verſ. 9. The chābre without was the hie chābre, and frō the chābre the wall was but five cubites thicke. B. X. Y. for downwarde it was six. Q. 5.

Verſ. 10. The chambers on the one side were distant from them on the other side 20 cubites, which was the breadth of the Temple. Verſ. 11. The dores of the chambers on the North side opened toward the North. V. & thei on the South side toward the South. R. for there was an alley of five cubites rounde about the Temple. Verſ. 12. The buylding, or the great place, passed with a wall of five cubites thicke, and was farther of the Temple than the alley, or ſeperate place. & this is more plainly set for the in the great figure. Verſ. 16. He declareth that whatsoever was of stone worke from the bottome to the toppe was covered with wood on the East, South & North side. Verſ. 22. The altar V, which was thre cubites high. Y. X. & two cubites long. Y. Z.



25 And vpon the dores of the Temple there were made Cherubims & palme trees, like as was made vpon the walles, & there were thicke planks vpon the forefront of the porche without.

26 And there were narowe windowes & palme trees on the one side, and on the other side, by the sides of the porche, and vpon y sides of the house, and thicke planks.

## CHAP. XLII.

*Of the chambers of the Temple for the Priests, and the holie things.*

*Verf. 1* Hauing described the length and breadth of the Temple, he cometh to the outward court on y North side. 1. This appeareth in y great figure. He brought me into the chamber: that is, the rowe of chambers, which were toward the separate place Westward.

*Verf. 2* He meaneth that the North was an hundred cubites long x y and in breadth fiftie. b. x.

*Verf. 4* This gallerie appeareth in y great figure by this nombre. 12.

*Verf. 5* These chambers were contrary fa- cioned to the of the Temple.

*Verf. 8* So that the wall for y chambers of the outward court and the wall of the inner, was e- ther fiftie cu- bites, and the whole court an hundred.

*Verf. 9* Under these cham- bers were en- tries, or dores to passe from one place to another, w are noted euer by z in the great figure.

*Verf. 10* 11. The chambers, p. of the East court M. were like to y chambers of the North court.

*Verf. 13* Which chambers were in the East gate toward the North and South 3. and toward the separate place or backe buylding. 4. which chambers are called holie, because thei were by the Temple.

1 Then brought he me into y vtter court by the waie toward the North, and he brought me into the chamber that was ouer against the separate place, & which was before y buylding toward y North. Before y length of an hundred cubites was y North dore, & it was fiftie cubites broad.

2 Ouere against y twentie cubites which were for the inner court, & ouer against the pavement, which was for the vtter court, was chambre against chambre in thre rowes.

4 And before y chambers was a gallerie of ten cubites wide, & within was a waie of one cubite, and their dores toward y North.

5 Now the chambers aboue were narrower: for those chambers seemed to eat vp these, to wit, the lower, and those that were in the middes of the buylding.

6 For thei were in thre rowes, but had not pillers as the pillers of the court: therefore there was a difference fro the beneth & fro the middlemost, euen fro the ground.

7 And the wall y was without ouer against y chambers, toward y vtter court on y fore front of y chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: & lo, before y Temple were an hundred cubites.

9 And vnder these chambers was the entrie, on the East side, as one goeth into the fro the outward court.

10 The chambers were in the thickenes of the wall of the court toward y East, ouer against the separate place, & ouer against the buylding.

11 And the waye before them was after the maner of the chambers, which were toward y North as long as thei, & as broad as thei: & all their entries were like, bothe according to their facions, and according to their dores.

12 And according to the dores of y chambers that were toward y South, was a dore in the corner of the waie, euen the waie directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chambers & the South chambers which are before the separate place, thei be holie chambers, wherein the Priests that approche vnto the Lord, shal eat the moste holie

things: there shal thei laie the moste holie things, and the meat offering, and the sinoffring, and the trespass offering: for the place is holie.

14 When the Priests entre therein, thei shal not go out of the holie place into the vtter court, but there thei shal laie their garmets wherein thei minister: for thei are holie, & shal put on other garmets, & so shal approche to those things, w are for the people.

15 Now when he had made an end of measuring y inner house, he brought me forth the toward y gate whose prospect is toward the East, and measured it rounde about.

16 He measured the East side with the measuring rod, fise hundredth redes, euen with the measuring rede rounde about.

17 He measured also y North side, fise hundredth redes, euen with the measuring rede rounde about.

18 And he measured the South side fise hundredth redes with the measuring rede. *Or, wide,*

19 He turned about also to the West side, & measured fise hundredth redes with the measuring rede.

20 He measured it by the four sides: it had a wall rounde about, fise hundredth redes long, and fise hundredth broad to make a separation betwene the Sanctuarie, and y prophane place.

## CHAP. XLIII.

2 He seeth the glorie of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which thei were consumed and brought to night. 9 He is commanded to call them againe to repentance.

1 Afterward he brought me to the gate, *A* euen the gate that turneth toward y East.

2 And beholde, the glorie of y God of Israel came f o out of the East, whose voice was like a noise of great waters, and the earth was made light with his glorie.

3 And the vision which I saw was like the vision, euen as the vision that I saw when I came to destroye the citie: and the visions were like the vision that I saw by the riuer Chebar: & I fel vpon my face. *Chap. 3. 1.*

4 And the glorie of the Lord came into the house by the waie of the gate, whose prospect is toward the East.

5 So the Spirit toke me vp and brought me into the inner court, and beholde, the glorie of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stode a man by me,

7 Which said vnto me, Sonne of man, this place is my throne, & the place of the soles of my fete, where as I wil dwell among the children of Israel for euer, and y house of Israel shal no more defile mine holie Name, nether thei, nor their Kings by their fornications, nor by the earkeises of their Kings in their high places. *c By their idolatries. d He alludeth to Ammon & Manasse, who were buried in their gardens nere the Temple & there had erected vp monuments to their idoles.*



8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there was but a wall betwene me & the) yet haue thei defiled mine holy Name with their abominacions, that thei haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let the put away their fornicacion, and the carkeises of their Kings farre fro me, and I wil dwell among them for euer.

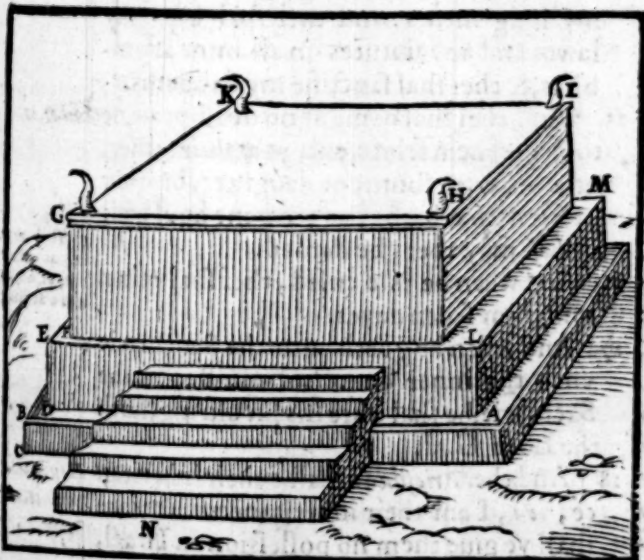
10 ¶ Thou sonne of mā, shewe this House to the house of Israël, that thei may be ashamed of their wickednes, and let them measure the paterne.

11 And if thei be ashamed of all that thei haue done, shewe the the forme of y<sup>e</sup> house, & the paterne thereof, & the going out thereof, & the coming in thereof, and the whole facion thereof, & all the ordinances thereof, & all the figures thereof, & all the lawes thereof: & write it in their sight, that thei may kepe y<sup>e</sup> whole facion thereof, & all the ordinances thereof, and do them.

12 This is the description of the house, it shall be vpon the top of the mount: all y<sup>e</sup> limites thereof round about shall be moste holy. Beholde, this is y<sup>e</sup> description of the house.

13 And these are y<sup>e</sup> measures of the Altar, after the cubites, the cubite is a cubite, & an hand breadth, euen y<sup>e</sup> bottome shall be a cubite, and the breadth a cubite, & the bordre thereof by y<sup>e</sup> edge thereof round about shall be a spāne: & this shall be y<sup>e</sup> height of y<sup>e</sup> altar.

THE FIGURE OF THE ALTAR.



14 And from the bottome which toucheth the ground to the lower piece shall be two cubites: & the breadth one cubite, & from the litle piece to y<sup>e</sup> great piece shall be foure cubites, and the breadth one cubite.

15 So the altar shall be foure cubites, & from the altar vwarde shall be foure hornes.

16 And the altar shall be twelue cubites long, and twelue broad, and foresquare in the foure corners thereof.

17 And y<sup>e</sup> frame shall be fourtene cubites long, & fourtene broad in the four square corners thereof, and the bordre about it shall be halfe a cubite, & the bottome thereof shall be a cubite about, and the steppes thereof shall be turned toward the East.

18 ¶ And he said vnto me, Sone of man, thus saith the Lord God, These are the ordinances of the altar in the day when thei shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, & to the Leuites, that be of the sede of Zadok, which approche vnto me, to minister vnto me, saith the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, & on the foure corners of the frame, & vpon the bordre round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuarie.

22 But the seconde day thou shalt offre an he goat without blemish for a sin offering, and thei shall cleanse the altar, as thei did cleanse it with the bullocke.

23 Whē thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flocke without blemish.

24 And y<sup>e</sup> shalt offre the before the Lord, & y<sup>e</sup> Priests shall cast salt vpon the, & thei shall offre the for a burnt offering vnto y<sup>e</sup> Lord.

25 Seuen daies shalt thou prepare euerie day an he goat for a sin offering: thei shall also prepare a yong bullocke and a ram out of the flocke, without blemish.

26 Thus shall thei seuen daies purifie the altar, and cleanse it, and consecrate it.

27 And when these daies are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I wil accept you, saith the Lord God.

## CHAP. XLIIII.

He reproveth the people for their offence. 7 The uncircumcised in heart, & in the flesh. 9 Who are to be admitted to the seruice of the Tēplo, & who to be refused.

Then he broght me toward the gate of the outwarde Sanctuarie, which turneth toward the East, and it was shut.

Then said the Lord vnto me, This gate shall be shut, & shall not be opened, and no man shall entre by it, because the Lord God of Israël hath entered by it, and it shall be shut.

It apperteineth to y<sup>e</sup> Prince: the Prince himself shall sit in it to eat bread before the Lord: he shall entre by the way of the porch.

Ver. 17. The frame whereupon the hiest piece stood, is fourtene cubites: for on euerie side it is longer by a cubite then the vpper more.

E L L M.

Ver. 11. The East gate D in the great figure.

Ver. 1 The East gate D in the great figure.

a Meaning, sio & comune people, but not from the Priests, nor the prince, read Chap 46.



## The Leuites depofed.

## Ezekiel. The Priests office.

che of that gate, and ſhal go out by the way of the ſame.

4 ¶ Then brought he me toward the North gate before the Houſe: and when I looked, beholde, the glorie of the Lord filled the houſe of the Lord, and I fel vpon my face.

*"Ely. ſee thine beard."*

5 And the Lord ſaid vnto me, Sonne of mā, marke wel, and beholde with thine eyes, & heare with thine eares, all that I ſay vnto thee, concerning all the ordinances of y<sup>e</sup> Houſe of the Lord, & all the lawes thereof, and marke wel the entering in of the houſe with euerie going forth of the Sanctuary.

6 And thou ſhalt ſay to the rebellious, *euen* to the houſe of Iſraél, Thus ſaith the Lord God, O houſe of Iſraél, ye haue ynough of all your abominacions,

*b For they had brought idolaters & were of other countreis, to teache them their idolatrie Chap 23.40.*

7 Seing, that ye haue brought into my Sanctuary ſtrangers, vncircūciſed in heart, & vncircūciſed in fleſh, to be in my Sanctuary, to pollute mine houſe, whē ye offere my bread, *euen* fat, and blood: and thei haue broken my couenant, becauſe of all your abominacions.

*c Ye haue not offered vnto me according to my Law.*

8 For ye haue not kept the ordinances of mine holie thiſgs: but you your ſelues haue ſet other to take y<sup>e</sup> charge of my Sanctuary.

9 Thus ſaith the Lord God, No ſtranger vncircūciſed in heart, nor vncircūciſed in fleſh ſhal entre into my Sanctuary, of any ſtranger that is amōg the children of Iſraél,

*d The Leuites & had committed idolatrie, were put from their dignitie and colde not be receyued into y<sup>e</sup> Priests office, although they had bene of y<sup>e</sup> houſe of Aaron, but muſt ſerue in y<sup>e</sup> inferior offices as to watche and to kepe y<sup>e</sup> dores, read 2. King. 23.9.*

10 Nether yet the *d* Leuites that are gone backe frō me, whē Iſraél wēt aſtray, which went aſtray frō me after their idoles, but thei ſhal beare their iniquitie.

11 And thei ſhal ſerue in my Sanctuary, & kepe the gates of the Houſe, and miniſter in the Houſe: thei ſhal ſlaye the burnt offering and the ſacrifice for the people: and thei ſhal ſtande before them to ſerue them.

12 Becauſe thei ſerued before their idoles, and cauſed the houſe of Iſraél to fall into iniquitie, therefore haue I liſt vp mine hand againſt them, ſaith the Lord God, & thei ſhal beare their iniquitie,

13 And thei ſhal not come nere vnto me to do the office of the Priſt vnto me, nether ſhal thei come nere vnto any of mine holy things in the moſte holy place, but they ſhal beare their ſhame and their abominacions, which thei haue committed.

14 And I wil make the keepers of the watche of the Houſe, for all the ſeruice thereof, & for all that ſhalbe done therein.

*e Which offered the Lawe of God, and fel not to idolatrie.*

15 But the Priſts of the Leuites, the ſonnes of Zadók, that kept the charge of my Sanctuary, when the children of Iſraél went aſtray from me, thei ſhal come nere to me to ſerue me, and thei ſhal ſtande before me to offere me the fat and the blood, ſaith the Lord God.

16 Thei ſhal entre into my Sanctuary, and ſhal come nere to my table, to ſerue me, and thei ſhal kepe my charge.

17 And when thei ſhal entre in at the gates of the inner court, thei ſhalbe clothed with linen garments, and no woll ſhal come vpon them while thei ſerue in the gates of the inner court, and within.

18 Thei ſhal haue linen bonettes vpon their heades, and ſhal haue linen breeches vpon their loynes: thei ſhal not gyrd the ſelues in the ſweating places.

19 But when they go forth into the vtter court, *euen* to the vtter court to the people, thei ſhal put of their garments, wherein thei miniſtered, and laye them in the holy chambers, and thei ſhal put on other garments: for thei ſhal not ſanctifie the people with their garments.

20 Thei ſhal not alſo ſhaue their heades, nor ſuffre their lockes to growe long, but round their heades.

*f As did the infideles and heathen.*

21 \*Nether ſhal any Priſt drinke wine whē thei enter into the inner court.

*Leu. 10. 9.*

22 Nether ſhal thei take for their wiues a widowe, or her that is diuorced: but thei ſhal take maidens of the ſede of the houſe of Iſraél, or a widow that hath bene the widow of a Priſt.

23 And thei ſhal teache my people the difference betwene the holy and prophane, and cauſe the to diſcerne betwene the vncleane and the cleane.

24 And in controuerſie thei ſhal ſtand to iudge, and thei ſhal iudge it according to my iudgements: and thei ſhal kepe my lawes and my ſtatutes in all mine aſſemblies, & thei ſhal ſanctifie my Sabbaths.

25 \*And thei ſhal come at no dead perſone to defile them ſelues, except at their father, or mother, or ſonne, or daughter, brother or ſiſter, that hath had yet none houſbād: in theſe may thei be defiled.

*Leu. 21. 11.*

26 And when he is clenſed, thei ſhal reckon vnto him ſeuendayes.

*g Thei may be at their buriall, which was a defiling*

27 And when he goeth into the Sanctuary vnto the inner court to miniſter in the Sanctuary, he ſhal offere his ſin offering, ſaith the Lord God.

28 \*And the *Prieſthode* ſhalbe their inheritance, *yea*, I am their inheritance: therefore ſhall ye giue them no poſſeſſion in Iſraél, for I am their poſſeſſion.

*Deu. 10. 9. numb. 18. 20.*

29 Thei ſhal eat the meat offering, and the ſin offering, & the treſpace offering, & euerie dedicate thing in Iſraél ſhalbe theirs.

*Exod. 29. 31.*

30 \*And all the firſt of all the firſt borne, & euerie oblation, *euen* all of euerie ſort of your oblations ſhalbe the Priſts. Ye ſhal alſo giue vnto the Priſt the firſt of your dough that he may cauſe the bleſſing to reſt in thine houſe.

*Exod. 29. 31. & 34. 19.*

31 The Priſts ſhal not eat of any things that



Exod. 22, 21.  
Leui. 22, 8.

that is \* dead, or torne, whether it be foule or beaſt.

## CHAP. XLV.

1 Out of the land of promes are there ſeparate foure porcions, of which the firſt is giuen to the Priests and to the Temple, the ſecond to the Leuites, the third to the citie, the fourth to the prince. 2 An exhortacion vnto the heads of Iſrael. 10 Of juſt weights and meaſures. 13 Of the firſt fruits, &c.

a Of all the land of Iſrael the Lord onely requireth this porcion for the Temple & for the Priests, for y<sup>e</sup> citie and for the prince.

1 MOrcouer when ye ſhal deuide the land for inheritance, ye ſhal offer an oblation vnto the Lord an<sup>a</sup> holy porcion of the land, five & twentie thouſand redes long, and ten thouſand broad: this ſhal be holy in all the borders thereof rounde about.

2 Of this there ſhal be for the Sanctuarie five hundredth in length with five hundredth in breadth, all ſquare rounde about, and fiftie cubites rounde about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twentie thouſand, & the breadth of ten thouſand: & in it ſhal be the Sanctuarie, & the moſte holy place.

4 The holy porcion of the land ſhal be the Priests, which miniſter in the Sanctuarie, which came nere to ſerue the Lord: and it ſhal be a place for their houſes, and an holy place for the Sanctuarie.

5 And in the five and twentie thouſand of length, and the ten thouſand of breadth ſhal y<sup>e</sup> Leuites that miniſter in the houſe, haue their poſſeſſion for twentie chambers.

6 Alſo ye ſhal appoint the poſſeſſion of the citie, five thouſand broad, and five & twentie thouſand long ouer againſt the oblation of the holy porcion: it ſhal be for the whole houſe of Iſrael.

7 And a porcion ſhal be for the prince on the one ſide, and on that ſide of the oblation of the holy porcion, and of the poſſeſſion of the citie, *euē* before the oblation of the holy porcion, and before the poſſeſſion of the citie frō the Weſt corner Weſtwarde, and from the Eaſt corner Eaſtwarde, & the length ſhal be by one of the porcions from the Weſt border vnto the Eaſt border.

8 In this land ſhal be his poſſeſſiō in Iſrael: and my princes ſhal no more oppreſſe my people, and the reſt of the lād ſhal thei giue to the houſe of Iſrael, according to their tribes.

9 Thus ſaith the Lord God, Let it b ſuffice you, o princes of Iſrael: leaue of crueltie & oppreſſion, & execute iudgement & iuſtice: take away your exactions from my people, ſaith the Lord God.

10 Ye ſhal haue juſte balances, & a true<sup>c</sup> Ephāh, and a true Bath.

11 The Ephāh and the Bath ſhal be equal: a Bath ſhal contene the tenth parte of an Homér, & an Ephāh the tenth parte of an Homér: the equalitie thereof ſhal be after the Homér.

12 \* And the ſhekel ſhal be twentie gerahs, & twentie ſhekels, and d five and twentie ſhekels & fiftene ſhekels ſhal be your Manéh.

13 ¶ This is the oblation that ye ſhal offer, the ſixt parte of an Ephāh of an Homér of wheat, and ye ſhal giue the ſixt parte of an Ephāh of an Homér of barley.

14 Concerning the ordinance of the oyle, *euē* of the Bath of oyle, ye ſhal offer y<sup>e</sup> tenth parte of a Bath out of y<sup>e</sup> Coi (ten Baths are an Homér: for ten Baths ſil an Homér)

15 And one lambe of two hundredth ſhepe out of the fat paſtures of Iſrael for a meat offering, & for a burnt offering and for peace offerings, to make reconciliacion for them, ſaith the Lord God.

16 All the people of the land ſhal giue this oblation for the prince in Iſrael.

17 And it ſhal be the princes parte to giue burnt offerings, and meat offerings, & drinke offerings in the ſolemne feaſts and in the new moones, & in the Sabbaths, & in all y<sup>e</sup> hie feaſtes of the houſe of Iſrael: he ſhal prepare the ſinne offering, and the meat offering, and the burnt offering, and the peace offerings to make reconciliaciō for the houſe of Iſrael.

18 ¶ Thus ſaith the Lord God, In the firſt moneth, in the firſt day of<sup>e</sup> the moneth, thou ſhalt take a yōg bullocke without blemiſh and clenſe the Sanctuarie.

19 And the Priet ſhal take of the blood of the ſinne offering, and put it vpon the poſtes of the houſe, and vpon the foure<sup>e</sup> corners of the frame of the altar, and vpon the poſtes of the gate of the inner court.

20 And ſo ſhalt thou do the ſeuenth day of the moneth, for euery one that hath erred and for him that is diſceaued: ſo ſhal you reconcile the houſe.

21 \* In the firſt moneth in the fourteenth day of the moneth, ye ſhal haue the Paſſeouer a feaſt of ſeuē daies, & ye ſhal eat vnleauened bread.

22 And vpon that day, ſhal the prince prepare for him ſelf, and for all the people of the land, a bullocke for a ſinne offering.

23 And in the ſeuē dayes of the feaſt he ſhal make a burnt offering to the Lord, *euē* of ſeuē bullockes, & ſeuē rams without blemiſh daiely for ſeuē dayes, and an he goat daiely for a ſinne offering.

24 And he ſhal prepare a meat offering of an Ephāh for a bullocke, an Ephāh for a ram, and an<sup>f</sup> Hin of oyle for an Ephāh.

25 In the ſeuenth moneth, in the fifteenth day of the moneth, ſhal he do the like in the feaſt for ſeuē daies, according to the ſinne offering, according to the burnt offering, and according to the meat offering, and according to the oyle.

## CHAP. XLVI.

1 The ſacrifices of the Sabbath and of the new moones  
Ttt.i.

Exod. 30, 13.  
Leui. 27, 15.

nom. 3, 47.  
d That is, three ſcore ſhekels make a weight called Mina: for he ioyneth theſe thre partes to a Moad.

e Which was Nifan, containing parte of Marche and parte of April

f Or, court.

Exod. 12, 18.  
Leui. 23, 5.

f Read Exod. 29, 40.

b The Prophet ſheweth that the heads muſt be firſt reformed afore any good ordre cā be eſtabliſhed among y<sup>e</sup> people  
c Ephāh and Bath were bothe of one quantitie, ſaue that Ephāh contained in drye things, y<sup>e</sup> which Bath did in licour, Leui. 5, 11.  
king 5, 11.



## Of the offrings.

## Ezekiél. Of the prince.

*8 Thowwe which dores they must go in, or come out of the Temple, &c.*

*Verf. 1. The inner court gate Q whe- reunto they went vp by eight steps, as appeareth in f great figure.*

**T**HUS saith the Lord God, The gate of the inner court, that turneth row- arde the East, shalbe shut the six working daies: but on the Sabbath it shalbe opened, and in the daye of the new moone it shal be opened.

**2** And the prince shal entre by the waye of the porche of that gate without, and shal stand by the poste of the gate, & y Priests shal make his burnt offering, and his peace offrings, & he shal worship at the thresholde of the gate: after, he shal go forth, but the gate shal not be shut til the euening.

**3** Likewise the people of the land shal wor- ship at the entrie of this gate before the Lord on the Sabbaths, and in the new mo- ones.

**4** And the burnt offering that the price shal offe vnto the Lord on the Sabbath daye, shalbe six lambs without blemish, & a ram without blemish.

**5** And the meat offering shalbe an Epháh for a ram: and the meat offering for the lambes a gift of his hand, and an Hin of oyle to an Epháh.

**6** And in the daye of the new moone it shal be a yong bullocke without blemish, and six lambs and a ram: they shalbe without blemish.

**7** And he shal prepare a meat offering, *even* an Epháh for a bullocke, and an Epháh for a ram, and for the lambes *b* according as his hand shal bring, and an Hin of oyle to an Epháh.

**8** And when the prince shal entre, he shal go in by the waye of the porche of that ga- te, & he shal go forth by the way thereof.

**9** But when the people of the land shal come before the Lord in the solemne feasts, he that entreteth in by the waye of y North gate to worship, shal go out by the waye of the South gate: and he that entreteth by the waye of the South gate, shal go forth by the waye of the North gate: he shal not re- turne by the waye of the gate whereby he came in, but they shal go forth ouer a- gainst it.

**10** And the prince shalbe in the middes of them: he shal go in when they go in, & whé thei go forth, they shal go forth together.

**11** And in the feasts, and in the solemnitie the meat offering shalbe an Epháh to a bul- locke, and an Epháh to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Epháh.

**12** Now when the prince shal make a fre burnt offering or peace offrings frely vn- to the Lord, one shal then open him the gate, y turneth toward the East, and he shal make his burnt offering and his peace of- frings, as he did on the Sabbath day: after,

he shal go forth, and when he is gone for- the, one shal shut the gate.

**13** Thou shalt daicly make a burnt offering vnto the Lord of a labe of one yere with- out blemish: thou shalt do it euery mor- ning.

**14** And thou shalt prepare a meat offering for it euery morning, the sixt parte of an Epháh, and the third parte of an Hin of oyle, to mingle with the fine floure: this me- at offering shalbe continually by a perpetu- al ordinance vnto the Lord.

**15** Thus shal they prepare the lambe, and the meat offering and the oyle euery mor- ning, for a continual burnt offering.

**16** ¶ Thus saith the Lord God, If the prin- ce giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, & it shal be their possession by inheritance.

**17** But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the yere of libertie: after, it shal returne to the prince, but his inheritance shal re- maine to his sonnes for them.

**18** Moreouer the prince shal not *d* take of the peoples inheritance, nor thrust them out of their possession: but he shal cause his sonnes to inherit of his owne posses- sion, that my people be not scattered euery man from his possession.

**19** ¶ After, he broght me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stode toward the North: and beholde, there was a place at the West side of them.

**20** Then said he vnto me, This is the place where the Priests shal seeth the trespass offering and the sinne offering, where they shal bake the meat offering, that thei shul- de not beare them into the vter court, *e* to sanctifie the people.

**21** Then he broght me forth into the vter court, and caused me to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

**22** In the foure corners of the court there were courtes ioyned of fortie cubites long, and thirtie broad: these foure corners were of one measure.

**23** And there went a wall about them, *even* about those foure, and kitchins were made vnder the walles rounde about.

**24** Then said he vnto me, This is the kitchin where the ministers of the house shal seeth the sacrifice of the people.

### CHAP. XLVII.

*1 The vision of the waters that came out of the Temple. 23 The coasts of the land of promes, & the deuision thereof by tribes.*

**A**FTERWARD he broght me vnto the do- are of the house: and beholde, a waters yssued out from vnder the thresholde of the house Eastwarde: for the forefron- te

*c Which was at the lubble, Leuit. 25.9. d. But be content with the portion that God hath assigned him, as Chap. 45.3.*

*Verf. 19. He d. scribeth the Priests cham- bers, which were at the side of the Tem- ple toward y North: and lo cometh to the place, which was on y West side. S which verf. 20 is cal- led the vter court, in re- spect of the in- ner court, as also where y people were, was the vter court in re- spect of this in- ner.*

*e That the peo- ple shulde not haue to do with those things which apper- taine to the Lord, & thin- ke it lawfull for the to eat them.*

*Verf. 21. The little court in euery corner, was fortie cu- bites long. 7.8 & thirtie broad 8.9 & 7.9.*

*Verf. 22. About the walles of these little co- urts. w were as kitchins, were little chi- bers for the sookes 10.*

*Chap. XLVII. Verf. 1. The dore of the Temple r and from vnder y thresholde yssued out wa- ters, & came out of the So- uth side, & ran toward y East. Loke in the great fi- gure 11.*

*a Whereby are ment the spiritual gra- ces that shul- de be giuen to the Church vnder y King- dome of Christ.*

*a That is, as much as he wil.*

*b Meaning, as he shal thinke good.*

*Verf. 9. He that entreteth in by the North gate R, shal go out by y South gate d & con- trary, and in goig forward they worship- ped in y mid- des M.*



of the house *stode* toward the East, and the waters ran downe from vnder the right side of the House, at the South side of the altar.

2 Then brought he me out toward *y* North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastwarde: and beholde, there came forth the waters on the right side.

3 And when the man that had the line in his hand, went forth the Eastwarde, he measured a thousand cubites, & he brought me through the waters: the waters were to the ancles.

4 Againe he measured a thousand, & brought me through the waters: the waters were to the knees: againe he measured a thousand, and brought me through: the waters were to the loines.

5 Afterward he measured a thousand, and it was a *b* riuer, that I colde not passe ouer: for the waters were risen, & the waters did flowe, as a riuer that colde not be passed ouer.

6 And he said vnto me, Sonne of man, hast thou sene this? Then he brought me, & caused me to returne to *y* brinke of the riuer.

7 Now whē I returned, beholde, at *y* brinke of the riuer were very many *c* trees on the one side, and on the other.

8 Thē said he vnto me, These waters yssue out toward the East countrey, and runne downe into *y* plaine, and shal go into one *d* sea: thei shal runne into another sea, and the *e* waters shalbe holsome.

9 And euerie thing that liueth, which moueth, wheresoeuer *y* riuers shal come, shal liue, and there shalbe a very great multitude of fish, because these waters shal come thether: for thei shalbe holsome, & euerie thing shal liue whether *y* riuer cometh.

10 And then the *f* fishers shal stand vpon it, and from En-gédi euen vnto *g* En-egláim, thei shal spreade out their nettes: for their fish shalbe according to their kindes, as the fish of *h* *y* maine sea, exceeding many.

11 But the myrie places thereof, & the marishes thereof shal not be holsome: thei shal be made salt pittes.

12 And by this riuer vpon the brinke thereof, on this side, & on that side shal growe all *i* fruteful trees, whose leafe shal not fade, nether shal the frute thereof faile: it shal bring forth the new frute according to his moneths, because their waters rúne out of the Sanctuarie: and the frute thereof shalbe meat, & the leafe thereof shalbe for *j* medicine.

13 ¶ Thus saith *y* Lord God, This shal be the border, whereby ye shal inherit the land according to *y* twelue tribes\* of Israel: Ioséph shal haue two porcions.

14 And ye shal inherit it, one aswel as another: concerning the which I lift vp mi-

ne hand to giue it vnto your fathers, and this lād shal fall vnto you for inheritace.

15 And this shalbe the border *k* of the land toward the North side, frō the maine sea toward Hethlón as men go to Zedádah:

16 Hamáth, Berótháh, Sibráim, which is betwene the border of Damascus, and the border of Hamáth, and Hazár, Hatticón, which is by the coast of Haurán.

17 And the border from the sea shalbe Hazár, Enán, & the border of Damascus, and the residue of the North, Northwarde, & the border of Hamáth: so shalbe the North parte.

18 But the East side shal ye measure from Haurán, and from Damascus, and from Giléad, and from the land of Israel by Iordén, & from the border vnto the East sea: and so shalbe the East parte.

19 And the Southside shalbe toward Temán from Tamár to the waters of *l* Meribóth in Kadésh, & the riuer to the maine sea: so shalbe *y* South parte toward Temán.

20 The West parte also shalbe the great sea frō the border, til a mā come ouer against Hamáth: this shalbe the West parte.

21 So shal ye deuide this land vnto you, according to the tribes of Israel.

22 And you shal deuide it by lot for an inheritace vnto you, & to the strangers that dwell among you, which shal beget children among you, & thei shalbe vnto you, as borne in the countrei amōg the childré of Israel, *i* thei shal parte inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shal ye giue him his inheritance, saith the Lord God.

#### CHAP. XLVIII.

The lottes of the tribes. *g* The partes of the possession of the Priestes, of the Temple, of the Leuites, of the citie and of the prince are rehearsed.

1 **N**OW these are the names of the *a* tribes. Frō the North side, to the coast toward Hethlón, as one goeth to Hamáth, Hazár, Enán, & the border of Damascus Northward the coast of Hamáth, eue from the East side to the West shalbe a porcion for Dan.

2 And by the border of Dan from the East side vnto the West side, a porciō for Ashér.

3 And by the border of Ashér frō the East parte eue vnto the West parte a porcion for Naphtalí.

4 And by the border of Naphtalí from the East quarter vnto the West side, a porcion for Manasséh.

5 And by the border of Manasséh from the East side vnto the West side a porcion for Ephráim.

6 And by the border of Ephráim, from the East parte euen vnto the West parte, a porcion for Reubén.

*k* By the land of promes he signifieth the spiritual land whereof this was a figure.

*l* Or, Brise.

*i* Meaning, *y* in this spiritual kingdome there shulde be no difference betwene Jewe nor Gentil, but that all shulde be partakers of this inheritance in their head Christ.

*a* The tribes after *y* they entred into *y* land vnder to shua, deuided the land somewhat otherwise then is here set forth by this vision.



# The porcions.

# Ezekiél.

<sup>b</sup> That is, the portion of the ground, & they shall separate & appoint to the Lord, which shall be divided in to three partes for the Priests, for the prince, & for the citie.

Chap. 44. 15.

<sup>a</sup> Meaning, y<sup>e</sup> shall be square.

- 7 And by the border of Reuben, from the East quarter vnto the West quarter, a porcion for Iudáh.
- 8 And by the border of Iudáh frō the East parte vnto the West parte<sup>b</sup> shall be the offering which thei shall offere of fīue & twentie thousand *redes* broade, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shall be in the middes of it.
- 9 The oblacion that ye shall offere vnto the Lord, shall be of fīue and twentie thousand long, and of ten thousand the breadth.
- 10 And for them, *euen* for the Priests shall be this holy oblacion, toward the North fīue and twentie thousand long, and toward the West, ten thousand broade, & toward the East ten thousand broade, and toward the South fīue and twentie thousand long, and the Sanctuarie of the Lord shall be in the middes thereof.
- 11 It shall be for the Priests that are sanctified of the sonnes of<sup>a</sup> Zadók, which haue kept my charge, which went not astray whē the children of Israél went astray, as the Leuites went astraye.
- 12 Therefore this oblacion of the land that is offered, shall be theirs, as a thiḡ moste holie by the border of the Leuites.
- 13 And ouer against y<sup>e</sup> border of the Priests the Leuites shall haue fīue and twētie thousand long, & ten thousand broade: all the length shall be fīue and twētie thousand, and the breadth ten thousand.
- 14 And thei shall not sel of it, nether change it, nor abalienate the first frutes of the land: for it is holy vnto the Lord.
- 15 And the fīue thousand that are left in y<sup>e</sup> breadth ouer against the fīue and twentie thousand, shall be a prophane place for the citie, for housing, & for suburbs, and the citie shall be in the middes thereof.
- 16 And these shall be the measures thereof, y<sup>e</sup> North parte fīue hundreth and foure thousand, and the South parte<sup>c</sup> fīue hundreth & foure thousand, and of the East parte fīue hundreth and foure thousand, & the West parte fīue hundreth, and foure thousand.
- 17 And the suburbs of the citie shall be toward the North two hundreth and fiftie & toward the South two hundreth & fiftie, and toward the East two hundreth & fiftie, and toward the West two hundreth and fiftie.
- 18 And y<sup>e</sup> residue in length ouer against y<sup>e</sup> oblacion of the holy porcion shall be ten thousand East ward, and ten thousand West ward: and it shall be ouer against the oblacion of the holy porcion, & the encrease thereof shall be for fode vnto them that serue in the citie.
- 19 And thei that serue in the citie, shall be of all y<sup>e</sup> tribes of Israél that shall serue therein.

- 20 All the oblacion shall be fīue and twenty thousand w<sup>d</sup> fīue & twentie thousand: you shall offere this oblacion foure square for the Sanctuarie, & for the possession of y<sup>e</sup> citie.
- 21 And the residue shall be for the prince on the one side & on the other of the oblacion of the Sanctuarie, and of the possession of the citie, ouer against the fīue and twentie thousand of the oblacion toward the East border, & Westward ouer against the fīue & twētie thousand toward the West border, ouer against shall be for the porcion of the prince: this shall be the holie oblacion, & the house of the Sanctuarie shall be in the middes thereof.
- 22 Moreouer, from the possession of the Leuites, & from y<sup>e</sup> possession of the citie, that which is in y<sup>e</sup> middes shall be y<sup>e</sup> princes: betwene the border<sup>e</sup> of Iudáh, & betwene the border of Benjamin shall be the princes.
- 23 And the rest of the tribes shall be thus: frō the East parte vnto the West parte Benjamin shall be a porcion.
- 24 And by the border of Benjamin, from the East side vnto the West side Simeón a porcion.
- 25 And by the border of Simeón frō the East parte vnto y<sup>e</sup> West parte Ishakár a porcion.
- 26 And by y<sup>e</sup> border of Ishakár frō the East side vnto the West, Zebulún a porcion.
- 27 And by the border of Zebulún from the East part vnto y<sup>e</sup> West parte, Gad a porcion.
- 28 And by the border of Gad at the South side, toward<sup>f</sup> Temáth, the border shall be euen frō<sup>g</sup> Tamár vnto the waters of Meribáth in Kadésh, & to the<sup>h</sup> riuer, that runneth into the mayne sea.
- 29 This is the land, which ye shall distribute vnto the tribes of Israél for inheritance, and these are their porcions, saith the Lord God.
- 30 And these are y<sup>e</sup> boundes of the citie, on the North side fīue hundreth, & foure thousand measures.
- 31 And the gates of the citie shall be after y<sup>e</sup> names of the tribes of Israél, the gates Northward, one gate of Reuben, one gate of Iudáh, & one gate of Leui.
- 32 And at the East side fīue hundreth and foure thousand, and thre gates, & one gate of Ioséph, one gate of Benjamin, and one gate of Dan.
- 33 And at the South side, fīue hundreth and foure thousand measures, and thre portes, one gate of Simeón, one gate of Ishakár, and one gate of Zebulún.
- 34 At the West side, fīue hundreth & foure thousand, with their thre gates, one gate of Gad, one gate of Ashér, and one gate of Naphtalí.
- 35 It was rounde about eightene thousand measures, and the name of the citie frō that day shall be, "The Lord is there."

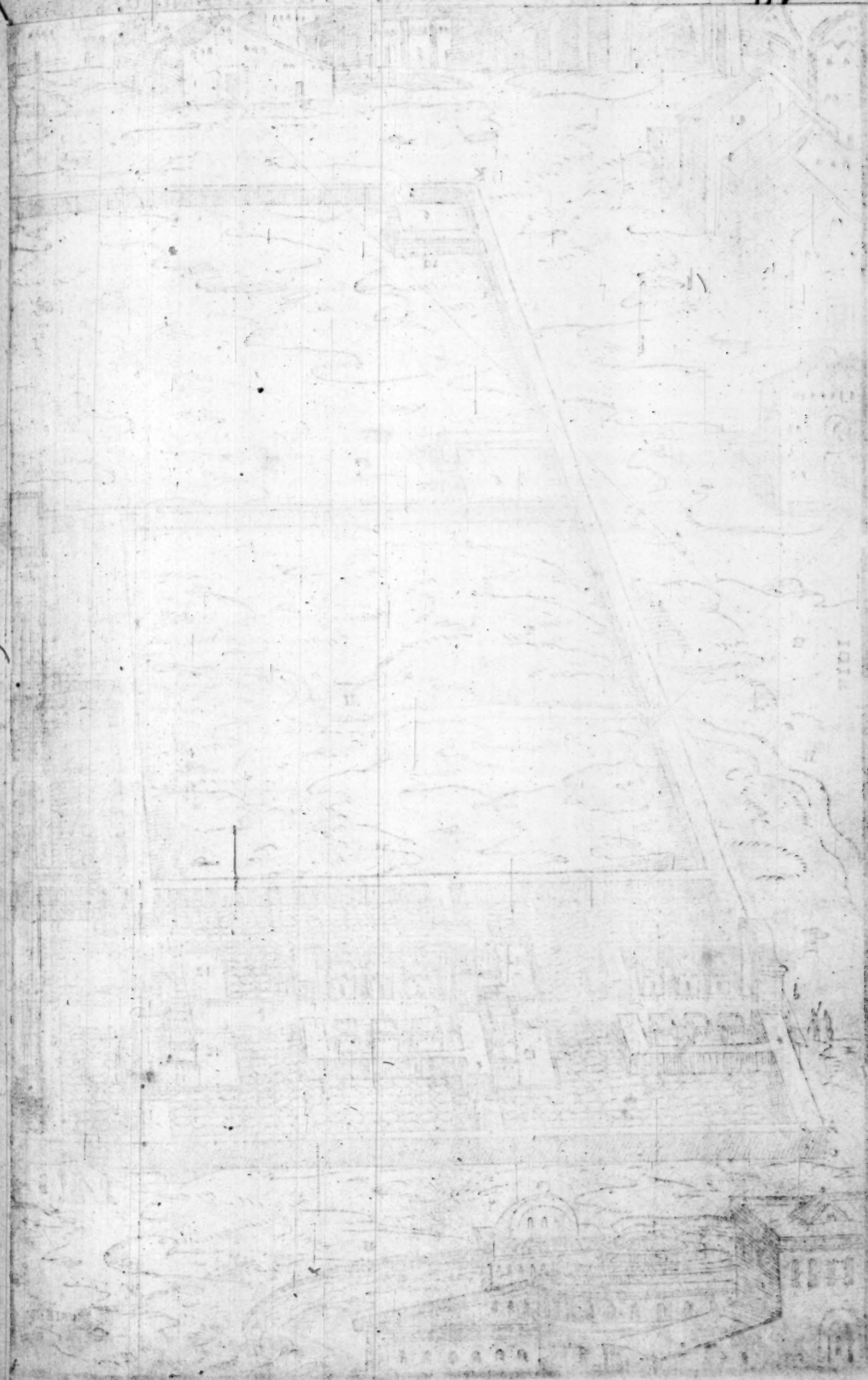
<sup>d</sup> Euerie way it shall be from & twēty thousand.

<sup>e</sup> So that Iudáh was on y<sup>e</sup> North side of the Princes & Leuites portions, and Benjamin on the South side.

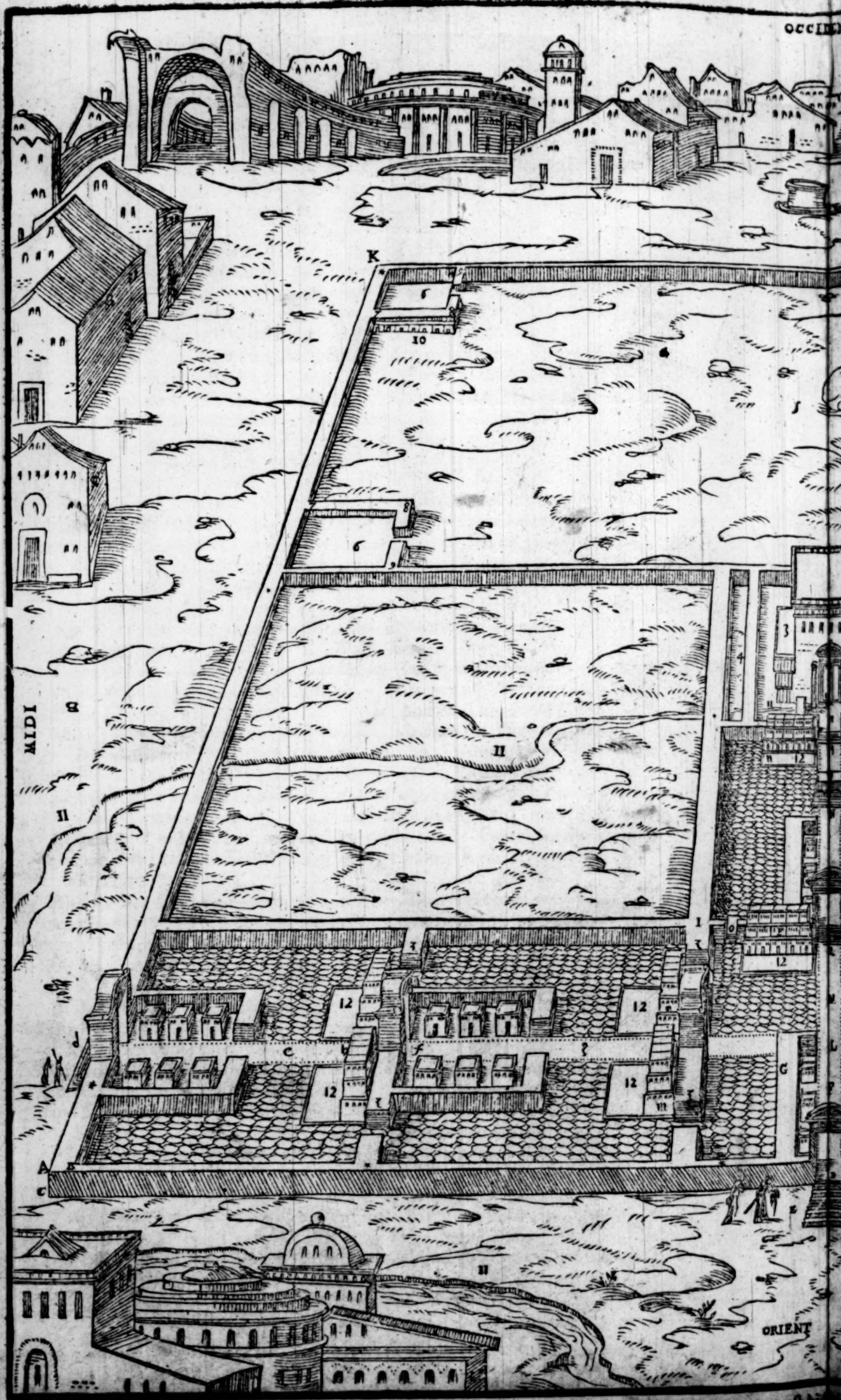
<sup>f</sup> Which is here taken for dūnea.  
<sup>g</sup> Which was Ierichó the citie of palm-trees.  
<sup>h</sup> Meaning, Nilus y<sup>e</sup> runneth into y<sup>e</sup> sea called mediterraneum.

<sup>i</sup> By Ierichó account.



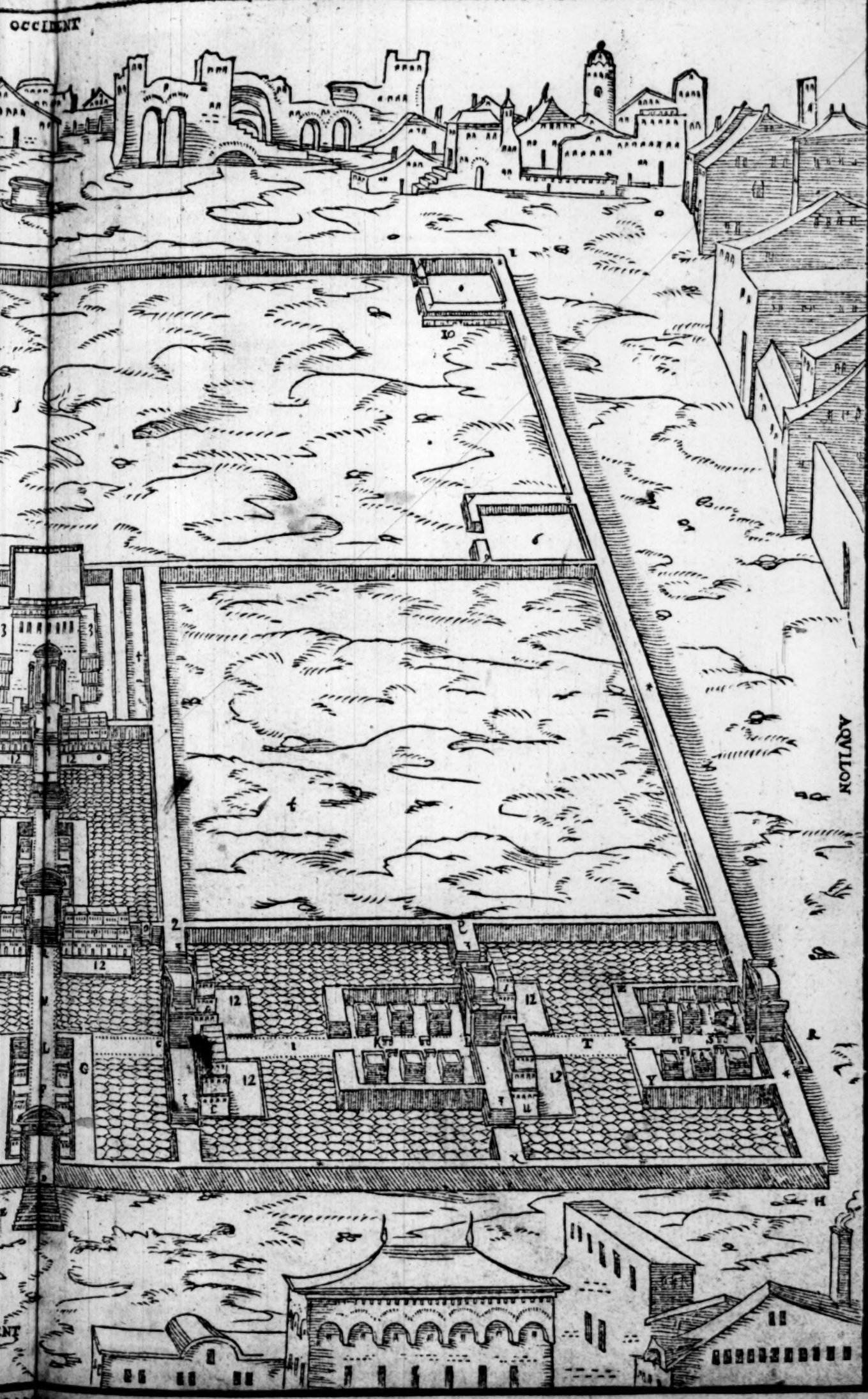






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The porcions.

Ezekiel.

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## DANIEL.

## THE ARGUMENT.

**T**he great providence of God, and his singular mercie toward his Church are moste lively here set forth, who neuer leaueh his destitute, but now in their greatest miseries and afflictions giueth them Prophetes, as Ezechiél, & Daniél, whome he adorned with suche graces of his holie spirit, that Daniél alone aliother had moste special reuelations of suche things as shulde come to the Church, euen from the time that thei were in captiuitie, to the last end of the worlde, and to the general resurrection, as of the foure Monarches and empires of all the worlde, to wit, of the Babylonians, Persians, Grecians, & Romaines. Also of the certeine nombre of the times euen vnto Christ, when all ceremonies and sacrifices shulde cease, because he shulde be the accomplisment thereof: moreouer he sheweth Christs office and the cause of his death which was by his sacrifice to take away sinnes, and to bring euermore life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he wil still leaue this exercise to his Church vntil the dead rise againe, and Christ gather his into his kingdome in the heauens.

## CHAP. I.

- 1 The captiuitie of Ichoiakim King of Iudáh. 4 The King chuseth certeine yong men of the Iewes to learne his lawe. 5 Thei haue the Kings ordinarie appointed, 8 But this abstaine from it.

Read 2. King. 24. 1. and 1. Chron. 36. 1.

Which was a plaine by Babylon where was the Temple of their great god, and is here taken for Babylon.

Who was as master of the wardes.

He calleth the Eunuches whome the King nourished and brought vp to be rulers of other countries afterward.

His purpose was to keepe them as hostages, and that he might shewe him self victorious, and also by their good intreatie and learning of his religion, thei might fauour rather his then the Iewes and so to be able to serue him as gouerners in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure reburre to these noble men.

The King required three things, that thei shulde be of noble byrth, that thei shulde be witty & learned, and y thei shulde be of a high & comelie nature that thei might do him better seruice: this he did for his owne commoditie therefore it is not to praise his liberalitie: yet in this he is worthy praise, that he esteemed learning, and knewe that it was a necessarie meane to gouerne by.

That thei might forget their owne religion, and thought that Daniél did learne anie knowledge that was not godlie: in all pointes he refused the abuse of things and superstition, in so muche y he wolde not eate the meat which the King appointed him, but was content to learne y knowledge of natural things.

That by their good intertainment thei might learne to forget the mediocritie of their owne people.

To the intent that in this time thei might bothe learne the maners of the Caldeans and al so their tongue.

As wel to serue at the table, as in other offices.

**I**N the thirde yere of the reigne of Ichoiakim King of Iudáh, came Nebuchad-nezzár, King of Babel vnto Ierusalém, & besieged it.

2 And the Lord gaue Ichoiakim King of Iudáh into his hand, w parte of the vessels of the house of God, which he caried into the land of Shinár, to the house of his god, and he brought the vessels into his gods treasure.

3 And the King spake vnto Ashpenáz the master of his Eunuches, that he shulde bring certeine of the children of Israél, of the Kings sede, and of the princes:

4 Children in whome was no blemish, but wel fauoured, & instructed in all wisdom, and wel sene in knowledge, and able to vter knowledge, and suche as were able to stand in the Kings palace, and whome thei might teache the learning, and the tongue of the Caldeans.

5 And the King appointed them prouision euerie daie of a portion of the Kings meat, and of the wine, which he dranke, so nourishing the thre yere, that at the end thereof, thei might stand before the King.

6 Now among these were certeine of the children of Iudáh, Daniél, Hananiáh, Mishael, and Azariáh.

7 Vnto whome the chief of the Eunuches

gaue other names: for he called Daniél, Belteshazár, & Hananiáh, Shadrách, & Mishael, Meshách, and Azariáh, Abednegó.

8 But Daniél had determined in his heart, that he wolde not defile him self with the porcion of the Kings meat, nor with the wine which he dranke: therefore he required y chief of the Eunuches that he might not defile him self.

9 (Now God had brought Daniél into fauour, and tender loue with the chief of the Eunuches)

10 And the chief of the Eunuches said vnto Daniél, I feare my lord the King, who hath appointed your meat and your drinke: therefore if he se your faces worse looking then the other children, which are of your sorte, the shal you make me lose mine head vnto the King.

11 Then said Daniél to Melzár, whome the chief of the Eunuches had set ouer Daniél, Hananiáh, Mishael, and Azariáh,

12 Proue thy seruants, I beseeche thee, ten daies, and let them giue vs pulse to eat, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eat of the porcion of the Kings meat: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten daies.

15 And at the end of ten daies, their countenances appeared fairer, and in better looking then all the childrens, which did eat the porcion of the Kings meat.

16 Thus Melzár toke awaie the porcion of their meat, and the wine that thei shulde drinke, and gaue them pulse.

1 That thei

might altogether forget their religion: for the Iewes gaue their children names,

which might euer put them in remembrance of some point of religion: therefore this was a great temptation &

a signe of seruitude which thei were not able to resist.

Not that he thought anie religion to be in the meat or drinke (for afterwarde he did eat) but because the King shulde not inrise hi by this sweete payson to forget his religion & accustomed sobrietie, and y in his meat &

drinke he might daylie remembre of what people he was: and Daniél bringeth this in to shewe how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

He supposed thei did this for their religion, which was contrarie to the Babylonians, and therefore herein he representeth them, w are of no religion: for neither he wolde condene theirs

nor mainteine his owne. o Meaning, that within this space he might haue the tryal, and that noman shulde be able to discern it: & thus he spake, being moued by the Spirit of God.

p Not that it was a thing abominable to eat dentie meates and to drinke wine, as bothe before and after thei did, but if thei shulde haue hereby bene wonne to the King and haue refused their owne religion, that meat and drinke had bene accursed.

q This bare feeding, and that also of Moses when he fled from the court of Egypt, declareth that we must liue in suche sobrietie as God doeth call vs vnto, seing he wil make it more profitable vnto vs, then all dentie: for his blessing onely sufficeth.

r Eze. fastis in flesh.

Tit. iiii.



## Daniels knowledge.

<sup>r</sup> Meaning, in the liberal sciences, and natural knowledge, and not in magical artes which are forbidden, Deu. 18. 11. f So that he only was a Prophet and none of the other: for by dreames & visions God appeared to his Prophetes, Nomb 12. 6. e Of the three yeres above mentioned ver. 5. u That is, he was esteemed in Babylon as a Prophet so long as y commune wealth stode.

- 17 As for these foure childre, God gaue the knowledge, and vnderstanding in all learning and wisdom: also he gaue Daniel vnderstanding of all visions & dreames.
- 18 Now when the time was expired, that the King had appointed to bring the in, the chief of the Eunuches brought the before Nebuchad-nezzar.
- 19 And the King comined with them: and among them all was founde none like Daniel, Hananiab, Mishael, and Azariah: therefore stode thei before the King.
- 20 And in all matters of wisdom, & vnderstanding that the King enquired of them, he founde them ten times better then all the inchanters & astrologians, that were in all his realme.
- 21 And Daniel was vnto the first yere of King Cyrus.

### CHAP. II.

<sup>1</sup> The dreame of Nebuchad-nezzar. <sup>13</sup> The King com-mandeth all the wise men of Babylon to be slaine because thei colde not interpret his dreame. <sup>16</sup> Daniel requireth time to solute the question. <sup>24</sup> Daniel is brought vnto the King and sheweth him his dreame & the interpretacion thereof. <sup>44</sup> Of the euertlasting kingdome of Christ.

a The father and the sonne were both called by this name, so that this is ment of y sonne, when he reigned alone: for he reigned also after a fort w his father.

b Not that he had many dreames, but because many matters were contained in this dreame.

c Because it was so rare and strange a dreame that he had not had the like.

d He was so heavy with slepe that he began to slepe a gayne. Some read, and his slepe was broken from him.

e For all these astrologers & forcerers called them felues by this name of honour as though all the wisdom and knowledge of the countrey depended vpon the.

f That is, in y Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, & therefore the learned, vsed to speake it: as the Iewish writers do to this day.

g This is a iuste rewarde of their arrogancie (which wanted of the selues that they had the knowledge of all things) y thei shulde be prouen tooles & y to their perpetual shame and confusion. h Here in appeared their ignorance that notwithstanding their brags, yet were thei not able to tel the dreame, except he entred them into the matter, & therefore thei wolde pretende knowledge where was but mere ignorance and so as leaders of the people, thei were worthy to dye.

i He redeme the time.

And in y a second yere of y reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherwith his spirit was troubled, & his slepe was vpon him.

Then the King commanded to call y inchanters, and the astrologians and the forcerers, and the Caldeans for to shew the King his dreames: so thei came and stode before the King.

And the King said vnto them, I haue dreamed a dreame, & my spirit was troubled to knowe the dreame.

Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shewe thy seruants thy dreame, and we shal shewe the interpretacion.

And the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vnderstand the dreame with the interpretacion thereof, ye shalbe drawn in pieces, and your houses shalbe made a iakes.

But if ye declare the dreame and the interpretacion thereof, ye shal receiue of me gifts and rewardes, and great honour: therefore shewe me the dreame and the interpretacion of it.

Thei answered againe, and said, Let the King shewe his seruants the dreame, and we wil declare the interpretacion thereof.

Then the King answered, and said, I knowe certainly that ye wolde gaine the time, because ye se the thing is gone from me.

And therefore the learned, vsed to speake it: as the Iewish writers do to this day. g This is a iuste rewarde of their arrogancie (which wanted of the selues that they had the knowledge of all things) y thei shulde be prouen tooles & y to their perpetual shame and confusion. h Here in appeared their ignorance that notwithstanding their brags, yet were thei not able to tel the dreame, except he entred them into the matter, & therefore thei wolde pretende knowledge where was but mere ignorance and so as leaders of the people, thei were worthy to dye.

## Daniel. The Kings furie.

But if ye wil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me til y time be changed: therefore tel me the dreame, that I maie knowe, if ye can declare me the interpreta-cion thereof.

Then the Caldeans answered before the King, and said, There is no man vpon earth that can declare y Kings matter: yea, there is nether King nor prince nor Lord that asked suche things at an inchanter or astrologian or Caldean.

For it is a rare thing that the King requireth, & there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

For this cause the King was angrie and in great furie, and commanded to destroe all the wise men of Babel.

And when sentence was giuen, the wise men were slaine: and thei sought Daniel & his felowes to be put to death.

Then Daniel answered with counsel & wisdom to Arioch the Kings chief steward, which was gone forthe to put to death the wise men of Babel.

Yea, he answered and said vnto Arioch the Kings captaine, Why is the sentece so hastie from the King? Then Arioch declared the thing to Daniel.

So Daniel went and desired the King y he wolde giue him leasure & that he wolde shewe the King y interpretacion thereof.

Then Daniel went to his house and shewed the matter to Hananiab, Mishael, and Azariah his companions,

That thei shulde beseeche the God of heauen for grace in this secret, that Daniel & his felowes shuldenot perish with the rest of the wise men of Babel.

Then was the secret reueiled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

And Daniel answered & said, The Name of God be praised for euer and euer: for wisdom and strength are his,

And he changeth the times and seasons: he taketh awaie Kings: he setteth vp Kings: he giueth wisdom vnto the wise, & vnderstanding to those that vnderstand.

He discovereth the depe & secret things: he knoweth what is in the darkenes, and the light dwelleth with him.

I thanke thee & praise thee, o thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

Therefore Daniel went vnto Arioch, whome the King had ordeined to destroe the wise men of Babel: he went and said

i Which declareth y God wolde not haue his seruants ioyned in y panic of these forcerers, and astrologers, whose artes were wicked, and therefore iustly ought to dye, though y King did urge a rage, and no zeale.

j Or, the captaine of the gend.

k He sheweth that he hath nether wisdom nor knowledge but y darke blindness, and ignorance of him self: for it cometh onely of God, that he vnderstandeth anie thing.

l To whom y made thy games, and who liued in thy teate: wherby he excludeth all other gods.

m Meaning, power to interpret it.

n Meaning, power to interpret it.

o Meaning, power to interpret it.

p Meaning, power to interpret it.

q Meaning, power to interpret it.

r Meaning, power to interpret it.

s Meaning, power to interpret it.



## The Kings dreame.

## Daniél. The interpretacion. 358

<sup>a</sup> Whereby ap-  
peareth that  
manie were  
saine, as ver-  
s. and the rest  
at Daniels of-  
fer were pre-  
ferred on con-  
dition: not that  
Daniél loue-  
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but that he had  
respect to equi-  
ty: because the  
King proceeded  
according to  
his wicked af-  
fection, & not  
considering, if  
their science  
was lawfull or  
no.

<sup>b</sup> He affirmeth  
that man by  
reason, & arte  
is not able to  
ascend to the  
eulc of Gods  
secrets, but the  
vnderstanding  
only thereof  
must come of  
God: hereby  
he smiteth  
the King with a  
certeine feare  
and reuerence  
of God that he  
might be the  
more apt to  
receiue his  
mysteries, that  
shoulde be re-  
ucaled.

<sup>c</sup> Because he  
had said that  
only must re-  
ucale the signi-  
fication of this  
dreame, the King  
might haue  
asked, why Da-  
niél did enter-  
prise to inter-  
prete it, & there-  
fore he shew-  
eth, that he  
was, but Gods  
minister, and  
had no giftes,  
but such as  
God had giue  
him to ser-  
ue his glo-  
rie.

<sup>d</sup> By golde, sil-  
uer, brasse, and  
yron are ment  
the Caldean,  
Persian, Mace-  
donian, & Ro-  
maine kingdo-  
me, which shul-  
de successe-  
fully rule all the  
worlde til  
Christ (which  
is here called  
the stone) co-  
me him selfe,  
and destroye  
the last: & this  
was to assure  
the Jewes, that  
their afflictions  
shoulde not end  
with the em-  
pire of the Cal-  
deans, but that  
they shoulde pa-  
cely abyde  
the coming of  
Messiah, &  
shoulde be at  
the end of this  
fourth monar-  
chie.

said thus vnto him, Destroye not the  
wise men of Babel, but bring me before the  
King, and I wil declare vnto the King the  
interpretacion.

25 Then Arioch brought Daniél before the  
King in all haste, and said thus vnto him,  
I haue found a man of the children of Iu-  
dah that were brought captiues, that wil  
declare vnto the King the interpretacion.

26 Then answered the King, and said vnto  
Daniél, whose name was Belteshazzar,  
Art thou able to shewe me the dreame, w<sup>ch</sup> I  
haue sene, and the interpretacion thereof?

27 Daniél answered in the presence of the  
King, & said, The secret which the King  
hathe demanded, can nether the wise, the  
astrologians, the inchanters, nor the southe-  
sayers declare vnto the King.

28 But there is a God in heauen that re-  
ueilleth secrets, and sheweth the King  
Nebuchad-nezzar what shalbe in the lat-  
ter dayes. Thy dreame, and the things, w<sup>ch</sup>  
thou hast sene in thine head vpon thy bed,  
is this.

29 O King, when y<sup>e</sup> wast in thy bed, thoghts  
came into thy minde, what shulde come to  
passe hereafter, and he that reueilleth se-  
crets, telleth thee, what shal come.

30 As for me, this secret is not shewed  
me for anie wisdom that I haue, more  
then anie other liuing, but onely to shewe  
the King the interpretaciō, and that thou  
mightst knowe his thoghts of thine heart.

31 O King, thou sawest, and beholdest, there  
was a great image: this great image whose  
glorie was so excellent, stood before thee,  
and the forme thereof was terrible.

32 This images head was of fine golde,  
his breast and his armes of siluer, his bellie  
and his thighs of brasse,

33 His legges of yron, & his fete were parte  
of yron, and parte of clay.

34 Thou beheldest it til a stone was cut  
without hands, which smote the image  
vpon his fete, that were of yron and clay,  
and brake them to pieces.

35 Then was the yron, the clay, the brasse,  
the siluer & the golde broken all together,  
and became like the chaffe of the sommer  
floores, and the winde caryed them away,  
that no place was founde for them: and  
the stone that smote the image, became a  
great mountaine, and filled the whole  
earth.

36 This is the dreame, and we wil declare  
before the King his interpretaciō thercof.

37 O King, thou art a King of Kings: for  
the God of heauen hathe giuen thee a  
kingdome, power, and strength, & glorie.

38 And in all places where the children of  
men dwell, the beasts of the field, and the  
foules of the heauen hathe he giuen into  
thine hand, and hathe made thee ruler ouer

them all: thou art this head of golde.

39 And after thee shal rise another king do-  
me, inferior to thee, of siluer, and another  
third kingdome shalbe of brasse, which  
shal beare rule ouer all the earth.

40 And the fourth kingdome shalbe strōg  
as yron: for as yron breaketh in pieces, &  
subdueth all things, and as yron bruseth  
all these things, so shal it breake in pie-  
ces and bruse all.

41 Where as thou sawest the fete and toes,  
parte of potters clay, and parte of yron:  
the kingdome shalbe deuided, but there  
shalbe in it of the strength of the yron, as  
thou sawest the yron mixt with the claye,  
and earth.

42 And as the toes of the fete were parte of  
yron, and parte of clay, so shal the king do-  
me be partely strong, and partely broken.

43 And where as thou sawest yron mixt with  
clay & earth, they shal mingle them sel-  
ues with the sede of men: but they shal  
not ioine one with another, as yron can not  
be mixed with clay.

44 And in the dayes of these Kings, shal  
the God of heauen set vp a kingdome, which  
shal neuer be destroyed: and this kingdo-  
me shal not be giuen to another people,  
but it shal breake, and destroye all these  
kingdomes, and it shal stand for euer.

45 Where as y<sup>e</sup> sawest, that the stone was  
cut of the mountaine without hands, and  
that it brake in pieces the yron, the brasse,  
the clay, the siluer and the golde: so the  
great God hathe shewed the King, what  
shal come to passe hereafter, and the drea-  
me is true, and the interpretacion thereof  
is sure.

46 ¶ Then the King Nebuchad-nezzar fel  
vpon his face, and bowed him self vnto  
Daniél, and commanded that thei shulde  
offer meat offrings, & swete odoures vnto  
him.

47 Also the King answered vnto Daniél, &  
said, I knowe of a trueth that your God is  
a God of gods, & the Lord of Kings, and  
the reuailer of secrets, finge thou couldest  
open this secret.

48 So the King made Daniél a great man,  
and gaue him manie and great giftes.  
He made him gouernour ouer the whole  
prouince of Babel, and chief of the rulers,  
& aboue all the wise men of Babel.

is to shewe, that all the kingdomes of this worlde are transitorie, & the king-  
dome of Christ shal onely remaine for euer. a Meaning Christ who was sent  
of God, and not set vp by man, whose kingdome at the beginning shulde be  
finale, & without beautie to mans iudgement, but shulde at length growe & fil  
the whole earth, w<sup>ch</sup> he calleth a great mountaine, as vers 35. And this kingdo-  
me, which is not onely referred to the persone of Christ, but also to the who-  
le bodie of his Church, and to euerie member thereof, shalbe eternal: for the  
Spire that is in them, is life eternal, Rom. 3. 10. b Though this hūbling of  
King seemed to deserue commendation, yet because he ioyned Gods honour with  
the Prophets, it is to be reprobud, & Daniél herein erred if he suffred it: but it  
is credible that Daniél admonished him of his fault, and did not suffice it.  
c This confession was but a sudden morio, as it was also in Pharaoh, Exo. 9. 28.  
but his heart was not touched, as appeared sone after ward. d Not that the  
Prophet was desirous of giftes or honour, but because by this meanes he might  
relieve his poore breathren w<sup>ch</sup> were grievously oppressed in this their captiui-  
tie, & also he receiued the, lest he shulde offend this cruel King, w<sup>ch</sup> willingly  
gaue them.

Tit. iiii.

<sup>r</sup> Daniél lea-  
ueth out the  
kingdome of  
the Assyrians,  
which was be-  
fore the Baby-  
lonian, bothe  
because it was  
not a monar-  
chie & general  
empire, & also  
because he wol-  
de declare the  
things, y<sup>e</sup> were  
to come, to the  
comig of Christ  
for the confort  
of the elect a-  
mong these  
wonderful al-  
terations: & he  
calleth the Ba-  
bylonian king-  
dome the gol-  
den head, be-  
cause in respect  
of the other  
three, it was the  
best, and yet  
was of it self  
wicked and  
cruel.

<sup>f</sup> Meaning, the  
Persians, which  
were not infe-  
riour in digni-  
tie, power, and  
riches, but we-  
re worse tou-  
ching ambitio,   
cruelty, & all  
kinde of vices  
shewing, that  
this worlde shul-  
de growe wor-  
se, and worse,  
til it was resto-  
red by Christ.

<sup>t</sup> That is, of  
Macedonians  
shalbe of bras-  
se, not alluding  
to the harden-  
nes thereof, but  
to the vilenes  
in respect of  
siluer.

<sup>u</sup> That is, the  
Romaine em-  
pire shal subdue  
all these other  
afore named,  
w<sup>ch</sup> after Alexā-  
der were deu-  
ided into y<sup>e</sup> Ma-  
cedonians, Gre-  
cians, Syrians &  
Egyptians.

<sup>x</sup> They shal  
haue ciuil war-  
res and conti-  
nual discordes  
among them-  
selues.

<sup>y</sup> Thei shal by  
marriages, and  
affinities thin-  
ke to make the  
selues strong:  
yet that they  
neuer be ioyn-  
ed in hearts.

<sup>z</sup> His purpose  
is to shewe, that  
all the kingdomes  
of this worlde are  
transitorie, & the  
kingdome of Christ  
shal onely remaine  
for euer.



## The golden image.

## Daniél. Their answer.

<sup>e</sup> He did not this for their private profit, but that the whole Church which was there in affliction, might haue some release and ease, by this benefite. <sup>f</sup> Meaning, that ether he was a iudge, or that he had the whole authoritie, so that none coulde be admitted to the Kings presence, but by him.

### CHAP. III.

<sup>1</sup> The King setteth vp a golden image. <sup>8</sup> Certaine are accused because they despised the Kings commādemēt, and are put into a burning ouen. <sup>25</sup> By belefe in God they are deliuered from the fyre. <sup>26</sup> Nebuchad-nezzār confesseth the power of God after the sight of the miracle.

<sup>a</sup> Under presence of religion, and holines in making an image to his idole Bel, he fought his owne ambition and vaine glorie: and this declareth, that he was not touched with the true feare of God before, but yhe confessed him on a sudden motion as the wicked, when they are overcome with the greatnes of his workes. The Greke interpreters write, that this was done 18 yeres after the dreame, and as may appeare y King feared lest the Iewes by their religion shulde haue altered the state of his commonwealth, and therefore he met to bring all to one kinde of religion, and so rather fought his owne quietnes, then Gods glorie.

<sup>b</sup> Shewing, y the idole is not known for an idole so long as he is with the workman: but when the ceremonies and customes are recited, & ysed and the consent of the people is there, the of a block they thinke they haue made a god. <sup>c</sup> This was sufficient with y wicked at all times to approue their religion, if the Kings autoritie were alledged for y establishment thereof, not considering in the meane season what Gods worde did permit. <sup>d</sup> These are y two dangerous weapons wherewith Satā yserth to fight against y childre of God, y consent of the multitude & y crueltie of y punishment: for though some feared God, yet y multitude, & consented to the wickednes, affronted the: & here y King required not an inward consent, but an outward gesture, that y Iewes might by litle & litle learne to forget their true religion.

<sup>1</sup> Nebuchad-nezzār the King made an image of golde, whose height was threescore cubites, & the breadth thereof fix cubites: he set it vp in the plaine of Durā, in the prouince of Babel.

Then Nebuchad-nezzār the King sent forth to gather together the nobles, the princes & the dukes, the iudges, the receiuers, the counsellors, the officers, & all the gouerners of the prouinces, that they shulde come to the dedication of the image, which Nebuchad-nezzār the King had set vp.

So the nobles, princes, and dukes, the iudges, the receiuers, the counsellors, the officers, and all the gouerners of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzār the King had set vp: and they stode before the image, which Nebuchad-nezzār had set vp.

Then an herald cryed aloud, Be it knowē to you, o people, nations, and langages,

That when ye heare the sound of the cornet, trūpet, harpe, sackebut, psalteries, dulcimer, and all instruments of musicke, ye fall downe and worship the goldē image, that Nebuchad-nezzār the King hath set vp.

And whosoeuer falleth not downe and worshippeth, shal the same houre be cast into the middes of an hote fyrie fornace.

Therefore as sone as all the people heard y sound of the cornet, trūpet, harpe, sackebut, psalterie, & all instruments of musicke, all y people, nations, & langages fel downe, and worshiped the golden image, that Nebuchad-nezzār the King had set vp.

By reason whereof at that same time came men of the Caldeās, and grieuously accused the Iewes.

For they spake and said to the King Nebuchad-nezzār, O King, liue for euer.

Thou, o King, hast made a decre, that euerie man that shal heare the sound of

the cornet, trumpet, harpes, sackebut, psalterie, and dulcimer, and all instruments of musicke, shal fall downe & worship the golden image,

And whosoeuer falleth not downe, and worshippeth, that he shulde be cast into the middes of an hote fyrie fornace.

There are certeine Iewes whome thou hast set ouer the charge of the prouince of Babel, & Shadrach, Meshach, and Abednegō: these men, o King, haue not regarded thy commandement, nether wil they serue thy gods, nor worship the golden image, that thou hast set vp.

Then Nebuchad-nezzār in his angre and wrath commanded that they shulde bring Shadrach, Meshach, and Abednegō: so these men were brought before the King.

Nebuchad-nezzār spake, and said vnto the, What disordre wil not you, Shadrach, Meshach, and Abednegō serue my god, nor worship the goldē image, that I haue set vp?

Now therefore are ye ready whē ye heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, & worship the image, which I haue made: for if ye worship it not, ye shalbe cast immediately into the middes of an hote fyrie fornace: for who is that God, that can deliuer you out of mine hands?

Shadrach, Meshach, and Abednegō answered & said to the King, O Nebuchad-nezzār, we are not careful to answer thee in this matter.

Beholde, our God whome we serue, is able to deliuer vs frō the hote fyrie fornace, and he wil deliuer vs out of thine hand, o King.

But if not, be it knowen to thee, o King, y we wil not serue thy gods, nor worship the golden image, which thou hast set vp.

Then was Nebuchad-nezzār ful of rage, and the forme of his visage was changed against Shadrach, Meshach, & Abednegō: therefore he charged and commanded that they shulde heare the fornace at once seuen times more then it was wont to be heat.

And he charged the moste valiant men of warre y were in his armie, to binde Shadrach, Meshach, and Abednegō, & to cast them into the hote fyrie fornace.

So these men were bounde in their coats, their hose, & their clokes, with their other garments, and cast into the middes of the hote fyrie fornace.

Therefore, because the Kings commandement was strait, that the fornace shulde be exceeding hote, the flame of y fyre slew those men y brought forth the Shadrach, Meshach,

<sup>e</sup> It seemeth, y thei named not Daniél because he was greatly in the Kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniél: and this declareth that this policie of erecting this image was induced by y malicion & detestable thoughts, without nothing, but y destruction of y Iewes, whome they accused of rebellious & ingratitude. <sup>f</sup> Signifying, y he wolde receive them to grace, if they wolde now at the length obey his decre. <sup>g</sup> For they shulde haue done iniurie to God, if they shulde haue doubted in this holie cause, & therefore they say, that they are resoluēd to dye for Gods cause. <sup>h</sup> They prouide on two pointes, first in the power, & prouidence of God ouer them, and secondly on their cause, & was Gods glorie, and y testifying of his true religion, their blood & so make open confession, that they wil not so muche as outwardly consent to idolatrie. <sup>i</sup> This declareth that the more, that tyrantes rage, & the more witty they shewe them selues in inuenting strage, and cruel punishments, the more is God glorified by his seruants to whome he giueth patience and constancie to abide y crueltie of their punishment: for ether he deliuereth them frō death, or els for this life giueth thei a better.



# Deliuérance out of the fyre. Daniél. The high tre. 359

Meshách and Abednegó.

23 And these thre men Shadrách, Meshách and Abednegó fel downe bounde into the middes of the hore fyrie fornace.

24 ¶ The Nebuchad-nezzár the King was astonied and rose vp in haste, & spake, and said vnto his counsellers, Did not we cast thre men bounde into the middes of the fyre? Who answered and said vnto the King, It is true, ô King.

25 And he answered, and said, Lo, I se foure men loose, walking in the middes of the fyre, and they haue no hurt, and the forme of the fourth is like the<sup>k</sup> sonne of God.

26 Then the King Nebuchad-nezzár came nere to the mouth of the hore fyrie fornace, & spake and said, Shadrách, Meshách and Abednegó, the seruants of the hie God, go forthe & come hether: so Shadrách, Meshách and Abednegó<sup>1</sup> came forthe of the middes of the fyre.

27 Then the nobles, princes and dukes, and the Kings counsellers came together to se these men, because the fyre had no power ouer their bodies: for not an heere of their head was burnt, nether was their coats changed, nor any smel of fyre came vpon them.

28 Wherefore Nebuchad-nezzár spake and said, <sup>m</sup> Blessed be the God of Shadrách, Meshách and Abednegó, who hathe sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, & yelded their bodies rather thē thei wolde serue or worship anie god, saue their owne God.

29 Therefore I make a decre, that euery people, nacion, and langage, which speake any<sup>n</sup> blasphemie against the God of Shadrách, Meshách and Abednegó, shal be drawn in pieces, and their houses shal be made a iakes, because there is no god that can deliuer after this sorte.

30 Then the King promoted Shadrách, Meshách and Abednegó in the prouince of Babel.

31 Nebuchad-nezzár King vnto all people, nations and langages, that dwell in all the<sup>o</sup> worlde, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hathe wrought towarde me.

33 How great are his signes, and how mighty are his wonders! <sup>p</sup> his kingdome is an euerlasting kingdome, and his dominion is from generacion to generacion.

## CHAP. IIII.

34 Another dreame of Nebuchad-nezzár, which Daniél declareth. 29 The Prophet declareth how of a proude King he shoulde become as a beast. 31 After he confesseth the power of God and is restored to his former dignitie.

1 Nebuchad-nezzár being at a rest in mine house, and flourishing in my palace,

2 Sawe a<sup>b</sup> dreame, which made me afraied, and the thoghtes vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decre, that thei shulde bring all the wise men of Babel before me, that they might declare vnto me the interpretacion of the dreame.

4 So came the enchanters, the altrologians, the Caldeans and the southsayers, to whom I tolde the dreame, but<sup>c</sup> they colde not shewe me the interpretacion thereof,

5 Til at the last Daniél came before me, (whose name was<sup>d</sup> Belteshazzár, according to the name of my god, which hathe the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzár, chief of the enchanters, because I knowe, that the spirit of the holy gods is in thee, & no secret troubleth thee, tel me the visions of my dreame, that I haue sene and the interpretacion thereof.

7 Thus were the visions of mine head in my bed. And beholde, I sawe a<sup>f</sup> tre in the middes of the earth and the height thereof was great:

8 A great tre & strong, and the height thereof reached vnto heauen, & the sight thereof to the ends of all the earth.

9 The boughes thereof were faire and the frute thereof muche, and in it was meat for all: it made a shadowe vnder it for the beastes of the field, and the foules of the heauen dwelt in the boughs thereof, and all flesh fed of it.

10 I sawe in the visions of mine head vpon my bed, and beholde, a<sup>g</sup> watchman & an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hewe downe the tre, and breake of his branches: shake of his leaues, and scattre his frute, that the beastes may flee from vnder it, & the foules from his branches.

12 Neuertheles leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dewe of heauen, and let his porcion be with the beastes among the grasse of the field.

13 <sup>h</sup> Let his heart be changed from mans nature, & let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 <sup>i</sup> The sentence is according to the decre of the watchmen, and according to the worde of the holy ones: the demande

<sup>a</sup> There was no trouble that might cause me to dreame, and therefore it came onely of God.

<sup>b</sup> This was another dreame besides that which he sawe of the foure empires: for Daniél berthe declared what that dreame was, and what it ment: and he rebe onely expoundeth the dreame.

<sup>c</sup> In that that he sent abroad to others whose ignorance in times past he had experienced, and lett Daniél was euer ready at hand, it declared the nature of the vngodlie, & neuer seke to the seruantes of God, but for very necessitie, and then they spare no flatterings.

<sup>d</sup> This no denie was a great grief to Daniél not onely to haue his name changed, but to be called by <sup>f</sup> name of a vile idole, which thing Nebuchad-nezzár did to make him forget the true religion of God.

<sup>e</sup> Which also was a great grief to the Prophet to be nobred among the forerers & men whose practises were wicked and contrary to Gods worde.

<sup>f</sup> By the tre, is signified the dignitie of a King, whome God ordeineth to be a defence for all kinde of men, & who se state is profitable for mankind.

<sup>g</sup> Meaning, the Angel of God, which nether eateth nor sleepeth, but is euer ready to do Gods will & is not infected with corruption but is euer holy: and in that that he cometh to cut downe this tre, he knowe <sup>i</sup> it shulde not be cut downe by

ma but by God. <sup>h</sup> Hereby he meaneth <sup>j</sup> Nebuchad-nezzár shulde not onely for a time loose his kingdome, but be like a beast. <sup>i</sup> God hathe decreed this iudgement and the whole armie of heauen haue as it were subscribed vnto it, like as also thei desire the execution of his decre against all them that lift vp them selues against God.

<sup>k</sup> For the Angels were called the sonnes of God, because of their excellencie: therefore the King called this Angel, whome God sent to comfort his in these great torments, the sonne of God. <sup>l</sup> This commendeth their obedience vnto God that they wolde not for any feare departe out of this fornace: til the time was appointed, as Noah remained in his Ark, til the Lord called him forthe. <sup>m</sup> He was moued by great desir of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to convert men to God, but <sup>n</sup> doctrine must chiefly be adioyned, without the which there can be no faith. <sup>o</sup> If this heathen King moued by Gods Spirit, wolde not be blasphemous vngodly, but made a law and set a punishment to such errangers, muche more ought all they that profess religion, take order that such impietie reigne not, lest according as their knowledge & charge is greater, so they suffer double punishment. <sup>p</sup> Meaning, so farre as his dominion extended. <sup>q</sup> Read Chap. 24.



## The dreame expounded.

## Daniél. The Kings pride & fall.

was answered, to the intent that liuing mé may knowe, that y moste high hath the power ouer the kingdome of men, and giueth it to whome soeuer he wil, and appointeth ouer it the moste abieft among men.

25 This is the dreame, that I King Nebuchad-nezzár haue sene: therefore thou, o Belteshazzár, declare the interpretacion thereof: for all the wisemen of my kingdome are not able to shewe me the interpretacion: but thou art able, for the spirit of the holy gods is in thee.

26 ¶ Then Daniél (whose name was Belteshazzár) held his <sup>k</sup> peace by the space of one houre, and his thoughts troubled him, & the King spake and said, Belteshazzár, let nether the dreame, nor the interpretacion thereof trouble thee. Belteshazzár answered and said, My lord, the dreame be to them that hate thee, and the interpretacion thereof to thine enemies.

27 The tre y thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the worlde,

28 Whose leaues were faire & the frute thereof muche, and in it was meat for all, vnder the which the beasts of the field dwelt, and vpon whose branches the foules of the heauen did sit,

29 It is thou, o King, y art great & mightie: for thy greatnes is growen, & reacheth vnto heauen, & thy dominion to the ends of the earth.

30 Where as the King sawe a watchman, & an holy one, that came downe from heauen, and said, Hewe downe the tre & destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a bande of yron and brasse binde it among the grasse of the field, & let it be wet with the dewe of heauen, and let his porcion be with the beasts of the field, <sup>l</sup> til seuen times passe ouer him,

31 This is the interpretacion, o King, and it is the decre of the moste high, which is come vpon my lord the King,

32 That they shal driue thee from men, & thy dwelling shalbe with the beasts of the field: they shal make thee to eat grasse as y oxen, & thei shal wet thee with the dewe of heauen: and seuen times shal passe ouer thee, til thou knowe, that <sup>n</sup> the moste high beareth rule ouer the kingdome of men, and giueth it to whome soeuer he wil.

33 Where as they said, that one shulde leaue the stumpe of the tre rootes, thy kingdome shal remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

34 Wherefore, o King, let my counsel be acceptable vnto thee, and <sup>o</sup> breake of thy sinnes by righteousness, & thine iniquities

by mercie toward the poore: lo, let there be an <sup>p</sup> healing of thine error.

25 All these things shal come vpon y King Nebuchad-nezzár.

26 ¶ At the end of twelue moneths, he walked in the royal palace of Babel.

27 And the King spake and said, Is not this great Babel, that I haue buylt for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While y worde was in the Kings mouth, a voyce came downe from heauen, saying, O King Nebuchad-nezzár, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shal driue thee from men, and thy dwelling shalbe with the beasts of the field: they shal make thee to eat grasse, as the oxen, and seuen times shal passe ouer thee, vntil thou knowest, that y most high beareth rule ouer the kingdome of men, & giueth it vnto whome soeuer he wil.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzár, and he was driuen from men, and did eat grasse as the oxen, and his bodie was wet with the dewe of heauen, til his heeres were growen as egles feathers and his nailes like birds clauies.

31 And at the end of these <sup>r</sup> dayes I Nebuchad-nezzár lift vp mine eies vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thanks vnto the moste high, and I praised and honored him that liueth for euer, <sup>s</sup> whose power is an euerlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his wil he worketh in the armie of heauen, & in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What dost thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glorie and my beautie was restored vnto me, and my counsellours <sup>t</sup> and my princes fought vnto me, & I was established in my kingdome, and my glorie was augmented toward me.

34 Now therefore I Nebuchad-nezzár <sup>u</sup> praise, and extoll & magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

### CHAP. V.

5 Belshazzár King of Babylon seeth an hand writing on the wall. 6 The soothsayers called of the King can not expounde the writing. 25 Daniél readeth it, and interpreteth it also. 30 The King is slayne. 31 Daniél enioyeth the kingdome.

p Suffre the errors of thy former life to be redressed.

q After that Daniél had declared this vision: & this his pride declared that it is not in man to couert to God except his spirit moue him, seeing y these terrible threatenings could not moue him to repent.

r While the term of these seuen yeres was accomplished

Chap. 7. 14. Mich. 4. 11. Luk. 1. 33.

s He confesseth Gods will to be the rule of all iustice & a moste perfect Law whereby he gouerneth bothe man and Angels and deuils, so y none ought to murmure, or alke a reason of his doings, but onely to stand content therewith and giue him y glorie. t By whome it semeth that he had bene put from his kingdome before. u He doeth not onely praise God for his deliuerance, but also confesseth his fault that God may onely haue the glorie & man the shame, & that he may be exalted & man cast downe.

k He was troubled for the great iudgement of God which he sawe ordeined against y King: and so the Prophetes vsed on the one parte to denounce Gods iudgements for the zeale they bare to his glorie, and on the other parte to haue compassion vpon man, and also to consider that they shulde be subiect to Gods iudgements, if he did not regard them w pite.

l Whereby he meant a long space, as seuen yeres. Some interpret seuen moneths, and others seuen weekes: but it semeth he met of yeres. m Not y his shape or forme was chaged into a beast, but that he was ether stricken mad, & so auoided mans company, or was cast out for his rannie and so wandered among the beasts, and ate herbes & grasse. n Daniél sheweth the cause, why God thus punished him. o Cease from prouoking God to angrer any longer by thy sinnes, that he may mitigate his punishment, if y shewe by thine vpright life that thou hast true faith & repentance.



<sup>a</sup> Daniél receiveth this historie of King Belshazzar. <sup>b</sup> Belshazzar was a sonne, to shewe Gods judgments against the wicked, for the delivrance of his Church, and how the prophetic of Ieremias was true, that they shoulde be delivered after sevenie yeres. <sup>c</sup> The Kings of the East part then vied to sit alone commonly, & disdained anye shoulde sit in their companie: and now to shewe his power, & how little he let by his enemies, when besieged Babylon, he made a solemne banquet, & used exesse in their companie, which is met here by drinking wine: thus the wicked are moste dissolute, and negligent while their destruction is at hand. <sup>d</sup> Meaning his grand father. <sup>e</sup> In contempt of the true God they praised their idoles, nor y they thought, that gold or silver were gods, but that there was a certaine vertue, and power in them to do them good, & is also the opinion of all idolaters. <sup>f</sup> That it might be the better sense. <sup>g</sup> So he that before conceived God, was moved by this sight to tremble for feare of Gods judgments. <sup>h</sup> Thus the wicked in their troubles seke manie means, who drawe them fro God, because they seke not to him who is the onelie comfort in afflictions. <sup>i</sup> To wit, his grand mother Nebuchad. <sup>j</sup> Nebuchad. <sup>k</sup> Nebuchad. <sup>l</sup> Nebuchad. <sup>m</sup> Nebuchad. <sup>n</sup> Nebuchad. <sup>o</sup> Nebuchad. <sup>p</sup> Nebuchad. <sup>q</sup> Nebuchad. <sup>r</sup> Nebuchad. <sup>s</sup> Nebuchad. <sup>t</sup> Nebuchad. <sup>u</sup> Nebuchad. <sup>v</sup> Nebuchad. <sup>w</sup> Nebuchad. <sup>x</sup> Nebuchad. <sup>y</sup> Nebuchad. <sup>z</sup> Nebuchad. <sup>aa</sup> Nebuchad. <sup>ab</sup> Nebuchad. <sup>ac</sup> Nebuchad. <sup>ad</sup> Nebuchad. <sup>ae</sup> Nebuchad. <sup>af</sup> Nebuchad. <sup>ag</sup> Nebuchad. <sup>ah</sup> Nebuchad. <sup>ai</sup> Nebuchad. <sup>aj</sup> Nebuchad. <sup>ak</sup> Nebuchad. <sup>al</sup> Nebuchad. <sup>am</sup> 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Nebuchad. <sup>tu</sup> Nebuchad. <sup>tv</sup> Nebuchad. <sup>tw</sup> Nebuchad. <sup>tx</sup> Nebuchad. <sup>ty</sup> Nebuchad. <sup>tz</sup> Nebuchad. <sup>ua</sup> Nebuchad. <sup>ub</sup> Nebuchad. <sup>uc</sup> Nebuchad. <sup>ud</sup> Nebuchad. <sup>ue</sup> Nebuchad. <sup>uf</sup> Nebuchad. <sup>ug</sup> Nebuchad. <sup>uh</sup> Nebuchad. <sup>ui</sup> Nebuchad. <sup>uj</sup> Nebuchad. <sup>uk</sup> Nebuchad. <sup>ul</sup> Nebuchad. <sup>um</sup> Nebuchad. <sup>un</sup> Nebuchad. <sup>uo</sup> Nebuchad. <sup>up</sup> Nebuchad. <sup>uq</sup> Nebuchad. <sup>ur</sup> Nebuchad. <sup>us</sup> Nebuchad. <sup>ut</sup> Nebuchad. <sup>uu</sup> Nebuchad. <sup>uv</sup> Nebuchad. <sup>uw</sup> Nebuchad. <sup>ux</sup> Nebuchad. <sup>uy</sup> Nebuchad. <sup>uz</sup> Nebuchad. <sup>va</sup> Nebuchad. <sup>vb</sup> Nebuchad. <sup>vc</sup> Nebuchad. <sup>vd</sup> Nebuchad. <sup>ve</sup> Nebuchad. <sup>vf</sup> Nebuchad. <sup>vg</sup> Nebuchad. <sup>vh</sup> Nebuchad. <sup>vi</sup> Nebuchad. <sup>vj</sup> Nebuchad. <sup>vk</sup> Nebuchad. <sup>vl</sup> Nebuchad. <sup>vm</sup> Nebuchad. <sup>vn</sup> Nebuchad. <sup>vo</sup> Nebuchad. <sup>vp</sup> Nebuchad. <sup>vq</sup> Nebuchad. <sup>vr</sup> Nebuchad. <sup>vs</sup> Nebuchad. <sup>vt</sup> Nebuchad. <sup>vu</sup> Nebuchad. <sup>vv</sup> Nebuchad. <sup>vw</sup> Nebuchad. <sup>vx</sup> Nebuchad. <sup>vy</sup> Nebuchad. <sup>vz</sup> Nebuchad. <sup>wa</sup> Nebuchad. <sup>wb</sup> Nebuchad. <sup>wc</sup> Nebuchad. <sup>wd</sup> Nebuchad. <sup>we</sup> Nebuchad. <sup>wf</sup> Nebuchad. <sup>wg</sup> Nebuchad. <sup>wh</sup> Nebuchad. <sup>wi</sup> Nebuchad. <sup>wj</sup> Nebuchad. <sup>wk</sup> Nebuchad. <sup>wl</sup> Nebuchad. <sup>wm</sup> Nebuchad. <sup>wn</sup> Nebuchad. <sup>wo</sup> Nebuchad. <sup>wp</sup> Nebuchad. <sup>wq</sup> Nebuchad. <sup>wr</sup> Nebuchad. <sup>ws</sup> Nebuchad. <sup>wt</sup> Nebuchad. <sup>wu</sup> Nebuchad. <sup>wv</sup> Nebuchad. <sup>ww</sup> Nebuchad. <sup>wx</sup> Nebuchad. <sup>wy</sup> Nebuchad. <sup>wz</sup> Nebuchad. <sup>xa</sup> Nebuchad. <sup>xb</sup> Nebuchad. <sup>xc</sup> Nebuchad. <sup>xd</sup> Nebuchad. <sup>xe</sup> Nebuchad. <sup>xf</sup> Nebuchad. <sup>xg</sup> Nebuchad. <sup>xh</sup> Nebuchad. <sup>xi</sup> Nebuchad. <sup>xj</sup> Nebuchad. <sup>xk</sup> Nebuchad. <sup>xl</sup> Nebuchad. <sup>xm</sup> Nebuchad. <sup>xn</sup> Nebuchad. <sup>xo</sup> Nebuchad. <sup>xp</sup> Nebuchad. <sup>xq</sup> Nebuchad. <sup>xr</sup> Nebuchad. <sup>xs</sup> Nebuchad. <sup>xt</sup> Nebuchad. <sup>xu</sup> Nebuchad. <sup>xv</sup> Nebuchad. <sup>xw</sup> Nebuchad. <sup>xx</sup> Nebuchad. <sup>xy</sup> Nebuchad. <sup>xz</sup> Nebuchad. <sup>ya</sup> Nebuchad. <sup>yb</sup> Nebuchad. <sup>yc</sup> Nebuchad. <sup>yd</sup> Nebuchad. <sup>ye</sup> Nebuchad. <sup>yf</sup> Nebuchad. <sup>yg</sup> Nebuchad. <sup>yh</sup> Nebuchad. <sup>yi</sup> Nebuchad. <sup>yj</sup> Nebuchad. <sup>yk</sup> Nebuchad. <sup>yl</sup> Nebuchad. <sup>ym</sup> Nebuchad. <sup>yn</sup> Nebuchad. <sup>yo</sup> Nebuchad. <sup>yp</sup> Nebuchad. <sup>yq</sup> Nebuchad. <sup>yr</sup> Nebuchad. <sup>ys</sup> Nebuchad. <sup>yt</sup> Nebuchad. <sup>yu</sup> Nebuchad. <sup>yv</sup> Nebuchad. <sup>yw</sup> Nebuchad. <sup>yx</sup> Nebuchad. <sup>yy</sup> Nebuchad. <sup>yz</sup> Nebuchad. <sup>za</sup> Nebuchad. <sup>zb</sup> Nebuchad. <sup>zc</sup> Nebuchad. <sup>zd</sup> Nebuchad. <sup>ze</sup> Nebuchad. <sup>zf</sup> Nebuchad. <sup>zg</sup> Nebuchad. <sup>zh</sup> Nebuchad. <sup>zi</sup> Nebuchad. <sup>zj</sup> Nebuchad. <sup>zk</sup> Nebuchad. <sup>zl</sup> Nebuchad. <sup>zm</sup> Nebuchad. <sup>zn</sup> Nebuchad. <sup>zo</sup> Nebuchad. <sup>zp</sup> Nebuchad. <sup>zq</sup> Nebuchad. <sup>zr</sup> Nebuchad. <sup>zs</sup> Nebuchad. <sup>zt</sup> Nebuchad. <sup>zu</sup> Nebuchad. <sup>zv</sup> Nebuchad. <sup>zw</sup> Nebuchad. <sup>zx</sup> Nebuchad. <sup>zy</sup> Nebuchad. <sup>zz</sup> Nebuchad.

**K**ing Belshazzar made a great feast to a thousand of his princes, and dranke wine before the thousand.

And Belshazzar while he tasted the wine, commanded to bring him the golden and silver vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wife, and his concubines might drinke therein.

Then were brought the goldé vessels, that were také out of the Temple of the Lords house at Ierusalem, and the King and his princes, his wiues, and his concubines drake in them.

They drake wine and praised the gods of golde, and of silver, of brass, of yron, of wood and of stone.

At the same houre appeared fingers of a mans hand, which wrote ouer against the candlesticke vpon the plaister of the wall of the Kings palace, & the King sawe the palme of the hand that wrote.

Then the Kings countenance was changed, and his thoughts troubled him, so that the ioyntes of his loines were loosed, and his knees smote one against the other.

Wherefore the King cryed loud, that they shulde bring the astrologians, the Caldeans and the sothsaiers. And the King spake, and said to the wise men of Babel, Whosoeuer can read this writing, and declare me the interpretació thereof, shalbe clothed with purple, & shal haue a chaine of golde about his necke, and shalbe the third ruler in the kingdome.

Then came all the Kings wise men, but they colde nether read the writing, nor shewe the King the interpretacion.

Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

Now the Queene by reason of the talke of the King, and his princes came into the banquet house, and the Queene spake, and said, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

There is a man in thy kingdome, in whome is the spirit of the holie gods, and in the dayes of thy father light and vnderstanding & wisdom like the wisdom of the gods, was found in him: whome the King Nebuchad-nezzar thy father the King, I say, thy father, made chief of the enchanters, astrologians, Caldeans, and sothsaiers,

Because a more excellent spirit, and knowledge, and vnderstanding (for he did expound dreames, and declare hard

sentences, and dissolued doubts) were founde in him, *euen* in Daniél, whome the King named Belshazzar: now let Daniél be called, and he wil declare the interpretacion.

¶ Then was Daniél brought before the King, and the King spake and said vnto Daniél; Art thou that Daniél, which art of the children of the captiuitie of Iudah, whome my father the King brought out of Iewrie?

Now I haue heard of thee, that the spirit of the holie gods is in thee, & that light and vnderstanding and excellēt wisdom is found in thee.

Now therefore wisemen, & astrologians haue bene brought before me, that they shulde read this writing, and shewe me the interpretacion thereof: but they colde not declare the interpretacion of the thing.

Then heard I of thee, that thou coldest shewe interpretacions, and dissolue doubts: now if thou canst read the writing, & shewe me the interpretacion thereof, thou shalt be clothed with purple, & shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

Then Daniél answered, and said before the King, Kepe thy rewardes to thy self, & giue thy giftes to another: yet I wil read the writing vnto the King and shewe him the interpretacion.

O King, heare thou, The moste high God gaue vnto Nebuchad-nezzar thy father a kingdome, and maiestie and honour and glorie.

And for the maiestie that he gaue him, all people, nations, and langages trembled, & feared before him: he put to death whome he wolde: he smote whome he wolde: whome he wolde he set vp, & whome he wolde he put downe.

But when his heart was puffed vp, and his minde hardened in pride, he was deposed from his kinglie throne, and they toke his honour from him.

And he was driuen from the sonnes of men, & his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his bodie was wet with the dewe of the heauen, til he knewe, that the moste high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whome soeuer he pleaseth.

And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

But hast lift thy self vp against the Lord of heauen, and they haue brought the vessels of his House before thee, & thou and thy princes, thy wiues and thy concubines

For the idolaters thought, that Angels had power as God, and therefore had the in like estimation, as they had God, thinking that the spirit of prophetic, & vnderstanding came of them.

Before he read the writing, he declared to the King his great ingratitude toward God, who could not be moved to give him the glorie, considering his wonderful worke toward his grand father, & so sheweth, that he doeth not sinne of ignorance, but of malice.



# The writing declared. Daniél. His constancie.

haue drunke wine in them, and thou hast praised the gods of siluer and golde, of brasfe, yron, wood and stone, which nether se, nether heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

m After that God had so long time deferred his angre, & patiently waited for this amendment. n This worde is twise writte for the certaintie of y thing: shewing, that God had moste surely counted: signifying also that God hath appointed a terme for all kingdome, & y a miserable end shal come on all that raise them selues against him.  
"Or, wanting"

24 Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, **MENE, MENE, TEKEL, VPHARSIN.**

26 This is the interpretacion of the thing, **MENE**, God hath nobred thy kingdome, and hath finished it:

27 **TEKEL**, thou art wayed in the balance, and art founde to light.

28 **PERES**, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniél with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that he shulde be the thirde ruler in the kingdome.

30 The same night was Belshazzar y King of the Caldeans slaine.

31 And Darius of the Medes toke y kingdome, being threscore and two yere olde.

o Cyrus his sonne in lawe gaue him this title of honour although Cyrus in effect had y dominion.

## CHAP. VI.

1 Daniél is made ruler ouer the gouerners. 5 An acte against Daniél. 16 He is put into a denne of lyons by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lyons. 25 Darius by a decre magnifieth the God of Daniél.

1 It pleased Darius to set ouer the kingdome an hundredth and twentie gouernours, which shulde be ouer y whole kingdome.

2 And ouer these, thre rulers (of whome Daniél was one) that the gouernours might giue accompts vnto them, and the King shulde haue no damage.

3 Now this Daniél was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniél concerning the kingdome: but they colde finde none occasiō nor faute: for he was so faithful that there was no blame nor faute founde in him.

5 Then said these mé, We shal not finde an occasion against this Daniél, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome the officers and gouernours, the counsellors, and dukes haue consulted together to make

a decre for the King and to establish a statute, that whosoever shal aske a petition of anie god or man for thirtie dayes saue of thee, o King, he shalbe cast into the denne of lyons.

8 Now, o King, confirme the decre, and seale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decre.

10 ¶ Now when Daniél vnderstode that he had sealed the writing, he went into his house, and his windowe being open in his chamber toward Ierusalém, he kneeled vpon his knees thre times a day, & prayed and praised his God, as he did afore time.

11 Then these men assembled, and founde Daniél praying, and making supplicacion vnto his God.

12 So they came, and spake vnto the King concerning the Kings decre, Hast thou not sealed the decre, that euerie man that shal make request to anie god or mā within thirtie dayes, saue to thee, o King, shalbe cast into the denne of lyons? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniél which is of the children of the captiuitie of Iudáh, regardeth not thee, o King, nor the decre, that thou hast sealed, but maketh his petition thre times a day.

14 When the King heard these wordes, he was sore displeased with him self, and set his heart on Daniél, to deliuer him: and he laboured til the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, o King, that the law of the Medes and Persians is, that no decre nor statute, which the King confirmeth, may be altered.

16 ¶ Then the King commanded, and they broght Daniél, and cast him into the denne of lyons: now the King spake, and said vnto Daniél, Thy God, whome thou alway seruest, euen he wil deliuer thee.

17 And a stone was broght, and layed vpon the mouthe of the denne, and the King sealed it with his owne signet, & with the signet of his princes, that the purpose might not be changed, concerning Daniél.

18 Then the King went vnto his palace, and remained fasting, nether were the instruments of musicke broght before him, and his slepe went from him.

19 ¶ Then the King arose early in the morning, and went in all haste vnto the denne of lyons.

d Herein is demanded the wickednes of the King, who wolde be set vp as a god, & passed for what wicked lawes he aproued for the maintenance of the same. e Because he wolde not by his silence shew that he consented to this wicked decre, he set open his windowes toward Ierusalém, when he prayed: both to stirre vp his self with the remembrance of Gods promises to his people when they shulde pray toward that Temple, & also y others might see that he wolde nether consent in heart nor dede for these fewe dayes to anie thing that was contrary to Gods glorie.

f Thus the wicked maintenance of lawes by constancie, and authoritie which is oftentimes either lightenes, or stubbnes when as the innocents thereby perill: & therefore gouernours nether ought to feare nor be ashamed to breake such.



<sup>a</sup> This declar-  
eth that Da-  
rius was not  
touched with  
true know-  
ledge of God,  
because he  
doubted of his  
power.

<sup>b</sup> My iuste  
cause, and  
vengence in  
this thing, whe-  
rein I was char-  
ged, is appro-  
ved of God.  
For he did  
deliuer the  
King wicked  
commandment  
to obey God,  
and so did no  
inurie to the  
King who ought  
to commande  
nothing, whe-  
reby God shal  
be dishono-  
red.

<sup>c</sup> Because he  
committed him-  
self wholly va-  
to God whose  
cause he did  
defend, he was  
assured, y<sup>e</sup> no-  
thing but good  
colde come  
vnto him: whe-  
rein we see the  
power of faith,  
as Ebr. 11. 13.

<sup>d</sup> This is a ter-  
rible example  
against all the  
wicked, which  
do against their  
conscience ma-  
ke cruel lawes  
to destroye the  
children of God:  
he also admo-  
nisseth prin-  
ces how to pu-  
nish such, whe-  
their wicked-  
nes is come  
to light: though  
not in euerie  
point or with  
like circumsta-  
ces, yet to exe-  
cute true iusti-  
ce vpon them.

<sup>e</sup> This proueth  
not that Darius  
did worship God  
aright, or els was  
conuerted: for  
then he wolde  
haue destroyed  
all superstition  
and idolatrie,  
& not  
only giuen God  
the chief place,  
but onely haue  
set him vp, and  
caused him to  
be honored ac-  
cording to his  
worde: but this  
was a certeine  
cōfession of Gods  
power, whereunto  
he was compelled  
by this wonderful  
miracle. n Which  
hath not onely  
life in him self,  
but is the onely  
fountaine of life,  
& quickeneth  
all things, so that  
without him there  
is no life.

# CHAP. VII.

<sup>1</sup> A vision of foure beasts is shewed vnto Daniél.  
<sup>2</sup> The ten hornes of the fourth beast. <sup>27</sup> Of the euerla-  
sting kingdome of Christ.

<sup>a</sup> Where as the  
people of Is-  
rael looked for  
a continual  
quietnes after  
these scuentie  
yeres, as Iere-  
miah had de-  
clared, he sheweth  
that this rest shal  
not be a deliuerance  
from all troubles,  
but a beginning,  
& therefore incou-  
raged the to loke  
for a continual  
affliction  
til the Messiah  
be vttered and  
receiued, by  
whome they shulde  
haue a spiri-  
tual deliuerance,  
and all the promi-  
ses fulfilled: whe-  
reof they shulde  
haue a  
certeine token  
in the destruction  
of the Babylonical  
kingdome.

**I**N the first yere of Belshazzar King of  
Babél, Daniél sawe a dreame, and there  
were visions in his head, vpon his bed:  
then he wrote the dreame, & declared y<sup>e</sup>  
summe of the matter.

<sup>2</sup> Daniél spake and said, I sawe in my vision

by night, and beholde, the foure windes of  
the heauen stroue vpon <sup>b</sup> the great sea:

<sup>3</sup> And foure great beastes came vp from  
the sea one diuers from another.

<sup>4</sup> The first was as a <sup>c</sup> lion, and had egles  
wings: I behelde, til the wings thereof  
were plukte of, and it was lifted vp from  
the earth, and set vpon his fete as a man,  
and a mans heart was giuen him.

<sup>5</sup> And beholde, another beast which was the  
seconde, was like a <sup>d</sup> beare and stode vpon  
the <sup>e</sup> one side: and he had thre ribbes in his  
mouth betwene his teeth, & and thei said  
thus vnto him, Arise & deuoure muche  
flesh.

<sup>6</sup> After this I behelde, and lo, there was an  
other like a <sup>h</sup> leopard, which had vpon his  
backe <sup>i</sup> foure wings of a foule: the beast  
had also foure heads, and <sup>k</sup> dominion was  
giuen him.

<sup>7</sup> After this I sawe in the visions by night,  
& beholde, the <sup>l</sup> fourth beast was fearful  
and terrible and verie strong. It had great  
myro teeth: it deuoured & brake in pieces  
and stamped <sup>n</sup> the residue vnder his fete: &  
it was vnlike to the beastes that were be-  
fore it: for it had <sup>o</sup> ten hornes.

<sup>8</sup> As I considered the hornes, beholde,  
there came vp among them another litle  
horne, before whome there were <sup>q</sup> thre  
of the first hornes plukt awaie: & beholde,  
in this horne were <sup>r</sup> eyes like the eyes of  
man, and a mouthe speaking presumptuous  
things.

<sup>9</sup> I behelde, til the <sup>s</sup> thrones were set vp,  
and the <sup>t</sup> Ancient of daies did sit, whose  
garment was white as snowe, and the heere

<sup>h</sup> Meaning, Alexander the King of Macedonie. <sup>i</sup> That is, his foure chief  
captaines, which had the empire among them after his death. Seleucus had  
Asia the great, Antigonus the lesse, Cassander, and after him Antipater was  
King of Macedonie, and Ptolomeus had Egypt. <sup>k</sup> It was not of him self  
nor of his owne power that he gate all these countreis: for his armie con-  
tained, but thirtie thousand men, and he ouercame in one battel Darius, which  
had ten hundred thousand, when he was so heauie with slepe that his eyes  
were scarce open, as the stories reporte: therefore this power was giuen him  
of God. <sup>l</sup> That is, the Romain empire which was as a monster & colde not  
be copared to anie beast, because the nature of none was able to expresse it.  
<sup>m</sup> Signifying the tyrannie and griedines of the Romains. <sup>n</sup> That which  
the Romains colde not quietly enioie in other countreis, thei wolde giue it  
to other Kings and rulers that at all times when thei wolde, thei might ta-  
ke it againe: which liberalitie is here called the stamping of the rest vnder  
the fete. <sup>o</sup> That is, son drie and diners prouinces which were gouerned by  
the deputies and proconsuls, whereof euerie one might be compared to a  
King. <sup>p</sup> Which is ment of Iulius Cesar, Augustus, Tiberius, Caligula,  
Claudius, and Nero &c. who were as Kings in effect, but because thei colde  
not rule, but by the consent of the Senat, their power is compared to a litle  
horne. For Mahomet came not of the Romaine empire, and the Pope hath no  
vocation of gouernement: therefore this can not be applied vnto them, and  
also in this prophetic the Prophets purpose is chiefly to comfort the Iewes  
vnto the reuelation of Christ. Some take it for the whole bodie of Anti-  
christ. <sup>q</sup> Meaning, a certeine portion of the ten hornes: that is, a parte  
from the whole estate was pluckt awaie. For Augustus toke from the Senat  
the libertie of chosing the deputies to send into the prouinces, and toke the  
gouernement of certeine countreis to him self. <sup>r</sup> These Romaine Empe-  
rours at the first vied a certeine humanitie and gentlenes, and were content  
that others as the Consuls and Senat shulde beare the name of dignitie, so  
that thei might haue the profite, and therefore in elections and counsels wol-  
de behaue them selues according as did other Senatours: yet against their  
enemies and those that wolde resist them, thei were fierce and cruel, which  
is here ment by the proud mouth. <sup>s</sup> Meaning the places where God and  
his Angels shulde come to iudge these monarchies, which iudgement shulde  
beginne at the first coming of Christ. <sup>t</sup> That is, God which was  
before all times, and is here described as mans nature is able to compre-  
hend some portion of his glorie.



of his head like the pure woll: his throne was like the fyrie flame, & his wheles as burning fyre.

10 A fyrie streame yssued, and came forth from before him: thousand thousands ministred vnto him, and ten thousand thousands stode before him: the iudgement was set, and the bookes opened.

11 Then I behelde, because of the voyce of the presumptuous wordes, which the horne spake: I behelde, euen til the beast was slaine, and his bodie destroyed, and giuen to the burning fyre.

12 As concerning the other beastes, they had taken awaie their dominion: yet their liues were prolonged for a certeine time and season.

13 ¶ As I behelde in visions by night, beholde, a one like the Sonne of man came in the cloudes of heauen, and approached vnto the Ancient of daies, & they broght him before him.

14 And he gaue him dominion, & honour, and a kingdome, that all people, nations and langages shulde serue him: his dominion is an euerlasting dominion, which shal neuer be taken awaie: and his kingdome shal neuer be destroyed.

15 ¶ I Daniél was troubled in my spirit, in the middes of my bodie, and the visions of mine head made me afraied.

16 Therefore I came vnto one of them that stode by, and asked him the trueth of all this: so he tolde me, and shewed me the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shal arise out of the earth,

18 And they shal take the kingdome of the Sainctes of the moste high, and possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I wolde knowe the trueth of the fourth beast, which was so vnlike to all the others, very feareful, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the residue vnder his fete.

20 Also to knowe of the ten hornes that were in his head, & of the other which came vp, before whome they fell, and of the hor-

ne that had eyes, and of the mouth that spake presumptuous things, whose voice was more stoute then his felowes.

21 I behelde, & the same horne made battel against the Sainctes, yea, and preuailed against them,

22 Vntil the Ancient of daies came, and iudgement was giuen to the Sainctes of the moste high: and the time approached, that the Sainctes possessed the kingdome.

23 Then he said, The fourth beast shal be the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shal deuoure the whole earth, and shal treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shal rise: & another shal rise after them, and he shal be vnlike to the first, and he shal subdue thre Kings,

25 And shal speake wordes against the moste high, & shal consume the Sainctes of the moste high, & thinke he may change times and lawes, and they shal be giuen into his hand, vntil a time, and times & the deuiding of time.

26 But the iudgement shal sit, & they shal take awaie his dominion, to consume and destroye it vnto the end.

27 And the kingdome, and dominion, and the greatnes of the kingdome vnder whose heauen shal be giuen to the holie people of the moste high, whose kingdome is an euerlasting kingdome & all powers shal serue and obeie him.

28 Euen this is the end of the matter, I Daniél had manie cogitacions which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

¶ This is ment of the foure beasts, which were more terrible then the other. I Meaning the Romaine Emperours, who were moche cruel against the Church of God bothe of the Iewes and of the Gentiles. ¶ Til God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his Church rest & so obtained a famous name in the worlde, and were called the Church of God, or the kingdome of God. ¶ Read the exposition hereof, ver. 8. ¶ That is, shal make wicked decrees & proclamations against Gods worde and send through out all their dominion to destroy all that did professe it. ¶ These Emperours shal not consider they haue the power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were of order of nature, as appeareth by Octavius, Tyberius, Caligula, Nero, Domitianus &c. ¶ God shal suffer them thus to rage against his Sainctes for a long time, which is ment by the time and times but at length he wil awaie these troubles and shorten the times for his elects sake, Mat. 24. 22. which is here ment by the diuiding of time. ¶ God by his power shal restore things that were out of order, and so destroye this little horne, that it shal neuer rise vp againe. ¶ He sheweth wherefore the beast shulde be destroyed, to wit, that his Church might haue rest and quietnes, which though they donot fully inioye here, yet they haue it in hope and by the preaching of the Gospel enioye the beginning thereof, which is ment by these wordes vnder the heauen: & therefore he here speaketh of the beginning of Christs kingdome in this worlde, which kingdome faithful haue by the participation that they haue with Christ their head. ¶ That is, some of euerie sorte that beare rule. ¶ Though he had manie motions in his heart moued him to and fro to seke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie and wrote it for the use of the Church.

CHAP. VIII.

A vision of a battel betweene a ramme and a goat.

20 The understanding of the vision.

IN the thirde yere of the reigne of King Belshazzar, a vision appeared vnto me, euen vnto me Daniél, after that which appeared vnto me at the first.

21 And I sawe in a vision, & when I sawe it, I was in the palace of Shushán, which is in the prouince of Elám, & in a vision me-

¶ After the general vision, he cometh to certeine particular visions: as touching the destruction of the monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof. ¶ That is, of Persia.

¶ That is, an infinit number of Angels, who were ready to execute his commandment.

¶ This is ment of the first coming of Christ when as he wil of God was plainly reueiled by his Gospel.

¶ Meaning, he was astonished, when he sawe these Emperours in such the dignitie, & pride, & so suddenly destroyed at the coming of Christ where this fourth monarchie was subiect to men of other nations.

¶ As the three former monarchies had an end at the time that God appointed, although they flourished for a time, so shal this fourth haue an end & they that patiently abide Gods appointment, shal inioye the promises.

¶ Which is ment of Christ who had not yet taken vpon him mans nature, neither was he the sonne of David according to the flesh, as he was afterwards: but appeared then in a figure, and that in cloudes: that is, being separate from the common sorte of men by manifeste signes of his diuinitie.

¶ To wit, when he ascended into the heauens, and his diuine maiestie appeared, and all power was giue vnto him in respect of that that he was our Mediator.

¶ This is ment of the beginning of Christs kingdome when God the Father gaue vnto him all dominion, as to the Mediator, to the intent that he shulde gouerne here his Church in earth continually til the time that he broght them to eternal life. ¶ Through the stranges of the vision. ¶ Meaning, of the Angels, as ver. 10. ¶ Because Abraham was appointed heire of all the worlde Ro. 4. 13. & in him all the faithful, therefore the kingdome thereof is theirs by right, which these foure beastes or tyrants shulde invade, and vsurpe vntil the worlde were restored by Christ: and this was to confirme them that were in troubles, that their afflictions shulde haue an end at length. ¶ That is, of the moste high things, because God hath chosen them out of this worlde, & they shulde looke vp to the heauens, whereon all their hope dependeth. ¶ For the other thre monarchies were gouerned by a King, and the Romaine empire by Consuls: the Romaines changed their gouernours yereley, & the other monarchies retained them for terme of life: also the Romaines were the strongest of all the others, and were neuer quiet among them selues. ¶ Read ver. 7.



thought I was by the riuer of Vlái.

Then I loked vp and sawe, and beholde, there stode before the riuer a rāme, which had two hornes: and these two hornes were hie: but one was <sup>d</sup> hier then another, & the hiest came vp last.

I sawe the ram puffling against <sup>y</sup> West and against the North, and against the South: so that no <sup>e</sup> beastes might stande before him, nor colde deliuer out of his hand, but he did what he listed, and became great.

And as I considered, beholde, <sup>f</sup> a goat came from the West ouer the whole earth, & touched not the ground: & this goat had an <sup>s</sup> horne that appeared betwene his eyes.

And he came vnto the ram that had the two hornes, whome I had sene standing by the riuer, and ranne vnto him in his fierce rage.

And I sawe him come vnto the ramme, & being moued against him, he <sup>h</sup> smote the ramme, and brake his two hornes: & there was no power in the rāme to stand against him, but he cast him downe to the groude, and stamped vpon him, & there was none that colde deliuer the rāme out of his power.

Therefore <sup>y</sup> goat waxed exceedig great, and when he was at the strongest, his great <sup>h</sup> horne was broken: and for it came vp foure that <sup>k</sup> appeared towarde the foure windes of the heauen.

And out of one of them came forth a litle horne, which waxed very great towarde the <sup>m</sup> South, and towarde the <sup>n</sup> East, and towarde the <sup>e</sup> pleasant land.

Yea, it grewe vp vnto the <sup>p</sup> hoste of heauen, and it cast downe some of the hoste, & of the starres to the grounde, and trode vpon them,

And extolled him self against the <sup>r</sup> prince of the hoste from whome the <sup>r</sup> dailie sacrifice was taken away, and the place of his Sanctuarie was cast downe.

And <sup>a</sup> time shal be giue him ouer the dailie sacrifice for the iniquitie: & it shal <sup>c</sup> cast downe the trueth to the grounde, & thus shal it do, and prosper.

Then I heard one of the <sup>n</sup> Sainctes speaking, & one of <sup>y</sup> Sainctes spake vnto a cer

teine one, saying, How long shal endure the vision of the dailie sacrifice, and the iniquitie of the <sup>x</sup> desolation to tread bothe the Sanctuarie and the <sup>y</sup> armie vnder fote?

And <sup>z</sup> he answered me, Vnto the <sup>a</sup> euening and the morning, two thousand and thre hundredth: then shal the Sanctuarie be clesed.

Now when I Daniél had sene the vision, and soght for the meaning, beholde, there stode before me <sup>b</sup> like the similitude of a man.

And I heard a mans voyce betwene the bankes of Vlái, which called and said, Gabriél, <sup>c</sup> make this man to vnderstand the vision.

So he came where I stode: and when he came, I was afraied, and fel vpon my face: but he said vnto me, Vnderstand, <sup>d</sup> o sonne of man: for in the last time shal be the vision.

Now as he was speaking vnto me, I being a slepe fel on my face to the ground: but he touched me, and set me vp in my place.

And he said, Beholde, I wil shewe thee what shal be in the last <sup>e</sup> wrath: for in the end of the time appointed it shal come.

The ramme which thou sawest hauing two hornes, are the Kings of the Medes & Persians.

And the goat is the King of Grecia, & the great horne that is betwene his cies, is the first King.

And that that is broken, and foure stode vp for it, are foure kingdomes, which shal stand vp <sup>f</sup> of that nation, but not <sup>g</sup> in his strength.

And in the end of their kingdome, when the rebellious shal be consumed, a King of <sup>h</sup> fierce countenance, and vnderstanding darke sentences, shal stand vp.

And his power shal be mightie, but not <sup>i</sup> in his strength: and he shal destroe wonderfully, & shal prosper, and practise, and shal destroe the <sup>k</sup> mightie, and the holy people.

And through his <sup>l</sup> policie also, he shal cause craft to prosper in his hand, and he shal extoll him self in his heart, and by <sup>m</sup> peace shal destroy many: he shal also stand vp against the <sup>n</sup> prince of princes, but he shal be broken downe <sup>o</sup> without hand.

And the vision of the <sup>p</sup> euening and the morning, which is declared, is true: therefore scale thou vp the vision, for it shal be after many daies.

And I Daniél was stricken & sicke <sup>q</sup> certaine daies: but when I rose vp, I did the Kings busines, and I was astonished at the vision, but none vnderstode it.

Vuu. iiii.

<sup>x</sup> That is, the Iewes finnes, which were cause of this destruction.

<sup>y</sup> That is, <sup>w</sup> suppresseth Gods religio, & his people.

<sup>z</sup> Christ answered me for the comforte of <sup>y</sup> Church.

<sup>a</sup> That is, vnto so many natural daies be past, which

maketh yeres thre moneths & an half: for so long vnder Antiochus was the Temple prophaned.

<sup>b</sup> Which was Christ, who in this maner declared him self to the olde fathers how he wolde be

God manifested in flesh.

<sup>c</sup> This power to commande the Angel, declared that he was God.

<sup>d</sup> The effect of this vision shal not yet appeare, but a long time after.

<sup>e</sup> Meaning <sup>y</sup> great rage <sup>w</sup> Antiochus shulde shewe against the Church.

<sup>f</sup> That is, out of Grecia.

<sup>g</sup> They shal not haue like power as had Alexander.

<sup>h</sup> Noting that this Antiochus was impudent and cruel, and also craftie that he colde not be deceived.

<sup>i</sup> That is, not like Alexander's strength.

<sup>k</sup> Bothe <sup>y</sup> Gētils that dwell about him, & also <sup>y</sup> Iewes.

<sup>l</sup> What soeuer he goeth about by his craft, he shal bring it to passe.

<sup>m</sup> That is, vnder pretence of peace or as it were in sporte.

<sup>n</sup> Meaning, against God.

<sup>o</sup> For God wolde destroy him with a notable plague, & so comforte his Church.

<sup>p</sup> Read verſ. 14.

<sup>q</sup> For feare & astonishment.

<sup>e</sup> Which represented the kingdom of the Persians, and Medes, which were ioyned together.

<sup>d</sup> Meaning Cyrus, which after grewe greater power then Darius his vncle and father in lawe.

<sup>e</sup> That is, no Kings or nations.

<sup>f</sup> Meaning, Alexander that came fro Grecia with great speede and expedition.

<sup>g</sup> Though he came in the name of all Grecia, yet he bare the title & dignitie of the general capitaine, so that the strength was attributed to him, which is meet by this horne.

<sup>h</sup> Alexander ouercame Darius in two sondry battels, and so had <sup>y</sup> two kingdomes of the Medes and Persians.

<sup>i</sup> Alexanders great power was broken: for when he had ouercome all <sup>y</sup> East, he thought to returne toward Grecia to subdue them that there had rebelled, and so dyed by the way.

<sup>k</sup> That is, <sup>w</sup> were famous: for almoste in the space of sixtene yere the <sup>w</sup> were fiftene diuers successours before this monarchie was deuised to these foure, whereof Alexander had Macedonia, Seleucus, Syria, Antigonus Asia the lesse, and Ptolemeus Egypte.

<sup>l</sup> Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other betwene him & the kingdome, and therefore is here called the litle horne, because neither prince lie conditions, nor any other thing was in him, why he shulde obtaine this kingdome.

<sup>m</sup> That is, toward Egypte.

<sup>n</sup> Whereby he meant Ptolomais.

<sup>o</sup> That is, Iudea.

<sup>p</sup> Antiochus raged against the elect of God, and trod his precious starres vnder fete which are so called, because they are separated from the worlde.

<sup>q</sup> That is, God, who gouerneth and mainteineth his Church.

<sup>r</sup> He labored to abolish all religion, & therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of <sup>y</sup> worlde to haue his Name there truly called vpon.

<sup>s</sup> He sheweth that their finnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrane a time, whome he wolde not suffer vtterly to abolish his religion.

<sup>t</sup> This horne shal abolish for a time <sup>y</sup> true doctrine & so corrupt Gods seruice.

<sup>u</sup> Meaning, <sup>y</sup> he heard one of the Angels asking this question of Christ, whome he calleth a certaine one or a secret one, or a maruiculous one.



# A confession.

# Daniél. The praier heard.

## CHAP. IX.

3 *Daniél desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon.* 5 *A true confession.* 20 *Daniels prayer is heard.* 21 *Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes.* 24 *The anointing of Christ.* 25 *The buyding againe of Ierusalem.* 26 *The death of Christ.*

a Who was al  
so called A-  
byages.

b For Cyrus  
led with ambi-  
tio, wēt about  
warres in o-  
ther countreis,  
and therefore  
Darius had ſ  
title of ſ king  
dome, though  
Cyrus was  
King in effect.  
c For though  
he was an ex-  
cellent Prophet,  
yet he daily in-  
creased know-  
ledge by rea-  
ding of ſ Scrip-  
tures.

d He speaketh  
not of that or-  
dinarie praier,  
which he vsed  
in his house  
thrice a day,  
but of a rare  
and vehement  
prayer, lest  
their finnes  
shulde cause  
God to delay  
the time of  
their deliuerā-  
ce prophecied  
by Ieremiāh.

e That is, haſt  
all power in  
thy helic to ex-  
ecute thy ter-  
rible iudge-  
mentes againſt  
obſtinat ſin-  
ners, as yart ri-  
che in mercie  
to comfort the,  
which obey  
thy worde &  
loue thee.  
f He ſheweth  
that whenſo-  
uer God puni-  
ſheth, he  
doeth it for iu-  
ſtice cauſe: and  
thus y godlie  
neuer accuſe  
him of rigour  
as the wicked  
do, but ac-  
knowledge y  
in th. miſeries  
there is iuſte  
cauſe, why he  
ſhulde ſo in-  
treat them.

g He ſheweth  
that whenſo-  
uer God puni-  
ſheth, he  
doeth it for iu-  
ſtice cauſe: and  
thus y godlie  
neuer accuſe  
him of rigour  
as the wicked  
do, but ac-  
knowledge y  
in th. miſeries  
there is iuſte  
cauſe, why he  
ſhulde ſo in-  
treat them.

h He ſheweth  
that they re-  
bell againſt  
God, which  
ſerue him not  
according to  
his comande-  
ment & worde.  
i As Deu. 27.  
25. or the curſe  
confirmed  
by an othe.

1 **I**N the first yere of Darius the sonne of Ahashuerōsh, of ſ sede of the Medes, which was made King ouer the b realme of the Caldeans,

2 **E**uen in the first yere of his reigne, I Daniél vnderſtode by c bokes the nombre of the yeres, whereof the Lord had spoken vnto Ieremiāh the Prophet, that he wolde accomplish seuentie yeres in the desolation of Ierusalēm.

3 **A**nd I turned my face vnto the Lord God, and d sought by praier and supplications with fasting & sackcloth & ashes.

4 **A**nd I praied vnto the Lord my God, & made my confession, saying, Oh Lord God, which art e great and feareful, and kepest couenant and mercie toward them which loue f thee, & toward them y kepe thy commandements,

5 **W**e haue sinned, & haue comitted iniquitie & haue done wickedly, yea, we haue rebelled, and haue departed frō thy preceptes, and from thy iudgements.

6 **F**or we wolde not obei thy seruants the Prophetes, which spake in thy Name to our Kings, to our princes, & to our fathers, and to all the people of the land.

7 **O** Lord, f righteousnes belōgeth vnto thee, and vnto vs g open shame, as appeareth this day vnto euerie man of Iudāh, and to the inhabitants of Ierusalēm: yea, vnto all Is-  
raél, bolhe nere and farre of, through all the countreis, whether thou haſt driuen them, because of their offenses, that thei haue committed against thee.

8 **O** Lord, vnto vs apperteineth open shame, to our h Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 **Y**et compassion and forgiuenes is in the Lord our God, albeit we haue rebelled against him.

10 **F**or we haue not obeied i h voice of the Lord our God, to walke in his lawes, which he had laid before vs by the ministerie of his seruants the Prophetes.

11 **Y**ea, all Israél haue transgressed thy Lawe, and are turned backe, and haue not heard thy voice: therefore the i curſe is powred vpon vs, & the othe that is written in the lawe of Moſes the ſeruant of God, because we haue sinned against him.

12 **A**nd he hathe cōfirmed his wordes, which he spake against vs, and against our iud-

ges that k iudged vs, by bringing vpon vs a great plague: for vnder the whole hea-  
uen hathe not bene the like, as hathe bene brought vpon Ierusalēm.

13 **A**ll this plague is come vpon vs, as it is written in the Lawe of Moſes: yet made we not our prayer before the Lord our God, that we might turne from our iniquities and vnderstand thy trueth.

14 **T**herefore hathe the Lord m made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we wolde not heare his voice.

15 **A**nd now, n Lord our God, that haſt o brought thy people out of ſ land of Egypt with a mightie hand, and haſt gotten thee renoume, as appeareth this day, we haue sinned, we haue done wickedly.

16 **O** Lord, according to all thy k righte-  
ousnes, I beſeche thee, let thine angre and thy wrath be turned away from thy citie Ierusalēm thine holy Mountaine: for becau-  
se of our finnes, & for the iniquities of our fathers, Ierusalēm and thy people are a re-  
proche to all that are about vs.

17 **N**ow therefore, p our God, heare the prayer of thy ſeruant, and his supplica-  
tions, and cause thy face to q shine vpon thy Sanctuarie, that lyeth waste for the  
r Lords ſake.

18 **O** my God, encline thine eare and heare: open thine cies, and beholde our deso-  
lations, and the citie whereupon thy Na-  
me is called: for we do not present our  
supplications before thee for our owne  
s righteousness, but for thy great tendre  
mercies.

19 **O** Lord, heare, o Lord forgiue, o Lord  
t conſider, and do it: diſferre not, for thine  
owne ſake, o my God: for thy Name is  
called vpon thy citie, and vpon thy peo-  
ple.

20 **A**nd whiles I was speaking & praying,  
and confessing my sinne, and the sinne of  
my people Israél, and did present my  
supplication before the Lord my God,  
for the holy Mountaine of my God,

21 **Y**ea, while I was speaking in praier, euen  
the man u Gabriél; whome I had ſene be-  
fore in the vision, came flying, and tou-  
ched me about the time of the euening  
oblation.

22 **A**nd he informed me, and talked with  
me, and said, O Daniél, I am now co-  
me forth to giue thee knowledge v  
nderstanding.

23 **A**t the beginning of thy supplications  
the commadement came forth, and I am  
come to shewe thee, for thou art greatly  
beloued: therefore vnderstand the matter  
and conſider the vision.



<sup>1</sup> He alludeth to Ieremiab's prophecie, who prophesied y<sup>e</sup> their captiuitie ſhoulde be ſeuente yeres: but now Gods mercie ſhoulde ſeuen folde ex-  
<sup>2</sup> ceede his iudgement, ſhoulde be foure hundredth & ſixtieth yeres, euen to the coming of Chriſt, & ſo then it ſhoulde continue for euer.

<sup>3</sup> Meaning Daniél's nation, ouer whom he was careful to ſhewe mercie and to put ſinne out of remembrance. From the time y<sup>e</sup> Cyrus gaue them leave to departe: and theſe weekes make 49 yeres, whereof 46 are referred to the time of the building of the Temple, & 3 to the laying of y<sup>e</sup> foundation.

<sup>4</sup> Counting from the firſt yere of Darius who gaue y<sup>e</sup> ſecond commandement for the building of the Temple, are 62 weekes, which make 439 yeres, which comprehend the time from this building of the Temple vnto the Baptiſme of Chriſt. <sup>5</sup> *Christs ſtreights of time.* In this laſt weeke of the ſeuente ſhal Chriſt come and preache and ſuffer death. <sup>6</sup> He ſhal ſeme to haue no beautie, nor to be of anie eſtimation, as Iſa 53.2. <sup>7</sup> Meaning, Titus Veſpaſian ſonne, who ſhoulde come and deſtroy bothe the Temple and the people without all hope of reuerſe. <sup>8</sup> By the preaching of the Goſpel he confirmed his promes, firſt, to the Jewes, and after to the Gentiles. <sup>9</sup> Chriſt accompliſhed this by his death and reſurrection. <sup>10</sup> Meaning that Ieruſalem and the Sanctuary ſhoulde be utterly deſtroyed for their rebellion againſt God and their idolatrie: or ſome read that the plagues ſhalbe ſo great, that they ſhal all be aſtonied at them.

<sup>11</sup> He ſheweth this third yere, becauſe at this time y<sup>e</sup> building of the Temple began to be hindered by Cambyſes Cyrus ſonne, who the father made waie in Aſia minor againſt the Scythians, & was a diſcou-  
<sup>12</sup> raging to the pollicie, and a great ſcare to Daniél.  
<sup>13</sup> Which is to declare that y<sup>e</sup> pollicie ſhoulde be taken to muche, but pa-  
<sup>14</sup> cience to abide the yſue of Gods promes.  
<sup>15</sup> Called Abib, which coorei-  
<sup>16</sup> neth parte of Marche & parte of April.  
<sup>17</sup> Being carry-  
<sup>18</sup> ed by the ſpirit of prophecie to haue the ſight of this river Tygris.

<sup>19</sup> This was the Angel of God, which was ſent to aſſure Daniél in this prophecie that followeth. <sup>20</sup> Ierem. 10.9.

<sup>24</sup> Seuentie & ſix weekes are determined vpon thy people and vpon thine holie citie, to finiſh the wickednes, and to ſeale vp the ſinnes, and to reconcile the iniquitie, and to bring in euerlaſting righteouſnes, and to ſeale vp the viſion and prophecie, and to anoint the moſte Holie.

<sup>25</sup> Knowe therefore and vnderſtand, that from the going forth of the commandement to bring againe the people, and to builde Ieruſalẽ, vnto Meſſiah the prince, ſhalbe ſeuene & ſixty weekes, and thre ſcore and two weekes, & the ſtrete ſhalbe built againe, & the wall euen in a troublous time.

<sup>26</sup> And after thre ſcore & two weekes, ſhal Meſſiah be ſlayne, and ſhal haue nothing, & the people of the prince that ſhal come, ſhal deſtroye the citie and the Sanctuary, and the end thereof ſhalbe with a flood: and vnto the end of the battel it ſhalbe deſtroyed by deſolacions.

<sup>27</sup> And he ſhal confirme the couenãt with manie for one weke: and in the middes of the weke he ſhal cauſe the ſacrifice and the oblaciõ to ceaſe, and for the ouerſpreading of the abominacions, he ſhal make it deſolate, euen vntil the cõſummacion determined ſhalbe powred vpon the deſolate.

<sup>28</sup> And after thre ſcore & two weekes, which make 439 yeres, which comprehend the time from this building of the Temple vnto the Baptiſme of Chriſt. <sup>29</sup> *Christs ſtreights of time.* In this laſt weeke of the ſeuente ſhal Chriſt come and preache and ſuffer death. <sup>30</sup> He ſhal ſeme to haue no beautie, nor to be of anie eſtimation, as Iſa 53.2. <sup>31</sup> Meaning, Titus Veſpaſian ſonne, who ſhoulde come and deſtroy bothe the Temple and the people without all hope of reuerſe. <sup>32</sup> By the preaching of the Goſpel he confirmed his promes, firſt, to the Jewes, and after to the Gentiles. <sup>33</sup> Chriſt accompliſhed this by his death and reſurrection. <sup>34</sup> Meaning that Ieruſalem and the Sanctuary ſhoulde be utterly deſtroyed for their rebellion againſt God and their idolatrie: or ſome read that the plagues ſhalbe ſo great, that they ſhal all be aſtonied at them.

## CHAP. X.

There appeareth vnto Daniél a man clothed in linen,

which ſheweth him wherefore he is ſent.

<sup>1</sup> IN the third yere of Cyrus King of Perſia, a thing was reueiled vnto Daniél (whoſe name was called Belreſhazzár) and the worde was true, but the time appointed was long, and he vnderſtoode the thing, & had vnderſtanding of the viſion.

<sup>2</sup> At the ſame time, I Daniél was in heauines for thre weekes of daies.

<sup>3</sup> I ate no pleaſant bread, nether came fleſh, nor wine in my mouth, nether did I anoint my ſelf at all, til thre weekes of daies were fulfilled.

<sup>4</sup> And in the foure & twentieth day of the firſt moneth, as I was by the ſide of that great river, euen Hiddekel,

<sup>5</sup> And I liſt vp mine eyes, and looked, and beholde, there was a man clothed in linen, whoſe loynes were girded with fine golde of Vphaz.

<sup>6</sup> His bodie alſo was like the Chryſolite,

and his face (to loke vpon) like the lightening, and his eyes as lampes of fyre, and his armes and his fete were like in colour to poliſhed braſſe, and the voyce of his wordes was like the voyce of a multitude.

<sup>7</sup> And I Daniél alone ſawe the viſiõ: for the me that were with me, ſawe not the viſiõ: but a great feare fell vpon them, ſo that they fled away and hid them ſelues.

<sup>8</sup> Therefore I was left alone, and ſawe this great viſion, & there remained no ſtrength in me: for my ſtrength was turned in me into corruption, and I reitained no power.

<sup>9</sup> Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I ſlept on my face: and my face was toward the ground.

<sup>10</sup> And beholde, an hand touched me, which ſet me vp vpon my knees and vpon the palmes of mine hands,

<sup>11</sup> And he ſaid vnto me, O Daniél, a man greatly beloued, vnderſtand the wordes that I ſpeake vnto thee, and ſtand in thy place: for vnto thee am I now ſent. And when he had ſaid this worde vnto me, I ſtoode trembling.

<sup>12</sup> Then ſaid he vnto me, Feare not, Daniél: for from the firſt daye that thou dideſt ſet thine heart to vnderſtand, and to humble thy ſelf before thy God, thy wordes were heard, and I am come for thy wordes.

<sup>13</sup> But the prince of the kingdome of Perſia withſtoode me one and twentie dayes: but lo, Michaél one of the chief princes, came to helpe me, & I remained there by the Kings of Perſia.

<sup>14</sup> Now I am come to ſhewe thee what ſhal come to thy people in the latter dayes: for yet the viſion is for manie daies.

<sup>15</sup> And when he ſpake theſe wordes vnto me, I ſet my face toward the ground, & helde my tongue.

<sup>16</sup> And beholde, one like the ſimilitude of the ſonnes of man touched my lippes: then I opened my mouth, and ſpake, and ſaid vnto him that ſtoode before me, O my Lord, by the viſion my ſorowes are returned vpon me, and I haue reitained no ſtrength.

<sup>17</sup> For how can the ſeruãt of this my Lord talke with my Lord being ſuche one? for as for me, ſtraight way there remained no ſtrength in me, nether is there breth left in me.

<sup>18</sup> Then there came againe, and touched me one like the appearance of a man, and he ſtrengthened me,

<sup>19</sup> And ſaid, O man, greatly beloued, feare not: peace be vnto thee: be ſtrong and of

with him before in the ſimilitude of a man.

feare and ſorowe, when I ſawe the viſion.

God wolde be merciful vnto the people of Iſrael.

m I was overcome with

He declareth hereby that

Xxx.i.

<sup>1</sup> The worde alſo ſignifieth comelines, or beaurie, ſo y<sup>e</sup> for feare he was like a dead man for deformitie.

<sup>2</sup> Which declar-  
eth that whe  
we are ſtrickē  
downe with  
the maietie of  
God, we can  
not riſe excepte  
he alſo liſt vs  
vp w<sup>th</sup> his hand,  
w<sup>th</sup> his pow-  
er.

<sup>3</sup> Meaning, Ca-  
bytes who reig-  
ned in his fa-  
thers abſence.  
& did not on-  
ly for this ſpa-  
ce hinder the  
building of the  
Temple, but  
wolde haue  
farther ragēd.  
<sup>4</sup> God had not  
ſent me to re-  
ſiſt him, & the-  
refore haue I  
ſtayed for the  
proſite of the  
Church.

<sup>5</sup> Though God  
colde by one  
Angel deſtroy  
all the worlde,  
yet to aſſure his  
childre of his  
loue, he ſedeth  
for the double  
power euen  
Michaél, that  
is Chriſt Ieſus  
y<sup>e</sup> head of An-  
gels.

<sup>6</sup> For though  
the Prophēt  
Daniél ſhoulde  
end and ceaſe,  
yet his cõſtri-  
ne ſhoulde con-  
tinue til the  
coming of  
Chriſt for the  
comfort of his  
Church.

<sup>7</sup> This was  
the ſame An-  
gel that ſpake



## A mightie King.

<sup>a</sup> Which deela-  
reth that whē  
God smiteth  
downe his chil-  
dren, he doeth  
not immediately  
lift them vp at  
once (for now  
Angel had tou-  
ched him twi-  
se) but by litle  
and litle.

<sup>p</sup> Meaning y  
he wolde not  
opely him self  
bridle the ra-  
ge of Camby-  
ses, but also  
other Kings  
of Persia by

Alexander the King of Macedonia. <sup>q</sup> For this Angel was appointed for  
the defense of the Church vnder Christ, who is the head thereof.

good courage. And when he had spokē vn-  
to me, I was strengthened, and said, Let  
my Lord speake: for thou hast strengthe-  
ned me.

<sup>20</sup> Then said he, Knowest thou wherefore  
I am come vnto thee? but now wil I retur-  
ne to fight with the prince of Persia: and  
when I am gone forth, lo, the prince of  
Grecia shal come.

<sup>21</sup> But I wil shewe thee that which is de-  
creed in the Scripture of trueth: and  
there is none that holdeth with me in the-  
se things, but Michaél your Prince.

### CHAP. XI.

*A prophesie of the kingdomes, which shoulde be enemies to  
the Church of God, as of Persia, 3 Of Grecia, 5 Of E-  
gypt, 28 Of Syria, 36 And of the Remaines.*

<sup>1</sup> Also I, in the first yere of Darius of  
the Medes, *euē* I stode to incoura-  
ge and to strengthen him.

<sup>2</sup> And now wil I shewe thee the trueth. Be-  
holde, there shal stand vp yet <sup>3</sup> thre Kigs  
in Persia, and the fourth shalbe farre ri-  
cher then they all: and by his strength, &  
by his riches he shal stirre vp <sup>4</sup> all against  
the realme of Grecia.

<sup>3</sup> But a <sup>4</sup> mightie King shal stand vp, that  
shal rule with great dominion, and do ac-  
cording to his pleasure.

<sup>4</sup> And when he shal stand vp, <sup>5</sup> his king-  
dome shalbe broken, <sup>6</sup> and shalbe deu-  
ided towarde the <sup>7</sup> foure windes of heauen: &  
not to his <sup>8</sup> posteritie, nor according to  
his dominion, which he ruled: for his  
kingdome shalbe pluckt vp, *euē* to be for  
others besides <sup>9</sup> those.

<sup>5</sup> And the <sup>1</sup> King of the South shalbe migh-  
tie, and *one* of <sup>2</sup> his princes, and shal pre-  
uaile against him, and beare rule: his do-  
minion shalbe a great dominion.

<sup>6</sup> And in the end of yeres they shalbe ioy-  
ned together: for the Kings <sup>7</sup> daughter of  
the South shal come to the King of the  
North to make an agreement, but she shal  
not retein the power of the <sup>8</sup> arme, ne-  
ther shal <sup>9</sup> he continue, nor his <sup>10</sup> arme: but  
she shalbe deliuered to death, and thei that

## Daniél, The holie land consumed.

brought her, and he <sup>1</sup> that begate her, & he  
that comforted her in these times.

<sup>7</sup> But out of the budde of her <sup>8</sup> rootes shal  
one stand vp in his stead, <sup>9</sup> which shal co-  
me with an armie, and shal entre into the  
forteressē of the King of the North, and  
do with them *as he list*, and shal pre-  
uaile,

<sup>8</sup> And shal also carye captiues into Egypt  
their gods with their molten images, and  
with their precious vessels of siluer and of  
golde, and he shal continue <sup>9</sup> mo yeres  
then the King of the North.

<sup>9</sup> So the King of the South shal come into  
his kingdome, & shal returne into his owne  
land.

<sup>10</sup> Wherefore his <sup>11</sup> sonnes shalbe stirred  
vp, and shal assemble a mightie great ar-  
mie: and *one* <sup>12</sup> shal come, and ouerflowe, &  
passe through: then shal he <sup>13</sup> returne, and  
be stirred vp at his forteressē.

<sup>11</sup> And the King of the South shalbe an-  
grie, and shal come forth, and fight with  
him, *euē* with the King of the North: for  
he shal set forth a great <sup>14</sup> multitude,  
and the multitude shalbe giuen into his  
hand.

<sup>12</sup> Then the multitude shalbe proude, and  
their heart shalbe lifted vp: for he shal cast  
downe thousands: but he shal not *stil* pre-  
uaile.

<sup>13</sup> For the King of the North <sup>15</sup> shal retur-  
ne, and shal set forth a greater multitude  
then afore, and shal come forth (after cer-  
teine yeres) with a mightie armie, & great  
riches.

<sup>14</sup> And at the same time there shal <sup>16</sup> manie  
stand vp against the King of the South:  
also the rebellious children of thy <sup>17</sup> peo-  
ple shal exalte them selues to establish the  
vision, but they shal fall.

<sup>15</sup> So the King of the North shal come, and  
cast vp a mounte, & take the strong citie:  
and the armes of the South shal <sup>18</sup> not re-  
sist, nether his chosen people, nether shal  
there be anie strength to withstand.

<sup>16</sup> But he that shal come, shal do vnto him  
as he list, and none shal stand against him:  
& he shal stād in the <sup>19</sup> pleasant land, which  
by his hand shalbe consumed.

<sup>17</sup> Againē he shal <sup>20</sup> set his face to enter  
with the power of his whole kingdome, &  
his <sup>21</sup> confederates with him: thus shal he do,  
and he shal giue him the <sup>22</sup> daughter of  
women, to destroye <sup>23</sup> her: but <sup>24</sup> she shal not  
stande on *his side*, nether be for him.

red with him into Egypt to fulfil this prophesie: also the Angel sheweth that  
all these troubles which are in the Church, are by the prouidence & counsel  
of God. <sup>e</sup> The Egyptians were not able to resist Stopas Antiochus cap-  
taine. <sup>f</sup> He sheweth that he shal not onely afflict the Egyptians, but al-  
so the Iewes, and shal enter into their country, whereof he admonisheth the  
before that they may knowe that all these things come by Gods prouidence.  
<sup>g</sup> This was the seconde battell that Antiochus fought against Ptolemus Epi-  
phanes. <sup>h</sup> To wit, a beautiful woman, & was Cleopatra Antiochus daughter.  
<sup>i</sup> For he regarded not the life of his daughter in respect of the kingdome of  
Egypt. <sup>k</sup> She shal not agree to his wicked counsel, but shal loue her husband,  
as her duetie requireth, and not seeke his destruction.

<sup>a</sup> The Angel  
assureth Dani-  
el that God  
hath giuen  
him power to  
performe the-  
se things, seing  
he appointed  
him to assist  
Darius, whē he  
ouercame the  
Caldeans.

<sup>b</sup> Whereof Cā-  
byses y now  
reigned, was y  
first, the secon-  
de Smerdes, y  
third, Darius  
the sonne of  
Hyrtaspis, and  
the fourth Zer-  
xes, which all  
were enemies  
to the people  
of God & sto-  
de against the.

<sup>c</sup> For he rai-  
sed vp all the  
East countreis  
to fight agāst  
the Grecians:  
and albeit he  
had in his ar-  
mie nine hun-  
dred thousand  
men, yet in fou-  
re battells he  
was discomfi-  
ted and fled a-  
way with sha-  
me.

<sup>d</sup> That is, A-  
lexander the  
Great.

<sup>e</sup> For whē his  
estate was no-  
ste flourishing,  
he ouercame  
him self with drinke, and so fell into a disease: or as some write, was poy-  
soned by Cassander.

<sup>f</sup> For his twelue chief princes first deu-  
ided his kingdome  
among them selues. <sup>g</sup> After this his monarchie was deu-  
ided into foure: for  
Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Mace-  
donia, and Ptolemus Egypt. <sup>h</sup> Thus God reuenged Alexanders ambition &  
crueltie in causing his posteritie to be murdered, partly of the fathers chief  
friends, & partly one of another. <sup>i</sup> None of these foure shalbe able to be  
compared to the power of Alexander. <sup>k</sup> That is, his posteritie hauing no par-  
te thereof. <sup>l</sup> To wit, Ptolemus King of Egypt. <sup>m</sup> That is, Antiochus the  
sonne of Seleucus, and one of Alexanders princes shalbe more mightie: for he  
shulde haue bothe Asia & Syria. <sup>n</sup> That is, Berenice the daughter of Ptole-  
meus Philadelphus shalbe giuen in mariage to Antiochus Theos, thinking by  
this affinitie that Syria and Egypt shulde haue a continual peace together.  
<sup>o</sup> That force & strength shal not continue: for sone after Berenice & her yong  
sonne after her husbandes death, was slayne of her stepsonne Seleucus Cal-  
purnicus the sonne of Laodice, the lawful wife of Antiochus, but put away for  
this womans sake. <sup>p</sup> Nether Ptolemus, nor Antiochus. <sup>q</sup> Some read, scēd,  
meaning the childe begotten of Berenice.

<sup>r</sup> Some read,  
she that bega-  
te her, & the  
reby vndersta-  
nd her nurse, &  
brought her up:  
so that all thei  
that were occa-  
sion of this ma-  
riage, were de-  
stroyed.  
<sup>s</sup> Meaning that  
Ptolemus En-  
gergetes after  
the death of  
his father Phi-  
ladelphus shal  
de succede in  
the kingdo-  
me being of y  
same house  
that Berenice  
was.

<sup>t</sup> To reuenge  
his sisters de-  
ath against An-  
tiochus Cali-  
nicus King of  
Syria.  
<sup>u</sup> For this Pto-  
lemus reig-  
ned six & for-  
tie yeres.

<sup>x</sup> Meaning Se-  
leucus and An-  
tiochus y gra-  
at, the sonnes  
of Calinicus  
shal make war-  
re against Pto-  
lemus Philo-  
pater the son-  
ne of Philadel-  
phus.

<sup>y</sup> For his el-  
der brother Se-  
leucus dyed,  
or was slayne  
whiles the  
warres were  
preparing.

<sup>z</sup> That is, Phi-  
lopater when  
he shal se An-  
tiochus to ta-  
ke great domi-  
nion frō him  
in Syria, & alio  
readie to inua-  
de Egypt.

<sup>a</sup> For Antio-  
chus had six  
thousand hor-  
semen & three-  
score thousand  
footmen.

<sup>b</sup> After the de-  
ath of Ptole-  
meus Philo-  
pater, who left  
Ptolemus Epi-  
phanes his  
heire.

<sup>c</sup> For not on-  
ly Antiochus  
came against  
him, but also  
Philippe King  
of Macedonia,  
and these two  
brought great  
power with  
them.

<sup>d</sup> For vnder  
Onias which  
falsely alle-  
ged that place  
of Isa 19, 23,  
certeine of the  
Iewes reij-  
ced.

<sup>e</sup> Si-  
ders shal  
of their  
ther, yet in  
nifying th  
in the pro-  
do what th  
falem & th  
all things  
me against  
Romaines  
to his rag



18 After this shal he turne his face vnto the yles, & shal take many, but a prince shal cause his shame to light vpon him, beside that he shal cause his owne shame to turne vpon him self.

19 For he shal turne his face toward the fortes of his owne land: but he shal be ouerthrowen & fall, & be no more foude.

20 Then shal stand vp in his place in y<sup>e</sup> glorie of the kingdome, one that shal raise taxes: but after fewe dayes he shal be destroyed, nether in wrath, nor in battell.

21 And in his place shal stand vp a vile person, to whome they shal not giue y<sup>e</sup> honour of y<sup>e</sup> kingdome: but he shal come in peaceably, & obtaine the kingdome by flateries.

22 And the armes shal be ouerthrowen with a flood before him, & shal be broken: and also the prince of the couenant.

23 And after the league made with him, he shal worke disceitfully: for he shal come vp, and ouercome with a smale people.

24 He shal entre into the quiet and plentiful prouince, and he shal do that which his fathers haue not done, nor his fathers fathers: he shal deuide among them the pray and the spoile, and the substance, yea, & he shal forecast his deuises against the strong holdes, euen for a time.

25 Also he shal stirre vp his power and his courage against the King of the South w<sup>th</sup> a great armie, and the King of the South shal be stirred vp to battell w<sup>th</sup> a very great and mightie armie: but he shal not stand: for thei shal forecast & practise against hi.

26 Yea, they that fede of the portiō of his meat, shal destroy him: & his armie shal ouerflowe: & many shal fall, & be slaine.

27 And bothe these Kings hearts shal be to do mischief, & they shal talke of disceite at one table: but it shal not auaille: for yet the end shal be at the time appointed.

28 Then shal he returne into his land with great substance: for his heart shal be against the holie couenant: so shal he do and returne to his owne land.

29 At the time appointed he shal returne, and come toward the South: but the last shal not be as the first.

30 For the shippes of Chittim shal come against him: therefore he shal be sorie and returne, and freat against the holie cou-

nant: so shal he do, he shal euen returne: & haue intelligence with them that forsake the holie couenant.

31 And armes shal stand on his parte, and thei shal pollute the Sanctuarie of strength, & shal take away the dailie sacrifice, & they shal set vp the abominable desolation.

32 And such as wickedly breake the couenant, shal he cause to sinne by flatterie: but the people that do knowe their God, shal preuaile and prosper.

33 And they that vnderstand among the people, shal instruct many: yet they shal fall by sworde, and by flame, by captiuitie and by spoile many dayes.

34 Now when they shal fall, they shal be holpen with a litle helpe: but many shal cleaue vnto them sainedly.

35 And some of the of vnderstanding shal fall to trye them, and to purge, & to make them white, til the time be out: for there is a time appointed.

36 And the King shal do what him list: he shal exalte him self, & magnifie him self against all, that is God, & shal speake marueilous things against y<sup>e</sup> God of gods, & shal prosper, til y<sup>e</sup> wrath be accomplished: for the determination is made.

37 Nether shal he regarde the God of his fathers, nor the desires of women, nor care for any God: for he shal magnifie him self about all.

38 But in his place shal he honour the god Mauzzim, & the god whome his fathers knewe not, shal he honour with golde and with siluer, and with precious stones, and pleasant things.

39 Thus shal he do in the holdes of Mauzzim with a strange god whome he shal acknowledge: he shal increase his glorie, and shal cause them to rule ouer many, & shal diuide the land for gaine.

40 And at the end of time shal the King of the South push at him, and the King of the North shal come against him like a whirlle winde with charets, & with horsemen, and with many shippes, and he shal entre into the countreis, & shal ouerflowe and passe through.

number many hypocrites. 1 To wit, of the that feare God & wil lose their life for the defense of true religion, signifying also that the Church must continually be tryed and purged & ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey. 2 Because y<sup>e</sup> Angels purpose is to shewe the whole course of the persecutions of y<sup>e</sup> Iewes vnto the coming of Christ, he now speaketh of the monarchie of the Romaines which he noreth by the name of a King, who were without all religion & contemned the true God. 3 So long the tyrants shal preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time. 4 The Romaines shal obserue no certaine forme of religion as other nations, but shal change their gods at their pleasures, yea, contemne them & preferre them selues to their gods. 5 Signifying that they shulde be without all humanitie for the loue of women is taken for singular or great loue, as 2 Sam 13. 6 That is, the god of power and riches: they shal esteeme their owne power about all their gods & worship it. 7 Vnder pretence of worshipping y<sup>e</sup> gods, they shal enriche their citie with the most precious iewels of all the worlde, because that hereby all men shulde haue the admiration for their power & riches. 8 Although in their hearts thei had no religion, yet they did acknowledge the gods and worshipped them in their temples, lest they shulde haue bene despised as atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, y<sup>e</sup> the profite euer came to y<sup>e</sup> Romaines. 9 That is, bothe the Egyptians & the Syrians shal at length fight against the Romaines, but they shal be ouercome. XXXII.

1 With the Iewes which shal forsake the couenant of the Lord: for first he was called against y<sup>e</sup> Iewes by Iason the hie Priest, and this seconde time by Medelans.

2 A great faction of y<sup>e</sup> wicked Iewes shal holde with Antiochus.

3 So called, because y<sup>e</sup> power of God was nothing diminished, although this tyrant set vp in the Temple y<sup>e</sup> image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

4 Meaning such as bare the name of Iewes but in dede were nothing lesse: for they sold their sonles, and betrayed their brethren for gaine.

5 They that remaine constant among the people, shal teache others by their example and edifie many in y<sup>e</sup> true religion.

6 Whereby he exhorteth the godlie to constancie although they shulde perseuere a thousand times, and though their miseries indure neuer so long.

7 As God wil not leaue his Church destitute, yet wil he not deliuer it all at once, but so helpe, as they may still seme to fight vnder the crosse, as he did in the time of the Maccabees whereof he here prophesieth.

8 That is, there shal be euen of this smale number many hypocrites. 9 To wit, of the that feare God & wil lose their life for the defense of true religion, signifying also that the Church must continually be tryed and purged & ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey. 10 Because y<sup>e</sup> Angels purpose is to shewe the whole course of the persecutions of y<sup>e</sup> Iewes vnto the coming of Christ, he now speaketh of the monarchie of the Romaines which he noreth by the name of a King, who were without all religion & contemned the true God. 11 So long the tyrants shal preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time. 12 The Romaines shal obserue no certaine forme of religion as other nations, but shal change their gods at their pleasures, yea, contemne them & preferre them selues to their gods. 13 Signifying that they shulde be without all humanitie for the loue of women is taken for singular or great loue, as 2 Sam 13. 14 That is, the god of power and riches: they shal esteeme their owne power about all their gods & worship it. 15 Vnder pretence of worshipping y<sup>e</sup> gods, they shal enriche their citie with the most precious iewels of all the worlde, because that hereby all men shulde haue the admiration for their power & riches. 16 Although in their hearts thei had no religion, yet they did acknowledge the gods and worshipped them in their temples, lest they shulde haue bene despised as atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, y<sup>e</sup> the profite euer came to y<sup>e</sup> Romaines. 17 That is, bothe the Egyptians & the Syrians shal at length fight against the Romaines, but they shal be ouercome. XXXII.

who was this childes cousin germaine, & is here called y<sup>e</sup> prince of the countrey, because he was the chief, & all other followed his conduite. x For after y<sup>e</sup> battell Philometor & his vnkle Antiochus made a league. For he came vpo him at vnwares, & when he suspected his vnkle Antiochus nothing. 2 Meaning in Egypt. 3 He wil content him self with the smale holdes for a time, but euer labor by craft to attaine to the chiefest. 4 He shal be ouercome with treason. 5 Signifying his princes and y<sup>e</sup> chief about him. 6 Declaring y<sup>e</sup> his solders shal braue out & venture their life to day & to be slaine for y<sup>e</sup> vanguard of their prince. 7 The vnkle & the nephew shal take truce, & banquet together, yet in their hearts thei shal imagine mischief one against another. 8 Signifying that it standeth not in the counsel of men to bring things to passe, but in the prouidence of God who ruleth y<sup>e</sup> Kings by a secret bridel y<sup>e</sup> they ca not do what thei list the selues. 9 Which he shal take of y<sup>e</sup> Iewes in spoiling Ierusalem & the Temple, & this is tolde the before to moue the to patience, knowing all things are done by Gods prouidence. 10 That is, y<sup>e</sup> Romaine power shal come against him for P Popilius the ambassador appointed him to depart in the Romaines name, to which thing he obeyed, although with grief, and to reuenge his rage he came against the people of God the seconde time.



# The general resurrection. Daniél. Of pacient abiding.

<sup>c</sup> The Angel forewarneth <sup>f</sup> Jewes <sup>y</sup> when they shulde see the Romaines invade them, and that the wicked shulde escape their hands, <sup>y</sup> then they shulde not thinke but that all this was done by Gods providence, for as much as he warned them of it so long a fore, and therefore he wolde still preserve him. <sup>d</sup> Hearing <sup>y</sup> Crassus was slaine & Antonius discomfited. <sup>e</sup> For Augustus overcame the Parthians, and recovered that which Antonius had lost. <sup>f</sup> The Romaines after this reigned quietly through all countreys & cities sea to sea, and in Judea: but at length for their crueltye God shal destroy them.

<sup>Chap xii.</sup>  
<sup>a</sup> The Angel here noteth two things: first <sup>y</sup> the Church shalbe in great affliction & trouble at Christs coming, and next that God wil send his Angel to deliver it, whome here he calleth Michael, meaning Christ, <sup>y</sup> is published by <sup>y</sup> preaching of <sup>y</sup> Gospel. <sup>b</sup> Meaning all shal rise at <sup>y</sup> general resurrection, <sup>y</sup> thing he here nameth, because <sup>y</sup> faithful shulde have ever their respect to <sup>y</sup> for in <sup>y</sup> earth there shalbe no sure comfort. <sup>c</sup> Who have kept the true feare of God & his religion. <sup>d</sup> He chiefly meaneth the ministers of Gods worde, & next, all the faithful which instruct <sup>y</sup> ignorant, and bring them to the true knowledge of God. <sup>e</sup> Though the most parte despise this prophecie, yet kepe thou it sure and esteeme it as a treasure. <sup>f</sup> Til the time that God hath appointed for the full revelation of these things: and then many shal runne to and fro to searche the knowledge of these mysteries, which things they observe now by the light of the Gospel.

41 He shal entre also into the <sup>c</sup> pleasant lād, & many countreys shalbe overthrowen: but these shal escape out of his hād, <sup>eue</sup> Edō & Moab, & the chief of <sup>y</sup> childre of Ammō.  
42 He shal stretch forth his hāds also vpo the countreys, and the land of Egypt shal not escape.  
43 But he shal haue power ouer <sup>y</sup> treasures of gold & of siluer, & ouer all <sup>y</sup> precious things of Egypt, & of the Lybians, and of the blacke Mores where he shal passe.  
44 But the tidings out of the East and the North shal <sup>d</sup> trouble hī: therefore he shal go forth <sup>e</sup> with great wrath to destroy & roote out many.  
45 And he shal plant <sup>y</sup> tabernacles <sup>f</sup> of his palace betwene <sup>y</sup> seas in the glorious and holie mountaine, yet he shal come to his end, & none shal helpe him.

## CHAP. XII.

<sup>1</sup> Of the deliuerance of the Church by Christ.

**A**nd at that <sup>a</sup> time shal Michael stād vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, suche as neuer was since there began to be, a nation vnto that same time: & at that time thy people shalbe deliuered, euerie one that shalbe founde written in the boke.  
2 And many <sup>b</sup> of the that slepe in the dust of <sup>y</sup> earth, shal awake, some to everlasting life, & some to shame & perpetual corēpt.  
3 And thei that be <sup>c</sup> wise, shal shine, as the brightnes of the firmament: & they that <sup>d</sup> turne many to righteousness, shal shine as the starres, for ever and euer.  
4 But thou, o Daniel, <sup>e</sup> shut vp the wordes, and seale the boke <sup>f</sup> til the end of the

time: many shal runne to and fro, & knowledge shalbe increased.  
5 ¶ Then I Daniél looked, and beholde, there stode other two, the one on this side of the brinke of the riuer, and the other on that side of the brinke of the riuer.  
6 And <sup>e</sup> said vnto the mā clothed in linnen, which was vpon the waters of the riuer, When shalbe the end of these wōders?  
7 And I heard the man clothed in linnen which was vpon the waters of the riuer, when he held vp his <sup>h</sup> right hand, & his left hand vnto heauen, and sware by him that liueth for euer, that it shal tarie for <sup>i</sup> a time, two times & an halfe: and when he shal haue accomplished <sup>k</sup> to scatter the power of the holie people, all these things shalbe finished.  
8 Then I heard it, but I vnderstode it not: then said I, O my Lord, what shal be the end of these things?  
9 And he said, Go thy way, Daniél: for the wordes are closed vp, and sealed, til the end of the time.  
10 Many shalbe purified, made white, and tried: but the wicked shal do wickedly, & none of the wicked shal haue vnderstanding: but the wise shal vnderstand.  
11 And from the time that the <sup>l</sup> dailie sacrifice shalbe taken away, and the abominable desolation set vp, therem shalbe a thousand, two hundredth and ninetie dayes.  
12 Blessed is he that waiteth and commeth to the thousand, thre hundredth and <sup>m</sup> five and thirtie dayes.  
13 But go <sup>n</sup> thou thy way til the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

<sup>g</sup> Which was Tygris.

<sup>h</sup> Which was as it were a double othe: it did <sup>y</sup> more to firme the thg. <sup>i</sup> Meaning, a long time, a longer time, & at length a short time: signifying that their troubles shulde haue an end. <sup>k</sup> When the Church shalbe scattered & diminished in suche sorte as it shal seme to haue no power. <sup>l</sup> Fro the time that Christ by his sacrifice shal take away <sup>y</sup> sacrifice & ceremonies of <sup>y</sup> Law. <sup>m</sup> Signifying that the time shalbe long of Christs seceding, and yet the children of God ought not to be discouraged, though it be deferred. <sup>n</sup> In this number he addeth a month and an halfe to the former number, signifying <sup>y</sup> it is not in mā to appoint the time of Christs coming, but <sup>y</sup> they are blessed that patiently abide his appearing. <sup>o</sup> The Angel warneth the Prophet patiently to abide, til the time appointed come, signifying that he shulde departe this life, and rise againe with the elect, when God had sufficiently humbled & purged his Church.

HOSEA.



# HOSEA.

## THE ARGUMENT.

**A**fter that the ten tribes had fallen away from God by the wicked and subtil counsel of Ieroboam the sonne of Nebat, and in stede of his true service commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing them selues to moste vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grewe euer worse and worse, and stil abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites: (as he did at the same time Isaiiah and Micah to them of Iudah) to cōdemne them of their ingratitude: and where as they thoght them selues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God wolde take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeres, though they remained stil in their vices & wickednes, & derided the Prophetes, & contemned Gods iudgements. And because they shulde nether be discouraged with threatnings onely, nor yet flatter them selues by the sweetenes of Gods promises, he setteth before them the two principal partes of the Law, which are the promes of saluation, and the doctrine of life: for the first parte he directeth the faithful to Messiah, by whome onely they shulde haue true deliuerance: and for the seconde, he vseth threatnings and menaces to bring them from their wicked maners and vices, & this is the chief scope of all the Prophetes, ether by Gods promises to allure them to be godlie, els by threatnings of his iudgements to feare thm frō vice: & albeit that the whole Law containe these two pointes, yet the Prophetes morcouer note peculiarly bothe the time of Gods iudgements and the maner.

### CHAP. I.

*1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.*

<sup>a</sup> Called also Azariah, who being a lepre was depōsed from his kingdome. <sup>b</sup> So it may be gathered by the reignes of these foure Kings, that he preached aboue threthcore yere.

<sup>c</sup> That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he sawe this in a vision, or els was commanded by God to see forthe vnder this parable or figure. <sup>d</sup> Idolatrie of the Synagogue, & of the people her children. <sup>e</sup> Gomer signifieth a consumption or corruption, & Diblaim chubbers of figges, declaring, that they were all corrupt like rotten figges. <sup>f</sup> Meaning, they shulde be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, & therefore shulde be called Izreelites, that is, scattered people, alluding to Izreel, which was the chief citie of the ten tribes vnder Ahab where Iehushid so much the blood. <sup>g</sup> King. 10. 8. <sup>h</sup> I wil be reuēged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambitio, & not for the glorie of God, as the end declared: for he buyle vp that idolatrie, which he had destroyed. <sup>i</sup> When the measure of their iniquitie is full, and I shal take vengeance and destroye all their policie and force. <sup>j</sup> That is, not obtaining mercie: whereby he signifieth, that Gods fauour was departed from them.



He worde of the Lord that came vnto Hosea the sonne of Beerí, in the dayes <sup>a</sup> of Vzziáh, Iotham, Aház, & Hezekiáh <sup>b</sup> Kings of Iudáh, & in the dayes of Ieroboám the sonne of Ioash King of Israël.

<sup>1</sup> At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Go, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing frō the Lord.

<sup>2</sup> So he went, and toke <sup>d</sup> Gómer, the daughter of Diblaim, which conceived and bare him a sonne.

<sup>4</sup> And the Lord said vnto him, Call his name <sup>e</sup> Izreel: for yet a litle, and I wil visite the blood of Izreel vpon the house <sup>f</sup> of Iehú, and wil cause to cease the kingdome of the house of Israël.

<sup>5</sup> And at that <sup>g</sup> day wil I also breake <sup>h</sup> ybow of Israël in the valley of Izreel.

<sup>6</sup> She conceived yet againe, & bare a daughter, and God said vnto him, Call her name <sup>i</sup> Lo-ruhámah: for I wil no more haue pitié vpon the house of Israël: but I wil vtter

ly <sup>i</sup> take them away.

<sup>7</sup> Yet I wil haue mercie vpon the house of Iudáh, and wil <sup>k</sup> saue them by the Lord their God, and wil not saue the by bowe, nor by sworde nor by battel, by horses, nor by horsemen.

<sup>8</sup> Now when she had wained Lo-ruhámah, she conceived, and bare a sonne.

<sup>9</sup> Then said God, Call his name <sup>l</sup> Lo-ammí: for ye are not my people: therefore wil I not be yours.

<sup>10</sup> Yet the number of the <sup>m</sup> children of Israël shalbe as the sand of the sea, which cá not be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shal be said vnto them, Ye are the sonnes of the liuing God.

<sup>11</sup> Then shal the children of Iudáh, and the children of Israël be <sup>n</sup> gathered together, and appoint them selues one head, & they shal come vp out of the land: for great <sup>o</sup> is the <sup>p</sup> day of Izreel.

<sup>n</sup> To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shulde be the head bothe of the Iewes and Gentiles. <sup>o</sup> The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle.

### CHAP. II.

*1 The people is called to repentance. 5 He sheweth their idolatrie and threateneth them except they repent.*

<sup>1</sup> Say vnto your <sup>a</sup> brethren, Ammi, and to your sisters, Ruhámah,

<sup>2</sup> Plead with your <sup>b</sup> mother: plead with her: for she is not my wife, nether am I her housband: but let her take away her fornications out of her sight, and her adulteries <sup>c</sup> from betwene her breastes.

haue mercie. <sup>b</sup> God sheweth that the faute was not in him but in their Synagogue, and their idolatries, that he forsoke them, Isa. 57. 1. <sup>c</sup> Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.

<sup>i</sup> For the Isra elites neuer returned, after they were taken captiues by the Assyrians.

<sup>k</sup> For after their captiuitie he restored the miraculously by the means of Cyrus, Ezr. 1. 1.

<sup>l</sup> That is, not my people.

<sup>m</sup> Because the thought that God coulde not haue bene true in his promes except he had preferred the, he declarerth, though they were destroyed yet the true Israelites, & are the sonnes of the promes, shulde be without number, & stand bothe of the Iewes, and the Gentiles, Rom. 9. 26.

<sup>n</sup> To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shulde be the head bothe of the Iewes and Gentiles. <sup>o</sup> The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle.

<sup>a</sup> Seeing, that I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same, considering that ye are my people on whom I wil



## Spiritual whoredome.

## Hoséa.

## Spiritual mariage.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowrie and certaine signes of his fauour, but if they continued still, he wolde utterly destroy them.  
e When he brought her out of Egypta Ezek 16, 4.  
f That is, bastards and be gotten in adulterie.  
g Meaning the idoles which they serued & by whome they thought they had welth and abundance.  
h I wil punish thee that thou y maist trye whether thine idoles can helpe thee, & bring thee into suche streynes, that thou shalt haue no lust to play the wanton.  
i This he speaketh of y faithfull, which are truly conuerzed, and also sheweth the vse and profite of Gods rods.  
k This declarerth y Holaters defraude God of his honour whē they attribute his benefites to their idoles.  
l Signifying y God wil take away his benefites whē man by his ingratitude doeth abuse them.  
m That is, all her seruice, ceremonies and inuocations whereby she worshipped her idoles.  
n I wil punish her for her idolatrie.  
o By shewing how harlots trimme themselves to please others, he declarerth how the superstitious idolaters set a great parte of their religiō in decking themselves on their holie dayes.  
p By my benefites in offering her grace and mercie, even in y place where she shal thinke her self destitute of all helpe and comfort.  
q Which was a pleinsul valley, and wherein they had great comfort when they came out of the wilderness, as Iosh 7, 12 and is called the dore of hope, because it was a departing from death, and an entrie into life.  
r She shal then praise God as she did when she was deliuered out of Egypt.  
s That is, mine housband, knowing that I am ioyned to thee by an inuolable couenant.  
t That is, my master: which name was applyed to their idoles.

1 Lest I strippe her naked, & set her as in y day that she was borne, & make her as a wilderness, & leaue her like a drye land, and slaye her for thirst.

4 And I wil haue no pitie vpon her children: for they be the children of fornications.

5 For their mother hath played the harlot: she that conceived them, hath done shamefully: for she said, I wil go after my louers that giue me my bread & my water, my woll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I wil stoppe thy way with thornes, & make an hedge, y she shal not finde her paths.

7 Though she followe after her louers, yet shal she not come at them: though she seke them, yet shal she not finde them: then shal she say, I wil go & returne to my first housband: for at y time was I better then now.

8 Now she did not know that I gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.

9 Therefore wil I returne, and take away my corne in the time thereof, and my wine in the season thereof, and wil recouer my woll and my flaxe lent, to couer her shame.

10 And now wil I discouer her lewdnes in the sight of her louers, and no man shal deliuer her out of mine hand.

11 I wil also cause all her myrth to cease, her feast dayes, her newe moones, & her Sabbathes, and all her solemne feasts.

12 And I wil destroy her vines and her fig-trees, whereof she hath said, These are my rewardes that my louers haue giue me: & I wil make them as a forest, and the wilde beasts shal eat them.

13 And I wil visit vpon her the dayes of Baalim, wherein she burnt incense to the: and she decked her self with her earrings and her iewels, & she followed her louers, and forgate me, saith the Lord.

14 Therefore beholde, I wil allure her, & bring her into the wilderness, and speake friendly vnto her.

15 And I wil giue her her vineyardes from thence, and the valley of Achor for the dore of hope, and she shal sing there as in the dayes of her youth, & as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me Ishi, and shalt call me no more Baali.

17 For I wil take away the names of Baalim out of her mouth, and they shal be no more remembered by their names.

18 And in that day wil I make a couenant for them, with the wilde beasts, and with the foule of the heauen, and with that that creepeth vpon the earth: and I wil breake the bowe, and the sworde and the battell out of the earth, & wil make them to slepe safely.

19 And I wil marie thee vnto me for euer: yea, I wil marie thee vnto me in righteounes, and in iudgement, and in mercie and in compassion.

20 I wil euen marie thee vnto me in faithfulness, and thou shalt know the Lord.

21 And in that day I wil heare, saith the Lord, I wil euen heare the heauens, and they shal heare the earth,

22 And the earth shal heare the corne, and the wine, and the oyle, and they shal heare Izreel.

23 And I wil sowe her vnto me in the earth, and I wil haue mercie vpon her, that was not pitied, & I wil say to the which were not my people, Thou art my people. And they shal say, Thou art my God.

### CHAP. III.

1 The iewes shalbe cast off for their idolatrie. Afterwarde they shal returne to the Lord.

1 Then said the Lord to me, Go yet, and loue a woman (beloued of her housband, and was an harlot) according to the loue of the Lord toward the childre of Israél: yet they looked to other gods, & bloued the wine bottels.

2 So I bought her to me for fiftene pieces of siluer, and for an homer of barlie and an halfe homer of barlie.

3 And I said vnto her, Thou shalt abide with me manie dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I wil be so vnto thee.

4 For the children of Israél shal remaine manie dayes without a King and without a prince, and without an offering, & without an image, & without an Ephod and without Teraphim.

5 Afterwarde shal the children of Israél conuert, and seke the Lord their God, and Dauid their King, & shal feare the Lord, and his goodnes in the latter dayes.

d I wil trie thee a long time as in thy widowehode whether thou wilt be mine or no. e Meaning, not onely all the time of their captiuitie, but also vnto Christ. f That is, they shulde neither haue pollicie nor religion, and their idoles also wherein they put their confidence, shulde be destroyed. g This is ment of Christs Kingdome, which was promised vnto Dauid to be eternal, Psal. 72, 38.

### CHAP. IIII.

A complaint against the people, and the Priests of Israél.

1 Heare

n No idolatrie shal come into their mouth, but they shal giue me purely according to my worde.  
x Meaning, y he wil so blese them that all creatures shal fauour them.

y With a couenant that neuer shal be broken.

z Then shal the heauen desire raine for y earth which shal bring forth the fruit of man.

Rem. 9, 12.  
2 pet. 2, 10.

a Herein the Prophet representeth y person of God, which loued his Church before he called her, & did not withdrawe the same when she gaue her selfe to idoles.  
b That is, gaue them felicitie wholly to pleasures, and coulde not take vp, as they are given to drunkenness.  
c Yet I loued her & payed a small portion for her, lest she perceiving the greatness of my loue, shulde haue abused me and not bene vnder Iustice.  
d For fiftene pieces of siluer were but half the price of a slave, Exod. 21, 32.



<sup>a</sup> Because the people would not obey the admonitions of the Prophet, he curseth this before the judgement seat of God, against whom they chiefly offended, Isa. 7, 12. <sup>b</sup> In euerie place appeared a liberious vice, so I use followe in y<sup>e</sup> necke of another. <sup>c</sup> Although the world says y<sup>e</sup> it were in vain to rebuke sh<sup>e</sup>: for no man can abide it: yet, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them. <sup>d</sup> Ye shal perishe all together: y<sup>e</sup> one, because he wolde not obeye, & the other because he wolde not admonish. <sup>e</sup> That is, the Synagogue wherein thou bookest. <sup>f</sup> That is, the Priests shal be cast of because, y<sup>e</sup> for lacke of knowledge, they are not able to execute their charge, and i<sup>n</sup> stru<sup>k</sup> others, Deu. 33. 5. Malach. 2. 7. <sup>g</sup> Meaning, y<sup>e</sup> whole bodie of the people, which were warie with hearing the worde of God. <sup>h</sup> The more I was benefited, the more they were benefited. <sup>i</sup> To wit, the Priests seke to eat y<sup>e</sup> peoples offerings & rather than in their sinnes. <sup>j</sup> Signifying, that as they have sinned together, so shal they be punished together. <sup>k</sup> Shewing, that their wickednes shal be punished on all sort: for though they thinke by the multitude of vires to haue many children, yet they shal be deuiued of their hope. <sup>l</sup> In giuing them selues to pleasures, they become like brute beasts. <sup>m</sup> Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes and stickes. <sup>n</sup> They are carried away with a rage. <sup>o</sup> Because they take away Gods honour, and giue it to idoles, therefore he wil giue them vp to their lustes, that they shal dishonour their owne bodies, Rom. 1. 28. <sup>p</sup> I wil not correct your shame to bring you to amendement, but let you runne headlong to your owne damnation.

**H**Eare the worde of the Lord, ye children of Israël: for the Lord hathe a cōtrouersie with y<sup>e</sup> inhabitants of the lād because there is no trueth, nor mercie nor knowledge of God in the land.  
By swearing, and lying, and killing, and stealing, and whoring they breake out, and blood toucheth blood.  
Therefore shal the land mourne, and euerie oste that dwelleth therein, shal be cut of, with the beasts in the field, and with the foules of the heauē, and also the fishes of the sea shal be taken away.  
Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.  
Therefore shalt thou fall in the d<sup>a</sup> day, and the Prophet shal fall with thee in y<sup>e</sup> night, and I wil destroye thy mother.  
My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seing thou hast forgotten the Law of thy God, I wil also forget thy children.  
As they were increased, so they sinned against me: therefore wil I change their glorie into shame.  
They eat vp the sinnes of my people, & lift vp their mindes in their iniquitie.  
And there shal be like people, like Priest: for I wil visit their wayes vpon them, & rewarde them their dedes.  
For they shal eat, and not haue ynough: they shal commit adulterie, and shal not increase, because they haue left of to take hede to the Lord.  
Whoredome, and wine, and newe wine take away their heart.  
My people aske counsel at their stockes, and their staffe teacheth them: for the spirit of fornications hathe caused them to erre, and they haue gone a whoring from vnder their God.  
They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the oaks, and the poplar tre, and the elme, because the shadowe thereof is good: therefore your daughters shal be harlottes, and your spouses shal be whores.  
I wil not visite your daughters when they are harlots, nor your spouses when they are whores: for thei them selues are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shal fall.

Thogh thou, Israël, playe the harlot, yet let not Iudáh sinne: come not ye vnto Gilgál, nether goye vp to Beth-áuen, nor sweare, The Lord liueth.  
For Israël is rebellious as an vnruilie heifer. Now the Lord wil fede them as a lambe in a large place.  
Ephráim is ioyned to idoles: let him alone.  
Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, Bring ye.  
The winde hathe bounde the vp in her wings, and they shal be ashamed of their sacrifices.

is, the house of God, Beth-áuen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holie where God is not purely worshipped. u God wil so disperse them that they shal not remaine in anie certeine place. x They are so impudent in receiuing bribes, that they wil commande men to bring them vnto them. y To carie them suddenly away.

CHAP. V

*Against the Priests and rulers of Israël.* <sup>1</sup> The helpe of man is in vaine.  
**O** Ye Priests, heare this, and hearken O ye, o house of Israël, & giue ye eare, o house of the King: for iudgement is toward you, because you haue bene a snare on Mizpáh, & a net spread vpon Tabór.  
Yet they were profounde, to decline to slaughter, thogh I haue bene a rebuker of them all.  
I knowe Ephráim, and Israël is not hid from me: for now, o Ephráim thou art become an harlot, & Israël is defiled.  
Thei wil not giue their mindes to turne vnto their God: for y<sup>e</sup> spirit of fornication is in the middes of them, & they haue not knowen the Lord.  
And the pride of Israël doeth testifie to his face: therefore shal Israël and Ephráim fall in their iniquitie: Iudáh also shal fall with them.  
They shal go with their shepe, and with their bullockes to seke the Lord: but they shal not finde him: for he hathe withdrawe him self from them.  
They haue trasgressed against the Lord: for they haue begotten strange children: now shal a moneth deuoure them w<sup>th</sup> their porcions.  
Blowe ye the trumpet in Gibeáh, & the shauime in Ramáh: crye out at Beth-áuen, after thee, o Beniamín.  
Ephráim shal be desolate in y<sup>e</sup> day of rebuke: among the tribes of Israël haue I caused to knowe the trueth.  
The princes of Iudáh were like the that remoue the bondes: therefore wil I powre out my wrath vpon them like water.  
Ephráim is oppressed, & broken in iudgement, because he willingly walked after the commandement.  
By the successe thei shal knowe that I haue surely determined this. k Thei haue turned vp side downe all political order, and all maner of religion. l To wit, after King Ieroboams commandement & did not rather follow Gods

<sup>r</sup> God coplaimeth that Iudáh is infected, and wil let them to learne by their example to returne in time. <sup>s</sup> For albeit the Lord had honored this place in time past by his presence, yet because it was abused by the idolatrie, he wolde not that his people shulde resort thither. <sup>t</sup> He calleth Beth-el, that is, the house of God, Beth-áuen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holie where God is not purely worshipped. <sup>u</sup> God wil so disperse them that they shal not remaine in anie certeine place. <sup>x</sup> They are so impudent in receiuing bribes, that they wil commande men to bring them vnto them. <sup>y</sup> To carie them suddenly away. <sup>a</sup> The Priests & princes caught the poore people in their snares as the fowlers did the birds, in these two high mountaines. <sup>b</sup> Notwithstanding they seemed to be giuen altogether to holiness, & to sacrifices, where he calleth slaughter in contempt. <sup>c</sup> Thogh I admonished them continually by my Prophets. <sup>d</sup> They boasted them selues not onely to be Israelites, but also Ephraimites, because their King Ieroboam came of that tribe. <sup>e</sup> Meaning, their continuing of all admonitions. <sup>f</sup> That is their children are degenerate, so y<sup>e</sup> there is no hope in them. <sup>g</sup> Their destruction is not farre off. <sup>h</sup> That is, all Israël comprehended vnder this parte, signifying y<sup>e</sup> the Lords plagues shulde puriue the fro place to place til they were destroyed. <sup>k</sup> Thei haue turned vp side downe all political order, and all maner of religion. <sup>l</sup> To wit, after King Ieroboams commandement & did not rather follow Gods



# The Lord woundeth & healeth. Hofea. A cake not turned.

m In Read of  
sekig for reme  
die at Gods  
hand.  
n Who was  
King of A-  
syrians.

a He sheweth  
the people ho-  
we they ought  
to turne to the  
Lord, that he  
might call bac  
ke his plagues  
b Though he  
correct vs fro  
time to time,  
yet his helpe  
will not be far  
re of, if we re-  
turne to him.  
c You seme to  
haue a certai-  
ne holines, &  
repentance, but  
it is vpon the  
sudden, and as  
a morning  
cloude.  
d I haue stil  
laboured by  
my Prophets,  
& as it were  
framed you to  
bring you to  
amendment,  
but all was in  
vaine: for my  
worde was not  
meat to fede  
them, but a  
sworde to slay  
them.  
e My doctrine  
w I taught  
thee, was mo-  
re euident.  
f He sheweth  
to what scope  
his doctrine  
reded y they  
shulde ioyne  
obedience of  
God, & y loue  
of their neigh-  
bour with out  
warde sacri-  
fice.  
g That is, like  
light & weak  
persones.  
h Which was  
y place where  
the Priests  
dwelt, and w  
shulde haue  
bene best instructed in my worde  
and hathe taken graffes of thy trees.

12. Therefore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottenness.
13. Whē Ephraim sawe his sickenes, and Iudah his wounde, then went Ephraim vnto Affhur, & sent vnto King Nareb: yet coulde he not heale you, nor cure you of your wounde.
14. For I wil be vnto Ephraim as a lion, and as a lions whelp to the house of Iudah: I, *Leuen* I wil spoyle, and go away: I wil take away, and none shal rescue it.
15. I wil go, & returne to my place, til they acknowledge their faute, and seke me: in their affliction they wil seke me diligently.

## CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednes of the Priests.

- C**OME, & let vs returne to the Lord: for he hathe spoiled, and he wil heale vs: he hathe wounded vs, and he wil binde vs vp.
2. After two dayes wil he reuiue vs, & in the thirde day he wil raise vs vp, and we shal liue in his sight.
  3. Then shal we haue knowledge, and endeavour our selues to knowe the Lord: his going forth is prepared as the morning, and he shal come vnto vs as the raine, & as the latter raine vnto the earth.
  4. O Ephraim, what shal I do vnto thee! O Iudah, how shal I entreat thee! for your goodnes is as a morning cloude, and as the morning dewe it goeth away.
  5. Therefore haue I cut downe by y Prophets: I haue slaine them by the wordes of my mouth, and thy iudgements were as the light that goeth forth.
  6. For I desired mercie, & not sacrifice, & the knowledge of God more then burnt offrings.
  7. But they like men haue transgressed y covenant: there haue they trespassed against me.
  8. Gilead is a citie of them that worke iniquitie, & is polluted with blood.
  9. And as theues waite for a mā, so the companie of Priests murther in the way by consent: for they worke mischief.
  10. I haue sene vilenie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.
  11. Yea, Iudah hathe set a plant for thee, whiles I wolde returne the captiuitie of my people.

## CHAP. VII.

1 Of the vices & wantonnes of the people. 12 Of their punishment.

- W**HEN I wolde haue healed Israel, the iniquitie of Ephraim was discovered, & the wickednes of Samaria:

- for they haue delt falsely: and the these cometh in, & the robber spoyleth without.
2. And they consider not in their hearts, that I remeber all their wickednes: now their owne inuencions haue beset them about: they are in my sight.
  3. They make y King glad with their wickednes, and the princes with their lies.
  4. They are all adulterers, & as a verie soue heated by the baker, which ceaseth fro raising vp, & from kneding the dowe vntil it be leauened.
  5. This is the day of our King: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scornors.
  6. For they haue made readie their heart like an ouen whiles they lie in waite: their baker slepeth all the night: in the morning it burneth as a flame of fyre.
  7. They are all hote as an ouen, and haue deuoured their Iudges: all their Kings are fallen: there is none among them that calleth vnto me.
  8. Ephraim hathe mixt him self amog the people. Ephraim is as a cake on the herth not turned.
  9. Strangers haue deuoured his strength, & he knoweth it not: yea, & graye heeres are here and there vpon him, yet he knoweth not.
  10. And the pride of Israel testifieth to his face, and they do not returne to the Lord their God, nor seke him for all this.
  11. Ephraim also is like a dowe deceived, without heart: they call to Egypt: they go to Affhur.
  12. But whē they shal go, I wil spred my net vpon them, & drawe them downe as the fowles of the heauen: I wil chastise the as their congregation hathe heard.
  13. Wo vnto them: for they haue fled away from me: destruction shal be vnto them, because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against me.
  14. And they haue not cryed vnto me with their hearts, when they howled vpo their beds: m they assemble them selues for corne, & wine, and thei rebell against me.
  15. Though I haue bounde, and strengthened their arme, yet do they imagine mischief against me.
  16. They returne, but not to y most high: they are like a deceitful bow: their prices shal fall by the sworde, for the rage of their tongues: this shal be their derision in the land of Egypt.

## CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

ly seke their owne comoditie and welth, and passe not for me their God.  
n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73.9.



<sup>a</sup> God incourageth the Prophet to signify the speedie coming of the enemy against Israel, which was once the people of God. <sup>b</sup> They shall cry like hypocrites, but not from the heart, as their doles declare. <sup>c</sup> That is, reproboim, by whom they sought their owne libertie, and not to obey my will.

<sup>d</sup> That is vpright iudgment and godlie life. <sup>e</sup> Meaning, the calfe was invented by the selues, and of their fathers in the wilderness. <sup>f</sup> shewing that their religion had but a shewe, and in it self is but vanity.

<sup>g</sup> They neuer cease but runne to and fro to seek helpe. <sup>h</sup> That is, for the tribute w the King and the princes shall lay vpon them: which meanes the Lord vlieth to bring them to repentance. <sup>i</sup> Thus the idolaters counte the worde of God as strange in respect of their owne inventions. <sup>k</sup> Saying that they offer it to the Lord, but he accepteth no service, & he him self hath not appointed.

<sup>l</sup> Chap. IX. <sup>m</sup> For though all other people shulde escape, yet thou shalt be punished. <sup>n</sup> Thou hast committed idolatrie in hope of rewardes, & to haue thy barnes filled, &c. 4. 17. as an harlot that had rather liue by playng & whose then to be intertained of her owne husband. <sup>o</sup> These outward things y thou seekst, shalbe taken from thee.

<sup>p</sup> 1 **S**et the trumpet to thy<sup>a</sup> mouth: he shall come as an eagle against the House of the Lord, because they haue transgressed my covenant, & trespassed against my Law.

2 Israel shall<sup>b</sup> cry vnto me, My God, we knowe thee.

3 Israel hath cast of the thig that is good: the enemye shall pursue him.

4 They haue set vp a<sup>c</sup> King, but not by me: they haue made princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, & Samaria, hath cast thee of: mine anger is kindeled against them: how long wil they be without<sup>d</sup> innocencie!

6 For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue<sup>e</sup> sown the winde, & they shall reape the whirlwinde: it hath no stalk: the budde shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a wilde asse alone by him self: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now wil I gather them, and they shall sorowe a litle, for the<sup>h</sup> burde of the King, & the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue writen to them the great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offrings, and eat it: but the<sup>k</sup> Lord accepteth them not: now wil he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, & buyldeth temples, and Iudah hath encreased strong cities. but I wil send a fyre vpon his cities, and it shall deuoure the palaces thereof.

#### CHAP. IX.

##### Of the hunger and captiuitie of Israel.

1 **R**eioyce not, & Israel for ioye<sup>a</sup> as other people: for thou hast gone a whoring from thy God: thou hast loued<sup>b</sup> a reward vpon euery corne floore.

2 The floore, and the wine presse shall not fede them, and the new wine shall faile in her.

3 They wil not dwell in the Lords land, but Ephraim wil returne to Egypt, & they wil eat vncleane things in Asshur.

4 They shall not offer<sup>d</sup> wine to the Lord, nether shall their sacrifices be pleasant vnto him: but they shall be vnto the as the bread of mourners: all that eat thereof, shall be polluted: for their bread<sup>e</sup> for their soules shall not come into the House of the Lord.

5 What wil ye do<sup>f</sup> then in the solene day, and in the day of the feast of the Lord?

6 For lo, they are gone from destruction: but Egypt shall gather them vp, and Memphis shall burye them: the nettles shall possesse the pleasant places of their siluer, & the thorne shall be in their tabernacles.

7 The daies of visitacion are come: the dayes of recompense are come: Israel shall knowe it: the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchmen of Ephraim shall be with my God: but the Prophet is the snare of a fouler in all his waies, & hatred in y House of his God.

9 They<sup>k</sup> are depely set: they are corrupt as in the daies of Gibeah: therefore he wil remeber their iniquitie, he wil visite their sinnes.

10 I founde Israel like<sup>l</sup> grapes in the wilderness: I sawe your fathers as the first ripe in the fig tre at her first time: but they went to Baal-Peór, and separated them selues vnto that shame, and their abominacions were according to<sup>m</sup> their louers.

11 Ephraim their glorie shall flee away like a birde: fro the birth<sup>n</sup> and from the wombe, and from the conception,

12 Though they bring vp their children, yet I wil depriue them from being men: yea, wo to them, when I departe from them.

13 Ephraim, as I sawe, is as a tre<sup>o</sup> in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

14 O Lord, giue them: what wilt thou giue them? giue them a<sup>p</sup> baren wombe & drye breasts.

15 All their wickednes is in q Gilgal: for there do I hate them: for the wickednes of their inuencions, I wil cast them out of mine House: I wil loue them no more: all their princes are rebelles.

16 Ephraim is smitten, their roote is dried vp: they can bring no frute: yea, though they bring forth, yet wil I slaie euen the dearest of their bodie.

17 My God wil cast the away, because they did not obey him: and they shall wander among the nations.

ke them baren, rather then that this great slaughter shulde come vpon their children. q The chief cause of their destruction is that they commit idolatrie and corrupt my religion in Gilgal.

CHAP. X.

Against Israel and his idoles. 14 His destruction for the same.

Yyy.i.

<sup>d</sup> All their doings bothe touching pollicie and religion shall be reiecte as things polluted.

<sup>e</sup> The meat offering which they offered for them selues.

<sup>f</sup> When y Lord shall take away all y occasions of seruing him, which shall be the moste grievous point of your captiuitie, when you shall see your selues cut of fro God.

<sup>g</sup> Though they thinke to escape by fleeing y destruction that is at hand, yet shall they be destroyed in y place whether they flee for succour.

<sup>h</sup> Then they shall knowe y they were deluded by them who chalged to them selues to be their Prophetes & spiritual men.

<sup>i</sup> The Prophetes duetie is to bring men to God and not to be a snare to pul them from God.

<sup>k</sup> This people is so rooted in their wickednes, y Gibeah which was like to Sodome, was neuer more corrupt, Iud. 19. 22.

<sup>l</sup> Meaning, y he so esteemed the and delighted in them.

<sup>m</sup> They were as abominable vnto me, as their louers y idoles.

<sup>n</sup> Signifying y God wold destroy their childre by these sundry meanes, and so consume them by litle and litle.

<sup>o</sup> As they kept tender plantes in their houses in Tyrus to preserue them fro the colde ayre of y sea, so was Ephraim at the first vnto me, but now I wil giue him to the slaughter.

<sup>p</sup> The Prophet seeing the great plagues of God toward Ephraim, praeth to God to make them baren, rather then that this great slaughter shulde come vpon their children.

<sup>q</sup> The chief cause of their destruction is that they commit idolatrie and corrupt my religion in Gilgal.



## The calfe of Israél.

## Hofea. God did beare Israél.

<sup>a</sup> Whereof though the grapes were gathered, yet other as it gathered new strength, it increased new wickednes, so that y<sup>e</sup> correction which shulde haue brought the to obedience, did but viter their stubbernes. <sup>b</sup> As thei were riche and had abundance. <sup>c</sup> To wit, from God. <sup>d</sup> The day shal come y<sup>e</sup> God shal take away their King, & then they shal fele the frute of their sinnes, and how they trusted in him in vaine, 2. King 17.6. <sup>e</sup> In promising to be faithful toward God. <sup>f</sup> Thus their integrity and fidelitie which they pretended, was nothing but bitterness and grief. <sup>g</sup> When y<sup>e</sup> calfe shalbe carried away. <sup>h</sup> Chemarims were certaine idolatrous priests, & did weare blacke apparel in their sacrifices and cryed with a loude voice: which superstition Eliah derided, 1. King 18.27. read. 2. King 23.5. <sup>i</sup> This he speaketh in concept of Bethel, read Chap. 4. 15. <sup>j</sup> Isa. 2.19. <sup>k</sup> Luk. 23.30. <sup>l</sup> reuel. 6.16. <sup>m</sup> 9.6. <sup>n</sup> In those daies wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale coulde not be good in executing Gods iudgements, seeing thine owne dedes were as wicked as theirs. <sup>o</sup> To wit, to fight, or the Israelites remained in their stubbernes fro that time. <sup>p</sup> The Israelites were not moued by their example to cease from their sinnes. <sup>q</sup> Because they are so desperate, I will delight to destroy them. <sup>r</sup> That is, when they haue gathered all their strength together. <sup>s</sup> Wherein is pleasure, as in plowing is labour and paine. <sup>t</sup> I will lay my yoke vpon her fat necke. <sup>u</sup> Read Ierem 4.4. <sup>v</sup> That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

**I** Israél is a <sup>a</sup> emptie vine, yet hathe it brought forth the frute vnto it self, & according to the multitude of the frute thereof he hathe increased the altars: according to the <sup>b</sup> goodnes of their land they haue made faire images.

<sup>c</sup> Their heart is <sup>d</sup> deuided: now shal they be founde faultie: he shal breake downe their altars: he shal destroye their images.

<sup>e</sup> For now they shal say, We haue no <sup>f</sup> King because we feared not the Lord: and what shulde a King do to vs?

<sup>g</sup> They haue spoken wordes, swearing falsely in making <sup>h</sup> a couenant: thus <sup>i</sup> iudgement groweth as wormewood in the furrowes of the field.

<sup>j</sup> The inhabitants of Samaria shal <sup>k</sup> feare because of the calfe of Beth-auen: for the people thereof shal mourne ouer it, & the <sup>l</sup> Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

<sup>m</sup> It shalbe also brought to Asshur, for a present vnto King Iaréb: Ephraim shal receiue shame, & Israél shalbe ashamed of his owne counsel.

<sup>n</sup> Of Samaria, the King thereof is destroyed, as the fume vpon the water.

<sup>o</sup> The hie places also of <sup>p</sup> Auen shalbe destroyed, <sup>q</sup> euen the sinne of Israél: the thorne and the thistle shal growe vpon their altars, and they shal say to the mountaines, <sup>r</sup> Couer vs, and to the hilles, Fall vpon vs.

<sup>s</sup> O Israél, thou hast <sup>t</sup> sinned from the daies of Gibeáh: there they <sup>u</sup> stood: the battel in Gibeáh against the children of iniquitie did not <sup>v</sup> touche them.

<sup>w</sup> It is my desire <sup>x</sup> that I shulde chastise them, & the people shalbe gathered against them, when they shal gather them selues in their two <sup>y</sup> furrowes.

<sup>z</sup> And Ephraim is as an heiffer y<sup>e</sup>fed to delight <sup>a</sup> in threshing: but I wil passe by her <sup>b</sup> faire necke: I wil make Ephraim to ride: Iudáh shal plowe, and Iakób shal breake his cloddes.

<sup>c</sup> Sowe to your selues in righteousness: reape after the measure of mercie: <sup>d</sup> breake vp your fallowe groundes: for <sup>e</sup> it is time to seke the Lord, til he come & raine righteousness vpon you.

<sup>f</sup> But you haue plowed wickednes: ye haue reaped iniquitie: you haue eate the frute of lies: because <sup>g</sup> y<sup>e</sup> didest trust in thine owne waies, & in the multitude of thy strong men,

<sup>h</sup> Therefore shal a tumult arise among thy people & all thy munitions shalbe destroyed, as <sup>i</sup> Shalman destroyed Beth-arbel in the day of battel: the mother with the child.

<sup>j</sup> Because they are so desperate, I will delight to destroy them. <sup>k</sup> That is, when they haue gathered all their strength together. <sup>l</sup> Wherein is pleasure, as in plowing is labour and paine. <sup>m</sup> I will lay my yoke vpon her fat necke. <sup>n</sup> Read Ierem 4.4. <sup>o</sup> That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

dren was dashed in pieces.

<sup>15</sup> So shal Beth-el do vnto you, because of your malicious wickednes: in a morning shal the King of Israél be destroyed.

### CHAP. XI.

*The benefites of the Lord toward Israél. & Their ingratitude against him.*

**W**hen Israél <sup>a</sup> was a childe, then I loued him, and called my sonne out of Egypt.

<sup>b</sup> They called them, but they <sup>c</sup> went thus fro them: thei sacrificed vnto Baalim, & burnt incense to images.

<sup>d</sup> I led Ephraim also, as one shulde beare them in his armes: but thei knewe not that I healed them.

<sup>e</sup> I led them with cordes <sup>f</sup> of a man, euen with bandes of loue, and I was to them, as he that taketh of the yoke from their iawes, and I laied the meat vnto them.

<sup>g</sup> He shal no more returne into the land of Egypt: but Asshur shalbe his <sup>h</sup> King, because thei refused to conuert.

<sup>i</sup> And the sworde shal fall on his cities, & shal consume his barres, and deuoure the, because of their owne counsels.

<sup>j</sup> And my people are bent to rebellion against me: though <sup>k</sup> they called them to the most hie, yet none at all wolde exalt him.

<sup>l</sup> How shal I giue thee vp, Ephraim? how shal I deliuer thee, Israél? how shal I make thee, as <sup>m</sup> Admah? how shal I set thee, as Zebolim? mine heart is turned within me: <sup>n</sup> my repentings are rouled together.

<sup>o</sup> I wil not execute the fiercenes of my wrath: I wil not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, & I wil not <sup>p</sup> entre into the citie.

<sup>q</sup> They shal walke after the Lord: he shal roare like a lyon: when he shal roare, then the children of the West shal feare.

<sup>r</sup> Thei shal feare as a sparowe out of Egypt, and as a doue out of the land of Asshur, and I wil place them in their houses, saith the Lord.

<sup>s</sup> Ephraim compasseth me about with lies, and the house of Israél with deceit: but Iudáh yet ruleth <sup>t</sup> with God, and is faithful with the Sainctes.

### CHAP. XII.

*He admonisheth by Iakobs example to trust in God, and not in man.*

**E**phraim is fed <sup>a</sup> with the winde, & foloweth after the Eastwinde: he increaseth dailey lies and destruction, and they do make a couenant with Asshur, & <sup>b</sup> oyle is caryed into Egypt.

<sup>c</sup> The Lord hathe also a controuersie with Iudáh, & wil visite Iakób, according to his waies: according to his workes, wil he recompense him.

<sup>d</sup> He toke his brother <sup>e</sup> by the heile in the wombe

<sup>a</sup> Whiles y<sup>e</sup> Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude. <sup>b</sup> They rebelled and went a contrary way when the Prophetes called them to repentance. <sup>c</sup> That is, fridly and not as beasts or selauies. <sup>d</sup> Seeing they contemne all this kindness, they shalbe led captiue into Assyria. <sup>e</sup> To wit, the Prophetes. <sup>f</sup> God confideth with him selfe and thar with a certaine grief how to punish them. <sup>g</sup> Which were two of the cities that were destroyed with Sodom, Gen. 19.21. <sup>h</sup> Meaning, that his loue where with he first loued the, made him beneuolent and assurance what to do: and herein appeareth his fatherly affection, that his mercie toward his shal overcome his iudgements, as he declareth in y<sup>e</sup> next vers. <sup>i</sup> To consume thee, but wil carye thee to yelde and so receive thee to mercie: & this is ment of the small number who shal walke after the Lord. <sup>k</sup> The Egyptians and Assyrians shal be afraid whē the Lord maintaineth his people. <sup>l</sup> Governeth their state according to Gods wordes, & doeth not degenerate Chap. XII. <sup>m</sup> That is, flattereth him self with vaine confidence. <sup>n</sup> Meaning, presents to get friendship. <sup>o</sup> Which in these pointes was like to Ephraim, but not in idolatries.



<sup>a</sup> Seing that God did thus preterre Iacob, their father, Iudas in gratitude was the more to be abhorred. <sup>e</sup> Read Genes. 31.11. <sup>f</sup> God founde Iacob as he lay sleeping in Beth-el, Gene. 28.12, and so spake with him there, that the frute of that speache appertained to the whole body of the people, whereof we are.

<sup>g</sup> As for Ephraim he is more like the wicked Canaanites the godly Abraham or Iacob. <sup>h</sup> Thus y<sup>e</sup> wicked measure Gods fauour by outward prosperitie, & like hypocrites can not abide that anie shoulde reprove their doings. <sup>i</sup> Seing thou wilt not acknowledge my benefites, I wil bring thee againe to dwell in tents as in the first of the Tabernacles, which thou doest now continue.

<sup>k</sup> The people thought y<sup>e</sup> no man durst haue spoken against Gilead, y<sup>e</sup> holie place, and yet the Prophet saith, that all their religion was but vanitie. <sup>l</sup> If you boast of your riches and nobilitie, ye seme to reprove your father who was a poore fugitive and seruant. <sup>m</sup> Meaning, Moyses. Whereby appeareth, that whatlocuer they haue, it cometh of Gods fre goodnes.

wombe, & by his strength he had power with God,

4 And had power ouer the Angel, & prenailed: he wept and prayed vnto him: he founde him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord is him self his memorial.

6 Therefore turne thou to thy God: kepe mercie and iudgement, and hope stil in thy God.

7 He is Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstanding I am riche, I haue founde me out riches in all my labours: they shal finde none iniquitie in me, that were wickednes.

9 Thogh I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in the dayes of the solemne feast.

10 I haue also spoken by the Prophetes, & I haue multiplied visiōs, & vsed similitudes by the ministerie of the Prophetes.

11 Is there iniquitie in Gilead: surely they are vanitie: they sacrifice bullockes in Gilead, and their altars are as heapes in the furrowes of the field.

12 And Iacob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept shepe.

13 And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 But Ephraim prouoked him with his places: therefore shal his blood be powred vpon him, and his reproche shal his Lord rewarde him.

1 If you boast of your riches and nobilitie, ye seme to reprove your father who was a poore fugitive and seruant.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

When Ephraim spake, there was a trembling: he exalted him self in Israel, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, & idoles accordig to their owne vnderstanding: they were all the worke of y<sup>e</sup> craftesme: they say one to another whiles, thei sacrifice a dā, Let the kisse y<sup>e</sup> calues.

3 Therefore they shalbe as the morning cloude, & as the morning dewe y<sup>e</sup> passeth away, as y<sup>e</sup> chaffe that is driue with a whirle winde out of the floore, & as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God frō the lād of Egypt, & thou shalt know no God but me: for there is no Sauour beside me.

5 I did knowe thee in the wilderness, in the

<sup>a</sup> He sheweth the excellencie, & auctoritie that this tribe had aboue all the rest. <sup>b</sup> He made a King of his tribe. <sup>c</sup> The Ephraimites are not farre from destruction, and haue lost their auctoritie. <sup>d</sup> The false prophetes perswaded the idolaters to offer their children after y<sup>e</sup> example of Abraham, & bewethen on they wolde exhorre one another to y<sup>e</sup> same, & to kisse, and worship the calues y<sup>e</sup> were their idoles. <sup>e</sup> He calleth them to repentance & reproveth their ingratitude.

land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I wil be vnto them as a verie lyon, & as a leoparde in the waye of Asshur.

8 I wil mete the, as a beare that is robbed of her whelpes, and I wil breake the calle of their heart, and there wil I deuoure them like a lyon: the wilde beast shal teare them.

9 O Israel, one hath destroyed thee, but in me is thine helpe.

10 I am: where is thy King, that shulde helpe thee in all thy cities? & thy iudges, of whome thou saidest, Giue me a King and princes?

11 I gaue thee a King in mine angre, and I toke him away in my wrath.

12 The iniquitie of Ephraim is bounde vpon him: his sinne is hid.

13 The sorowes of a trauailing woman shal come vpon him: he is an vnwise sonne, els wolde he nor stand stil at the time, euen at the breaking forth of the children.

14 I wil redeme them from the power of the graue: I wil deliuer them frō death: o death, I wil be thy death: o graue, I wil be thy destruction: repentance is hid from mine eyes.

15 Thogh he grewe vp among his brethren, an East winde shal come, euen the winde of the Lord shal come vpon him from the wilderness, and drye vp his veine, and his fountaine shalbe dryed vp: he shal spoyle the treasure of all pleasant vessels.

16 Samaria shalbe desolate: for she hath rebelled against her God: they shal fall by the sworde: their infants shalbe dashed in pieces, and their women with childe shalbe ript.

CHAP. XIII.

1 The destruction of Samaria. 3 He exhorteth Israel to turne to God, who requirith praise and thanks.

O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

2 Take vnto you wordes, and turne to the Lord, and say vnto him, Take away all iniquitie, and receiue vs graciously: so wil we render the calues of our lippes.

3 Asshur shal not saue vs, nether wil we ride vpon horses, nether wil we say anie more to the worke of our hands, Te are our gods: for in thee the fatherles findeth mercie.

4 I wil heale their rebellio: I wil loue the frely: for mine anger is turned away frō hi.

5 I wil be as the dewe vnto Israel: he shal growe as the lillie and fasten his rootes as the trees of Lebanon.

6 His branches shal spreade, and his beautie shalbe as the oliue tre, and his smel as Lebanon.

<sup>f</sup> Thy destruction is certein, & my benefites toward thee declare that it cometh not of me: therefore thine owne malice, idolatrie and vaine confidence in men maketh thee be cause thereof. <sup>g</sup> I am allone, I am. 1. 17. <sup>h</sup> It is surely laid vpon to be punished, as Ierem. 17. 1.

<sup>i</sup> But wolde come out of the wombe, y<sup>e</sup> is, out of this danger wherein he is, and not tarye to be stifled.

<sup>k</sup> Meaning y<sup>e</sup> no power shal resist God whē he wil deliuee his, but euen in death wil he giue the life. <sup>l</sup> Because thei wil not turne to me, I wil not chage my purpose.

<sup>a</sup> He exhorteth them to repentance, to auoide all these plagues, willing them to declare by wordes their obedience and repentance. <sup>b</sup> He sheweth them how they ought to confesse their sinnes.

<sup>c</sup> Declaring, y<sup>e</sup> this is the true sacrifice, that the faithful can offer, euen thanks & praises. Ebr 13. 15.

<sup>d</sup> We wil leaue of all vaine confidence and pride. <sup>e</sup> He declareth how ready God is to receiue them that do repent.



<sup>f</sup> Whosoever  
joyne the sel-  
ues to this peo-  
ple, shalbe blef-  
sed.

<sup>g</sup> God sheweth  
how prompt he  
is to heare his,  
when they re-  
pent, and to  
offer him selfe,  
as a procectio,  
& sauegard vn-  
to them, as a  
moſte ſufficent  
fruite & profite.

They that dwell vnder his <sup>f</sup> shadowe, shal  
returne: they shal reuiue as the corne, and  
florish as the vine: the ſent thereof shalbe  
as the wine of Lebanón.

<sup>8</sup> Ephraim shal say, What haue I to do anie  
more with idoles? I <sup>g</sup> haue heard him, &  
loked vpō him: I amlike a grene fyrrer tre:

vpon me is thy fruite found.

<sup>9</sup> Who is <sup>h</sup> wise, and he shal vnderstand <sup>h</sup> Signifying,  
these things, and prudent, & he shal knowe <sup>h</sup> that the true  
them: for the wayes of the Lord are righ- <sup>h</sup> wiſdome and  
teous, and the iuſte shal walke in them: but <sup>h</sup> knowledge co-  
the wicked shal fall therein. <sup>h</sup> ſiſteth in this,  
euen to reſte  
vpon God.

## IOEL.

## THE ARGUMENT.

**T**He Prophet Ioél first rebuketh them of Iuda, that being now punished with a great plague of  
famine, remaine stil obstinat. Secondly he threateneth greater plagues, because they grewe daily  
to a more hardenes of heart, & rebellion against God notwithstanding his punishments. Thirdly he  
exhorteth them to repentance, shewing that it muste be earnest, and procede from the heart because  
they had grievously offended God. And so doing, he promiset, that God wil be merciful, & not for-  
get his covenant that he made with their fathers: but wil send his Christ who shal gather the scat-  
tered shepe, and restore them to life, and libertie, though they ſemed to be dead.

## CHAP. I.

<sup>1</sup> A prophetic against the Iewes. <sup>2</sup> He exhorteth the  
people to prayer, and fasting for the miserie that was  
at hand.

<sup>m</sup> Signifying, <sup>2</sup>  
the Princes,  
the Priests,  
and the gouer-  
ners.

<sup>b</sup> He calleth  
the Iewes to  
the considera-  
tion of Gods  
iudgements,  
who had now  
plagued the  
frutes of the  
grounde for  
the space of  
fourre yere,  
which was for  
their finnes, &  
to call them  
to repentan-  
ce.

<sup>c</sup> Meaning,  
that the occa-  
ſion of their  
exceſſe and  
drunkenneſſe  
was taken a-  
way.

<sup>d</sup> This was  
another pla-  
gue where-  
with God had  
punished the,  
when he ſtir-  
red vp the Aſ-  
ſyrians against  
them.

<sup>e</sup> Mourne grie-  
uouſly as a  
woman, which  
hathe loſt her  
houſband, to  
whome ſhe ha-  
the bene ma-  
ried in her  
youth.

<sup>f</sup> The tokens  
of Gods wrath  
did appeare in  
his Temple in  
ſo muche, as Gods ſeruiſe was left of.

**T**HE worde of the Lord  
that came to Ioél the ſon  
ne of Pethuél.

Heare ye this, <sup>a</sup> Elders,  
and hearken ye all inha-  
bitants of the land, whe-  
ther <sup>b</sup> ſuche a thing hathe  
bene in your dayes, or yet in the dayes of  
your fathers.

<sup>3</sup> Tell you your children of it, and let your  
children ſhewe to their children, and their  
children to another generacion.

<sup>4</sup> That which is left of the palmer wor-  
me, hathe the graſshopper eaten, and the  
reſidue of the graſshopper hathe the can-  
ker worme eaten, and the reſidue of the  
canker worme hathe <sup>c</sup> caterpillar eaten.

<sup>5</sup> Awake ye <sup>c</sup> drunkardes, and wepe, and  
houle all ye drinkers of wine, because of <sup>c</sup>  
new wine: for it shalbe pulled from your  
mouth.

<sup>6</sup> Yea, <sup>d</sup> a nation cometh vpon my land,  
mightie, and without number, whoſe teeth  
are like the teeth of a lyon, and he hathe the  
iawes of a great lyon.

<sup>7</sup> He maketh my vine waſte, and pil-  
leth of the barked of my figtre: he maketh it bare,  
and caſteth it downe: the branches thereof  
are made white.

<sup>8</sup> Mourne like a virgine girded with ſacke-  
cloth for the houſband of <sup>e</sup> her youth.

<sup>9</sup> The meat offering, and the drinke offering  
is <sup>f</sup> cut of from the Houſe of the Lord:  
the Priests the Lords miniſters mourne.

<sup>10</sup> The field is waſted: the land mouneth:

for the corne is deſtroyed: <sup>g</sup> the new wine  
is dried vp, and the oyle is decayed. <sup>g</sup> All comfo-  
and ſubſtance  
for nourith-  
ment is taken  
away.

<sup>11</sup> Be ye aſhamed, <sup>h</sup> houſbande men: houle,  
<sup>h</sup> ye vine dreſſers for the wheat, and for  
the barley, because the harueſt of the field  
is periſhed.

<sup>12</sup> The vine is dried vp, and the figtre is  
decayed: the pomegranate tre and the pal-  
me tre, and the apple tre, <sup>h</sup> euen all the trees  
of the field are withered: ſurely the ioy is  
withered away from the ſonnes of men.

<sup>13</sup> <sup>h</sup> Girde your ſelues & lament, ye Priests:  
houle ye miniſters of the altar: come, and  
lye all night in ſackcloth, ye miniſters of  
my God: for the meat offering, and the  
drinke offering is taken away from the  
Houſe of your God. <sup>h</sup> He ſheweth  
y the only mea-  
nes to auoid  
Gods wrath, &  
to haue all  
things reſta-  
red is valua-  
ned repenta-  
ce.

<sup>14</sup> Sanctifie you a faſt: call a ſolemne af-  
ſemble: gather the Elders, and all the in-  
habitants of the land into the Houſe of  
the Lord your God, and crye vnto the  
Lord,

<sup>15</sup> Alas: for the day, for the <sup>i</sup> day of the  
Lord is at hand, and it cometh as a deſtru-  
ction from the Almightye. <sup>i</sup> We ſe by  
theſe great pla-  
gues that vnto  
deſtruction is  
at hand.

<sup>16</sup> Is not the meat cut of before our eyes?  
and ioye, and gladnes from the Houſe of  
our God?

<sup>17</sup> The ſede is rotten vnder their cloddes:  
the garners are deſtroyed: the barnes are  
broken downe, for the corne is withered.

<sup>18</sup> How did the beaſtes mourne? the herdes  
of cattel pine away, because they haue  
no paſture, and the flockes of ſhepe are  
deſtroyed.

<sup>19</sup> O Lord, to thee wil I crye: for the fyre  
hathe deuoured the paſtures of the wil-  
dernes, and the flame hathe burnt vp all  
the trees of the field.

<sup>20</sup> The beaſtes of the field crye alſo vnto  
thee: for the riuers of waters are dried vp,  
and



and the <sup>a</sup>fyre hathe deuoured the pastures of the wilderness.

## CHAP. II.

*He prophesieth of the comming and crueltie of their enemies. 13 An exhortacion to moue them to conuers. 18 The loue of God towards his people.*

**B**lowe the trumpet in Zión, & shout in mine holie Mountaine: let all the inhabitants of the land tremble: for y<sup>e</sup> daie of the Lord is come: for it is at hand.

A <sup>b</sup> daie of darkenes, & of blackenes, a daie of cloudes, and obscuritie, as the morning spreade vpon the mountaines, so is there a <sup>c</sup> great people, and a mightie: there was none like it from the beginning, nether shal be anie more after it, vnto the yeres of manie generacions.

A fyre deuoureth before him, & behinde him a flame burneth vp: the land is as the garden of <sup>d</sup> Eden before him, and behinde him a desolate wilderness, so that nothing shal escape him.

The beholding of him is like the sight of horses, and like the horse men, so shal thei runne.

Like the noyce of charrets in the toppes of the mountaines shal thei leape, like the noyce of a flame of fyre that deuoureth the stubble, and as a mightie people prepared to the battel.

Before his face shal the people tremble: all faces <sup>e</sup> shal gather blackenes.

They shal runne like strong men, and go vp to the wall like men of warre, and euerie man shal go forward in his waies, & thei shal not staie in their paths.

Nether shal one <sup>f</sup> thrust another, but euerie one shal walke in his path: & when thei fall vpon the sworde, they shal not be wounded.

Thei shal runne to and fro in the citie: they shal runne vpon the wall: they shal clime vp vpon the houses, & enter in at the windowes like the thief.

The earth shal tremble before him, the heauens shal shake, the <sup>g</sup> sunne & the moone shalbe darke, and the starres shal withdrawe their shining,

And the Lord shal <sup>h</sup> vtter his voyce before his hoste: for his holte is verie great: for he is strong that doeth his worke: <sup>i</sup> for the daie of the Lord is great and very terrible, and who can abyde it!

Therefore also now the Lord saith, Turne you vnto me with all your heart, & with fasting, and with weping, and with mourning,

And <sup>j</sup> rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, and merciful, slowe to angre, and of great kindenes, and repenteth him of the euil.

Who knoweth, if he wil <sup>k</sup> returne and re-

pent and leaue a blessing behinde him, <sup>l</sup> enen a meat offering, and a drinke offering vnto the Lord your God?

Blowe the trumpet in Zión, sanctifie a fast, call a solemne assemblie.

Gather the people: sanctifie the congregation, gather the Elders: assemble the <sup>m</sup> children, and those that sucke the breasts: let the bridegrome go forth of his chamber, and the bride out of her bride chamber.

Let the Priests, the ministers of the Lord wepe betwene y<sup>e</sup> porche & the altar, and let the say, Spare thy people, o Lord, and giue not thine heritage into reproche that the heathen shulde rule ouer them.

Wherefore shulde thei saie among the people, Where is their God?

Then wil the Lord be <sup>n</sup> ielouse ouer his land and spare his people.

Yea, the Lord wil answer and saie vnto his people, Beholde, I wil send you corne, and wine, and oyle, & you shalbe satisfied therewith: and I wil nomore make you a reproche among the heathen,

But I wil remoue farreof from you the <sup>o</sup> Northren armie, and I wil driue him into a land, baren and desolate with his face towards the <sup>p</sup> East sea, and his end to y<sup>e</sup> vtmost sea, and his stinke shal come vp, & his corruption shal ascend, because he hath exalted him self to do this.

Feare not, o land, but be glad and reioyce: for the Lord wil do great things.

Be not afraied, ye beastes of the field: for y<sup>e</sup> pastures of the wilderness are grene: for the tre beareth her frute: the figtre and the vine do giue their force.

Be glad the, ye children of Zión, and reioyce in the Lord your God: for he hath giuen you the rayne of <sup>q</sup> prighteousnes, and he wil cause to come downe for you the raine, <sup>r</sup> enen the first raine, and the later raine in the first moneth.

And the barnes shalbe ful of wheat, and the presses shal abounde with wine and oyle.

And I wil render you the yeres that the grasshopper hath eaten, the canker worme and the caterpillar and the palmer worme, my great hoste which I sent among you.

So you shal eat and be satisfied & praise the Name of the Lord your God, that hath delt marueilously with you: and my people shal neuer be ashamed.

Ye shal also knowe, that I am in the mid des of Israél, and that I am the Lord your God and none other, and my people shal neuer be ashamed.

And afterwarde wil I power <sup>s</sup> out my Spirit vpon all flesh: and your sonnes and your daughters shal prophesie: your olde

Yyy.iii.

<sup>a</sup> That is, drought.

<sup>b</sup> He sheweth the great indignities of God which are at hand except thei repent. <sup>c</sup> Of affliction and trouble.

<sup>d</sup> Meaning the Assyrians.

<sup>e</sup> The enemy destroyeth our plentiful countries wherefore he cometh.

<sup>f</sup> Thei shalbe pale and blacke for feare, as Nahum 2.10.

<sup>g</sup> For none shal be able to resist them.

<sup>h</sup> Read Isa. 13. 10. ezek. 32. 7. chap. 31. 1 & 3. 15. math. 24. 29.

<sup>i</sup> The Lord shal stirre vp the Assyrians to execute his iudgements. Ierem. 30. 7. amos. 5. 18.

<sup>j</sup> seph. 1. 15.

<sup>k</sup> Mortifie your affections and serue God w<sup>th</sup> purenes of heart and not w<sup>th</sup> ceremonies.

<sup>l</sup> He speaketh this to stirre vp their slothfulness, and not that he doubted of Gods mercies, if thei did repent. How God repenteth read Iere 18. 2.

<sup>m</sup> That is, all haue sinned, so all maie the we forthe signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more liuely touched with the consideration of their owne sinnes.

<sup>n</sup> Psal. 79. 10. m If thei repent, he sheweth that God wil preferue & defende them with a moste ardent affection.

<sup>o</sup> That is, the Assyrians your enemies.

<sup>p</sup> Called the sale sea, or Persian sea: meaning y<sup>e</sup> though his armie were so great, y<sup>e</sup> it filled all fro this sea to the sea called mediterraneum, yet he wolde scatter them.

<sup>q</sup> That is, such as shal come by iust measure & as was wont to be sent whe God was rec<sup>d</sup> ciled with the.

<sup>r</sup> Leu. 26. 4. deus. 11. 14.

<sup>s</sup> That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to y<sup>e</sup> Church, Isa. 44. 3. ad 2. 17. ioh. 7. 38.



## The day of the Lord.

<sup>a</sup> As they had visions, and dreames in old time, so shal they now haue clearer reuelations.

<sup>f</sup> He warneth faithful what terrible things shulde come, to the intent that they shulde not loke for continual quietnes in this worlde, & yet in all these troubles he wolde preferue them.

<sup>t</sup> The order of nature shal seme to be changed for y<sup>e</sup> horrible afflictions that shal be in the worlde. <sup>u</sup> Gods iudgements are for the destruction of the infidels, and to moue the godlie to call vpon the Name of God, who wil giue them saluation. <sup>x</sup> Meaning hereby the Gentiles, Rom 10, 13.

### CHAP. III.

*Of the iudgement of God against the enemies of his people.*

<sup>a</sup> When I shal deliuer my Church, w<sup>ch</sup> shall be of the Jewes, and of the Gentiles.

<sup>b</sup> It appeareth that he alludeth to that great victorie of Iehoshaphat, when as God without mans helpe destroyed the enemies. <sup>2</sup> Kin. 20, 26 also he hath respect to this worde, Iehoshaphat, w<sup>ch</sup> signifieth pleading or iudgement, because God wolde iudge the enemies of his Church as he did there.

<sup>c</sup> That which the enemy gaue for the sale of my people, he bestowed it vpon harlots and drinke.

<sup>d</sup> He taketh y<sup>e</sup> cause of his Church in hand against y<sup>e</sup> enemy, as though the iniurie were done to him self.

<sup>e</sup> Haue I done you wrong, that ye wil render me the like?

men shal dreame & dreames, & your yong men shal se visions,

<sup>29</sup> And also vpon the seruants, and vpon the maides in those daies wil I powre my Spirit.

<sup>30</sup> And I wil shewe <sup>f</sup> wonders in the heauens and in the earth: blood and fyre, and pillars of smoke.

<sup>31</sup> The sunne shalbe turned into darkenes, & the moone into blood, before the great and terrible daie of the Lord come.

<sup>32</sup> But whosoever shal call <sup>u</sup> on the Name of the Lord, shal be sau'd: for in mount Zi'on, and in Ierusalem shal be deliuerance, as the Lord hath said, and in the <sup>x</sup> remnant, whome the Lord shal call.

<sup>a</sup> For beholde, in <sup>a</sup> those daies and in y<sup>e</sup> time, whē I shal bring againe the captiuitie of Iudah and Ierusalem,

<sup>2</sup> I wil also gather all natiōs, and wil bring them downe into the <sup>b</sup> vallei of Iehoshaphat, and wil plead with the there for my people, and for mine heritage Israel, whome they haue scattered amog the nations, and parted my land.

<sup>3</sup> And they haue cast lottes for my people, & haue giuen the childe <sup>c</sup> for the harlot, & solde the girle for wine, that they might drinke.

<sup>4</sup> Yea, & what <sup>d</sup> haue you to do with me, o Tyrus & Zidon and all the coastes of Palestina: wil ye render me <sup>e</sup> a recompense? and if ye recompense me, swiftly & speedely, wil I render your recompense vpon your head:

<sup>5</sup> For ye haue taken my siluer and my gold, and haue caryed into your temples my goodlie & pleasant things.

<sup>6</sup> The children also of Iudah and the children of Ierusalem haue you solde vnto y<sup>e</sup> Grecians, that ye might send them farre from their border.

<sup>7</sup> Beholde, I wil raise them out of the place where ye haue solde them, and wil render your rewarde vpon your owne head,

<sup>8</sup> And I wil sell your sonnes and your daughters into the hand of the children

## Ioel. The haruest ripe.

of Iudah, and they shal sell them to the Sabeans, to a people farre off: for the Lord himself hath spoken it.

<sup>9</sup> Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe nere & come vp.

<sup>10</sup> & Breake your plowshares into swordes, and your sheeths into speares: let the weake saie, I am strong.

<sup>11</sup> Assemble your selues, and come all ye heathen and gather your selues together rounde about: there shal y<sup>e</sup> Lord cast downe thy mightie men.

<sup>12</sup> Let the heathen be wakened, and come vp to the vallei of Iehoshaphat: for there wil I sit to iudge all the heathen rounde about.

<sup>13</sup> Put in your <sup>h</sup> sheeths, for the haruest is ripe: come, get you downe, for y<sup>e</sup> winepresse is full: yea, the winepresses runne ouer, for their wickednes is great.

<sup>14</sup> O multitude, o multitude, come into the vallei of threshing: for the daie of the Lord is nere in the vallei of threshing.

<sup>15</sup> The sunne and moone shalbe darkened, and the starres shal withdrawe their light.

<sup>16</sup> The Lord also shal roare out of Zi'on, and vtter his voice from Ierusalem, & the heauens, and the earth shal shake, but the Lord wil be the hope <sup>i</sup> of his people, and y<sup>e</sup> strength of the children of Israel.

<sup>17</sup> So shal ye knowe that I am y<sup>e</sup> Lord your God dwelling in Zi'on, mine holie Mountaine: then shal Ierusalem be holy, & there shal no strangers go <sup>k</sup> thorowe her any more.

<sup>18</sup> And in that daie shal the mountaines <sup>l</sup> droppe downe newe wine, and the hilles shal flowe with milke, and all the riuers of Iudah shal runne with waters, and a fountaine shal come forth of the House of the Lord, and shal watter the vallei of Shittim.

<sup>19</sup> <sup>m</sup> Egypt shalbe waste, and Edom shalbe a desolate wilderness, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

<sup>20</sup> But Iudah shal dwell for euer, and Ierusalem from generacion to generacion.

<sup>21</sup> For I wil <sup>n</sup> cleanse their blood, that I haue not cleansed, and the Lord wil dwell in Zi'on.

<sup>f</sup> For afterwarde God shal de the by Nebuchad-neczar, and Alexander the great, for the louche bare to his people, and thereby they were comforted as though y<sup>e</sup> price had bene theirs.

<sup>g</sup> Whē I shal execute my iudgements against mincemenes, I wil cause euery one to be ready, and to prepare their weapons to destroy one another, for my Church sake.

<sup>h</sup> Thus he shal incourage the enemies when their wickednes is full ripe to destroy one another, which he calleth the vallei of Gods iudgement.

<sup>i</sup> God assureth his against all troubles, that when he destroyeth his enemies, his children shal be deliuered.

<sup>k</sup> The strangers shal no more destroy his Church: if they do, it is the people <sup>l</sup> by their sinnes make the breache for the enemy.

<sup>l</sup> He promisseth to his Church abundance of graces, read Ezech 47, 1. which shulde watter and comfort moste barren places, Amos 9, 13.

<sup>m</sup> The malicious enemies shal haue no parte of this grace.

<sup>n</sup> He had suffe red his Church hitherto to lye in their filchines, but now he promisseth to cleanse them and to make them pure vnto him.



# AMOS.

## THE ARGUMENT.

**A**mong many other Prophetes that God raised vp to admonish the Israelites of his plagues for their wickednes and idolatrie, he stirred vp Amos, who was an herdsman or shepherd of a poore towne, and gaue him bothe knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes wil punish them, that they coulde loke for nothing, but an horrible destruction, except they turned to the Lord by vnfeined repentance. And finally, he comforteth the godlie with hope of the coming of the Messiah, by whome they shoulde haue persue deliuerance and saluacion.

### CHAP. I.

*1 The time of the prophetic of Amos. 3 The worde of the Lord against Damascus. 6 The Philistims, Tyrus, Idumea and Ammon.*



He wordes of Amos, who was among the herdmen at Tecoa, which he sawe vpon Israel, in the daies of Vzziah King of Iudah, and in the daies of Ieroboam the sonne of Ioash King of Israel, two yere before the earth quake.

And he said, The Lord shal roare from Zion, and utter his voyce from Ierusalem, and the dwelling places of the shepherds shal perish, and the top of Carmel shal wither.

Thus saith the Lord, For thre transgressions of Damascus, and for foure I wil not turne to it, because they haue threshed Gilead with threshing instrumēt of yro.

Therefore wil I send a fyre into the house of Hazael, and it shal deuoure the palaces of Ben-hadad.

I wil breake also the barres of Damascus, and cut of the inhabitant of Biceath-auen: and him that holdeth the scepter out of Beth-eden, & the people of Aram shal go into captiuitie vnto Kir, saith y Lord.

Thus saith the Lord, For thre transgressions of Azzah, and for foure, I wil not turne to it, because they caried away prisoners the whole captiuitie to shut them vp in Edom.

Therefore wil I send a fyre vpon the walles of Azzah, and it shal deuoure the palaces thereof.

And I wil cut of the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shal perish, saith the Lord God.

Thus saith the Lord, For thre transgressions of Tyrus, and for foure, I wil not turne to it, because they shut the whole captiuitie in Edom, and haue not remem-

bered the brotherlie couenant.

Therefore wil I send a fyre vpon the walles of Tyrus, and it shal deuoure the palaces thereof.

Thus saith the Lord, For thre transgressions of Edom, and for foure I wil not turne to it, because he did pursue his brother with the sworde, and did cast of all pitie, and his anger spoiled him euermore, and his wrath watched him alway.

Therefore wil I send a fyre vpo Teman, and it shal deuoure the palaces of Bozrah.

Thus saith the Lord, For thre transgressions of the children of Ammon, and for foure, I wil not turne to it, because they haue ript vp the women with childe of Gilead, y they might enlarge their border.

Therefore wil I kindle a fyre in the wall of Rabbah, and it shal deuoure the palaces thereof, with shouting in the day of battel, & with a tempest in the day of the whirlewinde.

And their King shal go into captiuitie, he and his princes together, saith y Lord.

### CHAP. II.

*Against Moab, Iudah, and Israel.*

Thus saith the Lord, For thre transgressions of Moab, and for foure, I wil not turne to it, because it burnt the bones of the King of Edom into lime.

Therefore wil I send a fyre vpon Moab, and it shal deuoure the palaces of Keriath, & Moab shal dye with tumult, with shouting, & with the sounde of a trumpet.

And I wil cut of the Iudge out of the middes thereof, & wil slaie all the princes thereof with him, saith the Lord.

Thus saith the Lord, For thre transgressions of Iudah, & for foure, I wil not turne to it, because they haue cast away y Law of the Lord, & haue not kept his comandements, & their lies caused the to erre after the which their fathers haue walked.

Therefore wil I send a fyre vpo Iudah, & it shal deuoure the palaces of Ierusalem.

Thus saith y Lord, For thre transgressions of Israel, & for foure, I wil not turne to it, because they solde y righteous for Yyy. iiii.

<sup>k</sup> For Esau (of whome came the Edomites) and Iacob were brethren: therefore they ought to haue admonished them of their brotherlie friendship, & not to haue prouoked them to hatred. <sup>Ebr. corrupt.</sup> <sup>hij. compassion.</sup> <sup>l</sup> He was a continual enemy vnto him.

<sup>m</sup> He noteth y great cruelty of the Ammonites that spared not y women, but muste tyrannously tormented them, and yet y Ammonites came of Lot who was of y household of Abraham.

<sup>a</sup> For y Moabites were so cruel against y King of Edom y they burnt his bones after that he was dead: & declared their barbarous rage, seeing they wolde reuenge them selues of the dead. <sup>b</sup> Seeing the Gemiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lordes wil, might not thinke to escape. <sup>c</sup> If he spare not Iudah vnto whome his promises were made, much more he wil not spare this degenerate kingdome.

<sup>a</sup> Which was a towne six miles from Ierusalem in Iudaea, but he prophesied in Israel. <sup>b</sup> In his daies the kingdome of Israel did moue florish. <sup>c</sup> Which, as Iosephus writeth, was when Vzziah wolde haue vntured the Priests office, and therefore was smitten with the leprosie. <sup>d</sup> Whatsoever is fruitful and pleasant in Israel, shal shortly perish. <sup>e</sup> He sheweth first that all y people rounde about shoulde be destroyed for their manifold sinnes: y are ment by thre and foure which make seuen, because the Israelites shoulde the more depely consider Gods iudgements toward them. <sup>f</sup> If y Syrians shal not be spared for committing this cruelty against one citie, it is not possible y Israel shoulde escape punishment which hath committed so many & grievous sinnes against God & man. <sup>g</sup> The antiquitie of their buyldings shal not auoide my iudgements, read Ier. 49. 27. <sup>h</sup> Tiglath Pileser led the Syrians captiue, and brought him to Cyrene, which he call. th here Kir. <sup>i</sup> They ioyned them selues with the Edomites their enemies, which caried them away captiues.



## Prophecie not.

## Amós. Bring, let vs drinke.

d They cke-  
med moſte vi-  
le bribes mo-  
re then mens  
liues.  
e Whe thei ha-  
ue ſpoiled him  
& throwe him  
to y grounde,  
they gape for  
his life.  
f Thinking by  
theſe ceremo-  
nies, that is, by  
ſacrificing, and  
being nere mi-  
ne altar, they  
may excuſe  
all their other  
wickednes.  
g They ſpoile  
others and  
offer thereof  
vnto God, thin-  
king that he  
will diſpenſe  
with them,  
when he is  
made partaker  
of their iniqui-  
tie.  
h The deſtru-  
tion of their  
enemies & his  
mercie toward  
them ſhulde  
haue cauſed  
their heartes  
to melt for  
loue toward  
him.  
i Ye contem-  
ned my benefi-  
tes & abuſed  
my graces &  
craftely went  
about to ſtop  
y mouthes of  
my Prophetes.  
k You haue  
wearyed me  
with your ſin-  
nes, ſa. 1. 14.  
l None ſhal be  
deliuered by  
any means.  
Chap. 11.  
a I haue onely  
choiſen you to  
be mine among  
all other peo-  
ple, & yet you  
haue forſaken  
me.  
b Hereby the  
Prophet ſigni-  
feth y he ſpea-  
keth not of  
him ſelfe, but  
as God gui-  
deth and mo-  
ueth him, & is  
called y agre-  
ment betwene  
God and his  
Prophetes.  
c Wil God  
threaten by  
his Prophetes,  
except there  
be ſome  
great occaſion?  
d Can any  
thing come  
without Gods  
providence?  
e Shal his  
threatnings be  
in vayne?  
f Shal the Pro-  
phets threat-  
Gods iudge-  
ments and the  
people not be  
afrayed?  
g Doeth a-  
nie aduerſitie  
come without  
Gods appoint-  
ment? ſa. 45.  
7.

ſiluer and the poore for d ſhoes.

7 Thei gape ouer the head of the poore, in the e duſt of the earth, and peruert y waies of the meke: and a man and his father wil go in to a maid to diſhonour mine holie Name.

8 And thei lie downe vpon clothes laid to pledge f by euerie altar: and thei s drinke the wine of the condemned in the Houſe of their God.

9 Yet deſtroied I the h Amorite before the, whoſe height was like the height of the cedres, and he was ſtrong as the oke: notwithstanding I deſtroied his frute from aboue, and his roote from beneath.

10 Alſo I brought you vp fro the land of Egypt, and led you fourtie yeres thorow the wildernes, to poſſeſſe the land of the Amorite.

11 And I raiſed vp of your ſonnes for Prophetes, and i of your yong men for Nazarites. Is it not euen thus, o ye childre of Iſrael, ſaith the Lord?

12 But ye gaue the Nazarites wine to drinke, and commaded the Prophetes, ſaying, Prophecie not.

13 Beholde, I k am preſſed vnder you as a cart is preſſed that is ful of ſheaves.

14 Therefore the flight ſhal periſh fro the i ſwift, and the ſtrong ſhal not ſtrengthen his force, nether ſhal the mightie ſaue his life.

15 Nor he that handleth the bowe, ſhal ſtand, and he that is ſwift of fote, ſhal not eſcape, nether ſhal he that rideth the horſe, ſaue his life.

16 And he that is of mightie courage among the ſtrōg men, ſhal flee away naked in that day, ſaith the Lord.

### CHAP. III.

*He reproveth the houſe of Iſrael of ingratitude. 11 For the which God wil puniſh them.*

Hearc this worde that the Lord pronounceth againſt you, o children of Iſrael, eue againſt the whole familie which I brought vp fro the land of Egypt, ſaying, You a onely haue I known of all the families of the earth: therefore I wil viſite you for all your iniquities.

Can two walke together except thei be b agreed?

Wil a c lion roare in the foreſt, when he hath no pray? or wil a lions whelp crye out of his denne, if he haue taken nothing?

d Can a birde fall in a ſnare vpon y earth, where no ſouler is? or wil he take vp the e ſnare from the earth, and haue taken nothing at all?

6 Or f ſhal a trumpet be blowen in the citie, and the people be not afraied? or ſhal there s be euil in a citie, and the Lord hath the not done it?

7 Surely the Lord God wil do nothing,

but he h reueileth his ſecret vnto his ſeruants the Prophetes.

8 The lion hath roared: who wil not be afraied? the Lord God hath ſpoken: who can but i prophecie?

9 Proclame in the palaces at Aſhdōd, & in the palaces in the land of Egypt, and ſay, Aſſemble your ſelues vpō the mountaines of Samaria: ſo beholde the great tumultes in the middes thereof, and the oppreſſed in the middes thereof.

10 For thei knowe not to do right, ſaith the Lord: thei ſtore vp violence, and robbrie i in their palaces.

11 Therefore thus ſaith the Lord God, An aduerſarie ſhal come euen rounde about the countrei, and ſhal bring downe thy ſtrength from thee, and thy palaces ſhal be ſpoiled.

12 Thus ſaith the Lord, As the ſhepherd taketh m out of the mouth of the lion two legges, or a piece of an eare: ſo ſhal the children of Iſrael be taken out that dwell in Samaria in the corner of a bed, and in n Damascus, as in a couche.

13 Heare, and teſtifie in the houſe of Iakōb, ſaith the Lord God, the God of hoſtes.

14 Surely in the day that I ſhal viſite the tranſgreſſions of Iſrael vpon him, I wil alſo viſite the altars of Beth-ēl, & the hornes of the altar ſhal be broken of, and fall to the grounde.

15 And I wil ſmite the winter houſe with the ſommer houſe, and the houſes of yuorie ſhal periſh, and the great houſes ſhal be conſumed, ſaith the Lord

### CHAP. IIII.

*Againſt the gouernours of Samaria.*

Hearc this worde, ye a king of Baſhān that are in the mountaine of Samaria: which oppreſſe the poore, and deſtroy the nedie, & thei ſay to their maſters, b Bring, and let vs drinke.

2 The Lord God hath ſworne by his holines, that lo, the daies ſhal come vpō you, that he wil take you away with thornes, & your poſteritie with fiſh hokes.

3 And ye ſhal go out at the breaches euerie kowe forwarde: and ye ſhal caſt your ſelues out of the palace, ſaith the Lord.

4 Come to d Beth-ēl, and tranſgreſſe: to Gilgāl, and multiplie tranſgreſſion, & bring your ſacrifices in the morning, & your ti-thes after thre e yeres.

5 And after a thakes giuing f of leauē, publiſh and proclame the fre offerings: for this liketh you, o ye children of Iſrael, ſaith the Lord God.

6 Therefore haue I giuen you h clenness of teeth in all your citie, and ſcarcenes of

denociō and good intention had bene ſufficient to haue bounde God vnto the. e Read Deut 14. 28. f As Leu. 7. 13. g You onely delite in their ſacrifices & haue none other reſpect. h That is, lacke of bread and meat.

h God dealeth  
not with the  
Iſraelites as  
he doeth with  
other people:  
for hee euer war-  
neth them be-  
fore of his  
plagues by  
his Prophetes.  
i Because the  
people euer  
murmured a-  
gainſt the Pro-  
phetes, he  
ſheweth that  
Gods Spirit  
moued the ſo-  
to ſpeake as  
thei did.  
k Hee calleth  
the ſtrangers,  
as the Philis-  
tines & Egyp-  
tians to uen-  
neſſes of Gods  
iudgements a-  
gainſt the Iſ-  
raelites for  
their crueltie  
& oppreſſion.  
l The frute of  
their crueltie  
and their ap-  
peareth by  
their great ri-  
ches which  
they haue in  
their houſes.  
m When the  
lion hath ſa-  
cificed his hun-  
gre, y ſhepherd  
findeth a legge  
or a tip of an  
eare to ſhew  
that the ſhep-  
harde bene  
woried.  
n Where they  
thought to ha-  
ue had a ſure  
holde, and to  
haue bene in  
ſafety.

Of d  
I ſhal  
raue  
fray  
earth  
droug  
you w  
conſider  
remore  
by repen  
I Thei  
not ſo  
er you  
where th  
had heard  
it had rai  
I As I pla  
the Egyp  
Iaod. 3. 1  
m You  
almost a  
functi  
fewer  
wonder  
preferen  
king 14  
n Turn  
him by  
tance.



bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine fro you, when there were yet thre moneths to the haruest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or thre cities wandered vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, & mildew: your great gardens & your vineyardes, & your fig trees, and your olive trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of Egypt: your yong men haue I slayne with the sword, and haue taken away your horses: and I haue made the stinke of your tents to come vpon you into your nostrils: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrowe Sodóm and Gomoráh: & ye were as a fyre brande pluckt out of the burnig: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus wil I do vnto thee, O Israél: and because I wil do this vnto thee, prepare to mete thy God, O Israél.

13 For lo, he that formeth the mountaines, & createth the winde, and declareth vnto man what is his thoght: which maketh the morning darkenes, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

#### CHAP. V.

*A lamentacion for the captiuitie of Israél.*

1 **H**Eare ye this worde, which I lift vpon you, euen a lamentacion of the house of Israél.

2 The virgine Israél is fallen, and shal no more rise: she is left vpon her land, & there is none to raise her vp.

3 For thus saith the Lord God, The citie which went out by a thousand, shal leaue an hundredth: and that which went forth by an hundredth, shal leaue ten to the house of Israél.

4 For thus saith the Lord vnto the house of Israél, Seke ye me, and ye shal liue.

5 But seke not Beth-él, nor enter into Gilgál, and go not to Beer-sheba: for Gilgál shal go into captiuitie, and Beth-él shal come to naught.

6 Seke the Lord, and ye shal liue, lest he breake out like fyre in the house of Ioséph and deuoure it, & there be none to quenche it in Beth-él.

7 They turne iudgemēt to wormewood,

and leaue of righteousness in the earth.

8 He maketh Pleiades, and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darcke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shal come against the fortresse.

10 They haue hated him, that rebuked in the gate: and they abhorre him that speaketh vprightly.

11 For asmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue buylt houses of hewen stone, but ye shal not dwell in them: ye haue planted pleasant vineyardes, but ye shal not drinke wine of them.

12 For I knowe your manifold transgressions, and your mightie sinnes: they afflict the iust, they take rewardes, & they oppresse the poore in the gate.

13 Therefore the prudent shal kepe silence in that time, for it is an euil time.

14 Seke good and not euil, that ye may liue: and the Lord God of hostes shal be with you, as you haue spoken.

15 Hate the euil, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes wil be merciful vnto the remnant of Ioséph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shal be in all stretes: and they shal say in all the hie waies, Alas, alas: and they shal call the housebādmān to lamentacion, & suche as can mourne, to mourning.

17 And in all the vines shal be lamentacion: for I wil passe through thee, saith the Lord.

18 Wo vnto you, that desire the day of the Lord: what haue you to do with it? the day of the Lord is darkenes and not light.

19 As if a man did flee from a lyon, and a beare met him, or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shal not the day of the Lord be darkenes, and not light? euen darkenes and no light in it?

21 I hate & abhorre your feast daies, and I wil not smel in your solemne assemblies.

22 Thogh ye offer me burnt offrings and meat offrings, I wil not accept them: neither wil I regarde the peace offering of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I wil not heare the melodie of thy viols)

24 And let iudgemēt runne downe as waters, and righteousness as a mightie riuer.

25 Haue ye offred vnto me sacrifices & of-

Zzz.i.

e He describeth the power of God, Job. 9. 9.

f They hate the Prophetes, & reprove them in the open assemblies.

g Ye take both his money & also his fode wherewith he shulde liue

h God wil so plague them, that they shal not suffer the godlie once to open their mouthes to admonish them of their fautes

i So that all degrees shal haue matter of lamentacion for the great plagues.

k Thus he speaketh because the wicked & hypocrites said they were content to abide Gods iudgements, where as the godlietremble & feare, Iere. 30. 7. iohel. 2. 11. zeph. 1. 15.

l Because ye haue corrupt my true seruice & remaine obdurate in your vices, I sa. 1. 11. Iere. 6. 10. m Do your duetie to God & to your neighbour, & so ye shal fele his grace plentifully, if you shewe your abundant affections according to Gods worde.

l I raised the raine til the frutes of the earth were destroyed with drought, & yet you wolde not consider it to returne to me by repentance.

l They coulde not drinke water yough where they had heard say it had rained.

l As I plagued the Egyptians, Exod. 9. 10.

l You were almost all consumed, and a few of you wonderfully preferred, 2. King. 14. 16.

l Turne to him by repentance.

l He so callet them because they so boasted of the selues, or because they were given to wantonnes & deintines. b Meaning, y the tenth part shulde scarcely be saved. c In these places they worshipped new idoles, which afore time served for true honour of God: therefore he saith y these shal not see them. d In stead of iudgement & equitie they exercise cruelty & oppression.



# None lamenteth Ioséph.

# Amós. The priests practise.

h That idole which you esteemed as your King, & caryed about, as you did Chiun, in the which images you thought y there was a certeine diuinitie.

Chap. VI. a The Prophet sheweth the wealthy, & regarded not Gods plagues nor menaces by his Prophetes.

b These two cities were famous by their first inhabitants the Canaanites: & seeing before time they did nothing auail them that were there borne, why shulde you loke y thei shulde saue you, which were brought in to dwell in other mens possessions?

c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, & of the Philistims, & hath brought their wide borders into a greater streitenes, thei yours yet are, thinke you to be better or to escape?

d Ye that continue still in your wickednes & thinke, that Gods plagues are not at hand, but giue your selues to all idleness, wantonnes and riot. e As he caused diuers kindes of instruments to be made to serue Gods glorie, so these did contend to inuent as manie to serue their wanton affections and lufes. f Thei pitied not their brethren, whereof now manie were slayne and caryed away captiue.

frings in the wildernes fortie yeres, o house of Israël?

26 But you haue borne<sup>a</sup> Siccúth your King and Chiun your images, and the starre of your gods, which ye made to your selues.

27 Therefore wil I cause you to go into captiuitie beyonde Damascus, saith the Lord, whose Name is the God of hostes.

## CHAP. VI.

Against the princes of Israël liuing in pleasures.

1 **W**O to them that are at ease in Zion and trust in the mountaine of Samaria, b which were famous at the beginning of the nations: and the house of Israël came to them.

2 Go you vnto Calnéh, & se: & from thence go you to Hamáth the great: thei go downe to Gath of the Philistims: be thei better then these kingdomes, or the border of their land greater then your border,

3 Ye that put farre away the euil day, and approche to the seat of iniquitie?

4 Thei lie vpō beddes of yuorie, & stretch them selues vpon their beddes, and eat the lambes of the flocke, and the calues out of the stall.

5 They sing to the sounde of the viole: thei inuent to them selues instruments of musicke like c Dauid.

6 They drinke wine in bowls, and anoint them selues with the chief ointments, but no man is f sory for the affliction of Ioséph.

7 Therefore now shal thei go captiue with the first that go captiue, and g the sorowe of them that stretched them selues, is at hād.

8 h The Lord God hathe sworne by himself, saith the Lord God of hostes, I abhorre i the excellencie of Iaakób, and hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, thei shal dye.

10 And his vnclē k shal take him vp & burne him to cary out the bones out of the house, and shal say vnto him, that is by l y sides of the house, Is there yet any with thee? And he shal say, None. Then shal he say, m Holde thy tongue: for we may not remembre the Name of the Lord.

11 For beholde, the Lord commandeth, and he wil smite y great house with breaches, and the litle houses with clefts.

12 Shal horses n runne vpon the rocke? or

g Some read, the ioye of them

h Read Ierem. 51. 14.

k The destruction shalbe so great that

l That is, to some neighbour, that dwelleth round about.

m They shalbe so astonished

n He compareth them

to barren rockes whereupō it is in vaine to bestowe labour: shewing that Gods

benefites can haue no place among them.

wil one plowe there with oxen: for ye haue turned iudgement into gall, and the frute of righteousness into wormewood.

13 Yereioyce in a thing of noght: ye say, Haue not we gottē vs<sup>p</sup> hornes by our owne strength?

14 But beholde, I wil raise vp against you a nacion, o house of Israël, saith the Lord God of hostes: and thei shal afflict you, frō the entring in of i Hamáth vnto the riuier of the wildernes.

## CHAP. VII.

God sheweth certeine visions, whereby he signifieth the destruction of the people of Israël. 10 The false accusation of Amaziah. 12 His crafty counsel.

1 **T**HUS hathe y Lord God shewed vnto me, and beholde, he formed a greshoppers in the beginning of the shutting vp of the latter groeth: and lo, it was in the latter groeth b after the Kings mowing.

2 And whē they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseeche thee: who shal raise vp Iaakób? for he is smale.

3 So the Lord c repented for this. It shal not be, saith the Lord.

4 **T**hus also hathe the Lord God shewed vnto me, and beholde, the Lord God called to iudgement by fyre, d and it deuoured the great depe, and did eat vp a parte.

5 Then said I, O Lord God, cease, I beseeche thee: who shal raise vp Iaakób? for he is smale.

6 So the Lord repented for this. This also shal not be, saith the Lord God.

7 **T**hus againe he shewed me, and beholde, the Lord stode vpon a wall made by line e with a line in his hand.

8 And the Lord said vnto me, Amós, what seest thou? And I said, A line. Then said the Lord, Beholde, I wil set a line in the middes of my people Israël, and wil passe by them no more.

9 And the hie places of Ishák shalbe desolate, and the temples of Israël shalbe destroyed: and I wil rise against the house of Ieroboám with the sworde.

10 **T**hen Amaziah the Priest of Beth-él sent to Ieroboám King of Israël, saying, Amós hathe conspired against thee in the middes of the house of Israël: the land is not able to beare all his wordes.

11 For thus Amós saith, Ieroboám shal dye by the sworde, and Israël shalbe led away captiue out of their owne land.

12 Also g Amaziah said vnto Amós, O thou the Seer, go, flee thou away into the land of Iudáh, and there eat thy bread and prophecie there.

13 But prophecie no more at Beth-él: for it is the Kings chappel, and it is the Kings court.

14 Then the King, he assayed by another practise h that was, to feare the Prophet, that he might departe, and not reprove their idolatrie there openly, and so hinder his profite.

o Read Chap. 5. 7.

p That is, power & glorie.

q From one corner of the countrey to another.

a To denoue the land: and healludeth in the invading of the enemies.

b After the publicke commandment for mowing was giuen: or as some read, when y Kings shepe were shorne.

c That is, raised this plague at my prayer.

d Meaning, y Gods indignation was inflamed against y stubborn people.

e Signifying y this shulde be the last measuring of the people, and y he wolde deferre his iudgement no longer.

f That is, whē Amós had prophesied that y King shulde be destroyed: for this wicked Priest more for feared he bare to the Prophet then for loue toward the King, thought this accusation sufficient to conuict him, where as none other coulde take place.

g When this instrument of Satan was not able to cōpasse his purpose by

h That was, to feare the Prophet, that he might departe, and not reprove their idolatrie there openly, and so hinder his profite.



<sup>b</sup> Thus he sheweth by his extraordinary vocation, y<sup>e</sup> God had giue him a charge which he must needs execute.

14 Then answered Amós, and said to Amaziah, I was no<sup>h</sup> Prophet, nether was I a Prophetes sonne, but I was an herdman, and a gatherer of wilde figges.

15 And the Lord toke me as I followed the flocke, and the Lord said vnto me, Go, prophecie vnto my people Israél.

16 Now therefore heare thou the worde of the Lord. Thou saist, Prophecie not against Israél, and speake nothing against the house of Ishák.

<sup>i</sup> Thus God vnto appro-  
ue the autori-  
tie of his Pro-  
phetes by his  
plagues & iud-  
gements against  
them, & we-  
re malicious  
enemies, Ier.  
23. 12 & 29. 21.  
& 25. as this  
day he doeth  
against them y<sup>e</sup>  
persecute the  
ministers of  
his Gospel.

17 Therefore thus saith the Lord, Thy wife shal be an harlot in the citie, and thy sonnes and thy daughters shal fall by the sworde, and thy land shal be deuied by line: and thou shalt dye in a polluted land, and Israél shal surely go into captiuitie forthe of his land.

## CHAP. VIII.

1 Against the rulers of Israél. 7 The Lord sweareth. 11 The famine of the worde of God.

<sup>a</sup> Which signi-  
fied the ripe-  
nes of their  
sinnes, and the  
readines of  
Gods iudge-  
ments.

1 Thus hathe the Lord God shewed vnto me, & beholde, a basket of somer frute.

2 And he said, Amós, what seest thou? And I said, A basket of somer<sup>a</sup> frute. Then said the Lord vnto me, The end is come vpon my people of Israél, I wil passe by them no more.

3 And the songs of the Temple shal be howlings in that day, saith the Lord God: many dead bodies shal be in euerie place: thei shal cast them forthe with<sup>b</sup> silence.

4 Heare this, o ye that<sup>c</sup> swallow vp the poore, that ye may make the nedie of the land to faile,

5 Saying, When wil the<sup>d</sup> new moneth be gone, that we may sell corne? & the Sabbath, that we may set forthe wheat, & make<sup>e</sup> the Epháh smale, and the shekel great, and falsifie the weights by deceit?

6 That we may bye the poore for siluer, and the nedie for shoes: yea, and sell the refuse of the wheat.

7 The Lord hathe sworne by the excellencie of Iaakób, Surely I wil neuer forget any of their workes.

8 Shal not the land tremble for this, and euerie one mourne, that dwelleth therein? and it shal rise vp wholly as a flood, and it shal be cast out, &<sup>f</sup> drowned as by<sup>g</sup> flood of Egypt.

9 And in that day, saith the Lord God, I wil euen cause the<sup>h</sup> sunne to go downe at noone: and I wil darken the earth in the cleare day.

10 And I wil turne your feastes into mourning, and all your songs into lamentacion: and I wil bring sackcloth vpo<sup>i</sup> all loines, and baldnes vpon euerie head: and I wil make it as the mourning of an onelie sonne, and the end thereof as a bitter day.

11 Beholde, the daies come, saith the Lord God, that I wil send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal thei runne to & fro to seke the<sup>h</sup> worde of the Lord, and shal not finde it.

13 In that day shal the fayre virgines and the yong men perish for thirst.

14 They that sweare by the sinne<sup>i</sup> of Samaria, and that say, Thy Go, dō Dan, liueth, &<sup>k</sup> the maner of Beer-sheba liueth, euen thei shal fall, and neuer rise vp againe.

their sinne, as the papistes yet do by theirs. <sup>k</sup> That is, the comūne maner of worshiping and the seruice or religion there vfed.

## CHAP. IX.

Threatnings against the Tēple. 2 And against Israél. 11 The restoring of the Church.

1 I sawe the Lord standing vpon the<sup>a</sup> altar, and he said, Smite the lintel of the dore, that the postes may shake: and cut the<sup>b</sup> in pieces, euen the<sup>b</sup> heads of them all, & I wil slay the last of the with the sworde: he<sup>y</sup> fleeth of them, shal not flee away: & he that escapeth of them, shal not be deliuered.

2 Thogh thei digge into the hel, thence shal mine hand take the: thogh thei clime vp to heauen, thence wil I bring them downe.

3 And thogh thei hide them selues in the toppe of Carmel, I wil searche and take them out thence: and thogh thei be hid from my sight in the bottome of the sea, thence wil I commande the<sup>c</sup> serpent, and he shal byte them.

4 And thogh thei go into captiuitie before their enemies, thence wil I commande the sworde, and it shal slay them: and I wil set mine eies vpon them for euil, and not for good.

5 And the Lord God of hostes shal touche the land, and it shal melt away, and all that dwell therein, shal mourne, and it shal rise vp wholly like a flood, and shal be drowned as by the flood of Egypt.

6 He buyldeth his<sup>d</sup> spheres in the heauen, and hathe laid the fundacion of his globe of elements in the earth: he calleth the waters of the sea, & powreth them out vpo<sup>e</sup> the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians<sup>e</sup> vnto me, o children of Israél, saith the Lord: haue not I broght vp Israél out of the lād of Egypt? and the Philistims from<sup>f</sup> Caphtór, and Arám from Kir?

8 Beholde, the eyes of the Lord God are vpon the sinful kingdome, and I wil destroy it cleane out of the earth. Neuertheles I wil not vtterly<sup>g</sup> destroy the house of Iaakób, saith the Lord.

<sup>h</sup> Whereby he sheweth y<sup>e</sup> they shal not onely perish in bodie, but also in soule for lacke of Gods worde, & is y<sup>e</sup> fode thereof. <sup>i</sup> For the idolaters did vse to sweare by their idoles: which here he calleth

<sup>a</sup> Which was at Ierusalēm: for he appeared not in the idolatrous places of Israél. <sup>b</sup> Bothe the chief of them & also the comūne people.

<sup>c</sup> He sheweth that God wil declare him selfe enemy vnto them in all places, and that his elements and all creatures shal be enemies to destroy them.

<sup>d</sup> He declareth by y<sup>e</sup> wonderful power of God, by the making of the heauens and y<sup>e</sup> elements that it is not possible for man to escape his iudgements when he punisheth: <sup>e</sup> Am I more boilde to you then to the Ethiopians or blackemores? yea haue I bestowed vpon you greater benefites.

<sup>f</sup> Read Ierem. 47. 4. <sup>g</sup> Thogh he destroye the rebellious multitude, yet he wil euer reuerue the remnant of his Church to call vpon his Name.



# Of the Mefsiáh. Obadiáh. Edoms crueltie.

h Meaning, y none of his shulde perish in his wrath.

i I wil send y Mefsiáh promised and restore by him the spiritual Israël, A. 15, 16.

k Meaning y the very enemies, as were the Edomites & others, shul debeyonedw the Iewes in one societie and body, whereof Christ shulde be the head.

9 For so, I wil commande and I wil lifte the house of Israël among all nacions, like as corne is lifted in a sie: yet shal not y<sup>h</sup> least stone fall vpon the earth.

10 But all the sinners of my people shal dye by y<sup>h</sup> sworde, which say, The euil shal not come, nor halften for vs.

11 In that day wil I raise vp the tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I wil buyld it, as in the daies of olde,

12 That thei may possesse the remnant of Edóm, and of all the heathé, because my Name is called vpon them, saith y<sup>h</sup> Lord, that doeth this.

13 Beholde, the daies come, saith the Lord, that the plowman shal touche the mower, & the treader of grapes him that soweth sede: and the mountaines shal m droppe swete wine, and all the hilles shal melt.

14 And I wil bring againe the captiuitie of my people of Israël: and thei shal buyld the waite cities, and inhabite them, and thei shal plant vineyardes, and drinke the wine thereof: thei shal also make gardes, & eat the frutes of them.

15 And I wil plant them vpon their land, and thei shal no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

l Signifying that there shal be great plenty of all things so that when one kinde of frute is ripe, another shulde followe & euerie one in course, Leu. 26 5. m Read Ioc. 3, 18. n The accomplishment be reof is vnder Christ, when they are planted in his Church, out of y<sup>h</sup> which they can neuer be pulled, after they are once grafted therein

## OBADIAH.

### THE ARGUMENT.

**T**He Idumeans, which came of Esáu, were mortal enemies alway to the Israelites, which came of Iakób, & therefore did not onely vexe them continually with sondry kindes of crueltie, but also stirred vp others to fight against them. Therefore when thei were now in their greatest prosperitie, and did moste triumphe against Israël, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for asmuche as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them suche as shulde deliuer them, and set vp the kingdome of Mefsiáh, which he had promised.

a God hath certainly reuiled to his Prophetes y he wil raise vp the heathé to destroy the Edomites, whereof y<sup>h</sup> rumour is now published, Ierem. 49, 14.

b Thus y<sup>h</sup> heathé incourage them selues to rise against Edóm.

c Which despise all others in respect of thyself & yet are but an handful in comparison of others, and are shut vp amog the hilles as separate from the rest of the worlde.

d God wil so destroy them y he wil leaue none, though theues when they come, take but til thei haue ynough, and they that gather grapes, euer leaue some behinde them, Ierem. 49, 9.

e They in whome thou didest trust, for to haue helpe and friendship of them shal be thine enemies and destroy thee.

**T**He vision of Obadiáh. Thus saith y<sup>h</sup> Lord God against Edóm, a We haue heard a rumor frö the Lord, and an ambasadour is sent amog the heathen: arise, and b let vs rise vp against her to battel.

Beholde, I haue made thee smale among the heathen: thou art vtterly despised.

The c pride of thine heart hath deceiued thee: thou that dwellest in the cleftes of the rockes, whose habitacion is hie, that saith in his heart, Who shal bring me downe to the grounde?

Yea though thou exalt thy self as the egle, & make thy nest among the starres, thence wil I bring thee downe, saith the Lord.

d Came theues to thee or robbers by night? how wast thou brought to filce? wolde thei not haue stollen, til they had ynough? if the grapegatherers came to thee, wolde thei not leaue some grapes?

How are the things of Esáu sought vp, & his treasures searched?

All the men of thy confederacie e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: thei that eat

thy f bread, haue laid a woüde vnder thee: there is none vnderstanding in him.

8 Shal not I in that day, saith the Lord, euē destroy the wise men out of Edóm, and vnderstanding from the mount of Esáu.

9 And thy strong men, o Temán, shal be a fraied, because euerie one of the mount of Esáu shal be cut of by slaughter.

10 For thy crueltie against thy s brother Iakób, shame shal couer thee, and thou shalt be cut of for euer.

11 When thou stoodest h on the other side, in the day y<sup>h</sup> the strangers caryed away his substance, and strägers entred into his gates, and cast lottes vpon Ierusalém, euen thou wast as one of them.

12 But thou shuldest not haue beholden the day of thy brother, in the day that he was made i a stranger, nether shuldest thou haue reioyced ouer the children of Iudáh, in the day of their destruction: thou shuldest not haue spoké proudly in the day of affliction.

13 Thou shuldest not haue entred into the gate of my people in the day of their destruction, nether shuldest thou haue once looked on their affliction in the day of their destruction, nor haue laid hands on their substance in the day of their destruction.

14 Nether shuldest thou haue stand in the crosse waies to cut of them, that shulde escape, nether shuldest thou haue shut vp

f That is, thy familiar friends and ghestes haue by secret practises destroyed thee.

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whome now he comforteth by punishing their enemies.

h Wñ Nebuchad-nezzär came against Ierusalém, y ioyneäst with him & hadest part of y<sup>h</sup> spoile, & so didest reioyce when my people, y is, thy brother were afflicted, where as thou shuldest haue pitied & holpē thy brother. i When the Lord depriued them of their former dignitie and gaue them to be caryed into captiuitie.



the remnant thereof in the daie of affliction.

15 For the daie<sup>k</sup> of the Lord is nere, vpon all the heathen: as thou hast done, it shal be done to thee: thy rewarde shal returne vpon thine head.

16 For as ye haue<sup>l</sup> drunke vpon mine holy Mountaine, so shal all the heathen drinke continually: yea, thei shal drinke and swallowe vp, and thei shal be<sup>m</sup> as thogh thei had not bene.

17 But vpon mount Ziôn shal be deliuerance, and it shal be holy, & the house of Iakób shal possesse their possessions,

18 And the house of Iakób shal be<sup>n</sup> a fyre, and the house of Ioséph a flame, and the house of Esáu as stubble, & thei shal kindle

in them and deuoure them: and there shal be no remnant of the house of Esáu: for the Lord hath spoken it.

19 And thei shal possesse the South side of the<sup>o</sup> mount of Esáu: and the plaine of the Philistims, and thei shal possesse the fieldes of Ephraim, & the fields of Samaria, and Benjamin shal haue Gileád.

20 And the captiuitie of this hoste of the children of Israël, which were among the<sup>p</sup> Canaanites, shal possesse vnto Zarepháth, and the captiuitie of Ierusalém, which is in Sepharád, shal possesse the cities of the South.

21 And thei that shal saue, shal come vp to Mount Ziôn to iudge the mount of Esáu, and the kingdome shal be the Lords.

<sup>o</sup> He describeth how the Church shal be enlarged & haue great possessions, but this chiefly is accomplished vnder Christ when as the faithful are made heires and lords of all things by him which is their head. <sup>p</sup> By the Canaanites the Iewes meane the Dutche men, and by Zarepháth, France, and by Sepharád, Spaine. <sup>q</sup> Meaning y God wil raise vp in his Church suche as shal rule & gouerne for y defence of y same, and destruction of his enemies vnder Messias, whom the Prophet calleth here the Lord & head of this kingdome.

# IONAH.

## THE ARGUMENT.

**W**hen Ionah had long prophesied in Israël and had little profited, God gave him expresse charge to go, and denounce his iudgements against Ninueb the chief citie of the Assyrians, because he had appointed, that thei which were of the heathen, shoulde conuert by the mightie power of his worde, and that within thre daies preaching, that Israël might see how horribly thei had provoked Gods wrath, which for the space of so many yeres, had not conuerted to the Lord for so many Trophetes and so diligent preaching. He prophesied vnder Iosaph, and Ieroboám, as 2 King. 14. 25.

### CHAP. I.

3 Ionah fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

<sup>a</sup> After that he had preached along time in Israël: and so Ezechiel, after that for a time he had prophesied in Iuda, he had visions in Babylon, Ezech. 1. 1. <sup>b</sup> For seeing y great obstination of y Iralites, he sent his Prophet to the Gentiles y they might p- uenke the to repentance or at least make the inexcusable: for Ninueb was the chief citie of the Assyrians. <sup>c</sup> For as authors write, it is recorded in scripture about eight & fortie mile & had a thousand and fyue hundred towres, and at that time there were 20 hundred & twentie thousand children therein. Chap. 4. 1. <sup>d</sup> Whereby he declared his weakness, that wolde not promptly follow the Lords calling, but gave place to his owne reason, which perswaded him that he shoulde nothing at all profite there, seeing he had done so small good among his owne people. Chap. 4. 2. <sup>e</sup> Which was the haven, and porte to take shipping thither, called also Ioppe. <sup>f</sup> From that vocation whereunto God had called him, and wherein he wolde haue assisted him. <sup>g</sup> As one y wolde haue care of this care, and solicitude by seeking rest and quietnes.



He worde of the Lord came<sup>a</sup> also vnto Ionah the sonne of Amittái, saying,

Arise, and go to<sup>b</sup> Ninueb, that<sup>c</sup> great citie, and crye against it: for their wickednes is come vp before me.

But Ionah rose vp to<sup>d</sup> flee into Tarsheish from the presence of the Lord, and went downe to<sup>e</sup> Iaphó: & he founde a ship going to Tarsheish: so he paid the fare thereof, and went downe into it, that he might go with them vnto Tarsheish, from the presence of the Lord.

But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraied, and cryed euerie man vnto his god, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionah was gone downe<sup>g</sup> into the sides of the ship, and he

laie downe, and was fast a slepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, ó sleeper! Arise, call vpon thy<sup>h</sup> God, if so be<sup>i</sup> God wil thinke vpon vs, that we perish not.

7 And thei said euerie one to his felowe, Come, and let vs cast<sup>i</sup> lottes, that we maie knowe, for whose cause this euil is vpon vs. So thei cast lots, & the lot fel vpon Ionah.

8 Then said thei vnto him, Tel vs for whose cause this euil is vpon vs? what is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrew, & I feare the Lord God of heauen, which hath made the sea, and the drye land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because he had tolde them)

11 Then said thei vnto him, What shal we do vnto thee, that the sea maie be calme vnto vs? (for the sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shal the sea be calme vnto you: for I knowe that for my sake this great tempest is vpon you.

13 Neuertheles, the men rowed to bring it to the land, but thei coulde not: for the sea wrought, and was troublous against them.

<sup>h</sup> As they had called on their idoles, which declareth that idolaters haue no stay nor certaintie, but in their troubles seke, thei can not tel to whome. <sup>i</sup> Which declared that y matter was in great extremite, and doute, which thing was Gods motion in them for the trial of the cause: and this may not be done but in matters of great importance.



## Ionahs praier.

<sup>k</sup> This declar-  
eth that the  
very wicked  
in their neces-  
sities flee vn-  
to God for suc-  
cour, and also  
that they are  
touched with  
a certain feare  
to head mans  
blood, where  
as they knowe  
no manifest si-  
gne of wicked-  
nes.

<sup>l</sup> They were  
touched with  
a certaine re-  
pentance of  
their life past,  
and began to  
worship the  
true God, by whome they sawe them selues so wonderfully deliuered: but  
this was done for feare and not of a pure heart and affection, nether accord-  
ing to Gods worde. In Thus the Lord wolde chastise his Prophet with a mo-  
re terrible spectacle of death, & hereby also confirmed him of his fauour and  
support in this his charge which was ioined him.

### CHAP. II.

*Ionah is in the fish belly. 3 His prayer. 11 He is deliue-  
red.*

<sup>a</sup> Being now  
swallowed vp  
of death, and  
seeing no reme-  
dy to escape,  
his faith braut  
out vnto the  
Lord knowing  
y<sup>e</sup> out of the ve-  
ry hel he was  
able to deliue-  
r him.

<sup>b</sup> For he was  
now in the  
fishes belly as  
in a graue or  
place of dar-  
kenes.

<sup>c</sup> This declar-  
ed what his  
prayer was, &  
how he labou-  
red betwene  
hope and des-  
payre, confide-  
ring the neg-  
lect of his vo-  
cation & Gods  
iudgements  
for the same:  
but yet in the  
end faith gate  
the victorie.

<sup>d</sup> Thou hast  
deliuered me  
from the bel-  
ly of the fi-  
she & all the-  
se dangers, as  
it were raising  
me from death  
to life.

<sup>e</sup> They that  
depend vpon  
any thing saue  
on God alone.  
f They refuse  
their owne fel-  
licitie & that  
goodnes wher-  
by they shulde  
receiue of  
God.

<sup>14</sup> Wherefore thei cryed vnto the Lord, &  
said, We beseeche thee, O Lord, we beseeche  
thee, let vs not perish for this mans life,  
and laie not vpon vs innocent blood:  
for thou, O Lord, hast done, as it pleased  
thee.

<sup>15</sup> So thei toke vp Ionah, and cast him into  
the sea, & the sea ceased from her raging.

<sup>16</sup> Then the men <sup>1</sup> feared the Lord exce-  
dingly, & offered a sacrifice vnto y<sup>e</sup> Lord,  
and made vowes.

<sup>17</sup> Now the Lord had prepared a great fish  
to swallowe vp Ionah: and Ionah was in the  
belly of the fish three daies, and three  
nights.

<sup>1</sup> Then Ionah praied vnto the Lord  
his God <sup>a</sup> out of the fishes belly,  
And said, I cryed in mine affliction vnto  
the Lord, & he hearde me: out of the bel-  
ly <sup>b</sup> of hel cryed I, and thou heardest my  
voice.

<sup>3</sup> For thou haddest cast me into y<sup>e</sup> bottome  
in the middes of the sea, and the floods  
compassed me about: all thy furies, and  
all thy waues passed ouer me.

<sup>4</sup> Then I said, I am <sup>c</sup> cast awaie out of thy  
sight: yet wil I loke againe towarde thine  
holy Temple.

<sup>5</sup> The waters compassed me about vnto the  
soule: the depth closed me rounde about,  
& the wedes were wrapt about mine head.

<sup>6</sup> I went downe to the bottome of the moun-  
taines: the earth with her barres was about  
me for euer, yet hast thou brought vp my  
life from the pit, O Lord my God.

<sup>7</sup> When my soule fainted within me, I re-  
membred the Lord: and my praier came  
vnto thee, into thine holy Temple.

<sup>8</sup> Thei that waite vpon lying <sup>e</sup> vanities,  
forsake their owne <sup>f</sup> mercie.

<sup>9</sup> But I wil sacrifice vnto thee with the voi-  
ce of thankesgiuing, and wil paie that  
that I haue vowed: saluacion is of y<sup>e</sup> Lord.

<sup>10</sup> And the Lord spake vnto the fish, and  
it cast out Ionah vpon the drye land.

### CHAP. III.

*Ionah is sent againe to Nineueh. 5 The repentance of  
the King of Nineueh.*

<sup>a</sup> This is  
great declar-  
ation of Gods  
mercie y<sup>e</sup> he  
receiuerh him  
againg & sen-  
deth hi forth  
as his Prophet  
which had  
before shewed so great infirmitie.

<sup>1</sup> And the worde of the Lord came vn-  
to <sup>a</sup> Ionah the seconde time, saying,  
Arise, go vnto Nineueh that great citie,  
and preache vnto it the preaching, which  
I bid thee.

<sup>3</sup> So Ionah arose and went to Nineueh ac-  
cording to the worde of the Lord: now  
Nineueh was a <sup>b</sup> great and excellent citie  
of three daies iourney.

## Ionah. A proclamacion.

<sup>b</sup> Read Chap.  
1.1.

<sup>c</sup> He went for-  
ward one daie  
in the citie, &  
preached, & so  
he continued  
till y<sup>e</sup> citie was  
conuerced.

<sup>d</sup> For he de-  
clared that he  
was a Prophet  
sent to them  
fro God to de-  
noyie his iud-  
gements againt  
them.

<sup>e</sup> Not that y<sup>e</sup>  
dumme beastes  
had sinned or  
coulde repent,  
but y<sup>e</sup> by their  
example man  
might be shoo-  
nished, confide-  
ring y<sup>e</sup> for his  
sinne y<sup>e</sup> angre  
of God hangeth  
ouer all crea-  
tures.

<sup>f</sup> He willed,  
that the men  
shulde earnest-  
ly call vnto  
God for mer-  
cie.

<sup>g</sup> For partly  
by the threat-  
ning of y<sup>e</sup> Pro-  
phet, & partly  
by the mo-  
tion of his  
owne conscie-  
ce he doubted  
whether God  
wolde shewe  
them mercie.

<sup>h</sup> That is, the  
frutes of their repentance, & did procede of faith & God had plantid by the  
ministrie of his Prophet. <sup>1</sup> Read Ierem. 18.3.

<sup>4</sup> And Ionah began to entre into the citie  
a daies <sup>c</sup> iourney, and he cryed, and said,  
Yet fortie daies, & Nineueh shalbe ouer-  
throwen.

<sup>5</sup> So the people of Nineueh <sup>d</sup> belcued God  
and proclaimed a fast, & put on sackcloth  
from the greatest of them euē to the least  
of them.

<sup>6</sup> For worde came vnto the King of Nine-  
ueh, and he rose from his throne, and he  
laied his robe from him, and couered him  
with sackcloth, and sate in ashes.

<sup>7</sup> And he proclaimed and said through Ni-  
neueh, (by the counsel of the King and his  
nobles) saying, Let nether mā, nor <sup>e</sup> beast,  
bullocke nor shepe tast any thing, nether  
fede nor drinke water.

<sup>8</sup> But let man and beast put on sackcloth,  
and <sup>f</sup> crye mightely vnto God: yea, let eu-  
erie man turne from his euil waie, and  
from the wickednes that is in their hands.

<sup>9</sup> Who can tel if God wil turne, and repēt  
and turne awaie from his fierce wrath, y<sup>e</sup>  
we perish not?

<sup>10</sup> And God sawe their <sup>h</sup> workes that thei  
turned from their euil wayes: & <sup>i</sup> God re-  
pentend of the euil that he had said that he  
wolde do vnto them, and he did it not.

### CHAP. IIII.

*The great goodnes of God toward his creatures.*

<sup>a</sup> Because he-  
reby he shulde  
be taken as a  
false prophet,  
& so the Name  
of God, which  
he preached,  
shulde be blas-  
phemed.

<sup>b</sup> Read Chap.  
1.3.

<sup>c</sup> Thus he  
praied of grief  
fearing lest  
Gods Name  
by this torgi-  
uenes might  
be blasphemed  
as though he  
sent his Pro-  
phetes forthe  
to denoie his  
iudgements in  
vaine.

<sup>d</sup> Wilt thou be  
iudge when I  
do things for  
my glorie, and  
when I do not?

<sup>e</sup> For he dou-  
ted as yet whe-  
ther God wolde  
shewe the  
mercie or no:  
and therefore  
after fourtie  
daies he de-  
parted out of  
the citie, lo-  
king what y<sup>e</sup>  
fue God wolde  
send.

<sup>1</sup> Therefore it displeased <sup>a</sup> Ionah exce-  
dingly, and he was angrie.

<sup>2</sup> And he praied vnto the Lord, and said, I  
praise thee, O Lord, was not this my sayig,  
when I was yet in my countrey: therefore  
I preuēred it to flee vnto <sup>b</sup> Tarshish: for I  
knew that thou art a gracious God, and  
merciful, slowe to angre and of great kin-  
denes, and repentest thee of the euil.

<sup>3</sup> Therefore now O Lord, take, I beseeche  
thee, my life <sup>c</sup> from me: for it is better for  
me to dye then to liue.

<sup>4</sup> Thē said the Lord, Doeſt thou wel to be  
<sup>d</sup> angrie?

<sup>5</sup> So Ionah went out of the citie and sate on  
the East side of the citie, and there made  
him a booth, and sate vnder it in the sha-  
dowe <sup>e</sup> til he might se what shulde be do-  
ne in the citie.

<sup>6</sup> And the Lord God prepared a <sup>f</sup> gourd,  
& made it to come vp ouer Ionah, that it  
might be a shadowe ouer his head and de-  
liuer him from his grief. So Ionah was  
exceeding glad of the gourd.

<sup>7</sup> But God prepared a worme when the  
morning rose the next daie, and it smote

<sup>f</sup> Which was a further meanes to couer him from the heat of the sunne, as  
he remained in his booth.

the



the gourde, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne bet vpon the head of Ionáh, that he fainted, and wished in his heart to dye, and said, It is better for me to dye, then to liue.

9 And God said vnto Ionáh, Dost thou wel to be angrie for the gourde? And he said, I do wel to be angry vnto thy death.

10 Then said the Lord, Thou hast had pitie on the gourde for the which thou hast not laboured, nether madest it growe, which came vp in a night, and perished in a night,

11 And shulde I not spare Nineuê that great citie, wherein are six score thousand persones, that can not discern betweene their right hand, & their left hand, and also much cattel?

h Thus God mercifully reproueth him, which wolde pitie him self & this gourde, and yet wolde restraîne God to shewe his compassion to so manie thou sand people. i Meaning, they were children, & infants.

# MICAH.

## THE ARGUMENT.

Micáh the Prophet of the tribe of Iudáh serued in the worke of the Lord, concerning Iudáh and Israel, at the least thirte yeres: at what time Isaiáh prophesied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifold wickednes, but chiefly for their idolatrie. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permission of the false prophetes, and the deliuing in them. Then he setteth forth the coming of Christ, his kingdome, & the felicitie thereof. This Prophet was not that Micáh which resisted Ahab, & all his false prophetes, as 1. King. 22, 8, but another of the same name.

### CHAP. I.

1 The destruction of Iudáh & Israel because of their idolatrie.

**T**He worde of the Lord, that came vnto Micáh the Morashite in the dayes of Iothám, Aház, and Hezekiáh Kings of Iudáh, which he sawe concerning Samaria and Ierusalém.

2 Heare, all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witnes against you, euen the Lord from his holie Temple.

3 For behold, the Lord cometh out of his place, and wil come downe, & tread vpon the hie places of the earth.

4 And the mountaines shal melt vnder him (so shal the valleis cleaue) as waxe before the fyre, & as the waters that are powred downward.

5 For the wickednes of Iakób is all this, & for the sinnes of the house of Israel: what is the wickednes of Iakób? Is not Samaria? & which are the hie places of Iudáh? Is not Ierusalém?

6 Therefore I wil make Samaria as an heape of the field, & for the planting of a vineyard, and I wil cause the stones thereof to tumble downe into the valley, & I wil discover the foundations thereof.

7 And all the grauen images thereof shal be broken, and all the gifts thereof shal be burnt with the fyre, and all the idoles thereof wil I destroye: for she gathered it of the hyre of an harlot, and they shal returne

ne to the wages of an harlot.

8 Therefore I wil mourne & houle: I wil go without clothes, and naked: I wil make lamentacion like the dragons, & mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudáh: the enimie is come vnto the gate of my people, vnto Ierusalém.

10 Declare ye it not at Gath, nether wepe ye: for the house of Aphrah roule thy self in the dust.

11 Thou that dwellest at Shaphír, go together naked with shame: she that dwelleth at Zaanán, shal not come forth in mourning of Beth-ézel: the enimie shal receiue of you for his standing.

12 For the inhabitant of Maróth waited for good, but euil came from the Lord vnto the gate of Ierusalém.

13 O thou inhabitant of Lachish, binde the chariot to the beastes of price: she is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were founde in thee.

14 Therefore shalt thou giue presents to Morésheth of Gath: the houses of Achzib shalbe as a lie to the Kings of Israel.

15 Yet wil I bring an heire vnto thee, O inhabitant of Maresháh, he shal come vnto Adullám, the glorie of Israel.

16 Make thee balde: and shau thee for thy delicate children: enlarge thy baldenes as the eagle, for they are gone into captiuitie from thee.

o Thou first receiuest idolatrie of Ieroboám, & so didest infect Ierusalém. p Thou shalt bribe Philistims thy neighbours, but they shal deceiue thee, as well as thou of Ierusalém. q He prophesieth against his owne citie, & because it signified an heritage, he saith God wolde send an heire to possesse it. r For so they thought them selues for the strength of their citie.

### CHAP. II.

1 Threatnings against the wanton & deintie people.

2 They wolde teach the Prophetes to preache.

Zzz.iiii.

This declareth the great inconueniences wherunto Gods seruants do fall when they giue place to their owne afflictions, & do not in all things willingly submit the selues to God.

a Some in Masrah a citie of Iudáh.

b Because of the malice, & obstinacie of people whome he had so oft exhorted to repentance, he somoneth the to Gods iudgements taking all creatures, & God him self to witness, that the preaching of his Prophetes, which they haue abused, shal be reuenged. c Meaning hereby that God wil come to iudgement against those cities & holdes of Samaria, which shulde haue bene an exaple to all Israel of true religio, & iustice, was a puffed up, and reues of all idolatrie, and corruption, & boasted them selues of their father Iakób. e That is, the idolatrie and infection. f Which they gathered by euil practises, & thought that their idoles had enriched them therewith for their seruice vnto them.

g The gaine came by their idoles, shalbe consumed as a thing of nought: for as wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent. h Left the Philistims our enemies reioyce at our destruction.

i Which was a citie nere to Ierusalém, 10 sh. 18, 23, & signifieth dust: therefore he wil lethe them to mourne, & roule the selues in dust, for their dustie citie.

k These were cities whereby the enimie shulde passe as he came to Iudáh. l He shal not departe before he hath ouercome you, and so you shal pay for his tarrying.

m For Rabshakéh had shut vp Ierusalém, & they coulde not send to succour them.

n To flee away: for Saneherib laid siege first to the citie, & remained therein while he sent his captaines, & armie against Ierusalém.



<sup>a</sup> As soon as they rise, they execute their wicked devices of night, and according to their power hurt others. <sup>b</sup> Ezech. 10. pow.

<sup>b</sup> Thus the Jews lament and say that there is no hope of restitution seeing their possessions are divided among the enemies. <sup>c</sup> Ye shall have no more lands to divide, as you had in times past, and as you were used to measure them in the cubit. <sup>d</sup> Thus the people warned the Prophets that they speak to them no more: for they can not abide their threatenings. <sup>e</sup> God saith, that they shall not prophetic, nor receive no more of their rebukes nor taunts. <sup>f</sup> Are these your works according to his law? <sup>g</sup> Do not the gods find my words comfortable? <sup>h</sup> That is, a foretime. <sup>i</sup> The people can have no commodity by them, but they spoyle them, as though they were enemies. <sup>k</sup> That is, their substance, and living, which is Gods blessing, and as it were, parte of his glorie. <sup>l</sup> Ierusalem shall not be your safeguard: but the cause of your destruction. <sup>m</sup> That is, shew him self to be a Prophet. <sup>n</sup> He sheweth what Prophecies they delight in: that is, in flatterers, which tell them pleasant tales, & speake of their commodities. <sup>o</sup> To destroy thee. <sup>p</sup> The enemy shall breake their gates, and walles, and lead them into Caldea. <sup>q</sup> To drive them forward, and to helpe their enemies.

<sup>a</sup> Affone as they rise, they execute their wicked devices of night, and according to their power hurt others. <sup>b</sup> Ezech. 10. pow.

**W**O vnto the, that imagine iniquitie, and worke wickednes vpon their beddes: <sup>a</sup> whe y morning is light they practise it because their hand hath power.

And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, <sup>b</sup> euen man and his heritage.

Therefore thus saith the Lord, Beholde, against this familie haue I deuised a plague, whereout ye shall not plucke your neckes, and ye shall not go so proudly, for this time is euil.

In that day shall they take vp a parable against you, and lament with a doleful lamentacion, & say, <sup>b</sup> We be vtterly wasted: he hath changed the porcion of my people: how hath he taken it away to restore it vnto me? he hath diuided our fields.

Therefore thou shalt haue none that shall cast a coard by lot in <sup>c</sup> the Congregation of the Lord.

<sup>d</sup> They that prophecied, Prophecie ye not. <sup>e</sup> Thei shall not prophecie to them, neither shall they take shame.

O thou that art named the house of Iakob, is the Spirit of the Lord shortened? <sup>f</sup> are these his workes? are not my wordes good vnto him? that walketh vprightly?

But he that was <sup>h</sup> yester day my people, is risen vp on the other side, <sup>as</sup> against an enemy: they spoyle the <sup>i</sup> beautiful garment from the that passe by peaceably, as though they returned from the warre.

The women of my people haue ye cast out from their pleasant houses, & from their children haue ye taken away <sup>k</sup> my glorie continually.

Arise and departe, for this is not your rest: because it is polluted, it shall destroye you, euen with a fore destruction.

<sup>m</sup> If a man walke in the Spirit, & wolde lie falsely, saying, <sup>n</sup> I wil prophecie vnto thee of wine, and of strong drinke, he shall eue be the Prophet of this people.

I wil surely gather <sup>o</sup> thee wholly, <sup>o</sup> Iakob: I wil surely gather the remnant of Israel: I wil put them together as the shepe of Bozrah, <sup>euen</sup> as the flocke in the middes of their folde: <sup>the cities</sup> shall be full of brute of the men.

The <sup>p</sup> breaker vp shall come vp before them: they shall breake out, and passe by the gate, and go out by it, and their King shall go before them, and the Lord shall be <sup>q</sup> vpon their heads.

<sup>a</sup> Against the tyrannie of princes and false prophetes.

**A**nd I said, Heare, I pray you, <sup>b</sup> heads of Iakob, and ye princes of

the house of Israel: shulde not ye knowe a iudgement?

<sup>a</sup> But they hate the good, & loue the euil: thei plucke of their skinned from them, & their flesh from their bones.

<sup>b</sup> And they eat also the <sup>b</sup> flesh of my people, and flay off their skinned from them, & they breake their bones, & chop them in pieces, as for the pot, & as flesh within the caldron.

<sup>c</sup> Then shall they crye vnto the Lord, but he wil not heare them: he wil eue hide his face from them at that time, because they haue done wickedly in their workes.

Thus saith the Lord, Concerning the prophetes that disceiue my people, and <sup>d</sup> bite them with their teeth, and crye peace, but if a man put not into their mouthes, they prepare warre against him,

<sup>e</sup> Therefore <sup>e</sup> night shall be vnto you for a vision, and darkenes shall be vnto you for a diuination, and the sunne shall go downe ouer the Prophetes, and the day shall be darke ouer them.

Then shall the Seers be ashamed, and the sothesaiers confounded: yea, they shall all couer their lippes, for they haue none answer of God.

Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement and of strength to declare vnto Iakob his transgression, and to Israel his sinne.

Heare this, I pray you, ye heads of the house of Iakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

They buyld vp Zion with <sup>h</sup> blood, and Ierusalem with iniquitie.

The heads thereof iudge for rewardes, and the Priests thereof reache for hyre, & the Prophetes thereof prophecie for money: yet wil they <sup>i</sup> leane vpon the Lord, & say, Is not the Lord among vs? no euil can come vpon vs.

Therefore shall Zion for your sake be <sup>k</sup> plowed as a field, & Ierusalem shall be an heape, and the mountaine of the house, as the hie places of the forest.

of his vocatio by the Spirit of God, setteth him self alone against all the wicked, shewing how God bothe gaue him giftes, habilitie, and knowledge, to discerne betwene good & euil, and also constancie to reprove the sinnes of the people, and not to flatter them. <sup>h</sup> They buylded them houses by briberie, which he calleth blood and iniquitie. <sup>i</sup> They wil say, that they are the people of God, and abuse his Name as a pretence, to cloke their hypocritic. <sup>k</sup> Read Ieremiash, 26, 18.

CHAP. III.

<sup>a</sup> Of the kingdome of Christ, and felicitie of his Church.

**B**Vt in the <sup>a</sup> last dayes it shall come to passe, that the mountaine of the House of the Lord shall be prepared in the top of the mountaines, and it shall be exalted aboute the <sup>b</sup> hilles, and people shall flowe vnto it.

<sup>a</sup> That thing which is iust & lawfull, bothe to gouernour my people aright, & also to discharge your owne consciences. <sup>b</sup> The Prophet condemneth the wicked gouernours not onely of couetousnes, avarice, and rapine, but compareth them to wolves, lyons, & moste cruel beasts. <sup>c</sup> That is, while I shall visite their wickednes: for though I heare y gods crye before they crye, I shall yet I wil not heare these though they crye. I shall not heare them. <sup>d</sup> They deuoure all their substance, & then flatter them, promising that all shall goe well, but if one restrain from their bellies, then they inuent all wayes to mischief. <sup>e</sup> As you haue loued to walke in darkness, and to prophecise lies to God, shall I reward you with grosse blindness, and ignorance, so y whil all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in night. <sup>f</sup> When God shall discouer them to the world, they shall be afraid to speake: for all shall knowe y they were but false prophetes, and did belye the worde of God. <sup>g</sup> The Prophet being assured of his vocatio by the Spirit of God, setteth him self alone against all the wicked, shewing how God bothe gaue him giftes, habilitie, and knowledge, to discerne betwene good & euil, and also constancie to reprove the sinnes of the people, and not to flatter them. <sup>h</sup> They buylded them houses by briberie, which he calleth blood and iniquitie. <sup>i</sup> They wil say, that they are the people of God, and abuse his Name as a pretence, to cloke their hypocritic. <sup>k</sup> Read Ieremiash, 26, 18.

2 Yea,



1 Yea, many nacions shal come and say, Come, and let vs go vp to the Mountaine of the Lord, and to the House of the God of Iaakób, and he wil teache vs his waies, & we wil walke in his paths: for the Law shal go forth of Zión, and the worde of the Lord from Ierusalém.

2 And he shal iudge among many people, & rebuke mightie nacions a farre of, & they shal breake their swordes into mattocks, and their speares into fieths: nacion shal not lift vp a sworde against nacion, nether shal they learne to fight any more.

3 But they shal sit euery mā vnder his vine, and vnder his fig tre, and none shal make them afraid: for the mouth of the Lord of hostes hath spoken it.

4 For all people wil walke: euery one in the name of his god, and we wil walke in the Name of the Lord our God, for euer and euer.

5 At the same day, saith the Lord, wil I gather her that halteth, and I wil gather her that is cast out, & her that I haue afflicted.

6 And I wil make her that halted, a remnant, & her that was cast farre of, a mightie nacion: and the Lord shal reigne ouer them in Mount Zión, from hence forth euen for euer.

7 And thou, o towre of the flocke, y strong holde of the daughter Zión, vnto thee shal it come, euen the first dominion, & kingdome shal come to the daughter Ierusalém.

8 Now why dost thou crye out with lamentation? is there no King in thee? is thy counsellor perished? for sorow hath taken thee, as a woman in trauail.

9 Sorow and mourne, o daughter Zión, like a woman in trauail: for now shalt thou go forth of the citie, and dwell in the field, & shalt go into Babel, but there shalt thou be deliuered: there the Lord shal redeme thee from the hand of thine enemies.

10 Now also many nacions are gathered against thee, saying, Zión shalbe cōdemned and our eye shal loke vpon Zión.

11 But they knowe not the thoughts of the Lord: they vnderstand not his counsel, for he shal gather them as the sheaues in the barne.

12 Arise, and thresh, o daughter Zión: for I wil make thine horne yron, and I wil make thine hooues brasse, & thou shalt breake in pieces many people: and I wil consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole worlde.

Now assemble thy garisons, o daughter of garisons: he hath laied siege against vs: they shal smite the iudge of Israël with a rodde vpon the cheke.

2 And thou Beth-léem Ephráthah art little to be amōg the thousands of Iudáh, yet out of thee shal he come forth vnto me, that shal be the ruler in Israël: whose goings forth haue bene from the beginning & from euerlasting.

3 Therefore wil he giue them vp, vntil the time that she which shal beare, shal trauail: then the remnant of their brethren shal returne vnto the children of Israël.

4 And he shal stand, and fede in y strength of the Lord, & in the maiestie of the Name of the Lord his God, & they shal dwell still: for now shal he be magnified vnto the ends of the worlde.

5 And he shal be our peace whē Affhūr shal come into our land: when he shal tread in our palaces, then shal we raise against him seuen shepherds, and eight principal men.

6 And they shal destroie Affhūr with the sword, & the land of Nimród with their swordes: thus shal he deliuer vs from Affhūr, when he cometh into our land, & when he shal tread within our borders.

7 And the remnant of Iaakób shalbe amōg many people, as a dewe from the Lord, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adám.

8 And the remnant of Iaakób shalbe amōg the Gentiles in the middes of many people, as the lyon among the beasts of the forest, and as the lyons whelp among the flockes of shepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shal be lift vp vpon thine aduersaries, & all thine enemies shalbe cut of.

10 And it shal come to passe in that day, saith y Lord, that I wil cut of thine horses out of the middes of thee, and I wil destroie thy charrets.

11 And I wil cut of the cities of thy land, and ouerthrowe all thy strong holdes.

12 And I wil cut of thine inchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also wil I cut of, & thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I wil plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.

15 And I wil execute a vengeance in my by Assyriás and Babylonians which were the chief at that time. By these gouernours wil God deliuer vs when the enemy cometh into our land. This Remnant or Church which God shal deliuer, shal onely depend on Gods power and de sense, as doth the grasse of the field, and not on the hope of man. I wil destroy all things, wherein thou puttest thy confidence, as thy vaine confidence and idolatrie, and so wil helpe thee.

a He forewarneth them of the dangers y shal come, before they enioy these comforts, shewing y forasmuche as Ierusalém was accustomed w her garisons to trouble others the Lord wolde now cause other garisons to vex her, and that her Rulers shulde be smitten on the face most contemptuously.

b For so the Iewes deuiled their countrey, that for euery thousand there was a chief captaine: and because Beth-léem was not able to make a thousand, he calleth it little, but yet God wil raise vp his captaine and gouernour therein: & thus it is not the least by reaso of this benefit, as mat. 2. 6.

c He sheweth that the coming of Christ & all his waies were appointed of God from all eternitie. He compareth the Iewes to women w childre, who for a time shal haue great sorowes, but at length they shal haue a comfortable deliuerance, loh 16. 21.

e That is, Christes kingdome shalbe stable and euerlasting, and his people, as well the Gētiles as the Iewes shal dwell in safetie. This Mefsiáh shalbe a sufficient sauegarde for vs, and though the enemy innade vs for a time, yet shal God stirre vp many w shal be able to deliuer vs. These whom God shal raise vp for y deliuerance of his Church, shal destroy all the enemies thereof, which are ment here by y Assyriás and Babylonians which were the chief at that time. h By these gouernours wil God deliuer vs when the enemy cometh into our land. i This Remnant or Church which God shal deliuer, shal onely depend on Gods power and de sense, as doth the grasse of the field, and not on the hope of man. k I wil destroy all things, wherein thou puttest thy confidence, as thy vaine confidence and idolatrie, and so wil helpe thee.

CHAP. V.

1 The destruction of Ierusalém. 2 The excellencie of Beth-léem.



# Treasures of wickednes. Micah. Perilous times.

I It shal be so terrible that y<sup>e</sup> like hath not bene heard of Chap. VI.

a He taketh y<sup>e</sup> hie mountaines and hard rockes to witness against the obstinacie of his people.

b I haue not hurt thee, but bestowed infinite benefites vpon thee.

c That is, remember my benefites from y<sup>e</sup> beginning how I deliuered you from Balasams curse, and also spared you fro Shittim, which was in y<sup>e</sup> plaine of Moab, til I brought you into the land promised.

d That is, the crueltie of his promises & his manifeste benefites towards you.

e Thus the people by hypocrisie ask how to please God, and are content to offer sacrifices, but will not change their liues.

f There is nothing so deare to mag, but the hypocrites will offer it vnto God, if they thinke thereby to auoide his anger: but they will neuer be brought to mortifie their owne affections & to giue them selues willingly to serue God as he commandeth.

g The Prophet in few wordes calleth the to the obseruation of the se conderable, to knowe if they will obey God aright or no, saying y<sup>e</sup> God hath preferred them to do this.

h Meaning, y<sup>e</sup> when God speaketh to any citie or nation, the godlie will acknowledge his maiestie and consider not the mortal ma that bringeth the threatening, but God that sendeth it.

i That is, of Ierusalem.

k Thou shalt be consumed with inwarde grief and euils.

as they that lay

wrath and indignacion vpon the heathen, which they haue not heard.

## CHAP. VI.

An exhortacion to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 What manner of sacrifices do please God.

Hearken ye now what the Lord saith, Arise thou, and contend before the mountaines, and let the hilles heare thy voyce.

Heare ye, o mountaines, the Lords quarel, and ye mightie fundacions of the earth: for the Lord hathe a quarel against his people, and he wil pleade with Israel.

O my people, what haue I done vnto thee? or wherein haue I grieved thee? testifie against me.

Surely I brought thee vp out of the land of Egypt, & redemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

O my people, remember now what Balak King of Moab had diuised, and what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, that ye may knowe the righteousness of the Lord.

Wherewith shal I come before y<sup>e</sup> Lord, & bowe my self before the hie God? Shal I come before him with burnt offrings, & with calues of a yere olde?

Wil the Lord be pleased with thousands of rams, or w<sup>th</sup> ten thousand riuers of oyle? shal I giue my firstborne for my trasgression, euen the frute of my bodie for the sinne of my soule?

He hathe shewed thee, o ma, what is good, and what the Lord requireth of thee: surely to do iustely, and to loue mercie, and to humble thy self, to walke with thy God.

The Lords voyce cryeth vnto the citie, and the man of wisdom shal se thy name: Heare the rod, and who hathe appointed it.

Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

Shal I iustifie the wicked balances, and the bag of deceitful weights?

For the riche men thereof are ful of crueltie, & the inhabitants thereof haue spoken lies, & their tongue is deceitful in their mouth.

Therefore also wil I make thee sicke in smiting thee, & in making thee desolate because of thy sinnes.

Thou shalt eat and not be satisfied, & thy casting downe shalbe in the middes of thee, and thou shalt take holde, but shalt not deliuer: & that which thou deliuerest, wil I giue vp to the sworde.

I Meaning, that the citie shoulde go about to saue her men, as they that lay holde on this which they wolde preserve.

Thou shalt sowe, but not reape: thou shalt treade the oliues, but thou shalt not anoint thee with oyle, and make swete wine, but shalt not drinke wine.

For the statutes of Omri are kept, and all the maner of the house of Abab, and ye walke in their counsels, that I shoulde make thee waste, and the inhabitants thereof an hissing: therefore ye shal beare the reproche of my people.

your doings, you alledge the Kings autoritie by his statutes, and also wisdom & policie in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shal your plagues be accordingly, Luk. 12. 47.

## CHAP. VII.

A complaint for the smale number of the righteous. 4 The wickednes of these times. 14 The prosperitie of the Church.

Woe is me, for I am as the sower gatherings, & as the grapes of the vintage: there is no cluster to eat: my soule desired the first ripe frutes.

The good man is perished out of the earth, and there is none righteous among men: thei all lie in waite for blood: euery man hunteth his brother with a net.

To make good for the euil of their hands, the prince asked, and the iudge iudgeth for a rewarde: therefore the great man he speaketh out the corruption of his soule: so they wrap it vp.

The best of them is as a brier, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen & the visitacion cometh: then shalbe their confusion.

Trust ye not in a friend, nether put ye confidence in a counsellor: kepe the dores of thy mouth from her that lieth in thy bosome.

For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are y<sup>e</sup> men of his owne house.

Therefore I wil loke vnto the Lord: I wil waite for God my Sauour: my God wil heare me.

Reioyce not against me, o mineemie: though I fall, I shal arise: when I shal sit in darkenes, the Lord shal be a light vnto me.

I wil beare the wrath of the Lord because I haue sinned against him, vntil he pleade my cause, and execute iudgement for me: then wil he bring me forth to the light, & I shal se his righteousness.

Then she that is mineemie, shal loke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? Mine eyes shal beholde her: now shal she be troden downe as the myre of the stretes.

m You haue received all the corruptio and idolatrie, wherewith the tribes were infected vnder Omri and Abab his sonnes: and to excuse

your doings, you alledge the Kings autoritie by his statutes, and also wisdom & policie in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shal your plagues be accordingly, Luk. 12. 47.

a The Prophet taketh vpon him the person of y<sup>e</sup> earth, which complaineth that all her frutes are gone, so none is left: is, that there is no godlied remaining for all are giuen to crueltie & deceit, so that none spareth his owne brother.

b He sheweth that y<sup>e</sup> prince, the iudge and the riche man are linked together, all to do euil and to cloke the doings one of another.

c That is, the riche man that is able to giue money, abstineth from no wickednes nor iniurie.

d These meane among the selues & conspire with one consent to do euil.

e They that are of most estimation and are counted most honest among the, are but thornes & briars to prick.

f Meaning of the Prophetes & gouernours

g The Prophet sheweth that the onelic remedy for the godlie in desperate euils is to flee vnto God for succour. h This is spoken in the person of the Church which callith the malignant Church here uemie.



**11** This is the day, that thy walles shal be buylt: this day shal driue farre away the decre.  
**12** In this day also they shal come vnto thee from <sup>1</sup> Asshúr, and from the strong cities, and from the strong holdes euen vnto the riuer, and from sea to sea, & from mountaine to mountaine.  
**13** Notwithstanding, the land shalbe desolate because of the that dwell therein, and for the frutes of <sup>m</sup> their inuentions.  
**14** Fede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) as in the middes of Carmél: let them fede in Bashán and Gileád, as in olde time.  
**15** According to the dayes of thy coming out of the land of Egypt, wil I shewe vnto thee marueilous things.

1 To wit, when God shal shew him self a deliuerer of his Church, and a destroyer of his enemies. 2 Meaning, the cruel empire of the Babylonians. 3 When the Church shalbe restored, they that were enemies afore, shal come out of all the corners of the worlde vnto her, so that neither holdes, riuers, seas nor mountaines shalbe able to let them. 4 Afore this grace appeare, he sheweth how grievously the hypocrites them selues shal be punished, seeing that the earth it self, which can not sinne, shal be made waste because of their wickednes. 5 The Prophet prayeth to God to be merciful vnto his Church, when they shulde be scattered abroad as in solitarie places in Babylon and to be beneficial vnto them as in time past. 6 God promisseth to be favorable to his people as he had bene afore time.

**16** The nations shal se, and be confounded for all their power: they shal laye their hand vpon their mouth: <sup>q</sup> their eares shal be deafe.  
**17** They shal lick the dust like a serpent: thei shal moue out of their holes like wormes: they shal be afraide of the Lord our God, and shal feare because of thee.  
**18** Who is a God like vnto thee, that taketh away iniquitie, & passeth by the trasgression of the remnant of his heritage! He reteineth not his wrath for euer, because mercie pleaseth him.  
**19** He wil turne againe, and haue compassiō vpon vs: he wil subdue our iniquities, & cast all their sinnes into the bottome of the sea.  
**20** Thou wilt performe thy <sup>u</sup> trueth to Iakób, & mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

his merciful promes, which he had made of olde to Abraham, and to all that shulde apprehende the promes by faith.

p They shalbe as dumme men & dare bragge no more.  
q They shalbe astonished, and afraid to heare men speake, lest they shulde heare of their destruction.  
r They shal fall flat on the ground for feare.  
s As though he wolde not se it, but winke at it.  
t Meaning, of his elect.  
u The Church is assured, that God wil declare in effect the trueth of

# N A H V M.

## THE ARGUMENT.

As they of Nineuē shewed them selues prompt and ready to receiue the worde of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certeine time rather giuing the selues to worldlie meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begone, they cast of the care of religion, and so returned to their vomite, and prouoked Gods iuste iudgement against them, in afflicting his people. Therefore their citie Nineuē was destroyed, and Merōih-baladan King of Babel (or as some thinke Nebuchad-nexxār) enioyed the empire of the Assyrians. But because God haue a continual care of his Church, he stirreth vp his Prophet to comfort the godlie, shewing that the destruction of their enemies shulde be for their consolation. And as it semeth, he prophesied about the time of Hixekū, and not in the time of Manassē his sonne, as the Iewes write.

### CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

**1** He a burdē of Nineuē.  
**2** The boke of the vision of Nahúm <sup>y</sup> Elkeshtite.  
**3** God is <sup>d</sup> ielous, and the Lord reuengeth: <sup>y</sup> Lord reuengeth: euē the Lord <sup>e</sup> of angre, the Lord wil take vengeance on his aduersaries, and he reserueth wrath for his enemies.  
**4** The <sup>f</sup> Lord is slowe to angre, but he is great in power, and wil not surely cleare the wicked: the Lord hathe his way in the whirle winde, and in the storme, and the cloudes are the dust of his fere.  
**5** He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Bashán is wasted and Carmél, and the floure of Lebanon is wasted.  
**6** The mountaines tremble for him, & the

alred 1sa. 17. 1. b The vision or reuelation, which God comāded Nahúm to write concerning <sup>y</sup> Nineuē. c That is, borne of a poore village in the tribe of Simeon. d Meaning, of his glorie. e With his he is but angrie for a time, but his angre neuer awageth toward the reprobate, though for a time he desire it. f Thus <sup>y</sup> wicked wolde make Gods mercie an occasiō to sinne, but <sup>y</sup> Prophet wil let them to consider his force and iustice.

hilles melt, & <sup>y</sup> earth is burnt at his sight, yea, the worlde, and all that dwell therein.  
**7** Who can stand before his wrath? or who cā abide in the fiercenes of his wrath? his wrath is powred out like fyre, and the rockes are broken by him,  
**8** The Lord is good <sup>h</sup> and as a strong holde in the day of trouble, and he knoweth them that trust in him.  
**9** But passing ouer as with a flood, he wil vtterly destroye the <sup>i</sup> place thereof, and darkenes shal pursue his enemies.  
**10** What do ye <sup>k</sup> imagine against the Lord? he wil make an vtter destruction: afflictiō shal not rise vp the seconde time.  
**11** For he shal come as vnto <sup>l</sup> thornes folden one in another, and as vnto drunkardes in thoir drunkennes: thei shalbe deuoured as stubble fully dried.  
**12** He shal be in perpetual darkenes, & neuer recouer their strength againe. <sup>k</sup> He sheweth that the enterprises of the Assyrians against Iudā and the Church, were against God, & therefore he wolde in destroye the at once, <sup>y</sup> he shulde not neede to returne <sup>y</sup> seconde time. <sup>l</sup> Though <sup>y</sup> Assyrians thinke the selues like thornes <sup>y</sup> pricke on all sides, yet <sup>y</sup> Lord wil set fyre on the, & as drunkē meare are not able to stand agāst a wile force, so thei shalbe nothig able to resist hi.

g If all creatures be at Gods comandement & none is able to resist his wrath, shal mā flatter him self and thinke by anie meanes to escape whē he prouoketh his God to angre? h Left <sup>y</sup> faithful shulde be discouraged by hearing the power of God, he sheweth the that his mercies apperteine vnto them, & that he hathe care ouer them. i Signifying, <sup>y</sup> God wil suddenly destroye Nineuē, and <sup>y</sup> Assyrians in such sort as thei were. k He sheweth that the enterprises of the Assyrians against Iudā and the Church, were against God, & therefore he wolde in destroye the at once, <sup>y</sup> he shulde not neede to returne <sup>y</sup> seconde time. l Though <sup>y</sup> Assyrians thinke the selues like thornes <sup>y</sup> pricke on all sides, yet <sup>y</sup> Lord wil set fyre on the, & as drunkē meare are not able to stand agāst a wile force, so thei shalbe nothig able to resist hi.



# Good tidings. *in Nahum.* A bloodie citie.

m Which may be vnderstand ether of Saneherib, or of the whole body of the people of Nineuēh. n Though they thinke the felities in moste faerie, and of greatest strength yet when God shal passe by, he wil destroyethem: notwithstanding he comforteth his Church and promisseth to make amend of punishing them by the Assyrians. *Isa. 52. 7.* rom. 10. 15. o Meaning Saneherib, who shulde haue no more childre, but be slaine in the house of his gods. 2. King. 19. 35. p Which peace the Iewes shulde enioy by the death of Saneherib.

11 There cometh one out of thee that imagineth euil against the Lord, *even* a wicked counsellour. 12 Thus saith the Lord, Though they be quiet, & also manie, yet thus shal they be cut of when he shal passe by: though I haue afflicted thee, I wil afflict thee no more. 13 For now I wil breake his yoke from thee, and wil burst thy bondes in sondre. 14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be sowne out of the house of thy gods wil I cut of the grauen, and the molten image: I wil make it thy graue for thee, for thou art vile. 15 Beholde vpon the mountaines the fete of him that declareth, & publisheth peace: o Iudāh, kepe thy solene feastes, performe thy vowes: for the wicked shal no more passe through thee: he is viterly cut of.

## CHAP. II.

*He describeth the victories of the Caldeans against the Assyrians.*

a That is, Nebuchad-nezzar is in a redines to destroye the Assyrians: & the Prophet derideth the enterprises of the Assyrians w prepared to resist him. b Seing God hath punished his owne people Iudāh and Israel, he wil now punish the enemies by whome he scourged the, read *Isa. 10. 12.* c Signifying, y the Israelites were viterly destroyed. d Bothe to feare the enemy, and also that they them selues shulde not so sone espie blood one of another to discourage them. e Meaning, their speares shulde shake and cralhe together. f The the Assyrians shal seke by all meanes to gather their power, but all things shal faile them. g The Assyrians wil flatter the selues & say, that Nineuēh is so ancient y it can neuer perishe, & is as a fishpoole, whose waters they that walke on the backes can not touche, but they shal be scattered, & shal not loke backe though me wolde call them. h God comandeth the enemies to spoile Nineuēh, & promisseth the infinite riches, & treasures. i That is, Nineuēh, & the men thereof shal be after this sorte. k Read *Isa. 2. 6.*

The destroyer is come before thy face: kepe thy munitiō, loke to the way: make thy loynes strong: increase thy strength mightely. 2 For the Lord hath turned away the glorie of Iakob, as the glorie of Israel: for the emptiers haue emptied them out, & marred their vine branches. 3 The shield of his mightie men is made red: d the valiant men are in skarlet: the charretts shalbe as in the fyre & flames in the day of his preparation, and e the firme trees shal tremble. 4 The charretts shal rage in the stretes: thei shal runne to and fro in the hie wayes: thei shal seme like lampes: they shal shote like the lightning. 5 He shal remember his strōg men: they shal stumble as they go: they shal make haste to the walles thereof, and the defense shalbe prepared. 6 The gates of the riuers shalbe opened, and the palace shal melt. 7 And Huzzāb the Queene shalbe led away captiue, and her maiides shal leade her as with the voyce of doves, smiting vpon their breasts. 8 But Nineuēh is of olde like a poole of water: yet they shal flee away. Stand, stand, shal they crye: but none shal loke backe. 9 Spoyle ye the siluer, spoyle the golde: for there is none end of the store, & glorie of all the pleasant vessels. 10 She is emptie and voyde and waste, & the heart melteth, and the knees smite together, and sorow is in all loines, and the faces k of them all gather blackenes.

11 Where is the dwelling of the lyons, & the pasture of the lyōs whelpes: where the lyon, & the lyonesse walked, and the lyons whelpe, and none made them afraied. 12 The lyon did teare in pieces ynough for his whelpes, and woryed for his lyonesse, and filled his holes with praye, & his denes with spoyle. 13 Beholde, I come vnto thee, saith the Lord of hostes, & I wil burne her charretts in the smoke, and the sworde shal deuoure thy yong lyons, & I wil cut of thy spoile from the earth, & the voice of thy mellengers shal no more be heard.

## CHAP. III.

*Of the fall of Nineuēh. No power can escape the hand of God.*

1 Bloodie citie, it is all ful of lies, and robberie: a the pray departeth not: 2 The noyce of a whippe, b & the noyce of the mouing of the wheles, and the beating of the horses, and the leaping of the charretts. 3 The horsen listeth vp bothe the bright sworde, and the glittering speare, and a multitude is slaine, and the dead bodies are manie: there is none end of their corpses: they stumble vpon their corpses. 4 Because of the multitude of the fornications of the charlot that is beautiful, and is a mastresse of witchcraft, and selleth the people thorowe her whoredome, and the nations thorowe her witchcraftes. 5 Beholde, I come vpon thee, saith the Lord of hostes, and wil discouer thy skirtes vpon thy face, and wil shewe the nations thy filthines, and the king domes thy shame. 6 And I wil cast filth vpon thee, and make thee vile, and wil set thee as a gasing stocke. 7 And it shal come to passe that all they that loke vpon thee, shal flee from thee, and say, Nineuēh is destroyed, who wil haue pitie vpon her? where shal I seke comforters for thee? 8 Art thou better then d No, which was ful of people: that laye in the riuers, and had the waters round about it: whose ditch was the sea, & her wall was from the sea? 9 Ethiopia and Egypt were her strength & there was none end: Put and Lubim were her helpers. 10 Yet was she caryed away, & went into captiuitie: her yong children also were dashed in pieces at the head of all the stretes: & thei cast lottes for her noble me, & all her mightie me were bound in chaines. 11 Also thou shalt be drunken: thou shalt hide thy self, and shalt seke helpe because of the enemy. 12 All thy strong cities shalbe like figtrees w the first ripe figs: for if thei be shaken, thei fall into the mouth of the eater. 13 Beholde,

l Meaning, Nineuēh, whose inhabitants were cruel like the lyons & giuen to all oppression & spared no violence or tyrannie to prouide for their wiues, & children. m That is, as lone as my wrath beginneth to kinde n Signifying the heraldes, & were accustomed to proclaime warre so me read of thy gummet: the wherewith Nineuēh was wont to brule the bones of the poore. Chap III. a It neuer ceaseth to spoile and robbe. b He sheweth how the Caldeans shal be, and how courageous their horses shalbe in beating the ground when they come against the Assyrians. c He compareth Nineuēh to an harlot, by her beauty and subtiltie enticeth yong men, & bringeth them to destruction. d Meaning, Alexandria, w was in league w so manie nations, and yet was now destroyed. e Or, shalt.



13 Beholde, thy people with thee are womē: the gates of thy land shalbe opened vnto thine enemies, & the fyre shal deuoure thy barres.

14 Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and temper the morter: make strong bricke.

15 There shal y fyre deuoure thee: the sworde shal cut thee of: it shal eat thee vp like y locustes, though thou be multiplied like y locustes, & multiplied like y grasshopper.

16 Thou hast multiplied thy marchantes aboue the starres of heauen: the locust spoileth and flieth awaie.

17 Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers w remaine in the hedges in the colde daye: but when the sunne ariseth, they flee awaie & their place is not knowē where thei are.

18 Thy f shepherdes do slepe, o King of Asshur: thy strong mē lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wounde: thy plague is grievous: all that heare y brute of thee, shal clappe the hands ouer thee: for vpon s whome hath not thy malice passed continually?

f Thy princes and counsellors.

g Meaning, y there was no people, to whom y Assyrians had not done hurt.

# H A B A K K U K

## T H E A R G U M E N T.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godlie, which indure all kinde of affliction & crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans shoulde come and take them awaie captiues, so that they coulde loke for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And lest the godlie shoulde despaire, seeing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and crueltie shalbe at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they shoulde comfort them selues.

### C H A P. I.

A cōplaint against the wicked that persecute the iust.

**T**He burden, which Habakkuk y Prophet did se. O Lord, how long shal I crye, and thou wilt not heare! euen crye out vnto thee for violence, and thou wilt not helpe!

Why doest thou shewe me iniquitie, and cause me to beholde sorowe for spoyling, and violence are before me: and there are that raise vp strife and contention.

Therefore the Law is dissolued, and iudgement doeth neuer go forthe: for the wicked doeth compass about the righteous: therefore wrong iudgement procedeth.

Beholde among the heathen, and regarde, & wonder, & marueil: for I wil worke a worke in your daies: ye wil not beleue it, though it be tolde you.

For lo, I raise vp the Caldeans, that bitter and furious nacion, which shal go vpō the breadth of the land to possesse the dwelling places, that are not theirs.

Thei are terrible & feareful: their iudgement and their dignitie shal procede of them selues.

Their horses also are swifter thē the leopards, and are more fierce then the wolues in the euening: & their horsemen are many: & their horsemen shal come frō farre: thei shal flie as y egle hasting to meat.

9 They come all to spoyle: before their faces shalbe an f Eastwinde, and they shal gather the captiuitie, s as the sand.

10 And thei shal mocke the Kings, and the princes shalbe a skorne vnto them: thei shal deride euery strong holde: for they shal gather dust, and take it.

11 Then shal thei take a courage, & transgresse & do wickedly, imputing this their power vnto their god.

12 Art not thou of olde, o Lord my God mine holy one? we shal not dye: O Lord, y hast ordeined them for iudgemēt, and o God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euil: y canst not beholde wickednes: wherefore doest thou loke vpon the trasgressors, & holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the f fish of the sea, & as the creeping things, that haue no ruler ouer them.

15 Thei take vp all with the angle: thei cathe it in their net, and gather it in their yarne, whereof they reioyce & are glad.

16 Therefore thei sacrifice vnto their net and burne incense vnto their yarne, because by them their porcion is fat & their meat plenteous.

17 Shal thei therefore stretch out their net & not spare cōtinually to slaye y naciōs?

f For y Iewes more feared this winde, because it destroyed their frutes.

g They shalbe so many in number.

h They shal cast vp mountes against it.

i The Prophet comforteth the faithfull that God wil also destroy the Babylonians, because they shal abuse this victorie and become proud and insolēt, attributing the praise hercof to their idoles.

k He assureth the godlie of Gods protection, shewing that the enemies can do no more then God hath appointed, and also that their finnes requirē such a sharpe rod.

l So that the great denoneth the finale and the Caldeans destroy all the world.

m Meaning, y the enemies flatter the felues and glorie in their owne force, power, wit.

n Meaning, y they shoulde not.



# The stones shal crye.

# Habakkúk. Teachers of lies.

## CHAP. II.

*A vision. s Against pride, couetousnes, drunkennes and idolatrie.*

*a* I wil renou-  
ce mine owne  
iudgement,  
and onely  
depend on  
God to be in-  
structed what  
I shal answer  
them that abu-  
se my prea-  
ching, and to  
be armed a-  
gainst all ten-  
tations.

*b* Write it in  
great letters,  
that he that  
runneth, may  
read it.

*c* Which con-  
tained the de-  
struction of  
the enemy, &  
the comfort  
of the Church:  
which thing  
thogh God  
execute not  
according to  
mans hastie af-  
fections, yet  
the yssue of bo-  
the is certeine  
at his time ap-  
pointed.

*d* To trust in  
him self or in  
anie worldlie  
thing, is neuer  
to be quiet:  
for the onelle-  
rest is to stay  
vpon God by  
faith, Rom. 1,  
17. galat. 3, 11.  
ebr. 10, 18.

*e* He compa-  
reth the proude,  
and coue-  
tous man to a  
drunkard that  
is without rea-  
son and sense,  
whome God  
wil punish, &  
make him a  
laughing stocke  
to all the  
worlde: & this  
he speaketh  
for the com-  
fort of the  
godlie, and a-  
gainst the Cal-  
deans.

*f* Signifying,  
that all the  
worlde shal  
with the de-  
struction of  
tyrants, and  
that by their  
oppression, &  
couetousnes  
they heape but  
vpon them sel-  
ues more hea-  
uie burdens:  
for the more  
they get, the  
more are they  
troubled.

*g* That is, the  
Medes and  
Persians, that  
shuld destroye  
the Babylonians.

*h* Signifying, that the couetous man is the ruine of his owne house, when as he thinketh to enriche it by crueltie and oppression. *i* The stones of the house shal crye, and say that they are buylt of blood, and the wood shal answer and say the same of it self. *k* Meaning, that God wil not deferre his vengeance long, but wil come, and destroye all their labours, as thogh they were consumed with fyre. *l* In the destruction of the Babylonians his glorie shal appeare through all the worlde.

**I** Wil stand vpon my watche, and set me vpon the towre, and wil loke & se what he wolde say vnto me, & what I shal answer to him that rebuketh me.

And the Lord answered me, & said, Write the vision, and make it plaine vpon tables, that he may runne that readeth it.

For the vision is yet for an appointed time, but at the last it shal speake, & not lie: thogh it tary, waite: for it shal surely come, & shal not stay.

Beholde, he that listeth vp him self, his minde is not vp right in him, but the iuste shal liue by his faith.

Yea, in dede the proude man is as he that transgresseth by wine: therefore shal he not endure, because he hath enlarged his desire as the hel, and is as death, and can not be satisfied, but gathereth vnto him all nacions, and heapeth vnto him all people.

Shal not all these take vp a parable against him, and a taunting prouerbe against him, and say, Ho, he that increaseth that which is not his? how long? and he that ladeth him self with thicke claye?

Shal they not rise vp suddenly, that shal bite thee? and awake, that shal stirre thee? and thou shalt be their pray?

Because thou hast spoiled manie nacions, all the remnant of the people shal spoile thee, because of mens blood, and for the wrong done in the land, in the citie, & vnto all that dwell therein.

Ho, he that couereth an euil couetousnes to his house, that he may set his nest on hie, to escape from the power of euil.

Thou hast consulted shame to thine owne house, by destroying manie people, and hast sinned against thine owne soule.

For the stone shal crye out of the wall, and the beame out of the timber shal answer it.

Wo vnto him that buyldeth a towne with blood, and erecteth a citie by iniquitie.

Beholde, is it not of the Lord of hostes that the people shal labour in the very fyre? the people shal euen weary them selues for very vanitie.

For the earth shal be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

Wo vnto him that giueth his neighbour to drinke: thou ioynest thine heate, & makest him drunken also, that thou maist see their priuities.

Thou art filled with shame for glorie: drinke thou also, and be made naked: the cuppe of the Lords right hand shal be turned vnto thee, and shameful spuing shal be for thy glorie.

For the crueltye of Lebanón shal couer thee: so shal the spoile of the beastes, which made them afraide, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, thogh he that made it, trust therein, when he maketh dumme idoles.

Wo vnto him that saith to the wood, Awake, and to the dumme stone, Rise vp, it shal teache thee: beholde, it is laide ouer with golde and siluer, and there is no breath in it.

But the Lord is in his holie Temple: let all the earth kepe silence before him.

like crueltie shalbe executed against them. *p* He sheweth that the Babylonians gods colde nothing auail them: for they were but blockes or stones, read Ierem. 10, 8. *q* If thou wilt consider what it is, and how that it hath nether breath nor life, but is a dead thing.

## CHAP. III.

*A praier for the faithful.*

**A** Praier of Habakkúk the Prophet for the ignorances.

O Lord, I haue heard thy voyce, and was afraide: O Lord, reuiue thy worke in the middes of the people, in the middes of the yeres make it knowen: in wrath remember mercie.

God commeth from Temán, and the holie one from mounte Parán, Selah. His glorie couereth the heauens, & the earth is ful of his praise,

And his brightnes was as the light: he had hornes coming out of his hands, and there was the hiding of his power.

Before him went the pestilence, and burning coles went forthe before his fete.

He stode and measured the earth: he behelde and dissolued the nacions and the euerlasting mountaines were broken, & the ancient hilles did bowe: his waies are euerlasting.

For his iniquitie I sawe the tentes of Cushán, and the curtaines of the land of Midíán did tremble.

sent now as it was then. *e* Whereby is ment a power, that was ioy-  
ned with his brightnes, which was hid to the rest of the worlde, but  
was reueiled in Mount Sinái to his people, Psal. 31, 19. *f* Signifying that  
God hath the wonderful meanes, and euer had a marueilous power when  
he wolde deliuer his Church. *g* The iniquitie of this King of Syria  
in vexing thy people was made manifest by thy iudgement, to the com-  
fort of thy Church, Iudg. 3, 10. and also of the Midianites, which destroyed  
them selues, Iudg. 7, 22.

*m* He repro-  
beth thus the  
King of Baby-  
lon, who as he  
was drunken  
with couetous-  
nes and crueltie,  
so he pro-  
uoked others  
to the same &  
inflamed them  
by his rage: &  
so in the end  
brought them  
to shame.

*n* Where as  
thoghst to  
haue glorie of  
these thy  
doings, they  
shal turne to  
thy shame: for  
thou shalt drin-  
ke of the same  
cup w others  
in thy trowe.

*o* Because the  
Babylonians  
were cruel not  
only against o-  
ther nacions,  
but also against  
the people of  
God, which is  
ment by Liba-  
nón, and the  
beastes there-  
in, he shew-  
eth that the

*a* The Pro-  
phet in-  
stru-  
ceth his peo-  
ple to pray v-  
to God not on-  
ly for their  
great sinnes,  
but also for  
suche as they  
had commit-  
ted of igno-  
rance.

*b* Thus the  
people were  
afraid when  
they heard  
Gods threa-  
nings, and  
praised.

*c* That is, the  
state of thy  
Church which  
is now ready  
to perish befo-  
re it come to  
half a perfect  
age which  
shulde be vnder Christ.

*d* Temán and  
Parán were ne-  
re Sinái whe-  
re the Law  
was giuen:  
whereby is  
signified that  
his deliuerance  
was as pre-  
sent now as it was then.



*h* Meaning, *y* God was not angrie with waters, but *y* by this means he wolde destroy his enemies and deliver his Church. *i* And so didst vñe all *y* elements as instruments for the destruction of thine enemies. *k* That is, thy power. *l* For he had not only made a covenant w<sup>th</sup> Abraham, but renewed it with his posteritie. *m* Read Nom. 20, 11. *n* He alludeth to *y* red sea & Iordan, which gaue passage to Gods people, & shewed figures of their obedience, as it were by lifting vp of their hands. *o* As appeareth Ioh. 10, 11. *p* According to thy commandment the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not go forward. *q* Signifying that there is no saluation, but by Christ. *r* From the top to the toe thou hast destroyed the enemies.

8 Was the Lord angrie against the *h* riuers? or was thine angrie against the floods? or was thy wrath against the sea, that thou didest ride *i* vpon thine horses? thy charrettes brought saluation.  
9 Thy *k* bowe was manifestely reueiled, & the *l* othes of the tribes were a sure worde, Selah. *y* *m* didest cleaue the earth with riuers.  
10 The mountaines sawe thee, and they trembled: the streame of the water *n* passed by: the depe made a noise, and lift vp his hand on hie.  
11 The *o* sunne and moone stood stil in their habitation: *p* at the light of thine arrowes thei went, and at the bright shining of thy speares.  
12 Thou trodest downe the land in angrie, and didest thresh the heathen in displeasure.  
13 Thou wentest forth for the saluation of thy people, *en* for saluation with thine *q* Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the *r* necke, Selah.

14 Thou didest *c* strike thorowe with his owne staues the heades of his villages: they came out as a whirlwinde to scatter me: their reioycing was as to deuoure the poore secretly.  
15 Thou didest walke in the sea with thine horses vpon the heape of great waters.  
16 When I *t* heard, my belie trembled: my lippes shoke at the voyce: rottēnes entred into my bones, and I trembled in my selfe, that I might rest in *u* the day of trouble: for when he cometh vp *v* vnto the people, he shal destroy them.  
17 For the figtre shal not florish, nether shal frute *be* in the vines: the labour of the oliue shal faile, and the fieldes shal yelde no meat: the shepe shalbe cut of from the folde, and there shalbe no bullocke in the stalles.  
18 But I wil reioyce in the Lord: I wil ioy *y* in the God of my saluation.  
19 The Lord God *is* my strength: he wil make my fete like hindes fete, & he wil make me to walke vpon mine hie places. *z* To the chief singer on Neginothai.

*f* God destroyed his enemies bothe great and smalle with their owne weapons, though they were neuer so fierce against his Church. *t* He returneth to that which he spake in *y* 2, ver. and sheweth how he was affraide of Gods iudgements. *u* He sheweth that *y* faithful cā neuer haue true rest, except they fele before *y* weight of Gods iudgements. *x* That is, the enemies: but *y* godlie shalbe quiet, knowig that all things shal turne to good vnto the. *y* He declareth wherein standeth the comfort & ioy of the faithful, though thei se neuer so great afflictions prepared. *z* The chief singer vpon the instruments of musicke shal haue occasion to praise God for *h* is great deliuerance of his Church.

# ZEPHANIAH.

## THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendement, he denounceth the great iudgement of God, which was at hand, shewing that their countrei shoulde be viterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithful he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care ouer them. And as the wicked shoulde be punished for their sinnes and transgressions: so he exhorteth the godlie to patience, and to trust to finde mercie by reason of the fre promes of God made vnto Abraham: and therefore quietly to abyde til God shewe them the effect of that grace, whereby in the end they shoulde be gathered vnto him, and counted as his people and children.

### CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.

**T**He worde of the Lord, which came vnto Zephaniáh the sonne of Cushi, the sonne of Gedaliáh, the sonne of Amariáh, the sonne of Hizkiáh, in the daies of *Io*siáh, the sonne of *Amón* King of Iudah.  
1 I wil surely destroy all things fró of the land, saith the Lord.  
2 I wil destroy man and beast: I wil destroy the *a* foules of the heauen, & the fish of the sea, & ruines shalbe to the wicked, & I wil cut of man from of the land, saith *y* Lord.

4 I wil also stretche out mine hand vpó Iudáh, and vpon all the inhabitāts of Ierusalem, & I wil cut of the remnāt of Bāal fró this place, and the names of the *b* Chemarims with the Priesties,  
5 And them that worship the hoste of heauen vpon the house toppes, and them that worship and swear by the Lord, and by *c* Malchám,  
6 And them that are turned backe fró the Lord, and those that haue not sought the Lord, nor inquired for him.  
7 Be stil at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hathe prepared a sacrifice, & hathe sanctified his ghestes.

*b* Which were an order of superstitious men appointed to minister in the seruice of Bāal, and were as his peculiar chapelens, read 2. King 23, 5: ho-sea. 10, 5.  
*c* He alludeth to their idole Molech, which was for bidden Leu. 20, 2, yet they called him their king and made him as a god: therefore he here noteth them that wil bothe saye they worship God, & yet will swear by idoles and serue them: which halting is here cōdemned, as Eze 20, 39: 2 king 17, 35.

And serue them: which halting is here cōdemned, as Eze 20, 39: 2 king 17, 35. Aaaa. iii.

1. King. 23, 1.  
2. King. 21, 19  
*a* Not *y* God was angrie w<sup>th</sup> these dumme creatures, but because man was so wicked for whose cause they were created, God maketh them to take parte of the punishment with him.



d Meaning the courtiers w<sup>ch</sup> did imitate y<sup>e</sup> frage apparel of other nations to winne their fauour thereby, & to appeare glorious in y<sup>e</sup> eyes of all o<sup>th</sup>er, read Eze. 23. 14.

e He meaneth the seruantes of the rulers which inuade other mens houses and reioyce and leape for toy whe<sup>n</sup> they can get any pray to please their master withall.

f Signifying y<sup>e</sup> all y<sup>e</sup> corners of the citie of Ierusalem shal be full of trouble.

g This is met of the strete of the marchātes which was lower then y<sup>e</sup> rest of the place about it.

h So that nothing shal escape me.

i By their profperitie they are hardened in their wickednes.

Deut. 28. 30.

amos 5. 11.

k They that trusted in their owne strength and contemned the Prophets of God.

Ier 30. 7.

ieel 2. 11.

amos 5. 18.

Ezek. 7. 19.

Chap. 3. 8.

a He exhorteth them to repentance & willet them to desced into them selues & gather them selues together, lest they be scattered like chaffe.

b That is, w<sup>ch</sup> haue liued vprightly & godly according to the preferibeth by his worde.

c He comforteth the faithfull in that, y<sup>e</sup> God wolde change his punishment from them vnto the Philistims their enemies and other nations.

8 And it shalbe in the day of the Lords sacrifice, that I wil visite the princes & the Kings children, and all suche as are clothed with d strange apparel.

9 In the same day also wil I visit all those that e dance vpo the thresholde so proudly, which fil their masters houses by crueltie and deceit.

10 And in that day, saith y<sup>e</sup> Lord, there shalbe a noyce, and crye from the f fish gate, & an howling fro the seconde gate, & a great destruction from the hilles.

11 Howle ye inhabitants of s the lowe place: for the cōpanie of the marchants is destroyed: all thei that bare siluer, are cut of.

12 And at that time wil I searche Ierusalem with h lightes, and visite the men that are frok n i in their dregges, & say in their hearts, The Lord wil nether do good nor do euil.

13 Therefore their goods shalbe spoiled, & their houses waste: \* thei shal also buyld houses, but not inhabit them, and thei shal plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is nere: it is nere, and hasteth greatly, euen the voyce of the day of the Lord: \* the strong man shal crye there bitterly.

15 \* That day is a day of wrath, a day of trouble and heauines, a day of destruction and desolation, a day of obscuritie and darkenes, a day of cloudes & blackenes,

16 A day of the trūpet and alarme against the strong cities, & against the hie towres.

17 And I wil bring distres vpon men, that thei shal walke like blinde men, because thei haue sinned against the Lord, and their blood shalbe powred out as dust, and their flesh as the dongue.

18 \* Nether their siluer nor their golde shal be able to deliuer them in the day of the Lords wrath, but the \* whole land shal be deuoured by the fyre of his ielousie: for he shal make euen a speedieriddance of all the that dwell in the land.

#### CHAP. II.

He moueth to returne to God, s Prophecying destruction against the Philistims, Moabites & others.

Gather a your selues, euen gather you, Gō nacion not worthy to be loued,

Before the decre come forth, and ye be as chaffe that passeth in a day, & before the fierce wrath of the Lord come vpon you, & before the day of the Lords angre come vpon you.

3 Seke ye the Lord all the meke of y<sup>e</sup> earth, which b haue wrought his iudgement: seke righteounes, seke lowlines, if so be that ye may be hid in the day of the Lords wrath.

4 For c Azzáh shal be forsaken, and Ashkelon desolate: thei shal drive out Ashdód at the none day, & Ekrón shal be rooted vp.

lón desolate: thei shal drive out Ashdód at the none day, & Ekrón shal be rooted vp.

5 Wo vnto y<sup>e</sup> inhabitants of the sea d coast: the nacion of the Cherethims, the worde of the Lord is against you: o Canaan, the land of the Philistims, I wil euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings & cottages for shepherdes and shepfoldes.

7 And that coast shal be for the e remnant of the house of Iudah, to fede thereupon: in the houses of Ashkelón shal thei lodge towarde night: for y<sup>e</sup> Lord their God shal visite them, & turne away their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammón, whereby they vpbraided my people, and magnified the selues against their borders.

9 Therefore, as I liue, saith the Lord of hostes, the God of Israél, surely Moab shal be as Sodóm, and the children of Ammón as Gomoráh, euen the breeding of nettles and salt pittes, and a perpetual desolation: the residue of my folke shal spoile them, & the remnant of my people shal possesse them.

10 This shal thei haue for their pride, because thei haue reproched and magnified the selues against the Lord of hostes people.

11 The Lord wil be terrible vnto the: s for he wil consume all the gods of the earth, and euerie man shal worship him fro his place, euen all the yles of the heathen.

12 Ye Moríás also shalbe slaine by my sworde with them.

13 And he wil stretch out his hand against the North, and destroy Asshúr, and wil make Nineuéh desolate, and waste like a wilderness.

14 And flockes shal lie in the middes of her, and all the beastes of the nations, and the h pellicane, & the owle shal abide in the vpper postes of it: the voyce of birdes shal sing in the windowes, and desolations shalbe vpon the postes: for the cedres are vncovered.

15 This is i the reioycing citie that dwelt carelesse, that said in her heart, I am, and there is none besides me: how is she made waste, and the lodging of the beastes: euerie one that passeth by her, shal hisse and wagge his hand.

#### CHAP. III.

4 Against the gouerners of Ierusalem. 5 Of the calling of all the Gentiles. 13 A comfort to the residue of Israél.

W O to her that is filthy and polluted, to the robbing a citie.

2 She heard not the voyce: she receiued not correctiō: she trusted not in the Lord: she drue not nere to her God.

3 Her prices within her are as roaring liōs: her iudges are as \* wolues in the euening, which

d That is, Gaila: by these naciōs he meaneth the people that dwelt nere to the Iewes and in head of friend ship: their enemies herfore be called them Canaanites whom the Lord appointed to be slaine.

e He sheweth why God wolde destroy their enemies, because their couetise might be a resting place for his Church.

f These naciōs presumed to take from y<sup>e</sup> Iewes that countrey & the Lord had giuen them.

g When he shal deliuer his people and destroy their enemies and idoles, his glorie shal shine through out all the worlde.

h Read Ila 34. 11. Or, hedgehoggs.

i Meaning, Nineueh, which reioycing so much of her strength and prosperitie, shal be thus made waste & Gods people deliuered.

a That is, Ierusalem.

Ezek. 37. 27. mic. 3. 11. Habak. 1. 4.



which<sup>b</sup> leaue not the bones til the morrowe.  
 4 Her prophetes are light, & wicked persones: her priests haue polluted the Sanctuary: they haue wrested the Law.  
 5 The iust Lord is in the middes thereof: he wil do none iniquitie: euery morning doeth he bring his iudgement to light, he faileth not: but the wicked wil not learne to be ashamed.  
 6 I haue<sup>d</sup> cut of the natiōs: their towres are desolate: I haue made their streates waste, that none shal passe by: their cities are destroyed without man and without inhabitant.  
 7 I said, Surely thou wilt feare me: y<sup>e</sup> wilt receiue instruction: so their dwelling shulde not be destroyed how soeuer I visited the, but<sup>e</sup> they rose early & corrupted all their workes.  
 8 Therefore<sup>f</sup> waite ye vpon me, saith the Lord, vntil the daye that I rise vp to the pray: for I am determined to gather the nations, and that I wil assemble the kingdoms to powre vpon them mine indignacion, *even* all my fierce wrath: for all the earth shalbe deuoured with the fyre of my ielousie.  
 9 Surely<sup>g</sup> then wil I turne to the people a pure langage, that they may all call vpon the Name of the Lord, to serue him<sup>h</sup> with one consent.  
 10 From beyonde the riuers of Ethiopia, the<sup>i</sup> daughter of my disperfed, praying vnto me, shal bring me an offering.  
 11 In that daye shalt thou not be ashamed for all thy workes, wherein thou hast trasgressed against me: for then I wil take away out of the middes of thee them that reioyce of thy pride, & thou shalt no more be proude of mine holie Mountaine.  
 12 Then wil I leaue in the middes of thee an humble and poore people: and thei shal trust in the Name of the Lord.  
 13 The remnant of Israél shal do none iniquitie, nor speake lies: nether shal a deceitful tongue be founde in their mouth: for they shalbe fed, and lie downe, and none shal make them afraid.  
 14 Reioyce, o daughter Ziōn: be ye ioyful, o Israél: be glad and reioyce with all thine heart, o daughter Ierusalém.  
 15 The Lord hathe taken away thy<sup>k</sup> iudgements: he hathe cast out thine<sup>l</sup> enemy: the King of Israél, *even* the Lord is in the middes of<sup>m</sup> thee: thou shalt se no more euil.  
 16 In that day it shalbe said to Ierusalém, Feare thou not, o Ziōn: let not thine hāds be faint.  
 17 The Lord thy God in y<sup>e</sup> middes of thee is mightie: he wil saue, he wil reioyce ouer thee with ioye: he wil quiet him self in<sup>n</sup> his loue: he wil reioyce ouer thee with ioye.  
 18 After a certeine time wil I gather the afflicted that were of thee, & them that bare the reproche for<sup>o</sup> it.  
 19 Beholde, at that time I wil bruiſe all that afflict thee, & I wil<sup>p</sup> saue her that halreth, and gather her that was cast out, and I wil get them praise and fame in all the<sup>q</sup> lands of their shame.  
 20 At that time wil I bring you againe, & then wil I gather you: for I wil giue you a name and a praise amōg all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

<sup>b</sup> They are so greedy y<sup>e</sup> they eat vpon bones and all.  
<sup>c</sup> The wicked that boasted that God was not among them but the Prophet saue reth that that can not excuse their wickednes: for God wil not beare with their sinnes: yet that he did paciently abide and sent his Prophetes continually to call them to repentance, but he profited nothing.  
<sup>d</sup> By the destruction of other nations he sheweth that the Iewes shulde haue learned to feare God.  
<sup>e</sup> They were more earnest & ready to do wickedly.  
<sup>f</sup> Seeing ye wil not repent, you shal loke for my vengeance as well as other nations.  
<sup>g</sup> Let any shulde thinke that Gods glorie shulde haue perished w<sup>h</sup> Iudā was destroyed, he sheweth that he wil publish his grace through all y<sup>e</sup> world.  
<sup>h</sup> E<sup>u</sup>er with one people, as Haggai.  
<sup>i</sup> That is, the Iewes that come as well as y<sup>e</sup> Gentiles: which is to be vnderstand vnder the time of the Gospel.  
<sup>k</sup> For they shal haue full remission of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in time past, shal be taken from thee.

away out of the middes of thee them that reioyce of thy pride, & thou shalt no more be proude of mine holie Mountaine.  
 12 Then wil I leaue in the middes of thee an humble and poore people: and thei shal trust in the Name of the Lord.  
 13 The remnant of Israél shal do none iniquitie, nor speake lies: nether shal a deceitful tongue be founde in their mouth: for they shalbe fed, and lie downe, and none shal make them afraid.  
 14 Reioyce, o daughter Ziōn: be ye ioyful, o Israél: be glad and reioyce with all thine heart, o daughter Ierusalém.  
 15 The Lord hathe taken away thy<sup>k</sup> iudgements: he hathe cast out thine<sup>l</sup> enemy: the King of Israél, *even* the Lord is in the middes of<sup>m</sup> thee: thou shalt se no more euil.  
 16 In that day it shalbe said to Ierusalém, Feare thou not, o Ziōn: let not thine hāds be faint.  
 17 The Lord thy God in y<sup>e</sup> middes of thee is mightie: he wil saue, he wil reioyce ouer thee with ioye: he wil quiet him self in<sup>n</sup> his loue: he wil reioyce ouer thee with ioye.  
 18 After a certeine time wil I gather the afflicted that were of thee, & them that bare the reproche for<sup>o</sup> it.  
 19 Beholde, at that time I wil bruiſe all that afflict thee, & I wil<sup>p</sup> saue her that halreth, and gather her that was cast out, and I wil get them praise and fame in all the<sup>q</sup> lands of their shame.  
 20 At that time wil I bring you againe, & then wil I gather you: for I wil giue you a name and a praise amōg all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

<sup>k</sup> That is, y<sup>e</sup> punishment for thy sinne.  
<sup>l</sup> As the Assyrians, Caldeans, Egyptians, and other nations.  
<sup>m</sup> To defende thee as by thy sinnes thou hast put him away and left thy selfe naked, as Exod. 32, 25.

<sup>n</sup> Signifying, y<sup>e</sup> God deliuereth to shewe his loue and great affection toward his Church.  
<sup>o</sup> That is, them that were had in hatred and reuiled for y<sup>e</sup> Church and because of their religion.  
<sup>p</sup> I wil deliuer the Church w<sup>h</sup> now is afflicted, as Micah 4, 6.  
<sup>q</sup> As among the Assyrians and Caldeans w<sup>h</sup> did mocke them and put the to shame.

# HAGGAI.

## THE ARGUMENT.

**W**HEN the time of the seuentie yeres captiuitie prophesied by Ieremiāh, was expired, God raised vp Haggái, Zechariāh and Malachi to comforte the Iewes and to exhorte them to the buylding of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stode in Christ. And because that all were giuen to their owne pleasures & commodities, he declareth that that plague of famine, which God sent then among them, was a iuste reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they wil returne to the Lord, with the promes of greater felicitie, forasmuche as the Lord wil finish the worke that he hathe begonne, and send Christ whome he had promised, and by whome they shulde attaine to persite ioy and glorie.



# Contempt of religion.

# Haggái. Two questions asked.

## CHAP. I.

*The time of the prophetic of Haggái. & An exhortaciō to buylde the Temple againe.*



**I**N the secōde yere of King<sup>a</sup> Darius, in the sixt moneth, the first day of the moneth, came the worde of the Lord (by the ministerie of the Prophet Haggái) vnto<sup>b</sup> Zerub

babél the sonne of Shealtiel, a prince of Iudáh, and to Iehoshúa the sonne of Iehozadak the hie Priest, saying,

Thus speaketh<sup>c</sup> y<sup>e</sup> Lord of hostes, saying, This people say, The time is not yet come, that the Lords House shulde be buylded.

Then came the worde of the Lord by the ministerie of y<sup>e</sup> Prophet Haggái, saying,

Is it time for your selues to dwell in your<sup>d</sup> filed houses, & this House lie waste?

Now therefore thus saith the Lord of hostes, Consider your owne waies in your hearts.

Ye haue sowne muche, & bring in litle: ye eat, but ye haue not ynough: ye drinke, but ye are not filled; ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

Thus saith the Lord of hostes, Consider your owne waies in your hearts.

Go<sup>f</sup> vp to the mountaine, & bring wood, & buylde this House, & I wil be fauorable in it, and I wil<sup>h</sup> be glorified, saith the Lord.

Ye looked for muche, and lo, it came to litle: and when ye brought it home, I did blowe<sup>i</sup> vpon it. And why, saith the Lord of hostes? Because of mine House that is waste, and ye runne euery man vnto his owne house.

Therefore the heauen ouer you staid it self from dewe, and the earth staid her frute.

And I called for a drought vpon the lād, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the grounde bringeth forth: bothe vpon men and vpon cattel, and vpon all the labour of the hands.

When Zerubbabél the sonne of Shealtiel, and Iehoshúa the sonne of Iehozadak the hie Priest with all the remnāt of the people, heard the<sup>k</sup> voyce of the Lord their God, & the wordes of the Prophet Haggái (as the Lord their God had sent him) then the people did feare before y<sup>e</sup> Lord.

Then spake Haggái the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

And the Lord stirred vp<sup>l</sup> the spirit of Zerubbabél, the sonne of Shealtiel a prin-

ce of Iudáh, and the spirit of Iehoshúa the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hostes their God.

## CHAP. II.

*He sheweth that the glorie of the seconde Temple shal exceede the first.*

**I**N the foure and twentieth daye of the sixt moneth, in the seconde yere of King Darius,

In the seuenth moneth, in the one & twentieth day of the moneth, came the worde of the Lord by the ministerie of the Prophet Haggái, saying,

Speake now to Zerubbabél the sonne of Shealtiel prince of Iudáh, & to Iehoshúa the sonne of Iehozadak the hie Priest, & to the residue of the people, saying,

Who is left among you, that sawe this<sup>a</sup> House in her first glorie, & how do you se it now? Is it not in your eyes, in comparison of it as nothing?

Yet now be of good courage, o Zerubbabél, saith the Lord, and be of good comfort, o Iehoshúa, sonne of Iehozadak the hie Priest: and be strong, all ye people of the land, saith the Lord, and<sup>b</sup> do it: for I am with you, saith the Lord of hostes,

According to the worde that I couenanted with you, when ye came out of Egypt: so my Spirit shal remaine among you, feare ye not.

For thus saith the Lord of hostes, Yet a litle while, and I wil shake the heauens and the earth, and the sea, and the drye land:

And I wil moue all nacions, and<sup>d</sup> the desire of all nacions shal come, and I wil fil this House with glorie, saith the Lord of hostes.

The<sup>e</sup> siluer is mine, and the golde is mine, saith the Lord of hostes.

The glorie of this last House shalbe greater then the first, saith the Lord of hostes: and in this place wil I giue<sup>f</sup> peace, saith the Lord of hostes.

In the foure and twentieth day of the ninth moneth, in the seconde yere of Darius, came the worde of the Lord vnto y<sup>e</sup> Prophet Haggái, saying,

Thus saith the Lord of hostes, Aske now the Priests concerning the Law, and say,

If one beare<sup>g</sup> a holy flesh in the skirt of his garment, and with his skirt do touche the bread, or the potage, or the wine, or oyle, or any meat, shal it be holy? And the Priests answered and said, No.

The<sup>h</sup> said Haggái, If a polluted persone touche any of these, shal it be vncleane? And the Priests answered, & said, It shal be vncleane.

Then answered Haggái, and said, So

<sup>a</sup> Who was y<sup>e</sup> sonne of Hy-  
staspis, and the  
third King of  
the Persias, as  
some thinke.  
<sup>b</sup> Because the  
buylding of y<sup>e</sup>  
Tēple began to  
cease by rea-  
son that the  
people were  
discouraged  
by their ene-  
mies: & if the-  
se two notable  
men had nede  
to be stirred vp  
and admoni-  
shed of their  
duty, what  
shal we thinke  
of other gouer-  
nours whose  
doings are e-  
ther against  
God, or very  
colde in his  
cause?  
<sup>c</sup> Not y<sup>e</sup> they  
condemned y<sup>e</sup>  
buylding there-  
of, but they pre-  
ferred policie,  
& priuate pro-  
fit to religiō,  
being content  
with smale be-  
ginnings.  
<sup>d</sup> Shewing y<sup>e</sup>  
they sought not  
onely their ne-  
cessities, but  
their very  
pleasures befo-  
re Gods ho-  
nour.  
<sup>e</sup> Consider y<sup>e</sup>  
plagues of God  
vpon you for  
preferring  
your policies  
to his religiō,  
and because  
ye seke not his  
first of all.  
<sup>f</sup> Meaning, that  
they shulde  
leane of their  
owne comodities,  
and go  
forwarde in  
the buylding of  
Gods Temple  
and in the see-  
ting forth of  
his religion.  
<sup>g</sup> That is, I  
wil heare your  
prayers accord-  
ing to my pro-  
mes, 1 King.  
8, 21.  
<sup>h</sup> That is, my  
glorie shal be  
set forth by  
you.  
<sup>i</sup> And so bring  
it to nothing.  
<sup>k</sup> This declar-  
ed that God  
was the autor  
of the doctrine,  
and that he  
was but the  
minister, As Ex  
od. 14, 31 iudg.  
7, 20 act. 15, 28.  
<sup>l</sup> Which decla-  
reth that men  
are vnapt and  
dul to serue y<sup>e</sup>  
Lord, neither  
can they obey  
his worde or  
his messengers  
before God re-  
forme their  
hearts & giue  
them new spi-  
rits, Ioh. 6, 44.

<sup>a</sup> For the peo-  
ple according  
as Isa. 37, 36, 37  
ezek 41, 1, had  
prophecied,  
thought this  
Tēple shulde  
haue bene mo-  
re excellent  
then Salomons  
Tēple, which  
was destroyed  
by the Baby-  
lonians, but y<sup>e</sup>  
Prophets met  
the spiritual  
Temple, the  
Church of  
Christ.  
<sup>b</sup> That is, go  
forwarde in  
buylding the  
Temple.  
<sup>c</sup> He exhorted  
them to paci-  
ce though they  
se not as yet  
this Temple so  
glorious as the  
Prophets had  
declared: for  
this shulde be  
accomplished  
in Christ by  
whome all  
things shulde  
be renewed.  
<sup>d</sup> Meaning,  
Christ whome  
all ought to lo-  
ke for and de-  
sire: or by de-  
sire, he may  
signifie all pre-  
cious things,  
as riches and  
suche like.  
<sup>e</sup> Therefore  
when his time  
cometh, he can  
make all the  
treasures of y<sup>e</sup>  
worlde to ser-  
ue his purpose:  
but the glorie  
of this secōde  
Temple doeth  
not stand in  
material things  
neither can be  
buyld.  
<sup>f</sup> Meaning, all  
spiritual blef-  
sings and fe-  
licitie purcha-  
sed by Christ,  
Phil 4, 7.  
<sup>g</sup> That is, the  
flesh of the sa-  
crifices: where  
by he signifieth  
that that thing,  
if of it self  
is good, can  
not make ano-  
ther thing so:  
and therefore  
they ought not  
to iustifie the  
selues by their  
sacrifices and  
ceremonies:  
but contrary he  
that is vnclane  
and not pu-  
re of heart,  
doeth corrupt  
those things &  
make them de-  
testable vnto  
God which els  
are good and  
godly.



is this people, and so is this nacion before me, saith the Lord: and so are all the workes of their hands, and that which they offer here, is vncleane.

16 And now, I pray you, consider in your mindes: from this day, and afore, *even* afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of *twentie measures*, there were but ten: when one came to the wine presse for to drawe out *fiftie vessels* out of the presse, there were but *twentie*.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your hands: yet you *turned* not to me, saith the Lord.

19 Consider, I pray you, in your mindes from this day, and afore from the *four* and *twentieth* day of the ninth *moneth*, *even* from the day that the fundacion of the Lords Temple was laid: consider it in your mindes.

20 Is the seed yet in the barne? as yet the vines, and the figtre, & the pome grante, and the oliue tre hathe not brought forth: from this day wil I *blesse* you.

21 And againe the worde of the Lord came vnto Haggai in the *four* & *twentieth* day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I wil shake the heauens and the earth,

23 And I wil ouerthrowe the throne of kingdomes, and I wil destroy the strength of the kingdomes of the heathen, & I wil ouerthrowe the charrets, & those that ride in them, and the horse and the riders shal come downe, euerie one by the sworde of his brother.

24 In that day, saith the Lord of hostes, wil I take thee, o Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, & wil make thee as a signet: for I haue chosin thee, saith the Lord of hostes.

He exhorteth them to pacience and to abide til harvest came. and then they shulde see Gods blessings.

I will make a change and renewe all things in Christ, of whome Zerubbabel here is a figure.

Hereby he sheweth that there shalbe no let or hinderance when God wil make this wonderful restitution of his Church.

Signifying that his dignitie shulde be most excellent, which thing was accomplished in Christ.

# ZECHARIAH.

## THE ARGUMENT.

Two moneths after that Haggai had begonne to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteh them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth the, if they wil repent vnfeinedly, & not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithful shulde haue from death and sinne by Christ. But because they stil remained in their wickednes and coldenes to set forth the Gods glorie, & were not yet made better by their long banishment, he rebuketh the moste sharply: yet for the comfort of the repentant, he ewer mixeth the promes of grace, that they might by this meanes be prepared to receive Christ, in whome all shulde be sanctified to the Lord.

### CHAP. I.

2 He exhorteth the people to returne to the Lord, & to eschewe the wickednes of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

**I**N the eight moneth of the seconde yere of Darius, came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

2 The Lord hathe bene sore displeased with your fathers.

3 Therefore say thou vnto the, Thus saith the Lord of hostes, Turne ye vnto me, saith the Lord of hostes, & I wil turne vnto you, saith the Lord of hostes.

4 Be ye not as your fathers, vnto whome former Prophets haue cryed, sayig, Thus saith the Lord of hostes, Turne you now from your euil wayes, & from your wicked

workes: but they wolde not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where are they? and do the Prophetes liue for euer?

6 But did not my wordes and my statutes, which I commanded by my seruants the Prophetes, take holde of your fathers? & as they returned, & said, As the Lord of hostes hathe determined to do vnto vs, according to our owne wayes, & according to our workes, so hathe he delt with vs.

7 Vpon the four and twentieth day of the eleuenth moneth, which is the moneth Shebat, in the seconde yere of Darius, came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I sawe by night, and beholde a man riding

Though your fathers be dead, yet Gods iudgements in punishing the ought stil to be before your eyes: & though the Prophetes be dead, yet their doctrine remaineth for euer, 2 Pet. 1. 15.

Seeing ye saw the force of my doctrine in punishing your fathers, why do not ye feare the threatnings contained in the same and declared by my Prophetes?

g As men astonished with my iudgements, and not that they were touched with true repentance. h Which containeth parte of Ianuarie and parte of Februarie. i This vision signifieth the restauration of the Church, but as yet it shulde not appeare to mans eyes, which is here ment by the night, by the bogome & by mirre trees, which are blacke and giue a darke shadow: yet he compareth God to a King, who hathe his postes and messengers abroad, by whome he stil worketh his purpose and bringeth his matters to passe. k Who was the chief among the rest of the horse men.

Bbbb. ii.

Consider how God did plague you with famine afore you began to build the Temple. That is, because the building was begun.

From the time they began to build the Temple, he promised y<sup>e</sup> God wolde blesse them: & about as yet the true was not come forth, yet in the gathering they shulde haue plenty.

a Who was the sonne of Hythajis. b This was not Zechariah, whereof is mention 2. Chron. 24. 20, but had the same name, & is called y<sup>e</sup> sonne of Berechiah, as he was, because he came of those progenitors, as of Josada or Berechiah and Iddo. c He speaketh thus to feare the with Gods iudgements y<sup>e</sup> they shulde not prouoke him as their fathers had done, whome he so grievously punished. d Let your frutes declare, y<sup>e</sup> you are Gods people & that he hathe wrought in you by his Spirit & mortified you: for els ma hathe no power to returne to God, but God must conuert him, as Ier. 31. 18. Iam 5. 21. y<sup>e</sup> 24. 28. & 31. 6. & 45. 21. Ier. 31. 12. & 48. 30. h. y<sup>e</sup> 4. 2. Joel 2. 17.



<sup>1</sup> These signified & diuers of  
fices of Gods  
Angels by who  
me God som-  
time punisheth  
and sometime  
comforteth &  
bringeth forth  
his workes in  
diuers sortes.

<sup>m</sup> That is,  
Christ the Me-  
diator praised  
for the salua-  
tion of his  
Church, &  
was now trou-  
bled when all  
the countreys  
about them  
were at rest.

<sup>n</sup> Though for a  
time God dif-  
ferre his helpe  
& comfort fro  
his Church,  
yet this decla-  
reth that he  
loueth them  
stil more de-  
rely, as a moste  
merciful fa-  
ther his chil-  
dren, or an hous-  
band his wife,  
and when it is  
expedient for  
them, his hel-  
pe is euer re-  
ady.

<sup>o</sup> In destroyig  
the reprobate I  
shewed my  
self, but a litle  
angrie toward  
my Church,  
but & enemie  
wolde haue de-  
stroyed them  
also, and con-  
sidered not the  
end of my cha-  
stisements.

<sup>p</sup> To measure  
out the buyl-  
dings.

<sup>q</sup> The abun-  
dance shalbe  
so great that  
the places of  
store shal not  
be able to con-  
teine these  
blessings that  
God wil send,  
but shal euen  
breake for ful-  
nes.

<sup>r</sup> Which signi-  
fied all these  
enemies of the Church, East, West, North, South.

<sup>f</sup> These carpenters or  
smithies are Gods instruments, which with their mallets and hammers  
breake these hard and strong hornes, which wolde overthrowe the  
Church, and declare that none enemies horne is so strong, but God ha-  
the an hammer to breake it in peeces.

ding vpon a red horse, and he stode among  
the mirre trees, that were in a bottome, &  
behinde him were there <sup>1</sup> red hornes spe-  
ckeled and white.

Then said I, O my Lord, what are these?  
And the Angel that talked with me, said  
vnto me, I wil shewe thee what these be.

And the man that stode among the mir-  
re trees, answered and said, These are they  
whome the Lord hath sent to go through  
the worlde.

And they answered the Angel of the  
Lord, that stode among the mirre trees, &  
said, We haue gone thorowe the worlde:  
and beholde, all the worlde sitteth stil, and  
is at rest.

Then the <sup>m</sup> Angel of the Lord answered  
and said, O Lord of hostes, how long wilt  
thou be vnmerciful to Ierusalem, and to  
the cities of Iudah, with whome thou hast  
bene displeased now these thre score and  
ten yerres?

And the Lord answered the Angel that  
talked with me, with good wordes and co-  
fortable wordes.

So the Angel that communed with me,  
said vnto me, Crye thou, and speake, Thus  
saith the Lord of hostes, I am <sup>n</sup> ielouse  
ouer Ierusalem and Zion w<sup>a</sup> great zeale,

And am greatly angrie against the ca-  
reles heathen: for I was angrie but <sup>o</sup> a lit-  
tle, & they helped forward the afflictio.

Therefore thus saith the Lord, I wil re-  
turne vnto Ierusalem with tender mercie:  
mine house shal be buylded in it, saith the  
Lord of hostes, & a line <sup>p</sup> shal be stretched  
vpon Ierusalem.

Crye yet, and speake, Thus saith <sup>y</sup> Lord  
of hostes, My cities shal yet <sup>q</sup> be broken  
with plentie: the Lord shal yet comforte  
Zion, and shal yet chuse Ierusalem.

Then lift I vp mine eyes and sawe, and  
beholde, <sup>r</sup> foure hornes.

And I said vnto the Angel that talked  
with me, What be these? And he answered  
me, These are the hornes which haue scat-  
tered Iudah, Israel, and Ierusalem.

And the Lord shewed me foure <sup>f</sup> car-  
penters.

Then said I, What come these to do? And  
he answered, and said, These are the hor-  
nes, which haue scattered Iudah, so that a  
man durst not lift vp his head: but these  
are come to fraye them, and to cast out the  
hornes of the Gentiles, which lift vp  
their horne ouer the land of Iudah, to  
scattre it.

<sup>1</sup> Lift vp mine eyes againe and looked,  
and beholde, <sup>a</sup> a man with a measuring  
line in his hand.

Then said I, Whither goest thou? And  
he said vnto me, To measure Ierusalem,  
that I may se what is the breadth thereof,  
and what is the length thereof.

And beholde, the Angel that talked with  
me, went forth: and another Angel went  
out to mete him,

And said vnto him, Runne, speake to this  
<sup>b</sup> yong man, and say, <sup>c</sup> Ierusalem shal be  
inhabited without walles, for the multitu-  
de of men and cattel therein.

For I, saith the Lord, wil be vnto her a  
wall of <sup>d</sup> fyre rounde about, and wil <sup>e</sup> be  
the glorie in the middes of her.

Ho, ho, come <sup>f</sup> forth, and flee from the land  
of the North, saith the Lord: for I haue  
scattered you into <sup>y</sup> foures windes of the  
heauen, saith the Lord.

<sup>h</sup> Saue thy self, <sup>o</sup> Zion, that dwellest with  
the daughter of Babel.

For thus saith the Lord of hostes, After  
<sup>h</sup>is glorie hath he sent me vnto the na-  
cions, which spoiled you: for he that tou-  
cheth you, toucheth the <sup>k</sup> apple of his eye.

For beholde, I wil lift vp mine hand  
<sup>l</sup> vpon them: and <sup>m</sup> they shal be a spoile  
to those that serued them, and ye shal  
knowe, that the Lord of hostes hath <sup>n</sup> sent  
me.

Reioyce, and be glad, <sup>o</sup> daughter Zion:  
for lo, I come and wil dwell in the mid-  
des of thee, saith the Lord.

And many nacions shalbe ioyned to the  
Lord in that day, and shal be my people:  
and I wil dwell in the middes of thee, and  
thou shalt knowe that the Lord of hostes  
hath sent me vnto thee.

And the Lord shal inherit Iudah his por-  
tion in the holy land, and shal chuse Ieru-  
salem againe.

Let all flesh be stil before the Lord: for  
he is raised vp out of his holy place.

the Church. <sup>i</sup> Seeing that God hath begunne to shewe his grace among  
you by deliuering you, he continueth the same stil towards you, and there-  
fore sendeth me his Angel, and his Christ to defend you from your ene-  
mies, that they shal not hurt you, neither by the way nor at home. <sup>k</sup> Ye  
are so deare vnto God, that he can no more suffer your enemies to hurt  
you, then a man can abide to be thrust in the eye. Psal. 178. <sup>l</sup> Vpon  
the heathen your enemies. <sup>m</sup> They shalbe your seruantes as you haue  
benefited them. <sup>n</sup> This must necessarily be vnderstand of Christ, who being  
God equal with his Father, was sent as he was Mediator to dwell in his  
Church, and to gouerne them.

<sup>1</sup> And he shewed me I:hothua the hie  
Priest, <sup>a</sup> standing before the Angel of  
the Lord, and <sup>b</sup> Satan stode at his right  
hand to resist him.

clareth that the faithful haue not onely warre with flesh and blood, but  
with Satan him self and the spiritual wickednes, E[ph] 6.12.

<sup>a</sup> That is, the  
Angel who  
was Christ:  
for in respect  
of his office  
he is oftentimes  
called an An-  
gel, but in re-  
spect of his e-  
ternal essence  
is God and so  
called.

<sup>b</sup> Meaning hi  
self Zecha-  
riah.

<sup>c</sup> Signifying  
spiritual Ieru-  
salem and  
Church vnder  
Christ, which  
shulde be care-  
ded by <sup>y</sup> God  
pel through  
all the worlde  
and shulde ne-  
de no mate-  
rial walles,  
nor trust in a-  
ny worldlie  
strength, but  
shulde be safe-  
ly preferred,  
and dwell in  
peace among  
all their ene-  
mies.

<sup>d</sup> To defende  
my Church, so  
fear the ene-  
mies, and to  
destroy them  
if they appo-  
che nere.

<sup>e</sup> In me they  
shal haue their  
ful felicitie &  
glorie.

<sup>f</sup> He calleth  
to the, which  
partely for fea-  
re and partely  
for their owne  
ease remained  
stil in captiui-  
tie, and so pre-  
ferred their  
owne private  
commodities  
to the benefi-  
tes of God pro-  
mised in his  
Church.

<sup>g</sup> As it was  
that scattered  
you, so haue I  
power to re-  
store you.

<sup>h</sup> By bring-  
ing from Babilon  
and coming to

<sup>a</sup> He prai-  
ed to Christ the  
mediator for  
the state of the  
Church.

<sup>b</sup> Which de-  
clareth that the faithful haue not onely warre with flesh and blood, but  
with Satan him self and the spiritual wickednes, E[ph] 6.12.



That is, Christ spake to God as the Mediator of his Church, that he wolde rebuke Satan: and here he sheweth him self to be the continual presence of his Church. d Meaning, y Iehoshua was wonderfully preiured in the captiuitie, and now Satā fightt against him when he was doing his office in respect of glorious garments, and precious stones that the Priests did weare before the captiuitie: and by this contemptible shew the Prophet signifieth that these sinners shoulde be made excellent when Christ shal make the full restitution of his Church. f He sheweth of what apparrell he speaketh, & is wile our fleshy sinnes are taken away and we are clad with Gods mercies, which is ment of the spiritual restoration. g The Prophet praieth that besides the raiment the Priest might also haue tyre for his head accordingly, that is, that the dignity of the Priesthode might be perfect: and this was fulfilled in Christ, who was bothe Priest and King: and here all suche are condemned that can content them selues with any meane reformation in religion, seeing the Prophet describeth the perfection, and obtaineth it. h That is, haue rule and gouernement in my Church as thy predecessours haue had. i Whereby he meaneth to haue the whole charge and ministerie of the Church. k That is, the Angels who represented the whole number of the faithful: signifying that all the godlie shoulde willingly receiue him. l Because they followe my worde, they are contented in the worlde, and esteemed as monsters, lsa. 8. 12. m That is, Christ, who did so humble him self, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they shoulde haue comfort, although in the worlde they were contemned, lsa. 11. 1. iere. 23. 5. & 33. 14. n He sheweth that the ministers can not buyld before God lay y first stone, which is Christ, who is ful of eyes, bothe because he giueth light vnto all others, & that all ought to seeke light at him, Chap. 4. 10. o That is, I will make it perfect in all pointes, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, & visit their sinnes no more. q Ye shal then liue in peace & quietnes, that is, in the kingdome of Christ, lsa. 2. 2. micah 4. 4.

And the Lord said vnto Satā, The Lord reprove thee, o Satan: euen the Lord that hath chosen Ierusalem, reprove thee. Is not this a brande taken out of the fyre?

Now Iehoshua was clothed with filthy garments, and stood before the Angel.

And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Beholde, I haue caused thine iniquitie to departe from thee, & I will clothe thee with change of raiment.

And I said, Let them set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, & the Angel of y Lord stood by.

And the Angel of the Lord testified vnto Iehoshua, saying,

Thus saith the Lord of hostes, If thou wilt walke in my waies, and kepe my watche, thou shalt also iudge mine House, & shalt also kepe my courtes, and I will giue thee place among these that stand by.

Heare now, o Iehoshua y hie Priest, thou and thy fellowes that sit before thee: for they are monstrous persones: but beholde, I will bring forth the Branch my seruant.

For lo the stone that I haue laid before Iehoshua: vpon one stone shalbe seuen eyes: beholde, I will cut out the grauing thereof, saith y Lord of hostes, & I will take away y iniquitie of this land in one day.

In that day, saith the Lord of hostes, shall ye call euery mā his neighbour vnder the vine, and vnder the fig tree.

And two oliue trees ouer it, one vpon the right side of the bowle, & the other vpon the left side thereof.

So I answered, & spake to the Angel that talked with me, saying, What are these, my Lord?

The Angel that talked w me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

Then he answered and spake vnto me, saying, This is the worde of the Lord vnto Zerubbabel, saying, Nether by an armie nor strength, but by my Spirit, saith the Lord of hostes.

Who art thou, o great mountaine, before Zerubbabel? thou shalt be a plaine, & he shal bring forth the head stone thereof, w showtings, crying, Grace, grace vnto it.

Moreouer, the worde of the Lord came vnto me, saying,

The hands of Zerubbabel haue laid the fundaciō of this house: his hands shal also finish it, and thou shalt knowe that the Lord of hostes hath sent me vnto you.

For who hath despised the day of the small things? but they shal reioyce, and shal se the stone of tinne in the hand of Zerubbabel: these seuen are the eyes of y Lord, which go thorowe y whole worlde.

Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

And I spake moreouer, and said vnto him, What be these two oliue branches, which thorowe the two golde pipes emptye them selues into the golde?

And he answered me and said, Knowest thou not what these be? And I said, No, my Lord.

Then said he, These are the two oliue branches, that stande with the ruler of the whole earth.

g Meaning, y Prophet, that I am Christ sent of my Father for the buylding, & preservation of my spiritual Tēple. h Signifying y all were discouraged at y small & poore beginnings of the Tēple. i Whereby he signifieth y plummet & line, that is, y Zerubbabel which represented Christ, shoulde go forward with his buylding to y ioye & comfort of y godlie, though the worlde be against him, & though his for a while be discouraged, because they se not things pleasant to y eye. k That is, God hath seuen eyes: meaning, a continual providence, so that nether Satan nor anie power in the worlde can go about or bring anie thing to passe to hinder his worke, Chap. 3. 9. l Which were euery greene & ful of oyle, so that stil they poured forth the oyle into the lampes: signifying, that God wil continually mainteine and preserve his Church, and indue it stil with abundance and perfection of graces.

c Who was a figure of Christ and therefore this doctrine was directed to all y Church who are his bodie & members. d He sheweth y Gods power onely is sufficient to preferue his Church, though he vse not mā helpe thereunto. e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and wolde haue hindered Zerubbabel who represented Christ whome y enemies daily labour to let in the buylding of his spiritual Temple, but all in vaine. f Though y enemies thinke to stay this buylding, yet Zerubbabel shal lay the hieft stone thereof, and bring it to perfection, so that all the godlie shal reioyce, & pray vnto God that he wolde continue his grace, and fauour toward y Tēple.

CHAP. III.

The vision of the golden candelsticke, and the exposition thereof.

And the Angel that talked with me, came againe & waked me, as a man that is raised out of his slepe,

And said vnto me, What seest thou? And I said, I haue looked, & behold, a candelsticke all of gold with a bowle vpon the top of it, & his seuen lampes therein, & seuen pipes to y lampes, w were vpon the top thereof.

a Which was set in the middes of the Temple, signifying y grace of Gods spirit: shoulde shine there in more abundance, and in all perfection. b Which conueied the oyle that dropped fro the trees into the lampes, so that the light neuer failed: & this vision was to confirme the faith, that God had sufficient power in him self to continue his graces, & to bring his pmes to passe, though he had no help of mā.

CHAP. V.

The vision of the flying booke, signifying the curse of theues, and suche as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

Then I turned me, & lift vp mine eyes and looked, & behold, a flying booke.

And he said vnto me, What seest y? And I answered, I se a flying booke: the length thereof is twentie cubites, & the breadth thereof ten cubites.

Then said he vnto me, This is the curse fling of all iudgement & equitie, he sheweth that Gods curses written in this booke had lustely light bothe on them, & their fathers: but now if they wolde repēt, God wolde send the same among the Caldeans their former enemies.

a Because the Iewes had provoked Gods plagues by continuing his worde, and cursing written in this booke had lustely light bothe on them, & their fathers: but now if they wolde repēt, God wolde send the same among the Caldeans their former enemies.



<sup>b</sup> That is, v-  
seth any ini-  
rie, towarde  
his neighbour.  
<sup>c</sup> Meaning,  
wherefoeuer  
he be in the  
worlde.

<sup>d</sup> He that traſ-  
greſſeth the  
firſt table, and  
ſerueth not  
God aright,  
but abuſeth  
Gods Name.  
<sup>e</sup> Which was  
a meſure in  
dry things co-  
nteyning about  
ten pottels.

<sup>f</sup> That is, all  
the wicked-  
nes of the va-  
gollie is in  
Gods ſight, &  
he kepeth in  
a meſure and  
can ſhut it  
or open it at  
his pleaſure.

<sup>g</sup> To couer y  
meaſure  
<sup>h</sup> Which re-  
preſenteth ini-  
quie, as in y  
next verſe.

<sup>i</sup> Signifying y  
Satan ſhoulde  
not haue ſuche  
power againſt  
the Jewes to  
tempt them, as  
he had in ti-  
me paſt, but y  
God wolde  
ſhut vp iniqui-  
tie in a meaſu-  
re as in a pri-  
ſon.

<sup>k</sup> Which de-  
clared y God  
wolde execu-  
te his iudge-  
mentes by the  
meanes of wea-  
ke and infirme meanes. <sup>l</sup> To remoue the iniquitie and afflictions that came  
for the ſame from Iuda, to place it for euer in Babylon.

that goeth forth the ouer the whole earth: for  
euerie one that <sup>b</sup> ſtealeth, ſhalbe cut of  
aſwel on this <sup>c</sup> ſide, as on that: & euerie one  
that <sup>d</sup> ſweareth, ſhal be cut of aſwel on this  
ſide, as on that.

<sup>4</sup> I wil bring it forth, ſaith the Lord of ho-  
ſtes, and it ſhal enter into the houſe of the  
thief, & into y houſe of him, y falſely ſwea-  
reth by my Name: & it ſhal remaine in the  
middes of his houſe, and ſhal conſume it,  
with the timbre thereof, & ſtones thereof.

<sup>5</sup> Then the Angel that talked with me, wēt  
forth, & ſaid vnto me, Liſt vp now thine  
eyes, and ſe what is this that goeth forth.

<sup>6</sup> And I ſaid, What is it? And he ſaid, This  
is an <sup>e</sup> Ephāh y goeth forth. He ſaid mo-  
reouer, This is the <sup>f</sup> fight of them, through  
all the earth.

<sup>7</sup> And beholde, there was liſt vp a <sup>g</sup> talent  
of lead: & this is a <sup>h</sup> woman that ſitteth in  
the middes of the Ephāh.

<sup>8</sup> And he ſaid, This is <sup>i</sup> wickednes, & he caſt  
it into the middes of the Ephāh, & he caſt  
the weight of lead vpō the mouth thereof.

<sup>9</sup> Then liſt I vp mine eyes, and looked: and  
beholde, there came out two <sup>k</sup> women, &  
the winde was in their wings (for thei had  
wings like the wings of a ſtorke) & they  
liſt vp the Ephāh betwene the earth and  
the heauen.

<sup>10</sup> Then ſaid I to y Angel that talked with  
me, Whither do theſe beare the Ephāh?

<sup>11</sup> And he ſaid vnto me, <sup>l</sup> To buyld it an  
houſe in y land of Shinār, & it ſhal be eſta-  
bliſhed and ſet there vpon her owne place.

## CHAP. VI.

*By the foure charettes he deſcribeth the foure mo-  
narchies.*

<sup>1</sup> **A** Gaine, I turned and liſt mine eyes,  
and looked: and beholde, there came  
foure <sup>a</sup> charettes out from betwene <sup>b</sup> two  
mountaines, and the mountaines were  
mountaines of braſſe.

<sup>2</sup> In the firſt charēt were <sup>c</sup> red horſes, and in  
the ſeconde charēt <sup>d</sup> blacke horſes,

<sup>3</sup> And in the thirde charēt <sup>e</sup> white horſes, &  
in the fourte charēt, horſes of <sup>f</sup> diuers co-  
lours, and reddiſh.

<sup>4</sup> Then I answered, and ſaid vnto the An-  
gel that talked with me, What are theſe,  
my Lord?

<sup>5</sup> And the Angel answered, and ſaid vnto  
me, Theſe are the <sup>g</sup> foure ſpirits of y hea-  
uen, which go forth from ſtanding with  
the Lord of all the earth.

<sup>a</sup> By charettes  
here, as by  
horſes afore,  
he meaneth y  
ſwift meſſen-  
gers of God  
to execute &  
declare his  
will.

<sup>b</sup> By the braſ-  
ſen mountaines  
he meaneth y  
eternal counſel  
& prouidence  
of God, whe-  
reby he hathe  
from before  
all eternitie de-  
creed what  
ſhal come to  
paſſe, & that y  
neither Satan  
nor all the  
worlde can  
alter.

<sup>c</sup> Which ſignified the great crueltie and perſecutions that the Church had  
indured vnder diuers enemies. <sup>d</sup> Signifying that they had indured great  
afflictions vnder the Babylonians. <sup>e</sup> Theſe represented their ſtate vnder  
the Perſians which reſtored them to libertie. <sup>f</sup> Which ſignified that God  
wolde ſometime giue his Church reſt, and powre his plagues vpon their ene-  
mies, as he did in deſtroying Nineuē and Babylon, and other their enemies.  
<sup>g</sup> Meaning, all the adions and motions of Gods Spirit, which according to  
his inchangeable counſel he cauſeth to appeare through all the worlde.

<sup>6</sup> That with the blacke horſe wēt forth into  
the land of the North, and the white  
went out after them, & they of diuers co-  
lours went forth the towarde the <sup>h</sup> South

<sup>7</sup> And the <sup>i</sup> reddiſh went out, & required  
to go, and paſſe through the worlde, and  
he ſaid, Go paſſe through the worlde. So  
they went thorowout the worlde.

<sup>8</sup> Then cryed he vpon me, and ſpake vnto  
me, ſaying, Beholde, theſe that go towarde  
the North countrey, haue pacified my  
<sup>k</sup> ſpirit in the North countrey.

<sup>9</sup> And the worde of the Lord came vnto  
me, ſaying,

<sup>10</sup> Take of them of the captiuitie, <sup>l</sup> euen of  
Heldāi, & of Tobiiāh, and Iedaiāh, which  
are come from Babel, and come thou the  
ſame day, and go vnto the houſe <sup>m</sup> of Io-  
ſhiāh, the ſonne of Zephaniāh.

<sup>11</sup> Take euen ſiluer, and golde, and make  
crownes, and ſet them vpon the <sup>n</sup> head of  
Iehoſhua, the ſonn. of Ichozadak the hie  
Priest,

<sup>12</sup> And ſpeake vnto him, ſaying, Thus  
ſpeaketh the Lord of hoſtes, and ſaith,  
Beholde the mā whoſe name is the <sup>o</sup> Bran-  
che, and he ſhal growe <sup>p</sup> vp out of his pla-  
ce, and he ſhal <sup>q</sup> buyld the Temple of the  
Lord.

<sup>13</sup> Euen he ſhal buyld the Temple of the  
Lord, and he ſhal beare the <sup>r</sup> glorie, and  
ſhal ſit and rule vpon his throne, and he  
ſhal be a Priest vpon his throne, & the cou-  
ſel of peace ſhal be betwene <sup>s</sup> the bothe.

<sup>14</sup> And the crownes ſhal be to <sup>t</sup> Helēm, and  
to Tobiiāh and to Iedaiāh, and to <sup>u</sup> Hen-  
the ſonne of Zephaniāh, for a <sup>v</sup> memorial  
in the Temple of the Lord.

<sup>15</sup> And thei that are <sup>x</sup> farre of, ſhal come &  
buyld in the Temple of the Lord, and ye  
ſhal know, that the Lord of hoſtes hathe  
ſent me vnto you. And this ſhal come to  
paſſe, if ye wil <sup>y</sup> obey the voyce of the  
Lord your God.

it was ſpiritual, & not material, Hag 2, 10. <sup>q</sup> Whereof Iehoſhua had bene a ſha-  
dowe. <sup>r</sup> The two offices of the kingdome, & prieſthode ſhal be ſo ioyned to-  
gether, y they ſhal be no more diſſeuered. <sup>s</sup> Who was alſo called Heldāi.  
<sup>t</sup> He alſo was called Ioſhiāh. <sup>u</sup> That they maie acknowledge their in-  
firmities, which looked that all things ſhoulde haue bene reſtored incontinently:  
& of this their infidelitie theſe two crownes ſhal remaine as tokens, A. 1. 6.  
<sup>x</sup> That is, the Gentiles by the preaching of the Goſpel ſhal helpe towards  
the buylding of this ſpiritual Temple. <sup>y</sup> If ye wil beleue & remaine in the  
obedience of faith.

## CHAP. VII.

<sup>1</sup> *The true faſting. 11 The rebellion of the people is the  
cauſe of their affliction.*

<sup>1</sup> **A** Nd in the fourth yere, of King Da-  
rius, the worde of y Lord came vnto  
Zechariāh in the fourth day of the ninth  
moneth, euen in <sup>a</sup> Chisleu.

<sup>2</sup> For <sup>b</sup> thei had ſent vnto y Houſe of God  
Sharēzer, and Regem-melech and their  
men to praye before the Lord,

of theſe queſtions, becauſe theſe feaſts were cōſented vpon by the agreement  
of the whole Church, the one in the moneth, that the Temple was deſtroyed,  
and the other when Gedaliāh was ſlaine, Iere. 41, 2.

<sup>h</sup> That is, tow-  
ard Egypt, and  
other countries  
there about.

<sup>i</sup> That is, they  
of diuers co-  
lours, & after  
leaue, to ſigni-  
fie y Satan ha-  
th the no power  
to hurt or af-  
flict til God  
giue it him,  
Iob 1, 12.

<sup>k</sup> By puni-  
ſhing the Cal-  
deas mine an-  
ger ceaſed, and  
you were diſ-  
cuered.

<sup>l</sup> To receiue of  
him and the  
other three, mo-  
ney to make y  
two crownes: w-  
ere men of  
great auctoritie  
among y Jewes,  
and doubted of  
the reſtitution  
of y kingdome  
& of y Prieſt-  
hode, and had  
others by their  
example.

<sup>m</sup> Becauſe he  
colde not be  
attribute to  
anie one accord-  
ing to y Law,  
therefore it  
followeth that  
Iehoſhua muſt  
repreſente the  
Meſſiah who  
was bothe  
Priest & King.

<sup>n</sup> Meaning,  
Chriſt, of who-  
me Iehoſhua  
was y figure:  
for in Greke  
they were bo-  
the called  
Ieſus.

<sup>o</sup> That is, of  
him ſelf with-  
out the helpe  
of man.

<sup>p</sup> Which de-  
clareth y none  
colde buyld  
this Temple,  
whereof Hag-  
gai ſpeaketh,  
but only Chriſt,  
and therefore

<sup>q</sup> Whereof Iehoſhua had bene a ſha-  
dowe. <sup>r</sup> The two offices of the kingdome, & prieſthode ſhal be ſo ioyned to-  
gether, y they ſhal be no more diſſeuered. <sup>s</sup> Who was alſo called Heldāi.  
<sup>t</sup> He alſo was called Ioſhiāh. <sup>u</sup> That they maie acknowledge their in-  
firmities, which looked that all things ſhoulde haue bene reſtored incontinently:  
& of this their infidelitie theſe two crownes ſhal remaine as tokens, A. 1. 6.  
<sup>x</sup> That is, the Gentiles by the preaching of the Goſpel ſhal helpe towards  
the buylding of this ſpiritual Temple. <sup>y</sup> If ye wil beleue & remaine in the  
obedience of faith.

<sup>a</sup> Which cor-  
ned parte of  
November and  
parte of De-  
cember.  
<sup>b</sup> That is, the  
reſt of y peo-  
ple y remained  
yet in Caldeas,  
ſet to y Church  
at Ieruſale for  
the reſolution



1 And to speake vnto <sup>2</sup> Priests, which were in the House of the Lord of hostes, and to the Prophetes, saying, Shulde I wepe in the fiftie moneth, and <sup>3</sup> separate my self as I haue done these so manie yeres?

4 Then came the worde of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, & to the <sup>6</sup> Priests, and say, When ye fasted, and mourned in the fiftie and seuenth moneth, euen these seuentie yeres, did ye fast vnto me? <sup>7</sup> do I approue it?

8 And when ye did eat, and when ye did drinke, did ye not eat <sup>9</sup> for your selues, & drinke for your selues?

9 Shulde ye not heare the wordes, which <sup>10</sup> Lord <sup>11</sup> hath cryed by the ministerie of the former Prophetes whē Ierusalēm was inhabited, and in prosperitie, and the cities thereof rounde about her, when the South and the plaine was inhabited?

12 And the worde of the Lord came vnto Zechariah, saying,

13 Thus speaketh <sup>14</sup> Lord of hostes, saying, Execute true iudgement, and shewe mercie and compassion, euerie man to his brother,

15 And oppresse not the widowe, nor the fatherles, the stranger nor the poore, and let none of you imagine euil against his brother in your heart.

16 But they refused to hearken, & <sup>17</sup> pulled away the shulder, and stopped their eares, that they shulde not heare.

18 Yea, thei made their hearts as an adamant stone, lest they shulde heare the Lawe and the wordes which the Lord of hostes sent in his <sup>19</sup> Spirit by the ministerie of the former Prophetes: therefore came a great wrath from the Lord of hostes.

19 Therefore it is come to passe, that as he cryed, and they wolde not heare, so they cryed, & I wolde not heare, saith the Lord of hostes.

20 But I scattered them among all the nations, whome they knewe not: thus the land was desolate <sup>21</sup> after them, that no man passed through nor returned: for they laid the pleasant land <sup>22</sup> waste.

for Zión with great ielousie, & I was ielous for her with great wrath.

3 Thus saith the Lord, I wil returne vnto Zión, and wil dwell in the middes of Ierusalēm, & Ierusalēm shalbe called a <sup>4</sup> citie of trueth, and the Mountaine of the Lord of hostes, the holie Mountaine.

4 Thus saith <sup>5</sup> Lord of hostes, There shal yet olde <sup>6</sup> men and olde women dwell in the stretes of Ierusalēm, and euerie man with his staffe in his hand for very age.

5 And the stretes of the citie shalbe ful of boyes and girles, playing in the stretes thereof.

6 Thus saith the Lord of hostes, Thogh it be <sup>7</sup> vnpossible in the eyes of the remnant of this people in these dayes, shulde it therefore be vnpossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I wil deliuer my people from the East countrey, and from the West countrey.

8 And I wil bring them, & they shal <sup>9</sup> dwell in the middes of Ierusalēm, and they shal be my people, and I wil be their God in trueth and in righteousnes.

9 Thus saith the Lord of hostes, Let your <sup>10</sup> hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophetes, which were in the day, that the fundacion of the House of the Lord of hostes was laide, that the Temple might be buylded.

10 For before these dayes there was no hier for <sup>11</sup> man nor anie hier for beast, nether was there anie peace to him that went out or came in because of the affliction: for I set all men, euerie one against his neighbour.

11 But now, I wil not <sup>12</sup> intreate the residue of this people as afore time, saith the Lord of hostes.

12 For the sede shalbe prosperous: the vine shal giue her frute, and the ground shal giue her increase & the heauens shal giue their dewe, & I wil cause the remnant of this people to possesse all these things.

13 And it shal come to passe, that as ye were a curse among the heathē, <sup>14</sup> house of Iudáh, and house of Israel, so wil I deliuer you, & ye shalbe a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thoght to punish <sup>15</sup> you: when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes <sup>16</sup> to do wel vnto Ierusalēm, and to the house of Iudáh: feare ye not.

16 These are the things that ye shal do. Speake ye euerie man the trueth vnto his neighbour: execute iudgement truly and vprightly in your gates,

b Because she shalbe faithful, and loyal toward me her housband.

c Thogh their enemies did greatly molest and trouble them, yet God wolde come, and dwell among them, & so preserve them so long as nature wolde suffer them to liue, and increase their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleue that God can performe that which he hath promised thogh it seme neuer so vnpossible to man, Rom. 4. 20.

e So that their returne shal not be in vain: for God wil accomplish his promises, & their prosperitie shal be sure and stable.

f Let neither respect of your private commodities, nether counsel of others, nor feare of enemies discourage you in the going forward with the buylding of the Temple, but be constant & obeye the Prophetes, & encourage you thereto. g For God curseth your worke, so that nether man nor beast had profit of their labours.

h Read Ezek. 12. 20.

i Which declareth, that man can not turne to God til he change mans heart by his Spirit, and so beginne to do well, which is to pardon his finnes and to giue him his graces.

CHAP. VIII.

1 Of the returne of the people vnto Ierusalēm, and of the mercie of God towards them, 16 Of good workes.

20 The calling of the Gentiles.

1 A Gaine the worde of the Lord of hostes came to me, saying,

Thus saith <sup>2</sup> Lord of hostes, I was <sup>3</sup> ielous

1 I loved my citie, & a singu-  
lar loue, so that I colde not abide that anie shulde do her anie iniurie.



# The vocacion of Gentiles. Zechariah. Prisoners of hope.

17 And let none of you imagine euil in your hearts against his neighbour, & loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the worde of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fiftie, and the fast of the seuenth, and the fast of the tenth, shal be to the house of Iudah ioye and gladnes, and prosperous hie feastes: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shal yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shal go to another, saying, Vp, let vs go and pray before the Lord, and like the Lord of hostes: I wil go also.

22 Yea, great people and mightie nations shal come to seke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shal ten men take holde out of all langages of the nations, euen take holde of the skirt of him that is a Iewe, & say, We wil go with you: for we haue heard, that God is with you.

8 And I wil campe about mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shal come vpon them anie more: for now I haue I sene with mine eyes.

9 Reioyce greatly, o daughter Zion: shoute for ioye, o daughter Ierusalem: beholde, thy King cometh vnto thee: he is iuste & sau'd, poore and riding vpon an asse, and vpon a colt the sole of an asse.

10 And I wil cut of the charretts from Ephraim, and the horse from Ierusalem: the bowe of the battel shal be broken, and he shal speake peace vnto the heathen, & his dominion shal be from sea vnto sea, and from the riuer to the end of the land.

11 Thou also shal be sau'd through y blood of thy couenant. I haue losed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong holde, ye prisoners of hope: euen to day do I declare, that I wil render the double vnto thee.

13 For Iudah haue I bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, o Zion, against thy sonnes, o Grecia, and haue made thee as a gyants sworde.

14 And the Lord shal be sene ouer them, & his arrowe shal go forthe as y lightning: and the Lord God shal blowe the trumpet, and shal come forthe with the whirlwindes of the South.

15 The Lord of hostes shal defend them, & they shal deuoure them, and subdue them with sling stones, and they shal drinke, & make a noyse as thorowe wine, and they shal be filled like bowles, & as the hornes of the altar.

16 And the Lord their God shal deliuer them in that day as the flocke of his people: for they shal be as the stones of y crowne lifted vp vpon his land.

17 For how great is his goodnes! and how great is his beautie! come shal make the yong men chereful, & new wine y maides.

sacrifices was a figure, and is here called the couenant of the Church because God made it with his Church, and left it with them for the loue that he bare vnto them. f God sheweth that he wil deliuer his Church out of all dangers, seme they neuer so great. t That is, into the holie land where the citie and the Temple are, where God wil defend you. u Meaning the faithfull, which seemed to be in danger of their enemies on euerie side, and yet liued in hope that God wolde restore them to libertie. x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie. y I wil make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians. z He promisseth that the Iewes shal destroye their enemies and haue abundance, and excesse of all things, as there is abundance on the altar whe the sacrifice is offred. Which things are not to moue them to inemperancie, but to sobrietie, and a thankful remembrance of Gods great liberallitie. a The faithfull shal be preferred, and reuerenced of all, that the verie enemies shal be compelled to esteeme them: for Gods glorie shal shine in them, as Iosephus declareth of Alexander the great when he met Iddi the hie Priest.

## CHAP. X.

1 The vanitie of idolatrie. 3 The Lord promisseth to visite & comforte the house of Israel.

1 A Ske you of the Lord raine in the time of the latter raine: so shal y Lord infidelitie thei put backe Gods graces promised, & so famine came by Gods iuste iudgement: therefore to auoide this plague he willerth the to turne to God, & to pray in faith to him, and so he wil giue them abundance.

a Which fast was appointed when the citie was besieged, & was the first fast of these foure: & here the Prophet sheweth, that if y Iewes will repent, and turne wholly to God, they shal haue no more occasio to fast, or to shewe signes of heauines: for God wil send them ioy & gladnes. l He declarerth the great zeale that God shuld giue the Gentiles to come to his Church & to ioyne w the Iewes in his true religion, & shulde be in the kingdome of Christ. Isa. 2. 2.

mic. 4. 1.

## CHAP. IX.

1 The threatening of the Gentiles. 9 The comming of Christ.

1 **T**He burden of the worde of the Lord in the land of Hadrach: and Damascus shal be his rest. whe the eyes of man, euen of all the tribes of Israel shal be toward the Lord.

2 And Hamath also shal border thereby: Tyrus also and Zidon, though they be verie wise.

3 For Tyrus did buyld her self a strong holde, and heaped vp siluer as the dust, & golde as the myre of the streates.

4 Beholde, the Lord wil spoile her, and he wil smite her power in the sea, & she shal be deuoured with fyre.

5 Ashkelon shal se it, and feare, and Azzah also shal be verie sorrowful, and Ekrón: for her countenance shal be ashamed, and the King shal perish from Azzah, and Ashkelon shal not be inhabited.

6 And the stranger shal dwell in Ashdod, and I wil cut of the pride of y Philistims.

7 And I wil take away his blood out of his mouth, and his abominations from betwene his teeth: but he that remaineth, eue he shal be for our God, & he shal be as a prince in Iudah, but Ekrón shal be as a Iebusite.

a Whereby he meaneth Syria. b Gods angre shal abide vpo their chief citie, and not spare so muche as that. c When the Iewes shal conuert and repen, then God wil destroye their enemies. d That is, by Damascus: meaning that Hamath or Antiochia shulde be vnder y same rod and plague. e He secretly sheweth y cause of their destruction, because they deceiued all other by their craft, and subtiltie, which they cloyed with this name of wisdom. f Though they of Tyrus thinke them selues inuincible by reason of the sea, that compasseth them round about, yet they shal not escape Gods iudgements. g Meaning, that all shulde be destroyed saue a verie fewe, that shulde remaine as strangers. h He promisseth to deliuer the Iewes when he shal take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Iebusites had bene destroyed, so shulde Ekrón and all the Philistims.

k He sheweth y Gods power onely shal be sufficient to defend his Church against all aduersaries. l That is, he hath the righteouines. m That is, he felt for the vie & comoditie of his Church. n Which declarerth y shulde not looke for suche a King as shulde be glorious in the eyes of man, but shulde be poore, and yet in him self haue all power to deliuer his Church: & this is met of Christ, as Mat. 23. 5. o No power of man or creature shal be able to let this kingdome of Christ, and he shal peaceably gouerne the by his worde. p That is, fro the red sea, to the sea called Syriacum: and by these places which y Iewes knewe, he met an infinite space & compass over the whole worlde. q That is, fro Euphrates. r Meaning, Ierusalem or the Church, which is sau'd by y blood of Christ whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church because God made it with his Church, and left it with them for the loue that he bare vnto them. f God sheweth that he wil deliuer his Church out of all dangers, seme they neuer so great. t That is, into the holie land where the citie and the Temple are, where God wil defend you. u Meaning the faithfull, which seemed to be in danger of their enemies on euerie side, and yet liued in hope that God wolde restore them to libertie. x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids time to the captiuitie. y I wil make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians. z He promisseth that the Iewes shal destroye their enemies and haue abundance, and excesse of all things, as there is abundance on the altar whe the sacrifice is offred. Which things are not to moue them to inemperancie, but to sobrietie, and a thankful remembrance of Gods great liberallitie. a The faithfull shal be preferred, and reuerenced of all, that the verie enemies shal be compelled to esteeme them: for Gods glorie shal shine in them, as Iosephus declarerth of Alexander the great when he met Iddi the hie Priest.



make white cloudes, and giue you shoures of raine, & to euerie one grasse in y field.

1 Surely <sup>b</sup> the idoles haue spoken vanitie, and the sothsayers haue sene a lie, and the dreamers haue tolde a vaine thing: they cōfort in vaine: therefore <sup>c</sup> thei went away as shepe: thei were troubled, because there was no shepherd.

2 My wrath was kindled against the shepherds, and I did visite the <sup>d</sup> goates: but the Lord of hostes wil visite his flocke the house of Iudáh, & wil make them as <sup>e</sup> his beautiful horse in the battel.

3 Out of him shal the corner come forth: out of him the naile, out of him the bowe of battel, & out of him euerie <sup>f</sup> appointer of tribute also.

4 And they shalbe as y mightie men, which treade downe <sup>g</sup> their enemies in the myre of the stretes in the battel, & thei shal fight, because the Lord is with them, and the riders on horses shalbe confounded.

5 And I wil strengthen the house of Iudáh, and I wil preserue the house <sup>h</sup> of Ioséph, and I wil bring them againe, for I pitie them: and they shalbe as thogh I had not cast them of: for I am the Lord their God, and wil heare them.

6 And they of Ephráim shalbe as a gyant, & their heart shal reioyce as thorowe wine: yea, their children shal se it, & be glad: & their heart shal reioyce in the Lord.

7 I wil <sup>i</sup> hisse for them, and gather them: for I haue redemed them: & they shal encrease, as they haue encreased.

8 And I wil <sup>j</sup> sowe them among the people, and they shal remember me in farre countreys: and thei shal liue with their children and <sup>k</sup> turne againe.

9 I wil bring them againe also out of the land of Egypt, & gather them out of Asshur: and I wil bring them into the land of Gileád, and Lebanón, & <sup>l</sup> place shal not be founde for them.

10 And he <sup>m</sup> shal go into the sea with affliction, and shal smite the waues in the sea, and all the depthes of the riuer shal drye vp: and the pride of Asshur shalbe cast downe, and the sceptre of Egypt shal departe away.

11 And I wil strengthen them in the Lord, and they shal walke in his Name, saith the Lord.

12 And I wil strengthen them in the Lord, and they shal walke in his Name, saith the Lord.

1 Houle, <sup>b</sup> fyre trees: for the cedre is fallē, because all y mightie are destroyed: hou- le ye, o okes of Bashán, for the <sup>c</sup> defended forest is cut downe.

2 There is the voyce of the howling of the shepherds: for their <sup>d</sup> glorie is destroyed: y voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

3 Thus saith the Lord my God, Fede the shepe of the <sup>e</sup> slaughter.

4 They that possesse them, slaye them <sup>f</sup> and sinne not: and thei that sell thē, say, <sup>g</sup> Bles- sed be the Lord: for I am riche, and their owne shepherds spare them not.

5 Surely I wil no more spare those y dwell in the land, saith the Lord: but lo, <sup>h</sup> I wil deliuer the men euerie one into his ne- ighbours hand, and into the hand of his <sup>i</sup> King: and they shal smite the land, and out of their hands I wil not deliuer them.

6 For I fed the shepe of slaughter, euen the <sup>k</sup> poore of the flocke, and I toke vnto me <sup>l</sup> two staues: the one I called, Beautie, and the other I called, Bandes, and I fed the shepe.

7 Thre shepherdes also I cut of in one moneth, & my soule lothed <sup>m</sup> thē, & their soule abhorred me.

8 Then said I, I wil not fede you: that that dyeth, let it dye: and that that perissheth, let it perissh: & let the remnant eat, euerie one the flesh of his neighbour.

9 And I toke my staffe, euen Beautie, and brake it, that I might disanul my couenāt, which I had made with all people.

10 And it was broken in that day: and so the <sup>o</sup> poore of the shepe that waited vpon me, knewe that it was the worde of the Lord.

11 And I said vnto them, If ye thinke it good, giue <sup>p</sup> me my wages: and if no, leaue of: so they weighed for my wages thirtie <sup>q</sup> pieces of siluer.

12 And the Lord said vnto me, Cast it vnto the <sup>r</sup> potter: a goodlie price, that I was va- lued at of them. And I toke the thirtie <sup>s</sup> pie- ces of siluer, and cast them to the potter in the House of the Lord.

13 Then brake I mine other staffe, euen the Bandes, that I might dissolue the brother- hode betwene Iudáh and Israël.

14 And y Lord said vnto me, Take to thee yet <sup>t</sup> y instruments of a foolish shepherd.

15 For lo, I wil raise vp a shepherd in the lād, which shal not loke for the thing, that is lost, nor seke the tender lambes, nor hea- le that that is hurt, nor fede y that <sup>u</sup> stan-

<sup>b</sup> shewing y if the strong men were de- troied, y wea- ker were not able to resist.

<sup>c</sup> Seing that Lebanón was destroyed, w was the strō- gest munition, y weaker places colde not thinke to hol- de out.

<sup>d</sup> That is, the renouue of Iu- dah & Israël shulde perissh. e Which being now destitute to be slayne, were deliue- red as out of the lions mou- the

<sup>f</sup> Their gouer- nours destroye them without any remorse of conscience, or yet thinkg that they do euil.

<sup>g</sup> He noteth y hypocrites, & euer haue the Name of God in their mon- thes, thogh in their life and doings thei de- nie God, attri- buting their gaine to Gods blessing, & cometh of the spoile of their brethren.

<sup>h</sup> I wil cause one to destroy another.

<sup>i</sup> Their gouer- nours shal ex- ecute crueltie ouer them.

<sup>k</sup> That is, the smale remnāt, whome he thoght wor- thie to shewe mercie vnto.

<sup>l</sup> God sheweth his great bene- fites toward his people to cōuince them of greater in- gratitude, & wolde nether be ruled by his moste be- autifull order of gouerne- ment, nether continue in y

<sup>m</sup> bandes of bro- therlie vnitie, and therefore he breaketh bothe the one and the other. Some read, for Bādes, Destroy- ers, but in the 14 vers. y first reading is con- firmed.

<sup>n</sup> Whereby he sheweth his care and diligence that he wolde suffer them to haue no euil rulers, because they shulde consider his great loue, <sup>n</sup> Meaning the people, because they wolde not acknowledge these great benefites of God.

<sup>o</sup> He sheweth that the least parte euer profit by Gods iudgements.

<sup>p</sup> Besides their ingratitude God accuseth them of malice & wickednes, which did not onely forget his benefites, but esteemed them as things of noght.

<sup>q</sup> Shewing that it was to litle to pay his wages, which colde scarce suffice to make a few tiles for to couer the Tēple. <sup>r</sup> Signifying, that thei shulde haue a certeine kinde of regiment, & outwarde shewe of gouernement: but in eff. & it shulde be nothing: for they shulde be wolues, and deuouring beasts in head of shepherds.

<sup>s</sup> And is in health and founde.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faith- ful is committed to Christ. 7 A grievous vision against Ierusalem and Iudáh.

Open thy dores, o <sup>a</sup> Lebanón, and the fyre shal deuoure thy cedres.

2 And I wil strengthen them in the Lord, and they shal walke in his Name, saith the Lord.

<sup>a</sup> Because the Iewes thought them selues, so strong by reason of this mountaine, that no enemy col- de come to hurt them, the Prophet sheweth that when God sendeth the ene- mies, it shal shewe it self ready to receiue them.

<sup>b</sup> He calleth to remembrance Gods punish- ments in times past because they trusted not in him, but in their idoles and sorcerers who euer de- ceined them. <sup>c</sup> That is, the Iewes went in- to captiuitie. <sup>d</sup> Meaning, the cruel gouer- nours which did oppress y poore shepe, Ezech. 34. 17. <sup>e</sup> He wil be mercifull to his Church and chastish them as a King or Prince doeth his best horse which shalbe for his owne vie in the warre. <sup>f</sup> Out of Iudáh shal the chief gouernour pro- ceede, who shal be as a corner to vpholde the building and as a naile to fasten it to- gether. <sup>g</sup> Over their enemies. <sup>h</sup> That is, the ten tribes, & shulde be ga- thered vnder Christ to the rest of y Chur- che. <sup>i</sup> Whereby he declareth the power of God who needeth no great prepa- ration when he wil deliuer his for with a becke or hisse he can call them from all places iudely. <sup>k</sup> Thogh they shal yet be scattered & se- me to be lost, yet it shalbe profitable vnto them for there thei shal come to the knowledge of my Name, & was accompli- shed vnder the Gospel, among whome it was first preached. <sup>l</sup> Not y they shulde returne into their cou- ntry, but be gathered and ioyned in one faith by the doctrine of the Gospel. <sup>m</sup> He alludeth to the deliuerance of the people out of Egypt where as the Angel smote the floods and riuers.



## The idole shepherd.

## Zechariáh. The fountaine opened.

deth vp: but he shal eat the flesh of the fat, and teare their clawes in pieces.

17 O idole shepherd that leaueth the flocke: the sworde shal be vpon his arme, and vpon his right eye. His arme shal be cleane dryed vp, and his right eye shal be vterly darkened.

### CHAP. XII.

*Of the destruction and buylding againe of Ierusalém.*

1 The burden of the worde of the Lord vpon I Israél, saith the Lord, which spread the heauens, and layed the fundació of the earth, and formed the spirit of man within him.

2 Beholde, I wil make Ierusalém a cuppe of poyson vnto all the people rounde about: and also with Iudah wil he be, in the siege against Ierusalém.

3 And in that day wil I make Ierusalém an heauie stone for all people: all that lift it vp, shal be torne, thogh all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I wil smite euery horse with stonishment, & his rider with madnes, and I wil open mine eyes vpon the house of Iudah, and wil smite euery horse of the people with blindenes.

5 And the princes of Iudah shal say in their hearts, The inhabitants of Ierusalém shal be my strength in the Lord of hostes their God.

6 In that day wil I make the princes of Iudah like coles of fyre among the wood, & like a fyre brande in the sheafe, and they shal deuoure all the people rounde about on the right hand, and on the left: and Ierusalém shal be inhabited againe in her owne place, *even* in Ierusalém.

7 The Lord also shal preserue the tentes of Iudah, as afore time: therefore the glorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Ierusalém against Iudah.

8 In that day shal the Lord defende the inhabitants of Ierusalém, and he that is feble among them, in that daye shal be as Dauid: and the house of Dauid shal be as gods house, & as the Angel of the Lord before them.

9 And in that day wil I seke to destroye all the nations that come against Ierusalém.

10 And I wil powre vpon the house of Dauid, & vpon the inhabitants of Ierusalém the Spirit of grace and of compassion, and they shal loke vpon me, whome they haue perced, and they shal lament for him, as one mourneth for his onelie sonne, and be sorie for him as one is sorie for his first borne.

11 In that day shal there be a great mourning in Ierusalém: as the mourning of

Hadadrimmon in the valley of Megiddon.

12 And the king shal bewaile euery familie a parte, the familie of the house of Dauid a parte, and their wiues a parte: the familie of the house of Nathan a parte, and their wiues a parte:

13 The familie of the house of Leui a parte, and their wiues a parte: the familie of Semei a parte, and their wiues a parte:

14 All the families that remaine, euery familie a parte, and their wiues a parte.

monie: but euery one touched with his owne grief shal lament. Under these certeyne families he containeth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes perced Christ. Called also Simeon. To wit, which were eld by grace, and preferred from the comune destruction.

### CHAP. XIII.

1 *Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The sale of the godlie against false prophetes.*

1 In that day there shal be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalém, for sinne & for vncleannes.

2 And in that day, saith the Lord of hostes, I wil cut of the names of the idoles out of the land: and they shal no more be remembered: and I wil cause the prophetes, and the vncleane spirit to departe out of the land.

3 And when anie shal yet prophesie, his father & his mother that begate him, shal say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, shal thrust him through, when he prophesieth.

4 And in that daye shal the Prophetes be ashamed euery one of his vision, when he hath prophesied: nether shal they weare a rough garment to deceiue.

5 But he shal say, I am no Prophet: I am an housband man: for man taught me to be an herdman from my youth vp.

6 And one shal say vnto him, What are these woundes in thine hands? Then he shal answer, Thus was I wounded in the house of my friends.

7 Arise, o sworde, vpon my shepherd, and vpon the man, that is my fellow, saith the Lord of hostes: smite the shepherd, & the shepe shal be scattred: and I wil turne mine hand vpon the litle ones.

8 And in all the land, saith the Lord, two partes therein shal be cut of, & dye: but the third shal be left therein.

9 And I wil bring that third parte thorow the fyre, and wil fine them as the siluer is fined, and wil trye them as golde is tryed:

rentes and friends delt more gently with them, and put them not to death, yet they wolde so punish their children, that became false prophetes, that the markes & signes shulde remaine for euer. The Prophet warneth the Iewes before this great comfort shulde come vnder Christ, there shulde be an horrible discipacion among the people: for their gouernours and pastors shulde be destroyed, and the people shulde be as scattred shepe: and the Euangelist applie this to Christ, because he was the head of all Pastours, Matt 26.31. The greatest parte shal haue no portion of these blessings, and yet they that shal enioye them, shal be tryed with great afflictions, so that it shal be knowne that onely Gods power and his mercies do preserue them.

By the arme he signifies strength, as he doeth wisdom and iudgement by the eye: that is, the plague of God that take away both thy strength and iudgement.

Chap XII. a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them. b Ierusalém shal be defended against all her enemies: so shal God defend all Iudah also, and shal destroye the enemies.

c Euery captaine, that had many vnder him afore, shal now thinke himselfe a small power of Ierusalém shal be sufficient to defend them against all enemies, because the Lord is among them. d The people are now as it were dispersed by the fields, and lie open to their enemies, shal be no lesse preserued by my power, then if they were vnder their Kings (which is met by the house of Dauid) or in their defended cities.

e They shal haue feeling of my grace by faith, and knowe that I haue compassion on them. f That is, whome they haue continually vexed with their obstinacie, and grieved my Spirit, Iohn 19.38. where it is referred to Christs bodie, which here is referred to the Spirit of God. g They shal turne to God by true repentance, whome before they had so grievously offended by their ingratitude. h They shal lament and repent exceedingly for their offences against God.

Which was the name of a towne & place nere to Megiddon where Ioshiah was slayne. 2 Chron. 35.22.

k That is, in all places where the Iewes shal remaine. l Signifying this mourning or repentance shulde not be a vaine ceremony. m Under these certeyne families he containeth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes perced Christ. Called also Simeon. To wit, which were eld by grace, and preferred from the comune destruction.

A He sheweth what shal be the fruite of their repentance, to wit, remission of sinnes by blood of Christ, & shal be a continual running fountaine, and purge the fro all vncleannes. b He promisseth that God wil also purge them from all superstition & that their religion shal be pure.

c Meaning, false prophetes and teachers, who are the corrupters of all religion, whome the Prophet here calleth vncleane spirits. d That is, when they shal prophesie lies & make God, who is the author of truth, a cloke thereunto.

e He sheweth what shall be the godlie that haue vnder the kingdom of Christ. f Deu 19.6 f God shal make them ashamed of their errors and lies and bring them to repentance, and they shal no more weare Prophetes apparel to make their doctrine seeme more holy.

g They shal confesse their former ignorance, & be content to labour for their liuing. h Hereby he sheweth that thogh their parents and friends delt more gently with them, and put them not to death, yet they wolde so punish their children, that became false prophetes, that the markes & signes shulde remaine for euer.



they shal call on my Name, & I wil heare them: I wil say, It is my people, and they shal say, The Lord is my God.

## CHAP. XIII.

*Of the doctrine that shal procede out of the Church, & of the restoration thereof.*

**B**ehold, the day of the Lord cometh, and thy spoyle shal be diuided in the middes of thee.

For I wil gather all nations against Ierusalem to battel, and the citie shal be taken, & the houses spoyled, and the women defiled, & half of the citie shal go into captiuitie, & the residue of the people shal not be cut of from the citie.

Then shal the Lord go forth, and fight against those nations, as when he fought in the day of battel.

And his fete shal stand in that day vpon the mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shal cleaue in the middes thereof: toward the East & toward the West there shal be a very great valley, & halfe of the mountaine shal remoue toward the North, and halfe of the mountaine toward the South.

And ye shal flee vnto the valley of the mountaines: for the valley of the mountaines shal reache vnto Azal: yea, ye shal flee like as ye fled from the earthquake in the dayes of Vzziah King of Iudah: and the Lord my God shal come, & all the Saints with thee.

And in that day shal there be no cleare light, but darke.

And there shal be a day (it is known to the Lord) neither day nor night, but about the euening time it shal be light.

And in that day shal there waters of life go out from Ierusalem, halfe of the toward the East sea, & halfe of them toward the vttermoost sea, & shal be, bothe in sommer and winter.

And the Lord shal be King ouer all the earth: in that day shal there be one Lord, and his Name shal be one.

All the land shal be turned as a plaine from Geba to Rimmón, toward the South of Ierusalem, and it shal be lifted vp, & inhabited in her place: from Beniamin's ga-

te vnto the place of the first gate, vnto the corner gate, and from the towre of Hananiél, vnto the Kings wine presses.

And men shal dwell in it, and there shal be no more destruction, but Ierusalem shal be safely inhabited.

And this shal be the plague, wherewith the Lord wil smite all people, that haue fought against Ierusalem: their flesh shal consume away, though they stand vpon their fete, and their eyes shal consume in their holes, & their tongue shal consume in their mouth.

But in that day a great tumult of the Lord shal be among them, and euerie one shal take the hand of his neighbour, and his hand shal rise vp against the hand of his neighbour.

And Iudáh shal fight also against Ierusalem, and the arme of all the heathen shal be gathered round about, with golde and siluer, and great abundance of apparel.

Yet this shal be the plague of the horse, of the mule, of the camel and of the asse and of all the beasts that be in these tentes as this plague.

But it shal come to passe that euerie one that is left of all the nations, which came against Ierusalem, shal go vp from yere to yere to worship the King the Lord of hostes, and to kepe the feast of Tabernacles.

And who so wil not come vp of all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shal come no raine.

And if the familie of Egypt go not vp, and come not, it shal not raine vpon them. This shal be the plague wherewith the Lord wil smite all the heathen, that come not vp to kepe the feast of Tabernacles.

This shal be the punishment of Egypt, & the punishment of all the nations that come not vp to kepe the feast of Tabernacles.

In that day shal there be written vpon the bridels of horses, The holines vnto the Lord, and the pottes in the Lords House shal be like the bowles before the altar.

Yea, euerie pot in Ierusalem and Iudáh shal be holie vnto the Lord of hostes, and all they that sacrifice, shal come and take of them and seeth therein: and in that day there shal be no more the Canaanite in the House of the Lord of hostes.

Cccc.ii.

m God wil not onely raise vp warre without but sedition at home to trye them.  
n To hurt, and oppresse him.

o The enemies are riche, and therefore shal not come for a pray, but to destroy & shea-de blood.

p As the men shulde be destroyed, ver. 12.

q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour, or to seruice in warre)

s As precious the one as the other, because they shal be sanctified.

t But all shal be pure, and cleane & there shal neither be hypocrite, or anie that shal corrupt the true seruice of God.

He smeth the godlie against the great nations, that shulde come, before they enjoyed this prosperous estate promised vnder Christ, that when these dangers shulde come, they might knowe that they were warned of them afore.  
b As your fathers, and you haue had experience bothe at the red Sea, and at all other times.  
c By this manner of sprache the Prophet sheweth Gods power, and care ouer his Church, and how he wil as in yere by miracle saue it.  
d So that out of all the partes of the worlde they shal see Ierusalem, was before hid w this mountaine, and this he meaneth of the spiritual Ierusalem Church.  
e He speaketh of the hypocrites, which coulde not abide Gods presence, but shulde see into all places where they might hide them among the mountaines.  
f Read Amos, 1. 1.  
g Because they did not credit the Prophetes wordes, he turneth to God, and comforteth him self in y that he knewe of these things shulde come, & saith, Thou, O God, with thine Angels wilt come to performe this great thing.  
h Signifying, that there shulde be great troubles in the Church, and that the time thereof is in the Lords hands, yet at length (which is here ment by the euening) God wolde send comfort.  
i That is, the spiritual graces of God, which shulde euer continue in moste abundance.  
k All idolatrie and superstition shal be abolished, and there shal be one God, one faith, and one religion.  
l This newe Ierusalem shal be sene through all the worlde & shal excell the first in excellencie, welth and greatnes.



# MALACHI.

THE ARGUMENT.

**T**His Prophet was one of the three, which God raised up for the comfort of his Church after the captivitie, and after him there was no more until Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they shulde with more fervent desires loke for the comming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproveth the Priests for their countousnes, and for that they served God after their owne fantasies, and not according to the prescript of his worde. He also noteth certain peculiar sinnes, which were then among them, as marrying of idolatrous and manie wives, murmurings against God, impaciencie, and such like. Notwithstanding for the comfort of the godlie he declareth that God wolde not forget his promes made vnto their fathers, but wolde send Christ his messenger, in whome the covenant shulde be accomplished, whose comming shulde be terrible to the wicked, and bring all consolation and ioye vnto the godlie.

## CHAP. I.

*A complaint against Israel and chiefly the Priests.*

Read Isa 13, 1.



**H**E burde of the worde of y Lord to Israel by y ministerie of Malachi.

I haue loued you, saith the Lord: yet ye say, <sup>b</sup> Wherein hast thou loued vs? Was not Esau Iakobs brother, saith y Lord: yet I loued Iakob,

And I hated Esau, and made his mountaines waste, and his heritage a wilderness for dragons.

Though Edom say, We are impouerished, but we wil returne and buyld the desolate places, yet saith the Lord of hostes, they shal buyld, but I wil destroye it, and they shal call them, The border of wickednes, and the people, with whome the Lord is angrie for euer.

And your eyes shal se it, and ye shal say, The Lord wil be magnified vpon the border of Israel.

A sonne honoreth his father, and a seruuant his master. If then I be a father, where is mine honour? & if I be a master, where is my feare, saith the Lord of hostes vnto you, <sup>d</sup> O Priests, that despise my Name: and ye say, <sup>e</sup> Wherein haue we despised thy Name?

Ye offer <sup>f</sup> vncleane bread vpon mine altar, & you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not <sup>g</sup> to be regarded.

And if ye offer the blinde for sacrifice, it is <sup>h</sup> not euil: and if ye offer the lame and sicke, it is not euil: offer it now vnto thy prince: wil he be content w thee, or accept

thy persone, saith the Lord of hostes?

9 And now, I pray you, I pray before God, that he may haue mercie vpon vs: this hathe bene by your meanes: wil he regarde <sup>k</sup> your persones, saith the Lord of hostes?

10 Who is there euen among you, <sup>l</sup> that wolde shut the dores, and kindle not fire on mine altar in vaine, I haue no pleasure in you, saith the Lord of hostes, nether wil I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is <sup>m</sup> great among the Gentiles, and in euerie place incense shalbe offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is <sup>n</sup> polluted, and the frute thereof, euen his meat is not to be regarded.

13 Ye said also, Beholde, it is a <sup>o</sup> wearines, and ye haue snuffed at it, saith the Lord of hostes, and ye offered that which was torne & the lame and the sicke: thus ye offered an offering: shulde I accept this of your hand, saith the Lord?

14 But cursed be the deceiuer, which hathe in his flocke <sup>p</sup> a male, and voweth, and sacrificeth vnto y Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

<sup>u</sup>ice of God, which shulde be vnder the Gospel, when an en<sup>i</sup> shulde be made to all these legal ceremonies by Christs onely sacrifice. <sup>n</sup> Bothe y Priests and y people were infected w this error, y they passed not what was offered: for they thought y God was as wel content w the leane as with the fat: but in the meane season they shewed not that obedience to God, which he required, & so committed bothe impietie, and also shewed their contempt of God & countousnes. <sup>o</sup> The Priests & people were bothe weary with seruing God, & passed not what manner of sacrifice & seruice they gaue to God, for that was least profitable, was thought good ynough for the Lord. <sup>p</sup> That is, hathe habilitie to serue the Lord according to his worde, and yet wil serue him according to his countous minde.

## CHAP. II.

*Threatenings against the Priests being seducers of the people.*

**A**Nd now, O ye Priests, this commandement is for you.

1 If

<sup>b</sup> Which declareth their great ingratitude that did not acknowledge ge this loue, which was so euident, in that he chose Abraham from out of all y worlde, and next chose Iakob the younger brother of whome they came, and left Esau the elder.

<sup>c</sup> For besides that the signes of mine hatred appeared euen when he was made a seruant vnto his yonger brother, being yet in his mothers belly, and also afterward in y he was put fro his birthright, yet euen now before your eyes the signes hereof are euident, in that y his countrey lieth waste, & he shal neuer returne to inhabit it, where as ye my people whome y enemy hated more then the are by my grace and loue towards you delivered, read Rom 9, 13.

<sup>d</sup> Besides the rest of the people he condemneth y Priests chiefly because they shulde haue reproveth others for their hypocrisie, & obtrunacie against God, & not haue hardened them by their example to greater euils. <sup>e</sup> He noteth their grosse hypocrisie, w wolde not se their fautes, but mooste impudently couered them, & so were blinde guides. <sup>f</sup> Ye receaue all manner offerings for your owne greedines, and do not examine whether they be according to my Law or no. <sup>g</sup> Not that they said thus, but by their doings they declared no lesse. <sup>h</sup> You make it no fauter: whereby he condemneth the, y thinke it sufficient to serue God partly, as he hathe commanded, & partly after mas fantasie, and so come not to that purenes of religion, which he requireth, & therefore in reproche he sheweth the y a mortal man wolde not be content to be so serued.

<sup>i</sup> He desireth y Priests who bare y people in had, y they praised for the, & sheweth y they were the occasion, that these euils came vpon the people.

<sup>k</sup> Wil God consider your office and state, seeing you are so countous, & wicked?

<sup>l</sup> Because the Leuites who kept y dores, did not trye whether y sacrifices that came in, were according to the Law, God w sheweth, that the wolde rather shut the dores then to receiue such as were not perfect.

<sup>m</sup> God sheweth, y their ingratitude, and neglect of his true seruice shalbe y cause of the calling of the Gentiles: & here y Prophet that was vnder the Law framed his wordes to the capacite of y people, and by the altar, and sacrifice he meaneth the spiritual seruice.

<sup>n</sup> Bothe y Priests and y people were infected w this error, y they passed not what was offered: for they thought y God was as wel content w the leane as with the fat: but in the meane season they shewed not that obedience to God, which he required, & so committed bothe impietie, and also shewed their contempt of God & countousnes. <sup>o</sup> The Priests & people were bothe weary with seruing God, & passed not what manner of sacrifice & seruice they gaue to God, for that was least profitable, was thought good ynough for the Lord. <sup>p</sup> That is, hathe habilitie to serue the Lord according to his worde, and yet wil serue him according to his countous minde.



b To ſerue me according to my worſhip. c That is, the abundance of Gods benedictions. d Your ſeed ſhall come to no proſperitie. e You boalt of your holines, ſacrifices and feaſts, but they ſhall turne to your ſhame, and be as vile as dung.

f The Priests obiect a- gainſt the Prophet that he coulde not re- proue the, but he muſt ſpeake againſt the Priests bode, and the office eſtabliſhed of God by promes, but he ſheweth, that the office is nothing ſclā- dered, when theſe vilenes, & dongue are called by their own names.

g He ſheweth what were the two condicions of the couenāt made with the tribe of Leui, on Gods parte, that he wolde giue the long life & felicitie, and on their parte, y they ſhulde faithfully ſerue him according to his worde.

h I preſcribed Leui a certaine Law to ſerue me. i He ſerued me & ſet forth the my glorie with all humilitie and ſubmiſſion.

k He ſheweth that the Priests ought to haue knowledge to inſtruct other in the worde of the Lord.

l He is as the treaſure houſe of Gods worde, and ought to giue ſo cuerie one according to their neede, ſiſe, and not to reſerue it for him ſelf.

m ſhewing, that whoſoe- uer doeth not declare Gods wil, is not his meſſenger, and Priests.

n The Prophet accuſeth the ingratitude of the Iewes toward God and man: for ſeing they were all borne of one father Abraham, and God had elected them to be his holle people, they ought neither to offend God nor their brethren.

o Whereby they had bounde them ſelues to God to be an holie people. p They haue ioyned them ſelues in marriage with them that are of another religion. q That is, the Priests.

r Ye cauſe the people to lament, becauſe that God doeth not regarde their ſacrifices, ſo that they ſeme to ſacrifice in vaine. ſ This is another fault, whereof he accuſeth them, that is, that they brake the lawes of marriage.

2 If ye wil not heare it, nor conſider it in your heart to giue glorie vnto my Name, ſaith y Lord of hoſtes, I wil euē ſend a curſe vpon you, and wil curſe your bleſſings: yea, I haue curſed them already becauſe ye do not conſider it in your heart.

3 Beholde, I wil corrupt d your ſeed, & caſt dōgue vpon your faces, euen the e dongue of your ſolemne feaſts, and you ſhal be like vnto it.

4 And ye ſhal knowe, that I haue f ſent this commandement vnto you, that my couenant, which I made with Leui, might ſtād, ſaith the Lord of hoſtes.

5 My g couenant was with him of life and peace, and I h gaue him feare, & he feared me, and was aſtraide before i my Name.

6 The law of k trueth was in his mouth, & there was no iniquitie ſōūde in his lippes: he walked with me in peace and equitie, and did turne manie away from iniquitie.

7 For the Priests l lippes ſhulde preſerue knowledge, and they ſhulde ſeke the lawe at his mouth: for he is the m meſſenger of the Lord of hoſtes.

8 But ye are gone out of the way: ye haue cauſed manie to fall by the Law: ye haue brokē the couenāt of Leui, ſaith the Lord of hoſtes.

9 Therefore haue I alſo made you to be deſpiſed, and vile before all the people, becauſe ye kept not my wayes, but haue bene parcial in the Law.

10 Haue we not all n one father? haſte not one God made vs? why do we tranſgreſſe euerie one againſt his brother, and breake the couenant of o our fathers?

11 Iudāh haſte tranſgreſſed, and an abomination is committed in Iſraēl and in Ieruſalem: for Iudāh haſte deſiled the holines of the Lord, which he loued, and haſte married the p daughter of a ſtrange god.

12 The Lord wil cut of the man that doeth this: bothe the maſter and the ſeruāt out of the tabernacle of Iaakōb, and him that q offereth an offering vnto the Lord of hoſtes.

13 And this haue ye done againe, and r couered the altar of y Lord with teares, with weping and with mourning: becauſe the offering is no more regarded, nether receiued acceptably at your hands.

14 Yet ye ſay, ſ Wherein? Becauſe the Lord haſte bene witneſ betweene thee and thy wife of thy youth, againſt whome thou

haſt tranſgreſſed: yet is ſhe thy t cōpanion, and the wife of thy u couenant.

15 And did not x he make one? yet had he y abundance of ſpirit: and wherefore one? becauſe he ſought a godlie z ſeed: therefore kepe your ſelues in your a ſpirit, and let none treſpaſſe againſt the wife of his youth.

16 If thou hateſt her, b put her away, ſaith the Lord God of Iſraēl, yet he couereth c the iniurie vnder his garment, ſaith the Lord of hoſtes: therefore kepe your ſelues in your ſpirit, and tranſgreſſe not.

17 Ye haue wearied the d Lord with your wordes: yet ye ſay, Wherein haue we wearied him? Whē ye ſay, Euerie one y doeth euil, is good in the ſight of the Lord, and he deliteth in them. Or where is the God of f iudgement?

boundes, and be ſober in minde, and bridle your affections. b Not that he doeth allowe diuorcement, but of the two fautes he ſheweth, which is the leſſe. c He thinketh it ſufficient to kepe his wife ſtil, albeit he take others, and ſo as it were couereth his fault. d Ye murmured againſt God, becauſe he heard not you aſſone as you called. e In thinking that God fauored the wicked, and haſte no reſpect to them that ſerue him, f Thus they blaſphemed God in condemning his power and iuſtice, becauſe he iudged not according to their fantaſies.

## CHAP. III.

1 Of the meſſenger of the Lord, Iohn Baptiſt, and of Chrſts office.

1 Beholde, I wil ſend my a meſſenger, & he ſhal prepare the way before me: & the b Lord whome ye ſeke, ſhal ſpedely come to his Temple: euen the c meſſenger of the couenant whome ye deſire: beholde, he ſhal come, ſaith the Lord of hoſtes.

2 But who d may abide the day of his coming? and who ſhal endure, when he appeareth? for he is like a purging fyre, and like fullers ſope.

3 And he ſhal ſit downe to trye and fine the ſiluer: he ſhal euen fine the ſonnes of e Leui, and purifie them as gold & ſiluer, that they may bring offerings vnto the Lord in righteouſnes.

4 Then ſhal the offerings of Iudāh and Ieruſalem be acceptable vnto the Lord, as in olde time and in the yeres afore.

5 And I wil come nere to you to iudgemēt, and I wil be a ſwifte witneſ againſt the ſothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully kepe backe the hirelings wages, and vexe the widdowe, and the fatherles, and oppreſſe the ſtranger, & feare not me, ſaith the Lord of hoſtes.

6 For I am the Lord: I change not, and ye ſonnes of Iaakōb f are not conſumed.

7 From the daies of your fathers, ye are gone away from mine ordinances, and haue not kept them: & returne vnto me, and I

therefore he accuſeth them of ingratitude, and ſheweth that in that they are not daily conſumed, it is a token, that he doeth ſtil defend them: and ſo his mercie toward them neuer changeth. g Read Zechar. 13.

Cccc.iii.

t As the one halfe of thy felicitie. u She that was ioyned to thee by a ſolemne couenant, and by the inuocation of Gods Name.

x Did not God make man and woman as one fleſh and not many?

y By his power & vertue he coulde haue made many women for one man.

z Suche as ſhulde be borne in lawful and moderate marriage wherein is no exceſſe of luſtes.

a Containe your ſelues within your

b Not that he doeth allowe diuorcement, but of the two fautes he ſheweth, which is the leſſe. c He thinketh it ſufficient to kepe his wife ſtil, albeit he take others, and ſo as it were couereth his fault. d Ye murmured againſt God, becauſe he heard not you aſſone as you called. e In thinking that God fauored the wicked, and haſte no reſpect to them that ſerue him, f Thus they blaſphemed God in condemning his power and iuſtice, becauſe he iudged not according to their fantaſies.

a This is meēt of Iohn Baptiſt, as Chrſt expoundeth it, Luk. 7. 27.

b Meaning, Meſſiah, as pſal. 140. 1. dan. 9. 17.

c That is, Chrſt by whome the couenant was made and ratified, who is called the Angel or meſſenger of the couenant, becauſe he reconciled vs to his father: & is Lord or King, becauſe he hath the gouernement of his Church. d He ſheweth that the hypocrites which wiſh ſo much for the Lords coming, wil not abide whē he draweth nere: for he wil coſume them, and purge his & make them cleane.

e He beginneth at y Priests that they might be lightes and ſhine vnto others. f They murmured againſt God, becauſe they ſawe not his helpe euer preſent to defend them: &



will returne vnto you, saith the Lord of hostes: but ye said, Wherein shal we returne?

<sup>h</sup> There are none of y<sup>e</sup> heathen so barbarous, that wil delraude their gods of their honour, or deale deceitfully with them.

<sup>i</sup> Where by the seruice of God shulde haue bene mainteined, and the Priests, & the poore relieued & Not hauing respect how much ye nede, but I wil giue you in all abundance: so that ye shal lacke place to put my blessings in.

<sup>l</sup> Meaning, the caterpillar, & whatsoever deuieth corne and frutes.

<sup>m</sup> The Prophet condemneth them of double blasphemie against God: first in, y<sup>e</sup> they said that God had no respect to the y<sup>e</sup> serued him, and next that y<sup>e</sup> wicked were more in his fauour then the goodlie.

<sup>n</sup> They are not onely preferred to honour, but also deliuered from dangers.

<sup>o</sup> After these admonitions of the Prophet some were liuely touched, and incouraged others to feare God.

<sup>p</sup> Bothe because the thing

was strange, that some turned to God in that great and vniuersal corruption, and also that this might be an example of Gods mercies to all penitent sinners. <sup>q</sup> When I shal restore my Church according to my promes, they shalbe as mine owne propre goods. <sup>r</sup> That is, forgive their sinnes, and gouerne them with my Spirit.

<sup>8</sup> Wil a<sup>h</sup> man spoyle his gods? yet haue ye spoyled me: but ye say, Wherein haue we spoyled thee? In tythes and offerings.

<sup>9</sup> Ye are cursed with a curse: for ye haue spoyled me, euen this whole nacion.

<sup>10</sup> Bring ye all the tythes into y<sup>e</sup> storehouse that there may be meat in mine House, & proue me now herewith, saith the Lord of hostes, if I wil not open y<sup>e</sup> windowes of heauen vnto you, & powre you out a blessing without measure.

<sup>11</sup> And I wil rebuke the deuourer for your sakes, and he shal not destroye the frute of your ground, nether shal your vine be baren in the field, saith the Lord of hostes.

<sup>12</sup> And all nacions shal call you blessed: for ye shalbe a pleasant land, saith the Lord of hostes.

<sup>13</sup> Your wordes haue bene stout<sup>m</sup> against me, saith the Lord: yet ye say, What haue we spoken against thee?

<sup>14</sup> Ye haue said, It is inuaine to serue God: & what profite is it that we haue kept his commandem<sup>r</sup>, and that we walked humbly before the Lord of hostes?

<sup>15</sup> Therefore we couete the proude blessed: euen they that worke wickednes, are set vp, and they that tempte God, yea, they are deliuered.

<sup>16</sup> Then spake they that feared the Lord, euerie one to his neighbour, and the Lord hearkened & heard it, and a boke of remembrance was written before him for the that feared the Lord, & that thought vpon his Name.

<sup>17</sup> And they shalbe to me, saith the Lord of hostes, in that day that I shal do this, for a flocke, and I wil spare them, as a man

spareth his owne sonne that serueth him.

<sup>18</sup> Then shal you returne, and discern betwene the righteous and wicked, betwene him that serueth God, and him that serueth him not.

## CHAP. IIII.

The day of the Lord, before the which Eliab shal come.

<sup>1</sup> For beholde, the day cometh that shal burne as an ouen, and all the proud, yea, and all that do wickedly, shal be stubble, & the day that cometh, shal burne them vp, saith the Lord of hostes, and shal leaue them, nether roote nor branche.

<sup>2</sup> But vnto you that feare my Name, shal the Sunne of righteousnes arise, and he shalbe vnder his wings, and ye shal go forth, and growe vp as fat calves.

<sup>3</sup> And ye shal treade downe the wicked: for they shalbe dust vnder the soles of your feete in the day that I shal do this, saith the Lord of hostes.

<sup>4</sup> Remember the Lawe of Moses my seruuant, which I commanded vnto him in Hor<sup>e</sup>b for all Israel with the statutes and iudgements.

<sup>5</sup> Beholde, I wil send you Eliab the Prophet before the coming of the great and feareful day of the Lord.

<sup>6</sup> And he shal turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

at libertie and increase in the ioye of the Spirit. 2. Cor. 13. 7. <sup>d</sup> Because the time was come that the Iewes shulde be destitute of Prophetes vntil the time of Christ, because they shulde with more seruent mindes desire his coming, the Prophet exhorteth them to exercise them selues diligently in studying the Lawe of Moses in y<sup>e</sup> meane season, whereby they might come in the true religion and also be armed against all tentations. <sup>e</sup> This Christ expoundeth of Iohn Baptist, Mat. 11. 13. who bothe for his zeale, & restoring of religion is aply copared to Eliab. <sup>f</sup> Which as it is true for the wicked, so doeth it waken the goodlie and call them to repentance. <sup>g</sup> He sheweth wherein Iohns office shulde stand: in the turning of men to God and ioyning the father & children in one vnitie of faith: so that y<sup>e</sup> father shal turne to that religion of his sonne which is conuerted to Christ, and the sonne shal imbrace the faith of the true fathers. Abraham, Izhak and Iacob. <sup>h</sup> The second point of his office was to denounce Gods iudgements against them that wolde not receiue Christ.

<sup>a</sup> He prophesieth of Gods iudgements against the wicked, who wolde not receiue Christ, when as God shulde send him for the restoration of his Church.

<sup>b</sup> Meaning, Christ, who with his wings or beames of his grace shal de lighten, & comfort his Church. Ephe. 5. 14. and he is called the sonne of righteousnes, because in him self he hath all perfection, and also the iustice of the father dwelleth in him.

<sup>c</sup> wherby he regenerateth vs into righteousnes, cleanse vs from the filth of this world, and reformeth vs to the image of God.

<sup>d</sup> Because the time was come that the Iewes shulde be destitute of Prophetes vntil the time of Christ, because they shulde with more seruent mindes desire his coming, the Prophet exhorteth them to exercise them selues diligently in studying the Lawe of Moses in y<sup>e</sup> meane season, whereby they might come in the true religion and also be armed against all tentations.

<sup>e</sup> This Christ

<sup>f</sup> Which as it is true for the wicked,

<sup>g</sup> He sheweth

<sup>h</sup> The second



# APOCRYPHA.

## THE ARGUMENT.

**T**Hese booke that follow in order after the Prophetes vnto the Newe testament, are called Apocrypha, that is booke, which were not receiued by a comūne consent to be red and expounded publicly in the Church, nether yet serued to proue any point of Christian religion, saue in asmuche as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as booke proceeding from godlie men, were receiued to be red for the advancement and furtherance of the knowledge of the historie, & for the instruction of godlie maners: which booke declare that at all times God had an especial care of his Church and lest them not utterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his providence, who had bothe so threatened by his Prophetes, and so broght it to passe for the destruction of their enemies, and for the tryal of his children.

## I. Esdras.

### CHAP. I.

*1 Iosias appointeth Priests, and kepeth the Passeouer, 7 Offring, for the Priests and the people. 11 The order of the Leuites 23 The upright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed King. 35 The destruction of Ierusalem.*

*2 King 23, 27  
24, 25, 26.*



And Iosias kept the Passeouer to his Lord in Ierusalem, and offered the Passeouer in the fourteenth day of the first moneth,

And appointed y Priests in order according to their dailie courses, being clothed with long garments in the Temple of the Lord.

And he spake to the Leuites the holy ministers of Israel, that they shulde sanctifie them selues to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of King Dauid had buylt,

And said, Ye shal no more beare the Arke vpon your shulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

After the writing of Dauid King of Israel, and according to the maiestie of Salomon his sonne, and stand in the Temple (according to the ordre of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

Offer in ordre the Passeouer, and make readie the sacrifices for your brethré, and kepe the Passeouer after the Lords commandement giuen to Moyses.

And Iosias gaue to the people that was present, thirtie thousand lambes and kiddes with thre thousand calues.

These were giuen of the Kings posses-

sions according to the promes, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and Syelus the gouernours of the Temple, to the Priests for the Passeouer two thousand shepe, and thre hundreth calues.

*Or, Iehiel.*

Furthermore, Iechonias, and Samaias, and Nathanael his brother, and Sabias, and Chielus, and Ioram captaines gaue to the Leuites for the Passeouer five thousand shepe and seuen hundreth calues.

*Or, Hefabla.  
Or, Iehiel.  
Or, Chirabé.*

And when these things were done, the Priests and the Leuites stode in ordre, hauing vnleauened bread according to y tribes,

And after the ordre of the dignitie of their fathers, before the people to offere to the Lord, as it is written in the booke of Moyses: and thus they did in the morning.

And they roasted the Passeouer with fyre as appertained, & they sod their offerings with perfumes in caldrons and pottes,

*Exod. 12, 8.*

And set it before all them that were of the people, and afterward they prepared for them selues, and for the Priests their brethren the sonnes of Aaron.

For the Priests offered the fatte vnto the euening, and the Leuites did make ready for them selues, and for the Priests their brethren the sonnes of Aaron.

And the holy singers, the sonnes of Asaph, were in their orders, accordig to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and Eddimus, which was of the Kings appointment.

*Or, Iedabba.*

And the porters were at euery gate, so that it was not lawfull, y anie shulde passe his ordinarie watch: for their brethré the Leuites made readie for them.

And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the

Cccc. iiii.



# I. Esdras.

Passeouer,

18 And offre sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen daies.

20 And there was not suche a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offre suche a Passeouer, as did Iosias, and the Priestes, and the Leuites, and the Iewes, and all Israel, which were founde to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before his Lord with a heart ful of godlines.

24 And concerning y things which came to passe in his time, they are written before, <sup>10</sup> wit, of those that sinned & did wickedly against the Lord aboue euerie nacion and kingdome, and grieved him with<sup>9</sup> sensible things, so that the wordes of the Lord stode vp against Israel.

<sup>10</sup>Or, by worshipping false gods & creatures.

2.Chro.35,20.

25 ¶ Now after all these actes of Iosias it came to passe that when Pharaos King of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But y King of Egypt sent to him, saying, What haue I to do with thee, o King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth me forward: departe from me, and be not against the Lord.

28 But Iosias wolde not turne backe his chariot fro him, but prepared him self to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set him self in battel aray against him in the field of Megeddo, & the princes came downe to King Iosias.

30 And the King said to his seruants, Conuaye me out of the battel, for I am very weake. And by and by his seruants broght him out of the battel.

31 So he gate vp on his seconde chariot, and being come againe to Ierusalem he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: & this was ordeined in all the kinred of Israel to be done continually.

33 But these things are written in the boke

of the stories of the Kings of Iudea, and euerie one of the actes y Iosias did, & his glorie, and his knowledgē in the lawe of the Lord, and the things which he did before, and the things now *reherfed* are registred in the boke of the Kings of Israel and Iudea.

34 Then they of the nacion toke<sup>\*</sup> Ioachaz the sonne of Iosias, and made him King in steade of his father Iosias, when he was thre and twentie yere olde. <sup>2.King.23,31</sup> <sup>2.Chro.36,1.</sup>

35 And he reigned in Iudea and in Ierusalem thre moneths: for the King of Egypt deposd him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of siluer, & one talent of gold.

37 And the King of Egypt made Ioachim his brother King of Iudea & Ierusalem.

38 And he bounde Ioachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fiue yere olde was Ioachim, when he reigned in Iudea and Ierusalem, and he did euil in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who whē he had boude him with a chaine of brasie, led him away into Babylon.

41 Then Nabuchodonosor toke of the holie vessels of the Lord, & caryed the away, and set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproche are written in the Chronicles of the Kings.

43 And Ioachim his sonne reigned for him: and when he was made King, he was eighrene yere olde.

44 And he reigned thre moneths and ten dayes in Ierusalem, and he did euil in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and broght him to Babylon with the holie vessels of the Lord.

46 And he made Sedecias King of Iudea and Ierusalem when he was one and twentie yere olde, & he reigned eleuen yeres.

47 And he did euil in y sight of the Lord, nether did he feare the wordes spoken<sup>\*</sup> by Ieremias the Prophet from the mouth of the Lord. <sup>1er.31,24</sup>

48 For after that he was sworne to King Nabuchodonosor, he forswore him self by the Name of the Lord and fel away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouerners of the people, and the Priestes comitted many things against the lawes and passed all the pollucions of all nacions, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheles the God of their Fathers sent



sent his messenger to call them backe, because he spared them and his owne Tabernacle.

51 But thei derided his messengers, and in the day, that the Lord spake *unto them*, thei mocked his Prophetes.

52 So that he, being moued to angre against his people for their great wickednes, commanded the Kings of the Chaldeas to invade them.

53 These killed their yong men with the sworde, rōde about their holie Temple, nether did they spare yong man, nor maiden, nether olde man, nor childe among them.

54 But he deliuered the all into their hāds, and all the holy vessels of the Lord, bothe great & smale with the vessels of the Arke of God: and they toke, & caryed away the Kings treasures into Babylon.

55 And thei set fyre in the House of y Lord and brake downe the walles of Ierusalem and burnt their towres with fyre.

56 They consumed also all the precious things thereof, & broght them to nought, and those that were left by the sworde, he caryed away into Babylon.

57 And they were seruants to him, & to his children til the Persians reigned, to fulfil the worde of the Lord by the mouth of \*Jeremias,

Jerem. 27, 11.  
Or 29, 10.

58 And that the lād might enioye her Sabbath all the time, that it was desolate, til seuentie yeres were accomplished.

#### CHAP. II.

1 Cyrus gaue leave to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their buylding, and the Kings letters for the same.

1 Chron. 36, 22  
Or 4, 11.

IN the first yere of the reigne of Cyrus King of the Persians, to fulfil the worde of the Lord by the mouth of Jeremias,

2 The Lord raised vp the spirit of Cyrus King of the Persians, and he made proclamation through out all his kingdome, euen by expresse lettres,

3 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel, euen the moste high Lord, hath made me King ouer the whole worlde,

4 And he hath commanded me to buylde him an House in Ierusalem, which is in Iudea.

5 If there be anie therefore of you of his people, let the Lord, euē his Lord be with him, & let him go vp to Ierusalem, which is in Iudea & buylde the House of y Lord of Israel: he is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places rounde about, those, I say, that are in his place, let them helpe him with golde and siluer,

7 With giftes, with horses and cattel, and other things, which shalbe broght, according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chief of the families of Iudea, and of the tribe of Benjamin, and the Priests & Leuites, & all whose minde the Lord had moued to go vp, and buylde an House to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and golde, horses, and cattel, and with diuers vowes of many whose mindes were stirred vp.

10 Also King Cyrus broght out the holy vessels of the Lord, which Nabuchodonosor had caryed out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Persians had broght them out, he deliuered the to Mithridates his treasurer,

12 By whome they were giuen to Abassar the gouernour of Iudea.

Or, Shaphar  
Hazar, or Sanabaf  
far.

13 Whereof this was the number: a thousand golden cuppes, and a thousand siluer cuppes, basens of siluer for the sacrifices, nine and twentie vials, of golde thirtie, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which thei caried away, were fue thousand, foure hundred, thre score and nine.

15 They were broght by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

16 ¶ But in the time of Artaxerxes King of the Persians Belemus, & Mithridates, and Tabellius, and Rathumus, and Beeltethmus, & Semellius the secretarie, & others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this epistle here following against the, that dwelt in Iudea & Ierusalem, TO THE KING ARTAXERXES OVR LORD,

Ezra. 4, 6.  
Or, Bisclemus.  
Or, Shimshi.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsel, & the iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our lord the King, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, & buylde the marked places, and make vp the walles thereof, and laye the fundacions of the Temple.

19 Therefore if this citie be buylt, and the walles be finished, they wil not onely not indure to paye tribute, but wil also resist Kings.

20 And because the things, pertaining to the Temple, go forward, we thought it not



mete to passe ouer suche a thing,

21 But to declare it to our lord the King, that if it be thy pleasure, it may be fought out in the booke of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this citie did alwaies rebel, & did trouble bothe Kings and cities,

23 And that the Iewes are rebellious, raising alwaies warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lord the King, we declare it, that if this citie be buylt and the walles thereof repared, you shal haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the King wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Samellius the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.

26 I haue red the epistle, which ye sent to me: therefore I commanded, that it shulde be fought out, and it was founde, that this citie hath alwaies practised against Kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie Kings and fierce haue reigned in Ierusalem, which toke tribute of Coelosyria and Phenice.

28 Now therefore I haue commanded to forbid these men to buylde vp the citie, and that it be taken hede that no more be done,

29 And that those wicked things, w<sup>ch</sup> shulde molest the King, go not forward.

30 Then when Rathumus, & Semellius the secretarie and the rest, which were ioyned with them, had red the things, which King Artaxerxes had writen, they moued their tents with speede to Ierusalem with horses and men in aray,

31 And began to let them which buylt, so that the buylding of the Temple in Ierusalem ceased vnto the seconde yere of the reigne of Darius King of the Persians.

#### CHAP. III.

*1 The feast of Darius. 16 The thre wise sentences.*

1 **N**OW when Darius reigned, he made a great feast to all his subiects & to all those of his owne house, and to all the princes of Media and Persia,

2 And to all the gouernours & captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.

3 And when they had eaten and drunke, & were satisfied, they departed, and King Darius went into his chamber, and slept, til he wakened againe.

4 ¶ In the meane time thre yong men of the garde, keepers of the Kings bodie, said one to another.

5 Let euerie one of vs speake a sentence, & he that shal ouercome, and whose sentence shal appeare wiser then the others, Darius the King shal giue him great gifts, and great things in token of victorie,

6 As to weare purple & to drinke in golde, and to slepe in golde, and a chariot with bridles of golde, an head tyre of fine line, and a chaine about his necke.

7 And he shal sit next to Darius for his wisdom, and shalbe called Darius counsellor.

8 Then euerie man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,

9 And said, when the King rose, thei wolde giue him the writing, and whose sentence the King and the thre princes of Persia shulde iudge to be wisest, to him shulde the victorie be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The King is strongest.

12 The other wrote, women are strongest, but trueth ouercometh all things.

13 ¶ And when the King rose, they toke the writings and gaue them to him, and he red them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours & the captaines, and lieutenants, and the consuls,

15 And sate him downe in the counsel, and the writing was red before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said on this maner, O ye men, how strong is wine! it deceiueh all men that drinke it.

19 It maketh the minde of the King and of the fatherles bothe one, of the bonde man and of the fre man, of the poore man and of the riche man.

20 It turneth also euerie thought into ioye and gladnes, so that one remembreth no maner of sorow, nor det.

21 It maketh euerie heart riche, so that one remembreth nether King nor gouernour, & causeth to speake all things by talents.

22 When men haue drunke, they haue no minde to loue ether friends or brethren, and a litle after they drawe out swordes.

23 But when they are from the wine, they do not remember what they haue done.

24 O ye men, is not wine strongest, which Coppelleth



pellet to do suche things! & he helde his peace when he had thus spoken.

CHAP. III.

*Of the strength of a King. 13 Of the strength of women.*

*34 Of the strength of trueth, which sentence is approued.*

*47 And his petition granted.*

**T**hen the seconde which had spokē of the strēgth of the King, began to say,

1 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

2 But the King is yet greater: for he ruleth all things, & is lord of them, so that they do all things which he commadeth them.

3 If he bid the make warre one against another, they do it: if he send them out against the enemies, they go and breake downe mountaines and walles and towres.

4 They kil & are killed, & do not passe the comandement of the King: if they ouercome, they bring all to the King, as wel the spoyle as all other things,

5 And those also which go not to warre & battel, but til the earth: for when they haue sowne it againe, they reape it, & bring it to the King, and copell one another to paye tribute to the King.

6 Yet he is but one man: if he bid, Kil, they kil: if he sai, Spare, they spare.

7 If he bid, Smite, they smite: if he bid the, Make desolate, they make desolate: if he bid, Buylde, they buylde.

8 If he bid, Cut of, they cut of: if he bid, Plante, they plante.

9 So all his people & all his armies obey one mā: in the meane while he sitteth downe, he eateth, and drinketh and slepeth.

10 For these kepe him rounde about: nether can any one go & do his owne busines, nether are they disobedient vnto him.

11 O ye men, how shulde not the King be strongest, seing he is thus obeied! So he helde his tongue.

12 ¶ Then the thirde which had spoken of women & of the trueth (this was Zorobabel) began to speake,

13 O ye men, nether the mightie King, nor many men nor wine is strongest: who then ruleth them or hath dominion ouer the? are they not women?

14 Women haue borne the King & all the people which beare rule by sea & by land.

15 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

16 They also make mens garments & make men honorable, nether can men be without women.

17 And if thei haue gathered together gold & siluer, or any goodlie thing, do they not loue a faire and beautiful woman?

18 Do they not leaue all those things & giue the selues wholly vnto her, & gaze, and

gaze vpon her, & all men desire her more then gold, or siluer, or any precious thing!

19 A man leaueth his owne father which ha the nourished him, & his owne countrei, and is ioyned with his wife.

20 And for y woman he ieopardeth his life, and nether remembreth father nor mother nor countrey.

21 Therefore by this ye may knowe that y women beare rule ouer you: do ye not labour and trauail, and giue and bring all to the women?

22 Yea, a man taketh his sworde and goeth forth to kil & to steale, and to saile vpon the sea, and vpon riuers,

23 And he seeth a lion & goeth in darkenes, & when he hath stolen, rauished & spoiled, he bringeth it to his loue.

24 Wherefore a man loueth his owne wife more then father or mother.

25 Yea, many haue runne mad for women, and haue bene seruants for them.

26 Many also haue perished & haue erred and sinned for women.

27 Now therefore do you not beleue me: is not the King great in his power? do not all regions feare to touche him?

28 Yet I sawe him & Apame, the Kings concubine, the daughter of the famous Barchus, sitting on the right hand of the King.

29 And she toke the crowne of the Kings head, & put it vpon her owne, and stroke the King with her left hand.

30 Yet in the meane season the King gaped and gazed on her: & if she laughed at him, he laughed: & if she were angrie with him, he did flatter her that he might be reconciled with her.

31 How then, o ye men, are not women more strong, seing they do thus?

32 ¶ Then the King and the princes looked one vpon another, and he began to speake of the trueth.

33 O ye men, are not women stronger? great is the earth, & the heauen is hie, and the sonne is swift in his course: for he turneth rounde about heauē in one day, & runneth againe into his owne place.

34 Is not he great that maketh these things? therefore the trueth is greater and stronger then all.

35 All the earth calleth for trueth, and the heauen blesteth it: and all things are shaken and tremble, nether is there any vniust thing with it.

36 The wine is wicked, the King is wicked, women are wicked, & all the children of men are wicked, and all their wicked workes are suche, and there is no trueth in the, and they perish in their iniquitie.

37 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.



- 39 With her there is no receiuing of persons nor difference: but she doeth y<sup>e</sup> things which are iuste, & absteineeth from vniust & wicked things, and all men fauour her workes.
- 40 Nether is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.
- 41 So he ceased to speake, and then all the people cryed & said then, Trueth is great and strongest.
- 42 The King said vnto him, Aske what thou wilt besides y<sup>e</sup> which is appointed, & we wil giue it thee, because thou art founder the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.
- 43 ¶ Then he said to the King, Remembre the vowe that thou hast vowed to buylde Ierusalem, in the day that thou tokest the kingdome,
- 44 And to send againe all the vessels y<sup>e</sup> were taken out of Ierusalem, which Cyrus set a parte when he made a vowe to cut of Babylon, & vowed to send them thither.
- 45 Thou also hast vowed to buylde the Temple, which the Idumeans burnt whē Iudea was destroyed by the Chaldeans.
- 46 And now, o Lord the King, this is that which I desire & require of thee, & this is the magnificence, which I require of thee: I require therefore that thou woldest accomplish the vowe which thou hast vowed with thine owne mouth to do to the King of heauen.
- 47 Then King Darius rising vp, kissed him, & wrote him letters to all the stewar-des and lieutenants, and captaines, and gouernours, that thei shulde bring on y<sup>e</sup> waye bothe him, & all that were with him, which went vp to buylde Ierusalem.
- 48 And he wrote letters to all the lieutenants in Coelosyria and Phenice, & to the that were in Libanus, that they shulde bring cedre wood from Libanus to Ierusalem, and buylde the citie wih him.
- 49 And he wrote for all y<sup>e</sup> Iewes, which wē vp out of his kingdome vnto Iudea, concerning their libertie, that no price, nor lieutenant, nor gouernour, nor steward shulde enter into their dores,
- 50 And that all the region which they kept, shulde paye no tribute, and that the Idumeans shulde let go the villages of the Iewes which they helde,
- 51 And that euerie yere there shulde be giuen for the buylding of the Temple twentie talents vntil it were buylt,
- 52 And to mainteine y<sup>e</sup> burnt offerings vpon the altar euerie day (as they had a commandement to offer seuentene) other ten talents euerie yere.
- 53 And that all they which went from Babylon to buylde y<sup>e</sup> citie, shulde haue libertie, aswel they as their posteritie, and all the Priests that went away.
- 54 He wrote also touching the charges and the Priests garment, wherein they shulde minister.
- 55 And he wrote that they shulde giue the Leuites their charges vntil the House were finished, and Ierusalem buylt.
- 56 Also he wrote that they shulde giue pensions & wages to them that kept the citie.
- 57 And he sent away all the vessels which Cyrus had set aparte out of Babylon, and whatsoeuer Cyrus had commanded to do, he also commanded to do it, and to send to Ierusalem.
- 58 And when the yong man was gone forth, he lift vp his face to heauen towards Ierusalem, and gaue thanks to the King of heauen,
- 59 Saying, Of thee is the victorie, & of thee is wisdom, & of thee is glorie, and I am thy seruant.
- 60 Blessed be thou which hast giue me wisdom: for vnto thee I acknowledge it, o Lord of our fathers.
- 61 ¶ So he toke y<sup>e</sup> letters & went out & came to Babylon & telled all his brethren.
- 62 And thei blessed y<sup>e</sup> God of their fathers, because he had giue thei freedom & libertie
- 63 To go vp & to buylde Ierusalem, & the Temple, where his Name is renoumed, & they reioyced with instruments of musick and ioye, seuen daies.

## CHAP. V.

*1 The number of them that returne from the captiuitie. 42 Their vowes & sacrifices. 54 The Temple is begonne to be buylt. 66 Their enemies would craftely wayne with them.*

- 1 After these things, the chief of the houses of their fathers were chosen after their tribes, & their wiues, and their sonnes, & their daughters, & their seruantes, & their maides, and their cattel.
- 2 And Darius sent with the a thousand horsemen, til they were restored to Ierusalem in safetie, & with musical instruments, with tabrets and flutes.
- 3 And all their brethren plaid: thus he caused them to go vp together with them.
- 4 ¶ And these are y<sup>e</sup> names of the men that went vp after their families, by their tribes, and after the order of their dignitie.
- 5 The Priests. The sonnes of Phinees, the sonne of Aaró, Iesus sonne of Iosedec, sonne of Saraias, & Ioachim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Iuda.
- 6 ¶ Who spake wise wordes to Darius the King of the Persians in the secóde yere of his reigne, in the moneth Nisan, which is the first moneth.
- 7 ¶ And these are thei of Iudea, which came out of y<sup>e</sup> captiuitie, where thei dwelt, whom



me Nabuchodonosor King of Babylon had caryed away into Babylon,

8 And returned vnto Ierusalem and to the rest of Iudea, euerie one into his owne citie: which came with Zorobabel, & Iesus, Nehemias, Zacharias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharatus, Reelius, Roimus & Baana their guides.

9 The nōber of them of the nacion & their gouernours: y sonnes of Phares two thousand an hūdreth seuētie & two, the sonnes of Saphat foure hundreth, seuētie & two.

10 The sonnes of Ares seuē hūdreth, fiftie and six.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hūdreth, fiftie & foure: the sonnes of Zathui nine hundreth fortie & fūe: the sonnes of Corbe seuē hūdreth & fūe: the sonnes of Bani six hundreth, fortie and eight.

13 The sonnes of Bibe six hūdreth, twentie and thre: the sonnes of Sadas thre thousand, two hundreth, twentie and two.

14 The sonnes of Adonikan, six hundreth, sixtie & seuē: the sonnes of Bagoi, two thousand, sixtie & six: y sonnes of Adinu, foure hundreth, fiftie and foure.

15 The sonnes of Aterisias, ninetie & two: the sonnes of Ceilan & Azotus, sixtie & seuē: the sonnes of Azucan foure hūdreth, thirtie and two.

16 The sonnes of Ananias, an hundreth & one: the sonnes of Arom, and the sonnes of Bassa, thre hundreth, twentie and thre: the sonnes of Arsiphurith, an hundreth & two.

17 The sonnes of Meterus, thre thousand & fūe: the sonnes of Bethlomon, an hūdreth, twentie and thre.

18 They of Netophas, fiftie & fūe: they of Anaboth, an hundreth, fiftie & eight: they of Bethsamus, fortie and two.

19 They of Cariathiarius, twentie & fūe: thei of Caphiras & Beroth, seuē hūdreth, fortie & thre: they of Piras, seuē hūdreth,

20 They of Chadias and Ammidioi, fūe hundreth, twentie & two: they of Cirama & Gabdes, six hundreth, twentie and one.

21 They of Macalon, an hundreth twentie and two: they of Betolius, fiftie & two: the sonnes of Nephis, an hundreth, fiftie & six.

22 The sonnes of Calamolalus & Orius seuē hundreth, twentie and fūe: the sonnes of Ierechus, thre hundreth, fortie & fūe.

23 The sonnes of Annaas, thre thousand, thre hundreth and thirtie.

24 The Priests, the sonnes of Ieddu, y sonne of Iesus, which are counted among the sonnes of Sanasib, nine hundreth, seuētie and two: the sonnes of Meruth, a thousand fiftie and two.

25 The sonnes of Phassarōn, a thousand, fortie and seuē: the sonnes of Carme, a thou-

sand and seuētie.

26 ¶ The Leuites. The sonnes of Iessue, Cadmiel, Bannu and Suiu, seuētie and foure.

27 ¶ The sonnes which were holie singers. The sonnes of Asaph, an hundreth, fortie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundreth, thirtie and nine.

29 The ministers of the Temple. The sonnes of Esau, the sonnes of Alipha, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of Sud, the sonnes of Phaleu, y sonnes of Labana, the sonnes of Agraba,

30 The sonnes of Acrua, y sonnes of Outa, the sonnes of Cetab, the sonnes of Agaba, y sonnes of Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of Geddur.

31 The sonnes of Airus, the sonnes of Daifan, the sonnes of Noeba, the sonnes of Chasaba, the sonnes of Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of Basthai, the sonnes of Asana, y sonnes of Meani, the sonnes of Naphisi, the sonnes of Acub, the sonnes of Acipha, the sonnes of Asur, the sonnes of Pharacim, the sonnes of Basaloth.

32 The sonnes of Meeda, y sonnes of Coutha, the sonnes of Corea, the sonnes of Charcus, the sonnes of Alerar, the sonnes of Thomoi, the sonnes of Nasith, the sonnes of Atipha.

33 The sonnes of the seruants of Salomon. The sonnes of Asaphion, the sonnes of Pharira, the sonnes of Jeeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of Sapheth.

34 The sonnes of Agia, y sonnes of Phachthreth, the sonnes of Sabie, the sonnes of Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of Addus, the sonnes of Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon were thre hundreth, seuētie and two.

36 These came vp from Thermeleth and Thelerfas: Caraathalat and Aalar leading them.

37 Nether colde they shewe their families nor their stocke how they were of Israel, the sonnes of Ladan the sonne of Ban, the sonnes of Necodan, six hundreth fiftie and two.

38 And of the Priests those which exercised the office of Priests, & were not foude, y sonnes of Obdia, the sonnes of Accos, the sonnes of Addus, which had taken for wife Augia, one of the daughters of Berzelaius.



# I. Esdras.

39 And was called after his name, and when the description of the kinred of these men had bene fought in the registre, and colde not be founde, they were set a parte from the office of Priests.

*107, Nehemias & Artanias.*

40 For "Neemias and Artanias said to the that they shulde not be partakers of the holie thigs, til there arose an hie Priest clothed with doctrine and truth.

*107, ferile and 200 thousand, 300 hundred & fifty.*

41 So all they of Israel from them of twelue yere olde and litle children, were "fortie thousand besides men seruants and women seruants, two thousand, thre hundreth and sixtie.

42 Their seruants and handmaides were seuen thousand, thre hundreth, fortie and seuen: the singing men and women, two hundreth, fortie and fise:

*107, affe.*

43 Camelles, foure hundreth, thirtie and fise: and horses, seuen hundreth, thirtie and fix: mules, two hundreth, fortie and fise: "beastes that bare y yocke, fise thousand, fise hundreth, twentie and fise.

44 And there were of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to buyld the House in his owne place according to their power,

*107, of gold twelue thousand pounde, & of siluer fise, & c.*

45 And to giue to the treasure of the workes, "a thousand pound in golde, and fise thousand pound in siluer, and an hundreth priestlie garments.

*107, quarters.*

*Exa. 3. 1.*

46 And the Priests and the Leuites and the people dwelt in Ierusalem and in the countrei, & the holie singers & the porters and all Israel in their "villages.

47 ¶ But \* when the seuenth moneth was nere, and when the children of Israel were euerie one at home, they were all gathered together with one accorde into the open place of the first gate, which is towarde the East.

48 Then Iesus the sonne of Iosedec and his brethren the Priests with Zorobabel the sonne of Salathiel & his brethre, rising vp, made ready y altar of the God of Israel,

49 To offre burnt offrings vpon it according as it is written in the boke of Moyfes the man of God.

50 Whither also there were gathered agais̄t them of all nacions of the land: but they dressed the altar in his owne place, although all the nacions of the land were their enemies and vexed them, and they offred sacrifices according to the season, and burnt offrings to the Lord, morning & euening.

*Leui. 23. 34.*

51 They kept also the feast of tabernacles, as it is \*ordeined in the Law, & offred sacrifices euerie day, as was requisite,

52 And afterwarde, the continual oblations and offrings of the Sabbaths & of the new moneths & of all holy feasts.

*Exa. 3. 3.*

53 ¶ And all \* thei which had made any vowe

to God, began to offre sacrifice vnto God in the first day of y seueth moneth, although the Temple of God was not yet buylt.

54 They gaue also money to the masons & to the workemen, and meat and drinke with gladnes,

55 And charrets to the Sidonians and to those of Tyrus to bring cedar wood out of Libanus, which shulde be brought by flots to the hauen of Ioppe, according to the commandement giuen vnto them by Cyrus King of Persia.

56 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethre, and the Priests & Leuites, and all they that came out of captiuitie into Ierusalem,

*Eccle. 49. 12.*

57 And \* layed the fundacion of the House of God in the first day of the second moneth of the second yere after their returne into Iudea and Ierusalem.

58 And they appointed y Leuites frō twētie yere olde ouer the workes of the Lord, and Iesus & his sonne, & his brethre, & his brother Cadmiel, & the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their sonnes, & brethren, *even* all the Leuites with one accorde did followe after the worke, calling vpo the workes in the House of God: thus the workemen buylt the Temple of the Lord.

59 And the Priests stode clothed with their long garments with musical instruments & trumpets, and the Leuites the sonnes of Asaph with cymbales,

60 Singing & blessing y Lord, according to the ordinace of Dauid King of Israel.

61 And they sung with loud voice songs to the praise of the Lord, because his mercie and glorie is for euer in all Israel.

62 Then all the people blewe trumpets, and cryed with loud voice, praising y Lord for the raising vp of the House of the Lord.

63 Also some of the Priests & Leuites, and chief men, *to wit,* the Ancients, which had sene the former House,

64 Came to se the buyldig of this with weping and great crying, & manie with trumpets and ioye *cryed* with loude voice,

65 So that the people colde not heare the trumpets, because of the weping of the people: yet there was a great multitude that blew trumpets so that thei were heard far of.

66 ¶ Wherefore when the enemies of the tribes of Iuda & Benjamin heard it, they came to know what noise of trumpets it was,

67 And they knewe that they of the captiuitie buylt the Temple to the Lord God of Israel.

68 Wherefore they coming to Zorobabel, & Iesus, and the chief of the families, said vnto



unto them, Let vs buyld also with you.

*Asarabacca.*

70 Then Zorobabel, and Iesus, & the chief  
of the families of Israel said to them, It  
doeth not appertaine to vs, and to you to  
buyld an House to the Lord our God.

БЛРД.4.4.

73 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to buyld the worke, and by their ambushments and seditions & conspiracies hindred the finishing of the buyldig,

7) All the time of King Cyrus life: so that they were let from the buylding two yere, vntil the reigne of Darius.

## CHAP. VI.

1 Of Aggeus and Zacharias. 2 The buylding of the Temple. 3 Sisimnes wolde let them. 7 His epistle to Darius. 23 The Kings answer to the contrarie.

உலகம்  
கூடும்.

\*On. 7pī chēm.

In that time Sifinnes the gouernour of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And said vnto them, By whose commande-  
ment buyld you this House & this buyld-  
ing, and enterprife all these other things?  
and who are the buylders that enterprife  
suche things?

5 But the Ancients of the Iewes had grace  
of the Lord after that he had visited the  
captiuitie,

6 That they were not letted to buyld, vntil  
it was signified vnto Darius of these mat-  
ters, and an answer was receiued.

¶ The copie of the epistle, which he did write and send to Darius, s i s i n n e s go uernour of Syria and of Phenice, and Sathrabouzanes, and their companiōs, presidents in Syria and Phenice, salute King Darius.

It may please the King our master plainly to vnderstand, that when we came to the countrey of Iudea, and entred into the citie of Ierusalem, we found in the citie of Ierusalem the Ancients of the Lawes that were of the captiuitie,

9 Building an House to the Lord, great & newe, of hewen stones, and of great price, and the timber all ready laid vpon the walles.

10 And these workes are done with great  
spede, yea, and the worke hath good suc-  
cesse in their hands, so that it wil be fini-  
shed with all glorie & diligence.

ii Then we asked their Ancients, saying,  
By whose commandment buyld you this  
House & lay y<sup>e</sup> fundacion of these workes?

12 We asked them these things to the intēt  
to notifie them to thee, and to write to  
thee the men that gouerned it: therefore  
we demāded the names of the gouernours  
in writing.

13 But they answered, saying, We are the  
servants of the Lord, which hath created  
the heaven and the earth.

14 And\* this Houſe was buylt vp manie ye- *1. King. 6. 2.*  
res ago by a King of Iſrael great & ſtrōg,  
and was finiſhed.

15 But when our fathers, prouoking God to  
wrath, sinned against the Lord of Israel,  
*which is in heauē,\** he deliuered them into *2. King. 24.1*  
the hands of Nabuchodonosor King of  
Babylon of the Chaldeans,

16 Who brake downe the House & burnt it,  
& caryed the people captiue to Babylon.

17 But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this House shulde be buylt vp.

18 And y<sup>e</sup> holie vessels of golde & of siluer, which Nabuchodonosor had caryed out of the House at Ierusalem, & had dedicated them in his owne Temple, Cyrus the King took out of the Tēple at Babylon, & they were giuen to Zorobabel, and to S<sup>n</sup>abassar<sup>us</sup> ruler.

9 And a cōmandement was giuē vnto him,  
 y he shulde cary away those vessells, & put  
 the in y Tēple at Ierusalē, & that this Tē-  
 ple of y Lord shulde be buylt in this place.

20 The same Sanabassar, being come  
hether, layed the foundations of the Hou-  
se of the Lord at Ierusalem, and since that  
time til now, it is in buylding, & is not  
finished.

Now therefore if it please the King, let it be sought vp in the Kings libraries concerning Cyrus.

12 And if it be found that the buylding of y<sup>e</sup> House of the Lord at Ierusalem hath bene done by the cōsent of King Cyrus, & if it seme good to the lord our King, let him make vs answer cōcerning these things.

Then King Darius commanded to searche in the Kings libraries, that were in Babylon, and there was founde in Ecbatane, which is a towre in the region of Media, a place where suche things were layed vp for memorie.



## I. Esdras.

- 24 In the first yere of the reigne of Cyrus, King Cyrus commāded the House of the Lord at Ierusalem to be buylded, where thei did sacrifice with the continual fyre.
- 25 Of the w<sup>ch</sup> the height shulde be of thre-score cubites, the breadth of thre-score cubites with thre rowes of hewen stones, & one rowe of newe wood of that countrey, and that the costs shulde be payed out of the house of King Cyrus.
- 26 And that the holie vessels of the House of the Lord, aswel those of golde as of siluer, which Nabuchodonosor had caryed out of the house in Ierusalem, and broght into Babylon, shulde be restored to the House, which is in Ierusalem, & set in the place where they were afore.
- 27 Also he commanded that Sisinnes, gouernour of Syria and Phenice, and Sathabouzan, and their companions, and those which were constitute captaines in Syria and Phenice, shulde take hede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to buyld that House of the Lord in that place.
- 28 And I also haue commanded to buyld it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, til the House of the Lord be finished,
- 29 And that some parte of the tribute of Coelosyria and Phenice shulde be diligently giuen to these men for sacrifice vn to the Lord, and to Zorobabel the gouernour, for bulles, rams and lambes:
- 30 Also corne, & salte, and wine, and oile continually euerie yere without faile, as the Priests, which are in Ierusalem shal testifie to be spent euerie day,
- 31 That offrings may be made to the high God for the King, and his children, & that they may pray for their liues.
- 32 Furthermore he commanded that whosoever shulde transgresse anie thing afore spoken or writen, or derogate anie thing thereof, that a tre shulde be taken out of his possession, and he be hanged thereon, and that his goods shulde be the Kings.
- 33 And therefore let the Lord whose Name is there called vpon, destroye euerie King and nation, which stretcheth out his hand to hinder or do euil to that House of the Lord which is in Ierusalem.
- 34 \*I Darius the King haue ordeined that it shulde be diligētly executed according to these things.
- 1 Then Sisinnes the gouernour of Coelosyria and Phenice, and Sathabouzan, & their companiōs, obeying King Darius commandements,
- 2 Assisted diligently the holie workes, working with the Ancients and gouernours of the Sanctuarie.
- 3 And the holie workes prospered by Ageus and Zacharias the Prophetes which prophecied.
- 4 So they finished all things by the commādemēt of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes Kings of the Persians.
- 5 Thus the holie House was finished in the thre and twentieth day of the moneth Adar in the sixt yere of Darius King of the Persians.
- 6 ¶ And the childre of Israel, and y<sup>e</sup> Priests and the Leuites, and the rest, which were of the captiuitie, & had anie charge, did according to the things written in the booke of Moses.
- 7 And they offred for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rams, foure hundreth lambes,
- 8 And twelue goates for the sinne of all Israel, according to the number of the chief of the tribes of Israel.
- 9 And the Priests, and the Leuites stode according to their kinreds clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moses, and also the porters in euerie gate.
- 10 And the children of Israel offred the Passeouer together with them of the captiuitie, in the fourtēth day of the first moneth, after that the Priests and Leuites were sanctified.
- 11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.
- 12 And they offred the Passeouer, for all the children of the captiuitie, and for their brethren the Priests, and for them selues.
- 13 Then all the children of Israel which were of the captiuitie did eat, euen all they that had separated them selues from the abominations of the people of the land, and sought the Lord.
- 14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lord,
- 15 Because he had turned the counsel of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

### CHAP. VIII.

2 Sisinnes and his companions follow the Kings commandement and helpe the Iewes to buyld the Temple. 3 The time that it was buyld. 10. Thei kepe the Passeouer.

1 Esdras cometh from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 29 Esdras giueth thanks to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

1 And



- 1 **A**Nd after these things when Artax-  
 Erxes King of the Persians reigned, *16* That they may offer sacrifices to the  
 Esdras the sonne of " Saraïas, the sonne of  
 Ezerias, the sonne of Helcias, the sonne of  
 Salum,  
 2 The sonne of Sadoc, the sonne of Achitob,  
 the sonne of Amarias, the sonne of " Ezias, the  
 sonne of " Memeroth, the sonne of " Zariaas,  
 the sonne of " Sauias, the sonne of Boccas,  
 the sonne of Abisum, the sonne of Phinees,  
 the sonne of Eleazar, the sonne of Aaron was  
 the hie Priest.  
 3 This Esdras went out of Babylon, & was  
 a scribe wel taught in the Law of Moyfes,  
 given by the Lord God of Israel.  
 4 Also the King gaue him great honour, &  
 he founde grace in his sight in all his re-  
 questes.  
 5 With him also there departed some of  
 the children of Israel, and of the Priests  
 and Leuites, and of the holy singers, and  
 of the porters, and of the ministers of the  
 Temple vnto Ierusalem,  
 6 In the seuēth yere of the reigne of Artax-  
 erxes, & in the fift moneth: this was the se-  
 uēth yere of the King (for thei went out of  
 Babylō in the first day of the first moneth,  
 7 And came to Ierusalem according as the  
 Lord gaue them speed in their iournay)  
 8 For Esdras had gotten great knowledge,  
 so that he wolde let nothig passe that was  
 in the Law of the Lord, and in the cōman-  
 dements, and he taught all Israel all the  
 ordinances and iudgements.  
 9 So the commissiō written by King Ar-  
 taxerxes was giuen Esdras the Priest and  
 reader of the Law of the Lord: the copie  
 thereof followeth.  
 10 King Artaxerxes to Esdras the Priest, &  
 reader of the Law of the Lord, Salutaciō.  
 11 Forasmuche as I consider things with  
 pitie, I haue commanded that they that  
 wil and desire of the naciō of the Iewes,  
 and of the Priests and Leuites, which are  
 in our kingdome, shulde go with thee vn-  
 to Israel.  
 12 Therefore as many as be willing, let  
 them departe together, as it hath sēd  
 good to me and my seuen friends the co-  
 unsellers,  
 13 That they may visite the things that are  
 in Iudea and Ierusalem diligently, as it is  
 contained in the Law of the Lord,  
 14 And cary the gifts to the Lord of Isra-  
 el in Ierusalem, which I and my friends  
 haue vowed: also all the golde and siluer,  
 which shal be founde in the countrey of  
 Babylon appertēning to the Lord in Ieru-  
 salem,  
 15 With that which is giuen of the people  
 to the Temple of the Lord their God,  
 that it might be brought to Ierusalem, af-  
 wel siluer as golde, for bulles, and rams, &  
 lambes, and things thereunto pertainēg,  
 16 That they may offer sacrifices to the  
 Lord vpon the altar of the Lord their  
 God, which is in Ierusalem.  
 17 And whatsoeuer thou and thy brethren  
 wil do with the golde or siluer, accōplish  
 it according to the wil of thy God.  
 18 And the holy vessels of the Lord, which  
 are giuen thee for the vse of the Temple  
 of thy God, which is in Ierusalem, thou  
 shalt set before thy God in Ierusalem.  
 19 And what other things soeuer thou shalt  
 remember for the vse of the Temple of  
 thy God, thou shalt giue it out of y Kings  
 treasure.  
 20 And I also King Artaxerxes haue com-  
 manded the treasurers of Syria and Phe-  
 nice, that whatsoeuer Esdras, the Priest &  
 reader of the Law of the hiest God, shal  
 send for, they shulde giue it him with all  
 speede, euen to the some of an hundreth ta-  
 lents of siluer,  
 21 And likewise vnto an hundreth cores of  
 corne, and an hundreth pieces of wine and  
 other things in abundance.  
 22 Let all things be done to the hiest God  
 according to the Law of God with dili-  
 gence, that wrath come not vpo the king-  
 dome of the King and of his sonnes.  
 23 Also to you it is commanded, that of no-  
 ne of y Priests or Leuites, or holy singers,  
 or porters or ministers of the Temple, or  
 of the workemen of this Temple, no tri-  
 bute nor taxe be taken, nor that any haue  
 power to taxe them in any thing.  
 24 Thou also, Esdras, according to the wis-  
 dome of God, ordeine iudges and gouer-  
 nours, that they may iudge in all Syria &  
 Phenice all those which are wel instructed  
 in the Law of thy God, and teache those,  
 which are not instructed.  
 25 And let all those which shal transgresse  
 the Law of God & the King, be diligent-  
 ly punished, ether with death, or other pu-  
 nishment, ether with penaltie of money,  
 or banishment.  
 26 ¶ The Esdras the scribe said, Blessed be  
 the onelie Lord God of my fathers, which  
 hath put this in the heart of the King to  
 glorifie his House which is in Ierusalem,  
 27 And hath honoured me before y King,  
 and the counsellors, and all his friends and  
 gouernours.  
 28 ¶ Therefore I was encouraged by the  
 helpe of the Lord my God, and gathered  
 men of Israel to go vp with me.  
 29 These are the guides after their families  
 and order of dignities, which came vp  
 with me out of Babylon in the reigne of  
 Artaxerxes the King.  
 30 Of the sonnes of Phinees, Gersom, of  
 the sonnes of Ichamar, Gamael, of the son-  
 nes of Dauid " Lettus.



# I. Esdras.

- 31 Of y<sup>e</sup> sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.
- 32 Of the sonnes of "Salomō, Abeliacnias the sonne of Zacharias, and with him two hundreth men.
- 33 Of the sonnes of Zathoe, Sechenias the sonne of Iezolus, & with him thre hundreth men: of the sonnes of Adin, "Obeth sonne of Ionathas, and with him two hundreth and fiftie men.
- 34 Of the sonnes of Elam "Iefias, sonne of Gotholias, and with him seuentie men.
- 35 Of the sonnes of Saphatias, Zarias sonne of "Machael, and with him seuentie men.
- 36 Of the sonnes of Ioab "Badias sonne of Iezelus, and with him two hundreth and twelue men.
- 37 Of the sonnes of "Banid, Assalimoth sonne of Iosaphias, and with him an hundreth and threscore men.
- 38 Of the sonnes of Babi, Zacharias sonne of Bebai, and w<sup>th</sup> him twentie & eight mē.
- 39 Of the sonnes of "Astath, Iohannes sonne of Acatan, & with him an hundreth & tē.
- 40 Of the sonnes of Adonicam the last: & these are the names of them, Eliphalat, "Ieouel and "Maias, and with them seuentie men: of the sonnes of "Bagouthi sonne of Isacourus, & with him seuentie men.
- 41 ¶ And I gathered them together to the flood called \*Theras, & pitched our tents there thre daies, and nombred them.
- 42 But when I had founde there none of the Priests nor Leuites,
- 43 I sent to Eleazar, and beholde, there came "Maasman, and Alnathan, & Samaian, and "Ioribon, & Nathan, Ennatan, Zacharian, & Mosollamon the chief, & best learned.
- 44 And I bad them to go to Daddeus the captaine, which was in the place of the treasurie,
- 45 With charge to bidde Daddeus and his brethren, & the treasurers that were there, to send to vs them, which shulde offer sacrifice in the House of our Lord.
- 46 And they broght vnto vs by the mightie hand of our Lord learned men of the sonnes of Moli, the sonne of Leui, the sonne of Israel, to wit, "Cisebebran & his sonnes, and his brethren being eightene.
- 47 And Asebia, and "Annon, & Osaian his brethrē of the sonnes of "Canaineus with their sonnes, twentie persones.
- 48 And of the ministers of the Temple, w<sup>th</sup> Dauid gaue, & those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth & twētie, of whome all the names were registred.
- 49 ¶ And \*there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney bothe for vs, and for them that were with vs, for our children, & for our cattel.
- 50 For I was ashamed to aske the King footmen, or horsemen, or condict for sauēgarde against our enemies,
- 51 Because we had said to the King, that the power of our Lord shulde be with thē that fought him to direct them in all thigs.
- 52 Wherefore we praied our Lord againe, according to these things, whome we founde fauorable.
- 53 Then I chose from among the chief of y<sup>e</sup> tribes & of the Priests, twelue men, to wit, "Esebias and Assanias, and with them ten of their brethren.
- 54 And I weighed them the siluer and the golde, & the holy vessels of the House of our Lord, which the King and his counsellors, & his princes, & all Israel had giue.
- 55 And I weighed thē, six hundreth & fifty talents of siluer, & siluer vessels of an hundreth talēts, & an hundreth talēts of golde,
- 56 And twentie golden basens, & twelue vessels of brasse, of fine brasse shining like golde.
- 57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lord of our fathers.
- 58 Watch and kepe them, til that you giue thē to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the House of our God.
- 59 So the Priests & Leuites toke the siluer and the golde, & the vessels, & caryed thē to Ierusalem to the Temple of the Lord.
- 60 And we departed frō the flood Thera, in the twelue day of the first moneth, & came to Ierusalem, according to y<sup>e</sup> mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.
- 61 And thre daies being past there, in the fourth day the siluer that was weighed, & the golde was deliuered in the House of our Lord to "Marmoth the Priest the sonne of Iouri,
- 62 And with him to Eleazar y<sup>e</sup> sonne of Phinees: & there were with them, Iosabad the sonne of Iesus, & "Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.
- 63 And all the weight of them was written that same houre.
- 64 Afterwards those that were come out of the captiuitie, offred sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rams foure score and sixtene,
- 65 Lābs thre score & twelue, twelue goates for saluacion, all in sacrifice to the Lord.
- 66 And they presented the commandemēts of the King to the Kings stewards, & to y<sup>e</sup> gouernours

For, Pahath, Moab, Eliseus.

For, Ieziel.

For, Obad.

For, Iesaias.

For, Michael.

For, Obudiah, sonne of Ieziel.

For, Baniab, Esolomish.

For, Afsad, Iohanan sonne of Eccehan.

For, Iehel.

For, Semaiar.

For, Bagot, Viti, sonne of Isacourus.

Ex. 3. 15.

For, Masma, Alnathan.

For, Iorib, Elazar, Zacharie & Mosollam.

For, Seredia.

For, Anon, Iesaias.

For, Canaanien.

Ex. 3. 21.

For, Marmoth the Priest the sonne of Iouri.

For, Marmoth the Priest the sonne of Iouri.



gouernours of Coelosyria & Phenice who honored the people, and the Temple of God.

67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the princes and the Priests, & the Leuites haue not separated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Cananites, and Chetites, and Pherefites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, bothe they and their sonnes, and the holie sede is mixed with the strange people of the lād, & the gouernours & rulers haue bene partakers of this wickednes frō the beginning of the thing.

70 And aslone as I had heard these things, I rent my clothes, and the holie garment, & I pulled the heere of mine head, and of my bearde, and sate me downe sorowful, and verie sad.

71 Thē also all they that were moued with the worde of the Lord God of Israel, came to me: whiles I wepte for the iniquitie, but I sate verie sad til the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holie garment, and bowed my knees and stretched forth mine hands to the Lord,

73 And said, \*O Lord, I am ashamed, & cōfounded before thy face.

74 For our sinnes are increased aboue our heades, & our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers we with our brethren, with our Kings and Priests haue bene giuen vp to the Kings of the earth, to the sworde and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercie bene, O Lord, that there shulde be left vs a roote, and name in the place of thine holines!

78 And that thou shuldest reueale to vs a light in the House of the Lord our God, and giue vs meat in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they shulde giue vs meat,

80 And that they shulde honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea & Ierusalem.

81 And now, O Lord, what shal we say, hauiug these things? for we haue transgressed thy commandements, which thou hast

giuen by the hands of thy seruants the Prophetes, saying,

82 \* Because the land, which ye go to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthines,

83 Therefore now ye shal not ioine their daughters with your sonnes, nether giue your daughters to their sonnes,

84 Nether shal you desire to haue peace with them for euer, that ye may be made strong, and eat the good things of the lād, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,

86 And hast giuen vs suche a roote: but we againe haue turned backe to transgresse thy Law, & to mixe vs with the vncleannes of the people of the land.

87 Mightest thou not be angrie with vs to destroye vs, so that thou shuldest nether leaue vs roote nor sede nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Beholde, we are now before thee with our iniquities, nether can we indure before thee for these things.

90 ¶ And \* as Esdras prayed and confessed and wept, and laye vpon the ground before the Temple, a verie great multitude was gathered vnto him out of Ierusalem of men and women, and yong children: for there was great lamentation among the multitude.

91 Then Iechonias y sonne of Ieel of the sōnes of Israel, crying out said, O Esdras, we haue sinned against the Lord God: we haue taken in mariage strange women of the nations of the land.

92 And now all Israel is douteful: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seme good to thee, and to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doeth it apperteine, & we are with thee to make thee strong.

95 Then Esdras arose, & made all the chief of the families of the Priests and Leuites of all Israel to sweare, that they wolde do thus: and they sware.

CHAP. IX.

¶ After Esdras had red the law for the strange wiues, they promise to put them away.

1 Then \* Esdras rose from the court of the Temple, & went to the chamber of Ioannan the sonne of Eliafib,

2 And being lodged there, he did eat no

Eccc.ii.



# I. Esdras.

bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem to all them, that were of the captiuitie, that they shulde be gathered to Ierusalem,

4 And that all they which shulde not mete there within two or thre dayes, according to the ordinace of the Elders, which baie rule, shulde haue their cattel confiscated to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within thre dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And do his wil, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out and said with a loude voyce, We wil do so as thou hast said.

11 But because the multitude is great, and the time is winter, so that we can not stand without, and the worke is not of one day nor of two, seing that manie of vs haue sinned in this matter,

12 Let the chief men of the multitude and all they which haue strange wiues of our families, tarie:

13 And let the Priests and iudges come out of all places at the day appointed, til they haue appeased the wrath of y Lord against vs for this matter.

*or, Labaxias.*

*or, Thecan.*

14 Then Ionathas Afaels sonne, and Ezecias sonne of Thecan were appointed conderning these things, and Mosollam and Sabateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certeine men, chief of their families, all by name: & they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things pertaining to them that had married strange wiues in the first day of y first moneth.

18 And there were founde of the Priests, which had married strange wiues,

*or, Maspar.*

*or, Iedaiab.*

19 Of the sonnes of Iesus, the sonne of Iosedec, & of his brethren Mathelas, & Eleazar, and Ioribus, and Ionadan.

20 Who also gaue their hands to cast out

their wiues, and offered a ram for their reconciliation in their purgation.

21 And of the sonnes of Emmer Ananias, *or, Anani, & Zabiah.* and Zabdeus, and Canes, and Sameius, and Hiereel, and Azarias.

22 And of the sonnes of Phaisu, Ellionas, *or, Phaspar, Elihuai Maspar, Iosaphat, & Iosaphat, & Iosaphat, & Iosaphat.* Massias, Esmaelus, and Nathanael, and Ocidelus, and Talsas.

23 And of the Leuites Iorabadus, and Semis, and Colius, who was called Calitas, *or, Iosaphat, & Iosaphat, & Iosaphat, & Iosaphat.* and Patheus, and Ooudas, and Ionas.

24 Of the holie singers, Eliazurus, Bachurus, *or, Eliado, & Bachur.*

25 Of the porters, Sallumus, & Tolbanes, *or, Sallum.*

26 Of them of Israel, of the sonnes of Phorus, Hiermas, and Eddias, & Melchias, & Maelus, & Eleazar, & Afibias, & Banaias, *or, Remia, & Banaia.*

27 Of the sonnes of Ela, Matthanias, Zacharias, and Hierielas, and Hieremoth, and Aedias, *or, Elam, & Iehiel, & Ieremias, & Helian.*

28 And of the sonnes of Zamoth, Eliadas, Elisimus, Orthonias, Iarimoth, and Sabatus, and Sardeus, *or, Zacharias, & Iosaphat, & Iosaphat, & Iosaphat.*

29 Of the sonnes of Bēbai, Ioannes, and Ananias, and Iosaphat, and Ematheas, *or, Erbe, & Iosaphat, & Emah.*

30 Of the sonnes of Mani, Olamus, Mamuchus, Iēdaia, Iasubus, Iasael, and Ieremoth, *or, Mani, Olam, & Maluch, & Iasael, & Iasael.*

31 And of the sonnes of Addi, Naathus, Moofias, Laccunus, and Naidus, and Matthanias, and Sefchel, and Balnuus, and Manasseas, *or, Addi, Naathus, Laccun, & Banaia, & Banaia, & Banaia, & Banaia.*

32 And of the sonnes of Annas, Elionas, & Aseas, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of Afom, Altaneus, & Matthias, and Bannaias, Eliphalar, & Manasseas, and Semei, *or, Afom, & Matthias, & Matthias, & Matthias.*

34 And of the sonnes of Maani, Ieremias, Momdis, Omairus, Inel, Mamai, and Pacchias, and Amos, Carabasion and Euasibus, and Mamnimatanaius, Elisiasis, Vamus, Elialj, Samis, Selemias, Nathanas, & of the sonnes of Ozoras, Sefis, Efril, Azailus, Samatas, Sambis, Iosiphus, *or, Maani, Ieremias, Momdis, Omairus, Inel, Mamai, & Pacchias, & Amos, & Carabasion, & Euasibus, & Mamnimatanaius, & Elisiasis, & Vamus, & Elialj, & Samis, & Selemias, & Nathanas, & Ozoras, & Sefis, & Efril, & Azailus, & Samatas, & Sambis, & Iosiphus.*

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias, *or, Ethna, & Mazitias, & Zabadias, & Ethes, & Inel, & Banaias.*

36 All these married strange wiues, and put them away with their children.

37 And the Priests & the Leuites dwelt in Ierusalem, & in the countrey, the first day of the seuenth moneth, and the childre of Israel in their owne houses.

38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East, *or, Iosaphat, & Iosaphat, & Iosaphat, & Iosaphat.*

39 And spake to Esdras the Priest, and reader, that he shulde bring the Law of Moses, which had bene giue by the Lord God of Israel.

40 Then broght Esdras the chief Priest the Law to all the multitude, bothe man and woman,



woman, and to all the Priests, that they might heare the Law the first day of the seuenth moneth.

41 And he red in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to y<sup>e</sup> Law.

42 So Esdras the Priest and reader of the Law, stode vpo a pulpet of wood that was prepared.

43 And there stode by him "Matgathias, Samus, Ananias, Azarias, Ourias, Ezecias, Balasamus at his right hand,

44 And at his left hand "Phaldaius, and Sail, Melchias, Aothasaphus, Nabarias.

45 Then Esdras toke y<sup>e</sup> boke of the Law before the multitude (for he sate honorably before them all)

46 And they all stode vpright when he expounded the Law, and Esdras blessed the Lord the moste hie God, the moste mightie God of hostes.

47 And the whole multitude cryed, Amen.

48 Then Iesus and Anus, and Sarabias, and Adimus, & Iacobus, Sabaraias, Autanias, Maianias and Calitas, Azarias, & Ioazab-

dus, and Ananias, & Biatas the Leuites lift vp their hands, and fell downe on the grounde, and worshiped the Lord,

49 And taught the Law of the Lord, and stode also earnestly vpon the reading.

50 Then said "Aththarates to Esdras the chief Priest and reader, & to the Leuites, that taught the multitude in all things, This day is holie vnto the Lord, and all haue wept in hearing of the Law.

51 Go therefore and eat the fat meates, & drinke the swete drinks, and send presents to them that haue not.

52 For this day is holie to the Lord, and be not sorie: for the Lord God wil glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holie to the Lord: be not sad.

54 Then they departed all to eat, and drinke, and to reioyce, and to giue presents to the that had not, and to make good chere.

55 For they were yet filled with the wordes wherewith they were instructed, whē they were assembled together.

## II. Esdras.

### CHAP. I.

1 The people is reprovēd for their unfaithfulness.  
2 God wil haue another people, if these wil not be reformed.



He second boke of the Prophet \*Esdras, the sonne of Saraias, y<sup>e</sup> sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob,

3 The sonne of Achias, y<sup>e</sup> sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,  
3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the lād of Medes, in the reigne of Artaxerxes King of Persia.

4 \* And the worde of the Lord came vnto me, saying,

5 Go, and shewe my people their sinnes, & their children their wickednes, which they haue comitted against me, that they may tel their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offred vnto strange gods.

7 Haue not I broght them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and

despised my counsels.

8 Pull thou of then the heere of thine head, and cast all euil vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shal I forbear the, vnto whome I haue done somuche good?

10 \*Many Kings haue I destroyed for their sakes: Pharaos with his seruants and all his armie haue I smitten downe.

11 All the nacions haue I destroyed before them: \* I haue destroyed the East, the people of the two countreis Tyrus and Sidō, and haue slaine all their enemies.

12 Speake thou therefore vnto the, saying, Thus saith the Lord,

13 \*I haue led you thorow the Sea, and haue giuen you a sure way, since the beginning: \*I gaue you Moyse for a guide, and Aaron for a Priest.

14 \*I gaue you light in a pillar of fyre, and great wonders haue I done amōg you: yet haue ye forgotten me, saith the Lord.

15 Thus saith y<sup>e</sup> Almighty Lord, The quailles were a tokē vnto you: I gaue you tentes for sauegarde, wherein ye murmured:

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure stil.

17 Where are the benefites, that I haue done for you? when ye were hungrie in the wilderness, \*did ye not cry vnto me?

18 Saying, Why hast thou broght vs into  
Eccc.iii.



## II. Esdras.

this wildernes to kill vs: It had bene better for vs to haue serued the Egyptians, then to dye in this wildernes.

*Wis. 16. 20.* 19 I had pitie vpon your mournings, and gaue you Manna to eat: \* so ye did eat Angels fode.

*Nom. 20. 11. Wis. 11. 4.* 20 \* When ye were thirstie, did not I cleaue the stone, & waters did flowe out to satisfie you: from the heat I couered you with the leaues of the trees,

*Isa. 5. 4.* 21 And I gaue you fat countreis: I cast out the Cananites, & Pherefites, & Philistims before you: \* what shal I do more for you, saith the Lord?

*Exod. 15. 25.* 22 Thus saith the almightie Lord, \* When ye were in the wildernes at the bitter waters, being a thirst, and blaspheming my Name,

23 I gaue you not fyre for the blasphemies, but cast a tie into the water, and made the riuer swete.

*Exod. 32. 8.* 24 What shal I do vnto thee, o Iacob: thou \* Iuda woldest not obey: I wil turne me to other nations, and vnto those wil I giue my Name, that they may kepe my lawes.

25 Seing ye haue forsaken me, I wil also forsake you: when ye aske mercie of me, I wil not haue pitie vpon you.

*Isa. 1. 15.* 26 \* When ye call vpon me, I wil not heare you: for ye haue defiled your hands with blood, and your fete are swift to commit murther,

27 Althogh ye haue not forsaken me, but your owne selues, saith the Lord.

28 Thus saith the almightie Lord; Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,

29 That ye wolde be my people, as I am your God, and that ye wolde be my children, as I am your father?

*Mat. 23. 37.* 30 \* I gathered you together as an henne gathereth her chickens vnder her wings: but now what shal I do vnto you? I wil cast you out from my sight.

*Isa. 5. 13.* 31 \* When ye bring gifts vnto me, I wil turne my face from you for your solene feast dayes: your new moones, & your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophetes, whome ye haue taken and slaine, and torne their bodies in pieces, whose blood I wil reuenge, saith the Lord.

33 Thus saith the almightie Lord, Your house shalbe desolate: I wil cast you out as the winde doeth the stubble.

34 Your children shal not haue generaciō: for thei haue despised my commandemēt, & done the thing that I hate before me.

35 Your houses wil I giue vnto a people to come, who shal beleue me thogh they heare me not, and they, vnto whome I neuer shewed miracle, shal do the things that

I command them.

36 Thogh they se no Prophetes, yet shal they hate their iniquities.

37 ¶ I wil declare the grace that I wil do for the people to come, whose children reioyce in gladnes, and thogh they haue not seene me with bodelie eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, beholde what great glorie, and se the people that come from the East.

39 Vnto whome I wil giue for leaders Abraham, Isahac, Iacob, Oseas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the \* messenger of the Lord) *Malach. 3. 1.*

### CHAP. II.

*The Synagogue findeth faute with her owne children. 15 The Gentiles are called.*

1 Thus saith the Lord, I broght this people out of bondage: I gaue them also my commandements by my seruants the Prophetes, whome they wolde not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Go you away, o children: for I am a widdowe and forsaken.

3 I broght you vp with gladnes, but with sorowe and heauines haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shal I now do vnto you? I am a widdowe and forsaken: go ye, o my children, and aske mercie of the Lord.

5 And thee, o father, I call for a witnes for the mother of these children, which wolde not kepe my couenant,

6 That thou bring them to confusion, and their mother to a spoile, that their kinred be not continued.

7 Let their names be scatred among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Wo vnto thee, Assur: for thou hidest the vnrighteous in thee: o wicked people, remember \* what I did vnto Sodom and Gomorrha, *Gen. 19. 24.*

9 Whose lād is mixt with cloudes of pitch and heapes of ashes: so wil I do vnto the, that heare me not, saith the almightie Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tel my people, that I wil giue them the kingdome of Ierusalem, which I wolde haue giuen vnto Israel.

11 And I wil get me glorie by them, and giue the the euerlasting tabernacles, which I had prepared for those.

12 They shal haue at wil the tre of life, smelling of ointement: they shal nether labour nor be weary.

13 Go ye, & ye shal receaue it: pray that the time,



time, which is long, may be shortened: the kingdome is already prepared for you: watche.

14 Take heauen and earth to witnes: for I haue abolished the euil, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnes: make their fete as fast as a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead, wil I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.

18 I wil send thee my seruants Esaie and Ieremie to helpe thee, by whose counfel I haue sanctified & prepared for thee twelue trees laden with diuers frutes,

19 And as many fountaines, flowing with milke and hony, and seuen mightie mountaines, whereupon there growe roses and lilies, whereby I wil fil thy children with ioye.

20 Execute iustice for the widdowe: iudge the cause of the fatherles: giue to the poore: defende the fatherles: clothe the naked.

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the crepel, and let the blinde come into the light of my clerences.

22 Kepe the olde & the yong that are within thy walles.

23 \*Wherefoeuer thou findest the dead, take them and burye them, and I wil giue thee the first place in my resurrection.

24 Abide stil, o my people, and rest: for thy quietnes shal come.

25 Nourish thy childre, o thou good nurse: stablish their fete.

26 None of the seruants that I haue giuen thee, shal perish: for I wil seke them from among thy number.

27 Be not weary: for when the day of trouble and heauines commeth, other shal wepe and be soroweful, but thou shalt be merry and haue abundance.

28 The heathen shal enuie thee, and shal do nothing against thee, saith the Lord.

29 Mine hands shal couer thee, so that thy children shal not fe hell.

30 Be ioyful, o thou mother, with thy children: for I wil deliuer thee, saith the Lord.

31 Remember thy children that slepe: for I wil bring the out of the sides of the earth, and wil shewe mercie vnto them: for I am merciful, saith the Lord almightie.

32 Embrace thy children, vntil I come and shewe mercie vnto the: for my fountaines runne ouer, and my grace shal not faile.

33 I Esdras receiued a charge of the Lord

vpon the mount Horeb, that I shulde go vnto them of Israel, but when I came to them, thei cast me of, and despised the commandement of the Lord.

34 And therefore I say vnto you, o ye heathen, that heare and vnderstand, Wait for your shepherd, who shal giue you euerlasting rest: for he is nere at hand, that shal come in the end of the worlde.

35 Be ready to the rewarde of the kingdome: for the euerlasting light shal shine vpo you for euermore.

36 Fle the shadowe of this worlde: receiue y ioye of your glorie: I testifie my Sauour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thanks vnto him, that hath called you to the heauenlie kingdome.

38 Arise, and stand vp, and beholde the number of those that are sealed for the feast of the Lord,

39 Which are departed from the shadowe of the worlde, and haue receiued glorious garments of the Lord.

40 Take thy number, o Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longest for, is fulfilled: beseeche y power of the Lord, that thy people which haue bene called fro the begining, may be sanctified.

42 \*I Esdras sawe vpo mount Sion a great people whome I colde not number, and they all praised the Lord with songs. *Reuel. 7, 9.*

43 And in the middes of them there was a yong man hier in stature then them all, & vpo euerie one of their heads he set crownes, and was hier then the others, which I muche marueiled at.

44 So I asked the Angel, and said, Who are these, my lord?

45 Who answered, and said vnto me, These be they, that haue put of the mortal clothing, and haue put on the immortal, and haue confessed the Name of God: now are they crowned, and receiue the palmes.

46 Then said I vnto y Angel, What yong man is it, that setteth crownes on them, & giueth them the palmes in their hands.

47 And he answered, & said vnto me, It is the sonne of God, whome they haue confessed in the worlde. Then began I greatly to commende them, that had stand so strongly for the Name of the Lord.

48 Then the Angel said vnto me, Go thy way, and tel my people, what, and how great wonders of the Lord God thou hast sene.

#### CHAP. III.

4 The wonderous workes, which God did for the people, are recited. 31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which yet are synners also.

Eete. iiii.



## II. Esdras.

- I**N the thirtieth yere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,
- Because I sawe the desolacion of Sion, & the wealth of them that dwelt at Babylon.
- So my spirit was fore moued, so that I beganne to speake fearful wordes to the most High, and said,
- O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest comandement vnto the people,
- \*And a bodie vnto Adam, without soule, who was also the workmanship of thine hands, and hast breathed in him the breth of life, so that he liued before thee,
- And leddest him into Paradise, which thy right hand had planted, or euer the earth brought forth.
- Euen then thou gauest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generacion, of whome came nacions, tribes, people and kinreds out of number.
- \*And euerie people walked after their owne wil, and did wonderful things before thee, and despised thy commandements.
- \*But at y time appointed thou broughtest the flood vpon those y dwelt in the worlde and destroyedst them,
- So that by the flood, that came to euerie one of them, which came by death vnto Adam,
- Yet thou leftest one, euen \*Noe, with his housholde, of whome came all righteous men.
- And when they that dwelt vpon y earth, began to multiplie, and the number of the children, people and many nacions were increased, they began to be more vngodlie then the first.
- Now when they liued wickedly before thee, \*thou didest chose thee a man from among them, whose name was \*Abraham.
- Whome thou louedst, and vnto whome onely thou shewedst thy wil,
- And madest an euerlasting couenāt with him, promising him that thou woldest neuer forsake his sede.
- \*And vnto him thou gauest Isahac, \*vnto Isahac also thou gauest Iacob and Esau, \*and didest chose Iacob, and cast of Esau, and so Iacob became a great multitude.
- And whē thou leddest his sede out of Egypt, \*y broughtest the vp to mount Sina,
- And enclinedst the heauens and bowedst downe the earth, and didest moue the grounde, and cause the depths to shake, and didest astonish the worlde.
- And thy glorie went thorowe foure gates of fyre, with earthquakes, winde and colde, that thou mightest giue the Lawe vnto the sede of Iacob, and that which the generacion of Israel shulde diligently obserue.
- Yet tokest thou not away from them the wicked heart, that thy Law might bring forth the frute in them.
- For \*Adam first hauing a wicked heart, *Gen. 3.6.* was overcome and vainquished, & all they that are borne of him.
- Thus remained weakenes ioyned with the lawe in the hearts of the people, with the wickednes of the roote: so that the good departed away, & the euil abode stil.
- So the times passed away, and the yeres were brought to an end, \*til thou didest raise thee vp a seruant called Dauid, *1 Sam. 16.13.*
- \*Whome thou commandedst to buyld a citie vnto thy Name, to call vpon thee therein with incense and sacrifice. *2 Sam. 5.1.*
- Whē this was done many yeres, the inhabitants forsoke thee,
- Following the waies of Adam and all his generacion: for they also had a wicked heart.
- Therefore thou gauest thy citie ouer into the hands of thine enemies.
- But do they that dwell at Babylon, any better, that they shulde haue the dominio of Sion?
- For when I came thether, and sawe their wicked dedes without number (for this is the thirtieth yere that I se many trespassing) I was discouraged.
- For I sawe, how thou sufferedst them that sinne, and sparedst the wicked doers, where as thou hast destroyed thine owne people, and preferred thine enemies; and thou hast not shewed it.
- I can not perceiue how this commeth to passe. Are the dedes of Babylon better then they of Sion?
- Or is there any other people y knoweth thee besides Israel? or what generacion hathe so beleued thy Testimonies, as Iacob?
- And yet their rewarde appeareth not, and their labour hathe no frute: for I haue gone here & there thorow out the heathē, and I se them flourish, and thinke not vpon thy commandements.
- Weigh y therefore our wickednes now in the balance, and theirs also that dwell in the worlde, and no mention of thee shal be founde but in Israel.
- Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hathe so kept thy commandements?
- Thou shalt surely finde that Israel by name hathe kept thy precepts, but not the heathen.



CHAP. IIII.

*The Angel reproveth Eſtrus, becauſe he ſeemed to entre into the profounde iudgements of God.*

1 And the Angel that was ſent vnto me, whoſe name was Vriel, answered,

2 And ſaid, Thine heart hath taken to muche vpon it in this worlde, and thou thinkeſt to comprehend the waies of the Hieſt.

3 The ſaid I, Yea, my lord. And he answered me, and ſaid, I am ſent to ſhewe thee thre waies, and to ſet forth the thre ſimilitudes before thee,

4 Whereof if thou canſt declare me one, I wil ſhewe thee alſo the way, that thou deſireſt to ſe, and I wil ſhewe thee from whence the wicked heart cometh.

5 And I ſaid, Tell on, my lord. Then ſaid he vnto me, Go thy way: weigh me the weight of the fyre, or meaſure me y<sup>e</sup> blaſt of the winde, or call me againe the daye that is paſt.

6 Then answered I, and ſaid, What man is borne, that can do that, which thou requireſt me, concerning theſe things?

7 And he ſaid vnto me, If I ſhulde aſke thee how depe dwellings are in the middes of the ſea, or how great ſprings are in the beginning of the depth, or how great ſprings are in the ſtretching out of the heauen, or which are the borders of Paradiſe,

8 Peradventure thou woldeſt ſay vnto me, I neuer went downe to the depe, nor yet to the hell, nether did I euer clime vp to heauen.

9 But now haue I aſked thee but of fyre & winde, and of the day, whereby thou haſt paſſed, and from the which things thou canſt not be ſeparated, and yet canſt thou giue me none answer of them.

10 He ſaid moreover vnto me, Thine owne things, and ſuche as are growen vp with thee, canſt thou not knowe:

11 How ſhulde thy veſſel then be able to comprehend the wayes of the Hieſt, and now outwardly in the corrupt worlde, to vnderſtand the corruption, that is euident in my ſight?

12 Then ſaid I vnto him, It were better that we were not at all, the that we ſhulde liue in wickednes, and to ſuffer, and not to knowe wherefore.

*13 And he answered me, & ſaid, I came to a foreſt in the plaine where the trees helde a counſel,*

14 And ſaid, Come, let vs go fight againſt the ſea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the ſea toke counſel and ſaid, Come, let vs go vp and fight againſt the trees of the wood, that we may

get another countrey for vs.

16 But the purpoſe of the wood was vaine: for the fyre came and conſumed it.

17 Likewise alſo the purpoſe of the floods of the ſea: for the ſand ſtode vp and ſtopped them.

18 If thou were iudge betwene theſe two, whome woldeſt thou iuſtifie, or whome woldeſt thou condemne?

19 I answered and ſaid, Verely it is a fooliſh purpoſe, that thei bothe haue deuifed: for the grounde is appointed for y<sup>e</sup> wood, and the ſea hath his place to beare his floods.

20 Then answered he me, and ſaid, Thou haſt giuen a right iudgement: but why iudgeſt thou not thy ſelf alſo?

21 For like as the grounde is appointed for the wood, and the ſea for his floods, ſo they that dwell vpon earth, can vnderſtand nothing, but that which is vpon earth: & they that are in the heauens, the things that are aboue the height of the heauens.

*1ſa. 55. 9.  
Iohn 3. 32.  
1 Cor. 2. 13.*

22 Then answered I, & ſaid, I beſeeche thee, O Lord, let vnderſtanding be giuen me.

23 For I did not purpoſe to inquire of thine hie things, but of ſuche as we daiely meddle with all, namely wherefore Iſrael is made a reproche to the heathen, and for what cauſe the people, whome thou haſt loued, is giuen ouer to wicked nations, and why the Law of our fathers is aboliſhed, and the written ceremonies are come to none effect,

24 Why we are toſſed to and fro through the worlde as the greſhoppers, and our life is a very feare, and we are not thought worthy to obtaine mercie.

25 But what wil he do to his Name, which is called vpon ouer vs? Of theſe things haue I aſked the queſtion.

26 Then answered he me, and ſaid, The more thou ſearcheſt, the more thou ſhalt maruel: for the worlde haſteth faſt to paſſe away,

27 And can not cōprehend the things, that are promiſed to the righteous in time to come: for this worlde is full of vnrighteouſnes and weakenes.

28 But to declare thee the things whereof thou aſkeſt, the euil is ſowen, but the deſtruction thereof is not yet come.

29 If the euil now that is ſowen, be not turned vp ſide downe, and if the place where the euil is ſowen, paſſe not away, then can not the thing come, that is ſowen w<sup>th</sup> good.

30 For the corne of euil ſede hath bene ſowen in the heart of Adam from the beginning, & how muche vngodlines hath he brought vp vnto this time? & how much ſhal he bring forth vntil the harueſt come?

31 Pondere with thy ſelf, how muche frute



## II. Esdras.

- of wickednes the corne of euil seide bringeth forth,
- 32 And when the stalkes shalbe cut downe, which are without number, how great an haruest must be prepared.
- 33 Then I answered, and said, How, & when shal these things come to passe? wherefore are our yerres fewe and euil?
- 34 And he answered me, saying, Hastenot to be aboue y<sup>e</sup> moste High: for thou labourst in vaine to be aboue him, thogh thou indeuer neuer so muche.
- 35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shal I thus hope? & when cometh the frute of my barne and our wages?
- 36 And vpon this Ieremiel the Archangel answered, and said, When the number of y<sup>e</sup> sedes is filled in you: for he hath weighed the worlde in the balance.
- 37 The measure of the times is measured: the ages are counted by number, and they shal not be moued or shaken, til the measure thereof be fulfilled.
- 38 Then answered I, & said, O lord, lord, we are all euen full of sinne,
- 39 And for our sake peraduenture the haruest of y<sup>e</sup> righteous is not fulfilled, because of the sinne of them that dwell vpon earth.
- 40 So he answered me, and said, Go, & aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may kepe the birth anie longer within her.
- 41 Then said I, No, lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.
- 42 For as she that is with childe, hasteneth to escape the necessitie of the trauail, so do these places hasten to deliuer those things that are committed vnto them.
- 43 That which thou desirest to se, shalbe shewed thee from the beginning.
- 44 Then answered I, and said, If I haue founde grace in thy sight, and if it be possible, and if I be mete therefore,
- 45 Shewe me whether there be more to come then is past, or more things past, then are to come.
- 46 What is past, I knowe, but what is to come, I knowe not.
- 47 And he said vnto me, Stand on the right side, and I wil expounde thee this by example.
- 48 So I stode, and beholde, a whote burning ouen passed before me: and when the flame was gone by, I looked, & beholde, the smoke had the vpper hand.
- 49 After this there passed before me a waterie cloude, and sent downe muche raine with a storme: and when the stormie raine was past, the droppes came after.
- 50 Then said he vnto me, Consider with thyself, as the raine is more the droppes, and as fyre exceedeth the smoke, so the porcion that is past, hath the vpper hand, & the droppes and the smoke were muche.
- 51 Then I praied, & said, Maie I liue, thinkest thou vntil that time? or what shal come to passe in those daies?
- 52 He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a parte: but I am not sent to shewe thee of thy life: for I do not knowe it.

### CHAP. V.

*In the latter times truth shalbe hid: & vnrightheousnes & all wickednes shal reigne in the worlde. 23 Israel is reiecte, and God deliuereth the. 35 God doeth all thing in season.*

**N**Euertheles concerning the tokens, beholde, the times shal come, that thei which dwell vpon earth, shalbe taken in a great nōber, & the way of the truth shalbe hid & y<sup>e</sup> land shalbe barren fro faith,

2 And iniquitie shalbe increased more then thou hast sene now, or hast heard in time past. Matt. 24. 11

3 And it shal come to passe, that one shal set in fote, and thou shalt se the land desolate, which now reigneth.

4 Yea, if God grāte thee to liue, thou shalt se after the third trumpet, that the sunne shal suddenly shine againe in the night, & the moone thre times a day.

5 Blood shal drop out of the wood, and the stone shal giue his voyce, and the people shalbe moued.

6 And he shal rule, of whome they hope not that dwell vpon earth, and the foules shal change place.

7 And the sea of Sodom shal cast out fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce ther of.

8 There shalbe a confusion in many places, and the fyre shal oft breake forth, & the wilde beasts shal change their places, and menstruous women shal beare monstres,

9 And salt waters shalbe founde in the sweete, & all friends shal fight one against another: then shal wit hide it self, and vnderstanding departe into his secret chamber.

10 It shalbe sought of many, and yet not be founde: then shal vnrightheousnes and voluptuousnes haue y<sup>e</sup> vpper hand vpon earth.

11 One land also shal aske another, & say, Is righteous iustice gone thorow thee? And it shal say, No.

12 At the same time shal men hope, but not obtaine: they shal labour, but their enterprises shal not prosper.

13 To shewe thee suche tokēs I haue leaue, and if thou wilt praie againe and wepe as now, and fast seuen daies, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnes went thorow



thorow all my bodie, and my minde was feble and fainted.

15 But the Angel that was come to talke with me, helde me, comforted me, and set me vp vpon my fete.

16 And in the seconde night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eat, & forsake vs not, as the shepherd that leaueth his flocke in y<sup>e</sup> hands of the cruel wolues.

19 Then said I vnto him, Go thy waies fro me, and come not nere me: and when he heard it, he went from me.

20 And I fasted seuen daies, mourning and weping, as Vriel the Angel had commanded me.

21 And after seuen daies the thoghts of mine heart were very grievous vnto me againe.

22 And I had a desire to reason againe, and I beganne to talke with the moste High againe,

23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyarde.

24 And of all lands of the worlde thou hast chosen thee one pit, & of all the flours of the grounde thou hast chosen thee one lillie.

25 And of all y<sup>e</sup> depths of the sea thou hast filled thee one riuer, and of all buylded cities thou hast sanctified Sion vnto thy self.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cattel that are made, thou hast appointed thee one shepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whome thou louedst, thou gauest a Law, that is proued of all.

28 And now, O Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, & hast scattered thine onelie people among many.

29 They treade them downe, which haue withstod thy promises, and beleue not thy testimonies.

30 And if thou didst somuche hate thy people, they shulde haue bene punished with thine owne hands.

31 ¶ Now when I had spoken these wordes, y<sup>e</sup> Angel that came to me the night afore, was sent vnto me,

32 And said vnto me, Heare me, and I wil teache thee, & hearkē that I may instruct thee further.

33 And I said, Speake on, my lord. Then

said he vnto me, Thou art fore vexed and troubled for Israels sake. Louest thou the better, then he doeth that made them?

34 And I said, No, lord: but of very sorow haue I spokē: for my raines paine me euerie houre, while I labour to comprehend the way of the moste High, & to sike out parte of his iudgement.

35 And he said vnto me, Thou canst not. And I said, Wherefore, lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not sene the trouble of Iacob, and the grief of the stocke of Israel.

36 And he said vnto me, Number vnto me the things that are not yet come, or gather me the droppes, that are scattered, or make me the withered floures grene againe.

37 Open me the places that are closed, and bring me forth the windes, that are shut vp therein: shewe me the image of a voyce, and then wil I declare thee the thing, that thou askest and laborest to knowe.

38 And I said, O Lord, Lord, who can knowe these things, but he that hathe not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, whereof thou askest me?

40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I said, Beholde, O Lord, the last things are present vnto thee, and what shal they do that haue bene before me, or we that be now, or they that shal come after vs?

42 And he said vnto me, I wil compare my iudgement vnto a ring: as there is no slacknes of the last, so is there no swiftnes of the first.

43 Then I answered, and said, Coldest thou not make at once those y<sup>e</sup> haue bene, those that are now, & those that shal come, that thou mightest shewe thy iudgement the soner?

44 The answered he me, The creature, said he, can not preuent the Creator, neither can the worlde holde them at once, that shal be created therein.

45 And I said, As thou hast raught thy seruant, that thou, which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now also containe all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth: require her to bring forth the ten at once.

Ffff. ij.



## II. Esdras.

47 And I said, Surely she can not, but by distance of time.

48 Then said he vnto me, So haue I deuised the number of the earth by times when seede is sown vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and said, Seing thou hast now shewed me thy way, I wil procede to speake before thee: for our mother, whome thou hast tolde me is yong, draweth she nere vnto age?

51 He answered me, and said, Aske a woman that traueileth, and she wil tell thee.

52 Say vnto her, Wherefore are not they (whome thou hast now broght forth) like those that were before thee, but lesse of stature?

53 And she shal answer thee, Some were borne in thy floure of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy self, how that ye are lesse of stature, then those that were before you,

55 And so are they that come after you, lesse than ye, as the creatures which now beginne to be olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseeche thee, if I haue founde fauour in thy sight, shewe thy seruant, by whome doest thou gouerne thy workmanship?

### CHAP. VI.

*God hath foreseene all things in his secret counsel, and is autor therof, and hath created them for his childre.  
25 The felicitie of the age to come.*

1 And he said vnto me, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blew one against another:

2 Before the noyce of thundres sounded, before the bright lightening did shine forth, before the fundacions of Paradise were laide:

3 Before the faire floures did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before the heights of the aire were lifted vp, before thy measures of the heavens were named, before the chimneis in Sion were hote:

5 Before the present yeres were sought out, and before the afflictions of them that now sinne, were turned away, and they that haue laid vp the treasure of faith, were sealed,

6 Then did I purpose these things, & they were made by me alone, and by none other: by me also they shalbe ended, and by

none other.

7 Then answered I, and said, What shalbe the diuision of times? or when shalbe the end of the first, and the beginning of it that followeth?

8 And he said vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him, \* Iacobs hand helde first the *Gen. 27. 28.* heale of Esau.

9 For Esau is the end of this worlde, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heale and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered the, & said, O Lord, Lord, if I haue founde fauour in thy sight,

12 I beseeche thee, make an end to shewe thy seruant thy tokens, whereof thou shewedst me parte the last night.

13 So he answered me, and said, Stand vp vpon thy fete, and heare a mightie sounding voyce.

14 There shal come as an earthquake, but the place where thou standest, shal not be moued.

15 And therefore when he speaketh, be not afraied: for of the end shal be the worde, & of the fundacion of the earth shal it be vnderstand.

16 Therefore while one speaketh of the, it trembleth and is moued: for it knoweth, that it must be changed at the end.

17 And when I had heard it, I stode vp vpon my fete, and hearkened, and beholde, there was a voyce that spake, and the sounde of it was like the sounde of many waters:

18 And it said, Beholde, the daies come, that I wil come & inquire of them that dwell vpon the earth,

19 And when I beginne to inquire of them, who by their vnrighteousnes haue hurt others, and when the affliction of Sion shal be fulfilled,

20 And the worlde, that shal vanish away, shalbe sealed, the wil I shewe these signes: the bokes shalbe opened before the heauen, and they shal se all it together.

21 And the children of a yere olde shal speake with their voyces: the womē with-child shal bring forth the vntimelie childre of thre or foure moneths olde, and they shal liue that are raised vp.

22 Then suddēly shal the sowne places appeare as the vnsowne, & the full store houses shal suddenly be founde emptye.

23 And the trumpet shal sounde, and all they that heare it, shalbe suddenly afraied.

24 At that time shal friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the welles shal stand stil, & in thre houres they shal not renne.

25 ¶ Whosoever remaineth from all these things



things that I haue tolde thee, shal be salued & se my saluacion, & the end of your worlde.

36 And the men that are receiued, shal se it: they that haue not tasted death from their birth, and the heart of the inhabitants shal be changed, and turned to another meaning.

37 For euil shal be put out, and disceate shal be quenched,

38 But faith shal flourish: corruption shal be ouercome, and the trueth which hath bene so long without frute, shal come forth.

39 And when he talked with me, beholde, I loked a litle vpon him before whome I stode.

40 And these wordes said he vnto me, I am come to shewe thee the time of the night to come.

41 If thou wilt pray againe, and fast seuen daies more, I wil tel thee more things, & greater then these, which I haue heard in the day.

42 For thy voyce is heard before y<sup>e</sup> Highest: surely y<sup>e</sup> mightie hath seene thy righteous dealing: he hath seene also thy chastitie, which thou hast kept since thy youth.

43 Therefore hath he sent me to shewe thee all these things, and to say vnto thee, Be of good comfort, and feare not,

44 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

45 And after this I wepte againe and fasted seuen daies in like maner, that I might fulfil the thre weekes, which he had appointed me.

46 And in the eight night was mine heart vexed within me againe, and I began to speake before the moste High.

47 For my spirit was greatly set on fyre, & my soule was in distresse,

48 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst that the heauen and the earth shoulde be made, and the worke followed thy worde.

49 And then was there the spirit, and the darknes was on euerie side with silence: there was no mans voyce as yet created of thee.

50 Then commandedst thou a bright light to come forth out of thy treasures, that it might give light to thy worke.

51 Vpon the second day thou createdst the heauenly ayre, and commandedst it, that, going betwene, it shoulde make a diuision betwene the waters, that the one parte might remaine aboue, and the other beneath.

52 Vpon the third day thou commandedst, that y<sup>e</sup> waters shoulde be gathered together in the seuenth parte of y<sup>e</sup> earth: six partes di-

dest thou drye, & kept them to the intent that of these there shoulde be that shoulde serue thee, being sown of God and tilled.

43 Allone as thy worde went forth, the worke was incontinently made.

44 For immediatly great and innumerable frute did spring vp, and manie diuerse pleasures for the taste, and floures of vncchangeable colour, and odours of a molte wonderful smel & these things were created the third day.

45 Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres,

46 And gauest them a charge, to do seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saidest vnto the seuenth parte where the waters were gathered, that it shoulde bring forth the beasts, as foules and fishes: and it was so.

48 For the dome waters, and without life broght forth the liuing things at the commandement of God that the nations might praise thy wonderous workes.

49 Then didst thou prepare two liuing things: the one thou calledst Behemoth, & the other thou calledst Leuiathan,

50 And didst separate the one from the other: for the seuenth parte, where the water was gathered, coulde not holde them.

51 Vnto Behemoth thou gauest one parte, which was dried vp the third day, that he shoulde dwell in the same parte, wherein are a thousand hilles:

52 But vnto Leuiathan thou gauest y<sup>e</sup> seuenth parte, that is wett, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it shoulde bring forth the beasts, catel and creeping things.

54 And besides this Adam, whome thou madest lord ouer all the workes which y<sup>e</sup> hast created, of him come we all, and the people also, whome thou hast chosn.

55 All this haue I spokē before thee, O Lord, because thou hast created the worlde for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, beholde these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whome thou hast called the first borne, the onely begotten, and thy seruent louers) are giuen into their hands.

59 If the worlde then be created for our

Gen. 1. 14.

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# I I. Esdras.

akes, why haue we not the inheritace thereof in possession: or how long shal we suffer these things?

## CHAP. VII.

*Without tribulation none can come to felicitie. 22 God aduertiseth all in time. 23 The coming and death of Christ. 32 The resurrection and last iudgement. 43 As for the which all corruption shal cease. 44 All fell in Adam. 59 The true life. 62 The mercies and goodnes of God.*

**A**ND when I had made an end of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

And he said vnto me, Vp, Esdras, and heare the wordes that I am come to tell thee.

And I said, Speake on, my God. Then said he vnto me, The sea is fer in a wyde place, that it might be deepe and great,

But presuppose that the entrance thereof were narrow, and like the riuers,

Who colde go into the sea to loke vpon it, and to rule it? If he went not thorow the narrowe, how colde he come into the broadere?

There is also another thing: a citie is buylded and set vpon a broad field, and is ful of all good things:

The entrance thereof is narrowe and in a dangerous place to fall, that there is fyre at the right hand, and a deepe water at the lefte,

And there is but one path betwixt them, - euē betwene the fyre and the water; so that there colde but one man go there.

If this citie were giuen vnto a man for an inheritance, if he neuer went thorow the peril before it, how colde he receaue his inheritance?

And I said, It is so, Lord. Then said he, So is the portion of Israel.

Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

Then were the entrances of the worlde made narrowe, full of sorowe and trauail: they are but fewe and euil, and full of perils, and very paineful.

For the entrances of the fore worlde were wyde and sure, and brought immortal frutes.

If then they that are liuing, labour not to enter by these strait and brittle things, they can not attaine to those things that are hid.

Why then disquietest thou thy self, seing thou art corruptible? and why art thou moued, seing thou art mortall?

And why hast thou not considered in thy minde the things to come, rather then them that are present?

Then said I, O Lord, Lord, seing thou

hast ordeined in thy Law, that the righteous shulde inherite these things, and that the vngodlie shulde perish,

Shulde the righteous suffer straitnes in hoping for large things? yet thei that haue liued vngodly and suffered straitnes, shal not se the large things.

Then he said vnto me, There is no iudge more iuste then God, and there is none more wise then the moste High.

For manie perish in this life, because they despise the Law of God that is appointed.

For God hathe diligently admonished suche as came, so oft as they came, what they shulde do to haue life, and what they shulde obserue, to auoid punishment.

Neuertheles, they were not obedient vnto him, but spake against him, and imagined vaine things,

And deceiued them selues by their wicked dedes, & denied the power of the moste High, and regarded not his waies.

But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.

And therefore, Esdras, vnto the emptie are emptie things, & to the ful ful things.

Beholde, the time shal come, that these tokens which I haue tolde thee, shal come to passe, and the bride shal appeare, and she shal come forth, and be seene that now is vnder the earth.

And whosoever shal escape these euils, he shal see my wonders.

For my sonne Iesus shal appeare with those that be with him, and they that remaine, shal reioyce within foure hundred yeres.

After these same yeres shal my sonne Christ dye, and all men that haue life.

And the worlde shal be turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shal remaine.

But after seuen dayes, the worlde that is yet a slepe, shal be raised vp: and that shal dye, that is corrupt.

Then the earth shal restore those that haue slept in her, and so shal the dust restore that dwell therein in silence, and the secret places shal deliuer the soules that were committed vnto them.

And the most High shal appeare vpon the seate of iudgement, and miseries shal vanish away, and long suffering shal haue an end.

Iustice onely shal continue: the truth shal remaine, and faith shal be strong.

The worke shal followe, and the reward shal be shewed: the good dedes shal be of force, and vnrighteousnes shal beare no more rule.

The a



Gen. 12. 13.  
Iud. 12. 1.

36 Then said I, \* Abraham prayed first for the Sodomites, and Moyses for the fathers that sinned in the wilderness,

37 And they that came after him, for Israel in the time of Achaz, and Samuel,

1 Sam. 24. 17.  
2 Chr. 6. 4.

38 And \* David for the destruction, \* and Salomon for them that came into the Sanctuary,

1 King. 17. 31.  
2 Chr. 18. 31.

39 \* And Elias for those that received raine, and for the dead that he might liue,

2 King. 19. 15.

40 And Ezechias for the people in the time of Sennacherib, and diuerse others for manie.

41 Euen so now, seing vice is increased, & wickednes aboundeth, and the righteous haue prayed for the vngodlie, wherefore shal not the same effect followe also now?

42 Then he answered me, & said, This present life is not the end: oft times honour is retained in it: therefore haue they prayed for the weake.

43 But the day of iudgement shal be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shal cease.

44 Intemperancie shal passe away: infidelitie shalbe cut of: righteousnes shal growe vp, and the veritie shal spring vp.

45 The shal nomā be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adā, or when it was giuen him, to haue kept him that he shulde not haue sinned.

47 For what profit is it for men in this present life to be in heauines, and after death to feare punishment?

Rom. 8. 18.

48 O Adam, what hast thou done? \* for in that that thou hast sinned, thou art not fallen alone, but the fall also redundeth vnto vs that come of thee.

49 For what profit is it vnto vs, if there be promised an immortal life, when we do the workes that bring death?

50 And that an euerlasting hope shulde be promised vs, seing that we bitide our selues to deadlie vanitie?

51 And that there shulde be appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glorie of the moste High shulde be kept to defende the which haue led a pacient life, if we haue walked in the wicked wayes?

53 And that an eternal Paradise shulde be shewed, whose frute remaineth incorruptible, wherein is safetie and health, if we wil not enter into it?

54 (For we haue bene conuersant in vnpleasant places)

55 And that the faces of them, which haue abstained, shulde shine more then starres, if our faces be blacker then darckenes?

56 For while we liued, we did not remeber whe we did vnrighteously, that we shulde suffer after death.

57 Then answered he me, and said, This is the maner of the battel, which man, that is borne in the earth, shal fight,

58 That if he be overcome, he shulde suffer as thou hast said: but if he get the victorie, he shulde receaue the thing that I said.

59 For this is the life, whereof Moyses spake vnto the people, while he liued, saying, \* Chuse thee life that thou maist liue.

Deu. 30. 19.

60 Neuertheles, they beleued him not, nether the Prophetes after him, nor me also which haue said vnto them,

61 That heauines shulde not so be to their destruction, as ioye shulde come vnto the, to whome saluacion is perswaded.

62 I answered then and said, I know, Lord, that the moste High is called merciful, in that he hath the mercie vpo them, which are not yet come to that worlde,

63 And y he hath the pitie on those that walke in his Law,

64 And that \* he is pacient: for he long suf Rom. 2. 4.

65 And that he is liberall: for he wil giue as muche as nedeth,

66 And that he is of great mercie: for he ouercometh in mercie those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the worlde colde not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnes that they, which haue done euil, might be relieued from their wickednes, the ten thousand parte of men shulde not remaine aliue.

69 And if he, being iudge, forgave not those that be healed with his worde, and toke away the multitude of sinnes,

70 There shulde peraduenture be verie fewe left in an vnnumerable multitude.

CHAP. VIII.

1 The number of the godlie is smale 6 The workes of God are excellent. 20 Esdras prayer for him and for his people. 39 The promise of saluation to the iuste. 55 The destruction of the vniust.

1 And he answered me, saying, The most High made this worlde for manie, but the worlde to come for fewe.

2 I wil tel thee a similitude, o Esdras. As whe thou askest the earth, it shal say vnto thee, that it giueth muche earthlie matter to make pottes, but litle dust that golde cometh of, so is it with the worke of this worlde.



## II. Esdras.

Mat. 20, 16.

3 \* There be manie created, but fewe shalbe saved.

4 Then answered I, and said, The swalowe vp the wit, o my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophetic: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may intreat thee, that thou maist giue sede vnto our heart, and prepare our vnderstanding, that there may come frute of it, whereby euerie one which is corrupt, may liue, who ca set him self for mā.

7 For thou art alone, and we all are one workemanship of thine hands, as thou hast said.

8 For when the bodie is facioned now in the wombe, & thou hast giue it members, thy creature is preserued by fyre & water, and the worke, created by thee, doeth suffer nine moneths the creature, which is facioned in it.

9 But the thing that containeth, and that which is cōteined, shal bothe be preserued, and when time is come, the wombe, being preserued, deliuereth y things that grewe in it.

10 For thou hast commāded the members, euē the breasts, to giue milke vnto y frute appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, til thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteousness, nurturest it in thy Law, & reformat it with thy iudgement.

13 Thou slayest it as thy creature, & giuest it life as thy worke.

14 Seing then that thou destroyest him, which with so great labours is facioned, it is an easie thing to appoint by thy cōmādemēt, that the thing also which is made, might be preserued.

15 Now therefore, o Lord, I wil speake (as touching men in general thou shalt rather provide) but concerning thy people, for whose sake I am sorie,

16 And for thine inheritāce for whose cause I mourne: for Israel, for whome I am woful, and for Iacob, for whose sake I am grieved.

17 For them wil I pray before thee, as wel for my self, as for them: for I se our faures that dwelt in the land.

18 ¶ But I haue heard the sudden comming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderstand my wordes, which I wil speake before thee. The beginning of y wordes of Esdras, before he was taken vp.

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue,

and in the ayre,

21 Whose throne is inestimable, & his glorie incomprehensible, before whome the hoste of the Angels stand with trembling,

22 Whose keeping is turned in wnde and fyre, whose worde is true, and sayings stedfast, whose commandement is strong, and gouernment terrible,

23 Whose loke dryeth vp the depths, and wrath maketh y mountaines to melt away as the thing beareth wiues.

24 Heare the prayer of thy seruant, and receiue into thine eares the p. tition of thy creature.

25 For while I liue, I wil speake, and so long as I haue vnderstanding, I wil answer.

26 Loke not vpon the sinnes of thy people, rather then thy faithful seruants.

27 Haue not respect vnto the wicked dedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy wil.

29 Let it not be thy wil to destroye them, which haue liued like beasts, but loke vpon them that haue clearly taught thy Law.

30 Take not displeasure with them, which appeare worse then beasts, but loue them, that alway put their trust in thy righteousness and glorie.

31 For we and our fathers haue all the same sicknes: but because of vs that are sinners, thou shalt be called merciful.

32 If therefore thou wilt haue mercie vpon vs, thou shalt be called merciful towards vs which haue no workes of righteousness.

33 For the righteous, which haue laid vp manie good workes, let them receiue the rewarde of their owne dedes.

34 But what is man, that thou shuldest take displeasure at him? or what is this mortal generacion, that thou shuldest be so grieved towards it?

35 \* For verely there is no man among them that be borne, but he hath done wickedly, nor anie that doeth confesse thee, which hath not done amisse.

36 For in this, o Lord, thy righteousness and thy goodnes shalbe praised, if thou be merciful vnto them, which haue not the substance of good workes.

37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according vnto thy wordes it shalbe.

38 For I wil not verely consider the workes of them, before the death, before the iudgement, before destruction:

39 But \* I wil reioyce in the wayes of the righteous, and I wil remember the pilgrimage, the saluation and the rewarde that they shal haue.

1. King. 3. 44.  
2. chro. 6. 36.

Gen. 4. 10



40 Like as I haue spoken now, so shal it come to passe.

41 For as the housbād man soweth muche fede vpon the grounde, & planteth many trees, & yet alway the thing that is sown, cometh not vp in time, nether yet doeth all that is plāted, take roote: so nether shal thei all that are broght into the worlde, be sauēd.

42 I answered then & said, If I haue founde grace, let me speake.

43 Like as the housband mans fede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with to muche raine,

44 So perisheth man, which is created with thine hands, & thou art called his patern, because he is created to thine image, for whose sake thou hast made all things, and lickened him vnto the housbandmans fede.

45 Be not wroth with vs, o Lord, but spare thy people & haue mercie vpon thine inheritance: for thou wilt be merciful vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for suche as be to come.

47 For thou art farre of that thou shuldest loue my creature aboute me: but I haue oft times drawen nere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art maruelous before the Higheſt,

49 In that thou hast humbled thy self, as it becometh thee, and hast not iudged thy self worthie to boast thy self greatly among the righteous.

50 For many miseries & calamities remaine for them that shal liue in the latter time, because thei shal walke in great pride.

51 But learne thou for thy self, and seke out the glorie for suche as be like thee.

52 For vnto you is paradise opened: the tre of life is planted: the time to come is prepared, plenteousnes made ready: the citie is buylded, and rest is prepared, perfite goodnes and absolute wisdom.

53 The roote of euil is sealed vp from you: the weakenes and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorowes are vanished away, and in the end is shewed y treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when thei had libertie, thei despised the most High: they contemned his Law & forsoke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 \*Saying in their heart, that there was no

God, thogh they knewe that they shulde dye.

59 For as the thing that I haue spoken of, is made readie for you: so is thirt and peine prepared for them: for God wolde not that man shulde perish:

60 But they, after that they were created, haue defiled the Name of him that made them, & are vnthankful vnto him, which prepared life for them.

61 Therefore my iudgement is now at hād.

62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and said,

63 Beholde now, o Lord: thou hast shewed me the many wonders, which thou art determined to do in y last time, but in what time, thou hast not shewed me.

# CHAP. IX.

*5 All things in this worlde haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The lawes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.*

1 **H**E answered me then, & said, Measure the time with it self, & when thou feelt that one parte of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is the time wherein the moste High wil begin to visite the worlde which he made.

3 Therefore whē there shalbe sene an<sup>e</sup> earthquake in the worlde, and an uproare of the people,

4 The shalt thou vnderſtād that the moste High spake of those things, frō the daies that were before thee, euen from the beginning.

5 For as all that is made in the worlde, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euerie one that shal escape safe, & shalbe deliuered by his workes, and by the faith wherein ye haue beleued,

8 Shalbe preserued from the said perils and shal se my saluacion in my land, and within my borders: for I haue kept me holy frō the worlde.

9 Then shal they haue pitie of them selues, which now haue abused my waies: & thei that haue cast them out dispitifully, shal dwell in peines.

10 For suche as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my Law, while they were yet in libertie, and when they had yet leasure of amendement, and wolde not vnderstand but despised it,

12 They must be taught it after death by peine.



## I I. Esdras.

13 And therefore be thou no more careful, to knowe how the vngodlie shalbe punished, but inquire how the righteous shalbe saued, and whose the worlde is, and for whome it is, and when.

14 Then answered I, and said,

15 I haue afore said that which I say now & wil speake it hereafter, that there be many mo of them which perish, then of the that shalbe saued,

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the sede: as the floures be, so are the colours also: suche as the workemā is, suche is the worke: and as the housbādman is, so is his housbādrie: for it was the time of the worlde.

18 Surely whē I prepared the worlde, which was not yet made for the to dwell in that now liue, no man spake against me.

19 For then euerie one obeyed, but now the miners of them that are created in this worlde, that is made, are corrupted by a perpetual sede, & by a Law, whereout they cannot rid them selues.

20 So I considered the worlde, & beholde, there was peril, because of the deuises, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore y multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 Neuertheles, if thou wilt cease seuen daies mo( but thou shalt not fast in them,

24 But shalt go into a faire field, where no house is buylded, & shalt eat onely of the floures of the field, and eat no flesh, nor drinke wine, but the floures onely,

25 And pray vnto y moste High continually) then wil I come, and talke with thee.

26 So I went my waye, as he had commanded me, into the field, which is called Ardath, & there I sate among the floures, & did eat of the herbes of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpo the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the moste High, and to say,

29 O Lord, when thou woldest shewe thy self vnto vs, \* thou declaredst thy self vnto our fathers in the wildernes, in a place where no man dwelleth, in a baren place, when they came out of Egypt,

30 And expressly spakest vnto the, saying, Heare me, o Israel, and marke my wordes, thou sede of Iacob.

31 For beholde, I sawe my Law in you, that it may bring forth the frute in you, and that

ye may be honored by it for euer.

32 But our fathers, which receiued the Law, kept it not, nether obserued thine ordinances, nether did the frute of the Law appeare, nether colde it, for it was thine.

33 \* For they that receiued it, perished because they kept not the thing y was sown in them. *Exod. 32, 34.*

34 And lo, it is a custome when the ground receiue the sede, or the sea a ship, or a vessel meat and drinke, if that perish wherein a thing is sown, or wherein any thing is put,

35 Likewise the thing that is sown, or is put therein, and the things that are receiued, must perish: so the things that are receiued, do not remaine with vs: but in vs it cometh not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side \* I sawe a woman, which mourned sore, and lamented with a loude voyce, and was griued in heart, and rent her clothes, and she had ashes vpon her head. *Chap. 10, 44.*

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And said vnto her, wherefore wepest thou? why art thou so sory in minde?

41 And she said vnto me, Syr, let me alone, that I may bewaile my self, and increase sorowe: for I am sore vexed in my minde, and brought verie lowe.

42 Then I said vnto her, What aileth thee? tel me.

43 And she said vnto me, I thy seruant haue bene baren, & haue had no childe, hauing an housband thirtie yeres.

44 And euery houre, & euery day these thirtie yeres I pray to the moste High day & night.

45 And after thirtie yeres God heard me thine handmaid, & looked vpo my miserie, considered my trouble, & gaue me a sonne, & I was glad of him: so was mine housbād also, and all they of my countrey, and we gaue great honour vnto the Almightye.

46 And I nourished him with great trauail.

47 So when he grewe vp, and came to take a wife, I made a feast.

### CHAP. X

*Esdras and the woman that appeareth vnto him, commune together.*

1 **B**Vt when my sonne went into his chamber, he fell downe, and dyed.

2 Then we all ouerthrewe the lights, & all my neighbours rose vp to comfort me: so I rested vntil the seconde day at night.

3 And when they had all left of to comfort me, that I shulde be quiet, the I rose vp by night,

*Chap. 8, 3.  
Mas. 30, 16.*

*Exod. 12, 9.  
& 24, 3.  
Leuit. 4, 12.*



night, & fled, and am come into this field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and nether to eat nor drinke, but continually to mourne & fast, vntil I dye.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish womā aboute all other, seest thou not our heauines, and what cometh vnto vs?

7 For Sion our mother is all woful and is sore afflicted, and mourneth extremely.

8 Seing we be all now in heauines, and make our mone (for we be all sorowful) art thou sorie for one sonne?

9 Demande the earth, and she shal tell thee that it is she which ought to mourne for the fall of so manie that growe vpon her.

10 For frō the beginning all men are borne of her, and other shal come, and beholde, they walke almoste all into destruction, & the multitude of them shalbe destroyed.

11 Who shulde then rather mourne, she that hath lost so great a multitude, or thou which art sorie but for one?

12 But if thou woldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the frute of my wōbe, which I broght forth with heauines, & bare with sorowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauail, so the earth also from the beginning giueth her frute vnto man, euen to him that labored her.

15 Now therefore withholde thy sorow in thy self, and beare constantly that which cometh vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsel in time, thou shalt be commended therein.

17 Go thy way then into the citie to thine housband.

18 ¶ Then she said vnto me, I wil not, I wil not go into the citie, but here wil I dye.

19 So I continued to speake more with her, and said,

20 Do not so, but be couſeled: for how manie fallēs hathē Sion? Be of good comfort because of the sorowe of Ierusalem.

21 For thou seest y<sup>e</sup> our Sanctuarie is layed waste: our altar is broken downe: our Temple is destroyed.

22 Our psalterion fainteth, and the song ceaseth, and our mirth is vanished away,

23 and the light of our candelsticke is quenched, and the Arke of our couenant is takē

24 away, and our holie things are defiled, and the Name that is called vpon vs, is al-

25 moste dishonored, and our children are

put to shame, and our Priests are burnt, & our Leuites are caryed into captiuitie, and our virgines are defiled, and our wiues rauished, and our righteous men spoyled, & our children destroyed, and our yong men are brought in bondage, and our strong mē are become weake,

23 And, which is the greatest of all, Sion the scale hathē lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake of thy great heauines, and put away the multitude of sorowes, that the Almighty may be merciful vnto thee, and that the moste High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was a-frayed of her & mused what it might be.

26 And beholde, immediatly she cast out a great voyce, very fearful, so y<sup>e</sup> the earth shoke at the noyce of the woman.

27 And I loked, and beholde, the woman appeared vnto me nomore: but there was a citie buylded, and a place was shewed frō the grounde and fundacion. Then was I a-frayed, and cryed with a loude voyce, and said,

28 Where is Vriel the Angel \* which came *Chap. 4. 1.* to me at the first: for he hathē caused me to come into manie and depe consideraciōs, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these wordes, beholde, he came vnto me, and loked vpon me.

30 And lo, I laye as one dead, and mine vnderstanding was altered, and he toke me by the right hand and comforted me, and set me vpon my feete, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? & wherefore art thou sorie?

32 And I said, Because thou hast forsaken me, and I haue done \* according vnto thy *Chap. 5. 10.* wordes: I went into the field, and there haue I sene things, & se that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I wil giue thee exhortacion.

34 Then said I, Speake vnto me, my lord, and forsake me not, lest I dye through rashnes.

35 For I haue sene that I knewe not, and heare that I do not knowe.

36 Or is mine vnderstanding disceiued, or doeth my minde, being hautie, erre?

37 Now therefore I beseeche thee that thou wilt shewe thy seruant of this wondre.

38 Thē he answered me, and said, Heare me, and I wil informe thee, & tel thee where-

Gggg.ii.



fore thou art afrayed: for the moste High  
hath reueiled manie secret things vnto  
thee.

39 He hath sene thy good purpose, that thou  
art sorie continually for thy people, and  
makest great lamentacion for Sion.

40 This therefore is the vnderstanding of  
the visio, which appeared vnto thee a litle  
while ago.

41 Thou sawest a womā mourning, & thou  
beganest to comfort her:

42 But now seest thou the likenes of the  
woman no more, but there appeared vnto  
thee a citie buylded.

43 And where as she tolde thee of the death  
of her sonne, this is the solution,

44 This woman, which thou sawest, she is  
Sion: and where as she tolde thee (euen she  
which thou seest now as a citie buylded)

45 And as touching that she said vnto thee,  
that she was baren thirtie yeres, this was  
concerning that, there was euen thirtie  
yeres wherein there was no offring offred  
in her.

46 But after thirtie yeres, Salomon buylt  
the citie, and offred offrings: then bare the  
baren a sonne.

47 And where as she tolde thee, that she  
nourished him with labour, that was the  
inhabiting of Ierusalem.

48 But where as she tolde thee that her son-  
ne, as his chance was, dyed when she came  
into her chamber, that is the fall that is co-  
me to Ierusalem.

49 And when thou sawest her like one that  
mourned for her sonne, thou beganest to  
comfort her: of these things which haue cha-  
ced these are to be opened vnto thee.

50 For now the moste High seeth, that thou  
art sorie in thy mind, & because thou suf-  
ferest with all thine heart for her, he shewed  
thee the clerenes of her glorie, and the fai-  
renes of her beautie.

51 And therefore I bad thee remaine in the  
field where no house was buylt.

52 For I knewe that the moste High wolde  
shewe these things vnto thee.

53 Therefore I commaunded thee to go into  
the field, where no fundacio nor buylding is.

54 For the worke of mans buylding can not  
stand in that place where the citie of the  
moste High shulde be shewed.

55 And therefore feare not, nether let thine  
heart be afrayed, but go in, and se the beau-  
tie & greatnes of the buylding as muche  
as thou art able to se with thine eyes.

56 And after this shalt thou heare, as muche  
as thine eares may comprehend.

57 For thou art blessed aboute manie, & art  
called with the moste High among the few.

58 But to morow at night thou shalt remai-  
ne here,

59 And the moste High shal shewe thee vi-

sions of high things, which the moste High  
wil do vnto them that dwell vpon earth, in  
the last dayes. So I slept the same night &  
another, as he had commanded me.

CHAP. XI.

*The vision of an egle coming forth of the sea, and  
of her feathers. 37. Of a lyon coming out of the forest.*

1 Then saw I a dreame, & beholde, there  
came vp from the sea an egle, which  
had twelue feathered wings & thre heads.

2 And I sawe and beholde, she spread her  
wings ouer all the earth, & all the windes  
of the ayre blew on her, and gathered  
them selues.

3 And I behelde, & out of her feathers grew  
out other contrarie feathers, and they be-  
came litle feathers and smale.

4 But her heads remained stil, & the head  
in the middes was greater then the other  
heads, yet rested it with them.

5 Moreouer, I sawe that the egle flew with  
his feathers and reigned vpon earth & ouer  
them that dwelt therein.

6 And I sawe that all things vnder heauen  
were subiect vnto her, and no man spake  
against her, no not one creature vpon earth.

7 I sawe also that the egle stode vp vpon  
her clawes, & spake to her feathers, saying,

8 Watch not all together: slepe euerie one  
in his owne place, and watch by course.

9 But let the heads be preserved for the last.

10 Neuertheles, I sawe that the voice went  
not out of her heads, but from the middes  
of her bodie.

11 Then I nombred her contrarie feathers,  
and beholde, there were eight of them.

12 And I looked, and beholde vpon the right  
side there arose one feather, and reigned  
ouer all the earth.

13 And when it had reigned, the end of it  
came, and the place thereof appeared no  
more. So the next stode vp, and reigned: it  
continued a long time.

14 And when it had reigned, the end of it  
came also, and as the first, so it appeared  
no more.

15 Then there came a voyce vnto it, and  
said,

16 Heare thou that hast kept the earth so  
long: this I say vnto thee, before thou be-  
ginnest to appeare no more,

17 There shal none after thee atteine vnto  
thy time, nether to the halfe thereof.

18 Then arose the third and reigned as the  
other afore, and it appeared no more also.

19 So came it to all the others one after ano-  
ther, so that euerie one reigned, and then  
appeared no more.

20 Then I looked, and beholde in proceffe of  
time the feathers that followed, stode vp on  
the right side, that they might rule also, &  
some of the ruled, but within a while they  
appeared no more.



- 21 For some of the were set vp, but ruled not.  
 22 After this I looked & beholde, y<sup>e</sup> twelue feathers appeared nomore, nor y<sup>e</sup> two wings.  
 23 And there was no more vpon the egles bodie, but two heads that rested and six wings.  
 24 Then sawe I also that two wings deuidded them selues from the six, and remained vnder the head, that was vpon the right side: for the foure continued in their place.  
 25 So I looked, & beholde, the vnderwings thought to set vp them selues, and to haue the rule.  
 26 Then was there one set vp, but shortly it appeared no more.  
 27 And the second were s<sup>o</sup>ner gone then the first.  
 28 The I behelde, & lo, the two that remained, thought also in them selues to reigne.  
 29 And wh<sup>e</sup>n they so thought, beholde, there awaked one of the heads that were at rest, which was in the middes: for that was greater then the two.  
 30 And then I sawe, that the two heads were ioyned therewith.  
 31 And beholde, the head was turned with them, that were with it, and did eat vp the two vnderwings that wolde haue reigned.  
 32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwelt vpon earth with much labour, & it had the gouernace of the worlde, more the all the wings that had bene.  
 33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.  
 34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.  
 35 And I behelde, and lo the head vpon the right side deuoured that was vpon the left side.  
 36 ¶ Then I heard a voyce which said vnto me, Loke before thee, and consider y<sup>e</sup> thing that thou seest.  
 37 So I sawe, and beholde as it were a lyon that roareth, renning hastely out of the wood: and I sawe that he sent out a mans voyce vnto the egle, and spake, and said,  
 38 Heare thou, I wil talke with thee, & the moste High shal say vnto thee,  
 39 Art not thou that that of the foure beasts remainest, whome I made to reigne in my worlde, that by them the end of times might come,  
 40 And the fourth is come, and hath ouercome all the beasts that were past, & hath power ouer the worlde with great fearfulness, and ouer the whole compasse of the earth with moste wicked oppression, and that dwellerh so long time in all y<sup>e</sup> worlde with disceite.  
 41 For y<sup>e</sup> hast not iudged the earth w<sup>th</sup> trueth.
- 42 Seing thou hast troubled the meke, thou hast hurte the peaceable, and thou hast loued lyers, and destroyed the dwellings of them that broght forth the frute, & hast cast downe the walles of such as did thee no harme,  
 43 Therefore is thy wrongful dealing come vp vnto the moste High, and thy pride vnto the Mightie.  
 44 The moste High also hath looked vpon the proude times, & beholde, they are ended, and their abominacions are fulfilled.  
 45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine bodie,  
 46 That all the earth may be refreshed, & come againe, as one deliuered from thy violence, & that she may hope for the iudgement and mercie of him that made her.

## CHAP. XII.

*The declaration of the former visions.*

- 1 **A**Nd when the lion spake these wordes to the egle, I sawe,  
 2 And beholde, the head that had the vpper hand, appeared no more, nether did the foure wings appeare any more, that came to it, and set vp them selues to reigne, whose kingdome was smale and ful of vproares.  
 3 And I sawe, and beholde, they appeared no more, and the whole bodie of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and fro the great feare, and said vnto my spirit,  
 4 Lo, this hast thou done vnto me in that thou searchest out the waies of the moste High.  
 5 Lo, yet am I wearie in my minde, and verie weake in my spirit, and litle strength is there in me, for the great feare that I receiued this night.  
 6 Therefore now I wil beseeche the moste High that he wil comfort me vnto the end.  
 7 And I said, O Lord, Lord, if I haue founde grace before thy sight, & if I am iustified with thee before many other, and if my praier in dede be come vp before thy face,  
 8 Comfort me, and shewe me thy seruant the interpretacion and difference of this horrible sight, that thou maist perfectly comforte my soule,  
 9 Seing thou hast iudged me worthie to shewe me the last times.  
 10 ¶ Then he said vnto me, This is the interpretacion of this vision,  
 11 The egle, whome thou sawest come vp from the sea, is the kingdome which was sene in the vision of thy brother Daniel. *Dan. 7. 7.*  
 12 But it was not expounded vnto him: therefore now I declare it vnto thee.  
 13 Beholde, the daies come, that there shal



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- rise vp a kingdome vpon the earth, and it shalbe feared aboue all kingdomes that were before it.
- 14 In it shal twelue Kings reigne one after another,
- 15 Whereof the seconde shal beginne to reigne and shal haue more time then the twelue.
- 16 And this do the twelue wings signifie, which thou sawest.
- 17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the middes of the bodie thereof, this is the interpretacion,
- 18 That after the time of that kingdome there shal arise great strife, & it shalbe in danger to fall, but it shal not then fall, but shalbe restored againe to his beginning.
- 19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretacion,
- 20 In him shal arise eight Kings, whose time shal be but smale, and their yeres swift, and two of them shal perish.
- 21 But when the midde time cometh, there shalbe foure kept a time, whiles his time beginneth to come, that it maye be ended, but two shalbe kept vnto the end.
- 22 And where as thou sawest thre heads resting, this is the interpretacion,
- 23 In his last dayes shal y<sup>e</sup> moste High raise vp thre kingdomes, and shal call againe manie things into the, and they shal haue the dominion of the earth,
- 24 And of those that dwell therein, with muche grief aboue all those that were before them: therefore are they called the heads of the egle.
- 25 For they shal accomplish his wickednes, and shal finish his last end.
- 26 And where as thou sawest that the great head appeared no more, it signifieth that one of them shal dye vpon his bed, and yet with peine.
- 27 For the two that remaine, the sworde shal deuoure them.
- 28 For the sworde of the one shal deuoure the other: but at the last, shal he fall by the sworde him self.
- 29 And where as y<sup>e</sup> sawest two vnderwings, that went of towarde the head, which was on the right side, this is the interpretaciō,
- 30 These are thei whome y<sup>e</sup> moste High hathe preferred for their end, whose kingdome is litle, and ful of trouble as thou sawest.
- 31 And the lyon whome thou sawest rising vp out of the wood and roaring, and speaking vnto the egle, and rebuking her for her vnrighteousnes with all the wordes that thou hast heard,
- 32 This is the winde which the moste High hathe kept for them, and for their wickednes vnto the end, & he shal reprove them,
- and cast before them their spoiles.
- 33 For he shal set them aliue in the iudgement, and shal rebuke them and correct them.
- 34 For he wil deliuer the residue of my people by affliction, which are preferred vpon my borders, and he shal make them ioyful, vntil the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.
- 35 This is the dreame that thou sawest, and these are the interpretacions.
- 36 Thou onely hast bene mete to know this secret of the moste High.
- 37 Therefore write all these things that thou hast sene, in a booke and hide them,
- 38 And teache them the wise of the people, whose hearts thou knowest may comprehend and kepe these secrets.
- 39 But waite thou here yet seuen daies mo, that it may be shewed thee whatsoeuer it please the moste High to declare vnto thee: and with that he went his way.
- 40 And when all the people perceiued, that the seuen daies were past, and I not come againe into the citie, they gathered them all together, from the least vnto the moste, and came vnto me, and spake vnto me, saying,
- 41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and fittest in this place?
- 42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, & as an haven or shippe preferred from the tempest.
- 43 Are not the euils which are come vnto vs, sufficient?
- 44 If thou then forsake vs, how muche better had it bene for vs, that we had bene burnt also as Sion was burnt?
- 45 For we are no better then they that dyed there: and they wept with a loude voyce. Then answered I them, and said,
- 46 Be of good comfort, o Israel, and be not heauie, thou house of Iacob.
- 47 For the moste High hathe you in remembrance, & the Almighty hathe not forgotten you in temptation.
- 48 As for me I haue not forsake you, nether am I departed from you, but am come into this place to praye for the desolation of Sion, that I might seke mercie for the low estate of your Sanctuarie.
- 49 And now go your way home euerie mā, and after these daies wil I come vnto you.
- 50 So the people went their way into the citie, as I commanded them:
- 51 But I remained stil in the field seuen daies, as he had commanded me, and did eat onely of the floures of the field, & had my meat of the herbes in those daies.



CHAP. XIII.

*The vision of a winde coming forth of the sea, 3 Which became a man. 5 His propertie & power against his enemies. 21 The declaration of this vision.*

1 **A**Nd after the seven daies I dreamed a dreame by night.  
2 And beholde, there arose a winde fro the sea, and it moued all the waues thereof.  
3 And I looked, & beholde, there was a mightie man with the thousands of heauen: and when he turned his countenance to loke, all the things trembled that were sene vnder him.  
4 And whē the voyce wēt out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fyre.  
5 After these things I sawe, and beholde, there was gathered together a multitude of men out of nōber, fro the foure windes of the heauē, to fight against the man that came out from the sea.  
6 And I looked, and beholde, he graued him self a great mountaine, and flewe vp vp-on it.  
7 But I wolde haue sene the countrei or place whereout the hil was grauen, and I colde not.  
8 I sawe after these things, and beholde, all they which came to fight against him, were sore afraied, and yet they durst fight.  
9 Neuertheles, when he sawe the fiercenes of the multitude that came, he lifted not vp his hand: for he helde no sworde nor any instrument of warre,  
10 But onely, as I sawe, he sent out of his mouth, as it had bene a blaste of fyre, and out of his lippes the winde of the flame, and out of his tongue he cast out sparkes and stormes.  
11 And they were all mixt together, *euen* this blast of fyre, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing sene, but onely dust, and smel of smoke. When I sawe this, I was afraied.  
12 ¶ Afterwarde sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.  
13 And there came many vnto him, some with ioyful countenance, & some with sad: some of the were bound, and some brought of them that were offred: and I was sicke thorow great feare, and awaked, and said,  
14 Thou hast shewed thy seruāt these wonders from the beginning, and hast coupled me worthie to receiue my praier.  
15 Shewe me now therefore the interpretation of this dreame.  
16 For thus I consider in mine vnderstanding, wo vnto them y shalbe left in those

daies, and muche more wo vnto them that are not left behinde.

17 For they that were not left, were in heauines.

18 Now vnderstand I the things that are laid vp in the latter daies, which shal come bothe vnto them, and to those that are left behinde.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet is it easier, that he that is in danger, shulde fall into these, & forese the things to come hereafter, then to passe away as a cloude out of the worlde.

21 ¶ Then answered he me, & said, The interpretation of the vision wil I shewe thee, and I wil open to thee the thing that thou hast required.

22 Where as thou hast spoken of them that are left behinde, this is the interpretation,

23 He that shal beare the danger in that time, he shal kepe him self. They that be fallen into danger, are suche as haue workes and faith toward the moste Mightie.

24 Knowe therefore, that they which be left behinde, are more blessed the thei that be dead.

25 These are the meanings of the vision, Where as thou sawest a man comming vp from the middes of the sea,

26 The same is he whome the moste High hath kept a great season, who by his owne self shal deliuer his creature, & he shal order them that are left behinde.

27 ¶ And where as thou sawest, that out of his mouth there came as a blast with fyre and storme,

28 And y he nether helde sworde nor weapon, but that by his fiercenes he destroyed the whole multitude, that came to fight against him, this is the interpretation,

29 Beholde, the daies come that the moste High wil beginne to deliuer the that are vpon the earth:

30 And he shal astonish the hearts of them that dwell vpon the earth:

31 And one shal prepare to fight against another, citie against citie, & place against place, \*and nation against nation, & realme against realme. *Mat. 24, 7.*

32 When this commeth to passe, then shal the tokens come, that I shewed thee before, & then shal my Sonne be reueiled, whome thou sawest go vp as a man.

33 And when all the people heare his voyce, euerie mā shal in their owne land leaue the battel that they haue one against another.

34 And an innumerable multitude shalbe gathered as one, as they that be willing to come, and to fight against him.

Gggg. iiii.



## II. Esdras.

- 35 But he shal stand vpon the toppe of mount Sion.
- 36 And Sion shal come, and shalbe shewed to all, being prepared and buylded, as thou sawest the hil grauen forthe without any hands.
- 37 And this my Sonne shal rebuke the wicked inuentions of those nacions, which for their wicked life are fallen into the tempest,
- 38 And into torments like to flame, whereby they shalbe tormented: and without any labour wil he destroy them, euen by the Law, which is compared vnto the fyre.
- 39 And where as thou sawest that he gathered another peaceable people vnto him,
- 40 Those are the ten tribes which were caryed away captiues out of their owne lād, \* in the time of Oseas the King, whome Salmansar the King of the Assyrians toke captiue, and caryed them beyonde the riuer: so were they brought into another land.
- 41 But they toke this counsel to the selues, that they wolde leaue the multitude of the heathen, and go forthe into a further countrey, where neuer mankinde dwelt,
- 42 That they might there kepe their statutes, which they neuer kept in their owne land.
- 43 And they entred in at the narowe passages of the riuer Euphrates.
- 44 For the moste High then shewed the signes, \* and stayed the springs of the flood til they were passed ouer.
- 45 For thorow y country there was a great journey, euen of a yere and an halfe, and the same region is called 'Arsareth.
- 46 Then dwelt they there vntil the latter time: and when they come forthe againe,
- 47 The moste High shal holde stil the springs of the riuer againe, that they may go thorow: therefore sawest thou the multitude peaceable.
- 48 But thei that be left behinde of thy people, are those that be founde within my borders.
- 49 Now when he destroyeth the multitude of the nacions that are gathered together, he shal defende the people that remaine,
- 50 And then shal he shewe great wonders vnto them.
- 51 Then said I, O Lord, Lord, shewe me this, wherefore haue I sene the man coming vp from the middes of the sea?
- 52 And he said vnto me, As thou canst neither seke out, nor knowe these things, that are in the deepe of the sea, so can no man vpon earth se my Sonne, or those that be with him, but in the time of that day.
- 53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightened.
- 54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and sought it.
- 55 Thy life hast thou ordered in wisdom, & hast called vnderstanding thy mother.
- 56 Therefore haue I shewed thee y rewardes with the moste High: and after three other daies I wil speake other things vnto thee, and wil declare the great and wonderful things.
- 57 Then went I forthe vnto the field, glorifying and praising the moste High for the wonders which he did in time,
- 58 Which he gouerneth, and suche things as come in their seasons: and there I sate thre dayes.

### CHAP. XIII.

*3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 There-  
surrection and iudgement.*

- 1 Vpon the thirde day I sate vnder an oke, and beholde, there came forthe a voyce vnto me out of the bush, & said, Esdras, Esdras?
- 2 And I said, Here am I, Lord, & stood vpon my fete.
- 3 Then said he vnto me, \* In the bush I re- Exo. 3. 1.  
ueiled my self, and spake vnto Moyses, when my people serued in Egypt:
- 4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, & I helde him with me a long season,
- 5 And I tolde him many wōders, & shewed him the secrets of the times and the end, and commanded him, saying,
- 6 These wordes shalt thou declare, & these shalt thou hide.
- 7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast sene, & the interpretacions which thou hast heard.
- 8 For thou shalt be taken away from all, and thou shalt remaine hence forthe with my counsel, & with suche as be like thee, vntil the times be ended.
- 9 For the worlde hath lost his youth, & the times beginne to waxe olde.
- 10 For the worlde is deuided into twelue partes, & ten partes of it are gone already and halfe of the tenth parte.
- 11 And there remaineth that which is after the halfe of the tenth parte.
- 12 Therefore set thine house in order, and reforme thy people, and comfort suche of them as be in trouble, and now renounce the corruption.
- 13 Let go from thee mortal thoughts: cast away from thee the burdens of men, & put of now the weake nature,
- 14 And set aside thy moste grievous thoughts, and haste thee to departe from these times.
- 15 For

*King. 17. 3.*

*Exod. 14. 21.  
Isa. 3. 15.*

*\* Or, Andraih.*



- 15 For greater euils then those, which thou  
 hast sene now, shal thei commit.  
 16 For the weaker that the worlde is by rea-  
 son of age, the more shal the euils be in-  
 creased vpon them that dwell therein.  
 17 For the trueth is fled farre away, & lies  
 are at hand: for now hasteth the vision to  
 come, that thou hast sene.  
 18 ¶ Then answered I, and said before thee,  
 19 Beholde, O Lord, I wil go as thou hast  
 commanded me, and reforme the people,  
 which are present: but they that shal be  
 borne afterwarde, who shal admonish the?  
 20 Thus the worlde is set in darkenes, and  
 they that dwell therein, are without light.  
 21 For thy Law is burnt, therefore no man  
 knoweth the things that are done of thee,  
 or the workes that shalbe done.  
 22 But if I haue founde grace before thee,  
 send the holie Gost into me, & I wil write  
 all that hath bene done in the worlde sin-  
 ce the beginning, which was writen in thy  
 Law, that men may finde the path, & that  
 thei which wil liue in the latter daies, may  
 liue.  
 23 And he answered me, saying, Go, and ga-  
 ther the people, and say vnto them, that  
 thei seke thee not for fortie daies,  
 24 But prepare thee many boxe tables, and  
 take with thee these fise, Sarea, Dabria, Se-  
 lemia, Ecanus, and Asiel, which are readie  
 to write swiftly,  
 25 And come hether, & I wil light a candle  
 of vnderstanding in thine heart, which shal  
 not be put out til the things be performed  
 which thou shalt beginne to write.  
 26 And the shalt thou declare some things  
 openly vnto the perfite men, and some  
 things shalt thou shewe secretly vnto the  
 wise: to morowe this houre shalt thou be-  
 ginne to write.  
 27 Then went I forthe, as he commanded  
 me, and gathered all the people together,  
 and said,  
 28 Heare these wordes, O Israel,  
 29 \*Our fathers at y beginning were stran-  
 gers in Egypt, from whence they were de-  
 livered,  
 30 And receiued the Law of life, \* which  
 they kept not, which ye also haue trasgres-  
 sed after them.  
 31 Then was the land, euen the lād of Sion  
 parted amōg you by lot: but your fathers  
 and ye also haue done vnrighteously, and  
 haue not kept the wayes, which the moste  
 High commanded you.  
 32 And for so muche as he is a righteous  
 Iudge, he toke from you in time the thing  
 that he had giuen you.  
 33 And now are ye here, and your brethren  
 among you.  
 34 Therefore if so be that ye wil subdue  
 your owne vnderstanding, and reforme  
 your heart, ye shalbe kept aliue, and after  
 death shal ye obtaine mercie.  
 35 For after death shal the iudgemēt come,  
 when we shal liue againe: & then shal the  
 names of the righteous be manifest, and  
 the workes of the vngodlie shalbe decla-  
 red.  
 36 Let no man therefore come now vnto  
 me, nor seke me these fortie daies.  
 37 So I toke the fise men, as he comman-  
 ded me, and we went into the field, and re-  
 mained there.  
 38 The next daye beholde, a voyce called  
 me, saying, Esdras, \* open thy mouth, and  
 drinke that I giue thee to drinke. *Esdras. 3. 2.*  
 39 Then opened I my mouth, and beholde,  
 he reached me a full cuppe, which was full  
 as it were with water: but the colour of it  
 was like fyre.  
 40 And I toke it and dranke, and when I  
 had dronke it, mine heart had vnderstan-  
 ding and wisdom grewe in my brest: for  
 my spirit was strenghtened in memorie.  
 41 And my mouth was opened, and shut no  
 more.  
 42 The moste High gaue vnderstanding  
 vnto the fise men, that they wrote the hie  
 things of the night, which they vndersto-  
 de not.  
 43 But in the night they did eat bread, but  
 I spake by day, & helde not my tongue by  
 night.  
 44 In fortie daies, they wrote two hun-  
 dret and foure bokes.  
 45 And when the fortie dayes were fulfil-  
 led, the moste High spake, saying, The  
 first that thou hast writen, publish openly,  
 y the worthie and vnworthie may read it.  
 46 But kepe the sequentie last, that thou  
 maiest giue them to the wise among thy  
 people.  
 47 For in them is the veine of vnderstan-  
 ding, and the fountaine of wisdom, and  
 the riuer of knowledge: and I did so.

## CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that  
 shal come on the worlde. 9 The Lord wil aduenge  
 the innocent blood. 12 Egypt shal lament. 16 Sedition,  
 20 And punishment vpon the Kings of the earth.  
 24 Cursed are they that sinne. 29 Troubles & warres  
 vpon the whole earth. 33 God is the reuanger of his  
 elect.

B Eholde, speake thou in the eares of  
 my people the wordes of prophecie,  
 which I wil put in thy mouth, saith the  
 Lord:

2 And cause them to be writen in a lettre:  
 for they are faithful and true.

3 Feare not the imaginacions against thee:  
 let not the vnfaithfulnes of the speakers  
 trouble thee, that spake against thee.

4 For euery vnfaithful shal dye in his vn-  
 faithfulnes.

5 Beholde, saith the Lord, I wil bring pla-  
 Hhhh.i.



## II. Esdras.

gues vpon all the worlde, the sworde, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, saith the Lord, I wil holde my tongue no more for their wickednes, (they do vngodlie) nether wil I suffer the in the things, that they do wickedly.

*Reuel. 6, 10.  
19, 2.*

8 Beholde, \* the innocent and righteous blood cryeth vnto me, and the soules of the iust crye continually.

9 I wil surely auenge them, saith the Lord, and receiue vnto me all y innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I wil not suffer them now to dwell in the land of Egypt,

11 But I wil bring them out with a mightie hand, and a stretched out arme, & smite it with plagues as afore, & wil destroie all the land thereof.

12 Egypt shal mourne, and the fundacions thereof shalbe smitten with the plague and punishment, that God shal bring vpon it.

13 The plowmen that till the ground, shal mourne: for their sedes shal faile thorowe the blasting and haile, and by an horrible starre.

14 Wo to the worlde, & to them that dwell therein.

15 For the sworde and their destruction draweth nere, and one people shal stand vp to fight against another with swordes in their hands.

16 For there shalbe sedicion among men, & one shal inuade another: they shal not regarde their King, & the princes shal measure their doings by their power.

17 A man shal desire to go into a citie, and shal not be able.

18 Because of their pride the cities shalbe troubled, the houses shalbe afraied, & men shal feare.

19 A man shal haue no pitie vpon his neighbour, but shal destroye their houses with the sworde, & their goods shalbe spoyled for lacke of bread, and because of great trouble.

*Or. 3, 1.*

20 Beholde, saith God, I call together all the Kings of the earth to reuerence me, which are from the East, and from the South, from the East, and from Libanus, to turne vpon the, & to repay the things, that they haue done to them.

21 As they do yet this day vnto my chosen, so wil I do also, and recompense them in their bosome: thus saith the Lord God,

22 My right had shal not spare the sinners, nether shal the sworde cease from them, that shed innocent blood vpon earth.

23 The fyre is gone out from his wrath, and

hath consumed the fundacions of the earth, and the sinners like the strawe, that is kindled.

24 Wo to them that sinne, and kepe not my commandements, saith the Lord.

25 I wil not spare them: departe, o childe, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and ye shal remaine in them: for God wil not deliuer you, because ye haue sinned against him.

28 Beholde, an horrible vision cometh from the East,

29 Where generacions of dragons of Arabia shal come out with manie charers, and the multitude of them shalbe caryed as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shal go forth as the bores of the forest, and shal come with great power, and stand against them in battel, and shal destroye a porcion of the land of the Assyrians.

31 But after this shal the dragons haue the vpper hand, and remember their nature, and shal turne about, and conspire to consume them with a great power.

32 Then these shalbe troubled, and kepe silence by their power, and shal flee.

33 From the land of the Assyrians shal the enemy besiege them, and consume some of them, and in their hoste shalbe feare & dread, and strife among their Kings.

34 Beholde cloudes from the East, & from the North vnto the South, and they are verie horrible to loke vpon, ful of wrath and storme.

35 They shal smite one vpon another: and they shal smite downe a great multitude of starres vpon the earth, euen their owne starre, & the blood shalbe from the sworde vnto the bellie,

36 And the dongue of man vnto the Camels litter.

37 And there shalbe great fearefulnes, and trembling vpon earth, and they that see the wrath, shalbe afraied, and a trembling shal come vpon them.

38 And then there shal come great stormes from the South, and from the North, and parte from the West.

39 And from the East shal windes arise and shal open it with the cloude, which he raised vp in wrath, & y starre, raised to feare the East & West wnde, shalbe destroyed.

40 And the great, and mightie cloudes shal be liue vp, ful of wrath, and the starre, that they may make all the earth afraied, and them



- them that dwell therein, & that they may powre out ouer euerie hie place, and lifted vp, an horrible constellation,
- 41 As fyre and hayle, and flying swordes, & many waters, that all fields may be full, & all riuers w<sup>th</sup> the abundāce of great waters.
- 42 And they shal breake downe the cities and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the medowes, and their corne.
- 43 And they shal go with a streight course vnto Babylon, and make it afraid.
- 44 They shal come to her, and besiege her, and shal powre forthe the constellation, & all the wrath against her: then shal the dust and smoke go vp vnto the heauen, and all they that be about her, shal bewaile her.
- 45 And thei that remaine vnder her, shal do seruice vnto them, y<sup>e</sup> haue put her in feare.
- 46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her persone,
- 47 Wo vnto thee, o wretch, because thou hast made thy self like vnto her, and hast dect thy daughters in whoredome, y<sup>e</sup> they might please & glorie in thy louers, which haue alway desired to cōmit whoredome with thee.
- 48 Thou hast followed her that is hated in all her workes, and in her inuencions: therefore saith God,
- 49 I wil send plagues vpō thee, wedowed, pouertie, and famine, & the sword, and pestilēce, to waste thine houses with destruction and death.
- 50 And y<sup>e</sup> glorie of thy power shalbe dried vp, as a floure when the heat riseth, that is sent vpon thee.
- 51 Thou shalt be sicke as a poore wise y<sup>e</sup> is plagued and beaten of women, so that the mightie and the louers shal not be able to receiue thee.
- 52 Wolde I thus hate thee, saith y<sup>e</sup> Lord,
- 53 If thou hadest not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when y<sup>e</sup> wast drōken,
- 54 Set forthe y<sup>e</sup> beautie of thy countenance?
- 55 The rewarde of thy whoredome shalbe in thy bosome: therefore shalt thou receiue a rewarde.
- 56 As thou hast done vnto my chosen, saith the Lord, so wil God do vnto thee, & wil deliuer thee vnto the plague.
- 57 And thy children shal dye of hunger, & thou shalt fall by the sword, & thy cities shalbe broken downe, and all thy men shal fall by the sword in the field.
- 58 And they that be in the mountaines shal dye of hunger, and eat their owne flesh, & drinke their owne blood for wāt of bread and thirst of water.
- 59 And thou, as vnhappy, shalt come thorowe the sea, and receiue plagues againe.
- 60 In the passage they shal cast downe the slaine citie, and shal roote out one parte of thy land, & consume y<sup>e</sup> porcion of thy glorie, & shal returne to her y<sup>e</sup> was destroyed.
- 61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalbe to thee as fyre.
- 62 And they shal destroy thee, & thy cities, thy land, & thy mountaines: all thy woods and all thy fruteful trees shal they burne with fyre.
- 63 Thy childrē shal they carye away captiue, and shal spoile thy substance, & marre the beautie of thy face.

## CHAP. XVI.

*Against Babylon, Asia, & Egypt and Syria. 18, 38 Of the euils that shal come vpon the worlde, with admonition how to gouerne them selues in afflictions. 54 To acknowledge their sinnes, & to cōmit them selues to the Lord. 55 Whose mightie prouidence and iustice is to be reuerenced.*

**W**O to thee, Babylon & Asia: wo to thee, Egypt and Syria.

2 Gird your selues with sacke & heereclothe, and mourne your children, & be sorie: for your destruction is at hand.

3 A sword is sent vnto you, and who wil turne it backe? a fyre is sent among you, & who wil quenche it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any mā driue away an hungrie lion in the wood? or quenche the fyre in stubble whē it hath once begonne to burne? may one turne againe the arrowe, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fyre is gone forthe in his wrath, and who can quenche it?

7 He shal cast lightnings, & who shal not feare? he shal thunder, and who shal not be afraid?

8 The Lord shal threaten, & who shal not vterly be broken in pieces at his presence? the earth quaketh & the fundaciō thereof: the sea riseth vp with waues frō the depe, & the waues thereof are troubled, & the fishes thereof, before the Lord and the glorie of his power.

9 For strōg is his right hand, y<sup>e</sup> bendeth the bowe: his arrowes y<sup>e</sup> he shooteth, are sharpe, & shal not misse, when they beginne to be shot into the ends of the worlde.

10 Beholde, the plagues are sent, & shal not turne againe, til they come vpon earth.

11 The fyre is kindled, & shal not be put out, til it cōsume the fundacions of the earth.

12 As an arrow w<sup>ch</sup> is shot of a mightie archer, returneth not backward, so y<sup>e</sup> plagues that shalbe sēt vpō earth, shal not turne againe.

13 Wo is me, wo is me: who wil deliuer me in those daies?

14 The beginning of sorowes and great

Hhhh. ii.



## II. Esdras.

- mourning: the beginning of famine, and great death: the beginning of warres, and the powers shal feare: the beginning of euils, and all shal tremble. What shal I do in these things, when the plagues come?
- 15 Beholde, famine and plague, and trouble, and anguish are sent as scourges for amendment.
- 16 But for all these things they wil not turne fro their wickednes, nor be alway mindful of the scourges.
- 17 Beholde, vitayles shalbe so good cheape vpon earth, that they shal thinke them selues to be in good case: but then shal the euils bud for the vpon earth, euen the sworde, the famine and great confusion.
- 18 For many of them that dwell vpon earth, shal perish with famine, and the other that escape y<sup>e</sup> famine, shal the sworde destroy.
- 19 And the dead shalbe cast out as dongue, and there shalbe no man to comforte the: for the earth shalbe wasted, and the cities shalbe cast downe.
- 20 There shalbe no mā left to till the earth, and to sowe it: the trees shal giue frute, but who shal gather them?
- 21 The grapes shalbe ripe, but who shal treade them? for all places shalbe desolate, so that one mā shal desire to se another, or to heare his voyce.
- 22 For of one citie there shalbe ten left, and two of the field, which shal hide them selues in the thicke woods, and in the cleftes of rockes.
- 23 As when there remainethre or foure oliues in the place where oliues growe, or among other trees,
- 24 Or as whē a vineyarde is gathered, there are left some grapes of them that diligently soght thorowe the vineyarde:
- 25 So in those daies there shalbe thre or foure left by them that seache their houses w<sup>th</sup> the sworde.
- 26 And the earth shalbe left waste, and the fields thereof shal waxe olde, & her waies and all her paths shal growe full of thornes, because no man shal traual there-through.
- 27 The virgines shal mourne, hauing no bridegromes: the women shal make lamentacion, hauing no housbands: their daughters shal mourne hauing no helpers.
- 28 In the warres shal their bridegromes be destroyed, and their housbands shal perish with famine.
- 29 But, ye seruants of the Lord, heare these things, and markethem.
- 30 Beholde the worde of the Lord, receaue it: beleue not the gods of whome y<sup>e</sup> Lord speaketh: beholde the plagues drawe nere, and are not slacke.
- 31 As a traouailing womā which in the ninth moneth bringeth forthe her sonne, when the houre of birth is come, two or thre houres afore the peines come vpon her bodie, and when the childe cometh to the birth, they tarie not a whit,
- 32 So shal not the plagues be slacke to come vpon the earth, & the worlde shal mourne, & sorowes shal come vpon it on euerie side.
- 33 O my people, heare my worde: make you ready to the battel, and in the troubles be euen as strangers vpon earth.
- 34 He that selleth, let him be as he y<sup>e</sup> fleeth his way: & he that byerh, as one y<sup>e</sup> wil lose.
- 35 Who so occupieth marchādise, as he that winneth not: and he that buyldeth, as he that shal not dwell therein:
- 36 He y<sup>e</sup> soweth, as one that shal not reape: he that cutteth the vine, as he that shal not gather the grapes:
- 37 They that mary, as they that shal get no children: and they that mary not, so as the widdowes.
- 38 Therefore they that labour, labour in vaine.
- 39 For strangers shal reape their frutes, and spoile their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie & famine shal they get their children.
- 40 And they that occupie their marchādise with couetousnes, the more they decke their cities, their houses, their possessions, and their owne persones,
- 41 So muche more wil I be angrie against them for their sinnes, saith the Lord.
- 42 As a whore enuieth an honest and vertuous woman,
- 43 So shal righteousnes hate iniquitie, whē she decketh her self, & shal accuse her openly, when he shal come that shal bridle the autor of all sinne vpon earth.
- 44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shalbe taken away out of the earth, and righteousnes shal reigne among you.
- 45 Let not the sinner say, that he hath not sinned: for coles of fyre shal burne vpon his head, which saith, I haue not sinned before the Lord God and his glorie.
- 46 Beholde, the Lord<sup>\*</sup> knoweth all the workes of men, their imaginaciōs, their thoghtes and their hearts. Luk. 16. 17.
- 47 <sup>\*</sup>For as sone as he said, Let the earth be made, it was made: let the heauen be made, and it was created. Gen. 1. 5.
- 48 By his worde were the starres established, and he <sup>\*</sup> knoweth the number of them. Psal. 147. 4.
- 49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.
- 50 He hath shut the sea in the middes of the waters, and with his worde hath he hanged



- hanged the earth vpon the waters.
- 51 He spreadeth out the heauē like a vawte: vpon the waters hath he founde it.
- 52 In the desert hath he made springs of water, and poles vpon the toppe of the mountaines, to powre out floods from the hie rockes to water the earth.
- 53 He made man, and put his heart in the middes of the bodie, and gaue him breth, life and vnderstanding.
- 54 And the Spirit of the almightie God, which made all things, & hath searched all the hid things in the secrets of y<sup>e</sup> earth,
- 55 He knoweth your inuencions, and what ye imagine in your heart when ye sinne & wolde hide your sinnes.
- 56 Therefore hath the Lord searched and soght out all your workes, and wil put you all to shame.
- 57 And when your sinnes are broght forthe before men, ye shalbe confounded, and your owne sinnes shal stand as your accusers in that day.
- 58 What wil ye do, or how wil ye hide your sinnes before God and his Angels?
- 59 Beholde, God him selfe is the iudge: feare him: cease from your sinnes, and forget your iniquities, and medle no more from hence forthe with them: so shal God lead you forthe, and deliuer you from all trouble.
- 60 For beholde, the heate of a great multitude is kindled against you, and they shal take away certeine of you, and shal slaye you for meat to the idoles.
- 61 And they that consent vnto them, shalbe had in derision and in reproche, and troden vnder foote.
- 62 For in euerie place and cities that are nere, there shalbe great insurrection against those that feare the Lord.
- 63 They shalbe like mad men: they shal spare none: they shal spoyle, & waste suche as yet feare the Lord.
- 64 For they then shal waste and spoile their goods, and cast them out of their houses.
- 65 The shal the tryal of my chosen appeare, as the golde is tryed by the fyre.
- 66 Heare, o ye my beloued, saith the Lord: beholde, the daies of trouble are at hand, but I wil deliuer you from them: be not ye afraied: doute not, for God is your captaine.
- 67 Who so kepeth my commādements and precepts, saith y<sup>e</sup> Lord God, let not your sinnes weigh you downe, and let not your iniquities lift them selues vp.
- 68 Wo vnto the that are bounde with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauail: it is shut vp, and is appointed to be deuoured with fyre.

# TOBIT.

## CHAP. I.

*Tobits parentage. 3 His godlines. 6 His equitie. 8 His charitie and prosperitie. 23 He fleeth, and his goods are confiscate, 25 And after, restored.*

*Tobias, being captiue amongst the Assyrians, did not leaue the way of truth.*



**T**HIS booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananuel, the sonne of Gabael, of the seed of Asael & of the tribe of Nephthalim,

*Mr. Salmons. 1. King. 17. 3.*

- 2 Who in the time of Enemessar King of the Assyriās was ledde away captiue out of Thisbe, which is at the right hand of that citie, w<sup>ch</sup> is called properly Nephthalim, in Galilee about Aser.
- 3 I Tobit haue walked all my liue long in the way of trueth and iustice, and I did manie things liberally to the brethren, w<sup>ch</sup> were of my nation, and came with me to Ninieue into the land of the Assyrians.
- 4 And when I was in mine owne countrei in the land of Israel, being but yong, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that

*Tobias was merciful.*

all the tribes shulde sacrifice there, where the Tēple of the tabernacle of the moste High was consecrated, and buylt vp for all ages.

- 5 \*Now all the tribes, which fell from God, yea, and my father Nephthalims house offered to the heifar called Baal.

*1. King. 12. 30*

- 6 But I (as it was ordeined to all Israel by an euerlasting decre) went alone often to Ierusalem, \*bringing the first frutes, and the tenth of beasts, with that which was first shorne, and offered them at the altar to the Priests the children of Aaron.

*He fledde fro idoles. Exod. 22. 39. deu. 12. 6.*

- 7 The first tenth parte I gaue to y<sup>e</sup> Priests the sonnes of Aaron, which ministred in Ierusalem: the other tēth parte I solde, & came & bestowed it euerie yere at Ierusalem.

- 8 The thirde tenth parte I gaue vnto them to whome it was mete, as Debora my fathers mother had commanded me: for my father left me as a pupil.

- 9 ¶ Furthermore when I was come to the age of a mā, I married Anna of mine owne kinred, and of her I begate Tobias.

*He marryeth to wife Anna, & beareth him Tobias. Nomb. 36. 7.*

- 10 ¶ But whē I was ledde captiue to Ninieue, all my brethren, & those w<sup>ch</sup> were of my kinred did eate of the bread of y<sup>e</sup> Gētiles.

*Gen. 43. 32.*

Hhh.iii.



11 But I kept my self from eating,

12 Because I remembred God with all mine heart.

He found grace in the sight of Salmanassar

13 Therefore the most High gaue me grace and fauour before Enemessar, so that I was his puruoyer.

Or, sonne.  
Or, in Rages a time of Media.

14 ¶ And I went into Media, and I deliuered tentalers of siluer to Gabael the brother of Gabrias in the land of Media.

Or, Salmanassar  
The charitie of Tobias.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I colde not go into Media.

16 ¶ But in the time of Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungrie,

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineue, I buryed him.

2. King. 19, 35  
isa. 37, 36.  
ecclef. 48, 14.  
2. mac. 7, 41.  
2. mac. 8, 19.

18 And if the King Sennacherib had slaine any, when he\* was come and fled from Iudea, I buryed the priuely (for in his wrath he killed many) but the bodies were not foude whe they were sought for of y King.

Tobit fleeth from the face of Sennacherib.

19 Therefore whe a certeine Nineuite had accused me to the King, because I did bury them, I hid my self: and because I knewe that I was sought to be slaine, I withdrewe my self for feare.

2. King. 19, 37  
2. chr. 32, 21.

20 Then all my goods were spoyled, nether was there any thing left me besides my wife Anna and my sonne Tobias.

21 Neuertheles\* within fise and fistic daies two of his sonnes killed him, and they fled into the mountaines of Arrarath, & Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accôptes and ouer all his domestical affaires Achiacharus my brother Anazels sonne.

Tobit returneth.

22 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer & keper of y signet, & steward, & ouersawe the accomptes: so Sarchedonus appointed him next vnto him, & he was my brothers sonne.

CHAP. II.

¶ Tobit calleth the faithful to his table. 3 He leaueth the feast to bury the dead. 10 How he became blinde. 13 His wife laboreth for her liuing. 16 She reprocheth him bitterly.

¶ Now when I was come home againe, & my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecoste, which is the holy feast of the seuen weekes, there was a great dinner prepared me, in the which I sate downe to eat.

Tobit doeth bid to diner those which feare God.

2 And when I sawe abundâce of meat, I said to my sonne, Go, & bring what poore man soeuer y shalt finde of our brethre which doth remeber God, & lo I wil tary for thee.

Tobit, leaning his gesses, taketh vp the dead bodie into his house to burye it.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 The before I had tasted anie meat, I start vp, and broght him into mine house vntil

the going downe of the sunne.

5 Then I returned and washed, and ate my meat in heauines,

6 Remembring that prophecie of\* Amos, whad said, your solene feasts shalbe turned into mourning, & your ioyes into wailing.

Amos 8, 10.  
1. mac. 1, 41.

7 Therefore I wept, & after y going downe of y sunne I wet & made a graue & buried hi.

8 But my neighbours mocked me, and said, Doeth he not feare, to dye for this cause, who\* fled away, and yet, lo, he buryeth the dead againe.

Tobit is rebuked of his neighbours.  
Chap. 1, 22.

9 The same night also when I returned fro the buryal, & slept at y wall of mine house because I was polluted, & hauing my face vncouered,

10 And I knewe not y sparowes were in the wall, & as mine eyes were open, the sparowes cast downe warme dogue into mine eyes, & a whitenes came in mine eyes, & I went to the phisiciâs who helped me not. Moreouer Achiacharus did nourish me, vntil I went into Elimais.

He is made blinde for an example of patience to us posteritie.

11 And my wife Anna did take womens workes to do.

The wife of Tobit laboreth for her liuing.

12 And whe she had sent them home to the owners, thei paid the wages, & gaue a kid.

13 Which whe it was at mine house, and began to bleat, I said vnto her, From whence is this kid? is it not stollen? render it to the owners: \* for it is not lawful to eat anie thing that is stollen.

The innocencie of Tobit.  
Deu. 22, 1.

14 But she said, It was giue for a gifte more the y wages: but I did not beleue, & bade her to render it to y owners, & I did blush, because of her. Furthermore she said, \* Whe re are thine almes, & thy righteousness? behold, they all now appeare in thee.

Job 2, 9.

CHAP. III.

¶ The prayer of Tobit. 7 Sarra Raguels daughter, & the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

¶ THE I, being sorowful, did wepe, & in my sorowe prayed, saying,

2 O Lord, thou art iuste, & all thy workes, & all thy wayes are mercie & trueth, and thou iudgeth truely & iustely for euer.

3 Remeber me & loke on me, nether punish me accordig to my sins or mine ignorâces or my fathers, w haue sinned before thee.

4 For thei haue not obeyed thy comâdemets: wherefore y hast deliuered vs\* for a spoile, & vnto captiuitie, and to death, and for a prouerbe of a reproche to all them among whome we are disperfed, and now thou hast manie and iuste causes,

Deu. 32, 19.

5 To do w me accordig to my sinnes, & my fathers, because we haue not kept thy comâdemets, nether haue walked in trueth before thee.

\* Or, thy iniquities are made us and now.

6 Now therefore deale with me as semeth best vnto thee, & comâde my spirit to be takē frō me, y I may be dissolued, & become earth: for it is better for me to dy the to liue, because I haue heard false reproches,



& am verie sorrowful: comande therefore that I may be dissolued out of this distresse, and go into the euerlasting place: turne not thy face away from me.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media Sarra the daughter of Raguel was also reproched by her fathers maides,

8 Because she had bene maryed to seuen housbands, whome Asmodeus the euil spirit had killed, before that they had lien with her. Doest thou not knowe, said they, that thou hast strangled thine housbands: thou hast had now seuen housbads, nether wast thou named after anie of them.

9 Wherefore doest thou "beat vs for them? if they be dead, go thy wayes hence to the, that we may neuer se of thee ether sonne or daughter.

10 When she heard these things, she was verie sorrowful, so that she thought to haue strangled her self. And she said, I am the onely daughter of my father, & if I do this I shal sclander him, and shal bring his age to the graue with sorowe.

11 Then she prayed towarde the windowe & said, Blessed art thou, o Lord my God, and thine holie & glorious Name is blessed, and honorable for euer: let all thy workes praise thee for euer.

12 And now, o Lord, I set mine eyes, & my face toward thee,

13 And say, Take me out of the earth, that I may heare no more anie reproche.

14 Thou knowest, o Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, nether hathe he anie ma child to be his heire, nether anie nere kinsman or childe borne of him, to whome I may kepe my self for a wife: my seuen housbands are now dead, & why shulde I liue? But if it please not thee that I shulde dye, comande to loke on me, and to pitie me that I do no more heare reproche.

16 So the prayers of them bothe were heard before the maiestie of the great God.

17 And Raphael was sent to heale them bothe, that is, to take away y whitenes of Tobits eyes, & to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, & to binde Asmodeus y euil spirit because she belonged to Tobias by right. The self same time came Tobit home, and entered into his house, and Sarra the daughter of Raguel came downe fro her chamber.

#### CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

1 ¶ In that day Tobit remebred y siluer, which he had deliuered to Gabael in Ragel a citie of Media,

2 And said with him self, I haue wished for

death: wherefore do I not call for my sonne Tobias that I may admonish him before I dye?

3 And when he had called him, he said, My sonne, after that I am dead, bury me, & despise not thy mother, but honour her all the dayes of thy life, & do that which shal please her, and anger her not.

4 Remeber, my sonne, how manie dangers she susteined when thou wast in her wōbe, and whē she dyeth, burye her by me in the same graue.

6 My sonne, set our Lord God alwayes before thine eyes, & let not thy wil be set to sinne or to transgresse the comandements of God. Do vprightly all thy life long, and followe not the wayes of vnrightheousnes: for if y deale truly, thy doings shal prosperously succede to thee, & to all the which liue iustely.

7 Giue almes of thy substance: and when thou giuest almes, let not thine eye be enuious, nether turne thy face fro anie poore, lest that God turne his face from thee.

8 \* Giue almes according to thy substance: if thou haue but a litle, be not afraide to giue a litle almes.

9 For thou laiest vp a good store for thy self against the day of necessitie,

10 \* Because that almes doeth deliuer from death, & suffreth not to come into darknes.

11 For almes is a good gift before the moste High to all them which vse it.

12 Beware of all whoredome, my sonne, & chiefly take a wife of y sede of thy fathers, & take not a strange womā to wife which is not of thy fathers stocke: for we are the childre of the Prophetes. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne that they maryed wiues of their owne kinred, and were blessed in their children and their sede shal inherite the land.

13 Now therefore, my sonne, loue thy brethren, & despise not in thine heart y sonnes & daughters of thy people in not taking a wife of the: for in pride is destruction, and much trouble, & in fiercenes is scarcetie, & great pouertie: for fiercenes is the mother of famine.

14 Let not the wages of anie man, w hathe wrought for thee,arie with thee, but giue him it out of had: for if thou serue God, he wil also paye thee: be circumspect, my sonne, in all things that thou doest, and bewel instructed in all thy conuersation.

15 \* Do that to no mā w thou hatest: drinke not wine to make thee drunken, nether let drunkennes go with thee in thy iourney.

16 \* Giue of thy bread to y hungry, & of thy garments to the y are naked, & of all thine abundance giue almes, & let not thine eye be enuious, when thou giuest almes.

Hhhh.iiii.

Tobits exhortation to his sonne, w he thought he shul de dye. The mother is to be reuerenced. Exod. 20. 12. eccles. 7. 19.

God must be in our hearts.

Almes. Tiron. 3. 9. eccles. 4. 1. & 14. 13. luk. 14. 13. eccles. 35. 4.

Eccles. 29. 15.

Aduertie. 1. Thes. 4. 3.

Pride.

Or, vnprofitable.

Wages of an hired seruant. Leu. 19. 13. deu. 24. 14.

Mat. 7. 12. luk. 6. 31.

Luk. 14. 13. The hungry. Mat. 6. 1.

Sarra is checked of her fathers maides.

10, where she beate them for their fautes, she said.

Sarra prayeth, & saith that she may be deliuered from shame.

The innocencie of Sarra.

Her chastitie.

Or, nere brother.

The prayers of Tobit, and Sarra are heard bothe at a time.

Chap. 1. 14.



*Or, be liberal to the iust, even to their death. Counsel.*

*God is to be blessed.*

*Chap. 3, 14.*

*Ponertie with the feare of God.*

*Tobias, sent by his father to Rages, seeketh a companion, & meeteth with Raphael, whom he bringeth to his father.*

*Or, then we must happily.*

17 "Powre out thy bread on y<sup>e</sup> buryal of the iuste, but giue nothing to the wicked.  
18 Aske counsel alway of the wise, and despise not anie counsel that is profitable.  
19 Blesse thy Lord God alway, and desire of him y<sup>e</sup> thy wayes may be made streight and that all thy purposes, and counsels may prosper: for euerie nation hathe not counsel: but the Lord giueth all good things, and he humbleth whome he wil, as he wil: now therefore, my sonne, remember my commandements, nether let them at anie time be put out of thy minde.  
20 \*Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.  
21 And feare not, my sonne, for asmuche as we are made poore: for thou hast manie things, if y<sup>e</sup> feare God, & flee fro sinne, & do y<sup>e</sup> thing which is acceptable vnto him.

CHAP. V.

*Tobias sent to Rages. 1 He meeteth with the Angel Raphael, which did conduct him.*  
1 Tobias then answered & said, Father, I wil do all things which thou hast commanded me.  
2 But how can I receiue the siluer, seing I knowe him not?  
3 Then he gaue him the hand writing, and said vnto him, Seke thee a man, which may go with thee, whiles I yet liue, and I wil giue him wages, and go and receiue the money.  
4 Therefore when he was gone to seke a man, he founde Raphael the Angel.  
5 But he knewe not, & said vnto him, May I go with thee into the land of Media: and knowest thou those places wel?  
6 To whome the Angel said, I wil go with thee: for I haue remained with our brother Gabael.  
7 Then Tobias said to him, Tarie for me, til I tell my father.  
8 Then he said vnto him, Go, and tary not: so he went in & said to his father, Beholde, I haue founde one, which wil go with me. Then he said, Call him vnto me, that I may know of what tribe he is, and whether he be faithful to go with thee.  
9 So he called him, and he came in, & they saluted one another.  
10 The Tobit said vnto hi, Brother, shewe me of what tribe and familie thou art.  
11 To whome he said, Doe st y<sup>e</sup> seke a stocke or familie, or an hired man to go with thy sonne? Then Tobit said vnto him, I wolde knowe thy kinred and thy name.  
12 Then he said, I am of the kinred of Azarias & Ananias y<sup>e</sup> great, & of thy brethre.  
13 Then Tobit said, Thou art welcome: be not now angrie with me, because I haue enquired to knowe thy kinred, and thy familie: for thou art my brother of an honest

and good stocke: for I knewe Ananias and Ionathas, sonnes of that great Samaias: for we went together to Ierusalem to worship, and offered the first borne, & the teths of the frutes, and they were not deceiued with y<sup>e</sup> errour of our brethren: my brother, thou art of a great stocke.  
14 But tel me, what wages shal I giue thee: wilt thou a grote a day & things necessarie, as to mine owne sonne?  
15 Yea, moreouer if ye returne safe, I wil adde some thing to the wages.  
16 So thei agreed. Then said he to Tobias, Prepare thy self for the iourney, and go you on Gods Name. And whe his sonne had prepared all things for the iourney, his father said, Go thou with this man, & God which dwelleth in heauen, prosper your iourney, and the Angel of God kepe you companie. So they went forthe bothe and departed, and the dogge of the yong man with them.  
17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our sonne: is he not the staffe of our hand to minister vnto vs?  
18 Wolde to God we had not laid money vpo money, but that it had bene cast away in respect of our sonne.  
19 For that which God hathe giuen vnto liue with, doeth suffice vs.  
20 Then said Tobit, Be not careful, my sister: he shal returne in safetie, & thine eyes shal se him.  
21 For the good Angel doeth kepe him companie, and his iourney shal be prosperous, and he shal returne safe.  
22 Then she made an end of weping.  
CHAP. VI.  
1 Tobias deliuered from the fish. 2 Raphael sheweth him certene medecines. 10 He conducteth him toward Sarra.  
1 And as they went on their iourney, they came at night to the flood Tygris, and there abode.  
2 And when the yong man went to wash him self, a fish leaped out of the riuer, and wolde haue deuoured him.  
3 Then the Angel said vnto him, Take the fish. And the yong man toke the fish, and drew it to land.  
4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.  
5 So the yong man did as the Angel commanded him: & when they had rosted the fish, they ate it: then they bothe went on their way, til they came to Ecbarane.  
6 ¶ Then the yong man said to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?  
7 And he said vnto him, Touching y<sup>e</sup> heart and the liuer, if a deuil or an euil spirit trouble

*Tobias goeth forth, & Angel keeping him companie. His mother wepeth. Chap. 10, 4.*

*Tobias, intended of a fish, is deliuered by the Angel.*



trouble any, we must make a perfume of this before the man or the woman, and he shall be no more vexed.

8 As for the gail, anoint a man that hath whitenes in his eyes, and he shall be healed.

9 ¶ And when they were come nere to Raguel,

10 The Angel said to the yong man, Brother, to day we shall lodge w<sup>th</sup> Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I wil speake for her that she may be giuen thee for a wife.

11 For to thee doeth the right of her pertene, seeing thou alone art remnant of his kinred,

12 And the maid is faire and wise: now therefore heare me, and I wil speake to her father, that we may make the mariage when we are returned from Rages: for I knowe that Raguel can not marie her to another according to the Law of Moyses: els he shulde deserue death, because the right doeth rather appertene to thee then to anie other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hath bene giuen to seuen men, who all dyed in the mariage chamber:

14 And I am the onely begotten sonne of my father, and I am afraied, lest I go into her, and dye as the other: for a wicked spirit loueth her, which hurteth no bodie, but those which come into her: wherefore I also feare lest I dye, and bring my fathers and my mothers life because of me to the graue with sorrowe: for they haue no other sonne to burye them.

15 Then the Angel said vnto him, Doeſt thou not remeber the precepts which thy father gaue thee, that thou shuldest marie a wife of thine owne kinred? wherefore heare me, o my brother: for she shall be thy wife, nether be y<sup>e</sup> careful of the euil spirit: for this same night shall she be giuen thee in mariage.

16 And when thou shalt go into thy bed, thou shalt take of the hore coles for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit do smell, he wil flee away, and neuer come againe anie more: but when thou shalt come to her, rise vp bothe of you, and praye to God which is merciful, who wil haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, & thou shalt kepe her, & she shall go with thee: moreover I suppose that she shall beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marryeth Sarra Raguels daughter

1 And when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, and after they had saluted one another, she broght them into the house.

Raphael & Tobias come to Raguel.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brether? To whome they said, that they were of the tribe of Nephtholim, and of the captiues that dwelt at Nineue.

4 The he said to them, Do ye knowe Tobit our kinsman? And they said, We knowe him. Then said he, Is he in good health?

5 And they said, He is bothe aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, & said vnto him, Thou art the sonne of a good and honest man: but when he had heard that Tobit was blinde, he was sorrowful and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer they receiued them with a readie minde, and after that they had killed a ram of the flocke, they set muche meat on the table. The he said Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the waye, that this busines may be dispatched.

Tobias asketh Raguels daughter to wife

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke and make merry.

10 For it is mete that thou shuldest marie my daughter: neuertheles, I wil declare vnto thee the trueth.

11 I haue giuen my daughter in mariage to seuen men, who dyed that night which they came in vnto her: neuertheles, be thou of a good courage and merry. But Tobias said, I wil eat nothing here, vntil ye bring her hether, and betrothe her to me.

12 Raguel said then, Marie her then according to the custome: for thou art her cousin, and she is thine. God which is merciful, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, & she came to her father, and he toke her by the hand, & gaue her for wife to Tobias, saying, Beholde, take her after the \* Law of Moyses, and lead her away to thy father: and he blessed them,

Raguel giueth his daughter Sarra to Tobias.

Nomb. 36. d.

14 And called his wife Edna, and he toke a booke and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another cha-



ber, and bring her in thether.

17 Which when she had done, as he had bidden her, she brought her thether: then Sarra wept and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen & earth giue thee ioye for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

*Tobias driueth away the euil spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesteth the Lord.*

1 And when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembered the wordes of Raphael, & toke coles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smel when the euil spirit had smelled, he fled into the vtmost partes of Egypt, whome the Angel bounde.

4 And after that they were bothe shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God wolde haue pitie on vs.

5 Then began Tobias to say, Blessed art thou, o God of our fathers, and blessed is thine holie and glorious Name for euer: let the heauens blese thee, and all thy creatures.

6 Thou madest Adam, and gauest him Eua his wife for an helpe, and stay: of them came mankinde: thou hast said, It is not good, that a man shulde be alone: let vs make vnto him an aide like vnto him self.

7 And now, o Lord, I take not this my sifter for fornicacion, but vprightly: therefore grante me mercie, that we may become aged together.

8 And she said with him, Amen.

9 So they slept bothe that night, and Raguel arose, and went and made a graue, saying, Is not he dead also?

10 But when Raguel was come into his house,

11 He said to his wife Edna, Send one of the maides, and let them se whether he be aliue: if not, that I may burye him, & none knowe it.

12 So the maid opened the dore, and went in, and founde them bothe a slepe,

13 And came forth, and tolde them that he was a liue.

14 The Raguel praised God, & said, O God, thou art worthie to be praised with all pure, & holie praise: therefore let thy Saintes praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

15 Thou art to be praised, o Lord: for thou hast made me ioyful, and that is not come

to me which I suspected: but thou hast dealt with vs according to great mercie.

17 Thou art to be praised because thou hast had mercie of two that were the onely begotten children of their fathers: grante them mercie, o Lord, & finish their life in health with ioye and mercie.

18 Then Raguel bade his seruants to fil the graue.

19 And he kept the wedding feast fourtene daies.

20 For Raguel had said vnto him by an othe, that he shulde not departe before that the fourtene daies of the mariage were expired,

21 And then he shulde take the halfe of his goods and returne in safetie to his father, and shulde haue the rest, when he and his wife were dead.

Raguel giueth halfe of his goods toward the mariage of his daughter to Tobias.

CHAP. IX.

*Raphael leadeth Gabael to Tobias mariage.*

1 Then Tobias called Raphael, & said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money and bring him to the wedding.

3 For Raguel hath sworne that I shal not departe.

4 But my father counteth the daies: and if it ary long, he wyl be verie sory.

Tobias care for his sonne.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought forth the bagges which were sealed vp, and gaue them to him.

The Angel goeth on Tobias message.

6 And in the morning they went forth, bothe together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

*Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.*

1 Now Tobit his father counted euery day, & when the daies of the iournay were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

The father & mother are in heauines for Tobias taryng

3 Therefore he was verie sory.

4 Then his wife said to him, My sonne is dead, seing he tarieth: and she began to bewaile him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

Chap. 10.

6 To whome Tobit said, Holde thy peace: be not careful, for he is safe.

7 But she said, Holde thy peace, and deceiue me not: my sonne is dead: and she went out euerie day by the waye, which they went, nether did she eat meat on the daye time, & did consume whole nights in bewailing her sonne Tobias vntil the fourtene

Tobias followeth Raphaels counsel, as Chap. 6, 7.

10, 17, 18, 19.

Tobias praier

Gen. 1, 7.

Raguel, thinking Tobias was dead, made a graue for him.

Raguel praies God for Tobias.



rene daies of the wedding were expired, w Raguel had sworne, that he shulde tarie there. Then Tobias said to Raguel, Let me go: for my father and my mother loke no more to se me.

8 But his father in law said vnto him, Tarie with me, and I wil send to thy father, and they shal declare him thine affaires.

9 But Tobias said, No, but let me go to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattel, and money,

11 And he blessed them, & sent them away, saying, The God of heauen make you, my children, to prosper before I dye.

12 And he said to his daughter, Honour thy father, & thy mother in law which are now thy parents, that I may heare good reporte of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my dere brother, and grante that I may se thy children of my daughter Sarra, that I may reioyce before the Lord. Beholde now, I committe to thee my daughter as a pledge: do not intreat her euil.

CHAP. XI.

1 The returne of Tobias to his father. 9 How he was received. 10 His father hath his sight restored and praiseth the Lord.

1 After these things Tobias went his way, praising God that he had giuen him a prosperous iournay, and blessed Raguel and Edna his wife, and went on his way til he drewe nere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didest leaue thy father.

3 Let vs haste be fore thy wife, and prepare the house,

4 And take in thine had the gall of the fish. So they went their way, & the dogge followed them.

5 Now Anna sate in the way loking for her sonne,

6 Whome when she sawe coming, she said to his father, beholde, thy sonne cometh, & the man that went with him.

7 Then said Raphael, I knowe, Tobias, that thy father shal receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, he shal rubbe and make the whitenes to fall away, and shal se thee.

9 ¶ Then Anna rane forthe, and fel on the necke of her sonne, and said vnto him, Seeing I haue sene thee, my sonne, from hence forthe I am content to dye, and they wepte bothe.

10 Tobit also went forthe towards the dore, and stombled, but his sonne ranne vnto him,

11 And toke holde of his father & sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenes pilled away from the corners of his eyes, and when he sawe his sonne, he fel vpon his necke,

14 And he wept and said, Blessed art thou, o Lord, & blessed be thy Name for euer, and blessed be all thine holie Angels.

15 For thou hast scourged me, and hast had pitie on me: for beholde, I se my sonne Tobias: and his sonne, being glad went in, & tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to mete his daughter in law, reioycing and praising God to the gate of Nineue: and they which sawe him go, marueiled, because he had receiued his sight.

17 But Tobit testified before them all that God had had pitie on him. And when he came nere to Sarra his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee vnto vs, & blessed be thy father: and there was great ioye among all his brethren which were at Nineue.

18 And Achiacharus & Nabas his brothers sonne came.

19 And Tobias mariage was kept seuen dayes with great ioye.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him, 5 The which he wolde recompense. 11. 15. Raphael declareth that he is an Angel sent of God.

1 Then Tobit called his sonne Tobias, and said vnto him, Prouide, my sonne, wages for the man, which wet with thee, and thou must giue him more.

2 And he said vnto him, O father, it shal not grieue me to giue him halfe of those thigs which I haue brought.

3 For he hath brought me againe to thee, in safetie, and hath made whole my wife, and hath brought me the money, & hath likewise healed thee.

4 Then the olde man said, It is due vnto him.

5 So he called the Angel, & said vnto him, Take halfe of all that ye haue brought, and go away in safetie.

6 But he toke them bothe a parte, and said vnto them, Praise God, and confesse him, and giue him the glorie, and praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, and to exalte his Name, and to shewe forthe his euident workes with honour: therefore be not wearie to confesse him.

Raguel giueth Tobias, & his wife leaue to departe.

Sarra is instructed by her parents.

The Angels counsaile to Tobias.



# Tobit.

- 7 It is good to kepe close the secrets of a King, but it is honorable to reueile the workes of God: do that which is good, & no euil shal touche you.
- 8 Prayer is good with fasting, and almes, & righteousness. A litle with righteousness is better then much with vnrighteousnes: it is better to giue almes then to laye vp golde.
- 9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousness, shalbe filled with life.
- 10 But they that sinne, are enemies to their owne life.
- 11 Surely I wil kepe close nothing fro you: neuertheles, I said it was good to kepe close the secret of a King, but that it was honorable to reueile the workes of God.
- 12 Now therefore whē thou didest pray, & Sarra thy daughter in lawe, I did bring to memorie your prayer before y<sup>e</sup> holie one: & when thou didest burye the dead, I was with thee likewise.
- 13 And when thou wast not grieved to rise vp, and leaue thy diner to burye the dead, thy good dede was not hid from me: but I was with thee.
- 14 And now God hath sent me to heale thee, and Sarra thy daughter in law.
- 15 I am Raphael one of the seue holie Angels, which present y<sup>e</sup> prayers of the Saintes, and which go forth before his holie maiestie.
- 16 Then they were bothe troubled, and fell vpon their face: for they feared.
- 17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.
- 18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.
- 19 \*All these dayes I did appeare vnto you, but I did nether eat nor drinke, but you sawe it in vision.
- 20 Now therefore giue God thanks: for I go vp to him that sent me: but write all things which are done, in a booke.
- 21 And when they rose, they sawe him no more.
- 22 Then they confessed the great & wonderful workes of God, and how the Angel of the Lord had appeared to them.
- CHAP. XIII.
- A thankes giuing of Tobit, who exhorteth all to praise the Lord.*
- 1 **T**Hen Tobit wrote a prayer of reioicing, and said, Blessed be God that liueth for euer, & blessed be his kingdome.
- 2 \*For he doeth scourge, and hath the pitie: he leadeth to hel, and bringeth vp, nether is there anie that can auoide his hand.
- 3 Confesse him before the Gētiles, ye children of Israel: for he hath scattered you among them.
- 4 There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God & our father for euer.
- 5 He hath scourged vs for our iniquities, and wil haue mercie againe, & wil gather vs out of all naciōs, among whome we are scattered.
- 6 If you turne to him with your whole heart, and with your whole minde, and deale vp rightly before him, then wil he turne vnto you, and wil not hide his face fro you, but ye shal se what he wil do with you: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the euerlasting King. I wil confesse him in the land of my captiuitie, and wil declare his power, & greatnes to a sinful naciō. O ye sinners, turne & do iustice before him: who can tel if he wil receiue you to mercie, and haue pitie on you?
- 7 I wil extoll my God, and my soule shal praise the King of heauen, and shal reioyce in his greatnes.
- 8 Let all men speake, and let all praise him for his righteousness.
- 9 O Ierusalem the holie citie, he wil scourge thee for thy childrens workes, but he wil haue pitie againe on the sōnes of righteous men.
- 10 Giue praise to the Lord duely, & praise the euerlasting King, that his tabernacle may be buylded in thee againe with ioye: and let him make ioyful there in thee those that are captiues, and loue in thee for euer those that be miserable.
- 11 Manie naciōs shal come fro farre to the Name of the Lord God, with giftes in their hands, euē giftes to the King of heauen: all generaciōs shal praise thee, & giue signes of ioye.
- 12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.
- 13 Reioyce, and be glad for the children of the iuste: for thei shalbe gathered, and shal blesse the Lord of the iuste.
- 14 Blessed are they which loue thee: for thei shal reioyce in thy peace. Blessed are they which haue bene sorrowful for all thy scourges: for they shal reioyce for thee, when they shal se all thy glorie, and shal reioyce for euer.
- 15 Let my soule blesse God the great King.
- 16 For Ierusalem shalbe buylt vp with sapphires, and emerodes, and thy walles with pretious stones, and thy towres, and thy bulwarkes with pure golde.
- 17 And the streetes of Ierusalem shalbe paved with beral, and carbuncle, and stones of Ophir.
- 18 And all her streetes shal say, "Halleluiah, and

He that wil be acceptable to God, must be proued with tentacion.

Gen. 22.3.  
& 22.13.  
iudg. 13.6.

Deu. 32.39.  
1 sam. 2.6.  
wisd. 16.19.

Or, Saphir.

Or, praise  
the Lord.



and they shal praise him, saying, Blessed be God which hath extolled it for euer.

CHAP. XIII.

*4 Lessons of Tobit to his sonne. 5 He prophesieth the destruction of Nineue. 7 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife. 16 Tobias age and death.*

1 SO Tobit made an end of praising God.

2 And he was eight and fiftie yere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when he was verie aged, he called his sonne, and six of his sonnes sonnes, and said to him, My sonne, take thy children (for beholde, I am aged, and am ready to departe out of this life)

4 Go into Media, my sonne: for I beleue that those things which Ionas the Prophet spake of Nineue, that it shal be destroyed, & for a time peace shal rather be in Media, and that our brethren shal be scattred in the earth from that good land, & Ierusalem shal be desolate, and the House of God in it shal be burned, and shal be desolate for a time.

5 Yet againe God wil haue pitie on them and bring them againe into the lād where they shal buylde a Temple, but not like to the first, vntil the times of that age be fulfilled, & being finished, they shal returne fro euerie place out of captiuitie, & buylde vp Ierusalem gloriously, and the House of God shal be buylt in it for euer with a glorious buylding, as the Prophetes haue spoken thereof.

6 And all nations shal turne, and feare the Lord God truly, & shal burye their idoles.

7 So shal all nations praise the Lord, & his people shal confesse God, and the Lord

shal exalte his people, and all those which loue the Lord in trueth and iustice, shal reioyce, & those also which shewe mercie to our brethren.

8 And now, my sonne, departe out of Nineue, because that those things which the Prophet Ionas spake, shal surely come to passe.

9 But kepe thou the Law, & the commandements, & shewe thy self merciful & iust that it may go wel with thee.

10 And burye me honestly, and thy mother with me: but tarie no longer at Nineue. Remember, my sonne, how a man handled Achiacharus that broght him vp, how out of light he broght him into darkenes, and how he rewarded him againe: yet Achiacharus was saued, but the other had his rewarde: for he went downe into darkenes. Manasses gaue almes, & escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnes doeth deliuer. When he had said these things, he gaue vp the gost in the bed, being an hundredth and eight and fiftie yere olde, and he buried him honorably.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, and he buried his father and mother in lawe honorably, & he inherited their substance and Tobits his father.

14 And he dyed at Ecbatane in Media, being an hundredth and seuē & twentie yere olde.

15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death, he reioyced for Nineue.

*Or, his soule failed him in the bed.*

IV D E T H.

CHAP. I.

*1 The buylding of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad and ouercame him. 12 He threateneth them that wolde not helpe him.*

1 **I**N the twelfth yere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the daies of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And buylt in Ecbatane the walles rounde about, of hewen stone, thre cubites broad, and six cubites long, and made the height of the wall seuētie cubites, & the breadth

thereof fiftie cubites,

3 And made the towres thereof in the gates of it of an hundredth cubites, & the breadth thereof in the fundaciō thre score cubites,

4 And made the gates thereof, euen gates that were lifted vp on hie, seuētie cubites, & the breadth of them fortie cubites, for y going forthe of his mightie armies, and for the setting in aray of his fotemen)

5 Euen in those daies, King Nabuchodonosor made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, & all that dwelt by Euphrates, and Tygris and Hydaspes, & the



## Iudeth.

countrey of Arioch the King of the Elymeans, and verie manie nations assembled them selues to the battel of the sonnes of Cheled.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, & to all that dwelt in the West, & to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, & Galaad, and the hier Galile, and the great field of Esdrelam,

9 And to all that were in Samaria, & the cities thereof, & beyonde Iorden vnto Ierusalē, & Betane, & Chellus, & Cades, & the riuer of Egypt, and Taphnes, and Rameffe and all the land of Gesem,

10 Vnto one come to Tanis, & Memphis, & to all the inhabitants of Egypt, & to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor King of the Assyrians, nether wolde they come with him to the battel: for they did not feare him: yea, he was before them as one mā: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angrie with all this countrey, and sware by his throne and kingdome that he wolde surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, and that he wolde slay with the sworde all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, til one come to the borders of the two seas.

13 Then he marched in battel aray with his power against King Arphaxad in the sequententh yere, and he preuailed in his battel: for he ouerthrewe all the power of Arphaxad, and all his horse men, and all his chariots.

14 And he wanne his cities, and came vnto Ecbatane, and toke the towres, and spoiled the stretes thereof, and turned the beautie thereof into shame.

15 He toke also Arphaxad in the mountaines of Ragau, & smote him through with his dartes and destroyed him vtterly that daye.

16 So he returned afterwarde to Nineue, bothe he and all his companie with a verie great multitude of men of warre, and there he passed the time, and banketed, bothe he, and his armie an hundreth and twentie dayes.

### CHAP. II.

*1 Nabuchodonosor commanded presumptuously that all people should be brought in subiection, 6 And to destroy those that disobeyed him. 15 The preparation of Olophernes armie. 23 The conquest of his enemies.*

1 **A**ND in the eighteenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that he shulde aduenge him selfe on all the earth, as he had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with the his secret counsel, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroe all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsel, Nabuchodonosor King of the Assyrians called Olofernes his chief captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Beholde, thou shalt go forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundreth and twentie thousand, & the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the West countrey, because they desobeied my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I wil go forth in my wrath against them, and wil couer the whole face of the earth with the fete of mine armie, and I wil giue them as a spoyle vnto them,

8 So that their wounded shal fil their valleys, & their riuers, & the flood shal ouerflowe, being filled with their dead.

9 And I wil bring their captiuitie to the vtmost partes of all the earth.

10 Thou therefore shalt departe hence, and take vp for me all their countrey: and if they yelde vnto thee, thou shalt reserue the for me vntil the day that I rebuke the.

11 But concerning them that rebell, let not thine eye spare the, but put the to death, & spoyle them wherefoeuer thou goest.

12 For as I liue, and the power of my kingdome, whatfoeuer I haue spoken, that wil I do by mine hand.

13 And take thou hede that thou transgresse not any of the comandements of thy Lord, but accomplishe them fully, as I haue commanded thee, and differ not to do them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battel, as his lord had commanded him, vnto an hundreth & twentie thousand, and twelue thousand archers on horsebacke.

16 And he set them in aray according to the maner of setting a great armie in aray.

17 And he toke camels & asses for their burdens,



dens, a very great number, and shepe, and oxen, & goates without number for their prouision,

18 And vitaille for euerie man of the armie, and very muche golde & siluer out of the Kings house.

19 Then he went forth and all his power, to go before in the viage of King Nabuchodonosor, & to couer all the face of the earth Westwarde, with their charrets, and horsemen, and chosen foremen.

20 A great multitude also of sundrie sortes came with them like grasshoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went forth of Nineue three daies iornay towarde the countrey of Beethleth, and pitched from Beethleth nere the mountaine which is at the left hand of the vpper Cilicia.

22 Then he toke all his armie, his foremen and horsemen, and charrets, and went from thence into the mountaines,

23 And he destroyed Phud and Lud, and spoyled all the children of Rassas, and the children of Ismael, which were towarde the wildernes at the South of the Chelians.

24 Then he went ouer Euphrates, and went through Mesopotamia, & destroyed all the hie cities that were vpon the riuer of Arbounai, vntill one come to the sea.

25 And he toke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were towarde the South and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheat haruest and burnt vp all their fields, and destroyed their flockes and the herds: he robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sworde.

28 Therefore feare and trembling fel vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur & Ocina, & all that dwelt in Iemnaan: & they that dwelt in Azotus, & Ascalon feared him greatly.

#### CHAP. III.

*The people subiect to Olofernes. & He destroyed their gods that Nabuchodonosor might onely be worshipped.*

1 SO they sent ambassadours to him with smellasses of peace, saying,

2 Beholde, we are the seruantes of Nabuchodonosor the great King: we lie downe before thee: vse vs as shalbe good in thy fight.

3 Beholde, our houses and all our places, and all our fields of wheat, and our floc-

kes, and our herdes, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Beholde, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as semeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe towarde the sea coast, bothe he and his armie, and set garisons in the hie cities, and toke out of the chosen men for the warre.

7 So they and all the countrey rounde about receiued the, with crownes, with dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was iniointed him to destroy all the gods of the land, that all nacions shulde worshippe Nabuchodonosor onely, and that all tongues and tribes shulde call vpon him as God.

9 Also he came against Esdraclon, nere vnto Iudea, ouer against the great strait of Iudea,

10 And he pitched betwene Geba, and a citie of the Scythians, and there he taried a moneth, that he might assemble all his baggage of his armie.

#### CHAP. IIII.

*The Israelites were afraied and defended their countrey. 6 Ioachim the Priest writeth to Bethulia, that they shulde fortifie them selues. 9 They cryed to the Lord, and humbled them selues before him.*

NOW the childre of Israel that dwelt in Iudea, heard all that Olofernes the chief captaine of Nabuchodonosor King of the Assyrians had done to the nacions, and how he had spoyled all their temples, and broght them to noght.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the House had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,

5 And toke all the toppes of the hie mountaines, and walled the villages that were in them, and put in vitailles for the prouision of warre: for their fields were of late reaped.

6 Also Ioachim the hie Priest which was in those daies in Ierusalem, wrote to the that dwelt in Bethulia & Betomestham, which is ouer against Esdraclon towarde the open countrey nere to Dothaim,



## Iudeth.

- 7 Exhorting them to kepe the passages of the mountaines: for by them there was an entrie into Iudea, & it was easie to let the that wolde come vp, because the passage was streit for two men at the moste.
- 8 And the children of Israel did as Ioacim the hie Priest had commanded them with the Ancients of all the people of Israel, which dwelt at Ierusalem.
- 9 Then cryed euerie man of Israel to God with great seruencie, and their soules with great affection.
- 10 Bothe they, and their wiues, & their children, and their cattel, and euerie stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.
- 11 Thus euerie man & woman, and the children, and the inhabitants of Ierusalem fell before the Temple, & sprinkled ashes vpon their heades, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the altar,
- 12 And cryed to the God of Israel, all with one consent moste earnestly, that he wolde not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, & the Sanctuarie to pollution and reproche, and vnto derision to the heathen.
- 13 So God heard their prayers, and looked vpon their affliction: for the people fasted many daies in all Iudea and Ierusalem before the Sanctuarie of the Lord almightie.
- 14 And Ioacim the hie Priest, and all the Priests that stode before the Lord, & ministred vnto y Lord, had their loynes girt with sackcloth, and offred the continual burnt offering, with prayers and the fre giftes of the people,
- 15 And had ashes on their mytres, & cryed vnto y Lord with all their power for grace, and that he wolde loke vpo all the house of Israel.
- CHAP. V.
- Achior the Ammonite doeth declare to Olofernes of the manner of the Israelites.*
- 1 Then was it declared to Olofernes the chief captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the topes of the hie hilles, and had laied impediments in the champion countrey.
- 2 Wherewith he was very angrie, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.
- 3 And he said vnto the, Shewe me, o ye sonnes of Chanaa, who is this people y dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?
- 4 And why haue they determined not to come to mete me, more then all the inhabitants of the West?
- 5 ¶ Then\* said Achior the captaine of all the sonnes of Ammon, Let my lord heare the worde of the mouth of his seruant, and I wil declare vnto thee the trueth concerning this people, that dwell in these mountaines, nere where thou remainest: & there shal no lie come out of the mouth of thy seruant. Chap. 11, 7.
- 6 This people come of the stocke of the Chaldeans.
- 7 And\* they dwelt before in Mesopotamia, Gen. 11, 3. because they wolde not follow the gods of their fathers, which were in the land of Chaldea.
- 8 But they went out of the way of their ancestres and worshipped the God of heauē, the God whome they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, & sojourned there many daies.
- 9 Then\* their God comanded them to departe fro the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattel. Gen. 12, 6.
- 10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there til they returned, and became there a great multitude, so that one coulde not number their linage.
- 11 ¶ Therefore the King of Egypt rose vp against them, and vsed deceit against them, and broght them lowe with laboring in bricke, and made them sclauers. Exo. 1, 3.
- 12 Then they cryed vnto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight. Exo. 12, 3.
- 13 And\* God dried the red Sea in their presence, Exo. 14, 21. and they passed.
- 14 And\* broght them into mount Sina and Cades barne, and cast forthe all that dwelt in the wilderness. Exo. 15, 1.
- 15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Eschbon, and passing ouer Iordan, they inherited all the mountaines.
- 16 And they\* cast forthe before them the Chanaanites & the Phereites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many daies. Ios. 12, 21.
- 17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.
- 18 But\* when they departed from the way which he appointed them, they were destroyed in many battels after a wonderful sorte, Iudg. 2, 12.



*King 22.1.* sorte,\* & were led captiues into a lād that was not theirs: & the Tēple of their God was cast to the ground & their cities were taken by the enemies.

*Ez. 11.* 19 But \* now they are turned to their God, & are come vp frō the scattering wherein thei were scattered, and haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord & gouernour, if there be anie faute in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs go vp, and we shal ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproche before all the worlde.

22 ¶ And when Achior had finished these sayings, all the people, standing rounde about the tent, murmured: & the chief men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he shulde kill him.

23 For, say they, we feare not to mete y children of Israel: for lo, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore go vp, o lord Olofernes, and they shal be meat for thy whole armie.

#### CHAP. VI.

*Olofernes blasphemeth God whome Achior confessed.  
14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians crye vnto the Lord.*

1 **A**ND when the tumulte of the men that were about the counsel, was ceased, Olofernes, the chief captaine of the armie of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, & of them that were hired of Ephraim,

2 Because thou hast prophecied among vs to day, and hast said that the people of Ierusalem is able to fight, \* because their God wil defend them: and who is god but Nabuchodonosor?

3 He wil send his power, and wil destroye them from the face of the earth, and their God shal not deliuer them: but we his seruants wil destroye them as one man: for they are not able to susteine the power of our horses.

4 For we wil tread them vnder fete with them, and their mountaines shalbe drunken with their blood, and their fields shal be filled with their dead bodies, and their fote-steppes shal not be able to stand before vs: but they shal vtterly perish.

5 The King Nabuchodonosor, lord of all the earth, hathe said, euen he hathe said,

None of my wordes shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then shal the yron of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slayne, when I shal put them to flight.

8 And my seruants shal cary thee into the mountaines, and they shal leaue thee at one of the hie cities: but thou shalt not perish, til thou be destroyed with them.

9 And if thou persuade thy self in thy minde, that they shal not be taken, let not thy countenance fall: I haue spoken it, and none of my wordes shalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that they shulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants toke him, and broght him out of the campe into the plaine: and thei went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe the from the toppe of the mountaine, they toke their armour, and went forthe of the citie vnto the toppe of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuely vnder the hill, & bounde Achior, and left him lying at the fore of the hill, & returned to their lord.

14 Then the Israelites came downe from their citie, and stode about him, and losed him & broght him into Bethulia, & presented him to the gouernours of their citie,

15 Which were in those daies, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gorthoniel, & Charmis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the assemble: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered & declared vnto them the wordes of the counsel of Olofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fel downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, beholde their pride, and haue mercie on the basenes of



our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, & praised him greatly.

21 And Ozias toke out of the assemblie into his house, & made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 Olofernes doeth bessege Bethulia. 2 The counsel of the Idumeans and other against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

1 **T**He next day, Olofernes commanded all his armie and all his people, which were come to take his parte, that thei shulde remoue their campes against Bethulia, and that they shulde take all the streites of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that daye, and the armie of the men of warre was an hundreth thousand and seuentie fotemen, & twelue thousand horsēmē, beside the baggage & other men that were afote among them, a very great multitude.

3 And they camped in the plaine nere vnto Bethulia, by the fountaine, and thei spred abroad toward Dothaim vnto Belbaim, & and in length from Bethulia vnto Ciamō, which is ouer against Esdraelom.

4 Now the children of Israel, when they sawe y multitude, were greatly troubled, & said euerie one to his neighbour, Now wil they shut vp all the whole earth: for nether the hie mountaines nor the valleis, nor y hilles are able to abide their burden.

5 Then euerie one toke his weapōs of warre, and burning fyres in their towres, they remained and watched all that night.

6 But in the secōde day, Olofernes broght forth the all his horsemen in the sight of the childre of Israel, which were in Bethulia,

7 And vewed the passages vp to their citie, and came to the fountains of their waters, & toke thē & set garisons of men of warre ouer thē, and remoued toward his people.

8 Then came vnto him all the chief of the children of Esau, and all the gouernours of the people of Moab, & all the captaines of the sea coast, and said,

9 Let our captaine now heare a worde, lest an inconuenience come in thine armie.

10 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easy to come vp to the toppes of their mountaines.

11 Now therefore, my lord, fight not against them in battel aray, and there shal not so muche as one man of thy people perish.

12 Remaine in thy campe, and kepe all the men of thine armie, and let thy men kepe stil the water of the countrey; that cometh forth at the fote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shal thirst kill thē, and they shal giue vp their citie: and we and our people wil go vp to the toppes of the mountaines that are nere, & wil campe vpon them, & watche that none go out of the citie.

14 So thei & their wiues, & their children shalbe consumed with famine, & before the sworde come against thē, thei shalbe ouerthrowen in y stretes where thei dwell.

15 Thus shalt thou réder them an euil reward, because thei rebelled & obeyed not thy persone peaceably.

16 And these wordes pleased Olofernes & all his soldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Ammon departed, & with them fise thousand of the Assyrians, and they pitched in the valley, & toke the waters, and the fountaines of the waters of the childre of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, & thei sent some of thē selues toward the South, and toward the East, ouer against Rebel, which is nere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents & their baggage were pitched in a wonderful great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had cōpassed them about, and there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, bothe their fotemen, chariots and horsemen, foure and thirtie dayes: so that euē all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swoned, and their wiues & yong men failed for thirst, and fel downe in the stretes of the citie, & by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chief of the citie, bothe yong men and women, and children, and cryed with a loude voyce, and said before all the Elders,

24 The Lord iudge betwene vs & you: for you haue done vs great iniurie, in that ye haue

Exod. 1. 11.



haue not required peace of the children of Assur.

25 For now we haue no helper: but God haue the folde vs into their hands, that we shulde be throwen downe before them with thirst and great destruction.

26 Now therefore call them together, & deliuer the whole citie for a spoile to y<sup>e</sup> people of Olofernes, and to all his armie.

27 For it is better for vs to be made a spoile vnto the, then to dye for thirst: for we wil be his seruants that we may liue, & not se y<sup>e</sup> death of our infants before our eyes, nor our wiues, nor our children to dye.

28 We take to witnes against you the heaue and the earth, & our God and Lord of our fathers, which punisheth vs, according to our sinnes & the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crye of all w<sup>h</sup> one cōsent in y<sup>e</sup> middes of the assemblie, & thei cryed vnto y<sup>e</sup> Lord God w<sup>h</sup> a loude voyce.

30 Then said Ozias to the, Brethren, be of good courage: let vs waite yet fīue daies, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsake vs in the end.

31 And if these daies passe, and there come not helpe vnto vs, I wil do according to your worde.

32 So he separated the people, euerie one vnto their charge, & thei wēt vnto the walles and towres of their citie, & sent their wiues & their children into their houses, and they were very lowe brought in the citie.

#### CHAP. VIII.

*The parentage, life & conuersation of Iudeth. 11 She rebuketh the faintenes of the gouernours. 12 She sheweth that they shulde not tempt God, but wait vpon him for succour. 33 Her enterprise against the enemies.*

1 **N**OW at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeō, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, y<sup>e</sup> sonne of Salafadai, the sonne of Israel.

2 And Manasses was her housband, of her stocke and kinred, who dyed in the barely haruest.

3 For as he was diligēt ouer the that boūde sheaues in y<sup>e</sup> field, the heat came vpon his head, & he fel vpon his bed, & dyed in the citie of Bethulia, & thei buryed him with his fathers in the field betwene Dothaim and Balamo.

4 So Iudeth was in her house a widowe threyeres and foure moneths.

5 And she made her a tente vpon her house, and put on sackcloth on her loynes, and ware her widowes apparel.

6 And she fasted all y<sup>e</sup> daies of her widow-

hode, saue the day before the Sabbath and the Sabbaths, and the day before the newe moones, & in the feastes & solemne daies of the house of Israel.

7 She was also of a goodlie countenance & very beautiful to beholde: & her housband Manasses had left her golde & siluer, and men seruants, and maide seruants, and cattel, and possessions, where she remained.

8 And there was none y<sup>e</sup> colde bring an euil reporte of her: for she feared God greatly.

9 Now when she heard y<sup>e</sup> euil wordes of the people against the gouernour, because thei fainted for lacke of waters (for Iudeth had heard all the wordes y<sup>e</sup> Ozias had spoken vnto them, and that he had \* sworne vnto the to deliuer the citie vnto the Assyrians within fīue daies)

*Chap 7.23.*

10 Then she sent her maide y<sup>e</sup> had the gouernement of all things that she had, to call Ozias and Chabris and Charmis the Ancients of the Citie.

11 And they came vnto her, and she said vnto them, Heare me, o ye gouernours of the inhabitants of Bethulia: for your wordes y<sup>e</sup> haue spokē before the people this day, are not right, touching this othe which ye made & pronounced betwene God & you, & haue promised to deliuer y<sup>e</sup> citie to the enemies, vnles within these daies the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, & set your selues in the place of God among the children of men?

13 So now you sike the Lord almightie, but you shal neuer knowe any thing.

14 For you can not finde out y<sup>e</sup> depth of the heart of mā, nether cā ye perceiue y<sup>e</sup> things y<sup>e</sup> he thinketh: the how can you search out God, that hathe made all these things, and knowe his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he wil not helpe vs within these fīue daies, he hathe power to defend vs when he wil, euen euerie day, or to destroy vs before our enemies.

16 Do not you therefore binde y<sup>e</sup> counsels of the Lord our God: for God is not as man that he may be threatned, nether as y<sup>e</sup> sonne of man to be brought to iudgement.

17 Therefore let vs waite for saluacion of him & call vpon him to helpe vs, & he wil heare our voyce if it please him.

18 For there appeareth none in our age, nether is there any now in these daies, nether tribe, nor familie, nor people, nor citie among vs, which worship y<sup>e</sup> gods made with hands, as hathe bene afore time.

19 For y<sup>e</sup> which cause our fathers were giuē to the sworde, & for a spoile, & had a great fall before our enemies.

*Iud. 2.11. & 4.1. & 6.1.*

20 But we knowe none other God: therefo-

Kkkk. ii.



# Iudeth.

re we trust that he wil not despise vs, nor any of our linage.

21 Nether when we shalbe taken, shal Iudea be so famous: for our Sanctuarie shalbe spoiled, and he wil require the prophana-  
cion thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, & the desolatiō of our inheritance wil he turne vpon our heads amōg the Gentiles, wherefoeter we shalbe in bondage, & we shalbe an offence & a reproche to all thē that possesse vs.

23 For our seruitude shal not be directed by fauour, but the Lord our God shal turne it to dishonour.

24 Now therefore, o brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, & the Sanctuarie, & the House, and the altar rest vpon vs.

25 Moreouer, let vs giue thākes to the Lord our God, which tryeth vs euen as he did our fathers.

Gen. 22, 1.

Gen. 28, 7.

26 Remember what things he did to Abraham, and how he tryed Isaac, and all that he did to Jacob in Mesopotamia of Syria when he kept the shepe of Laban his mothers brother.

27 For he hathe not tryed vs as he did them to the examination of their hearts, nether doeth he take vengeance on vs, but the Lord punisheth for instruction them that comen nere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knowen, but from the beginning of thy life all the people haue knowen thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them, as we haue spoken, & haue brought vs to an othe which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy womā, that the Lord may send vs rayne to fill our cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I wil do a thing, which shalbe declared in all generations, to the children of our nacion.

33 You shal stand this night in the gate, and I wil go forth with mine handmaid: and within the daies that ye haue promised to deliuer the citie to our enemies, the Lord wil visit Israel by mine hand.

34 But inquire not you of mine acte: for I wil not declare it vnto you, til the things be finished that I do.

35 Then said Ozias & the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

## CHAP. IX.

1 Iudeth humbleth her self before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

1 **T**hen Iudeth fel vpon her face, and put ashes vpon her head, and put of the sackcloth wherewith she was clothed. And about the time that the incense of that euening was offred in Ierusalē in the House of the Lord, Iudeth cryed with a loude voyce, and said,

2 O Lord God of my father\* Simeon, to whom thou gauest a sword to take ven- Gen. 34, 12.

geance of the strangers which opened the wombe of the maide, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproche (for thou hadest commanded that it shulde not so be,

3 Yet thei did things for the which thou gauest their princes to the slaughter, for they were deceiued & washed their beds with blood) and hast striken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray and their daughters to be captiues, & all their spoiles for a bootie to y children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, & called vpon thee for aide, o God, o my God, heare me also a widdowe.

5 For thou hast wrought the things afore, & these, and the things that shalbe after, and thou cōsiderest the things that are present, and the things that are to come.

6 For the things which y doest purpose, are present, & say, Beholde, we are here: for all thy waies are ready, & thy iudgements are foreknownen.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted thē selues with horses & horsemen: they glorie in the strength of their fotemen: they trust in shield, speare and bowe, and sling, and do not knowe that thou art y Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, & to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

9 Beholde their pride, and send thy wrath vpon their heads: giue into mine hād which am a widow, y strength y I haue cōceiued.

10 Smite by the deceit of my lippe the ser- Iud. 4, 21.  
& 5, 26.  
uant with the prince, and the prince with the seruant: abbase their height by the hād of a woman.

11 \*For thy power standeth not in the multi- Iud. 7, 2.  
2. Chr. 14, 11.  
& 5, 8.  
& 20, 8.  
tude, nor thy might in strōg men: but thou,



o Lord, art the helpe of the humble and litle ones, the defender of the weake, & the protector of them that are forsaken, & the Sauour of them that are without hope.

12 Surely, surely *thou art* the God of my father, & the God of *thy* inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And grant me wordes & craft, & a wounde, and a stroke against the that entreprife cruel things against thy couenant, and against thine holy House, & against the toppe of Sion, and against the house of the possession of thy children.

14 Shewe euidently among all thy people, & all the tribes, that they may knowe that thou art the God of all power & strength, & that there is none other that defendeth the people of Israel, but thou.

## CHAP. X.

*1 Iudeth decketh her self & goeth forth of the citie. 11 She is taken of the watch of the Assyrians and brought to Olofernes.*

1 **N**OW after she had ceased to crye vnto the God of Israel, and had made an end of all these wordes,

2 She rose where she had fallen downe, and called her maide, & went downe into the house, in the which she abode in the Sabbath daies and in the feast daies,

3 And putting away the sackcloth wherewith she was clad, & putting of the garments of her widowhode, she washed her body with water, & anoited it with muche ointement, & dressed the heere of her head, and put attire vpon it, and put on her garments of gladnes, wherewith she was clad during the life of Manasses her housbād.

4 And she put slippers on her fete, & put on bracelets, & sleues, and rings, & earings, & all her ornaments, and she decked her selfe brauely to allure the eyes of all men that shulde se her.

5 Then she gaue her maide a bottel of wine, and a pot of oyle, and filled a scrippe with floure, & with drye figges, & with fine bread: so she lapped vp all these things together and laid them vpon her.

6 Thus they went forth to the gate of the citie of Bethulia, and found standing there Ozias, and the ancients of the citie, Charbis and Charmis.

7 And whē they sawe her that her face was changed, & that her garment was chāged, they marueiled greatly at her wonderful beaurie, and said vnto her,

8 The God, *thy* God of our fathers giue thee fauour, and accomplish thine enterprises to the glorie of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Cōmande the ga-

tes of the citie to be opened vnto me, that I may go forth to accomplish the things which you haue spoken to me. So they cōmanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth wēt out, she and her maide with her, and the men of the citie loked after her, vntil she was gone downe the mountaine, and til she had passed the valley, and colde se her no more.

11 Thus they went streight forth in the valley, and the first watche of the Assyriās met her,

12 And toke her, & asked her, Of what people art thou, and whēce comest thou? and whether goest thou? And she said, I am a womā of the Hebrewes, and am fled from them: for they shalbe giuen you to be consumed.

13 And I come before Olofernes, the chief captaine of your armie, to declare him true things, and I wil shewe before him the way wherby he shal go and winne all the mountaines, without losing the bodie or life of anie of his men.

14 Now when the men heard her wordes, & behelde her countenance, they wondered greatly at her beaurie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tente, and some of vs shal cōduct thee vntil thei haue deliured thee into his hāds.

16 And when *thou* standest before him, be not afraid in thine heart, but shewe vnto him according as thou hast to say, and he wil intreat thee wel.

17 Then they chose out of the an hundreth men, and prepared a charet for her and her maide, and brought her to the tent of Olofernes.

18 Then there was a running to and fro, throughout the campe: for her comming was bruted among the tentes: & thei came and stode rounde about her: for she stode without the tent of Olofernes vntil they had declared vnto him concerning her.

19 And they marueiled at her beaurie, and wondered at the children of Israel because of her, & euerie one said vnto his neighbour, Who wolde despise this people, that haue among the suche women? surely it is not good that one mā of them be left: for if thei shulde remaine, they might deceiue the whole earth.

20 Then Olofernes garde went out, and all his seruantes, and they brought her into the tente.

21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.



## Iudeth.

22 So they shewed him of her, and he came forth vnto the entrie of his tent, and they caried lampes of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and she fel downe vpon her face, & did reuerence vnto him, & his seruants toke her vp.

### CHAP. XI.

*1 Olofernes comforteth Iudeth. 3 And asketh the cause of her comming. 5 She deceiueth him by her faire wordes.*

1 **T**HEN said Olofernes vnto her, Womā, be of good comfort: feare not in thine heart: for I neuer hurt any that wolde serue Nabuchodonosor y King of all the earth.

2 Now therefore if thy people that dwel- leth in the mountaines, had not despised me, I wolde not haue lifted vp my speare against them: but they haue procured these things to them selues.

3 But now tel me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good confort, thou shalt liue fro this night, & hereafter.

4 For none shal hurt thee, but intreat thee wel, as they do the seruants of King Nabuchodonosor my lord.

5 Then Iudeth said vnto him, Receiue the wordes of thy seruāt, & suffer thine handmaide to speake in thy presence, and I wil declare no lie to my lord this night.

6 And if thou wilt follow the wordes of thine handmaide, God wil bring the thing perfectly to passe by thee, & my lord shal not faile of his purpose.

7 As Nabuchodonosor King of all y earth liueth, and as his power is of force, who hathe sent thee to reforme all persones, not onely men shal be made subiect to him by thee, but also the beastes of the fields, & the cattel, & the foules of the heauen shal liue by thy power vnder Nabuchodonosor & all his house.

8 For we haue heard of thy wisdom and of thy prudēt spirit, & it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feates of warre marueilous.

*Chap. xi.*

9 Now as concerning the matter which Achior did speake in thy counsel, we haue heard his wordes: for the men of Bethulia did take him, & he declared vnto them all that he had spoken vnto thee.

10 Therefore, o lord & gouernour, reiect not his worde, but set it in thine heart, for it is true: for there is no punishment against our people, nether can the sworde preuaile against them, except they sinne against their God.

11 Now therefore lest my lord shulde be

frustrate, and voide of his purpose, & that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to angre, *which is so oft times as they do that which is not be- seming,*

12 (For because their vittailles faile, and all their water is wasted, thei haue determined to take their cattel, and haue purposed to consume all things that God had forbidden them to eat by his Lawes:

13 Yea, they haue purposed to consume the first frutes of the wheat, and the tithes of the wine, and of the oile which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawful for anie of the people to touche w their hāds.

14 Moreouer they haue sent to Ierusalem, because they also that dwel there, haue done the like, suche as shulde bring them licence from the Senate)

15 Now when they shal bring them worde, they wil do it, and they shalbe giuen thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hathe sent me to worke a thing with thee, whereof all the earth shal wonder, & whosoeuer shal heare it.

17 For thy seruāt feareth God, and worshipeth the God of heaue day and night, and now let me remaine with thee, my lord, and let thy seruāt go out in the night into the valley, and I wil pray vnto God, that he may reueile vnto me when they shal commit their sinns,

18 And I wil come and shewe it vnto thee: then thou shalt go forth with all thine armie, & there shalbe none of them that shal resist thee.

19 And I wil lead thee through the middes of Iudea, vntil thou come before Ierusalem, and I wil set thy throne in the middes thereof, and thou shalt driue them as shepe that haue no shepherd, and a dogge shal not barcke with his mouthe against thee: for these things haue bene spokē vnto me, & declared vnto me accordig to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueiled at her wisdom, and said,

21 There is not suche a womā in all the worlde, bothe for beautie of face, and wisdom of wordes.

22 Likewise Olofernes said vnto her, God hathe done this, to send thee before y peo-  
*ple, that strēgth might be in our hāds, and destruction vpo the that despise my lord.*

23 And now thou art bothe beautiful in thy couēnāce, & wittie in thy wordes: surely if thou do as y hast spoken, thy God shalbe my



my God, and thou shalt dwell in the house of Nabuchodonosor, & shalt be renowned throughout the whole earth.

CHAP. XII.

*1 Iudeth wolde not pollute her self with the meat of the Gentiles. 5 She maketh her request that she might go out by night to pray. 11 Olofernes causeth her to come to the banquet.*

**T**hen he commanded to bring her in where his treasures were layed, and bade that they shulde prepare for her of his owne meates, and that she shulde drinke of his owne wine.

*Gen. 43. 32.  
Dan. 1. 13.  
116. 12.*

**B**ut Iudeth said, I may not eat of them, lest there shulde be an offence, but I can suffice my selfe with the things that I haue brought.

**T**hen Olofernes said vnto her, If the things that thou hast, shulde faile, how shulde we giue thee the like? for there is none with vs of thy nation.

**T**hen said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shal not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

**T**hen the seruants of Olofernes brought her into the tent, and she slept vntil midnight, and rose at the morning watche,

**A**nd sent to Olofernes, saying, Let my lord commande that thine hadmaide may go forthe vnto prayer.

**T**hen Olofernes commanded his garde that thei shuld not stay her: thus she abode in the campe thre dayes, and went out in the night into the valley of Bethulia, and washed her self in a fountaine, euen in the water by the campe.

**A**nd when she came out, she prayed vnto the Lord God of Israel, that he wolde direct her way to the exaltation of the children of her people.

**S**o she returned, & remained pure in the tent, vntil she ate her meat at euening.

**A**nd in the fourthe day, Olofernes made a feast to his owne seruants onely, and called none of them to the baket, that had the affaires in hand.

**T**he said he to Bagoas the eunuche who had charge ouer all that he had, Go and persuaue this Hebrew woman, which is with thee, that she come vnto vs and eat, & drinke with vs.

**F**or it were a shame for vs, if we shulde let suche a womā alone, & not talke w her, & if we do not allure her, she wil mocke vs

**T**hen wēt Bagoas frō the presence of Olofernes, & came to her, & said, Let not this faire maide make difficultie to go into my lord, & to be honored in his presence, and to drinke wine with vs ioyfully, & to be intreated as one of the daughters of the children of Assur, which remaine in the house

of Nabuchodonosor.

**T**hen said Iudeth vnto him, Who am I now, that I shulde gaine say my lord? Surely whatsoeuer pleaseth him, I wil do speedely, and it shalbe my ioye vnto the day of my death.

**S**o she arose & trimmed her w garments, and with all y ornaments of women, & her maide wēt, & spred for her skinnies on the groude ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eat vpon them.

**N**ow when Iudeth came & sate downe, Olofernes heart was rauished with her, and his spirit was moued, and he desired greatly her companie: for he had waited for the time to deceiue her from the day that he had sene her.

**T**hen said Olofernes vnto her, Drinke now, and be mery with vs.

**S**o Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

**T**he she toke, & ate & drake before him the things, that her maide had prepared.

**A**nd Olofernes reioyced because of her & drake muche more wine the he had druke at anie time in one day since he was borne.

CHAP. XIII.

*1 Iudeth praieth for strenght. 8 She smiteth of Olofernes necke. 10 She returneth to Bethulia & reioyceth her people.*

**N**ow whē the euening was come, his seruants made haste to departe, and Bagoas shut his tent without, & dimissed those that were present, from the presence of his lord, & they went to their beddes: for they were all wearie, because the feast had bene long.

**A**nd Iudeth was left alone in the tent, & Olofernes was stretched along vpon his bed: for he was filled with wine.

**N**ow Iudeth had cōmanded her maide to stād without her chāber, & to waite for her cōming forthe as she did daily: for she said, she wolde go forthe to her prayers, & she spake to Bagoas according to the same purpose.

**S**o all went forthe of her presence, & none was left in the chāber, nether litle nor great: the Iudeth standing by his bed, said in her heart, O Lord God of all power, behold at this present the workes of mine hands for the exaltation of Ierusalem.

**F**or now is y time to helpe thine inheritance, & to execute mine enterprises, to y destructiō of y enemies w are risen agāst vs.

**T**hen she came to the post of y bed which was at Olofernes head, & toke downe his fauchin from thence,

**A**nd approched to the bed, & toke holde of the heere of his head, and said, Strengthen me, o Lord God of Israel this day.

**A**nd she smote twise vpon his necke with

Kkkk.iiii.

*Ecc. 3. 12.*



## Iudeth.

all her might, and she toke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillers, and anone after she went forth, & gaue Olofernes head to her maid,

10 And she put it in her scrippe of meate: so they twaine went together according to their custome vnto prayer, and preising through the tentes, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ The said Iudeth asafre of to the watchemen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Now whē the men of her citie heard her voyce, thei made haste to go downe to the gate of their citie, and they called the Elders of the citie.

13 And thei ranne all together bothe smale and great: for it was about their expectation, that she shulde come. So they opened the gate & receiued her, & made a fyre for a light, & stode rounde about the twaine.

14 Then she said to the with a loude voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she toke the head out of the scrippe & shewed it, and said vnto them, Beholde the head of Olofernes, the chief captaine of y<sup>e</sup> armie of Assur, and beholde the canopie, wherein he did lie in his drunkenes, & the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, & he hath not committed sinne with me by anie pollution or vilenie.

17 Then all the people were wonderfully astonished, and bowed them selues, and worshiped God, and said with one accorde, Blessed be thou, o our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the moste hie God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting of of the head of the chief of our enemies.

19 Surely this thine hope shal neuer departe out of the heartes of men: for they shal remember the power of God for euer.

20 And God turne these things to thee for a perpetual praise, and visite thee with good things, because thou hast not spared

thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, so be it.

### CHAP. XIII.

1 Iudeth causeth to hang vp the head of Olofernes.

10 Achior ioyneth him selfe to the people of God.

11 The Israelites go out against the Assyrians.

1 Then said Iudeth vnto them, Heare me also, my brethren, and \* take this <sup>2. Mac. 15. 21</sup> head, and hang it vpon the hiest place of your walles.

2 And so sone as the morning shal appeare and the sonne shal come forth vpon the earth, take you euerie one his weapons, and go forth euerie valiant man out of the citie, and set you a captaine ouer them, as thogh you wolde go downe into the field, towarde the watche of the Assyrians, but go not downe.

3 Then they shal take their armour, & shal go into their campe, and raise vp the captaines of the armie of Assur, and they shal runne to the tent of Olofernes, but shal not finde him: then feare shal fall vpon the, and they shal flee before your face.

4 So you and all that inhabite the coastes of Israel, shal pursue them, & ouerthrowe them as they go.

5 But before you do these things, call me Achior the Ammonite, that he may se, and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Olofernes in a certeine mans hand in the assemblie of the people, he fel downe on his face, and his spirit failed.

7 But when they had taken him vp, he fel at Iudeths fete, & reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, shal be astonished.

8 Now therefore tel me all the things, that thou hast done in these dayes. The Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forth, vntil that houre she spake vnto them.

9 And whē she had left of speaking, the people reioyced with a great voyce, and made a noyce of gladnes through their citie.

10 And Achior, seing all things that God had done for Israel, beleued in God vnfainedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ As sone as the morning arose, thei hanged the head of Olofernes out at the wall, & euerie man roke his weapons, and they went forth by bandes vnto the straites of the mountaine.

12 But when the Assyrians sawe them, they sent



sent to their captaines, which went to the gouernours and chief captaines, and to all their rulers.

13 So they came to Olofernes tent and said to him y had the charge of all his things, Wakē our lord: for the sclaues haue bene bolde to come downe against vs to battel, that they may be destroyed for euer.

14 Then went in Bagoas, & knocked at the dore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and founde him cast vpon the floore, and his head was taken from him.

16 Therefore he cryed with a loude voyce, with weping and mourning, & a mightie crye, and rent his garments.

17 After, he went into the tent of Iudeth where she vsed to remaine, and founde her not: then he leaped out to the people and cryed,

18 These sclaues haue committed wickednes: one woman of the Hebrewes hathe broght shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lieth vpon the grounde without an head.

19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye and a verie great noyce throughout the campe.

CHAP. XV.

1 The Assyrians are afraied and flee. 3 The Israelites pursue them. 8 Ioachim the hie Priest cometh to Bethulia to se Iudeth and to praise God for her.

1 **A**ND whē thei that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fel vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, thei fled by euerie way of the plaine and of the mountaines.

3 They also that had camped in the mountaines rounde about Bethulia, were put to flight: thē the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola and to all the coastes of Israel, suche as shulde declare vnto them the things that were done, and that all shulde rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also thei that came from Ierusalem & from all the mountaines: for men had tolde thē what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased

them with a great slaughter vntil they came to Damascus and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fel vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: & the villages & the cities that were in the mountaines & in the plaine, had a great bootie: for the abundance was verie great.

8 Then Ioachim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to se Iudeth, and to salute her.

9 And when they came vnto her, thei blessed her with one accorde, & said vnto her, Thou art the exaltacion of Ierusalem: thou art the great glorie of Israel: thou art the great reioycing of our nacion.

10 Thou hast done all these things by thine hand: thou hast done muche good to Israel, & God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.

11 And the people spoyled the campe the space of thirtie daies, and thei gaue vnto Iudeth Olofernes tent, and all his siluer & beddes, and basins, and all his stuffe, & she toke it and laied it on her mules, & made readie her charets, & laied them thereon.

12 Then all the women of Israel came together to se her, and blessed her, and made a dance among them for her, and she toke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes and with songs in their mouthes.

CHAP. XVI.

Iudeth praise h God with a song. 19 She offereth to the Lord Olofernes suffice. 23 Her continence, life and death. 25 All Israel lamenteth her.

1 **T**HEN Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.

2 And Iudeth said, Beginne vnto my God with tymbrels: sing to my Lord with cymbales: tune vnto him a psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the middes of the people, & deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines forthe of the North: he came with thousands in his armie, \* whose multitude hathe shut vp the riuers and their horsemen haue co-

Chap. 2, 11.



## Iudeth.

- uered the valleis.
- 5 He said that he wolde burne vp my borders & kill my yong men with the sworde, and dash the sucking children against the ground, & make mine infants as a pray, and my virgines a spoile.
- 6 But the almightie Lord hathe broght them to naught by the hand of a woman.
- 7 For the mightie did not fall by the yong men, nether did the sonnes of Titan smite him, nor the hie gyants inuade him, but Iudeth the daughter of Merari did discomfite him by the beautie of her countenance.
- 8 For she put of the garment of her widowhode, for the exaltacion of those that were oppressed in Israel, and anointed her face with ointment, and bounde vp her heere in a coife, and toke a linen garment to deceiue him.
- 9 Her slippers rauished his eyes: her beautie toke his minde prisoner, and the fauchin passed through his necke.
- 10 The Persians were astonished at her boldenes, and the Medes were troubled with her hardines.
- 11 But mine afflicted reioyced, & my feble ones showed: then they feared, they lifted vp their voyce and turned backe.
- 12 The children of maides perced them, and wounded them as they fled away like children: they perished by the battel of the Lord.
- 13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, marvelous and inuincible in power.
- 14 Let all thy creatures serue thee: \* for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: & there is none that can resist thy voyce.
- 15 For the mountaines leape vp from their fundacions with the waters: the rockes melt at thy presence like waxe: yet thou art merciful to them that feare thee.
- 16 For all sacrifice is to litle for a swete sa-
- uour, and all the fat is to litle for thy burne offering: but he that feareth the Lord, is great at all times.
- 17 Wo to the nations that rise vp against my kinred: the Lord almightie wil take vengeance of them in the day of iudgement, in sending fyre and wormes vpon their flesh, and they shal fele them & wepe for euer.
- 18 After, when they went vnto Ierusalem, they worshipped the Lord, and as sone as the people were purified, they offered their burnt offerings, and their fre offerings, and their giftes.
- 19 Iudeth also offered all the stuffe of Olofernes, which the people had giuen her, and gaue the canopie which she had taken of his bed, for an oblacion to the Lord.
- 20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of thre moneths, and Iudeth remained with them.
- 21 After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honorable in all the countrey.
- 22 And manie desired her, but none had her companie all the dayes of her life after that Manasses her housband was dead, & was gathered to his people.
- 23 But she increased more and more in honour, and waxed olde in her housbands house, being an hundreth and fife yere olde, & made her maid fre: so she dyed in Bethulia, and they buryed her in the graue of her housband Manasses.
- 24 And the house of Israel lamented her *Gen. 50. 10.* seuen daies, & before she dyed, she did distribute her goods to all them that were nerest of kinred to Manasses her housband, and to them that were the nerest of her kinred.
- 25 And there was none that made the children of Israel anie more afraied in the daies of Iudeth, nor a long time after her death.

Esther.

*Gen. 1. 24.  
Isa. 33. 9.*



# Apocrypha. ESTHER.

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Certeine porcions of the storie of Esther, which are  
founde in some Greke and Latin translations.

*Which follow the tenth chapter.*

**T**HEN Mardocheus said,  
God hathe done these  
things.  
For I remember a dreame,  
which I sawe concerning  
these matters, and  
there was nothing there-  
of omitted.

6 A litle fountaine which became a flood,  
and was a light, and as the sunne, & as mu-  
che water, this flood was Esther whome the  
King married, and made Quene.

7 And the two dragons are I and Aman.

8 And the people are they that are assem-  
bled to destroye the name of the Iewes.

9 And my people is Israel, which cryed to  
God, and are saued: for the Lord hathe sa-  
ued his people, and the Lord hathe deliue-  
red vs from all these euils, and God hathe  
wrought signes, and great wonders, which  
haue not bene done among the Gentiles.

10 Therefore hathe he made two lottes, one  
for the people of God, and another for all  
the Gentiles.

11 And these two lottes came before God  
for all nations, at the houre and time ap-  
pointed, and in the day of iudgement.

12 So God remembred his owne people, &  
iustified his inheritance.

13 Therefore those dayes shalbe vnto the  
in the moneth Adar y<sup>e</sup> fortenth and fifteth  
day of the same moneth, with an assemblie  
and ioye, and with gladnes before God,  
according to the generations for euer a-  
mong his people.

CHAP. XI.

1 **I**N the fourth yere of the reigne of Pro-  
lomeus and Cleopatra Dositheus, who  
said he was a Priest and Leuite, and Pro-  
lomeus his sonne, that broght the former  
letters of Phrurai, which thei said Lysimachus  
the sonne of Ptolomeus, which  
was at Ierusalem, interpreted,

2 In the second yere of the reigne of great  
Artaxerxes in the first day of the moneth  
Nisan Mardocheus the sonne of Iarus, the  
sonne of Semei the sonne of Cis of the  
tribe of Benjamin had a dreame,

3 A Iewe dwelling in the cite of Susis, a no-  
ble man, that bare office in y<sup>e</sup> Kings court.

4 He was also one of the captiuitie which  
Nabuchodonosor the King of Babylon  
brought from Ierusalem with Iechonias.

5 And this was his dreame, Beholde a noice

of a tempest with thunders, and earth qua-  
kes, and vproare in the land.

6 Beholde two great dragons came forth  
ready to fight one against another.

7 Their crye was great, whereby all the  
heathen were ready to fight against the  
righteous people.

8 And the same day was ful of darkenes &  
obscuritie, & trouble, & anguish: yea, aduer-  
sitie, and great afflictio was vpon y<sup>e</sup> earth.

9 For then the righteous fearing their affli-  
ctions, were amased, and being ready to  
dye, cryed vnto God.

10 And while they were crying, the litle wel  
grewe into a great riuer, and flowed ouer  
with great waters.

11 The light & the sunne rose vp, & y<sup>e</sup> low-  
lie were exalted, & deuoured the glorious.

12 Now when Mardocheus had sene this  
dreame, he awoke and rose vp and thoght  
in his heart vntil y<sup>e</sup> night, what God wolde  
do, & so he desired to know all the matter.

CHAP. XII.

1 **A**T the same time dwelt Mardocheus  
in the Kings court with Bagathas,  
and Thara, the Kings eunuches & keepers  
of the palace.

2 \*But when he heard their purpose, and  
their imaginaciō, he perceiued that they  
went about to lay their hands vpon the  
King Artaxerxes, and so he certified the  
King thereof.

3 Then caused the King to examine y<sup>e</sup> two  
eunuches with torments; and when they  
had confessed it, they were put to death.

4 This the King caused to be put in the  
Chronicles. Mardocheus also wrote the  
same thing.

5 So the King comāded that Mardocheus  
shulde remaine in the court, and for the  
aduertisement, he gaue him a rewarde.

6 But Amā the sonne of Amadathus y<sup>e</sup> Aga-  
gite, w<sup>h</sup> was in great honour and reputaciō  
with the King, went about to hurt Mar-  
docheus & his people, because of the two  
eunuches of y<sup>e</sup> King y<sup>e</sup> were put to death.

CHAP. XIII.

1 *The copie of the letters of Artaxerxes against the  
Iewes. & The prayer of Mardocheus.*

1 **T**He copie of the letters was this, The  
great King Artaxerxes writeth these  
things to y<sup>e</sup> princes & gouernours y<sup>e</sup> are vn-  
der him from India vnto Ethiopia in an  
hundreth and seuen and twētie prouinces.

LIII.ii.

*Esther. 2. 21.  
& 6. 2.*

*Ioseph An-  
tiq. li. 11.  
chap. 6.*



## Esther.

- 2 When I was made lord ouer manie people, & had subdued the whole earth vnto my dominion, I wolde not exalte my self by the reason of my power, but purposed with equitie alway and gētelines to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto trāquilite, that mē might safely go thorow on euerie side, and to renew peace againe, which all men desire.
- 3 Now when I asked my counselors how these things might be broght to passe, one that was conuersant with vs, of excellent wisdom, and constant in good wil, and shewed him self to be of sure fidelitie, which had the seconde place in the kingdome, euen Aman,
- 4 Declared vnto vs, that in all naciōs there was scattered abroade a rebellious people, that had Lawes contrarie to all people, and haue alway dispised the commandments of Kings, and so that this general empire, that we haue begonne, can not be gouerned without offence.
- 5 Seing now we perceiue, that this people alone are altogether contrarie vnto euerie man, vsing strange and other maner of lawes, and hauing an euil opinion of our doings, and go about to stablishe wicked matters, that our kingdome shulde not come to good estate,
- 6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, & is as our seconde father) shal all with their wiues and childrē be destroyed and rooted out with the sworde of their enemies without all mercie, and that none be spared the fortieth day of the twelfth moneth Adar of this yere,
- 7 That they which of olde, and now also haue euer bene rebellious, may in one day with violence be thruste downe into the hell, to the intente that after this time our affaires may be without troubles, and wel gouerned in all pointes.
- 8 Then Mardocheus thought vpon all the workes and of the Lord, and made his prayer vnto him,
- 9 Saying, O Lord, Lord, the King almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstande thee.
- 10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.
- 11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.
- 12 Thou knowest all things, & thou knowest, Lord, that it was nether of malice, nor presumption, nor for anie desire of glorie, that I did this, and not bowe downe to proude Aman.
- 13 For I wolde haue bene cōtent with good wil for the saluation of Israel, to haue kist the sole of his fete.
- 14 But I did it, because I wolde not preferre the honour of a man aboue the glorie of God, and wolde not worship anie but onely thee, my Lord, and this haue I not done of pride.
- 15 And therefore, o Lord God and King, haue mercie vpon thy people: for they imagine how thei may bring vs to naught, yea, they wolde destroye the inheritance, that hath bene thine frō the beginning.
- 16 Dispise not the porcion, which thou hast deliuered out of Egypt for thine owne self.
- 17 Heare my prayer, and be merciful vnto thy portion: turne our sorowe into ioye, that we may liue, o Lord, and praise thy Name: shut not the mouthes of them that praise thee.
- 18 All Israel in like maner cryed moste earnestly vnto the Lord, because that death was before their eyes.

### CHAP. XIII.

*The prayer of Esther for the deliuerance of her, and her people.*

- 1 **Q** Vene Esther also, being in danger of death, resorted vnto the Lord,
- 2 And laid away her glorious apparel, and put on the garments of sighing, and mourning. In the stead of precious ointement, she scattered ashes, and dongue vpon her head: and she humbled her bodie greatly with fasting, and all the places of her ioye filled she with the heere that she plucked of.
- 3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our King: helpe me desolate womā, which haue no helper but thee.
- 4 For my danger is at hand.
- 5 Frō my youth vp I haue heard in the kindred of my father, that thou, o Lord, tokest Israel from among all people, and our fathers from their predeceßours for a perpetual inheritance, and thou hast performed that which thou didest promise them.
- 6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into the hāds of our enemies.
- 7 Because we worshipped their gods, o Lord, thou art righteous.
- 8 Neuertheles, it satisfieth them not, that we are in bitter captiuitie, but they haue stricken hands with their idoles,
- 9 That thei wil abolishe the thing that thou with thy mouth hast ordeined, & destroye thine inheritance, to shut vp the mouthes of them that praise thee, and to quence the glorie of thy tēple, and of thine altar,
- 10 And



10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshlie King for euer.

11 O Lord, giue not thy scepter vnto them that be nothing, lest thei laugh vs to scorn in our miserie: but turne their deuise vpon them selues, and make him an example, that hath begonne the same against vs.

12 Thinke vpon vs, O Lord, and shewe thy self vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent speache in my mouth before the Lion: turne his heart to hate our enemy, to destroye him, and all suche as consent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitarie, which haue no defence but onely thee.

15 Thou knowest all things, O Lord: thou knowest, that I hate the glorie of the vnrighteous, & that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shewe my self, & that I abhorre it as a menstruous cloth, & that I weare it not when I am alone by my self,

17 And that I thine hand maide haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor drunke the wine of the drinke offrings,

18 And that I thine hand maide haue no ioye sence the day that I was broght hether, vntil this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboute all, heare the voyce of them, that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to go in to the King and make intercession for her people. 2 And she performeth his request.

1 Mardocheus also bade Esther to go in vnto the King, and pray for her people, and for her countrey.

2 Remember, saith he, the daies of thy lowe estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, and speake for vs vnto the King, and deliuer vs from death.

4 And vpon the thirde day when she had ended her prayer, she laid away the mourning garments, and put on her glorious apparel,

5 And deckt her self goodly, after that she had called vpon God, which is the beholder and sauour of all things, & toke two handmaidens with her.

6 Vpon the one she leant her self, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was chearful & amiable, but her heart was sorowful for great feare.

9 Then she went in thorow all the dores, and stode before the King, and the King sate vpon his royal throne, & was clothed in his goodlie araye, all glittering with golde and precious stones, and he was very terrible.

10 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Quene fel downe, and was pale and faint and leant her self vpon the head of the maide, that went with her.

11 Neuertheles, God turned the Kings minde y he was gentle, who being careful, leaped out of his throne, and toke her in his armes, til she came to her self againe: and comforted her with louing wordes, and said,

12 Esther, what is the matter? I am thy brother, be of good cheare,

13 Thou shalt not dye: for our commandement toucheth the commons, and not thee. Come nere.

14 And so he helde vp his golden sceptre, & laid it vpon her necke,

15 And kissed her, and said, Talke with me.

16 Then said she, I sawe thee, O lord, as an Angel of God, & mine heart was troubled for feare of thy maiestie.

17 For wonderful art thou, O lord, and thy face is ful of grace.

18 And as she was thus speaking vnto him, she fel downe againe for faintnes.

19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

1 The great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundred and seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proude,

3 And indeuoure not onely to hurt our subiects, but not content to liue in wealth, do also imagine destruction against those that do them good,

4 And take not onely all thankfulness away

Llll.iii.

Joseph Anti.  
11. chap. 6.



## Wisdom of Salomon.

- from men, but in pride & presumption, as they that be vnmindful of benefites, they thinke to escape the vengeance of God, that seeth all things, & is contrary to euil.
- 5 And oft times manie, which be set in office, and vnto whome their friends causes are committed, by vaine intisements do wrappe them in calamities, that can not be remedied: for they make them partakers of innocent blood,
- 6 And disceitfully abuse the simplicitie, & gentlenes of princes with lying tales.
- 7 This may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of suche pestilences as are not worthie to beare rule.
- 8 Therefore we must take hede hereafter, that we may make y<sup>e</sup> kingdome peaceable for all mē, what chāge so euer shal come,
- 9 And discerne the things that are before our eyes, to withstand the with gentlenes.
- 10 For Aman, a Macedonian, the sonne of Amadathus, being in dede a stranger from the Persians blood, and farre from our goodnes, was receiued of vs,
- 11 And hath proued the friendship that we beare toward all nations, so that he was called our father, and was honored of euerie man, as the next persone vnto the King.
- 12 But he colde not vse him self soberly in this great dignitie, but wēt about to depriue vs of the kingdome, & of our life.
- 13 With manifolde disceite also hath he desired to destroye Mardocheus our preseruer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.
- 14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.
- 15 But we finde that the Iewes (which were accused of this moste wicked mā that they might be destroyed) are no euil doers, but vse moste iust Lawes,
- 16 And that they be y<sup>e</sup> children of the moste high and almightie and euer liuing God, by whome the kingdome hath bene preserued vnto vs, and our progenitours in verie good ordre.
- 17 Wherefore ye shal do wel, if ye do not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.
- 18 For he that inuented them, hāgeth at Susis before the gates with all his familie, & God (which hath all things in his power) hath spedely rewarded him after his deservuing.
- 19 Therefore ye shal publishe the copie of this letter in all places, that the Iewes may frely liue after their owne Lawes.
- 20 And ye shal aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be aduenged of them, which in the time of their trouble wolde haue oppressed them.
- 21 For almightie God hath turned to ioye the day, wherein the chosen people shulde haue perished.
- 22 Moreouer, among other solemne daies ye shal kepe this day with all gladnes,
- 23 That bothe now & in time to come this day may be a remembrance of deliuerance for vs and all suche as loue the prosperitie of the Persians, but a remembrance of destruction to those that be sedicious vnto vs.
- 24 Therefore all cities and countreies that do not this, shal horribly be destroyed with sworde and fyre, and shal not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

## THE WISDOME of Salomon.

### CHAP. I.

*How we ought to searche and enquire after God. 2 Who be those that finde him. 3 The holy Ghost. 4 We ought to flee from backbiting and murmuring. 5 Whereof death cometh. 6 Righteousnes & vnrightheousnes.*

*1. King. 3. 3.  
2. 4. 36. 1.*

*Deu. 4. 29.  
2. 2. 15. 4.*



**L**oue \* rightheousnes, ye that be Iudges of the earth: thinke reuerently of the Lord, & seke him in simplicitie of heart. \* For he wil be founde of them that tempte him not, & appeareth

vnto suche as be not vnfaithful vnto him.

3 For wicked thoughts seperate from God: and his power when it is tryed, reproveth the vnwise,

4 Because wisdom can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy \* Spirit of discipline fleeth from disceit, & withdraweth him self from the thoughts y<sup>e</sup> are without vnderstanding, and is rebuked when wickednes cometh.

6 For the Spirit of wisdom \* is louing, and

*1. 4. 22.*

*Gal. 5. 22.*



wil not absolue him, y<sup>e</sup> blasphemeth with his lippes: for God is a witnes of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde: and the same that mainteineth all things, hath the knowledge of the voyce.

8 Therefore he that speaketh vnrighteous things, can not be hid: nether shal the iudgement of reproche let him escape.

9 For inquisition shalbe made for the thoghtes of the vngodlie, and the sounde of his wordes shal come vnto God for the correction of his iniquities.

10 For y<sup>e</sup> care of ielousie heareth all things, and the noyce of the grudgings shal not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from slander: for there is no worde so secret, that shal go for noight, & the mouth that speaketh lies, slaieth the soule.

12 Seke not death in the error of your life: \*destroye not your selues thorow the workes of your owne hands.

13 \*For God hath not made death, nether hath he pleasure in the destruction of the liuing.

14 For he created all things, that thei might haue their being: and the generacions of the worlde are preserued, and there is no poyson of destruction in them, & the kingdom of hell is not vpon earth.

15 For righteousness is immortal, but vnrighteousnes bringeth death.

16 And the vngodlie call it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthie to be partakers thereof.

CHAP. II.

*The imaginacions and desires of the wicked, & their counsel against the faithfull.*

1 **F**OR the vngodlie say, as they falsly imagine with them selues, \*Our life is shorte and tedious: and in the death of a man there is no recouerie, nether was any knowen that hath returned from the graue.

2 For we are borne at all aduenture, and we shalbe hereafter as thogh we had neuer bene: for the breth is a smoke in our nostrils, and the wordes as a sparke raised out of our heart.

3 Which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft aire.

4 Our life shal passe away as the trace of a cloude, & come to naught as the mist that is druen away with y<sup>e</sup> beaumes of the sunne, and cast downe with the heat thereof. Our name also shalbe forgotten in time,

and no man shal haue our workes in remembrance.

5 \*For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man cometh againe.

6 \*Come therefore, and let vs enioye the pleasures, that are present, & let vs cherefully vse the creatures as in youth.

7 Let vs fill our selues with costlie wine and ointements, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose budes afore they be withered.

9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euerie place: for that is our porciō, and this is our lotte.

10 Let vs oppresse the poore, that is righteous: let vs not spare the widdowe, nor reuerence the white heeres of the aged, that haue liued many yeres.

11 Let our strength be the lawe of vnrighteousnes: for the thing that is feble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profite, & he is contrary to our doings: he checketh vs for offending against the Lawe, and blameth vs as transgressours of discipline.

13 He maketh his boaste to haue the knowledge of God: and he calleth him self the sonne of the Lord.

14 He is made \*to reprove our thoghts.

15 It griueth vs also to loke \*vpon him: for his life is not like other mens: his waies are of another facion.

16 He counteth vs as bastardes, and he withdraweth him self from our waies as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his father.

17 Let vs se then if his wordes be true: let vs proue what end he shal haue.

18 For if the righteous mā be the \*sonne of God, he wil helpe him; & deliuer him from the hands of his enemies.

19 Let vs \*examine him with rebukes and tormēts, that we may knowe his mekenes, and proue his pacience.

20 Let vs condemne him vnto a shameful death: for he shal be preserued as he him self saith.

21 Suche things do they imagine, and go astraye: for their owne wickednes hath blinded them.

22 And they do not vnderstand the mysteries of God, nether hope for the rewade of righteousness, nor can discern the honour of the soules that are fauteles.

23 For God created man without corruption, and made him after the \*image of his owne likenes.

2. Chro. 29, 15.  
chap. 5, 9.

Isa. 32, 19.  
Eccl. 5, 12.  
1. Cor. 15, 32.

Ioh. 7, 7.  
ephes. 5, 13.  
Isa. 53, 3.

Psal. 22, 9.  
mat. 27, 43.

Iere. 11, 19.

Gen. 1, 27.  
Eccl. 5, 1.  
eccles. 17, 2.



# Wisdome of Salomon.

*Gen. 3.2.*

24 \*Neuertheles, thorow enuy of the deuill came death into the worlde; and they that holde of his side, proue it.

nether comfort in the day of tryal.

19 For horrible is the end of the wicked generation.

## CHAP. III.

1 The conuersacion and assurance of the righteous. 7 The rewards of the faithful. 11 Who are miserable.

*Dent. 33.3.*

1 **B**Vt the \*soules of the righteous are in the hand of God, and no torment shal touche them.

*Chap. 3.4.*

2 \*In the sight of the vnwise thei appeared to dye, and their end was thought grieuous, 3 And their departing from vs, destruction, but they are in peace.

*Rom. 8.24.*

4 And thogh they suffer paine before men, yet is their hope ful of immortalitie.

*2 cor. 5.1.*

5 They are punished, but in fewe things, yet in many things shal they be wel rewarded: \*for God proueth them, & findeth them mete for him self.

*1. pet. 1.13.*

*Exod. 16.2.*

*dent. 8.2.*

6 He tryeth them as the golde in the forna ce, and receiueth them as a perfect frute offering.

*Mat. 13.43.*

7 \*And in the time of their vision they shal shine, and runne through as the sparkes among the stubble.

*Mat. 19.28.*

*2. cor. 6.2.*

8 They \*shal iudge the nacions, and haue dominion ouer the people, and their Lord shal reigne for euer.

9 They that trust in him, shal vnderstand the trueth, and the faithful shal remaine with him in loue: for grace and mercie is among his Saintes, and he regardeth his elect.

*Mat. 25.41.*

10 \*But the vngodlie shalbe punished according to their imaginacions: for they haue despised the righteous, and forsaken the Lord.

11 Who so despiseth wisdom and discipline, is miserable, and their hope is vaine, & their labours are foolish, and their workes vnprofitable.

12 Their wiues are vndiscrete, & their children wicked: their offering is cursed.

*Isa. 56.2.*

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinful bed: \*she shal haue frute in the visitation of the soules,

14 And the eunuche, which with his hands hathe not wrought iniquitie, nor imagined wicked things against God: for vnto him shal be giuen the special gift of faith, and an acceptable porcion in the Temple of the Lord.

15 For glorious is y frute of good labours, and the roote of wisdom shal neuer fade away.

16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And thogh they liue long, yet shal they be nothing regarded, and their last age shalbe without honour.

18 If they dye hastily, they haue no hope,

## CHAP. II.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithful.

1 **B**etter is barrennes with vertue: for the memorial thereof is immortal: for it is knowen with God and with men.

2 When it is present, me take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battel and the vndefiled rewarde.

3 But the multitude of the vngodlie which abunde in children, is vnprofitable: & the bastard plates shal take no depe roote, nor laye any fast fundacion.

4 For thogh they budde forth in the branches for a time, \* yet they shal be shaken with the winde: for they stand not fast, and thorowe the vehemencie of the winde they shalbe rooted out. *Mat. 7.19.*

5 For the vnperfect branches shalbe broke, & their frute shalbe vnprofitable & sower to eat, and mete for nothing.

6 For all the children that are borne of the wicked bed, shalbe witnes of the wickednes against their parents when they be asked.

7 But thogh the righteous be preuented with death, yet shal he be in rest.

8 For the honorable age is not that which is of long time, nether that which is measured by the number of yeres.

9 But wisdom is the graye heere, and an vndefiled life is the olde age.

10 \*He pleased God, & was beloued of him, *Gen. 22.1.* so that where as he liued amog sinners, he translated him.

11 He was take away, lest wickednes shulde alter his vnderstanding, or deceit beguile his minde.

12 For wickednes by bewitching obscureth the things that are good, & the vnstedfastnes of concupiscence peruertereth the simple minde.

13 Thogh he was sone dead, yet fulfilled he muche time.

14 For his soule pleased God: therefore hastened he to take him away from wickednes.

15 Yet the people se & vnderstand it not, & consider no suche things in their hearts, how that grace and mercie is vpon his Saintes, and his prouidence ouer the elect.

16 Thus the righteous that is dead, cōdemneth the vngodlie which are liuing: & the youth that is sone brought to an end, the long life of the vnrighteous.

17 For they se the end of the wise, but they vnderstand not what God hathe deuised for him, and wherefore the Lord hathe preferred



serued him in safetie.

18 They se him and despise him, but the Lord wil laugh them to scorne,

19 So that they shal fall hereafter without honour, and shal haue a shame among the dead for euermore: for without anie voyce shal he burst them and cast them downe, and shake them from the fundacions, so that they shalbe vtterly wasted, and they shalbe in sorowe, and their memorial shal perish.

20 So they being afraied, shal remember their sinnes, & their owne wickednes shal come before them to conuince them.

#### CHAP. V.

*The constancies of the righteous before their persecuters.*

*14 The hope of the vnfaithful is vaine. 15 The blessednes of the saintes and godlie.*

1 **T**hen shal the righteous stand in great boldenes before the face of suche as haue tormented him, and taken away his labours.

2 When thei se him, thei shalbe vexed with horrible feare, and shalbe amased for his wonderful deliuerance,

3 And shal change their mindes, and sigh for grief of minde, and say within them selues, This is he whome we sometime had in derision, and in a parable of reproche.

*Chap. 3. 1.*

4 \*We fooles thoght his life madnes, and his end without honour.

5 How is he counted among the children of God, and his porcion is among the Saintes!

6 Therefore we haue erred from the waye of trueth, and the light of righteousness hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the waye of wickednes and destruction, and we haue gone through dagerous waies: but we haue not knowen the way of the Lord.

8 What hath the pride profited vs? or what profite hath the pompe of riches brought vs?

*1. Chro. 29. 17  
chap. 3. 1.*

9 All those things are \*passed away like a shadow, and as a poste that passeth by:

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof can not be founde, nether the path of it in the floods:

*Pro. 30. 19.*

11 Or as \* a birde that fleeth thorowe in the aire, and no man can se anie token of her passage, but onely heare the noise of her wings, beating the light winde, parting the air: thorow the vehemencie of her going, & fleeth on shaking her wings, where as afterwarde no token of her way can be founde:

12 Or as when an arrowe is shot at a marke, it parteth the aire, which immediatly cometh together againe, so that a man can

not knowe where it went thorowe.

13 Euen so we, as sone as we were borne, we beganne to drawe to our end, and haue shewed no token of vertue, but are consumed in our owne wickednes.

14 For\* the hope of the vngodlie is like the dust that is blowne away with the winde, *Iob. 3. 9. psal. 1. 4. & 143. 4.* and like a thinne some that is scattered abroad with the storme, and as the smoke, *pro. 10. 25. ier. 1. 10.* which is disperfed with the winde, and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shal liue for euer: their rewarde also is with the Lord, & y<sup>e</sup> moste High hath care of them.

16 Therefore shal they receiue a glorious kingdome, and a beautiful crowne of the Lords hand: for with his right hand shal he couer them, and with his arme shal he defende them.

17 He shal take his ielousie for armour, & shal arme the creatures to be reuenged of the enemies.

18 He shal put on righteousness for a breastplate, and take true iudgement in stead of an helmer.

19 He wil take holines for an inuincible shield.

20 He wil sharpe his fierce wrath for a sworde, and the worlde shal fight with him against the vnwise.

21 Then shal the thunder boltes go streight out of the lightnings, and shal flee to the marke as out of the bent bowe of y<sup>e</sup> clouds, and out of his angre that throweth stones, shal thicke haile be cast, and the water of the sea shalbe wrothe against them, & the floods shal mightely ouerflowe.

22 And a mightie winde shal stand vp against them, and like a storme shal scatter them abroad. Thus iniquitie shal bring all the earth to a wildernes, and wickednes shal ouerthrowe the thrones of the mightie.

#### CHAP. VI.

*The calling of Kings, princes and iudges, which are also exhorted to seache wisdom.*

1 **H**ear therefore, o ye Kings, and vnderstand: learne, ye that be iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes & glorie in the multitude of people.

3 For the rule \* is giuen you of the Lord, *Rom. 13. 2.* and power by the moste High, which wil trye your workes, and seache out your imaginations.

4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the wil of God,

5 Horribly and sodenly wil he appeare vnto you: for an hard iudgement shal they haue that beare rule.

6 For he that is moste lowe, is worthie mer-

Mmmm.i.



## Wisdome of Salomon.

*Dent. 10, 17.  
2. chro. 19, 7.  
Job. 34, 19.  
eccles. 35, 16.  
act. 10, 34.  
rom. 2, 11, gal.  
1, 6. eph. 6, 9.  
col. 3, 25. 1.  
pet. 1, 17.*

- cie, but the mightie shalbe mightely tormented.
- 7 For he that is Lord ouer all, wil spare no  
\* persone, nether shal he feare anie great-  
nes: for he hathe made the small and great,  
and careth for all a like,
- 8 But for the mightie abideth y<sup>r</sup> forer tryal.
- 9 Vnto you therefore, o tyrants, do I spea-  
ke, that ye may learne wisdom, and not  
go amisse.
- 10 For they that kepe holines holily, shalbe  
holie, and they that are learned there, shal  
finde a defence.
- 11 Wherefore set your delite vpon my wor-  
des & desire them, & ye shalbe instructed.
- 12 Wisdom shineth & neuer fadeth away,  
and is easely sene of them that loue her, &  
founde of suche as seke her,
- 13 She preuenteth them that desire her, that  
she may first shewe her self vnto them.
- 14 Whoso awaketh vnto her betimes, shal  
haue no great trauail: for he shal finde her  
sitting at his dores.
- 15 To thinke vpon her then is perfite vn-  
derstanding: and who so watcheth for her,  
shalbe sone without care.
- 16 For she goeth about, seeking suche as are  
mete for her, and sheweth her self chere-  
fully vnto them in the wayes, and meteth  
them in euery thoght.
- 17 For the moste true desire of discipline  
is her beginning: and the care of discipli-  
ne is loue:
- 18 And loue is the keeping of her lawes: and  
the keeping of the lawes is the assurance of  
immortalitie:
- 19 And immortalitie maketh vs nere vnto  
God.
- 20 Therefore the desire of wisdom lea-  
deth to the kingdome.
- 21 If your delite be then in thrones, & scep-  
ters, o Kings of the people, honour wisdo-  
me, that ye may reigne for euer.
- 22 Now I wil tell you what wisdom is, &  
whence it cometh, & wil not hide the my-  
steries from you, but wil seke her out from  
the beginning of her natiuitie, and bring  
the knowledge of her into light, and wil  
not kepe backe the trueth.
- 23 Nether wil I haue to do with consuming  
enuie: for suche a man shal not be parta-  
ker of wisdom.
- 24 But the multitude of the wise is the pre-  
seruation of the worlde, and a wise King  
is the staye of the people.
- 25 Be therefore instructed by my wordes, &  
ye shal haue profite.
- CHAP. VII.
- Wisdom ought to be preferred aboue all things.*
- 1 My self am also mortal and a man li-  
ke all other, and am come of him that  
was first made of the earth.
- 2 And in my mothers wombe was I facioned  
to be flesh in ten moneths: I was \* brought  
together into blood of the seede of man,  
and by the pleasure that cometh with  
sleepe.
- 3 And when I was borne, I receiued the do-  
mune aire, and fel vpon the earth, which is  
of like nature, crying & weping at the first  
as all other do.
- 4 I was nourished in swadling clothes, and  
with cares.
- 5 For there is no King that had anie other  
beginning of birth.
- 6 All men then haue one entrance vnto li-  
fe, and a like going out.
- 7 Wherefore I praied, and vnderstanding  
was giuen me: I called & the Spirit of wis-  
dome came vnto me.
- 8 I preferred her to scepters and thrones, &  
counted riches nothing in comparison of  
her.
- 9 \* Nether did I compare precious stones  
vnto her: for all golde is but a litle grauel  
in respect of her, and siluer shalbe counted  
but clay before her.
- 10 I loued her about health and beautie, &  
purposed to take her for my light: for her  
light can not be quenched.
- 11 All \* good things therefore came to me  
together with her, and innumerable riches  
thorow her hands.
- 12 So I was glad in all: for wisdom was the  
autor thereof, & I knewe not that she was  
the mother of these things.
- 13 And I learned vnfaignedly, & communi-  
cated without enuie, and I do not hide her  
riches.
- 14 For she is an infinite treasure vnto men,  
which whoso vse, become partakers of the  
loue of God, & are accepted for the gifts  
of knowledge.
- 15 God hathe granted me to speake accor-  
ding to my minde, and to iudge worthely  
of the things, that are giuen me: for he is  
the leader vnto wisdom, and the direc-  
ter of the wise.
- 16 For in his hand are bothe we and our  
wordes, and all wisdom, & the knowledge  
of the workes.
- 17 For he hathe giuen me the true knowled-  
ge of the things that are, so that I knowe  
how the worlde was made, and the powers  
of the elements,
- 18 The beginning and the end, & the mid-  
des of the times: how the times alter, and  
the change of the seasons,
- 19 The course of the yere, the situation of  
the starres,
- 20 The nature of liuing things, and the fu-  
riousnes of beasts, the power of y<sup>e</sup> windes,  
and the imaginacions of men, the diuersi-  
ties of plants, and the vertues of rootes.
- 21 And all things bothe secret and knowen  
do I knowe: for wisdom the worker of  
all



all things, hathe taught me it.

- 22 For in her is the spirit of vnderstanding, which is holie, the onely begotten, manifolde, subtil, moueable, cleare, vndefiled, euident, not hurtful, louing the good, sharpe, which can not be letted, doing good,
- 23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all, intellectual, pure and subtil spirits.
- 24 For wisdom is nimbler then all nimble things: she goeth thorow and atteineth to all things, because of her purenes.
- 25 For she is y<sup>e</sup> breth of the power of God, and a pure influence that floweth from the glorie of the Almightye: therefore can no defiled thing come vnto her.
- 26 For \* she is the brightnes of the eueralasting light, the vndefiled mirroure of the maiestie of God, and the image of his goodnes.
- 27 And being one, she can do all things, and remaining in her self, renueth all, and according to the ages she entreth into the holie soules, and maketh them the friends of God and Prophetes.
- 28 For God loueth none, if he dwell not with wisdom.
- 29 For she is more beautiful then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.
- 30 For night cometh vpo it, but wickednes can not ouercome wisdom.

CHAP. VIII.

*The effects of wisdom.*

- 1 **S**he also reacheth from one end to another mightely, and comely doeth she order all things.
- 2 I haue loued her, and sought her from my youth: I desired to marye her, suche loue had I vnto her beautie.
- 3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.
- 4 For she is the scholemastres of the knowledge of God, and the choiser out of his workes.
- 5 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?
- 6 For if prudence worketh, what is it among all things, that worketh better then she?
- 7 If a man loue righteousness, her labours are vertuous: for she teacheth sobernes & prudence, righteousness and strength, which are the most profitable things that men can haue in this life.
- 8 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilties

of wordes, and the solutions of darke sentences: she foreseeeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

- 9 Therefore I purposed to take her vnto my companie, knowing that she wolde counsel me good things, and comfort me in cares and griefs.
- 10 For her sake shal I haue glorie among the multitude and honour among the Elders thogh I be yong.
- 11 I shal be founde of sharpe iudgement, so that I shal be marueilous in the sight of great men.
- 12 When I holde my tongue, they shal abide my leasure: when I speake, they shal heare diligently, & if I talke muche, they shal laye their hands vpon their mouth.
- 13 *Moreover*, by her I shal obtaine immortalitye, and leaue an eueralasting memorial among them that come after me.
- 14 I shal gouerne the people, and the nations shalbe subdued vnto me.
- 15 Horrible tyrants shalbe afraied when they heare me: among the multitude I shalbe counted good, and mightie in battel.
- 16 When I come home, I shal rest with her: for her companie hathe no bitternes, and her fellowship hathe no tediousnes, but mirthe and ioye.
- 17 *Now* when I considered these things by my self, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortalitye,
- 18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glorie by communing with her, I went about, seeking how I might take her vnto me.
- 19 For I was a wittie childe, and was of a good spirit.
- 20 Yea, rather being good, I came to an vndefiled bodie.
- 21 Neuertheles, when I perceiued that I colde not enioye her, except God gaue her (and that was a pointe of wisdom also, to knowe whose gifte it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

*A prayer of Salomon to obayne wisdom.*

- 1 **O** God of fathers, and Lord of mercie, which hast made all things with thy wordes,
- 2 And ordeined man thorow thy wisdom, that he shulde haue \* dominion ouer the *Gen. 1. 28.* creatures which thou hast made,
- 3 And gouerne the worlde according to e-  
Mmm. ii.



# Wisdom of Salomon.

- quitie and righteoufnes, & execute iudgement with an vpright heart.
- 1. King. 3. 9.* 4 Giue \*me that wifdome, which sitteth by thy throne, and put me not out fro among thy children.
- Pfal. 116. 16.* 5 For I thy \*feruant, & sonne of thine handmaide am a feble perfone, & of a shORTE time, and yet lesse in the vnderstanding of iudgement and the lawes.
- 6 And thogh a man be neuer so perfite among the children of men, yet if thy wifdome be not with him, he shalbe nothing regarded.
- 1. Chr. 28. 5.*  
*2. Chr. 1. 9.* 7 \*Thou hast chofen me to be a King of thy people, and the iudge of thy sonnes & daughters.
- 8 Thou hast comanded me to buyld a temple vpon thine holy Mount, & an altar in the citie, wherein thou dwellest, a likenes of thine holie Tabernacle, which thou hast prepared from the beginning,
- Prouer. 8. 12.*  
*ish. 1. 9.* 9 And thy \*wifdome w<sup>th</sup> thee, which knoweth thy workes, which also was when thou madest the worlde, and which knewe what was acceptable in thy sight, and right in thy commandements.
- 10 Send her out of thine holy heauē, & send her from the throne of thy maiestie that she may be with me, & labour, that I may know what is acceptable in thy sight.
- 11 For she knoweth and vnderstandeth all things, and she shal lead me soberly in my workes, & preserue me by her glorie.
- 12 So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be mete for my fathers throne.
- Isa. 40. 13.*  
*rom. 11. 34.*  
*1. Cor. 2. 16.* 13 For \*what man is he that can knowe the counfel of God? or who can thinke what the wil of God is?
- 14 For the thoghts of mortal men are feareful, and our forecastes are vncerteine,
- 15 Because a corruptible bodie is heauie vn to the soule, & the earthlie māfion kepeth downe the minde that is ful of cares.
- 16 And hardly can we discern the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then seke out the things that are in heauen?
- 17 Who can know thy counfel, except thou giue him wifdome, and send thine holy Spirit from aboue?
- 18 For so the waies of them which are vpon earth, are reformed, & men are taught the things that are pleasant vnto thee, and are preserued thorow wifdome.
- CHAP. X.
- The deliuerance of the righteous and destruction of the enemies cometh thorow wifdome.*
- 1 She preserued the first father of the worlde, that was formed, and kept him whē he was created alone, and brought him out of his offence,
- 2 And \*gaue him power to rule all things, *Gen. 1. 26.*
- 3 \*But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie. *Gen. 4. 8.*
- 4 For whose cause the \*earth was overflown, but wifdome preserued it againe, gouerning the iust man by a litle wood. *Gen. 7. 12.*
- 5 Moreouer, \*when the nacions were ioyned in their malicious confederacies, she knewe the righteous, and preserued him fautes vnto God, and \*kept him sure, because she loued him tenderly as a sonne. *Gen. 11. 1.*
- 6 She preserued the righteous, \*when the vngodlie perished, when he fled from the fyre that fel downe vpon the fye cities. *Or, kept him strong in meere der lone toward his fount. Gen. 20. 17.*
- 7 Of whose wickednes the waste land that smoketh, yet giueth testimonie, and the trees that beare frute that neuer cometh to ripenes: and for a remembrance of the vnfaithful soule, there standeth a pillar of salte.
- 8 For all suche as regarded not wifdome, had not onely this hurt, that they knewe not the things which were good, but also left behinde them vnto men a memorial of their foolishnes, so that in the things wherein they sinned, they can not lie hid.
- 9 But wifdome deliuered them, that serued her.
- 10 \*When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holie things, made him riche in his labours, and made his peines profitable. *Gen. 28. 5.*
- 11 Against the couetousnes of suche as defrauded him, she stode by him and made him riche.
- 12 She saued him from the enemies, and defended him from them, that lay in waite, and she gaue him the price in a mightie battel, that he might knowe that the feare of God is stronger then all things.
- 13 \*When the righteous was solde, she forsoke him not, but deliuered him from sinne: she went downe with him into the dongeon, *Gen. 37. 21. & 39. 7. act. 7. 10.*
- 14 And failed him not in the bandes, til she had brought him the scepter of the realme, and power against those that oppressed him, and them that had accused him, she declared to be liers, and gaue him perpetual glorie.
- 15 \*She deliuered the righteous people and fautes fede from the nacions that oppressed them. *Exod. 1. 10.*
- 16 She entred into the soule of the seruant of the Lord, and stode \*by him in wonders and signes against the terrible Kings. *Exod. 1. 11.*
- 17 She gaue the Saintes the rewarde of their labours, and led them forthe a marueilous way: on the day time she was a shadow vnto



vnto them, and a light of starres in the night.

*Exod. 14. 27.*  
*Psalm. 74. 13.*  
18 \*She broght the thorow the red sea, and caryed them through the great water,

19 But she drowned their enemies, and broght the out of the botome of the depe.

*Exod. 15. 1.*  
20 So the righteous toke the spoiles of the vngodlie, \* & praised thine holy Name, o Lord, and magnified thy victorious hand with one accorde.

21 For wisdom openeth the mouth of the domme, and maketh the tongues of babes eloquent.

CHAP. XI.

*1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercie of God.*

*Exod. 16. 1.*  
1 **S**He prospered their workes in the hāds of thine holy Prophet.

2 \*They went through the wildernes that was not inhabited, and pitched their tentes in places where there lay no way.

*Exod. 17. 10.*  
3 \*They stode against their enemies, & were aduenged of their aduersaries.

*Nom. 20. 11.*  
4 \*When they were thirsty, they called vpo thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their nede.

6 For in steade of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the childre, but thou gauest vnto thine owne abundance of water vnloked for,

*Exod. 7. 10.*  
7 Declaring by the thirst that was at that time \* how thou hadest punished thine aduersaries.

8 For when they were tryed and chastised with mercie, they knewe how the vngodlie were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned y other as a righteous King, whē thou didest examine them.

10 Whether they were absent or present, their punishment was alike: for their grief was double with mourning, and the remembrance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord.

12 And seing the things that came to passe, at the last they wondered at him, whome afore they had cast out, denied and derided: for they had another thirst then the iuste.

*Chap. 12. 24.*  
*Psalm. 123.*  
13 Because of the foolish deuises of their wickednes wherewith they were deceiued, and worshiped serpents, that had not the

vse of reason, & vile beastes, thou sendidst a multitude of vnreasonable beastes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shal he be punished.

*Leu. 16. 26.*  
*Isa. 3. 22.*  
*Chap. 16. 1.*  
14 \*For vnto thine almightie hand, y made the worlde of naught, it was not vnpossible to send among them a multitude of beares, or fierce lyons,

15 Or furious beastes newly created, and vnknown, which shulde breathe out blastes of fyre, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not onely destroye them with hurting, but also to kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad thorow the power of thy Spirit: but thou hast ordered all things in measure, number & weight.

18 For thou hast euer had great strength & might, and who can withstand the power of thine arme!

19 For as the small thing that the balance weigheth, so is the worlde before thee, & as a droppe of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercie vpon all: for thou hast power of all things, and makest as thogh thou sawest not the sinnes of men, because they shulde amende.

21 For thou louest all the things that are, & hatest none of them whome thou hast made: for thou woldest haue created nothing that thou hadest hated.

22 And how might anie thing endure, if it were not thy wil? or how colde anie thing be preserued, except it were called of thee?

23 But thou sparest all: for they are thine, o Lord, which art the louer of soules.

CHAP. XII.

*1 The mercie of God toward sinners. 14 The workes of God are unreprouable. 19 God giueth leasure to repent.*

1 **F**Or thine incorruptible spirit is in all things.

2 Therefore thou chastnest the measurably that go wrong, and warnest the by putting them in remembrance of the things whererein they haue offended, that leauing wickednes they may beleue in thee, o Lord.

*Deut. 9. 3.*  
*12. 20.*  
3 \*As for those olde inhabitāts of the holy land, thou didest hate them.

*12. 9.*  
4 For they committed abominable workes, as forceries and wicked sacrifices,

5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banketing, where the raging

Mmmm.iii.



## Wisdome of Salomon.

Priests shed abominable blood.

*Exod. 33, 2.*  
*Leuit. 24, 12.*  
6 And the fathers were the chief murderers of the soules, destitute of all helpe, whome thou woldest destroy by the hands of our fathers,

7 That the land which thou louest aboue all other, might be a mete dwelling for the children of God.

*Exod. 33, 2.*  
*Leuit. 24, 12.*  
8 \*Neuertheles, thou sparedst them also, as men, and sendedst the forerunners of thine hoste, euen hornettes to destroye them by litle and litle,

9 Not that thou wast vnable to subdue the vngodlie vnto the righteous in battel, or with cruel beastes, or with one rough worde to destroye them together.

10 But in punishing them by litle and litle, thou gauest the space to repent, knowing wel, that it was an vnrighteous nacion & wicked of nature, & that their thought coulde neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou feared any man.

*Rom. 9, 22.*  
12 For who dare say, \*What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stand against thee to reuenge the wicked men?

*1. Pet. 1, 7.*  
13 For there is none other God but thou, \*that carest for all things, that y<sup>e</sup> maist declare how y<sup>e</sup> thy iudgement is not vnright.

14 There dare nether King nor tyrant in thy sight require accountes of them whome thou hast punished.

*Iob. 10, 3.*  
15 For so muche then as thou art righteous thy self, thou ordrest all things righteously, \*thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarest thy power, and reproveest the boldenes of the wise.

18 But thou ruling the power, iudgeth with equitie, & gouernest vs with great fauour: for thou maist shew thy power when thou wilt.

19 By suche workes now hast thou taught thy people, that a man shulde be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time & place that they might change from their wickednes,

21 With how great circumspection wilt thou punish thine owne childre, vnto whose

fathers thou hast sworne and made covenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we shulde diligently consider thy goodnes, and when we are iudged, we shulde hope for mercie.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

*Chap. 11, 18.*  
*Rom. 1, 23.*  
24 \*For they went astray verie farre in the waies of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of childre, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they shulde be in derision as children without reason.

26 But they that wil not be reformed by those scorneful rebukes, shal fele the worthe punishment of God.

27 For in those things when they suffred, they disdeined: but in these whome they counted godlie when they sawe the selues punished by them, they all acknowledged y<sup>e</sup> true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

### CHAP. XIII.

*1. All things be vaine, except the knowledge of God.*  
*10. Idolaters and idoles are mocked.*

*Rom. 1, 19.*  
1 Svrely all men are vaine by nature, and are ignorant of God, \*and coulde not knowe him that is, by the good things that are sene, nether consider by the workes the worke master.

*Deu. 4, 19.*  
*Ex. 17, 3.*  
2 \*But thei thought the fyre, or the winde or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the worlde, and gods.

3 Thogh they had suche pleasure in their beautie that they thought them gods, yet shulde they haue knowen, how muche more excellent he is that made them: for the first autor of beautie hath created these things.

4 Or if they marueiled at the power, and operation of them, yet shulde they haue perceiued thereby, how muche he that made these things, is mightier.

5 For by the greatnes of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seke God and wolde finde him, & yet per-adventure do erre.

*Rom. 1, 20.*  
7 For \*they go about by his workes to seke him, and are perswaded by the sight, because the things are beautiful that are sene.

8 Howbeit they are not to be excused.

9 For if they can knowe so muche, that they can



can discern the worlde, why do they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods which are the workes of mens hands, golde, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or anie vaine stone that hath bene made by the hand of antiquitie.

14.44.13.  
14.10.1.

11 \*Or as when a carpenter cutteth downe a tre mete for the worke, and pareth of all the barke thereof cunningly, and by arte maketh a vessel profitable for the vse of life.

12 And the things that are cut of from his worke, he bestoweth to dresse his meat to fil him self,

13 And that which is left of these things, which is profitable for nothing (for it is a croked piece of wood and ful of knobbes) he carueth it diligently at his leasure, and according as he is expert in cunning, he giueth it a proporcion, and facioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euerie spotte that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, lest it fall: for he knoweth y it can not helpe it self, because it is an image, w<sup>ch</sup> hath nede of helpe.

17 Then he prayeth for his goods, and for his mariage and for children: he is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to go, and for gaine, and worke, and successe of his affaires he requireth furtheraunce of him, that hath no maner of power.

CHAP. XIII.

\* The detestacion and abomination of images, & A curse of them, and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What euils come of idolatrie.

1 A Gaine, another man purposing to saile, and intending to passe thorowe the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.

14.10.1.

2 For as for it, couetousnes of money hath founde it out, and the craftesman made it by cunning.

14.14.23.

3 But thy prouidence, o father, gouerneth it: \* for thou hast made away, euen in the sea, and a sure path among the waues,

4 Declaring thereby, that thou hast power to helpe in all things, yea, thogh a man wet to the sea without meanes.

5 Neuertheles thou woldest not, that the workes of thy wisdome shulde be vaine, and therefore do men commit their liues to a smale piece of wood, and passe ouer the stormie sea in a shippe, and are saued.

6 \*For in the olde time also whē the proude gyants perished, the hope of the worlde went into a shippe which was gouerned by thine hand, and so left sede of generacion vnto the worlde.

Gen. 6. 4.  
& 7. 16.

7 For blessed is the tre whereby righteoufnes commeth.

8 But that is cursed that is made with hāds, \*bothe it, & he that made it: he because he made it, and it being a corruptible thing, because it was called god.

Psal. 115. 8.  
baruc. 6. 3

Psal. 7. 5.

9 \*For the vngodlie, and his vngodlines are bothe like hated of God: so truely the worke & he that made it, shalbe punished together.

10 Therefore shal there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, \* and stumbling blockes vnto the soules of men, & a snare for the fete of the vnwise.

Iere. 10. 8.  
habak. 2. 18.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, nether shal they continue for euer.

13 The vaine glorie of men broght them into the worlde: therefore shal they come shortly to an end.

14 When a father mourned grieuously for his sonne that was taken away suddenly, he made an image for him y was once dead, whome now he worshipeth as a god, & ordeined to his seruants ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and was kept as a law, and idoles were worshiped by the commandement of tyrants.

16 As for those that were so frare of that men, might not worship them presently, they did conterfet the visage that was farre of, and made a gorgeous image of a King, whome they wolde honour, that they might by all meanes flatter him that was absent, as thogh he had bene present.

17 Againe the ambition of the craftesman thrust forward the ignorāt to increase the superstition.

18 For he peraduenture willing to please a noble man, labored with all his cunning to make the image of the best facion.

19 And so thorowe the beautie of the worke the multitude was allured, and so toke him now for a god, which a litle afore was but honored as a man.

20 And this was the deceiuing of mā's life, when men, being in seruitude, through ca-

Mmmm. Iiii.



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lamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto anie.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

*Deu. 18. 10.  
iere. 7. 9.  
& 19. 4.*

22 For ether they slewe their owne childre in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites,

23 And so kept nether life nor mariage cleane: but ether one slewe another by treason, or els vexed him by adulterie.

24 So were all mixt together, blood and slaughter, theste & deceit, corruption, vnfaithfulness, tumultes, perurie,

25 Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disordre in mariage, adulterie & vnclenes.

26 For the worshiping of idoles that ought not to be named, is the beginning and the cause and the end of all euil.

27 For either they be mad when they be merie, or prophecie lies, or liue vngodlie, or els lightly forswear them selues.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shal they iustly be punished, because they haue an euil opinion of God, addicting them selues vnto idoles, and because they sweare vniuistly to deceiue, and despise holines.

30 For it is not the power of them by whome they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodlie.

### CHAP. XV.

*The voyce of the faithful, praising the mercie of God by whose grace they serue not idoles.*

1 **B**Vt thou, o our God, art gracious and true, long suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we knowe thy power: but we sinne not, knowing that we are counted thine.

3 For to knowe thee, is perfite righteousness, and to knowe thy power is the roote of immortallitie.

4 For nether hathe the wicked inuention of men disceined vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hathe no life, of a dead image.

6 They that loue suche wicked things, are worthie to haue suche things to trust to, and they that make them, and they that desire them, and they that worship them.

*Rom. 9. 20.*

7 The potter also tempereth soft earth, & facioneth euerie vessel with labour to our

vse: but of the same clay he maketh bothe the vessels, that serue to cleane vses, and the contrarie likewise: but whereto euerie vessel serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same claye: euen he, which a litle afore was made of earth him self, and within a litle while after goeth thither againe whence he was taken, when he shal make accounte for the lone of his life.

*Luk. 12. 20.*

9 Notwithstanding he careth not for the labour he taketh, nor that his life is short, but he striueth with the goldefsmithes, and siluersmithes, and counterfaiteth the copersmithes, and taketh it for an honour to make deceivable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthie of honour then claye.

11 For he knoweth not his owne maker, that gaue him his soule, that had power & breathed in him the breth of life.

12 But they counte our life to be but a pastime, and our conuersacion as a market, where there is gaine: for they say we ought to be getting on euerie side, thogh it be by euil meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth him self to offend aboute all other.

14 All the enemies of thy people, that holde them in subiection, are mozte vnwise, & more miserable then the verie fooles.

15 For they iudge all the idoles of the nation to be gods, which nether haue eye sight to se, nor noses to smel, nor eares to heare, nor fingers of hands to grope, & their fete are slowe to go.

16 For man made them, and he that hathe but a borrowed spirit, facioned them: but no man can make a god like vnto him self.

17 For seing he is but mortal him self, it is but mortal that he maketh with vnrighteous hands: he him self is better the thei whome he worshipping: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their mozte enemies, & which are the worst, if thei be compared vnto others, because they haue none vnderstanding.

19 Nether haue they anie beaurie to be desired in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

### CHAP. XVI.

*The punishment of idolaters. 20 The benefites done vnto the faithful.*

1 **T**herefore by suche things they are worthely punished & tormented by the multitude of beasts.

*Chap. 12. 20.  
numb. 31. 21.*

2 In steade of the which punishment thou hast bene fauorable to thy people, & to sa-



tislie their appetite, hast prepared a meat of a strange taste, euen quailles,

3 To the intent that thei that desired meat, by the things which were shewed and sent among them, might turne away their necessarie desire, & that thei, which had suffered penurie for a space, shulde also fele a newe taste.

4 For it was requisite, that they which vsed tyrannie, shulde fall into extreme povertie, and that to these onelie it shulde be shewed, how their enemies were tormeted.

5 \* For when the cruel fiercenes of y beasts came vpon them, and they were hurt with the stings of cruel serpents,

6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a signe of saluacion, to remember the commandment of thy Law.

7 For he that turned toward it, was not healed by the thing that he sawe, but by thee, o Sauour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euil.

9 \* For the biting of greshopers and flies killed them, and there was no remedie founde for their life: for they were worthie to be punished by suche.

10 But the teeth of the venemous dragons colde not overcome thy children: for thy mercie came to helpe them, & healed the.

11 For they were pricked, because thei shulde remember thy wordes, and were speedely healed, lest they shulde fall into so depe forgetfulnes, that thei colde not be called backe by thy benefite.

12 For nether herbe nor plaster healed them, but thy worde, o Lord, which healeth all things.

13 For thou hast the power of life & death, \* and ledest downe vnto the gates of hel, and bringest vp againe.

14 A man in dede by his wickednes may slaie another: but when the Spirit is gone forth, it turneth not againe, nether can he call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 \* For the vngodlie that wolde not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they colde not auoide, & were consumed with fyre.

17 For it was a wonderous thing that fyre might do more then water, which quen- cheth all things: but the worlde is the ad- uenger of the righteous.

18 For some time was the fyre so tame, that the beasts, which were sent against the vn- godlie, burnt not: and that, because they

shulde se and knowe, that they were per- secuted with the punishment of God..

19 And some time burnt the fyre in y mid- des of the water about the power of fy- re, that it might destroye the generacion of the vniust land.

20 \* In the stead whereof thou hast fed thine owne people with Angels fode, and sent them bread readie from heauen without their labour, which had abundance of all pleasures in it & was mete for all tastes.

21 For thy sustinance declared thy swernes vnto thy children, which serued to the ap- petite of him, that toke it, & was mete to that that euerie man wolde.

22 Moreouer the \* snowe and yce abode the fyre & melted not, that thei might knowe, that the fyre burning in the hayle, & spar- keling in the raine, destroyed the frute of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to do good vnto suche as put their trust in thee.

25 Therefore was it changed at the same time vnto all facions to serue thy grace, which nourisheth all things, according to the desire of them that had nede thereof,

26 That thy children whome thou louest, o Lord, might knowe, \* that it is not the in- crease of frutes that fedeth men, but that it is thy worde, which preserueth the that trust in thee.

27 For that which colde not be destroyed with the fyre, being onely warmed a litle with the sunne beames, melted,

28 That it might be knowen that we ought to preuente the sunne rising to giue than- kes vnto thee, and to salute thee before the daye spring.

29 For the hope of the vnthankful shal melt as the winter yce, and flowe away as vnprofitable waters.

#### CHAP. XVII.

*The iudgements of God against the wicked.*

1 For thy iudgements are great, and cannot be expressed: therefore men do erre, that wil not be reformed.

2 For when the vnrighteous thoght to haue thine holie people in subiection, thei were bounde with the bands of darkenes, and long night, and being shut vp vnder the rose, did lie there to escape the euer- lasting prouidence.

3 And while they thoght to be hid in their darke sinnes, thei were scattered abroad in the darke couering of forgetfulnes, fearig horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the soundes that were about them, troubled them, and terrible

Nnnn.i.

Numb. 31. 6.  
1 Cor. 10. 6.

the signe of  
the brazen sea  
pest.

Exod. 2. 21.  
1 Cor. 10. 2. 1. 1.  
1 Cor. 10. 2.

Deut. 32. 39.  
1 Sam. 2. 6.  
Numb. 13. 2.

Exod. 9. 23.

Exod. 16. 14.  
Numb. 11. 7.  
Psalm 78. 25.  
1 Cor. 10. 21.

Exod. 9. 23.

Deut. 3. 3  
Mat. 4. 4



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visions and sorrowful sights did appeare.

5 No power of the fyre might giue light, nether might the clere flames of the starres lighten the horrible night.

6 For there appeared vnto them onely a sudden fyre, verie dredful: so that being afraied of this vision, which they colde not se, they thoght the things, which they sawe, to be worse.

*That is, the mightie vido.*

*Exod. 7, 12. & 8, 7.*

7 \* And y<sup>e</sup> illusions of the magical artes were broght downe, and it was a moste shamesful reproche for the boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke persone, were sicke for feare, & worthie to be laughed at.

9 And thogh no feareful thing did feare them, yet were they afraied at the beastes which passed by them, and at the hyssing of the serpents: so that thei dyed for feare, and said they sawe not the ayre, which by no meanes can be auoided.

10 For it is a feareful thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruel things.

11 For feare is nothing els, but a betraying of the succours, which reason offreth.

12 And the lesse that the hope is within, the more doeth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same slepe,

14 And sometimes were troubled with monstrous visions, and sometime they sowned, as thogh their owne soule shulde betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoeuer fel downe, he was kept and shut in prison, but without chaines.

16 For whether he was an housband man, or a shepherd, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he colde not auoide:

17 (For with one chaine of darkenes were they all boude) whether it were an hyssing winde, or a swete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyce of the falling downe of stones, or the running of skipping beastes, that colde not be sene, or the noyce of cruel beastes that roared, or the sounde that answereth againe in the holow mountaines: the se feareful things made them to swone.

*Or, Eccl.*

19 For all the worlde shined with clere light, and no man was hindred in his labour.

20 Onely vpon them there fel an heauie

night, an image of that darkenes that was to come vpon them: yea, they were vnto them selues more grieuous then darkenes.

### CHAP. XVIII.

*3 The fyrie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wilderness. 21 Aaron stode betwene the liuing and the dead with his censure.*

1 **B**Vt thy Saits had a very great \* light, whose voyce because they heard, and sawe not the figure of them, they thoght them blessed, because thei also had not suffered the like.

*Exod. 10, 23. & 14, 24. & 15, 26.*

2 And because they did not hurt the, which did hurt them afore, they thanked them, and asked pardon for their enimitie.

3 \* Therefore thou gauest them a burning pillar of fyre to lead them in the vknown way, & made st the sunne that it hurted not them in their honorable iourney.

*Exod. 13, 21. & 14, 24. & 15, 26.*

4 But they were worthie to be depriued of the light, and to be kept in darkenes, which had kept thy children shut vp, by whome the vncorrupt light of the Law shulde be giuen to the worlde.

5 \* Where as they thoght to slay the babes of the Saintes, by one childe that was cast out, and preserued to reprove them, thou hast taken awaye the multitude of their children and destroyed them all together in the mightie water.

*Exod. 1, 16.*

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good chere.

7 Thus thy \* people receiued the health of the righteous, but the enemies were destroyed.

*Exod. 14, 24.*

8 For as thou hast punished the enemies, so hast thou glorified vs whome thou hast called.

9 For the righteous children of the good men offred secretly, and made a law of righteousness by one consent, that y<sup>e</sup> Saints shulde receiue good and euil in like manner, and that the fathers shulde first sing praises.

10 But a disagreeing price was heard of the enemies, and there was a lamentable noice for the children that were bewailed.

11 For the \* master and the seruant were punished with like punishment, & the comune people suffered alike with the King.

*Exod. 12, 27.*

12 So they altogether had innumerable that dyed with one kinde of death: nether were the liuing sufficient to burye them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that colde beleue nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first borne

14 For



- 14 For while all things were in quiet silence, & the night was in the middes of her swift course,
- 15 Thine almightie worde leapt downe from heauen out of thy royal throne, as a fierce man of warre in the middes of the land that was destroyed,
- 16 And brought thine vnfaigned commandment as a sharpe sworde, and stode vp, and filled all things with death, & being come downe to the earth, it reached vnto the heauens.
- 17 Then the sight of the feareful dreames vexed them suddenly, and fearefulness came vpon them vnawares.
- 18 Then laye there one here, another there halfe dead, & shewed y<sup>e</sup> cause of his death.
- 19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.
- 20 Now tentacion of death touched the righteous also, and \*among the multitude in the wilderness there was a plague, but the wrath indured not long.
- 21 For the blameles man made haste, & defended them, and toke the weapons of his ministracion, euen prayer, & the reconciliacion by the perfume, & set him self against the wrath, and so brought the miserie to an end, declaring that he was thy seruant.
- 22 For he ouercame not the multitude with bodelie power, nor with force of weapons, but with the worde he subdued him that punished, alledging the othes and counaile made vnto the fathers.
- 23 For when the dead were fallen downe by heapes one vpon another, he stode in the middes, and cut of the wrath, and parted it from comming to the liuing.
- 24 \*For in the long garment was all the ornament, and in the foure rowes of the storics was the glorie of the fathers grauen with thy maiestie in the diademe of his head.
- 25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.
- CHAP. XLIX.
- 1 The death of the Egyptians, and the great ioye of the Hebrewes. 11 The meat that was giuen at the desire of the people. 17 All the elements serue to the wil of God.
- 1 As for the vngodlie, the wrath came vpon them without mercie vnto the end: for he knewe what shulde come vnto them,
- 2 That they (when they had consented to let them go, and had sent them out with diligence) wolde repent, and pursue them.
- 3 For while yet sorow was before them, and they lamented by the graues of the dead, thei deuised another foolishenes, so y<sup>e</sup> they persecuted the in their fleing, whom they had cast out afore with prayer.
- 4 For the destinie, whereof they were worthe, brought them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,
- 5 Bothe y<sup>e</sup> thy people might trye a marueilous passage, and that these might finde a strange death.
- 6 For euerie creature in his kinde was facioned of newe, and serued in their owne offices inioyned the, that thy children might be kept without hurt.
- 7 For the cloude ouershadowed their tentes, and the drye earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great depe became a grene field.
- 8 Through the which all the people went that were defended with thine hand, seing thy wonderous marueiles.
- 9 For they neyed like horses, and leaped like lambes, praising thee, o Lord, which hadest deliuered them.
- 10 For thei were yet mindeful of those things which were done in the land where they dwelt, how the grounde brought forth the flies in steade of cattel, & how the riuer scrawled with the multitude of frogges in steade of fishes.
- 11 \*But at the last they sawe a new generation of birdes, when thei were intised with lust, and desired delicate meates.
- 12 \*For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the sinners not without signes that were giuen by great thundrings: for they suffred worthely according to their wickednes, because they shewed a cruel hatred toward strangers.
- 13 For the one sorte wolde not receiue the when thei were present, because they knewe them not: the other sorte brought the strangers into bondage y<sup>e</sup> had done the good.
- 14 Beside all these things some wolde not suffer, that anie regarde shulde be had of them: for thei handeled the strangers dispitefully.
- 15 Others that had receiued the with great banketing, and admitted them to be partakers of the same lawes, did afflict them with great labours.
- 16 Therefore thei were strikē with blindness, as in olde time certeine were at the dores of the \*righteous, so that euerie one being compassed with darknes, sought the entrance of his dore.
- 17 Thus the elements agreed among them selues in this change, as when one tune is changed vpon an instrument of musike, and the melodie stil remaineth, which may easely be perceiued by the sight of the
- Nnnn.ii.



## Ecclesiasticus.

things that are come to passe.  
 18 For the things of the earth were chāged  
 into things of the water, & the thing that  
 did swimme, went vpon the grounde.  
 19 The fyre had power in the water, contra-  
 rie vnto his owne vertue, & the water for-  
 gare his owne kinde to quench.  
 20 Againe, y flames did not hurte the flesh

of the corruptible beasts that walked the-  
 rein, neither melted they that which seemed  
 to be yce, and was of a nature that wolde  
 melt, and yet was an immortal meat.

21 For in all things, o Lord, thou hast mag-  
 nified and glorified thy people, and hast  
 not despised to assise them in euery time  
 and place.

# THE WISDOME OF

## Iesus the sonne of Sirach, called Ecclesiasticus.

*This argument was founde in a certaine Greke copie.*

**T**His Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in  
 the latter times, after the people had bene led away captiue, and broght home againe, and  
 almoste after all the Prophetes. Now his grandfather, as he him self witnesseth, was a man of  
 great diligence, and wisdom among the Hebrewes, who did not onely gather the graue senten-  
 ces of wise men, that had bene before him, but he him self also spake manie ful of great know-  
 ledge and wisdom. So this first Iesus dyed, and left this which he had gathered, and Sirach af-  
 terwarde left it to Iesus his sonne, who toke it and put it in order in a booke, and called it **WIS-**  
**DOM E**, intitling it bothe by his owne name, his fathers name, and his grandfathers: thinking by  
 this title of Wisdom to allure the reader to read this booke with more great desire, and to consider  
 it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes  
 with certaine diuine histories which are notable and ancient, euen of men that were approued of  
 God, and certaine prayers, and songs of the autor him self: moreouer, what benefites the Lord had  
 bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imi-  
 tate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man  
 of great knowledge, as he was in dede.

*The prologue of the Wisdom of Iesus the sonne of Sirach.*

**W**Here as manie, and great things  
 haue bene giuen vs by the Law, and  
 the Prophetes, and by others that haue fol-  
 lowed them, (for the which things Israel  
 ought to be comended by the reason of doctri-  
 ne and wisdom, whereby the readers ought  
 not onely to become learned them selues,  
 but also may be able by the diligent studie  
 thereof to be profitable vnto strangers bothe  
 by speaking & writing) after that my grand-  
 father Iesus had giuen him self to the rea-  
 ding of the Law, and the Prophetes, & other  
 booke of our fathers, and had gotten the-  
 rein sufficient iudgement, he purposed also  
 to write some thing pertaining to learning  
 and wisdom, to the intent that they which  
 were desirous to learne, & wolde giue them  
 selues to these things, might profite mu-  
 che more in liuing according to the Law.  
 Wherefore, I exhorte you to receiue it lo-  
 uingly, and to read it with diligence, and  
 to take it in good worthe, though we seme  
 to some in some things not able to attaine  
 to the interpretation of suche wordes as are  
 hard to be expressed: for the things that are  
 spoken in the Hebrew tongue, haue ano-  
 ther force in them selues then whē they are  
 translated into another tongue, and not one-

ly these things, but other things also, as the  
 Law it self, & the Prophetes, & other booke  
 haue no smale difference when they are spo-  
 ken in their owne language. Therefore in the  
 eight and thirtieth yere, when I came into  
 Egypt vnder King Euergetes, and con-  
 tinued there, I founde a copie ful of great  
 learning, and I thought it necessarie, to be-  
 stowe my diligence, and trauaile to inter-  
 pret this booke. So for a certaine time with  
 great watching and studie I gaue my self  
 to the finishing of this booke, that it might be  
 published, that they which remaine in bani-  
 shement, and are desirous to learne, might  
 applie them selues vnto good maners, and  
 liue according to the Law.

### CHAP. I.

*1 Wisdom cometh of God. 11 A praise of the feare of  
 God. 29 The meanes to come by wisdom.*



**A**LL wisdom cometh of  
 the Lord, [and hath be-  
 ne euer with him] and is  
 with him for euer.  
 Who can nōber the sand  
 of the sea, and the drop-  
 pes of the raine, and the  
 dayes of the worlde? [who can measure]  
 the height of heauen, the bredth of the  
 earth,

*1. King 3. 9.  
 & 4. 29.*

*That which is  
 marked with  
 these two mar-  
 kes [ ] is red  
 in the Latin co-  
 pies, & not in  
 the Greke.*



earth, and the depth.

3 Who can finde the wisdom [of God which hathe bene afore all things?]

4 Wisdom hathe bene created before all things, and the vnderstanding of prudence from euerslaking.

5 [The worde of God moste high is the fountaine of wisdom, and the euerslaking commandements are the entrance vnto her]

6 \* Vnto whome hathe the roote of wisdom bene declared? or who hathe knowe her wise counsels?

7 [Vnto whome hathe the doctrine of wisdom bene discovered & shewed? and who hathe vnderstand the manifolde entrance vnto her?]

8 There is one wise, [euen the moste high Creator of all things, the almightie, the King of power] and verie terrible, which sitteth vpon his throne.

9 He is the Lord, that hathe created her [thorow y holie Gost:] he hathe sene her, nombred her, [and measured her.]

10 He hathe powred her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glorie, & gladnes, and reioycing, and a ioyful crowne.

12 The feare of the Lord maketh a mery heart, and giueth gladnes, and ioye and long life.

13 Whoso feareth the Lord, it shal go wel with him at the last, and he shal finde fauour in the day of his death.

14 [The loue of God is honorable wisdom, and vnto whome it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof]

15 \* The feare of the Lord is the beginning of wisdom, and was made with the faithful in the wobe: [she goeth with the chosen women, and is knowen with the righteous and faithful.]

16 The feare of the Lord is an holie knowledge.

17 Holines shal preferue, & iustifie y heart, and giueth mirth and gladnes.

18 Who so feareth the Lord, shal prosper, & in the day of his end, he shal be blessed]

19 She hathe buylt her euerslaking foundations with men, and is giuen to be with their sede.

20 To feare God is the fulnes of wisdom, and filleth men with her frutes.

21 She filleth their whole house with [all] things desireable, and the garners with the things, that she bringeth forth, and both the twaine are giftes of God.

22 The feare of the Lord is the crowne of wisdom, & giueth peace & perfite health: he hathe sene her and nombred her.

23 \* She raineth downe knowledge, and vnderstanding of wisdom, and hathe broght vnto honour, them that possessed her.

24 The feare of the Lord is the roote of wisdom, and her branches are long life.

25 [In the treasures of wisdom is vnderstanding, and holie knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lord driueth out sinne: and when she is present, she driueth away anger.

27 ¶ For wicked angre can not be iustified: for his rashnes in his angre shalbe his destruction.

28 A patient man wil suffer for a time, and then shal he haue the rewarde of ioye.

29 He wil hide his wordes for a time, and manie mens lippes shal speake of his wisdom.

30 In the treasures of wisdom are the secrets of knowledge, but y sinner abhorreth the worship of God.

31 If thou desire wisdom, kepe the comanements, and the Lord shal giue her vnto thee, [and wil fil her treasures.]

32 For the feare of the Lord is wisdom and discipline: he hathe pleasure in faith and mekenes.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Be not an hypocrite that men shulde speake of thee, but take hede what thou speakest.

35 Exalte not thy self, lest thou fall & bring thy soule to dishonour, and so God discover thy secretes, & cast thee downe in the middes of the cōgregacion, because thou woldest not receiue the true feare of God, and thine heart is ful of disceite.

CHAP. II.

1 He exhorteth the seruants of God to righteousness, loue, vnderstanding, and patience, 11 To trust in the Lord. 13 A curse vpon them that are sainte hearted and impatient.

1 **M**Y sonne, if thou wilt come into the seruice of God, [stand fast in righteousness and feare, and] prepare thy soule to tentacion.

2 Settle thine heart, and be patient: [bow downe thine eare, and receiue the wordes of vnderstanding] and shrinke not awaie, whe thou art assailed, [but waite vpo God patiently.]

3 Ioyne thy self vnto him, and departe not away, that thou maist be increased at thy last end.

4 Whatsoeuer cometh vnto thee, receiue it patiently, and be patient in the change of thine affliction.

5 \* For as golde [& siluer are] tryed in the fyre, euen so are men acceptable in the fornae of aduersitie.



# Ecclesiasticus.

6 Beleeue in God and he wil helpe thee: order thy waye aright, & trust in him: [holde fast his feare, and growe olde therein.]

7 Ye that feare the Lord, waite for his mercie: shrinke not awaye from him that ye fall not.

8 Ye that feare the Lord, beleue him and your rewarde shal not faile.

9 O ye that feare the Lord, trust in good things, & in the euerlasting ioy & mercie.

10 [Ye that feare y Lord, loue him, & your hearts shalbe lightened.]

*Psal. 33, 21.*

11 Consider the olde generacions [of men, ye children,] and marke them wel: \* was there euer anie confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whome did he euer dispise, that called vpon him?

12 For God is gracious and merciful, and forgiueth sinnes and saueth in the time of trouble, [& is a defender for all the that seke him in the trueth.]

*Or, double.*

13 Wo vnto them, that haue a feareful heart, [and to the wicked, lippes] and to the faint hands, and to the sinner that goeth two \* maner of wayes.

*1. King. 18, 21.*

14 Wo vnto him that is faint hearted, for he beleueth not: therefore shal he not be defended.

15 Wo vnto you that haue lost pacience, [& haue forsaken the right wayes, and are turned backe into frowarde wayes:] for what wil ye do when the Lord shal visit you?

*Joh. 14, 24.*

16 They that feare the Lord, wil not disobey his worde: and they that \* loue him, wil kepe his wayes.

17 They that feare the Lord, wil seke out the things that are pleasant vnto him: and they that loue him, shalbe fulfilled with his Law.

18 They that feare the Lord, wil prepare their hearts, and humble their soules in his sight.

19 [Thei that feare the Lord, kepe his commandements, and wil be pacient til he se them,

20 Saying, If we do not repent] we shal fall into the hads of the Lord, and not into the hands of men.

21 Yet as his greatnes is, so is his mercie.

## CHAP. III.

2 To our father and mother ought we to giue double honor 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to searche out the secrets of God.

1 **T** [He children of wisdom are the Church of the righteous, & their offspring is obedience and loue.]

2 Heare your fathers iudgement, o childre, and do thereafter, that ye may be safe.

3 For the Lord wil haue the father hono-

red of he children, and hath confirmed the autoritie of the mother ouer the children.

4 Who so honoreth his father, his sinnes shalbe forgiuen him, [and he shal abstaine from them, & shal haue his daily desires.]

5 And he that honoreth his mother, is like one that gathereth treasure.

6 Who so honoreth his father, shal haue ioye of his owne children, & when he maketh his prayer, he shalbe heard.

7 He that honoreth his father, shal haue a long life, and he that is obedient vnto the Lord, shal comfort his mother.

8 He that feareth the Lord, honoreth his parents, and doeth seruice vnto his parents, as vnto lords.

9 \* Honour thy father and mother in dede *Exod. 20, 12.* and in worde [ & in all paciēce, ] that thou maist haue Gods blessing, [ & that his blessing may abide with thee in the end. ] *deut. 5, 16. mat. 15, 4. ephes. 6, 2.*

10 For y blessing of the father establiseth the houses of the children, & the mothers curse rotteth out the fundacions.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seing that mas glorie cometh by his fathers honour, & the reproche of y mother is dishonour to the children,

13 My sonne, helpe thy father in his age, and graue him not as long as he liueth.

14 And if his vnderstanding faile, haue pacience with him, & despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shal not be forgottē, but it shalbe a fortres for thee against sinnes, [ and for thy mothers offence thou shalt be recompensed with good, and it shalbe founded for thee in righteousness. ]

16 And in the day of trouble thou shalt be remembered: thy sinnes also shal melt away as the yce in the faire wether.

17 He that forsaketh his father, shal come to shame, and he that angreth his mother, is cursed of God.

18 My sonne, performe thy doings with mekenes, so shalt thou be beloued of them that are approued.

19 The \* greater thou art, the more humble thy self [ in all things, ] & thou shalt finde fauour before the Lord. *Philip. 2, 3.*

20 Many are excellent & of renoume: but the secrets are reueiled vnto the meke.

21 For the power of the Lord is great, & he is honored of the lowlie.

22 \* Seke not out the things that are to hard for thee, nether searche the things rashly which are to mightie for thee. *Prou. 25, 27. rom. 12, 3.*

23 [ But ] what [ God ] hath commanded thee, thinke vpon that with reuerence, [ and be not curious in many of his workes: ] for it is not



is not nedeful for thee to se with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacite of men.

25 The medling with suche hathe beguiled many, and an euil opinion hathe deceiued their iudgement.

26 Thou canst not se without eyes: professe not the knowledge therefore that thou hast not.

27 A stubberne heart shal fare euil at the last: and he that loueth danger, shal perish therein.

28 An heart that goeth two waies, shal not prosper: and he that is frowarde of heart, shal stumble therein.

29 An obstinate heart shalbe ladē with sorowes: and the wicked man shal heape sinne vpon sinne.

30 The persuation of the proude is without remedie, & his steppes shalbe plucked vp: for the plant of sinne hathe taken roote in him, [and he shal not be esteemed.]

31 The heart of him that hathe vnderstanding, shal perceiue secret things, and an attentiuē care is the desire of a wise man.

32 [An heart that is wise & vnderstanding, wil abstaine from sinne, and shal prosper in the workes of righteousness.]

33 Water quencheth burning fyre, \*and almes taketh away sinnes.

34 And he that rewardeth good dedes, wil remēber it afterward, & in the time of the fall, he shal finde a staye.

CHAP. IIII.

1 Almes must be done with gentlenes. 22 The studie of wisdom and her frute. 30 An exhortation to eschewe euil, and to do good.

1 MY sonne, defraude not the poore of his liuing, and make not the nedie eyes to waite long.

2 Make not an hungrie soule sorowful, nether vex a man in his necessitie.

3 Trouble not the heart that is griued, & differre not the gift of the nedie.

4 Refuse not the prayer of one that is in trouble: turne not away thy face from the poore.

5 Turne not thine eyes a side [in angre] from the poore, and giue him none occasion to speake euil of thee.

6 For if he curse thee in the bitterness of his soule, his prayer shalbe heard of him that made him.

7 Be courteous vnto the cōpanie [of poore, and humble thy soule vnto the Elder,] and bowe downe thine head to a man of worship.

8 Let it not greue thee to bowe downe thine eare vnto the poore, [but pay thy dette,] and giue him a friendlie answer.

9 Deliuē him that suffreth wrong, from

the hand of the oppressour, & be not faint hearted "when thou iudgest.

*Or, 12 defende him.*

10 Be as a father vnto the fatherles, and as an housband vnto their mother: so shalt thou be as the forme of the moste High: and he shal loue thee more then thy mother doeth.

11 Wisdome exalteth her children, and receiue them that seke her, [ & wil go before them in the way of righteousness.]

12 He that loueth her, loueth life, and they that seke life in the morning, shal haue great ioye.

13 He that kepeth her, shal inherit glorie: for vnto whome she entreat, him the Lord wil blesse.

14 They that honour her, shalbe the seruants of the holic one, and them that loue her, the Lord doeth loue.

15 Who so giueth eare vnto her, shal iudge the nacions, and he that goeth vnto her, shal dwell safely.

16 He that is faithful vnto her, shal haue her in possession, and his generacion shal possesse her.

17 For first she wil walke with him by croked waies, and bring him vnto feare, and drede, and torment him with her discipline vntil she haue tryed his soule, and haue proued him by her iudgements.

18 Then wil she returne the straight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousness.]

19 But if he go wrong, she wil forsake him, and giue him ouer into the hands of his destruction.

20 [My sonne,] \*Make much of time, *Rom. 12, 11* and eschewe the thing that is euil,

21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no persone against thine owne conscience, that thou be not confounded to thine owne decaye, [and forbear not thy neighbour in his faute.]

23 And kepe not backe counsel when it may do good, nether hide thy wisdom when it may be famous.

24 For by the talke is wisdom knowen, and learning by the wordes of the tongue, [ & counsel, wisdom and learning by the talking of the wise, & stedfastnes in the workes of righteousness.]

25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, & resist not the course of the riuē.

27 Submit not thy self vnto a foolish man, nether accept the persone of the mightie.

Nnnn. iiii.



## Ecclesiasticus.

28 Striue for the trueth vnto death, [ and defend iustice for thy life, ] and the Lord God shal fight for thee [ against thine enemies. ]

29 Be not hastie in thy tongue, nether slacke and negligent in thy workes.

30 Be not as a lion in thine owne house, nether beat thy seruants for thy fantasie, [ nor oppresse them that are vnder thee. ]

31 \* Let not thine hand be stretched out to receiue, and shut when thou shuldest giue.

### CHAP. V.

*1 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.*

1 **T**RUST not vnto thy riches, and say not, I haue ynough for my life: [ for it shal not helpe in y<sup>e</sup> time of vengeance and indignation. ]

2 Followe not thine owne minde and thy strength to walke in the wayes of thine heart:

3 Nether say y<sup>e</sup>, [ How haue I had strength? ] or who wil bring me vnder for my workes: for God the aduenger wil reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euil hath come vnto me: for the Almighty is a pacient rewarder, but he wil not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he wil forgiue my manifold sinnes: for mercie & wrath come from him, & his indignacion cometh downe vpon sinners.

7 Make no tarying to turne vnto the Lord, and put not of from day to day: for suddenly shal the wrath of the Lord breake forth, & in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shal not helpe thee in the day of punishment [ and vengeance. ]

9 Be not caryed about with euerie winde, and go not into euerie way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [ & in the way and knowledge of the Lord ] & haue but one maner of worde, [ & followe the worde of peace and righteousness. ]

11 Be humble to heare the worde of God, that thou maist vnderstand it, and make a true answer with wisdom.

12 Be swift to heare good things, and let thy life be pure, & giue a pacient answer.

13 If thou hast vnderstanding, answer thy neighbour: if not, laye thine hand vpon thy mouth, [ lest thou be trapped in an vndiscrete worde, and so be blamed. ]

14 Honour and shame is in the talke, & the tongue of a man causeth him to fall.

15 Be not counted a talebearer, & lie not in waite with thy tongue: for shame [ and repentance ] followe the thief, and an euil condemnation is ouer him that is double tōgued: [ but he that is a backebiter, shal be hated, enuied and confounded. ]

16 Do not rashly, nether in small things nor in great.

### CHAP. VI.

*1 It is the propertie of a sinner to be euil tongued. 6 Of friendship. 33 Desire to be taught.*

1 **B**E not of a friend [ thy neighbours ] anemie: for suche shal haue an euil name, shame and reproche, and he shal be in infamie as the wicked that hath a double tongue.

2 Be not proude in the deuice of thine owne minde, lest thy soule rent thee as a bull, 3 And eat vp thy leaues, and destroie thy frute, and so thou be lefte as a drye tree [ in the wildernes. ]

4 For a wicked soule destroiet him that hath it, and maketh him to be laughed to scorn of his enemies, [ and bringeth him to the porcion of the vngodlie. ]

5 A swete talke multiplieth the friends [ & pacifieth them that be at variance, ] and a swete tōgue increaseth muche good talke.

6 Holde friendship with manie, neuertheless haue but one counseler of a thousand.

7 If thou gettest a friend, proue him first, & be not hastie to credit him.

8 For some man is a friend for his owne occasion, and wil not abide in the day of thy trouble.

9 And there is some friend that turneth to enimitie, and taketh parte against thee, & in contention he wil declare thy shame.

10 Againe some friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy prosperitie he wil be as thou thy self, and wil vse libertie ouer thy seruants.

12 If thou be brought low, he wil be against thee, and wil hide him self from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithful friend is a strong defence, and he that findeth suche one, findeth a treasure.

15 A faithful friend ought not to be changed for any thing, and the weight [ of golde & siluer ] is not to be compared to the goodness [ of his faith. ]

16 A faithful friend is the medicine of life [ and immortalitie, ] & thei that feare the Lord, shal finde him.

17 Who so feareth the Lord, shal direct his friendship a right, and as his owne self, so shal his friend be.



- 18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisdom [which shal indure] til thine olde age.
- 19 Go to her as one that ploweth, and soweth, and waite for her good frutes: for thou shalt haue but litle labour in her worke: but y<sup>e</sup> shalt eat of her frutes right sone.
- 20 How exceeding sharpe is she to the vnlearned: he that is without iudgement, wil not remaine with her.
- 21 Vnto suche one she is as a fine touchestone, and he casteth her from him without delay.
- 22 For thei haue the name of wisdom, but there be but fewe that haue the knowledge of her.
- 23 [For with them that knowe her, she abideth vnto the appearing of God.]
- 24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsel,
- 25 And put thy fete into her linkes, and thy necke into her chaine.
- 26 Bowe downe thy shulder vnto her, and beare her, and be not wearie of her bands.
- 27 Come vnto her with thy whole heart, & kepe her waies with all thy power.
- 28 Seke after her, and searche her, & she shal be shewed thee: and when thou hast gotten her, forsake her not.
- 29 For at the last thou shalt finde rest in her, and that shal be turned to thy ioye.
- 30 Then shal her setters be a strong defence for thee, [and a sure fundacion] & her chaines a glorious raiment.
- 31 For there is a golden ornament in her, & her bands are the laces of purple colour.
- 32 Thou shalt put her on as a robe of honour, & shalt put her vpon thee, as a crowne of ioye.
- 33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt applie thy minde, thou shalt be wittie.
- 34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delite in hearing, thou shalt be wise.
- 35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.
- 36 \* Desire to heare all godlie talke, and let not the graue sentences of knowledge escape thee.
- 37 And if thou seeest a man of vnderstanding, get thee sone vnto him, and let thy foote weare the steppes of his dores.
- 38 Let thy minde be vpon the ordinances of the Lord, and be continually occupied in his cōmandements: so shal he stablish thine hearr, and giue thee wisdom at thine owne desire.
- CHAP. VII.
- 1 We must forsake euil, and yet not iustifie our selues.
- 2 The behauiour of the wise towards his wife, his friend, his children, his seruants, his father and mother.
- 1 D O no euil: so shal no harme come vnto thee.
- 2 Departe from the thing that is wicked, and sinne shal turne away from thee.
- 3 My sonne, sowe not vpon the furrowes of vnrighteousnes, lest that thou reape them seven-folde.
- 4 Alke not of the Lord preeminence, neither of the King the seate of honour.
- 5 \* Iustifie not thy self before the Lord: [for he knoweth thine heart,] & boast not thy wisdom in the presence of the King. *Iob. 9. 1. psal. 143. 2. ecel. 7. 17. luk. 18. 11.*
- 6 Seke not to be made a iudge, lest thou be not able to take away iniquitie, and lest thou, fearing the persone of the mightie, shuldest commit an offence against thine vprightnes.
- 7 Offend not against the multitude of a citie, and cast not thy self among the people.
- 8 \* Binde not two sinnes together: for in one sinne shalt thou not be unpunished. *Chap. 13. 5.*
- 9 Say not, God wil loke vpon the multitude of mine oblations, and when I offer to the moste high God, he wil accept it.
- 10 Be not faint hearted, when thou makest thy praier, nether slacke in giuing of almes.
- 11 Laugh no mā to scorne in the heauines of his soule: for [God, which seeth all things] is he \* that can bring downe, & set vp againe. *1 Sam. 2. 7.*
- 12 Sow not a lie against thy brother, nether do the same against thy friend.
- 13 Vse not to make anie maner of lie: for the custome thereof is not good.
- 14 Make not manie wordes when thou art among the Elders, nether repeate a thing in thy prayer.
- 15 Hate not laborious worke, nether the housbandrie, which the moste High hath created.
- 16 Number not thy self in the multitude of the wicked, but remember that vengeance wil not slacke.
- 17 Humble thy minde greatly: for the vengeance of the wicked is fyre and wormes.
- 18 Giue not ouer thy friend for anie good, nor thy true brother for y<sup>e</sup> golde of Ophir.
- 19 Departe not from a wise and good woman, [that is fallen vnto thee for thy porciō in the feare of the Lord:] for her grace is aboue golde.
- 20 ¶ Where as thy seruāt worketh truely, intreate him not euil, nor y<sup>e</sup> hireling that bestoweth him self wholie for thee. *Leui. 19. 13. chap. 33. 36. & 34. 7.*
- 21 Let thy soule loue a good seruant, and defraude him not of libertie, [nether leaue him a poore man.]
- 22 \* If thou haue cattel, loke wel to them, and if thei be for thy profite, kepe them with thee. *Deut. 25. 4.*



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- 23 If thou haue sonnes, instruct them, and holde their necke from their youth.
- 24 If thou haue daughters, kepe their bodie, and shewe not thy face chereful towards them.
- 25 Marie thy daughter, & so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.
- 26 If thou haue a wife after thy minde, forsake her not, but commit not thy self to the hateful.
- 27 \*Honour thy father fro thy whole heart, & forget not the sorowes of thy mother.
- 28 Remember that thou wast borne of the, and how canst thou recompense them the things that they haue done for thee?
- 29 \*Feare the Lord with all thy soule, and honor his ministers.
- 30 Loue him that made thee, with all thy strength, \*and forsake not his seruants.
- 31 Feare the Lord with all thy soule, and honor the Priests, \*and giue them their porcion, as it is commanded thee, the first frutes, [and purifications] and sacrifices for sinne, & the offrings of the shoulders, and the sacrifices of sanctification, and the first frutes of the holie things.
- 32 Stretche thine hand vnto the poore that thy blessing, [and reconciliacion] may be accomplished.
- 33 Liberalitie pleaseth all men liuing, and \*from the dead restraine it not.
- 34 \*Let not them that wepe, be without [comfort:] but mourne w<sup>th</sup> suche as mourne.
- 35 \*Be not slowe to visit the sicke: for that shal make thee to be beloued.
- 36 Whatsoeuer thou takest in hand, remember the end, & thou shalt neuer do amisse.
- CHAP. VIII.
- We must take hede with whom we haue to do.*
- 1 **S**trive not with a mightie mā, lest thou fall into his hands.
- 2 \*Make not variance with a riche mā, lest he on y<sup>o</sup>ther side weigh downe thy weight:
- 3 \*for golde [and siluer] hath destroyed manie & hath subuerted y<sup>e</sup> hearts of Kings.
- 4 Strive not with a man that is ful of wordes, and laie no stickes vpon his fyre.
- 5 Playe not with a man that is vntaught, lest thy kinned be dishonored.
- 6 \*Despise not a man that turneth him self away from sinne, nor cast him not in the teeth with all, but remeber that we are all worthie blame.
- 7 \*Dishonour not a man in his olde age: for they were as we which are not olde.
- 8 Be not glad of the death of thine enemy, but remember that we must dye all, [and so enter into ioy.]
- 9 \*Despise not the exhortacion of the [Elders] y<sup>e</sup> be wise, but acquaint thy self with their wise sentences: for of the thou shalt learne wisdom, [and the doctrine of vnderstanding.] and how to serue great men [without complaint.]
- 10 Go not from the doctrine of the Elders: for they haue learned it of their fathers, & of them thou shalt learne vnderstanding, and to make answer in the time of nede.
- 11 Kindle not the coles of sinners, [when thou rebukest them,] lest thou be burnt in the fyrie flames [of their sinnes.]
- 12 Rise not vp against him that doeth wrōg, y<sup>e</sup> he lay not waite as a spie for thy mouth.
- 13 \*Lend not vnto him that is mightier then thy self: for if thou lendest him, couēt it but lost.
- 14 Be not suretie aboute thy power: for if thou be suretie, thinke to paie it.
- 15 Go not to law with y<sup>e</sup> iudge: for thei wil giue sentēce accordig to his owne honour.
- 16 \*Trauaile not by the way with him that is rash, lest he do thee iniurie: for he followeth his owne wilfulnes, & so shalt thou perish thorowe his folie.
- 17 \*Strive not with him that is angrie, & go not with him into the wildernes: for blood is as nothing in his sight, and where there is no helpe, he wil ouerthrowe thee.
- 18 Take no counsel at a foole: for he can not kepe a thing close.
- 19 Do no secret thing before a stranger: for thou canst not tell what he goeth about.
- 20 Open not thine heart vnto euerie man, lest he be vnthankful to thee, [and put thee to reprove.]
- CHAP. IX.
- Of ielousie. 12 An olde friend is to be preferred before a newe. 18 Righteous men shoulde be bidden to thy table.*
- 1 **B**E not ielous ouer thy wife of thy bosome, nether teache her by thy meanes an euil lesson.
- 2 Giue not thy life vnto a woman, lest she ouercome thy strength, [and so thou be confounded.]
- 3 Mete not an harlot, lest thou fall into her snares.
- 4 Vse not the companie of a woman that is a finger, [& a dancr, nether heare her,] lest thou be taken by her craftines.
- 5 Gaze not on a \*maide, that thou fall not by that that is precious in her.
- 6 \*Cast not thy minde vpon harlots [in a nie maner of thing,] lest thou destroye [bothe thy self and] thine heritage.
- 7 Go not about gazig in the streates of the citie, nether wander thou in the secret places thereof.
- 8 \*Turne away thine eye from a beautiful woman, and loke not vpon others beautie: for manie \*haue perished by the beautie of women: for thorow it loue is kindled as a fyre.
- 9 [Euerie woman that is an harlot, shalbe trodden vnder fote as dōgue, of euerie one that goeth by the waye.]
- 10 Manie

Chap. 3. 9.  
Job. 4. 3.

Deut. 10. 12.

Leui. 2. 3.  
Nomb. 18. 15.

10. liberalitie.

Tob. 2. 21.

Rom. 12. 15.

Mat. 25. 36.

Mat. 5. 25.

Chap. 31. 6.

Galat. 6. 1.

Leui. 19. 32.

Chap. 6. 35.

Chap. 29. 4.

Gen. 17. 1.

Prou. 22. 24.

Isa. 9. 3.  
1 Sam. 11. 12.

Chap. 7. 2.

Job. 31. 1.  
1 Sam. 11. 12.

1 King. 12.

Gen. 6. 2.

Prou. 1. 2.

Mat. 5. 28.

Gen. 34. 1.

2 Sam. 11. 2.

Judith. 10. 17.

Leui. 19. 27.



10 Many wondering at y<sup>e</sup> beautie of a strange womā, haue bene cast out: for her wordes burne as a fyre.]

11 Sit not at all with another mā's wife, [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 ¶ For sake not an olde friend: for the new shal not be like him: a newe friend is as newe wine: when it is olde, thou shalt drinke it with pleasure.

Jdg. 9. 2.  
1 Sam. 15. 12.

13 \*Desire not y<sup>e</sup> honour [& riches] of a sinner: for y<sup>e</sup> knowest not what shal be his end.

14 Delite not in the thing that the vngodlie haue pleasure in, but remēber that they shal not be founde iust vnto their graue.

15 Kepe thee frō the man that hath power to slaye: so shalt thou not doute the feare of death: and if thou come vnto him, make no faute, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towres of the citie.

Chap. 7. 2.

16 Trye thy neighbour as nere as thou cast, \*and aske counsel of the wise.

17 Let thy talke be with the wise, & all thy comunicatiō in the Law of y<sup>e</sup> moste High.

18 Let iust men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.

10, the worker  
and is praised  
according to the  
works.

19 In the hands of the craftesmen shal the workes be commended, and the wise prince of the people by his worde, [& the worde by the wisdom of the Elders.]

20 A man ful of wordes is dangerous in his citie, and he that is rash in his talking, shal be hated.

CHAP. X.

1 Of Kings and iudges. 7 Pride and couetousnes are to be abhorred. 28 Labour is praised.

1 A Wise iudge wil instruct his people with discretion: the gouernance of a prudent man is wel ordered.

2 As the iudge of the people is him self, so are his officers, and what maner of man the ruler of the citie is, suche are all they that dwell therein.

1 King. 12. 1.

3 \*An vnwise King destroieth his people, but where they that be in autoritie, are men of vnderstāding, there the citie prospereth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nacions is to be abhorred,] and when time is, he wil set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the scribes wil he laye his honour.

6 \*Be not angrie for any wrong, with thy neighbour, and do nothing by iniurious practises.

7 Pride is hateful before God and man, & by bothe doeth one commit iniquitie.

8 \*Because of vnrighteous dealing and wrongs and riches gotten by deceit, the kingdome is translated from one people to another. *Jer. 27. 6. dan. 4. 14.*

9 There is nothing worse then a couetous man: [why art thou proude, o earth and ashes? there is not a more wicked thing, then to loue money:] for suche one wolde euen sel his soule, & for his life euerie one is compelled to pul out his owne bowels.

10 [All tyrannie is of smale indurance, and the disease that is hard to heale, is grievous to the physicion.]

11 The physicio cutteth of y<sup>e</sup> fore disease, & he that is to day a King, to morow is dead.

12 Why is earth & ashes proude, seing that when a man dyeth, he is the heire of serpents, beastes and wormes?

13 The beginning of mans pride, is to fall away from God, & to turne away his heart from his maker.

14 For pride is the original of sinne, and he that hath it, shal powre out abominacion, til at last he be ouerthrowen: therefore the Lord bringeth the persuasious [of the wicked] to dishonour, and destroieth them in the end.

15 The Lord hath cast downe the thrones of the [proude] princes, & set vp the meke in their steade.

16 The Lord plucketh vp the rootes of the [proude] nacions, and planteth the lowlie with glorie among them.

17 The Lord ouerthroweth the lands of the heathen, and destroieth the vnto y<sup>e</sup> foundations of y<sup>e</sup> earth: he causeth the to wither away, & destroieth them, and maketh their memorial to cease out of the earth.

18 [God destroieth the memorial of the proude, & leaueth the remembrance of the humble.]

19 Pride was not created in mē, nether wrath in the generacion of women.

20 There is a fede of mā, which is an honorable fede: the honorable fede are they y<sup>e</sup> feare y<sup>e</sup> Lord: there is a fede of mā, which is without honour: y<sup>e</sup> fede without honour, are they that trasgresse the cōmandemēt of the Lord: it is a fede that remaineth w<sup>th</sup> feareth the Lord, & a faire plant, that loue him: but they are a fede without honour, that despise the Law, & a deceiueable fede that breake the commandements.

21 He y<sup>e</sup> is the chief amōg brethré, is honorable: so are they y<sup>e</sup> feare y<sup>e</sup> Lord in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lord is y<sup>e</sup> glorie aswel of the riche & the noble, as of the poore.

24 It is not mete to despise the poore man

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that hath vnderstanding, nether is it conuenient to magnifie the riche that is a wicked man.

25 The great man and the iudge & the man of autoritie, are honorable, yet is there none of them greater, then he that feareth the Lord.

*Prou. 17. 2.  
3. Sam. 12. 13.*

26 \*Vnto the seruant that is wise, shal they that are free, do seruice: \*he y hathe knowledge, wil not grudge whē he is reformed, [& the ignorant shal not come to honor.]

27 Sekē not excuses when thou shuldest do thy worke, nether be ashamed thereof through pride in the time of aduersitie.

*Prou. 12. 9.*

28 \*Better is he that laboreth & hath plentifulnes of all things, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy self praise by mekenes, and esteeme thy self as thou deseruest.

30 Who wil counte him iust that sinneth against him self, or honour him, that dishonoreth his owne soule?

31 The poore is honored for his knowledge [and his feare,] but the riche is had in reputacion because of his goods.

32 He that is honorable in pouertie, how muche more shal he be when he is riche? & he that is vn honest beig riche, how muche more wil he be so when he is in pouertie?

## CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to be brought into thine house.

*Gen. 41. 40.  
dan. 6. 3.*

1 **W**isdomē listeth vp y head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, nether despise a man in his viter appearance.

3 The bee is but smal among the foules, yet doeth her frute passe in sweetenes.

*Act. 12. 2.*

4 Be not proude of clothing & raimēt, \* & exalte not thy self in the day of honour: for the workes of the Lord are wōderful, [and glorious,] secret, [and vnknown] are his workes among men.

5 Many tyrāts haue sit downe vpon y earth, \* & the vnlikelie hath worne the crowne.

*2 Sam. 15. 28.  
esther. 6. 10.*

6 Many mightie men haue bene brought to dishonour, & the honorable haue bene deliuered into other mens hands.

*Deu. 13. 14.  
E. 17. 6.  
iust. 7. 22.*

7 \*Blame [no mā] before thou haue inquired the matter: vnderstand first, and then reforme [righteously,]

*Prou. 18. 13.*

8 \*Giue no sentence, before thou hast heard the cause, nether interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

*Mat. 19. 23.  
1 tim. 6. 9.*

10 My sonne, medle not with many matters: \*for if thou gaine muche, thou shalt not be blameles, and if thou follow after it, yet

shalt thou not attaine it, nether shalt thou escape, thogh thou flee from it.

11 \*There is some man that laboreth and taketh peine, and the more he hasteth, the more he wanteth. *Prou. 10. 3.*

12 Againe there is some that is slouthful, & \*hathe nede of helpe: for he wāteth strēgh, and hath great pouertie, yet the eye of the Lord loketh vpō him to good, and setteth him vp from his lowe estate, *Iob. 42. 18.*

13 And he listeth vp his head: so that manie men marueil at him, [& giue honour vnto God.]

14 \*Prosperitie & aduersitie, life & death, pouertie and riches come of the Lord. *Iob. 14. 18.  
Eccl. 2. 14.*

15 Wisdome & knowledge, and vnderstanding of the Lawe are of the Lord: loue & good workes come of him.

16 Errour and darckenes are appointed for sinners, and they that exalte them selues in euil, waxe olde in euil.

17 The gift of the Lord remaineth for the godlie, & his good wil giueth prosperitie for euer.

18 ¶ Some man is riche by his care and nigardship, & this is y porcion of his wages,

19 In that he saith, \*I haue gotten rest, and now wil I eat continually of my goods, yet he considereth not, y the time draweth nere, that he must leaue all these things vn to other men, and dye him self. *Luk. 12. 33.*

20 Stand thou in thy state, and exercise thy self therein, and remaine in thy worke vnto thine age.

21 Marueil not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord suddenly to make a poore man riche.

22 The blessing of the Lord is in the wages of the godlie, and he maketh his prosperitie sone to flourish.

23 ¶ Say not, What profite and pleasure shal I haue? and what good things shal I haue hereafter?

24 Againe say not, I haue ynough, & possesse many things, \* & what euil can come to me hereafter? *Chap. 11. 11.*

25 In thy good state remēber aduersitie, & in aduersitie forget not prosperitie.

26 For it is an alie thing vnto the Lord in the day of death to rewarde a man according to his waies.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discouered.

28 Iudge none blessed before his death: for a man shal be known by his children.

29 Bring not euerie man into thine house: for the disceitful haue many traines, [and are like stomackes that belche stinkingly.]

30 As a partriche is takē vnder a basker, [ & the hinde is taken in the snare, ] so is the heart of the proude man, which like a spie watcheth



watcheth for thy fall.

- 31 For he lieth in waite & turneth good vnto euil, and in things worthie praise he wil finde some faute.
  - 32 Of one litle sparke is made a great fyre, [ & of one disceitful man is blood increased: ] for a sinful mā laieth waite for blood.
  - 33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetual shame.
  - 34 Lodge a strāger, and he wil destroe thee with vnquietnes, & driue thee from thine owne.
- CHAP. XII.
- 1 Unto whome we ought to do good. 10 Enemies ought not to be trusted.
- 1 **W**Hen thou wilt do good, knowe to whome thou doest it, so shalt thou be thanked for thy benefites.
- 2 Do good vnto the righteous, & thou shalt finde [great] rewarde, thogh not of him, yet of the moste High.
  - 3 He can not haue good that continueth in euil, and giueth no almes: [ for the moste High hateth the sinners, and hathe mercie vpon them that repent. ]
  - 4 Giue vnto suche as feare God, and receiue not a sinner.
  - 5 Do wel vnto him that is lowlie, but giue not to ŷ vngodlie: holde backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: els thou shalt receiue twise as muche euil for all the good that thou doest vnto him.
  - 6 For the moste High hateth the wicked, & wil repay vengeance vnto the vngodlie, & kepeth them against the day of horrible vengeance.
  - 7 Giue vnto the good, and receiue not the sinner.
  - 8 A friend can not be knowen in prosperitie, nether can an enemy be vnknownen in aduersitie.
  - 9 When a man is in wealth, it griueth his enemies, but in heauines & trouble a mans very friend wil departe from him.
  - 10 Trust neuer thine enemy: for like as an yron rusteth, so doeth his wickednes.
  - 11 And thogh he make muche crouching & kneeling, yet aduise thy self, & beware of him, & thou shalt be to him, as he that wipeth a glasse, and thou shalt knowe that all his rust hathe not bene wel wiped away.
  - 12 Set him not by thee, lest he destroy thee, & stand in thy place.
  - 13 Nether set him at thy right hand, lest he sike thy rounge, & thou at the last remēber my wordes, & be pricked with my sayings.
  - 14 Binde not two sinnes together: for there shal not one be vnpunished.
  - 15 Who wil haue pitie of ŷ charmer, that is stinged of the serpent, or of all suche as come nere the beastes: so is it w him that kepeth companie with a wicked man, & wrap

peth him self in his sinnes.

- 16 For a season wil he bide with thee: but if thou stamble, he taryeth not.
- 17 \*An enemy is swete in his lippes: he can make manie good wordes, and speake manie good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if he may finde opportunitie, he wil not be satisfied with blood.
- 18 If aduersitie come vpon thee, thou shalt finde him there first, and thogh he pretēd to helpe thee, yet shal he vndermine thee: he wil shake his head, and clappe his hāds, and wil make manie wordes, and disguise his countenance.

CHAP. XIII.

1 The companies of the proude & of the riche are to be eschewed. 15 The loue of God. 17 Like do companie with their like.

- 1 **H**E\* that toucheth pitch, shalbe defiled with it: and he that is familiar with the proude, shal be like vnto him.
- 2 Burthen not thy self about thy power, whiles thou liuest, and companie not with one that is mightier, and richer then thy self: for how agre the kettel and the earthen pot together? for if the one be smitten against the other, it shalbe broke.
  - 3 The riche dealeth vnrighteously, and threatneth with all: but the poore being oppressed must intreat: if the riche haue done wrong, he must yet be intreated: but if the poore haue done it, he shal straight waie be threatned.
  - 4 If thou be for his profite, he vseth thee: but if ŷ haue nothing, he wil forsake thee.
  - 5 If thou haue anie thing, he wil liue with thee: yea, he wil make thee a bare man, and wil not care for it.
  - 6 If he haue nede of thee, he wil defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good wordes, & say, What wantest thou?
  - 7 Thus wil he shame thee in his meat, vntil he haue supt thee cleane vp twise or thrise, and at the last he wil laugh thee to scorne: afterwarde, when he seeth thee, he wil forsake thee, and shake his head at thee.
  - 8 [ Submit thy self vnto God, & waite vpon his hand. ]
  - 9 Beware that ŷ be not disceiued in thine owne conceit & broght downe by thy simples: [ be not to hūble in thy wisdom. ]
  - 10 ¶ If thou be called of a mightie man, absent thy self: so shal he call thee the more oft.
  - 11 Praise not thou vnto him, that thou be not shut out, but go not thou farre of, lest he forget thee.
  - 12 Withdrawe not thy self fro his speache, but beleue not his manie wordes: for with muche communicatiō wil he tempt thee,

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and laughingly wil he grope thee.

13 He is vnmerciful, & keperth not promes: he wil not spare to do thee hurt, and to put thee in prison.

14 Beware, & take good hede: for thou walkest in peril of thing ouerthrowing: when thou hearest this, awake in thy slepe.

15 Loue the Lord all thy life, and call vpon him for thy saluacion.

16 ¶ Euerie beast loueth his like, and euerie man loueth his neighbour.

17 All flesh wil resort to their like, & euerie man wil kepe companie with suche as he is him self.

18 How can the wolfe agre with the lambe? nomore can the vngodlie with y righteous.

19 What felowship hathe hycna with a dogge? and what peace is betwene the riche and the poore?

20 As the wilde asse is the lions praye in the wildernes, so are poore men the meat of the riche.

21 As the proude hate humilitie, so do the riche abhorre the poore.

22 If a riche mā fall, his friēds set him vp againe: but whē the poore falleth, his friēds driue him away.

23 If a riche man offend, he hathe many helpers: he speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & though he speake wisely, yet can it haue no place.

24 Whē the riche man speaketh, euerie mā holdeth his tongue: and loke what he saith, they praise it vnto the cloudes: but if the poore mā speake, they say, What felow is this? and if he do amisse, they wil destroie him.

25 Riches are good vnto him that hathe no sinne [in his conscience,] and pouertie is euil in the mouth of the vngodlie.

26 The heart of a man chāgeth his countenance, whether it be in good or euil.

27 A chearful countenanc. is a token of a good heart: for it is an hard thig to knowe the secrets of the thought.

## CHAP. XIII.

2 The offence of the tongue. 17 Man is but a vaine thing.

21 Happie is he that continueth in wisdom.

Chap. 9.7.  
Iam. 3.2.

1 Blessed is the man that hathe not fal-  
len by [the worde of] his mouth, &  
is not tormētēd with the sorow of sinne.

2 Blessed is he that is not condemned in his  
conscience, and is not fallen from his hope  
in the Lord.

3 Riches are comelie for a nigarde, and  
what shulde an enuious man do with mo-  
ney?

4 He that gathereth together from his owne  
soule, heapeth together for others, that  
wil make good cheare with his goods.

5 He that is wicked vnto him self, to whom  
me wil he be good? for suche one can haue

no pleasure of his goods.

6 There is nothing worse, then when one  
ennueth him self: and this is a rewarde of  
his wickednes.

7 And if he do anie good, he doeth it, not  
knowing thereof, and against his wil, and  
at the last he declareth his wickednes.

8 The enuious man hathe a wicked loker:  
he turneth away his face, and dispiseth  
men.

9 A couetous mans eye hathe neuer ynough  
of a porciō, and his wicked malice with-  
ereth his owne soule.

10 A wicked eye enueth the bread, & there  
is scarcenes vpon his table. *Prov. 17.21.*

11 My sonne, do good to thy self of that  
thou hast, and giue the Lord his due of-  
frings.

12 Remēber that death tarieth not, & that  
the couenant of the graue is not shewed  
vnto thee.

13 Do good vnto thy friēd before thou dye,  
& according to thine habilitie stretch out  
thine hand, and giue him. *Chap. 4.1.  
Iob. 4.7.  
Luk. 14.13.*

14 Defraude not thy self of the good day,  
and let not the porcion of the good desi-  
res ouerpasse thee.

15 Shalt thou not leaue thy trauails vnto a-  
nother, and thy labours for the deuiding  
of the heritage?

16 Giue and take and sanctifie thy soule:  
[worke thou righteousness before thy  
death:] for in the hell there is no meat to  
finde.

17 ¶ All flesh waxeth olde, as a garment, &  
this is the condition of all times, Thou  
shalt dye the death. *Isa. 48.8.  
1 pet. 1.24.  
Iam. 1.10.*

18 As the grene leaues on a thicke tree, so-  
me fall, and some growe, so is the genera-  
cion of flesh and blood: one cometh to an  
end, and another is borne.

19 All corruptible things shal faile, and the  
worker thereof shal go withal.

20 [Euerie excellēt worke shalbe iustified,  
and he that worketh it, shal haue honour  
thereby.]

21 Blessed is the man that doeth meditate  
honest things by wisdom, [ & exerciseth  
him self in iustice,] and he that reasoneth  
of holie things by his vnderstanding,

22 Which cōsidereth in his heart her wayes,  
and vnderstandeth her secrets.

23 Go thou after her as one that seketh her  
out, and lie in waite in her wayes.

24 He shal loke in at her windowes, & hear-  
ken at her dores.

25 He shal abide beside her house, and fasten  
a stake in her walles: he shal picche  
his tent besides her.

26 And he shal remaine in the lodging of  
good men, & shal set his childrē vnder her  
couering, and shal dwell vnder her bran-  
ches.



27 By her he shalbe couered from the heat,  
and in her glorie shal he dwell.

CHAP. XV.

1 The goodnes that followeth him which feareth God.  
2 God reiecteth and casteth of the sinner. 11 God is  
not the author of euil.

1 **H**E that feareth the Lord, wil do good:  
and he that hathe the knowledge of  
the Law, wil kepe it sure.

2 As an [honorable] mother shal she mete  
him, and she, as his wife married of a virgine,  
wil receiue him.

3 With the bread [of life] and vnderstanding  
shal she fede him, & giue him the wa-  
ter of [wholsome] wisdom to drinke.

4 He shal assure him self in her, and shal not  
be moued, and shal holde him self fast by  
her, and shal not be confounded.

5 She shal exalt him aboue his neighbou-  
res, and in the middes of the congregacio  
shal she open his mouth: [with the spi-  
rit of wisdom, and vnderstanding shal she  
fil him, and clothe him with the garment  
of glorie.]

6 She shal cause him to inherit ioye, & the  
crowne of gladnes, & an euerlasting name.

7 But foolish men wil not take holde vpon  
her: [but suche as haue vnderstanding, wil  
mete her:] the sinners shal not se her.

8 For she is farre fro pride [and disceite,]  
& men that lie, can not remember her: [but  
men of trueth shal haunt her, & shal prosper  
euen vnto the beholding of God.]

9 Praise is not semelie in the mouth of the  
sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and be  
pléteous in a faithful mouth] the Lord  
wil prosper it.

11 Say not thou, It is through the Lord that  
I turne backe: for thou oghtest not to do  
the things that he hateth.

12 Say not thou, He hathe caused me to er-  
re: for he hathe no nede of the sinful man.

13 The Lord hateth all abomination [of  
errour:] and they that feare God, wil lo-  
ue it.

14 \*He made man from the beginning, and  
left him in the hand of his counsel, [and  
gaue him his commandements and pre-  
cepts.]

15 If thou wilt, thou shalt obserue the com-  
mandements, and testifie thy good wil.

16 He hathe set water and fyre before thee:  
stretche out thine hand vnto which thou  
wilt.

17 \*Before man is life and death, [good &  
euil:] what him liketh, shal be giuen him.

18 For the wisdom of the Lord is great, &  
he is mightie in power, and beholdeth all  
things [continually.]

19 \*And the eyes [of the Lord] are vpon  
them that feare him, and he knoweth all  
the workes of man.

20 He hathe commanded no man to do vn-  
godlie, nether hathe he giuen anie man  
licēce to sinne: [for he desireth not a mul-  
titude of infidels, & vnprofitable childre.]

CHAP. XVI.

1 Of unhappie, and wicked children. 17 No man can  
hide him self from God. 24 An exhortacion to the re-  
ceiuing of instruction.

1 **D**esire not the multitude of vnprofi-  
table children, nether delite in vn-  
godlie childre: though thei be manie, reioy-  
ce not in the, except the feare of the Lord  
be with them.

2 Trust not thou to their life, nether rest  
vpon their multitude.

3 For one that is iuste, is better then a thou-  
sand suche, and better it is to dye without  
children, then to leaue behinde him vn-  
godlie children.

4 For by one that hathe vnderstanding, shal  
the citie be inhabited: but the stocke of the  
wicked shal be wasted incontinently.

5 Manie suche things haue I sene with mi-  
ne eyes, and mine eare hathe heard greater  
things then these.

6 \*In the congregacio of the vngodlie shal *Chap. 21, 18.*  
a fyre be kindeled, and among vnfaithful  
people shal the wrath be set on fyre.

7 \*He spared not the olde gyants, w<sup>h</sup> were *Gen. 6, 4.*  
rebellious, trusting to their owne strength,

8 \*Nether spared he where as Lot dwelt, *Gen. 19, 31.*  
those whome he abhorred for their pride.

9 He had no pitie vpon the people that  
were destroyed, & puffed vp in their sins.

10 \*And so he preserved the six hundreth *Nom. 14, 18.*  
thousand souldiers, that were gathered in  
the hardnes of their heart, in afflicting the  
& pitying them, in smiting them & hea-  
ling the, with mercie, & with chastisemēt.

11 Therefore if there be one stiffe necked  
among the people, it is marueil if he scape  
vnpunished: for mercie and wrath are with  
him: he is mightie to forgieue, & to powre  
out displeasure.

12 \*As his mercie is great, so is his punish- *Chap. 5, 10.*  
ment also: he iudgeth a man according to  
his workes.

13 The vngodlie shal not escape with his  
spoile, and the pacience of the godlie shal  
not be delayed.

14 He wil giue place to all good dedes, &  
euerie one shal finde according to his wor-  
kes, [and after the vnderstanding of his  
pilgrimage.]

15 The Lord hardened Pharaos, that he shul-  
de not knowe him, and that his workes  
shulde be knownen vpon the earth vnder  
the heauen.

16 His mercie is knowen to all creatures:  
he hathe separate his light from the dark-  
nes with an adamant.

17 Say not thou, I wil hide my self from the  
Lord: for who wil thiike vpon me fro aboue?

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I shal not be known in so great an heape of people: for what is my soule among suche an infinite number of creatures?

2. Pet. 3. 10.

18 Beholde, the heauen, and the \*heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shal be moued when he shal visite.

19 All the worlde which is created and made by his wil, the mountaines also, and the fundacions of the earth shal shake for feare, when the Lord loketh vpon them.

20 These things doeth no heart vnderstand worthely, [but he vnderstandeth euerie heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see: for the moste parte of his workes are hid.

22 Who can declare y workes of his righteousness? or who can abide them? for his ordinance is farre of, and the trying out, of all things faileth.

23 He that is humble of heart, wil consider these things: but an vnwise and erroneous mā casteth his minde vpo foolish things.

24 My sonne, hearken vnto me, and learne knowledge, and marke my wordes with thine heart.

25 I wil declare thee weightie doctrine, & I wil instruct thee exactly in knowledge.

26 The Lord hathe set his workes in good order fro the beginning, & parte of them hathe he fundred from the other when he first made them.

27 He hathe garnished his workes for euer, and their beginnings so long as they shal indure, they are not hungrie nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, nether was anie of them disobedient vnto his wordes.

29 After this the Lord looked vpo the earth and filled it with his goods things.

30 With all maner of liuing beasts hathe he couered the face thereof, and they returne into it againe.

### CHAP. XVII.

1 The creation of man, and the goodnes that God hathe done vnto him. 20 Of almes, 26 And repentance.

Gen. 1. 27.

& 5. 1.

Wisd. 2. 23.

& 9. 6.

1. Cor. 11. 7.

Col. 3. 10.

1 **T**He \*Lord hathe created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes & certeine times, and gaue him power of the things, that are vpon earth.

3 He clothed them with strength, as they had nede, and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts, and fowles.

Gen. 2. 22.

5 [\*He created out of him an helper like vnto him self,] and gaue them discrecion and tongue, and eyes, eares, and an heart

to vnderstand, and sixtly he gaue them a spirit, and seuently he gaue them speache to declare his workes.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euil.

7 He set his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue the occasion to reioyce perpetually in his miracles, that they shulde prudently declare his workes, & that the elect shulde praise his holie Name together.

9 Beside this, he gaue them knowledge, and gaue the Law of life for an heritage, that they might now knowe that they were mortal.

10 He made an euermlasting couenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glorie, and their eares heard his glorious voyce.

12 And he said vnto them, Beware of all vnrighteous things. \*He gaue euerie man also a comendement concerning his neighbour.

Exod. 20. 27.  
& 22. 23.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euerie man fro his youth is giue to euil, and their stonie hearts can not become flesh.

15 He appointed a ruler vpo euerie people, when he deuided the nacions of the whole earth.

16 \*And he did chuse Israel, as a peculiar people to him self, whome he nourisheth with discipline as his first borne, and giueth him moste louing light, and doeth not forsake him.

Deu. 4. 20  
& 10. 15.

17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnes is hid fro him, but all their sinnes are before y Lord.

19 And as he is merciful, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

20 \*The almes of a man, is as a thing sealed vp before him, and he kepeth the good dedes of man as the apple of the eye, and giueth repentance to their sonnes, and daughters.

Chap. 29. 16.

21 \*At the last shal he arise, & rewarde the, and shal repay their rewarde vpon their heads.

Mat. 25. 31.

22 \*But vnto them that wil repēt, he giueth them grace to returne, and exhorteth suche as faile, with patience, [and sendeth them the porcion of the veritie.]

As 3. 19.

23 \*Returne the vnto the Lord, and forsake thy sinnes: make thy prayer before his face and take away the offence.

Jerem. 3. 12.

24 Turne againe vnto y most High: for he wil bring thee from darkenes to wholsome light:

Mal. 2.



light: forsake thine vnrighteousnes, and hate greatly all abominacion.

15 [Knowe the righteousness & iudgements of God: stand in the porcion that is set forth for thee, and in the prayer of the most high God, & go in the partes of the holie worlde with suche as be liuing and confesse God.]

26 \*Who can praise the moste High in the hell, as do all they that liue and confesse him?

27 [Abide not thou in the error of the vngodlie, but praise y<sup>e</sup> Lord before death]

28 Thankfulness perisheth from the dead, as thogh he were not: but the liuing, and he that is sounde of heart, praiseth the Lord, [and reioyceth in his mercie.]

29 How great is the louing kindenes of the Lord our God, and his compassion vnto suche as turne vnto him in holines!

30 For all things can not be in men, because the sonne of man is not immortal, [and they take pleasure in the vanitie of wickednes.]

31 What is more cleare then the sunne? yet shal it faile.

32 So flesh and blood that thinketh euil, [shal be reprobued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 *The marvelous workes of God. 6. 7 The miserie & wretchednes of man. 9 Against God ought we not to complaine. 21 The performing of Vowes.*

1 **H**E y<sup>e</sup> lueth for euer,\* made all things together: y<sup>e</sup> Lord who onelie is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 He ordereth the worlde with the power of his hand, and all things obey his wil: for he gouerneth all things by his power, and deuiceth the holie things from the prophane.

3 To whome hathe he giuen power to expresse his workes? who wil seeke out the grounde of his noble actes?

4 Who shal declare the power of his greatnes? or who wil take vp<sup>o</sup> him to tell out his mercie?

5 As for the wonderous workes of y<sup>e</sup> Lord, there may nothing be taken from them, nether can anie thing be put vnto them, nether may the grounde of them be founde out.

6 But when a man hathe done his best, he must beginne againe, and when he thinketh to come to an end, he must go againe to his labour.

7 ¶ What is man? whereto serueth he? what good or euil can he do?

8 \*If the number of a mans daies be an hundred yere, it is muche: and no man hathe certeine knowledge of his death.

9 As droppes of raine are vnto the sea, and as a grauel stone is in comparison of the sand, so are a thousand yeres to the dayes everlasting.

10 Therefore is [God] pacient with them, and powreth out his mercie vpon them.

11 He sawe & perceiued, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them, and shewed them the way of righteousness.]

12 The mercie that a man hathe, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nutureth, & teacheth, & bringeth backe, as a shepherd his flocke.

13 He hathe mercie of them that receiue discipline, and that diligently seke after his iudgements.

14 ¶ My sonne, when thou doest good, reprove not: and whatsoeuer thou giueth, vse no discomfortable wordes.

15 Shal not the dewe aswage the heat? so is a worde better then a gift.

16 Lo, is not a worde better then a good gift? but a gracious man giueth them bothe.

17 A foole wil reproche churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousness before thou come to iudgement:] learne before thou speake, and vse phyfike or euer thou be sicke.

19 \*Examine thy self, before y<sup>e</sup> be iudged, & in the day of the visitacion thou shalt finde mercie. *1. Cor. 11. 31.*

20 Humble thy self before thou be sicke, & whiles thou maiest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and differre not vnto death to be reformed: [for the rewarde of God endureth for euer.]

22 Before thou praie, prepare thy self, and be not as one that tempteth the Lord.

23 Thinke vpon the \*wrath, that shal be at the end, and the houre of vengeance, when he shal turne away his face. *Chap. 7. 28.*

24 \*When thou hast ynough, remeber the time of hunger: and when thou art riche, thinke vpon pouertie and nede. *Chap. 11. 17.*

25 From the morning vntil the euening the time is changed, and all suche things are sone done before the Lord.

26 A wise man feareth in all things, and in the daies of transgression he kepeth him self from sinne: but the foole doeth not obserue the time.

27 ¶ Euerie wise man knoweth wisdom, & knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the trueth and righteousness,] and powre out



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with modestie graue sentēces for mā's life.  
 29 The chief autoritie of speaking is of the Lord alone: for a mortal man hathe but a dead heart.

Rom 6.6. & 23.14.

30 ¶ Followe not thy lustes, but turne thee from thine owne appetites.

31 For if thou giuēt thy soule her desires, it shal make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes, and intangle not thy self with such companie.

33 Become not a begger by making bankers of that that thou hast borrowed, and so leaue nothing in thy purse: els y shuldest sclanderously lie in waite for thine owne life.

## CHAP. XIX.

¶ Wine & whoredome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisdom of God and man. 27 Whereby thou maist knowe what is in man.

1 Laboring man that is giuen to drunkennes, shal not be riche: & he that cōtemneth smale things, shal fall by litle and litle.

Gen. 19.33. & 1 king. 12.1.

2 ¶ Wine and women leade wise men out of the way, [and put men of vnderstanding to reprove.]

3 And he that companieth adulterers, shal become impudent: rottennes and wormes shal haue him to heritage, and he that is to bolde, shal be taken away, and be made a publicke example.

Iosh. 22.27.

4 ¶ He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5 Whoso reioyceth in wickednes, shal be punished: [he that hateth to be reformed, his life shalbe shortened, and he that abhorreth babling of wordes, quencheth wickednes:] but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, and he that hateth babling, shal haue lesse euil.

7 Rehearse not to an other, that which is tolde vnto thee: so y shalt not be hindred.

8 Declare not other mens maners, nether to friend nor foe: and if the sinne apperteine not vnto thee, reueile it not.

9 For he wil hearken vnto thee, and marke thee, and when he findeth opportunitie, he wil hate thee.

Chap. 22.18. & 27.17.

10 ¶ If thou hast heard a worde [against thy neighbour,] let it dye with thee, & be sure, it wil not burst thee.

11 A foole trauaileth when he hathe heard a thing, as a woman that is about to bring forth a childe.

12 As an arrowe that sticketh in ones thigh, so is a worde in a fooles heart.

Loui 19.17. mat. 18.13.

13 ¶ Reproue a friend lest he do euil, and if he haue done it, that he do it no more.

14 Reproue a friend that he may kepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his faute: for oft times a sclander is raised, and giue no credence to euerie worde.

16 A man falleth with his tongue, but not with his wil: and who is he, that hathe not offended in his tongue? lam. 3.1.

17 Reproue thy neighbour before thou threaten him, & being without anger, giue place vnto the Law of the moste High.

18 The feare of the Lord is the first degree to be receiued of him, and wisdom obtienneth his loue.

19 The knowledge of the commandemēt's of the Lord is the doctrine of life, & they that obey him, shal receiue the frute of immortallitie.

20 The feare of the Lord is all wisdom, and the performing of the Law is perfite wisdom, & the knowledge of his almightie power.

21 If a seruant say vnto his master, I wil not do as it pleaseth thee, thogh afterward he do it, he shal displease him that nourisheth him.

22 The knowledge of wickednes is not wisdom, nether is there prudencie where as the counsel of sinners is: but it is euen execrable malice: and the foole is voide of wisdom.

23 He that hathe smale vnderstanding, and feareth God, is better then one that hathe muche wisdom, & transgresseth the Law of the moste High.

24 There is a certeine subtiltie that is fine, but it is vnrighteous: & there is that wrasteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, do bowe downe them selues, and are sad, whose inward partes burne altogether with deceit: he loketh downe with his face, and faineth him self deafe: yet before thou perceiue, he wil be vpon thee to hurt thee.

26 And thogh he be so weake that he can do thee no arme, yet when he may finde opportunitie, he wil do euil.

27 ¶ A man may be knowen by his loke, and one that hathe vnderstanding, may be perceiued by the marking of his countenance.

28 ¶ A mans garment, and his excessiue laughter, and going declare what persone he is. Chap. 31.31.

## CHAP. XX.

Of correction & repentance. 6 To speake & kepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thief & the murder. 28 Giftes blinde the eyes of the wise.

1 There is some rebuke that is not comelie: againe, some man holdeth his tongue, and he is wise.

2 It is muche better to reprove, then to beare



- beare euil wil: and he that acknowledgeth his faute, shalbe preserued from hurt.
- Chap. 30. 22.* 3 As\* whe a gelded mā thorowe lust wolde defile a maide, so is he that vseth violence in iudgement.
- 4 How good a thing is it, when thou art reprobued, to shewe repentance: for so shalt thou escape wilful sinne.
- 5 Some man kepeth silence, and is founde wise, and some by muche babling becometh hateful.
- 6 Some mā holdeth his tongue, because he hathe not to answere: and some kepeth silence, waiting a conuenient time.
- Chap. 31. 4.* 7 \*A wise man wil holde his tongue til he se opportunitie: but a trifier & a foole wil regarde no time.
- 8 He that vseth manie wordes, shal be abhorred, and he that taketh autoritie to him self, shalbe hated.
- 9 Some man hathe oft times prosperitie in wicked things, and some time a thing that is founde, bringeth losse.
- 10 There is some gift that is not profitable for thee, and there is some gift, whose rewarde is double.
- 11 Some man humbleth him self for glories sake, and some by humblenes lifreth vp the head.
- 12 Some man byeth muche for a litle price: for the which he payeth seuen times more.
- Chap. 32. 1.* 13 \*A wise man with his wordes maketh him self to be loued, but the mery tales of fooles shal be powred out.
- 14 The gift receiued of a foole, shal do thee no good, nether yet of the enuious for his importunitie: for he loketh to receiue manie things for one: he giueth litle, & he vpbraideth muche: he openeth his mouthe like a towne crier: to day he lendeth, to morowe asketh he againe, and suche one is to be hated of God and man.
- 15 The foole saith, I haue no friend: I haue no thanke for all my good dedes: and they that eat my bread, speake euil of me.
- 16 How oft, and of how manie shal he be laughed to scornē: for he comprehendeth not by right iudgement that which he hath: & it is all one as thogh he had it not.
- 17 The fall on a pauement is verie sudden: so shal y fall of the wicked come hastily.
- 18 A man without grace is as a foolish tall which is oft tolde by the mouthe of the ignorant.
- 19 A wise sentence loseth grace when it cometh out of a fooles mouthe: for he speaketh not in due season.
- 20 Some man sinneth not because of povertie, and yet is not grieved when he is alone.
- 21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regarde of persones loseth it.
- 22 Some man promisseth vnto his friend for shame, and getteth an enemie of him for naught.
- 23 \*A lie is a wicked shame in a mā: yet is it oft in the mouth of the vnwise. *Chap. 25. 4.*
- 24 A thief is better, then a man that is accustomed to lye: but they bothe shal haue destruction to heritage.
- 25 The condicions of liers are vn honest, and their shame is euer with them.
- 26 A wise man shal bring him self to honor with his wordes, and he that hathe vnderstanding, shal please great men.
- 27 \*He that tilleth his land, shal increase his heape: [he that worketh righteousness, shalbe exalted,] and he that pleaseth great mē, shal haue pardō of his iniquitie. *Prov. 12. 11. & 28. 19.*
- 28 \*Rewardes and giftes blinde the eyes of the wise, and make them dōme, that they can not reprove fautes. *Exod. 23. 2. deu. 16. 19.*
- 29 Wisdome that is hid, and treasure that is horded vp, what profite is in the bothe?
- 30 Better is he that kepeth his ignorance secret, then a man that hideth his wisdom.
- 31 The necessarie pacience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.

## CHAP. XXI.

Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprobued. 17 The mouth of the wise man. 26 The thought of the foole.

**M**Y sonne, hast thou sinned? do so no more, \*but pray for the fore finnes [that they may be forgien thee.] *Chap. 3. 9. psal. 41. 5. luk. 15. 21.*

2 Flee from sinne, as from a serpent: for if thou comest to nere it, it wil bite thee: the teeth thereof are as the teeth of a lyon, to slaye the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

4 Strife & iniuries waste riches: so the house of the proude shalbe desolate.

5 \*The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently. *Exod. 3. 9. and 22. 23.*

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowen afarre of: but he that is wise, perceiueth when he falleth.

8 Who so buyldeth his house with other mē's money, is like one that gathereth stones to make his graue.

9 \*The congregation of the wicked is like towne wrapped together: their end is a flame of syre to destroye them. *Chap. 16. 7.*

10 The waye of sinners is made plaine with stones, but at the end thereof is hel, [darkenes and paines.]

11 He that kepeth the Law of the Lord, \*ruleth his owne affections thereby: and *Or, keepeth the vnderstanding thereof.*



# Ecclesiasticus.

the increase of wisdom is the end of the feare of God.

12 He that is not wise, wil not suffer him self to be taught: but there is some wit that increaseth bitternes.

13 The knowledge of the wise shal abound like water that runneth ouer, and his counsel is like a pure fountaine of life.

*Chap. 33, 1.* 14 \* The inner partes of a foole are like a broken vessel: he can kepe no knowledge whiles he liueth.

15 When a man of vnderstanding heareth a wise worde, he wil comend it, and increase it: but if an ignorant man heare it, he wil disallowe it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelines in the talke of a wise man.

17 Thei inquire at the mouthe of the wise man in the congregacion, and they shal ponder his wordes in their heart.

18 As is an house that is destroyed, so is wisdom vnto a foole, and the knowlege of the vnwise is as wordes without order.

19 Doctrin vnto fooles is as fetters on the fete, and like manicles vpon the right hand.

*Chap. 19, 27.* 20 \* A foole listeth vp his voyce with laughter, but a wise mā doeth scarce smile secretly.

21 Learning is vnto a wise man a iewel of golde, and like a bracelet vpon his right arme.

22 A foolish mans fote is sone in [his neighbours] house: but a man of experience is ashamed to loke in.

23 A foole wil pepe in at the dore into the house: but he that is wel nurtered, wil stand without.

24 It is the point of a foolish mā to hearkē at the dore: for he that is wise, wil be grieved with suche dishonour.

25 The lippes of talkers wil be telling suche things as pertaine not vnto the, but y wordes of suche as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodlie curseth Satan, he curseth his owne soule.

*Chap. 28, 29.* 28 \* A backebiter defileth his owne soule, & is hated wherefoeuer he is: [but he that kepeth his tongue, and is discrete, shal come to honour.]

## CHAP. XXII.

*1 Of the sluggard. 12 Not to speake muche to a foole.*

*16 A good conscience feareth not.*

1 **A** Slothful man is like a filthie stone, which euerie man mocketh at for his shame.

2 A slothful man is to be compared to the dongue of oxē, & euerie one that taketh it vp, wil shake it out of his hand.

3 An euil nurtered sonne is the dishonour

of the father: & the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her housband: but she that liueth dishonestly, is her fathers heauines.

5 She that is bolde, dishonoreth bothe her father and her housband, [and is not inferior to the vngodlie,] but they bothe shal dispise her.

6 A tale out of time is as musicke in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a potcherde together, and as he that waketh one that slepeth, from a sound slepe.

8 If children liue honestly, & haue where-with, they shal put away the shame of their parents.

9 But if children be proude, with hautines and foolishnes they defile the nobilitie of their kinred.

10 Who so telleth a foole of wisdom, is as a man, which speaketh to one y is a slepe: whē he hath tolde his tale, he saith, What is the matter?

11 \* Wepe for the dead, for he hath lost the light: so wepe for the foole, for he wanteth vnderstanding: make smale weping for the dead, for he is at rest: but the life of the foole is worse then the death. *Chap. 31, 16.*

12 Seue dayes do men mourne for him that is dead: but the lamentacion for the foole, & vngodlie [shulde endure] all the dayes of their life.

13 Talke not muche with a foole, & go not to him that hath no vnderstanding: \* be- *Chap. 13, 16.* ware of him, lest it turne thee to paine, and lest thou be defiled when he shaketh him self. Depart from him, & thou shalt finde rest, and shalt not receiue sorowe by his foolishnes.

14 What is heauier then lead? and what other name shulde a foole haue?

15 \* Sad and salt, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodlie man.] *Prou. 27, 3.*

16 As a frame of wood ioyned together in a buylding can not be losed with shaking, so the heart that is stablished by aduised counsel, shal feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaistering on a plaine wall.

18 As reedes that are set vp on hie, can not abide the winde, so the fearful heart with foolish imaginacion can indure no feare.

19 He that hurteth the eye, bringeth forth the teares, & he that hurteth y heart, bringeth forth the affection.

20 Who so casteth a stone at y birdes, fraierh them away: & he that vpbraiderh his friend, breaketh friendship.

21 Thogh



21 Thogh thou drewest a sworde at thy friend, yet dispaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding or pride or disclosing of secrets or a traiterous woude do not let: for by these things euerie friend wil departe.

23 Be faithfull vnto thy friend in his pouvertie, that thou maist reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maist be heire with him in his heritage: for pouvertie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.

24 As the vapour, and smoke of the chimney goeth before the fyre, so euil wordes, [rebukes & threatenings] go before bloodshedding.

25 I wil not be ashamed to defende a friend: nether wil I hide my self from him, thogh he shulde do me harme: whosoever heareth it, shal beware of him.

26 Who shal set a watch before my mouth, and a seale of wisdom vpon my lippes, that I fall not suddenly by them, and that my tongue destroye me not?

CHAP. XXIII.

*A prayer of the author. 13 Of othes, blasphemie, and vnwise communication. 16 Of three kindes of finnes. 23 Manie finnes procede of adulterie. 27 Of the feare of God.*

1 O Lord, father & gouernour of all my whole life, leaue me not to their counsel, and let me not fall by them.

2 Who wil correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, nether let their fautes passe?

3 Lest mine ignorances increase, and my finnes aboude to my destruction, and lest I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, father & God of my life, [leaue me not in their imaginacion] nether giue me a proude looke, but turne away from thy seruants a stoute minde.

5 Take from me vaine hope, and concupiscence, and reteine him in obedience, that desireth continually to serue thee.

6 Let not y griedines of the bellie, nor lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.

7 Heare, O ye children, the instruction of a mouth that shal speake trueth: who so kepeth it, shal not perishe thorow his lippes, [nor be hurte by wicked workes.]

8 The sinner shalbe taken by his owne lippes: for the euil speaker and the proude do offende by them.

9 \*Accustome not thy mouth to swearing: *Exod. 20, 7. chap. 27, 15. mat. 5, 33.* [for in it there are many falles,] nether take vp for a custome the naming of the Holy one: [for thou shalt not be vnpunished for suche things.]

10 For as a seruant which is oft punished, can not be without some skarre, so he that sweareth and nameth God continually, shal not be fauteles.

11 A man that vseth much swearing, shalbe filled with wickednes, and the plague shal neuer go from his house: when he shal offend, his faute shalbe vpo him, and if he knowedge not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbe full of plagues.

12 There is a worde which is clothed with death: God grante that it be not founde in the heritage of Iacob: but they that feare God, eschewe all suche, & are not wrapped in sinne.

13 Vse not thy mouth to "ignorant rashnes: *Or, inordinat swearing.* for therein is the occasion of sinne.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and wish that thou hadest not bene borne, and curse the day of thy natiuitie.

15 \*The man that is accustomed to opprobrious wordes, wil neuer be reformed all the daies of his life. *2 Sam. 16, 7.*

16 There are two sortes [of me] that aboude in sinne, and the third bringeth wrath [and destruction:] a minde hote as fyre, that can not be quenched til it be consumed: an adulterous man that giueth his bodie no rest, til he haue kindled a fyre.

17 (All bread is swete to a whoremonger: he wil not leaue of til he perish.)

18 A man that breaketh wedlocke, & thinketh thus in his heart, \*Who seeth me? *I sa 29, 15.* I am compassed about with darkenes: the walles couer me: no bodie seeth me: whome neede I to feare? the moste High wil not remember my finnes.

19 Suche a man onely feareth the eyes of men, & knoweth not that the eyes of the Lord are ten thousand times brighter the the sunne, beholding all the waies of me, [and the ground of the deepe,] and considereth the moste secret partes.

20 He knewe all things or euer they were made, and after they be brought to passe also he loketh vpon them all.

21 \*The same man shalbe punished in the streets of the citie, [ & shalbe chafed like a yong horsefoale,] and when he thinketh not vpon it, he shalbe taken: [thus shal he be put to shame of euerie man, because he wolde not vnderstand the feare of the Lord.] *Leu. 20, 16. deut. 22, 22.*



## Ecclesiasticus.

- 21 And thus shal it go also with euerie wife, that leaueth her housband, and getteth inheritance by another.
- Exod. 20, 14.* 23 \*For first she hathe disobeid the Law of the moste High, and secondly, she hathe trespassed against her owne housband, & thirdly, she hathe plaide the whore in adulterie, and gotten her children by another man.
- 24 She shalbe broght out into the congregation, and examination shalbe made of her children.
- 25 Her children shal not take roote, and her branches shal bring forth no frute.
- 26 A shameful reporte shal she leaue, and her reproche shal not be put out.
- 27 And they that remaine, shal knowe that there is nothing better then the feare of the Lord, and that there is nothing sweter then to take hede vnto the commandements of the Lord.
- 28 It is great glorie to followe the Lord, and to be receiued of him is long life.
- CHAP. XXIIII.
- 1 *A praise of wisdome proceeding forth of the mouth of God. 6 Of her workes and place where she resteth. 20 She is giuen to the children of God.*
- 1 **W**isdome shal praise her self, [and be honored in God,] and reioyce in the middes of her people.
- 2 In the congregation of the moste High shal she open her mouth, and triumph before his power.
- 3 [In the middes of her people shal she be exalted, and wondred at in the holy assemblie.
- 4 In the multitude of the chosen she shalbe commended, and among suche as be blessed, she shalbe praised, and shal say,]
- 5 I am come out of the mouth of the moste High, [first borne before all creatures.
- 6 I caused y light that faileth not, to arise in the heauen,] and couered the earth as a cloude.
- 7 My dwelling is aboue in the height, and my throne is in the pillar of the cloude.
- 8 I alone haue gone round about the compassse of heauen and haue walked in the bottom of the depth.
- 9 I possessed the waues of the sea, and all the earth, and all people, and nacion, [and with my power haue I troden downe the hearts of all, bothe High and low.]
- 10 In all these things I sought rest, & a dwelling in some inheritance.
- 11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.
- Prou. 8, 23. Exod. 31, 3.* 12 \*He created me fro the beginning, & before the worlde, & I shal neuer faile: \* In the holie habitation haue I serued before him, and so was I stablished in Sion.
- 13 \*In the welbeloued citie gaue he me rest, *7/4, 13, 8.* and in Ierusalem was my power.
- 14 I toke roote in an honorable people, euē in the porcion of the Lords inheritance.
- 15 I am set vp on hie like a cedar in Libanus, and as a cipers tre vpon the mountaines of Hermon.
- 16 I am exalted like a palme tre<sup>10, 11, 12</sup> about the bankes, and as a rose plante in Iericho, as a faire oliue tre in a pleasant field, and am exalted as a plane tre by the water.
- 17 I smelled as the cinnamom, & as a bagge of spices: I gaue a swete odour as the best myrrhe, as galbanum, and onix, and swete storax, & perfume of incense in an house.
- 18 As the terebinth, haue I stretched out my branches, and my branches are the brāches of honour and grace.
- 19 \*As the vine haue I broght forth the [frute] of swete sauour, and my floures are the frute of honour and riches. *Iohn. 15, 1.*
- 20 I am the mother of beautiful loue, and of feare, and of knowledge, and of holy hope: I giue eternal thigs to all my children to whome God hathe commanded.
- 21 [In me is all grace of life and truethe: in me is all hope of life and vertue.]
- 22 Come vnto me all ye that be desirous of me, and fill your selues with my frutes.
- 23 \*For the remembrance of me is sweter then honie, and mine enheritance [sweter] then the honie combe: [the remembrance of me endureth for euer more.] *Psal. 119, 12.*
- 24 They that eat me, shal haue y more hunger, and they that drinke me, shal thirst the more.
- 25 Who so hearkeneth vnto me, shal not come to confusion, & they that worke by me, shal not offende: [they that make me to be known, shal haue euerlasting life.]
- 26 All these things are the boke [of life,] & the couenant of the moste high God, [ & the knowledge of the truethe,] \* & the Law that Moyses [in the precepts of righteousness] commanded for an heritage vnto the house of Iacob, [and the promises pertain vnto Israel.] *Exod. 20, 1. & 24, 1. deu. 4, 1. & 28, 9.*
- 27 Be not weary to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almightie is but one God, & besides him there is none other Sauour.
- 28 [Out of Dauid his seruante he ordeined to raise vp a moste mightie King y shulde sit in the throne of honour for euer more.]
- 29 He filleth all things with his wisdome, as \*Physon, & as Tygris, in the time of the newefrutes. *Gen. 2, 12.*
- 30 He maketh the vnderstanding to aboude like \*Euphrates, & as Iorden in the time



time of the haruest.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shal the last seke her out.

33 For her considerations are more abundant then the sea, and her counsel is profounder then the great deepe.

34 I wisdom [haue cast out floods:] I am as an arme of the riuer: I runne into Paradise as a watercondite.

35 I said, I wil watter my faire garden, and wil watter my pleasant ground: and lo, my ditche became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I wil pearce thorow all the lower partes of the earth: I wil loke vpō all suche as be a slepe, & lighten all them that trust in the Lord.]

38 I wil yet powre out doctrine, as prophetic, and leaue it vnto all ages for euer.

39 \*Beholde that I haue not labored for myself onely, but for all them that seke wisdom.

CHAP. XXV.

1 Of three things which please God, and of three which he hateth. 7 Of nine things that be not to be suspect. 15 Of the malice of a woman.

1 **T**Hre things reioyce me, and by them am I beautified before God & men: the vnitie of brethren, the loue of neighbours, a man and wife that agre together.

2 ¶ Thre sortes of men my soule hateth, & I vterly abhorre the life of them: a poore man that is proude: a riche man that is a liar, and an olde adulterer that doth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 ¶ Oh, how pleasant a thing is it whē graie headed men minister iudgement, & when the elders can giue good counsell!

5 Oh, how comelie a thig is wisdom vnto aged men, and vnderstanding and prudence to men of honour!

6 The crowne of olde mē is to haue much experience, and the feare of God is their glorie.

7 ¶ There be nine thigs, which I haue iudged in mine heart to be happie, and the tenth wil I pronounce with my tongue: a man that while he liueth, hath ioye of his children, and seeth the fall of his enemies.

8 ¶ Wel is him that dwelleth with a wife of vnderstanding, \* and that hath not fallen with his tongue, and that hath not serued suche as are vnworthie of him.

9 Wel is him that findeth prudence, and he that can not speake in the eares of them that wil heare.

10 ¶ Oh, how great is he that findeth wisdom! yet is there none aboue him, that feareth the Lord.

11 The feare of the Lord passeth all things in clerenes.

12 [Blessed is the man, vnto whome it is granted to haue the feare of God.] Vnto whome shal he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [¶ The greatest heauines is the heauines of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assalt, saue the assalt of them that hate, or any vengeance, saue the vengeance of the enemy.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an enemy.

18 \* I had rather dwell with a lion and dragon, then to kepe house with a wicked wife.

19 The wickednes of a woman chāgeth her face, and maketh her countenance blacke as a sacke.

20 Her housband is sitting among his neighbours: because of her he sigheth sore or he beware.

21 All wickednes is but litle to the wickednes of a woman: let the porcion of the sinner fall vpon her.

22 As the climbing vp of a sandie way is to the fete of the aged, so is a wife ful of wordes to a quiet man.

23 \* Stumble not at the beautie of a woman, and desire her not for thy pleasure.

24 If a woman nourish her housband, she is angrie and impudent and ful of reproche.

25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake hands and feble knees, and can not comfort her housband in heauines.

26 Of the \* woman came the beginning of sinne, and thorow her we all dye.

27 Giue the water no passage, [no not a litle,] nether giue a wicked woman libertie to go out.

28 If she walke not in thine obedience, [she shal confound thee in the sight of thine enemies.] Cut her of then from thy flesh:

\* Giue her, and forsake her.

Pppp. iiii.

<sup>10</sup> Or, woman.

<sup>18</sup> Prov. 21, 19.

<sup>19</sup> Or, a brare.

<sup>23</sup> Chap. 43, 12.

<sup>24</sup> 1 Sam. 13, 8.

<sup>26</sup> Gen. 3, 6.

<sup>27</sup> 1 Tim. 2, 14.

<sup>28</sup> To wit, the bill of divorcement.

Gen. 19, 2.  
Rom. 12, 18.

Chap. 14, 2.  
1 Tim. 2, 14.  
1 Tim. 2, 14.



# Ecclesiasticus.

## CHAP. XXVI.

*1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the ielous and drunken woman. 22 Of two things that cause sorow, and of the thirde which moueth wrath.*

**B**lessed is the man that hath a vertuous wife: for the number of his yeres shalbe double.

**2** An honest womā reioyceth her housbād, and she shal fill the yeres of his life with peace.

**3** A vertuous womā is a good portiō which shalbe giuen for a gift vnto suche as feare the Lord.

**4** Whether a man be riche or poore, he hath a good heart toward the Lord, & they shal at all times haue a chereful countenance.

**5** ¶ There be three things that mine heart feareth, & my face is afraied of the fourth: treason in a citie, the assemblie of the people, and false accusation: all these are heavier then death.

**6** ¶ But the sorow and grief of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

**7** An euil wife is as a yoke of oxen y drawe diuerse waies: he that hath her, is as thogh he helde a scorpion.

**8** A drunken woman and suche as can not be tamed, is a great plague: for she can not couer her owne shame.

**9** The whordome of a womā may be knowē in the pride of her eyes, and eyeliddes.

*Chap. 42, 21.* **10** ¶ If thy daughter be not shamefast, holde her straitly, lest she abuse her self thorowe ouer muche libertie.

**11** Take hede of her that hath an vnshamefast eye: & marueile not if she trespace against thee.

**12** As one that goeth by the way, and is thirstie, so shal she open her mouth, and drinke of euerie next water: by euerie hedge shal she sitte downe, & open her quiver against euerie arrowe.

**13** The grace of a wife reioyceth her housband, and fedeth his bones with her vnderstanding.

**14** A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so muche worthe as a womā wel instructed.

**15** A shamefast & faithful woman is a double grace, and there is no weight to be compared vnto her continent minde.

**16** As the sunne when it riseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

**17** As the clere light is vpon the holie candlestick, so is the beautie of the face in a ripe age.

**18** As the golden pillers are vpon the sockets of siluer: so are faire fete with a con-

stant minde.

**19** [Perpetual are the fundaciōs that be laide vpon a strong rocke: so are the cōmandements of God in the heart of an holie woman.]

**20** My sonne, kepe the strength of thine age stable, and giue not thy strength to strangers.

**21** When thou hast gotten a fruteful possesiō through all the fields, sowe it with thine owne sede, trusting in thy nobilitie.

**22** So thy stocke that shal liue after thee, shal growe, trusting in the great liberalitie of their nobilitie.

**23** An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her housband.

**24** A wicked womā is giuen as a rewarde to a wicked man: but a godlie woman is giue to him that feareth the Lord.

**25** A shameles woman contemneth shame: but a shamefast woman wil reuerence her housband.

**26** A shameles woman is compared to a dogge: but she that is shamefast, reuerēceth the Lord.

**27** A woman that honoreth her housband, shalbe iudged wise of all: but she that despiseth him, shalbe blased for her pride.

**28** A lowde crying woman and a babler let her be sought out to driue away y enemies: the minde of euerie man that liueth with suche, shalbe conuersant among the troubles of warre.

**29** There be two things that grieue mine heart, and the thirde maketh me angrie: a mā of warre that suffreth pouertie: and mē of vnderstāding that are not set by: & whē one departeth from righteousnes vnto sinne: the Lord appointeth suche to y sword.

**30** [There be two things, which me thinke to be hard and perilous.] A marchant can not lightly kepe him from wrong, and a vitailer is not without sinne.

## CHAP. XXVII.

*3 Of the poore that wolde be riche. 5 The probation of the man that feareth God. 13 The unconstancie of a soule. 16 The secrets of friends are not to be uttered. 26 The wicked imagineth euil which turneth vpon him self.*

**B**ecause of pouertie haue manie sinned: and he that seketh to be riche, turneth his eyes aside. *1 Tim 6, 9. prom 23, 4.*

**2** As a naile in the wall sticketh fast betwene the ioyntes of the stones, so doeth sinne sticke betwene the selling and the bying.

**3** If he holde him not diligently in the feare of the Lord, his house shal sone be overthrowen.

**4** As when one listeth, the filthines remaineth in the siue, so the filth of man remaineth in his thoght.

**5** The fornace proueth the potters vessel: so



- Prov. 17, 21.* \*so doeth [tentacion] trye mens thoghts.  
*6* The frute declareth if the tre haue bene trimmed: so the worde [declareth] what man hathe in his heart.  
*7* Praise no man except thou haue heard his talke: for this is the tryal of men.  
*8* ¶ If thou followest righteousness, thou shalt get her, & put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for ever: and in the daye of knowledge thou shalt finde stedfastnes.]  
*9* The birdes resorte vnto their like: so doeth the trueth turne vnto them, that are practised in her.  
*10* As the lyon waiteth for the beast, so doeth sinne vpon them that do euil.  
*11* The talking of him that feareth God, is all wisdom: as for a foole, he changeth as the moone.  
*12* If thou be among the vndiscrete, obserue the time, but haunte stil the assemblie of them that are wise.  
*13* The talking of fooles is grievous, and their sporte is in the plauser of sinne.  
*14* \*The talke of him that sweareth much, maketh the heere to stand vp: & to strue with suche, stoppeth the eares.  
*15* The strife of the proude is blood shedding, and their skouldings are grievous to heare.  
*16* \*Who so discouereth secrets, leseth his credit, & findeth no friend after his wil.  
*17* Loue thy friēd, & be faithful vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.  
*18* For as a man destroyeth his enemie, so doest thou destroye the friendship of thy neighbour.  
*19* As one that letteth a birde go out of his hand, so if thou giue ouer thy friēd, thou canst not gette him againe.  
*20* Followe after him no more, for he is to farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]  
*21* As for woundes, they may be bounde vp againe, and an euil worde may be reconciled: but whoso bewrayeth the secrets of a friend, hathe lost all his credit.  
*22* \*He that winketh with the eyes, imagineth euil: and he that knoweth him, wil let him alone.  
*23* When thou art present, he wil speake sweetely, and praise thy wordes: but at the last he wil turne his tale, and sclander thy saying.  
*24* Manie things haue I hated, but nothing so euil as suche one: for the Lord also hateth him.  
*25* Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wounde.  
*26* Who so\* diggeth a pit, shall fall therein,

- [and he that laieth a stone in his neighbours way, shall stumple thereon,] and he that laieth a snare for another, shall be takē in it him self.  
*27* He that worketh euil, shall be wrapped in euil, and shall not knowe from whence they come vnto him.  
*28* Mockerie & reproche followe the proude, and vengeance lurketh for them as a lyon.  
*29* They that reioyce at the fall of y righteousness, shall be taken in the snare, & anguish shall consume them before they dye.  
*30* Dispite & angre are abominable things, and the sinful man is subiect to the bothe.

CHAP. XXVIII.

*1* We ought not to desire vengeance, but to forgive the offence. *13* Of the vices of the tongue, and of the dangers thereof.

- 1* **H**\* that seketh vengeance, shall finde vengeance of the Lord, and he wil surely kepe his sinnes.  
*2* ¶ Forgiue thy neighbour the hurt that he hathe done to thee, so shall thy sinnes be forgiuen thee also, when thou praieest.  
*3* Shulde a man beare hatred against man, and\* desire forgiuenes of the Lord?  
*4* He wil shewe no mercie to a man, which is like him self: and wil he aske forgiuenes of his owne sinnes?  
*5* If he that is but flesh, nourishe hatred, [and aske pardone of God,] who wil intreate for his sinnes?  
*6* Remembre the end, & let enimitie passe: imagine not death and destruction to another through angre, but perseuere in the commandements.  
*7* Remember the commādements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the couenant of the moste High, and forgiue his ignorance.  
*8* \*Beware of strife, & thou shalt make thy sinnes fewer: for an angrie man kindleth strife.  
*9* And the sinful man disquieteth friends, and bringeth in false accusations among them that be at peace.  
*10* \*As the matter of the fyre is, so it burneth, and mans angre is according to his power: and according to his riches his angre increaseth, and the more vehement the angre is, the more is he inflamed.  
*11* An hastie brauling kindleth a fyre, and an hastie fighting shedeth blood: [a tongue that beareth false witnes, bringeth death.]  
*12* If thou blowe the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and bothe these come out of the mouth.  
*13* ¶\*Abhorre the sclāderer and double tongued: for suche haue destroyed many that were at peace.

*Deut. 32, 35. rom. 12, 19.*

¶Man ought not to seeke vengeance.

*Matt. 6, 14.*

*Chap. 1, 1.*

*Prov. 16, 22.*

¶The tongue. *Chap. 21, 30.*

*14* The double tongue hathe disquieted  
 Qqqq.i.



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manie, and driven them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, & bene the decaye of mightie nations.]

15 The double tongue hath cast out manie vertuous women, and robbed them of their labours.

16 Whoso hearkeneth vnto it, shal neuer finde rest, and neuer dwell quietly.

17 The stroke of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be manie that haue perished by the edge of the sworde, but not so manie as haue fallen by the tongue.

19 Wel is him that is kept fro an euil tongue, and cometh not in the angre thereof, which hath not drawen in that yoke, neither hath bene bounde in the bandes thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bandes of brasse.

21 The death thereof is an euil death: hell were better then suche one.

22 It shal not haue rule ouer them that feare God, nether shal they be burnt with the flame thereof.

23 Suche as forsake the Lord, shal fall therein: and it shal burne them, and no man shalbe able to quenche it: it shal fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make dores and barres for thy mouth.

25 Binde vp thy siluer and golde, & weigh thy wordes in a balance, and make a dore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waite, [and thy fall be incurable, euen vnto death.]

### CHAP. XXIX.

1 *Do lend money, and do almes. 15 Of a faithful man answering for his friend. 24 The poore mans life.*

¶ Of weldeing.

**H**E that wil shewe mercie, ¶ lendeth to his neighbour: and he that hath power ouer him self, kepeth the commandements.

2 Lend to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season.

3 Kepeth thy worde and deale faithfully with him, and thou shalt alwaye finde the thing that is necessarie for thee.

4 Manie when a thing was lent them, reckened it to be founde, & griued them that had helped them.

5 Tilt they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they shulde paie againe, they prolong the terme, and giue a

careles answer, and make excuses by reason of the time.

6 And thogh he be able, yet giueth he scarce the halfe againe, and rekeneth the other as a thing founde: els he deceiueth him of his money, & maketh him an enemy without a cause: he paieth him with cursing & rebuke, & giueth him euil wordes for his good dede.

7 There be manie which refuse to lend because of this inconuenience, fearing to be defrauded without cause.

8 Yet haue thou pacience with him that humbleth him self, & differre not mercie from him.

9 Helpe the poore for the commandemets sake, and turne him not away, because of his pouertie.

10 Lese thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

11 \*Bestowe the treasure after the commandement of the moste High, & it shal bring thee more profite then golde. *Dan. 4. 24. Luk. 11. 41. Mat. 10. 4.*

12 Lay vp thine almes in thy secret chambers, & it shal kepe thee from all affliction. *Or, give thine almes secretly.*

13 [A mans almes is as a purse with him, and shal kepe a mans fauour as the apple of the eye, and afterwarde shal it arise, and paye euerie man his rewarde vpon his head.]

14 It shal fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is ¶ suretie for his neighbour: but he that is impudent, forsaketh him. *¶ Of suretieshippe.*

16 Forget not the friendship of thy suretie: for he hath laied his life for thee.

17 The wicked despiseth the good dede of his suretie.

18 The wicked wil not become suretie: and he that is of an vnthankful minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, he wil forsake him.]

20 Suretieshippe hath destroyed manie a riche man, & remoued them as the waues of the sea: mightie men hath it driven away from their houses, and caused them to wander among strange nations.

21 A wicked man, transgressing the commandements of the Lord, shal fall into suretieshippe: and he that medleth muche with other mens busines, is intangled in controuerfies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy self fall not.

23 \* The chief thing of life is water, and bread, and clothing, and lodging to couer thy shame. *Chap. 39. 13.*



*After living.* 24 ¶ The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it litle or muche, holde thee contented, that the house speake not euil of thee.

26 For it is a miserable life to go from house to house: for where thou art a stranger, thou dardest not open thy mouth.

27 Thou shalt lodge and fede vnthankful men, & after shalt haue bitter wordes for the same, saying,

28 Come, thou stranger, and prepare the table, and fede me of that thou hast readie.

29 Giue place, thou stranger, to an honorable man: my brother cometh to be lodged, and I haue nede of mine house.

30 These things are heauie to a mā that hath the vnderstanding, the vpbraiding of the house, and the reproche of the lender.

CHAP. XXX.

*1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorrowful life. 22 Of the ioye and sorow of the heart.*

*Prm. 13, 14. & 11, 12.* 1 HE that loueth his sonne, \* causeth him oft to fele the rodde, that he may haue ioye of him in the end.

2 He that chastiseth his sone, shal haue ioy in him, and shal reioyce of him amōg his acquaintance.

*Deut. 7.* 3 He that \* teacheth his sonne, griueth theemie, and before his friends he shal reioyce of him.

4 Thogh his father dye, yet is he as thogh he were not dead: for he hath left one behinde him that is like him.

5 In his life he sawe him, and had ioye in him, and was not sorie in his death, [neither was he ashamed before his enemies.]

6 He left behinde him an aduenger against his enemies, and one that shulde shewe fauour vnto his friends.

7 He that flattereth his sonne, bindeth vp his woundes, and his heart is griued at euerie crye.

8 An vntamed horse wil be stubburne, and a wanton childe wil be wilful.

9 If thou bring vp thy sonne delicately, he shal make thee afraide: and if thou playe with him, he shal bring thee to heauines.

10 Laugh not with him, lest thou be sorie with him, and lest thou gnash thy teeth in the end.

*Cap. 7, 25.* 11 \* Giue him no libertie in his youth, and winke not at his folie.

12 Bowe downe his necke while he is yong, and beat him on the sides, while he is a childe, lest he waxe stubburne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy childe, and be diligent therein, lest his shame griue thee.

*The praise of health.* 14 ¶ Better is the poore, being whole and strong, then a riche man that is afflicted

in his bodie.

15 Health and strength is aboue all golde, and a whole bodie aboue infinite treasure.

16 There is no riches aboue a sounde bodie, and no ioye aboue the ioye of the heart.

17 Death is better then a bitter life, [and long rest,] then continual sickenes.

18 The good things that are powred on a mouth shut vp, are as messes of meat set vpon a graue.

19 What good doeth the offering vnto an idole: for he can neither eat, nor smell: so is he that is persecuted of the Lord, [& beareth the rewarde of iniquitie.]

20 He seeth with his eyes, and groneth like \* a gelded man, that lieth with a virgin *Chap. 20, 3.* and sigheth.

21 \* Giue not ouer thy minde to heauines, *Prou. 12, 21. & 15, 13. & 17, 20.* and vexe not thy self in thine owne counsel.

22 The ioye of the heart is the life of mā, and a mans gladnes is the prolonging of his daies.

23 Loue thine owne soule, and comforte thine heart: driue sorow farre from thee: for sorow hath slaine many, and there is no profite therein.

24 Enuie and wrath shorten the life, and carefulesnes bringeth age before the time.

25 A noble and good heart wil haue consideration of his meat and diet.

CHAP. XXXI.

*Of couetousnes. 2 Of them that take paine to gather riches. 8 The praise of a riche man without a fauour. 12 We ought to flee drunkennes and folowe sobernes.*

1 W Aking ¶ after riches pineth away the bodie, and the care thereof driueth away slepe.

2 This waking care breaketh the slepe, as a great sickenes breaketh the slepe.

3 The riche hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The pore laboreth in liuing poorely, and when he leaueth of, he is stil poore.

5 He that loueth golde, shal not be iustified, and he that followeth corruption, shal haue ynough thereof.

6 \* Many are destroyed by the reason of golde, *Chap. 2, 20.* and haue founde their destruction before them.

7 It is as a stumbling blocke vnto the that sacrifice vnto it, and euerie foole is taken therewith.

8 Blessed is the \* riche which is foude without blemish, and hath not gone after golde, [nor hoped in money and treasures.] *Luk. 6, 34.*

9 Who is he, and we wil commend him: for wonderful things hath he downe among his people.

10 Who hath benetried thereby, & founde



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de perfire: let him be an exāple of glorie,  
who might offende, and hathe not offend-  
ed, or do euil, and hathe not done it.

11 Therefore shal his goods be stablished,  
and the congregacion shal declare his  
almes.

*Temperancie* 12 If thou sit at a costlie table, || open not  
thy mouth wide vpon it, & say not, Behol-  
de muche meat.

13 Remembre that an euil eye is a shrewe: &  
what thing created is worse then a wicked  
eye: for it wepeth for euerie cause.

14 Stretch not thine hand wherefoeuer it  
loketh, and thrust it not with it into the  
dish.

15 Consider by thy self him that is by thee,  
and marke euerie thing.

16 Eat modestly that which is set before  
thee, and deuoure not, lest thou be hated.

17 Leauē thou of first for nourtours sake, &  
be not insaciabie, lest thou offend.

18 When thou sittest among many, reache  
not thine hand out first of all.

*Chap. 37, 32.* 19 \*How litle is sufficient for a man wel  
taught: and thereby he belcheth not in his  
chamber, [nor feleth any paine.]

20 A wholsome slepe cometh of a temperat  
bellie: he riseth vp in the morning, and is  
wel at ease in him self: but paine in wat-  
ching and cholericke diseases, and pangs  
of the bellie are with an vnfaciāble man.

21 If thou hast bene forced to eat, arise, go  
forthe, vomit, and then take thy rest: [so  
thou shalt bring no sickenes vnto thy  
bodie.]

22 My sonne, heare me, and dispise me not,  
and at the last thou shalt finde as I haue  
tolde thee: in all thy workes be quicke, so  
shal there no sicknes come vnto thee.

*Prou. 22, 9.*  
*Liberalitie.* 23 \*Who so is || liberal in his meat, men shal  
blesse him: and the testimonie of his ho-  
nestie shal be beleued.

24 But against him that is a nigard of his  
meat, the whole citie shal murmure: the tes-  
timonies of his nigardnes shal be sure.

*Iudeth. 13, 8.* 25 Shewe not thy valiancies in wine: for  
\*wine hathe destroyed manie.

26 The fornace proueth the edge in the  
repering: so doeth wine the hearts of the  
proude by drunkennes.

*Psal. 104, 15.*  
*Prou. 31, 4.* 27 \*Wine soberly drunken, is profitable for  
the life of mā: what is his life that is ouer-  
come with wine?

28 Wine was made [from the beginning]  
to make men glad, [and not for drun-  
kennes.] Wine mesurably drunken and in  
time, bringeth gladnes and cherefulness of  
the minde.

29 But wine drunken with excesse, maketh  
bitternes of minde with braulings and  
skouldings.

30 Drunkennes increaseth the courage of a  
foole, til he offēd: it diminisheth his strēgth

and maketh woundes.

31 \*Rebuke not thy neighbour at the wine, *Chap. 31, 3.*  
and dispise him not in his mirth: giue  
him no dispiteful wordes, and presse not  
vpon him with contrarie wordes.

## CHAP. XXXII.

*An exhortation to modestie. 3 Let the ancient spea-  
ke. 14 To giue thanks after the repast. 15 Of the  
feare, faith and confidence in God.*

1 If thou be made y<sup>e</sup> master of the feast, || lift *Humblenes.*  
not thy self vp, but be among them, as  
one of the rest: take diligent care for the,  
and so sit downe.

2 And when thou hast done all thy duetic,  
sit downe, that y<sup>e</sup> maist be merie with them,  
and receiue a crowne for thy good beha-  
uiour.

3 Speake thou that art the elder: for it be-  
cometh thee, but with sounde iudgement,  
and hinder not musicke.

4 Powre not out wordes, where there is  
no audience, \*and shewe not forthe wisdo-  
me out of time. *Chap. 33, 9.*  
*Or 30, 7.*

5 The consent of musicians at a banquet is as  
a signet of carbuncle set in golde.

6 And as the signet of an emeraude wel  
trimmed with golde, so is the melodie of  
musicke in a pleasant banquet.

7 [Giue eare, and be stil, and for thy good  
behaviour thou shalt be loued.]

8 Thou that art yong, speake if nede be,  
and yet scarcely when thou art twise asked.

9 Comprēhende muche in fewe wordes:  
[in manie things be as one that is igno-  
rant:] be as one that vnderstādeth, and yet  
holde thy tongue.

10 If thou be among great men, compare  
not thy self vnto them: and when an elder  
speaketh, bable not muche.

11 Before the \*thunder goeth lightning, *Iob. 32, 6.*  
and before a shamefast man goeth fa-  
uour.

12 Stand vp betimes, and be not the last:  
but get thee home without delay,

13 And there take thy pastime, and do what  
thou wilt, so that thou do none euil, or vse  
proude wordes.

14 But aboue all things, giue thanks vnto  
him that hathe made thee, and replenished  
thee with his goods.

15 ¶ Who so feareth the Lord, wil receiue  
his doctrine, and they that rise early, shal  
finde fauour.

16 He that seketh the Law, shal be filled the-  
rewith: but the hypocrite wil be offended  
thereat.

17 They that feare the Lord, shal finde  
that which is righteous, and shal kindle  
iustice as a light.

18 An vngodlie man wil not be reformed;  
but findeth out excuses according to his  
wil.

19 A man of vnderstanding dispiseth not  
counsel:



counsel: but a lewde and proude mā is not touched with feare, euē when he hathe done rashly.

10 [My sonne,] do nothing without aduifment: so shal it not repent thee after the dede.

11 Go not in the way where thou maist fall, nor where thou maist stumble among the stones, nether trust thou in the way that is plaine.

12 And beware of thine owne children, [and take hede of them that be thine owne housholde.]

13 In euerie good worke be of a faithfull heart: for this is the keping of the commandements.

14 Who so beleueth in the Lord, kepeth the commandements: and he that trusteth in the Lord, shal take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answer of the wise. 13 Man is in the hand of God, as the clay is in the hand of the potter. 25 Of euil seruants.

1 **T**Here shal no euil come vnto him that feareth the Lord: but when he is in tentation, he wil deliuer him againe.

2 A wise man hateth not the Law: but he that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithful vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answer.

5 The heart of the foolish is like a cartewheele: and his thoughts are like a rolling axeltre.

6 As a wilde horse neieth vnder euerie one that sitteth vpon him, so is a scorneful friend.

7 Why doeth one day excell another, seing that the light of the daies of the yere come of the sunne?

8 The knowledge of the Lord hathe parted them a sondre, and he hathe by them disposed the times and solemne feastes.

9 Some of them hathe he chosen and sanctified, & some of them hathe he put among the daies to number.

10 And all men are of the grounde, and Adam was created out of the earth: but the Lord hathe deuided them by great knowledge, and made their waies diuers.

11 Some of them hathe he blessed and exalted, and some of them hathe he sanctified, and appropriate to him self: but some of the hathe he cursed, and brought the lowe, and put them out of their estate.

12 As the claye is in the potters hand, to

order it at his pleasure, so are men also in the hand of their creator, so that he may rewardethem as liketh him best.

13 Against euil is good, and against death is life: so is the godlie against the sinner, and the vngodlie against the faithfull.

14 So in all the workes of the moste High thou maist se that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine presse, like a grape gatherer.

16 Beholde, how I haue not labored onely for my self, but for all them that seke knowledge.

17 Heare me, o ye great men of the people, & hearken with your eares, ye rulers of the congregacion.

18 Giue not thy sonne and wife, thy brother and friēd, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intrat for the same againe.

19 As long as thou liuest, and hast breth, giue not thy self ouer to anie persone.

20 For better it is that thy children shulde pray vnto thee, then that thou shuldest loke vp to the hands of thy children.

21 In all thy workes be excellēt, that thine honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whippe and the burden belong vnto the asse: and meate, correctiō and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him go idle, he shal seke libertie.

25 The yoke & the whippe bow downe the hard necke: so tame thine euil seruāt with the whippes and correctiō.

26 Send him to labour, that he go not idle: for idlenes bringeth much euil.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, put on more heauie fetters.

28 But be not excessiue toward anie, and without discrecion do nothing.

29 ¶ If thou haue a faithful seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intrat him as thy brother: for thou hast nede of him, as of thy self. If thou intrat him euil, and he runne away, wilt thou seke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offrings of the wicked. 22 The bread of the nedie. 27 God doeth not alowe the workes of an vnfaithfull man.



# Ecclesiasticus.

*Dreames.*

**T**He hope of a foolish man is vaine & false, & dreames make fooles to haue wings.

**2** Who so regardeth dreames, is like him that wil take holde of a shadowe, and follewe after the winde.

**3** Even so is it with the appearings of dreames, as the likenes of a face is before another face.

**4** Who can be clenfed by the vncleane? or what trueth can be spoken of a lier?

**5** Sothsayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that trauaileth.

**6** Where as suche visōs come not of y<sup>e</sup> moste High to trye thee, set not thine heart vpon them.

**7** For dreames haue disceiued many, and thei haue failed that put their trust therein.

**8** The Law shalbe fulfilled without lies, & wisdom is sufficient to a faithful mouth: [what knowledge hathe he that is not tried?]

**9** A man that is instructed, vnderstandeth much, and he that hathe good experience, can talke of wisdom.

**10** He that hathe no experience, knoweth litle, and he that erreth, is ful of craft.

**11** Whē I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

**12** I was oft times in danger of death, yet I was deliuered by these things.

**13** ¶ The spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.

*The feare of the Lord.*

**14** Who so ¶ feareth the Lord, feareth no man, nether is afraied: for he is his hope.

**15** Blessed is the soule of him that feareth y<sup>e</sup> Lord: in whome putteth he his trust: who is his strength?

*Psal. 33, 18.*

**16** ¶ For the eyes of the Lord haue respect vnto them, that loue him: he is their mighty protection, and strong grounde, a defense from the heat, and a shadowe for the noone day, a succour fro stombing, & an helpe from falling.

*Psal. 91, 2.*

**17** He setteth vp the soule, & lightneth the eyes: he giueth health, life and blessing.

*Prov. 23, 27.*

**18** ¶ He that \* giueth an offering of vnrighteous goods, offreth a mocking sacrifice, & the giftes of the vnrighteous, please not him.

**19** [But y<sup>e</sup> Lord is theirs onely, that paciētly abide him in the way of trueth & righteousness.]

*The offerings of the wicked & their prayer  
Ezech. 1, 18.*

**20** The moste High doeth not alowe the offerings of the wicked, \* nether is he pacified for sinne by the multitude of sacrifice.

**21** Who so bringeth an offering of the goods of y<sup>e</sup> poore, doeth as one that sacrificeth y<sup>e</sup> sonne before the fathers eyes.

**22** The bread of the nedeful is the life of the poore: he that defraudeth him thereof, is a murtherer.

**23** He y<sup>e</sup> taketh away his neighbours liuing, slayeth him, \* and he that defraudeth the labourer of his hyre, is a bloodshedder.

*Deu. 24, 16.  
chap. 7, 22.*

**24** ¶ When one buyldeth, and another breaketh downe, what profite haue they then but labour?

**25** When one prayeth and another curseth, whose voyce wil the Lord heare?

**26** \* He that washeth him self because of a dead bodie, and toucheth it againe, what auaieth his washing?

*Nomb. 19, 14.*

**27** \* So is it with a man that fasteth for his sinnes, and committeth them againe: who wil heare his prayer? or what doeth his fasting helpe him?

*2. Pet. 2, 22.*

## CHAP. XXXV.

*Of true sacrifices. 14 The prayer of the fatherles, and of the widdowe, and him that humbleth him self.*

**1** Who so kepeth the Law, \* bringeth offerings ynough: he that holdeth fast the commandements, ¶ offreth an offering of saluacion.

*2. Sam. 15, 22.  
iere. 7, 3.*

**2** He that is thākeful to them that haue wel deserued, offreth fine floure: \* and he that giueth almes, sacrificeth praise.

*Philip. 4, 11.*

**3** To departe from euil is a thākeful thing to the Lord, and to forsake vnrighteousnes, is a reconciling vnto him.

**4** \* Thou shalt not appeare emptie before the Lord.

*Exod. 23, 15.  
34, 23.  
deu. 6, 16.*

**5** For all these things are done because of the commandement.

**6** \* The offering of the righteous maketh the altar fat, and the smel thereof is swete before the most High.

*Gen. 4, 4.*

**7** The sacrifice of the righteous is acceptable, and the remembrance thereof shal neuer be forgotten.

**8** Giue the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.

*2. Cor. 9, 7.*

**9** \* In all thy giftes shewe a ioyeful countenance, and dedicate thy tithes with gladnes.

**10** Giue vnto the moste High according as he hathe enriched thee, \* and loke what thine hand is able, giue with a cheareful eye.

*Tob. 4, 6.*

**11** For the Lord recompenseth, and wil giue thee seven times as much.

*Leu. 22, 27.  
deu. 15, 20.*

**12** \* Diminish nothing of thine offering: for he wil not receiue it, and abstaine from wrōgful sacrifices: for the Lord is the iudge, and regardeth no mans persone.

*Deu. 19, 17.  
2. chro. 19, 7.*

**13** He accepteth not the persone of the poore, but he heareth the prayer of the oppressed.

*Job 34, 19.  
wisdom. 6, 8.*

**14** He despiseth not the desire of the fatherles, nor the widdow, when she powreth out her prayer.

*gal. 2, 6.  
ephe. 6, 9.  
col. 3, 26.*

**15** Doeth



15 Doeth not the teares runne downe the widdowes chekes? and her crye is against him that caused them: [for from her chekes do they go vp vnto heauen, and the Lord which heareth them, doeth accept them.]

16 He that serueth y Lord, shalbe accepted with fauour, and his prayer shal reache vnto the cloudes.

17 The prayer of him that humbleth himself, goeth thorowe the cloudes, and ceaseth not til it come nere, and wil not departe til the moste High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord wil not be slacke, nor the Almighty wil tarie long from the, til he hath smitten in sunder the loynes of the vnmerciful, and aduenged him self of the heathen, til he haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, til he giue euerie man after his workes, and rewarde them after their deuises, til he haue iudged the cause of his people, and comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that cometh in the time of a drought.

CHAP. XXXVI.

1 *A prayer to God in the persone of all faithful men, against those that persecute his Church.* 22 *The praise of a good woman.*

1 **H**Aue mercie vpon vs, o Lord God of all things, and beholde vs, & [shewe vs the light of thy mercies,]

2 And send thy feare among the nations, which seeke not after thee, [that they may know that there is no God but thou, and y they may shewe thy wonderous workes.]

3 Lift vp thine hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may knowe thee, as we knowe thee: for there is none other God but onely thou, o Lord.

6 Renue the signes, & change the wonders: shewe the glorie of thine hand, and thy right arme, that they may shewe forth thy wonderous actes.

7 Raise vp thine indignacion, & powre out wrath: take away the aduersarie, and smite the enemy.

8 Make the time shorte: remember thine othe, that thy wonderous workes may be praised.

9 Let the wrath of the fyre consume them that escape, and let them perish that oppress the people.

10 Smite in sunder the heades of the princes

that be our enemies, and say, There is none other but we.

11 **G**ather all the tribes of Iacob together, [that they may knowe that there is none other God but onely thou, and y they may shewe thy wonderous workes,] and inherit thou them as from the beginning.

12 O Lord, haue mercie vpon the people, that is called by thy Name, & vpon Israel, whom thou hast likened to a first borne sonne. *Exod. 4. 22.*

13 Oh, be merciful vnto Ierusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glorie.

15 Giue witnes vnto those that thou hast possessed from the beginning, and raise vp the prophecies that haue bene shewed in thy Name.

16 Rewarde them that waite for thee, that thy Prophetes may be founde faithful.

17 O Lord, heare the prayer of thy seruants according to the blessing of Aaron ouer thy people, [ & guide thou vs in the way of righteousnes ] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternal God. *Nomb. 6. 22.*

18 ¶ The belie deuoureth all meates, yet is one meat better then another.

19 As the throte tasteth venisone, so doeth a wise minde discerne false wordes.

20 A frowarde heart bringeth grief, but a man of experience wil resist it.

21 A woman is apt to receiue euerie man: yet is one daughter better then another.

22 The beautie of a woman chereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenes, mekenes, and wholesome talke, then is not her husband like other men.

24 He that hath gotten a [vertuous] woman, hath begone to get a possession: she is an helpe like vnto him self, and a pillar to rest vpon. *The praise of a good woman.*

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandereth to and fro, mourning.

26 Who wil trust a thief that is a way readie and wandereth from towne to towne: and likewise him, that hath no rest, and lodgeth, where soeuer the night taketh him.

CHAP. XXXVII.

1 *How a man shulde knowe friends & counselors.* 12 *To kepe his companie that feareth God.*

1 **E**uerie friend saith, I am a friend vnto him also: but there is some friend, which is onely a friend in name. *Of friendship.*

2 Remaineth there not hequines vnto death, when a companion and friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprong vp to couer the earth with disceite?



# Ecclesiasticus.

Chap 6. 30.

4 \*There is some companiō which in prosperitie reioyceth with his friēd: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellie sake, & taketh vp the buckeler against the enemie.

6 Forget not thy friend in thy minde, and thinke ypon him in thy riches.

Of whome we shulde take counsel.

7 Seke no counsel at him of whome thou art suspected, and disclose not thy counsel vnto suche as hate thee.

Chap 8. 21.  
9. 21.

8 \*Euerie counseler praiseth his owne counsel: but there is some that counseleth for him self.

Or, whos uer he hateth.

9 Beware of the counseler, and be aduised afore whereto thou wilt vse him: for he wil counsel for him self, lest he cast the lot vpon thee,

10 And say vnto thee, Thy way is good, & afterwarde he stand against thee, and loke what shal become of thee.

11 [Aske no counsel for religion of him, that is without religion, nor of iustice, of him that hathe no iustice,] nor of a womā touching her of whome she is ielous, nor of a cowarde in matters of warre, nor of a marchant concerning exchange, nor of a bier for the sale, nor of an enuious man touching thankfulness, nor of the vnmerciful touching kindenes, [nor of an vn honest man of honestie,] nor of the slothful for anie labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for muche busines: hearken not vnto these in anie matter of counsel.

12 But be cōtinual with a godlie man whome thou knowest to kepe the commandements of the Lord, whose minde is according to thy minde, & is sorie for thee whe thou stumblest.

13 Take counsel of thine owne heart: for there is no man more faithful vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more the seuē watchmen that sit aboue in an high tower.

15 And aboue all this pray to y most High, that he wil direct thy waye in trueth.

16 Let reason go before euerie enterpryse, & counsel before euerie action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare good and euil, life and death, but the tongue hathe euer more the gouernement ouer them.

18 ¶ Some mā is wittie, & hathe instructed manie, and yet is vnprofitable vnto him self.

Or, wisdom.

19 Some man wil be wise in wordes, and is hated, yea, he is destitute of all foode,

20 Because grace is not giuen him of the Lord: for he is destitute of all wisdom.

21 Another is wise for him self, and the frutes of vnderstanding are faithful in his mouth.

22 A wise man instructeth his people, and the frutes of his wisdom faile not.

23 A wise mā shalbe plēteously blessed, and all they vse him, shal thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obtaine credit among his people, and his name shalbe perpetual.

26 My sonne, proue thy soule in thy life, & se what is euil for it, and permit it not to do it.

27 For all things are not profitable for all men, nether hathe euerie soule pleasure in euerie thing.

28 Be not griedie in all delites, and be not to hastie vpon all meares.

29 \*For excesse of meates bringeth sickenes, and glotonie cometh into cholericke diseases.

30 By surfet haue manie perished: but he that dieteth himself, prolongeth his life.

## CHAP. XXXVIII.

1 A physicion is commendable. 16 To burie the dead.

24 The wisdom of him that is learned.

1 Honor y physicion with that honor that is due vnto him, because of necessitie: for the Lord hathe created him.

2 For of the moste High cometh healing, and he shal receiue giftes of the King.

3 The knowledge of the physicion listeth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hathe created medecines of the earth, and he that is wise, wil not abhorre it.

5 \*Was not y water made swete with wood, that men might know the vertue thereof?

6 So he hathe giuen men knowledge, that he might be glorified in his wonderous workes.

7 With suche doeth he heale men, and taketh away their paines.

8 Of suche doeth the apothecarie make a confection, and yet he can not finish his owne workes: for of y Lord cometh prosperitie and welth ouer all the earth.

9 My sonne, faile not in thy sickenes, but praye vnto the Lord, & he wil make thee whole.

10 Leauē of from sinne, and order thine hands a right, and clense thine heart from all wickednes.

11 Offer swete incense, and fine floure for a remembrance: make the offering fat, for thou art not the first giuer.

12 Then giue place to the physicion: for the Lord hathe created him: let him not go from thee, for thou hast nede of him.

13 The houre may come, that their enterprises

Of temperance.

Chap 31. 22.

Or, sayeth he.

Of physicion & phisicks.

Exod. 17. 31.  
Judith. 9. 19.

Isa. 38. 2.

God bestoweth first his benedictions, and we must render a portion thereof to suche as he appointeth.



prizes may haue good successe.

14 For they also shal praye vnto the Lord, that he wolde prosper that, which is giuen for ease, & their phylicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the physicion.

*Chap. 33, 30.*  
*101 mourning*  
*102 the sufferer*  
16 My sonne, powre forth the teares ouer the dead, || and beginne to mourne, as if thou hadelt suffred great harme thy self, & then couer his bodie according to his appointment, and neglect not his buryal.

17 Make a grieuous lamentacion, and be earnest in mourning, & vse lamentacion as he is worthie, & that, a daye or two, lest thou be euil spoken of, and then comforte thy self for thine heauines.

*Thou. 15, 13*  
*17, 22.*  
18 \*For of heauines cometh death, and the heauines of the heart breaketh y strength.

19 Of the affection of the heart cometh sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away, and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurte thy self.

22 Remember his iudgement: thine also shalbe likewise, vnto me yester daye, and vnto thee to day.

*1 Sam. 12, 20.*  
23 \*Seing the dead is at rest, let his remembrance rest, & comforte thy self againe for him, when his spirit is departed from him.

24 ¶ The wisdom of a learned mā cometh by vsing wel his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.

25 How can he get wisdom that holdeth the plough, and he that hath pleasure in the gode, and in driuing oxen, and is occupied in their labours, and talketh but of the brede of bullockes?

26 He giueth his minde to make sorowes, and is diligent to giue the kine fodder.

27 So is it of euerie carpenter, and workmaster that laboreth night and daye: and they that cut, and graue scales, and make sondrie diuersities, and giue them selues to contrefait imagerie, and watch to performe the worke.

28 The smith in like maner abideth by his anvil, and doeth his diligēce to labour the yron: the vapour of the fyre dryeth his flesh, and he muste fight with the heat of the fornace: the noyce of the hammer is euer in his eares, and his eyes loke stil vpon the thing that he maketh: he setteth his minde to make vp his workes: therefore he watcheth to polish it perfytely.

29 So doeth the potter sit by his worke: he turneth the whele about with his fete: he is careful alwaye at his worke, and maketh

his worke by number.

30 He facioneth the claye with his arme, & with his feete he tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to clenſe the ouen.

31 All these hope in their hands, and euerie one bestoweth his wisdom in his worke.

32 Without these can not y cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsel of the people, neither are thei hie in the congregacion, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to the forme of the Law, and they are not mete for hard matters.

34 But thei mainteine the state of the worlde, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

*1 A wise man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euil, euil good things are euil.*

1 **H**E onelie that applieth his minde to the Law of the moste High, and is occupied in the meditation thereof, seketh out the wisdom of all the ancient, & exerciseth him self in the prophecies.

*Of true wisdom.*

2 He kepeth the sayings of famous men, & entreth in also to the secrets of darke sentences.

3 He seketh out the mysterie of graue sentences, and exerciseth him self in darke parables.

4 He shal serue among great men and appeare before the prince: he shal traueil through strange countreis: for he hath tried the good and the euil among men.

5 He wil giue his heart to resorte early vnto the Lord that made him, & to praye before the moste High, and wil open his mouth in prayer, and praie for his sinnes.

6 When the great Lord wil, he shalbe filled with the Spirit of vnderstanding, that he may powre out wise sentences, & giue thanks vnto the Lord in his praier.

7 \*He shal direct his counsel, & knowledge: *\*On the Lord.* so shal he meditate in his secrets.

8 He shal shewe forth his science and learning, and reioyce in the Law & couenant of the Lord.

9 Manie shal commend his vnderstanding, and his memorie shal neuer be put out, nor departe away: but his name shal continue from generacion to generacion.

10 \*The congregacion shal declare his wisdom, and shewe it. *Chap. 44, 14.*

11 Thogh he be dead, he shal leaue a greater fame then a thousand: and if he liue stil, he shal get the same.

12 Yet wil I speake of mothings: for I am Rrrrj.



# Ecclesiasticus.

ful as the moone.

13 Harken vnto me, ye holy children, and bring forth the frute, as the rose that is planted by the brookes of the field,

*107. Libanus.*

14 And giue ye a swete smel as incense, and bring forth the flowres as the lillie: giue a smel and sing a song of praise: blesse the Lord in all his workes.

15 Giue honour vnto his Name, and shewe forth his praise with the songs of your lippes, and with harpes, and ye shal say after this maner,

*Gen. 1. 31.*

*104. 7. 37.*

16 \* All the workes of the Lord are exceeding good, and all his commandements are done in due season.

17 And none may say, What is this? wherefore is that? for at time conuenient they shal all be sought out: at his commandement the water stode as an heape, & at the worde of his mouth the waters gathered them selues.

18 His whole fauour appeared by his commandement, and none can diminish that which he wil saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, & there is nothing wonderful vnto him.

21 A man nede not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shal renne ouer as the stream, and moisture the earth like a flood.

23 As he hath turned the waters into saltnes, so shal the heathen fele his wrath.

24 As his waies are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euil things for the sinners.

*Chap. 39. 29.*

26 \* The principal things for the whole vse of mans life is water, fyre, and yron, and salt, and meale, wheate and hony, & milke, the blood of the grape, and oyle, and cloathing.

27 All these things are for good to y godlie: but to y sinners they are turned vnto euil.

28 There be spretes that are created for vengeance, which in their rigour laye on sure strokes: in the time of destruction they shewe forth their power, and accomplish the wrath of him that made them.

29 Fyre, and haile, and famine, and death: all these are created for vengeance.

30 The teeth of wilde beasts, and the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.

31 They shalbe glad to do hys commandements: & when nede is, they shalbe readie vpon earth: and whē their houre is come,

they shal not ouerpasse the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thoght on these things, and haue put them in writing.

33 \* All the workes of the Lord are good, & he giueth euerie one in due season, & when nede is: *Gen. 1. 31.*

34 So that a man nede not to say, This is worse then that: for in due season they are all worthie praise.

35 And therefore praise y Lord with whole heart and mouth, and blesse the Name of the Lord.

## CHAP. XL.

*1 Many miseries in mans life. 14 Of the blessing of the righteous and prerogative of the feare of God.*

1 Great ¶ trauail is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe, til the day that they returne to the mother of all things, *The miseries of mans life.*

2 Namely their thoghts, and feare of the heart, & their imaginacion of the things they waite for, and the daye of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneth in y earth and ashes:

4 From him that is clothed in blewe silke, and weareth a crowne, euen vnto him that is clothed in simple linen.

5 Wrath & enuie, trouble, and vnquietnes, and feare of death, & rigour, and strife, & in the time of rest the slepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and afterwarde in sleping he is as in a watchetowre in the daye: he is troubled w<sup>th</sup> the visions of his heart, as one that renneth out of a battel.

7 And when all is safe, he awaketh, & marueileth that the feare was nothing.

8 Suche things come vnto all flesh, bothe man and beast, but seuē fold to the vngodlie:

9 Moreouer, \* death & blood, and strife, & sworde, oppression, famine, destruction, and punishment. *Chap. 39. 31.*

10 These things are all created for the wicked, and for their sakes came the \* flood *Gen. 7. 31.* also.

11 \* All things that are of the earth, shal turne to earth againe: and they that are of the \* waters, shal returne into the sea. *Gen. 3. 19. Chap. 41. 33. Eccles. 1. 7.*

12 ¶ All bribes and vnrighteousnes shalbe put awaye: but ¶ faithfulness shal endure for euer. *Faithfulness.*

13 The substance of the vngodlie shalbe dried vp like a riuer, and they shal make a sounde like a great thonder in the raine.

14 When he openeth his hād, he reioyceth: but



but all the transgressours shal come to naught.

15 The children of the vngodlie shal not obtaine manie branches: for the vncleane rootes are as vpon the high rockes.

16 Their tender stalke by what water soeuer it be or water banke, it shalbe pulled vp before all other herbes.

17 Friendlines is as a moste plentiful gardē of pleasure, & mercie endureth for euer.

18 \*To labour and to be content with that a man hathe, is a swete life: but he that findeth a treasure, is aboute them bothe.

19 Children, and the buylding of the citie maketh a perpetual name: but an honest woman is counted aboute them bothe.

20 Wine & musicke reioyce the heart: but the loue of wisdom is aboute them bothe.

21 The pipe and the psalterion make a sweetenoyce: but a pleasant tongue is aboute them bothe.

22 Thine eye desireth fauor & beautie: but a grene sedetyme, rather then them bothe.

23 A friend, and companion come together at opportunitie: but aboute them bothe is a wife with her housband.

24 Friends and helpe are good in the time of trouble, but almes shal deliuer more then them bothe.

25 Golde and siluer fasten the fete: but counsell is esteemed aboute them bothe.

26 Riches and strength lift vp the minde: but the feare of the Lord is aboute them bothe: there is no want in the feare of the Lord, and it nedeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautiful as it is.

28 ¶ My sonne, lead not a beggers life: for better it were to dye then to begge.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormēteth him self after other mens meat: but a wise man and wel nourished, wil beware thereof.

30 Begging is swete in the mouth of the vnshamefast, and in his bellie there burneth a fyre.

#### CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name & fame. 14 An exhortation to giue hede vnto wisdom. 17 Of what things a man ought to be ashamed.

1 O Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hathe nothing to vexe him, and that hathe prosperitie in all things: yea, vnto him that yet is able to receiue meat!

2 O death, how acceptable is thy iudgement vnto the nedeful, and vnto him whose strength faileth, and that is now in the last

age, & is vexed with all things, and to him that dispaireth, and hathe lost pacience!

3 Feare not the iudgement of death: remember them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why woldest thou be against thy pleasure of the moste High? whether it be ten or an hundredth, or a thousand yeres, there is no defense for life against the graue.

5 ¶ The children of the vngodlie are abominable children, and so are they that kepe companie with the vngodlie.

6 The inheritance of vngodlie children shal perish, and their posteritie shal haue a perpetual shame.

7 The children complaine of an vngodlie father, because they are reproched for his sake.

8 Wo be vnto you, o ye vngodlie, which haue forsaken the Law of the moste high God: for though you increase, yet shal you perish.

9 If ye be borne, ye shalbe borne to cursing: if ye dye, the curse shalbe your porcion.

10 All that is of thy earth, shal turne to earth againe: so the vngodlie go from the curse to destruction.

11 Though men mourne for their bodie, yet the wicked name of the vngodlie shalbe put out.

12 Haue regarde to thy name: for that shal continue with thee aboute a thousand treasures of golde.

13 A good life hathe the dayes nombred: but a good name endureth euer.

[A good name

14 \* My children, kepe wisdom in peace: for wisdom that is hid, and a treasure that is not sene, what profite is in them bothe?

Chap. 30, 33.

15 A man that hideth his foolishnes, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my wordes: for it is not good in all things to be ashamed: nether are all things allowed as faithful in all men.

[Of shame factors.

17 Be ashamed of whordome before father and mother: be ashamed of lies before the prince and men of autoritie:

18 Of sinne before the iudge and ruler: of offence before the congregacion and people: of vnrighteousnes before a companio and friend,

19 And of theft before thy place where thou dwellest, & before the trueth of God & his couenant, and to leane with thine elbowed vpon the bread, or to be reproued for giuing or taking.

Or, 11th.

20 And of silence vnto them that salute thee, and to loke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portiō or a gift, or to be euil minded toward another mans wife,



# Ecclesiasticus.

22 Or to sollicite anie mans maide, or to stand by her bēd, or to reproche thy friēds with wordes,

23 Or to vpbraide when thou giuest anie thing, or to reporte a matter that thou hast heard, or to reueile secret wordes.

24 Thus maiest thou wel be shamefast, and shalt finde fauour with all men.

## CHAP. XLII.

1 The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

*In what things we ought not to be ashamed.*

OF these things be not thou ashamed, neither haue regarde to offend for anie persone,

1 Of the Law of the most High & his covenant, & of iudgemēt to iustifie the godlie:

2 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:

3 To be diligent to kepe true balance, and weight, whether thou haue muche or litle:

4 To sel marchandise at an indifferent price, and to correct thy children diligently, and to beat an euil seruant to the blood:

5 To sit a good locke where an euil wife is, and to locke where manie hands are:

6 If thou giue anie thing by number, and weight, to put all in writing, bothe that is giuen out, and that that is receiued againe:

7 To teache the vnlearned, & the vnwise, & the aged, that contend against y<sup>e</sup> yong: thus shalt thou be wel instructed, and approued of all men liuing.

*Or, is a secret watche to the father.*

8 ¶ The daughter maketh the father to watche secretly, and the carefulnes that he hathe for her, taketh away his slepe in the youth, lest she shulde passe y<sup>e</sup> floure of her age: and when she hathe an housband, lest she shulde be hated:

9 In her virginitie, lest she shulde be defiled, or gotten with childe in her fathers house; and, when she is with her housbād, lest she misbehaue her self: and when she is married, lest she continue vnfruitful.

*Chap. 26, 10.*

10 ¶ If thy daughter be vnshamefast, kepe her straitly, lest she cause thine enemies to laugh thee to scorne, and make thee a cōmune talke in the citie, and diffame thee among the people, and bring thee to publicke shame.

*Chap. 25, 28.*

11 ¶ Beholde not euerie bodies beautie, and companie not among women.

*Gen. 3, 6.*

12 For as the moth cometh out of garmēt: so doeth wickednes of the woman.

13 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproche.

14 ¶ I wil remember the workes of the Lord, and declare the thing that I haue sene: by the worde of the Lord are his workes.

15 The sunne that shineth, loketh vpon all things, and all the worke thereof is ful of the glorie of the Lord.

16 Hathe not the Lord appointed that his Saints shulde declare all his wonderous workes, which the almightie Lord hathe stablished to confirme all things by in his maiestie?

17 He seeketh out the depth, and the heart, and he knoweth their practises: for y<sup>e</sup> Lord knoweth all science, and he beholdeth the signes of the worlde.

18 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

19 \*No thought may escape him, neither may anie worde be hid from him. *Iob 41, 4. isa. 29, 15.*

20 He hathe garnished the excellent workes of his wisdom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can he be diminished: he hathe no nede of anie counseler.

21 Oh, how delectable are all his workes, & to be cōsidered euē vnto y<sup>e</sup> sparkes of fyre!

22 They liue all, and endure for euer: and when soeuer nede is, they are all obedient.

23 Thei are all double, one against another: he hathe made nothing y<sup>e</sup> hathe anie faute.

24 The one commendeth the goodnes of the other, & who can be satisfied with beholding Gods glorie? *Or, stablisheth.*

## CHAP. XLIII.

*The summe of the creation of the workes of God.*

1 THIS high ornament, the cleare firmament, the beautie of the heauē so glorious to beholde, *The wonderfull workes of God.*

2 The sunne also, a marueilous instrument when it appeareth, declareth, at his going out, the worke of the moste High.

3 At noone it burneth the countrey, & who may abide for the heat thereof?

4 The sunne burneth the mountaines thre times more then he that kepeth a fornace with cōtinual heat: it casteth out the fyrie vapours, & with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

6 \*The moone also hathe he made to appeare according to her season, that it shulde be a declaration of the time, and a signe for the worlde. *Gen. 1, 16.*

7 \*The feasts are appointed by the moone: the light thereof diminisheth vnto y<sup>e</sup> end. *Exod. 12, 2.*

8 The moneth is called after y<sup>e</sup> name thereof, & groweth wōdrously in her chāging.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauē are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the holie one they



they continue in their order, and faile not in their watche.

Gen. 1. 14.

11 ¶ \*Loke vpon the raine bowe, and praise him that made it: verie beautiful is it in the brightnes thereof.

Isa. 40. 22.

12 \*It compasseth the heauen about with a glorious circle, and the hands of the moste High haue bended it.

13 ¶ Thorowe his comendement he maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the fowles.

15 In his power hathe he strengthened the cloudes, and broken the haile stones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his wil.

17 The sounde of his thonder beateth the earth: so doeth the storme of the North: y whirlewinde also, as birdes that flie, scattereth the snowe, and the falling downe thereof is as y grethoppers y light downe.

18 The eye marueileth at the beautie of the whitenes thereof, & the heart is astonished at the raine of it.

19 He also powreth out the frost vpon the earth like salt, and when it is frosen, it sticketh on the toppes of pales.

20 When the colde North winde bloweth, an yce is frosen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as w a brest plate.

21 It deuoureth the mountaines, & burneth the wildernesses, and destroyeth that that is grene, like fyre.

22 The remedie of all these is when a cloude cometh hastily, & when a dewe cometh vpon the heat, it refresheth it.

23 [B: his worde he stilleth the winde:] by his counsel he appeaseth the depe, and platteth ylands therein.

24 They that faile ouer the sea, tel of the perils thereof, and when we heare it with our eares, we marueile thereat.

25 For there be strange, & wonderous workes, diuers maner of beasts, and the creation of whales.

26 Thorowe him are all things directed to a good end, & are stablished by his worde.

27 And whe we haue spoken muche, we can not atteine vnto them: but this is y summe of all, that he is all.

28 What power haue we to praise him: for he is aboue all his workes?

29 The Lord is terrible, and verie great, & marueilous is his power.

30 Praise y Lord, & magnifie him as muche as ye can, yet doeth he farre excede: exalt him with all your power, & be not wearie, yet can ye not atteine vnto it.

31 ¶ \*Who hathe sene him, that he might tel vs: and who can magnifie him as he is?

32 For there are hid yet greater things the these be, & we haue sene but a fewe of his workes.

33 For the Lord hathe made all things, and giuen wisdom to suche as feare God.

CHAP. XLIIII.

*The praise of certain holie men, Enoch, Noe, Abraham, Isaac and Iacob.*

1 **L**et vs now comende the famous men, and our fathers, of whome we are begotten.

2 The Lord hathe gotten great glorie by them, and that through his great power from the beginning.

3 Thei haue borne rule in their kingdomes, and were renoumed for their power, and were wise in counsel, and declared prophecies.

4 ¶ \*They gouerned the people by counsel & *Exod. 18. 21.* by the knowledge of learning mete for the people, in whose doctrine were wise sentences.

5 They inuented the melodie of musicke, and expounded the verses that were written.

6 They were riche and mightie in power, and liued quietly at home.

7 All these were honorable men in their generations, & were wel reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shal be spoken of.

9 There are some also which haue no memorial, & are perished, as thogh they *Gen. 7. 23.* had neuer bene, and are become as thogh they had neuer bene borne, and their children after them.

10 But the former were merciful men, whose righteousness hathe not bene forgottē.

11 For whose posteritie a good inheritance is reserued, and their sede is contained in the couenant.

12 Their stocke is contained in the couenant, and their posteritie after them.

13 Their sede shal remaine for euer, & their praise shal neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 ¶ \*The people speake of their wisdom, & *Chap. 39. 14.* the congregacion talke of their praise.

16 ¶ \*Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations. *¶ Enoch. Gen. 5. 14. ebr. 11. 5.*

17 ¶ \*Noe was founde perfite, and in the time of wrath he had a rewarde: therefore was he left as a remnant vnto the earth, *¶ Noe. Gen. 6. 9. and 7. 1. ebr. 11. 7.* when the flood came.

18 An euermlasting couenant was made with him, that all flesh shulde \*perish no more by the flood. *¶ Gen. 9. 11. ¶ Abraham. Gen. 12. 3. ¶ 15. 5. ¶ 17. 4.*

19 ¶ Abraham was a great father of manie people: in glorie was there none like vnto him.

Rrrr. iii.



# Ecclesiasticus.

Gen 21, 4.

Gen 22, 16.  
Gal. 3, 8.

Gen 26, 3.  
Isaac.

Jacob.  
Or, gave him.  
Gen. 27, 28.  
Gen 28, 1.  
Gen 28, 1.  
Joseph.

Moses.  
Exod. 11, 3.  
Act 7, 22.

Exod. 6, 7, 8, 9.

Nomb. 12, 3.

Exod. 19, 7.

Aaron.

Exod. 4, 28.

Exod. 31, 35.

Vrim and  
Thummim.

20 He kept the Law of the moste High, & was in couenant with him, and he set the couenant \* in his flesh, and in tentation he was founde faithful.

21 Therefore he assured him by an \*othe, y he wolde blesse the nacions in his sede, & that he wolde multiplie him as the dust of the earth, and exalte his sede as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the end of the worlde.

22 \*With || Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,

23 And caused it to rest vpon the head of || Jacob, and made him self knowne by \* his blessings, and gaue him an heritage and deuided his porcions, \* and parted them among the twelue tribes.

24 And he brought out of him a || merciful man, which founde fauour in the sight of all flesh.

## CHAP. XLV.

The praise of Moses, Aaron, and Phinees.

1 And || Moses, the \* beloued of God & Amen, brought he forth, whose remembrance is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his wordes he caused the wonders to cease, and he made him \* glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glorie.

4 \*He sanctified him with faithfulness, and mekenes, and chose him out of all men.

5 He caused him to heare his voyce, and brought him into the darke cloude, \* and there he gaue him the commandements before his face, euen the Law of life and knowledge, that he might teache Iacob y couenant, and Israel his iudgements.

6 He exalted || Aaron an holie man like vnto him, eue his \* brother of y tribe of Levi.

7 An euerlasting couenant made he with him, and gaue him the priesthode among the people, and made him blessed through his comelie ornament, & clothed him with the garment of honour.

8 He put perfite ioye vpo him, and girded him with ornaments of strength, as with breches, and a tunicle, and an ephod.

9 He compassed him about with belles of golde, & with manie belles round about, \* that when he went in, the sound might be heard, and might make a noyce in the Sanctuarie, for a remembrance to the childre of Israel his people,

10 And with an holie garment, with golde also, and blewes silke, and purple, & diuers kindes of workes, and with a brestlappe of iudgemēt, & with the signes of truth,

11 And with worke of skarlet conningly wrought, and with precious stones grauen like seales, & set in golde by golde smithes worke for a memorial with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornamēt of honour, a noble worke garnished, and pleasant to loke vpon.

13 Before him were there no suche faire ornaments: there might no strāger put them on, but onely his children, and his childres children perpetually.

14 Their sacrifices were wholly consumed euerie day twise continually.

15 \*Moyse filled his hands, and anointed him with holie oyle: this was appointed vnto him by an euerlasting couenant, & to his sede, for long as the heauens shulde remaine, that he shulde minister before him, & also to execute the office of the priesthode, and blesse his people in his name.

16 Before all men liuing the Lord chose him that he shulde present offrings before him, and a swete fauour for a remembrance to make reconciliation for his people.

17 \*He gaue him also his commandements and autoritie according to the Lawes appointed, that he shulde teache Iacob the testimonies, and giue light vnto Israel by his Law.

18 \*Strangers stode vp against him, & enuied him in the wildernes, euen the men that toke Dathans and Abirams parte, & the companie of Core in furie and rage.

19 This the Lord sawe, and it displeased him, and in his wrathful indignacion were they consumed: he did wonders vpon them, and consumed them with the fyrie flame.

20 \*But he made Aaron more honorable, and gaue him an heritage, and parted the first frutes of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his sede.

22 \*Els had he none heritage in the land of his people, nether had he any porcion among the people: for the Lord is the porcion of his inheritance.

23 The third in glorie is || Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, & stode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he shulde be the chief of the Sanctuarie and of his people, and that he and his posteritie shulde haue



haue the dignitie of the priesthode for euer,

- 35 And according to the couenant made with Dauid, that the inheritance of the kingdome shulde remaine to his sonne of the tribe of Iuda: so the heritage of Aaro shulde be to the onelie sonne of his sonne, and to his sede. God giue vs wisdom in our heart to iudge his people in righteousness, that the good things that they haue, be not abolished, and that their glorie may endure for their posteritie.

## CHAP. XLVI.

*The praise of Iosue, Caleb, and Samuel.*

- 1 Iesus the sonne of Naue was valiant in the warres, & was the successor of Moyses in prophecies, who according vnto his name, was a great sauour of the elect of God, to take vengeance of his enemies that rose vp against them, and to set Israel in their inheritance.

- 2 What glorie gate he, when he lift vp his hand, and drew out his sworde against the cities?

- 3 Who was there before him, like to him? for he fought the battels of the Lord.

- 4 Stode not the sunne still by his meanes, & one day was as long as two?

- 5 He called vnto the moste high Gouvernour when the enemies praised vpon him on euerie side, & the mightie Lord heard him with the haile stones, and with mightie power.

- 6 He rushed in vnto the nations in battel, & in the going downe of Bethorō he destroyed the aduersaries, that they might knowe his weapons, and that he fought in the sight of the Lord: for he followed the Almighty.

- 7 In the time of Moyses also he did a good worke: he and Caleb the sonne of Iephune stode against the enemy, and withheld the people from sinne, & appeased the wicked murmuring.

- 8 And of six hundred thousand people of fote, they two were preferred to bring the into the heritage, even into the land that floweth with milke and honey.

- 9 The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the high places of the land and his sede obtained it for an heritage,

- 10 That all the children of Israel might see, that it is good to follow the Lord.

- 11 Concerning the Iudges, euerie one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

- 12 Let their bones flourish out of their place, and their names by succession remaine to them that are moste famous of their

children.

- 13 Samuel the Prophet of the Lord, beloved of his Lord, ordeined Kings, and anointed the princes ouer his people.

- 14 By the Lawe of the Lord he iudged the congregacion, and the Lord had respect vnto Iacob.

- 15 This Prophete was approued for his faithfulness, and he was knowen faithful in his wordes and visions.

- 16 He called vpon the Lord almighty, when his enemies praised vpon him on euerie side, when he offered the sucking lambe.

- 17 And the Lord thondred from heauen, & made his voyce to be heard with a great noyce.

- 18 So he discomfited the princes of Tyrians, and all the rulers of the Philistims.

- 19 And before his long slepe he made protestacion in the sight of the Lord, and his anointed, that he toke no substance of any man, no, not so muche as a shooc, and no man colde accuse him.

- 20 After his slepe also he tolde of Kings death, & from the earth lift he vp his voyce, and prophecied that the wickednes of the people shulde perish.

## CHAP. XLVII.

*The praise of Nathan, Dauid and Salomon.*

- 1 After him rose vp Nathan to prophesie in the time of Dauid.

- 2 For as the fat is taken away from the peace offering, so was Dauid chosen out of the children of Israel.

- 3 He played with the lions, as with kiddes, and with beares, as with lambes.

- 4 Slewe he not a gyante when he was yet but yong, and toke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beat downe the pride of Goliath?

- 5 For he called vpon the moste high Lord, which gaue him strength in his right had, to slay that mightie warriour, and that he might set vp the horne of his people againe.

- 6 So he gaue him praise of ten thousand and honored him with great praises, and gaue him a crowne of glorie.

- 7 For he destroyed the enemies on euerie side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

- 8 In all his workes he praised the Holy one, and the moste High with honorable wordes, and with his whole heart he sung songs, and loued him that made him.

- 9 He set singers also before the altar, and according to their tune he made swete songs, that they might praise God daily with their songs.

Rrrr. iiii.



# Ecclesiasticus.

- 10 He ordeined to kepe the feast daies comely, and appointed the times perfetely, that they might praise the holy Name of God, and make the Temple to founde in the morning.
2. Sam. 12, 13. 11 \* The Lord toke away his sinnes, and exalted his horne for euer: he gaue him y<sup>e</sup> covenant of the kingdome, and the throne of glorie in Israel.
- 12 After him rose vp a wise sonne, who by him dwelt in a large possession.
- Salomon. 1. King. 4, 21. 13 \* Salomon reigned in a peaceable time, and was glorious: for God made all quiet rounde about, that he might buyld an house in his Name, and prepare the Sanctuarie for euer.
1. King. 4, 29. 14 \* How wise wast y<sup>e</sup> in thy youth, and wast filled with vnderstanding, as with a flood!
- 15 Thy minde couered the whole earth, and hath filled it with graue and darke sentences.
- 16 Thy Name went abroade in the yles, & for thy peace thou wast beloued.
1. King. 4, 31. 17 \* The countreis marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.
1. King. 10, 27. 18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered golde as tinne, and hast had as much siluer as lead.
1. King. 11, 1. 19 \* Thou didest bowe thy loines to womē, and wast ouercome by thy bodie.
- 20 Thou didest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorowe for thy folie.
1. King. 12, 17. 21 \* So the kingdome was deuided, and Ephraim begā to be a rebellious kingdome.
2. King 7, 15. 22 \* Neuertheles the Lord left not of his mercie, nether was he destroyed for his workes, nether did he abolish the posteritie of his elect, nor toke away the sede of him that loued him, but he left a remnant vnto Iacob, & a roote of him vnto Dauid.
- 23 Thus rested Salomon with his fathers, & of his sede he left behinde him || Roboam, euen the foolishnes of the people, and one that had no vnderstanding, who turned away the people thorow his counsel, & || Jeroboam the sonne of Nabat, \* which caused Israel to sinne, & shewed Ephraim the way of sinne,
- Roboam. 1. King. 12, 10. Jeroboam. 2. King. 12, 28. 24 So that their sinnes were so muche increased, that they were driuen out of the land.
- 25 For they sought out all wickednes, til the vengeance came vpon them.
- CHAP. XLVIII.
- The praise of Elias, Eliseus, Ezekias and Isaias.
1. King. 17, 1. 1 **T**hen stode vp \* Elias the Prophete as a fyre, and his worde burnt like a lampe.
- 2 He brought a famine vpon the, and by his zeale he diminished the: [for they might not away with the commandements of the Lord.]
- 3 By the worde of the Lord he shut the heauen, \* and thre times brought he the fyre from heauen.
- 4 O Elias, how honorable art thou by thy wonderous dedes! who may make his boaste to be like thee!
- 5 \* Which hast raised vp the dead from death, & by the worde of the moste High out of the graue:
- 6 Which hast brought Kings vnto destruction, and the honorable from their seate:
- 7 Which heardest the rebuke of the Lord in Sina, \* and in Horeb the iudgement of the vengeance:
- 8 \* Which didest anoint Kings that they might recompense, and Prophetes to be thy successours:
- 9 \* Which wast taken vp in a whirle winde of fyre, and in a charet of fyre horses:
- 10 Which wast appointed \* to reprove in due season, & to pacifie the wrath of the Lords iudgement before it kindled, & to turne the hearts of the fathers vnto the childre, and to set vp the tribes of Iacob.
- 11 Blessed were they that sawe thee, & slept in loue: for we shal liue.
- 12 \* When Elias was couered with the storme, || Eliseus was filled with his spirit: while he liued, he was not moued for any prince, nether colde any bring him into subiection.
- 13 Nothing colde ouercome him, \* and after his death his bodie prophecied.
- 14 He did wonders in his life, and in death were his workes marueilous.
- 15 For all this the people repented not, nether departed they from their sinnes: \* til they were caryed away prisoners out of their land, and were scatered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid.
- 16 Howbeit some of them did right, and some heaped vp sinnes.
- 17 \* Ezekias made his citie strong, & conueied water into the middes thereof: he digged thorow the rocke with yron, and made fountaines for waters.
- 18 \* In his time came Sennacherib vp, and sent Rabfaces, and lift vp his hand against Sion, and boasted proudly.
- 19 Then trembled their hearts and hands, so y<sup>e</sup> they sorowed like a woman in trauel.
- 20 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediatly the holy one heard them out of heauen.
- 21 [He thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered



deliuered them by the hand of Esai.

\* He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done y thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as Esai the great Prophet, and faithful in his vision had commanded him.

24 \* In his time the sonne went backward, and he lengthened the Kings life.

25 He sawe by an excellēt Spirit what shulde come to passe at the last, and he comforted them that were sorowful in Sion.

26 He shewed what shulde come to passe for euer, and secret things, or euer they came to passe.

## CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremi, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem & Seth.

1 The remembrance of \* Iosias is like the composition of the perfume that is made by the arte of the apothecarie: it is swete as honie in all mouthes, and as musicke at a banquet of wine.

2 He behaued him self vprightly in the reformation of the people, and toke away all abominations of iniquitie.

3 He \* directed his heart vnto the Lord, & in the time of y vngodlie he established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the Kings of Iuda forsoke the Law of the moste High, and failed.

5 Therefore he gaue their \* horne vnto other, and their honor to a strange naciō.

6 He burnt the elect citie of the Sanctuarie, \* and destroyed the stretes thereof according to the \* prophecie of Ieremias.

7 For thei \* intreated him euil, which neuertheless was a Prophete, \* sanctified frō his mothers wombe, that he might roote out, and afflict, and destroye, and that he might also buyld vp, and plant.

8 \* Ezechiel sawe the glorious visio, which was shewed him vpon the chariet of the Cherubims.

9 \* For he made mencio of the enemies vnder the figure of the raine, and directed the that went right,

10 \* And let the bones of the twelue Prophetes flourish out of their place, and let their memorie be blessed: for they comforted Iacob, and deliuered them by assured hope.

11 \* How shal we praise Zorobabel, which was as a ring on the right hand!

12 So was \* Iesus also the sonne of Iosedec: these men in their time buylded the house, and set vp the Sanctuarie of the Lord againe, which was prepared for an euerlasting worship.

13 \* And among the elect was Nehemias

whose renoume is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, and laied the fundacions of our houses.

14 ¶ But vpon the earth was no man created like \* Enoch: for he was takē vp from the earth.

15 Nether was there a like man vnto \* Ioseph the gouernour of his brethren, & the vpholder of his people, whose bones were kept.

16 \* Sem and Seth were in great honour among men: and so was Adam about euerie liuing thing in the creacion.

## CHAP. I.

Of Simon the sonne of Onias. 22 An exhortacion to praise the Lord. 27 The autor of this booke.

1 Simon \* the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the Temple,

2 Vnder him was the fundacio of the double height laied, and the hie walles that compasseth the Temple.

3 In his daies the places, to receiue water that were decayed, were restored & the brasē was about in measure as the \* sea.

4 He toke care for his people, that they shulde not fall, & fortified the citie against the siege.

5 How honorable was his conuersation among the people, and when he came out of the house couered with the vaile!

6 He was as the morning starre in the middes of a cloude, and as the moone when it is ful,

7 And as the sunne shining vpon the Temple of the moste High, and as the raine-bowe that is bright in the faire cloudes,

8 And as the floure of the roses in y spring of the yere, and as lilies by the springs of waters, and as the branches of the frankē-cense tre in the time of somer,

9 As a fyre & incense in the censer, and as a vessel of masie golde, set with all manner of precious stones,

10 And as a faire oliue tre that is fruteful, and as a cypresse tre, which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed with all beautie, he went vp to the holy altar, and made the garmēt of holines honorable.

12 When he toke the porcions out of the Priests hands, he him self stode by the herth of the altar, compassed with his brethren rounde about, as the branches do the cedre tre in Libanus, & thei cōpassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glorie, and the oblations of the Lord in their hands before all the cōgregacion of Israel.

Sanct. i.

¶ Enoch.  
Gen. 5, 24.  
Ebr. 11, 5.  
chap. 4, 16.  
¶ Ioseph.  
Gen. 41, 44.  
Ebr. 42, 6. &  
43, 8.  
¶ Sem.  
Gen. 5, 3.  
¶ Seth.  
¶ Adam.

¶ Simon.  
2. Mac. 3, 4.  
Or, proph.

¶ Which Salomon made.  
1. King. 7, 23.



# Ecclesiasticus.

- 14 And that he might accomplish his ministerie vpon the altar, and garnish the offering of the moste High, and almightie,
- 15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and he powred at the fote of the altar a perfume of good sauour vnto the moste high King of all.
- 16 Then showed the sonnes of Aaron, and blowed with brasen trumpets, and made a great noyce to be heard, for a remembrance before the moste High.
- 17 Then all the people together hasted, & fell downe to the earth vpon their faces to worship their Lord God almightie, and moste high.
- 18 The fingers also sang with their voyces, so that the sounde was great, and the melodie swete.
- 19 And the people prayed vnto the Lord moste high with prayer before him that is merciful, til the honour of the Lord were performed, and they had accomplished his seruice.
- 20 Then went he downe, and stretched out his hands ouer the whole congregacion of the children of Israel, that they shulde giue praise with their lippes vnto the Lord, and reioyce in his Name.
- 21 He began againe to worship, y he might receiue the blessing of the moste High.
- 22 Now therefore giue praise all ye vnto God, that worketh great things euerie where, which hath increased our dayes from the wombe, and delte with vs according to his mercie,
- 23 That he wolde giue vs ioyfulness of heart, & peace in our dayes in Israel, as in olde time,
- 24 That he wolde confirme his mercie with vs, and deliuer vs at his time.
- 25 ¶ There be two maner of people, y mine heart abhorreth, & the third is no people:
- 26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in Sicinus.
- 27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus, of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.
- 28 Blessed is he that exerciseth him self therein: and he that layeth vp these in his heart, shal be wise.
- 29 For if he do these things, he shal be strong in all things: for he setteth his steppes in the light of the Lord, which giueth wisdom to the godlie. The Lord be praised for euer more: so be it, so be it.

## CHAP. LI.

A prayer of Iesus the sonne of Sirach.

- 1 I Wil confesse thee, o Lord and King, and praise thee, o God, my Sauour: I

giue thanks vnto thy Name.

- 2 For thou art my defender and helper, and hast preserved my bodie from destruction, and from the snare of the scanderous tongue, and from the lippes that are occupied with lies: thou hast holpen me against mine aduersaries,
- 3 And hast deliuered me according to the multitude of thy mercie, and for thy Names sake, from the roaring of them that were readie to deuoure me, and out of the hands of suche as sought after my life, and from the manifold afflictions, which I had;
- 4 And from the fyre that choked me rounde about, and from the middes of the fyre that I burned not,
- 5 And from the botome of the belie of hel, from an vncleane tongue, from lying wordes, from false accusation to the King, & from the slander of an vnrighteous tongue.
- 6 [My soule shal praise the Lord vnto death:] for my soule drewe nere vnto death: my life was nere to the hel beneth.
- 7 They compassed me on euerie side, & there was no man to helpe me: I looked for the succour of men, but there was none.
- 8 Then thought I vpon thy mercie, o Lord, and vpon thine actes of olde, how thou deliuerest suche as waite for thee, and sauest them out of the hands of the enemies.
- 9 Then lift I vp my prayer from the earth, and praied for deliuerance from death.
- 10 I called vpon the Lord the father of my Lord, that he wolde not leaue me in the daye of my trouble, and in the time of the proude without helpe.
- 11 I wil praise thy Name continually, and wil sing praise with thanksgiving: & my prayer was heard.
- 12 Thou saudest me from destruction, and deliueredst me from the euil time: therefore wil I giue thanks and praise thee, & blesse the Name of the Lord.
- 13 When I was yet yong, or euer I wet abroad, I desired wisdom openly in my praier.
- 14 I praied for her before the Temple, and sought after her vnto farr countreis, and she was as a grape that waxeth ripe out of the floure.
- 15 Mine heart reioyced in her: my foote walked in the right way, & from my youth vp sought I after her.
- 16 I bowed somewhat downe mine eare, & receiued her, & gate me muche wisdom:
- 17 And I profired by her: therefore wil I ascribe the glorie vnto him, that giueth me wisdom.
- 18 For I am aduised to do thereafter: I wil be ielous of that that is good: so shal I not be confounded.
- 19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine



- mine hands on hye, and considered the ignorances thereof.
- 20 I directed my soule vnto her, and I founde her in purenes: I haue had mine heart ioyned with her from the beginning: therefore shal I not be forsaken.
- 21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
- 22 The Lord hath giue me a tongue for my rewarde, wherewith I wil praise him.
- 23 Drawe nere vnto me, ye vnlearned, and dwell in the house of learning.
- 24 Wherefore are ye slowe? and what say you of these things, seing your soules are very thurstie?
- 25 I opened my mouth, and said, \*Bye her for you without money.
- 26 Bowe downe your necke vnder the yoke, & your soule shal receiue instruction: she is ready that ye may finde her.
- 27 Beholde with your eyes, \*how that I haue had but litle labour, & haue gotten vnto me muche rest.
- 28 Get learning with a great some of money: for by her ye shal possesse muche golde.
- 29 Let your soule reioyce in the mercie of the Lord, and be not ashamed of his praise.
- 30 Do your durtie betimes, and he wil giue you a rewarde at his time.

# B A R U C H.

## CHAP. I.

*Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people. so the Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they shoulde pray for them.*



- And these are the wordes of the booke, which Baruch the sonne of Ne-  
rias, the sonne of Maasias, the sonne of Sedecias, the sonne of Asad-  
dias, the sonne of Helcias wrote in at Babylon,
- 1 In the fift yere, and in the seventh day of the moneth, what time as the Chaldeans toke Ierusalem, and burnt it with syre.
- 2 And Baruch did read the wordes of this booke, that Iechonias the sonne of Ioacim King of Iuda might heare, & all the people that were come to heare the booke,
- 3 And in the audience of the gouernour, & of the Kings sonnes, & before the Elders, & before the whole people, fro the lowest vnto the hiest, before all them that dwelt at Babylon by the riuer Sud.
- 4 Which when they heard it, wept, fasted and made prayers before the Lord.
- 5 They made a collection also of money, according to euerie mans power,
- 6 And sent it to Ierusalem vnto Ioacim the sonne of Helcias the sonne of Salom Priest, and vnto the other Priests, and to all the people, which were with him at Ierusalem,
- 7 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring the againe into the land of Iuda, the tenth day of the moneth Siuan, to wit, siluer vessels, which Sedecias the sonne of Iosias King of Iuda had made,
- 8 After that Nabuchodonosor King of Babylon had led away Iechonias from Ie-

rusalem, and his princes, & his nobles, prisoners, and the people, and caryed them to Babylon.

- 10 And they said, Beholde, we haue sent you money, wherewith ye shal bye burnt offrings for sinne, and incense, and prepare a meat offering, & offre vpon the altar of the Lord our God,

- 11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their daies may be vpon earth, as the daies of heauen,

- 12 And that God wolde giue vs strength & lighten our eyes, that we may liue vnder the shadowe of Nabuchodonosor King of Babylon, and vnder the shadowe of Baltasar his sonne, that we may long do the seruice, and finde fauour in their sight.

- 13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned from vs)

- 14 And rede this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast daies, and at time conuenient.

- 15 Thus shal ye say, \*To the Lord our God belongeth righteousness, but vnto vs confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

- 16 And to our Kings, and to our princes, & to our Priests, and to our Prophetes, and to our fathers,

- 17 Because we haue sinned before the Lord our God,

- 18 And haue not obeyed him, nether hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

- 19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto this day,

Sss. ii.

*Or, manna for minah which wasthe evening and morning sacrifice.*

*Chap. 2. 5.*

*Dan 9. 2.*



to the Lord our God, and we haue bene negligent to heare his voyce.

*Deu. 29. 11.* 20 \*Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruante at the time that he brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and honie, as appeareth this day.

21 Neuertheles, we haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophetes, whome he sent vnto vs.

22 But euerie one of vs followed the wicked imaginacion of his owne heart, to serue strange gods; and to do euil in the sight of the Lord our God.

CHAP. II.

*2 The Iewes confesse that they suffer iustely for their sinnes. The true confession of the Christiāns 11 The Iewes desire to haue the wrath of God turned from them. 32 He promisseth that he wil call againe the people from captiuitie, and giue them a newe and euerlasting testament.*

1 Therefore the Lord our God hath performed his worde, which he pronounced against vs, & against our iudges that governed Israel, and against our Kings, and against our princes, & against the men of Israel and Iuda,

*Deu. 28. 13.*

2 To bring vpon vs great plagues, suche as neuer came to passe vnder y whole heauē, as they that were done in Ierusalē,\* according to things, that were written in the Lawe of Moyses,

3 That some among vs shulde eat the flesh of his owne sonne, & some the flesh of his owne daughter.

4 Moreouer, he hath deliuered them to be in subiection to all the kingdomes, that are rounde about vs, to be as a reproche and desolation among all the people rounde about where the Lord hath scattered them.

5 Thus they are brought beneth and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

*Chap. 1. 15.*

6 \*To the Lord our God apperteineth righteousness, but vnto vs & to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euerie one from the imaginacions of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voy-

ce, to walke in the commandements of the Lord that he hath giuen vnto vs.

11 \*And now, o Lord God of Israel, that *Deu. 9. 17.* hast brought thy people out of the land of Egypt with a mightie hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy self a Name, as appeareth this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our praier, o Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of the, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore loke downe from thine holy Temple, and thinke vpon vs: encline thine eare, o Lord, and heare vs.

17 \*Open thine eyes, and beholde: for the *Deu. 28. 13.* dead that are in the graues, and whose soules are out of their bodies, \*giue vnto the *Isa. 63. 12.* Lord, nether praise, nor righteousness. *Psal. 6. 6.*

18 But the soule that is vexed for the greatness of sinne, and he that goeth cokedly, *Isa. 38. 18.* and weake, and the eyes that faile, and the hungrie soule wil giue thee praise & righteousness, o Lord. *Or, by the hand of thy seruants. Lere. 27. 7.*

19 For we do not require mercie in thy sight, o Lord our God, for the righteousness of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignacion vpon vs, as thou hast spoken by thy seruants the Prophetes, saying,

21 \*Thus saith the Lord, Bowe downe your sholders, and serue the King of Babylon: so shal ye remaine in the land, that I gaue vnto your fathers.

22 But if ye wil not heare the voyce of the Lord, to serue the King of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierusalem, I wil cause to cease the voyce of mirthe, and the voyce of ioye, & the voyce of the bridegrome, and the voyce of the bride, & the land shalbe desolate of inhabitants.

24 But we wolde no hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophetes: namely, that the bones of our Kings, and the bones of our fathers shulde be caryed out of their places.

25 And lo, they are cast out to the heat of the day, and to the colde of the night, and are dead in great miserie with famine, & with



with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednes of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie.

28 As thou spakest by thy seruant Moyses, in the day when thou didest comānd him to write thy Lawe before the childrē of Israel, saying,

Leu. 26. 14.  
Deut. 10. 17.

29 \*If ye wil not obey my voyce, then shal this great swarme and multitude be turned into a verie fewe among the nacions where I wil scatter them.

30 For I knowe that they wil not heare me: for it is a stifnecked people: but in the land of their captiuitie they shal remember them selues,

31 And knowe that I am y Lord their God: then wil I giue them an heart to vnderstand, and eares.

32 And they shal heare, and praise me in the land of their captiuitie, & thinke vpon my Name.

33 Then shal they turne them from their harde backs, and from their euil workes: for they shal remember the way of their fathers, which sinned before the Lord.

34 And I wil bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac and Iacob, and they shal be lords of it: and I wil increase them, and they shal not be diminished.

35 And I wil make an euerlasting couenant with them, that I wil be their God, & they shal be my people: and I wil no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

*1 The people continueth in their praier begun for their deliuerance. 9 He praiseth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisdom. 37 Of the incarnation of Christ.*

1 O Lord almightie, o God of Israel, the soule that is in trouble, and the spirit that is vexed, cryeth vnto thee.

2 Heare, o Lord, and haue mercie: for thou art merciful, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vtterly perish.

4 O Lord almightie, the God of Israel, heare now the praier of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednes of our fa-

thers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, & thee, o Lord, wil we praise.

7 And for this cause hast thou put thy feare in our hearts, that we shulde call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Beholde, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproche, and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou maiest learne wisdom.

10 What is the cause, o Israel, that thou art in thine enemies land, and art waxen olde in a strange countrey?

11 And art defiled with the dead, and art counted with them, that go downe to the graues?

12 Thou hast forsaken the fountaine of wisdom.

13 For if thou hadest walked in the way of God, thou shuldest haue remained safe for euer.

14 Learne where is wisdom, where is strength, where is vnderstanding, that thou maist knowe also from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, & suche as ruled the beasts vpon the earth?

17 They that had their pastime with the foules of the heauen, that hoorded vp siluer, and golde, wherein men trust, & made none end of their gathering?

18 For they that coyned siluer, and were so careful of their worke, and whose inuention had none end,

19 Are come to naught, and gone downe to hel, and other men are come vp in their steades.

20 Whē thei were yong, they sawe y light, and dwelt vpon the earth: but they vnderstode not the way of knowledge,

21 Nether perceiued the paths thereof, nether haue their children receiued it: but they were farre off from that way.

22 It hath not bene heard of in the land of Chanaan, nether hath it bene sene in Theman,

23 Nor the Agarines that soght after wisdom vpon the earth, nor the marchants of Nerran, and of Theman, nor the expounders of fables, nor the searchers out of wisdom haue knownen the way of wis-



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dome, nether do they thinke vpon the pathes thereof.

24 O Israel, how great is the House of God! and how large is the place of his possession!

25 It is great, and hath none end: it is hie, and vnmeasurable.

26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chose, nether gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnes.

29 Who hath gone vp into heauen, to take her, and brought her downe fro the cloudes?

30 Who hath gone ouer the sea, to finde her, and hath brought her, rather then fine golde?

31 No man knoweth her waies, nether considereth her paths.

32 But he that knoweth all things, knoweth her, and he hath founde her out with his vnderstanding: this same is he which hath prepared the earth for euermore, and hath filled it with foure footed beastes.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeith him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cherefulness they shewe light vnto him that made them.

35 This is our God, and there shal none other be compared vnto him.

36 He hath founde out all way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued.

37 Afterwarde he was sene vpon cart h, and dwelt among men.

### CHAP. IIII.

*The reward of them that kepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem & vnder the figure thereof the Church. 25 A consolation and comforting of the same.*

1 **T**His is the boke of the comandements of God, and the Law that endureth for euer: all they that kepe it, shal come to life: but suche as forsake it, shal dye.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memorial of Israel.

6 Ye are solde to the nations, not for your

destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils and not to God.

8 Ye haue forgotten him that created you, euen the euerlasting God, & ye haue greiued Ierusalem, that nourished you.

9 When she sawe the wrath comming vpo you from God, she said, Hearken, ye that dwell about Sion: for God hath brought me into great heauines.

10 I se the captiuitie of my sonnes and daughters, which O Euerlasting wil bring vpon them.

11 With ioye did I nourish the, but I must leaue them with weping and mourning.

12 Let no man reioyce ouer me a widdow, and forsaken of manie, which for the finnes of my children am desolate, because they departed from the Law of God.

13 They wolde not knowe his righteousness, nor walke in the wayes of his commandements: nether did they enter into the paths of discipline, through his righteousness.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the Euerlasting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which nether reuerence the aged, nor pitie the yong: these haue caried away the dere beloued of the widdowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Go your way, O children, go your way: for I am left desolate.

20 I haue put of the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I wil call vpon the Euerlasting.

21 Be of good comfort, O children: crye vnto God, and he wil deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluatio through the Euerlasting, and ioye is come vpon me fro the Holy one, because of the mercie, which shal quickly come vnto you fro our euerlasting Sauour.

23 For I sent you away with weping, and mourning: but with ioye and perpetual gladnes wil God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shal they also se shortly your saluatio from God, which shal come vnto you with great glorie, and brightnes from



from the Euerlasting.

- 25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.
- 26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.
- 27 Be of good comfort, my children, and crye vnto God: for he that led you away, hath you in remembrance.
- 28 And as it came into your minde to go astray from your God, so endeouore your selues ten times more, to turne againe and to seeke him.
- 29 For he that hath brought these plagues vpon you, wil bring you euerlasting ioye againe, with your saluation.
- 30 Take a good heart, O Ierusalem: for he which gaue thee that name, wil comfort thee.
- 31 They are miserable that afflict thee, and such as reioyce at thy fall.
- 32 The cities are miserable whome thy children serue: miserable is she that hath taken thy sonnes.
- 33 For as she reioyced at thy decay, and was glad of thy fall, so shal she be sorie for her owne desolation.
- 34 For I wil take away the reioycing of her great multitude, and her ioye shalbe turned into mourning.
- 35 For a fyre shal come vpon her from the Euerlasting, long to endure, & she shalbe inhabited of deuils for a great season.
- 36 O Ierusalem, loke towards the East, and beholde the ioye that cometh vnto thee from thy God.
- 37 Lo, thy sonnes (whome thou hast let go) come gathered together from the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

## CHAP. V.

*Ierusalem is moued vnto gladnes for the returne of her people, and vnder the figure thereof the Church.*

- 1 **P**Vt of thy mourning clothes, O Ierusalem and thine affliction, and decke thee with the worshippe and honour, that cometh vnto thee from God, for euer more.
- 2 Put on the garment of righteousness, that cometh from God, and set a crowne vpon thine head of the glorie of the Euerlasting.
- 3 For God wil declare thy brightness to euerie countrey vnder the heauen.
- 4 And God wil name thee by this name for euer, The Peace of righteousness, and the glorie of the worship of God.
- 5 Arise, O Ierusalem, & stand vpon hie, and loke about thee towards the East, and beholde thy children gathered from the East vnto the West by the worde of the Holie

one, reioycing in the remembrance of God.

- 6 For they departed from thee on foote, and were led away of their enemies: but God wil bring thee againe vnto thee, exalted in glorie, as children of the kingdome.
- 7 For God hath determined to bring downe euerie high mountaine, and the long enduring rockes, and to fill the valleys, to make the grounde plaine, that Israel may walke safely vnto the honour of God.
- 8 The woods and all swete smelling trees shal ouershadowe Israel at the commandement of God.
- 9 For God shal bring Israel with ioye in the light of his maiestie, with the mercie and righteousness that cometh of him.

## CHAP. VI.

**A COPIE OF THE PISTLE,** that Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie thee of the thing that was commanded him of God.

1 **B**Ecause of the sinnes, that ye haue committed against God, ye shalbe led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shal remaine there manie yeres, and a long season, euen seuen generacions, and after that wil I bring you away peaceably from thence.

3 Now shal ye see in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shulders, to cause the people to feare.

4 \*Beware therefore that ye in no wise be like the strangers, nether be ye afraide of them, when ye see the multitude before thee and behinde them worshipping them,

5 But say ye in your hearts, O Lord, we must worshipping thee.

6 For mine Angel shalbe with you, & shal care for your soules.

7 As for their tongue, it is polished by the carpenter, and they them selues are gilted, and laied ouer with siluer: yet are they but lyes, and can not speake.

8 And as they take golde for a maide that loueth to be deckt,

9 So make they crownes for the heads of their gods: some times also the Priests them selues conuey away the golde, and siluer from their gods, and bestowe it vpon them selues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood with garments like men,

11 Yet can not they be preserued from rust and wormes,



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- 12 Though they haue couered the with clo-  
thing of purple, and wipe their faces be-  
cause of the dust of the Temple, whereof  
there is much vpon them.
- 13 One holdeth a scepter, as though he were  
a certaine iudge of the countrey: yet can he  
not slay such as offende him.
- 14 Another hathe a dagger or an axe in his  
right hand: yet is he not able to defende  
him self from battel, nor from theues: so  
then it is euident, that they be no gods.
- 15 Therefore feare them not: for as a vessel  
that a man vseth, is nothing worthe when  
it is broken,
- 16 Suche are their gods: when they be set vp  
in their temples, their eyes be ful of dust  
by reason of the fete of those y come in:
- 17 And as the gates are shut in round about  
vpon him that hathe offended the King:  
or as one that shulde be led to be put to  
death, so the Priests kepe their temples with  
doores, and with lockes, & with barres, lest  
their gods shulde be spoyled by robbers.
- 18 They light vp candels before them: yea,  
more the for them selues whereof they can  
not se one: for they are but as one of the  
postes of the temple.
- 19 They confesse, that euen their hearts are  
gnawen vpon: but when the things, that  
crepe out of the earth, eat them and their  
clothes, they feele it not.
- 20 Their faces are blacke thorow the smo-  
ke that is in the temple.
- 21 The owles, swallowes and birdes flie vpo  
their bodies, and vpon their heads, yea, &  
the cattes also.
- 22 By this ye may be sure, that they are not  
gods: therefore feare them not.
- 23 Notwithstanding the golde, that is about  
them to make them beautiful, except one  
wipe of the rust, they can not shine: nether  
when they were molten, did they fele it.
- 24 The things wherein is no breth, are  
bought for a moste high price.
- 25 \*They are borne vpon mens sholders,  
because they haue no feete, whereby they  
declare vnto men, that they be nothing  
worthe: yea, & they that worship them, are  
ashamed.
- 26 For if they fall to the ground at anie  
time, they can not rise vp againe of them  
selues, nether if one set them vp right, can  
they moue of them selues, nether if they be  
bowd downe, can they make them selues  
streight: but they set giftes before them, as  
vnto dead men.
- 27 As for the things y are offred vnto them,  
their Priests sell them, and abuse them: li-  
kewise also the women lay vp of the same:  
but vnto the poore and sicke they giue  
nothing.
- 28 Them enstruous women, and they that  
are in childebed, touche their sacrifices:
- by these things ye may knowe that they  
are no gods: feare them not.
- 29 From whence cometh it then, that they  
are called gods? because the women bring  
giftes to the gods of siluer, and golde, and  
wood.
- 30 And the Priests sit in their temples, ha-  
uing their clothes rent, whose heades and  
beardes are shauen, & being bare headed,
- 31 Thei roare, & crye before their gods, as  
men do at the feast of one that is dead.
- 32 The Priests also take away of their gar-  
ments, and clothe their wiues and childre.
- 33 Whether it be euil that one dorth vn-  
to the, or good, they are not able to recom-  
pense it: they can nether set vp a King  
nor put him downe.
- 34 In like maner they can nether giue riches,  
nor money: though a man make a vowe  
vnto them and kepe it not, they wil no re-  
quire it.
- 35 They can saue no man from death, nether  
deliuer the weake from the mightie.
- 36 They can not restore a blinde man to  
his sight, nor helpe anie man at his nede.
- 37 They can shewe no mercie to the wid-  
dowe, nor do good to the fatherles.
- 38 Their gods of wood, golde and siluer,  
are as stones, that be hewen out of the  
mountaine, and they that worship them,  
shalbe confounded.
- 39 How shulde a man the thinke or say that  
they are gods?
- 40 Morcouer the Chaldeas them selues dis-  
honor them: for when thei se a dome man,  
that can not speake, thei present him to Bel,
- 41 And desire that he wolde make him to  
speake, as though he had anie felig: yet thei  
that vnderstand these things, can not lea-  
ue them: for they also haue no sense.
- 42 Furthermore the women, girded with  
coards, sit in the stretes, and burne strawe.
- 43 And if one of them be drawen away, and  
lie with anie such as come by, she casteth  
her neighbour in the teeth, because shewas  
not so worthely reputed, nor her coard  
broken.
- 44 Whatsoeuer is done amog them, is lies:  
how may it then be thought or said, that  
they are gods?
- 45 Carpenters and golde smithes make the,  
nether be they anie other thing, but euen  
what the workeman wil make them.
- 46 Yea, they that make them, are of no long  
continuance: how shulde then the things  
that are made of them, be gods?
- 47 Therefore they leaue lies, and shame  
for their posteritie.
- 48 For when there cometh anie warre or  
plague vpo the, the Priests imagine with  
them selues, where they may hide the sel-  
ues with them.
- 49 How then can men not perceiue, that  
they



- they be no gods, which can nether defend them selues from warre, nor from plagues?
- 50 For \*seing they be but of wood, and of siluer, and of golde, men shal knowe hereafter that they are but lies, and it shalbe manifest to all nacions & Kings, that they be no gods, but the workes of mens hands, and that there is no worke of God in the.
- 51 Whereby it maye be knowen, that they are no gods.
- 52 They can set vp no King in the lād, nor giue raine vnto men.
- 53 They can giue no sentence of a matter, nether preserue from iniurie: they haue no power, but are as crows betwene the heauen and the earth.
- 54 When there falleth a fyre vpo the house of those gods of wood, and of siluer, & of golde, the Priests wil escape & saue the selues, but thei burne as y balkes therein.
- 55 Thei can not withstand anie King or enemies: how can it then be thought or said that they be gods?
- 56 Moreouer these gods of wood, of golde, and of siluer can nether defend them selues from theues nor robbers.
- 57 For they that are strongest, take away their golde and siluer, and apparel, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe them selues.
- 58 Therefore it is better to be a King, & so to shewe his power, or els a profitable vessel in an house, whereby he that oweth it, might haue profite, then suche false gods: or to be a dore in an house, to kepe suche things safe as be therein, then suche false gods: or a pillar of wood in a palace, then suche false gods.
- 59 For the sunne, and the moone, and the starres that shine, when thei are sent downe for necessarie vses, obey.
- 60 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in enerie countrey.
- 61 And when God comandeth the cloudes to go about the whole worlde, they do as thei are bidden.
- 62 Whē the fyre is sent downe from aboue to destroye hilles and woods, it doeth that which is commanded: but these are not like anie of these things, nether in forme, nor power.
- 63 Wherefore men shulde not thinke, nor say that they be gods, seing thei can nether giue sentence in iudgement, nor do men good.
- 64 For so muche now as ye are sure, that they be no gods, feare them not.
- 65 For they can nether curse, nor blesse Kings:
- 66 Nether can thei shewe signes in the heauen among the heathē, nether shine as the moone.
- 67 The beastes are better the they: for thei can get them vnder a couert, and do them selues good.
- 68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.
- 69 For as a skarcrowe in a garden of cucumbers kepeth nothing, so are their gods of wood, and of siluer, and of golde:
- 70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orcharde, that euerie birde sitteth vpon, and as a dead bodie that is cast in the darke.
- 71 By the purple also and brightnes, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they them selues shal be consumed at the last, and they shalbe a shame to the countrey.
- 72 Better therefore is the iuste man, that hath none idoles: for he shalbe farre fro reprove.

## THE SONG OF THE

thre holie children, which followeth in the third chapter of Daniel after this place, Thei fell downe bound into the middes of the hote fyrie fornace.

### CHAP. I.

25 The prayer of Azarias. 26 The crueltie of the King. 43 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The thre children praise the Lord and prouoke all creatures to the same.

24 **A**nd they walked in the middes of the flame, praising God, & magnified the Lord.

25 Then Azarias stode vp, and praied on this maner, and opening his

mouth in the middes of the fyre, said,

26 Blessed be thou, o Lord God of our fathers: thy Name is worthie to be praised and honored for euermore.

27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy workes are true, and thy waies are right, & all thy iudgements certeine.

28 In all the things that thou hast broght vpon vs, & vpon Ierusalem, the holie citie of our fathers, thou hast executed true

Tttt.i.



## The song of the thre children.

- iudgements: for by right and equitie hast thou brought all these things vpon vs, because of our sinnes.
- 29 For we haue sinned and done wickedly, departing from thee: in all things haue we trespassed,
- 30 And not obeyed thy commandements, nor kept them, nether done as thou hadest commanded vs, that we might prosper.
- 31 Wherefore in all that thou hast brought vpon vs, & in euery thing that thou hast done to vs, thou hast done them in true iudgement:
- 32 As in deliuering vs into the hands of our wicked enemies, & moste hateful traitors, and to an vnrighteous King, and the moste wicked in all the worlde.
- 33 And now we may not open our mouthes: we are become a shame and reprove vnto thy seruants, and to them that worshippe thee.
- 34 Yet for thy Names sake, we beseeche thee, giue vs not vp for euer, nether breake thy couenant,
- 35 Nether take away thy mercie from vs, for thy beloued Abrahams sake, and for thy seruant Isaaks sake, & for thine holy Israels sake,
- 36 To whome thou hast spoken and promised, that thou woldest multiplie their sede as the starres of heauen, and as the sand, that is vpon the seashore.
- 37 For we, o Lord, are become lesse then a nation, and be kept vnder this daye in all the worlde, because of our sinnes:
- 38 So that now we haue nether prince, nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer y first frutes before thee, that we might finde mercie.
- 39 Neuertheles in a contrite heart, and an humble spirit, let vs be receiued.
- 40 As in the burnt offering of rams and bullockes, & as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto thee that put their trust in thee.
- 41 And now we followe thee with all our heart, and feare thee, and seeke thy face.
- 42 Put vs not to shame, but deale with vs after thy louing kindenes, and according to the multitude of thy mercies.
- 43 Deliuer vs also by thy miracles, & giue thy Name the glorie, o Lord,
- 44 That all they which do thy seruants euil, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,
- 45 That they maye knowe, that thou onely art the Lord God, and glorious ouer the whole worlde.
- 46 ¶ Now the Kings seruants that had cast them in, ceased not to make the open hore
- with naphtha, and with pitche, and with towes, and with fagotes,
- 47 So that the flame went out of the furnace fortie and nine cubites.
- 48 And it brake forth, & burnt those Chaldeans, that it founde by the furnace.
- 49 But the Angel of the Lord went downe into the furnace with the three that were with Azarias, and smote the flame of the fyre out of the furnace,
- 50 And made in the middes of the furnace like a moyste hissing winde, so that the fyre toucht the three not at all, nether grieved, nor troubled them.
- 51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the furnace, saying,
- 52 Blessed be thou, o Lord God of our fathers, and praised, and exalted aboute all things for euer, & blessed be thy glorious & holie Name, & praised aboute all things, and magnified for euer.
- 53 Blessed be thou in the Temple of thine holy glorie, and praised aboute all things, and exalted for euer.
- 54 Blessed be thou that beholdest y depths, & sittest vpon the Cherubims, & praised aboute all things, and exalted for euer.
- 55 Blessed be thou in the glorious Throne of thy kingdome, and praised aboute all things, and exalted for euer.
- 56 Blessed be thou in the firmament of heauen, and praised aboute all things, & glorified for euer.
- 57 All ye workes of the Lord, blesse ye the Lord: praise him, and exalte him aboute all things for euer.
- 58 O heauens, blesse ye the Lord: praise him, and exalte him aboute all things for euer. *Psalm 148.*
- 59 O Angels of the Lord, blesse ye y Lord: praise him, & exalte him aboute all things for euer.
- 60 All ye waters that be aboute the heauen, blesse ye the Lord: praise him, and exalte him aboute all things for euer.
- 61 All ye powers of the Lord, blesse ye the Lord: praise him, and exalte him aboute all things for euer.
- 62 O sunne and moone, blesse ye the Lord: praise him, & exalte him aboute all things for euer.
- 63 O starres of heauen, blesse ye y Lord: praise him, & exalte him aboute all things for euer.
- 64 Euery shower, & dewe, blesse ye y Lord: praise him, & exalte him aboute all things for euer.
- 65 All ye windes, blesse ye the Lord: praise him, and exalte him aboute all things for euer.
- 66 O fyre & heat, blesse ye the Lord: praise him, & exalte him aboute all things for euer.
- 67 O winter and sommer, blesse ye the Lord: *Or, cold.*

*a Which is a cerreine kinde of fat & chalye claye, as Plinius writeth, 2. booke chap. 105.*



Lord:praise him,and exalte him aboue all things for euer.

80 All ye foules of heaue,blesse ye y Lord:praise him,& exalte him aboue all things for euer.

68 O dewes and stormes of snowe, blesse ye the Lord:praise him,and exalte him aboue all things for euer.

81 All ye beafts and cattel, blesse ye the Lord:praise him,and exalte him aboue all things for euer.

69 O frost and colde, blesse ye the Lord:praise him,& exalte him aboue all things for euer.

82 O children of men, blesse ye the Lord:praise him,& exalte him aboue all things for euer.

70 O yce, and snowe, blesse ye the Lord:praise him,& exalte him aboue all things for euer.

83 Let Israel blesse the Lord,praise him and exalte him aboue all things for euer.

71 O nightes & dayes, blesse ye the Lord:praise him,& exalte him aboue all things for euer.

84 O Priests of the Lord,blesse ye y Lord:praise him,& exalte him aboue all things for euer.

72 O light and darkenes, blesse ye y Lord:praise him,& exalte him aboue all things for euer.

85 O seruants of the Lord,blesse ye the Lord:praise him,& exalte him aboue all things for euer.

73 O lightnings and cloudes,blesse ye the Lord:praise him,and exalte him aboue all things for euer.

86 O spirits and foules of the righteous, blesse ye the Lord:praise him,and exalte him aboue all things for euer.

74 Let the earth blesse the Lord:let it praise him, and exalte him aboue all things for euer.

87 O Saints and humble of heart,blesse ye the Lord:praise him, & exalte him aboue all things for euer.

75 O mountaines, and hilles, blesse ye the Lord:praise him,and exalte him aboue all things for euer.

88 O Ananias, Azarias, and Misael, blesse ye the Lord:praise him,& exalte him aboue all things for euer:for he hath deliuered vs from the hel, and saued vs from the hand of death,and deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fyre hath he deliuered vs.

76 All things that growe on the earth, blesse ye the Lord:praise him,and exalte him aboue all things for euer.

89 Confesse vnto the Lord,that he is gracious:for his mercie endureth for euer.

77 O fountaines, blesse ye the Lord:praise him,& exalte hi aboue all things for euer.

90 All ye that worshippe the Lord, blesse the God of gods:praise him,and acknowledge him:for his mercie endureth worlde without end.

78 O Sea, and floods, blesse ye the Lord:praise him, & exalte him aboue all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Lord:praise him, and exalte him aboue all things for euer.

# THE HISTORIE OF "Sufanna, which some ioyne to the end of Daniel, and make it the 13.chap.

*1 The two gouerners are taken with the loue of Sufanna. 19 They take her alone in the garden. 20 They sollicite her to wickednes. 23 She choseth rather to obey God, though it be to the danger of her life. 34 She is accused. 45 Daniel doeth deliuer her. 63 The gouerners are put to death.*

**T**HERE dwelt a mā in Babylon called Ioacim, And he toke a wife, whose name was Sufanna, the daughter of Helcias, a verie faire woman, and one that feared God.

3 Her father and her mother also were godlie people, & taught their daughter according to the Law of Moses.

4 Now Ioacim was a great riche man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because

he was more honorable then all others.

5 The same yere were appointed two of the anciets of the people to be iudges, suche as the Lord speaketh of, that the iniquitie came from Babylon, & fro the anciēt iudges, which semed to rule y people.

6 These hanted Ioacims house, & all suche as had anie thing to do in the Law, came thither vnto them.

7 Now when the people departed away at noone, Sufanna went into her housbands garden to walke.

8 And the two Elders sawe her that she wēt in daily and walked, so that their lust was inflamed towarde her.

9 Therefore thei turned away their mīde, & cast downe their eyes, y thei shulde not se heauen, nor remēbre iuste iudgements.

*2 To wit, from God.*

Tttt.ii.



## Sufanna.

- 10 And albeit thei bothe were wouided with her loue, yet durst not one shewe another his grief.
- 11 For they were ashamed to declare their lust, that they desired to haue to do w<sup>th</sup> her.
- 12 Yet they watched diligently from day to day to se her.
- 13 And the one said to the other, Let vs go now home, for it is diner time.
- 14 So they went their way, and departed, one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, thei acknowledged their lust: the appointed they a time bothe together whe they might finde her alone.
- 15 Now when they had spied out a conuenient time, that she went in, as her maner was, with two maides onely, and thoght to wash her self in the garden (for it was an hote season)
- 16 And there was no bodie there, saue the two Elders that had hid them selues, and watched for her:
- 17 She said to her maides, Bring me oyle & sope, and shut the garden dores, that I may wash me.
- 18 And they did as she bade them, and shut the garden dores, and went out them selues at a backe dore, to fet the thing that she had commanded them: but they sawe not the Elders, because they were hid.
- 19 Now whe the maides were gone forth, the two Elders rose vp & ranne vnto her, saying,
- 20 Beholde, the garden dores are shut, that no man can se vs, & we burne in loue with thee: therefore consent vnto vs, and lye with vs.
- 21 If thou wilt not, we wil beare witnes against thee, that a yong ma<sup>de</sup> was with thee, and therefore thou didest send away thy maides from thee.
- 22 Then Sufanna fighed, and said, I am in trouble on euerie side: for if I do this thig, it is death vnto me: & if I do it not, I can not escape your hands.
- 23 It is better for me to fall into your h<sup>ands</sup>, and not do it, then to sinne in the sight of the Lord.
- 24 With that Sufanna cryed with a loude voyce, and the two Elders cryed out against her.
- 25 Then ranne the one, and opened the garden dore.
- 26 ¶ So whe the seruants of the house heard the crye in the garden, they rushed in at y<sup>e</sup> backe dore, to se what was done vnto her.
- 27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer suche a reporte made of Sufanna.
- 28 On the morow after, came the people to Ioacim her housband, & the two Elders came also, ful of mischicuous imaginac<sup>ion</sup> against Sufanna, to put her to death,
- 29 And said before the people, Send for Sufanna the daughter of Helcias Ioacims wife. And immediatly they sent.
- 30 So she came with her father & mother, her children and all her kinred.
- 31 Now Sufanna was very tender, and faire of face.
- 32 And these wicked me<sup>n</sup> comanded to vncover her face (for she was couered) that thei might so be satisfied with her beautie.
- 33 Therefore they that were about her, and all they that knewe her, wept.
- 34 The two Elders stode vp in the middes of the people, and layed their hands vpon her head,
- 35 Which wept and loked vp towarde heauen: for her heart trusted in the Lord.
- 36 And the Elders said, As we walked in the garden alone, she came in with two maides, whome she sent away from her, and shut the garden dores.
- 37 Then a yong man, which there was hid, came vnto her, and lay with her.
- 38 Then we which stode in a corner of the garden, seing this wickednes, rane vnto the, and we sawe them as they were together,
- 39 But we colde not holde him: for he was stronger then we, and opened the dore, and leaped out.
- 40 Now when we had taken this woman, we asked her what yong man this was, but she wolde not tel vs: of these things are we witnesses.
- 41 Then the assemblie beleued them, as those that were the Elders and iudges of the people: so thei cond<sup>emned</sup> her to death.
- 42 Then Sufanna cryed out with a loude voyce, and said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,
- 43 Thou knowest, that they haue borne false witnes against me, and beholde, I must dye, where as I neuer did suche thigs as these men haue maliciously inuented against me.
- 44 And the Lord heard her voyce.
- 45 ¶ Therefore when she was led to be put to death, the Lord raised vp y<sup>e</sup> holie spirit of a yong childe, whose name was Daniel.
- 46 Who cryed with a loude voyce, I am cleane from the blood of this woman.
- 47 The all the people turned them toward him, and said, What meane these wordes, that thou hast spoken?
- 48 The Daniel stode in the middes of the, and said, Are ye suche fooles, o Israelites, that without examination, or knowledge of the trueth, ye haue condemned a daughter of Israel?
- 49 Returne againe to iudgement: for they haue



haue borne false witnes against her.

52 Wherefore the people turned againe in all haste, & the Elders said vnto him, Come, sit downe among vs, & shew it vs, seing God hath giuen thee y<sup>e</sup> office of an Elder.

53 Then said Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

54 So when they were put a fonder, one frō another, he called one of them & said vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast committed afore time, are come to light.

55 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie go free, albeit the Lord saith, \* The innocent and righteous shalt thou not slay.

56 Now then, if thou hast sene her, tel me, vnder what tre sawest thou them companying together? Who answered, Vnder a lentiske tre.

57 The said Daniel, Verely thou hast lyed against thine owne head: for lo, the Angel of God hath receiued the sentence of God, to cut thee in two.

58 So put he him aside, & commanded to bring the other, & said vnto him, O thou sene of Chanaan, and not of Iuda, beautie hath disceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare cōpanied with you: but the daughter of Iuda wolde not abide your wickednes.

58 Now therefore tel me vnder what tre didst thou take them cōpanying together? Who answered, Vnder a "prime tree."

*\* Or, mistle tree.*

59 Then said Daniel vnto him, Verely thou hast also lyed against thine head: for the Angel of God waiteth with the sworde to cut thee in two, & so to destroe you bothe.

60 ¶ With that all y<sup>e</sup> whole assemblie cryed with a loude voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witnes by their owne mouth)

62 \* And according to the Law of Moyses *Deu 19.19. prou. 19.5.* they delt with them, as they delt wickedly against their neighbour, and put them to death. Thus the innocent blood was saved the same day.

63 Therefore Helcias, and his wife praised God for their daughter Susanna, with Iocim her housband, and all the kinred, that there was no dishonestie foude in her.

64 From that day forth was Daniel had in great reputacion in the sight of the people.

65 And King Astyages was laide with his fathers, and Cyrus of Persia reigned in his steade.

## THE HISTORIE OF Bel and of the dragon, which is the fourteenth chapter of Daniel after the Laten.

**N**ow when King Astyages was laide with his fathers, Cyrus y<sup>e</sup> Persian receiued his kingdome. And Daniel did eat at the Kings table, & was honored aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euerie day, twelue a great measures of fine floure, and fortie shepe, and six great potes of wine.

4 And the King worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with hands, but the liuing God, which hath created the heauen & the earth, and hath power vpo all flesh.

6 Then said the King vnto him, Thinkest

thou not that Bel is a liuīg God? seest thou not how much he eateth and drinketh euerie day?

7 Then Daniel smiled and said, O King, be not deceiued: for this is but claye within, and brasse without, and did neuer eat any thing.

8 So the King was wroth, and called for his Priests, and said vnto them, If ye tell me not, who this is that eateth vp these expenses, ye shal dye:

9 But if ye can certifie me that Bel eateth them, then Daniel shal dye: for he hath spokē blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy worde.

10 (Now the Priests of Bel were thre score and ten beside their wiues and childrē:) and the King went with Daniel into the temple of Bel.

11 So Bels Priests said, Beholde, we wil go out, and set thou the meat there, o King, & let the wine be filled: then shut the dore

Ttt. iii.

*a Called Arrab, whereof euerie one contained some what more then nine gallons, which make in all an hundred & eight gallons at the least.  
b Called Metretes, and euerie one of these measures contained about ten gallons, which in all make three score.*



## Bel and the dragon.

- fast, and seale it with thine owne signet.
- 12 And to morowe when thou comest in, if thou findest not that Bel hath eaten vp all, we wil suffer death, or els Daniel that hath lyed vpon vs.
- 13 Now thei thought the selues sure ynough: for vnder the table thei had made a priuie entrance, and there went they in euer, and toke away the things.
- 14 So whē they were gone forth, the King set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed thorowout all the temple, in the presence of the King alone: then went they out, and shut the dore, & sealed it with the Kings signet, and so departed.
- 15 Now in the night came the Priests, with their wiues and children, (as they were wont to do) and did eat and drinke vp all.
- 16 In the morning betimes, the King arose and Daniel with him.
- 17 And the King said, Daniel, are the seales whole? Who answered, Yea, o King, thei be whole.
- 18 And as sone as he had opened the dore, the King looked vpon the table, and cryed with a loude voyce, Great art thou, o Bel, and with thee is no disceite.
- 19 Then laughed Daniel, and helde the King that he shulde not go in, & said, Beholde now the pauement, and marke wel whose footesteppes are these.
- 20 And the King said, I se the footesteppes of men, women, and children: therefore the King was angrie,
- 21 And toke the Priests, with their wiues, and children, and they shewed him the priuie dores, where they came in, and consumed suche things as were vpon the table.
- 22 Therefore the King slewe them, and deliuered Bel into Daniels power, who destroyed him and his temple.
- 23 ¶ Moreouer in that same place there was a great dragon, which the Babylonians worshipped.
- 24 And the King said vnto Daniel, Sayest thou, that this is of brasfe also? lo, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worshippe him.
- 25 Then said Daniel vnto the King, I wil worshippe the Lord my God: for he is the liuing God.
- 26 But giue me leaue, o King, and I wil slay this dragon without sworde or staffe. And the King said, I giue thee leaue.
- 27 Then Daniel toke pitche, and farte, & heere, and did seeth them together, & made lompes thereof; this he put in the dragons mouthe, and so the dragon burst in sunder. And Daniel said, Beholde, whome ye worshippe.
- 28 When the Babylonians heard it, they were wonderful wroth, and gathered them together against the King, saying, The King is become a Iewe: for he hath destroyed Bel, and hath slaine the dragon, and put the Priests to death.
- 29 So they came to the King, and said, Deliuer vs Daniel, or els we wil destroy thee and thine house.
- 30 Now whē the King sawe, that thei pressed sore vpon him, and that necessitie constrained him, he deliuered Daniel vnto them:
- 31 Who cast him into the lions denne, where he was six daies.
- 32 In the denne there were seuen lions, and they had giue them euerie day two bodies and two shepe, which then were not giuen them, to the intent that they might deuour Daniel.
- 33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made potage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.
- 34 But y Angel of the Lord said vnto Abbacuc, Go, carye the meat y thou hast, into Babylon vnto Daniel, which is in the lions denne.
- 35 And Abbacuc said, Lord, I neuer sawe Babilon, nether do I knowe where the denne is.
- 36 Then the Angel toke him by the crowne of the head, and bare him by the heere of the head, and through a mightie winde set him in Babylon vpon the denne.
- 37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.
- 38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer failest the that seke thee and loue thee.
- 39 So Daniel arose, and did eat, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.
- 40 Vpon the seuenth day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and beholde, Daniel sat in the middes of the lions.
- 41 Then cryed the King with a loude voyce, saying, Great art thou, o Lord God of Daniel, and there is none other besides thee.
- 42 And he drew him out of the denne, and cast the that were the cause of his destruction into the denne, & they were deuoured in a momente before his face.



# THE FIRST BOKE OF the Maccabees.

## CHAP. I.

*1 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 30 Antiochus setteth vp idoles.*



After that Alexander the Macedonian, y<sup>e</sup> sonne of Philippe, went forth of the land of Chettiim, & slewe Darius King of the Persiās and Medes, and reigned for him,

as he had before in Grecia,

2 He toke great warres in hand, and wan strong holdes, and slewe the Kings of the earth.

3 So went he thorow to y<sup>e</sup> ends of the worlde, and toke spoiles of many nations, in so much that y<sup>e</sup> worlde stode in awe of him: therefore his heart was puffed vp and was hawtie.

4 Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fel sicke, and knewe that he shulde dye.

7 Then he called for the chief of his seruātes, which had bene broght vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeres when he dyed.

9 And his seruants reigned euerie one in his roume.

10 And they all caused the selues to be crowned after his death, and so did their children after the many yeres, and much wickednes increased in the worlde.

11 For out of these came the wicked roote, euen Antiochus Epiphanes the sonne of King Antiochus, which had bene an hostage at Rome, and he reigned in the hundredth and seuen and thirtieth yere of the kingdome of the Grekes.

12 In those daies wēt there out of Israel wicked men, which entyced many, saying, Let vs go, and make a couenant with the heathen, that are rounde about vs: for since we departed frō them, we haue had much sorowe.

13 So this deuice pleased them wel.

14 And certeine of the people were readie, & went to y<sup>e</sup> King which gaue the licence to do after the ordinances of the heathen.

15 The set thei vp a place of exercise at Ie-

rusalē, according to the faciōs of y<sup>e</sup> heathē,

16 And made them a selues vncircūcised, & forsoke the holy couenant, & ioyned them selues to the heathen, and were solde to do mischief.

17 So whē Antiochus kingdome was set in order, he wēt about to reigne ouer Egypt, that he might haue the dominion of two realmes.

18 Therefore he entred into Egypt with a mightie cōpanie, with charrets, & elephants, & with horsēmē, & with a great nauie,

19 And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, and fled, and manie were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and toke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundredth, fortie and thre yere,

22 And went vp towarde Israel and Ierusalē with a mightie people.

23 And entred proudly into the Sanctuarie, and toke away the golden altar, and the candlestick for the light, & all the instruments thereof, & the table of y<sup>e</sup> shewbread, and the powring vessels, and the bowles, & the golden basins, and the vaile, and the crownes, & the golden apparel, which was before the Temple, and brake all in pecies.

24 He toke also the siluer and golde, & the precious iewels, & he toke the secret treasures that he founde, & when he had taken away all, he departed into his owne land,

25 After he had murdered many men, and spoken verie proudly.

26 Therefore there was a great lamentacion in euerie place of Israel.

27 For the princes & the Elders mourned: the yong women, and the yong men were made feble, & the beautie of the women was changed.

28 Euerie bridegrome toke him to mourning, and she that sate in the mariage chamber, was in heauines.

29 The land also was moued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeres the King sent his chief taxe master into y<sup>e</sup> cities of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in disceite, & they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, & smote it with a great plague, & destroyed much people of Israel.

a By drawing y<sup>e</sup> skinne ouer the parte that was circumcised, as Cell. 7. chap 25 Epiph. lib de pōderib & medicur.



# I. Maccabees.

33 And when he had spoiled the citie, he set  
 fyre on it, casting downe the houses there-  
 of, and walles thereof on euerie side.  
 34 The womē and their children toke they  
 captiue, and led away the cattel.  
 35 Then fortified they the citie of Dauid  
 with a great & thicke wall, & with migh-  
 tie towres, and made it a strong holde for  
 them.  
 36 Moreouer they set wicked people there,  
 and vngodlie persones, and fortified them  
 selues therein.  
 37 And they stored it with weapons and vi-  
 taites, and gathered the spoile of Ierusalē,  
 and laied it vp there.  
 38 Thus became they a fore snare & were  
 in ambushment for y<sup>e</sup> Sanctuarie, and were  
 wicked enemies euermore vnto Israel.  
 39 For thei shed innocēt blood on euerie side  
 of the Sanctuarie & defiled the Sāctuarie,  
 40 In so muche that the citizens of Ierusa-  
 lem fled away because of them, and it be-  
 came an habitation of strāgers, being de-  
 solate of them whome she had borne: for  
 her owne children did leaue her.  
 41 Her Sāctuarie was left waste as a wilder-  
 nes: her holie daies were turned into mour-  
 ning, her Sabbaths into reproche, and her  
 honour broght to naught.  
 42 As her glorie had bene great, so was  
 her dishonour, and her excellencie was tur-  
 ned into sorowe.  
 43 Also the King wrote vnto all his king-  
 dome, that all the people shulde be as one,  
 and that euerie mā shulde leaue his lawes.  
 44 And all the heathen agreed to the com-  
 mandement of the King.  
 45 Yea, many of the Israelites consented to  
 his religion, offering vnto idoles, & defiling  
 the Sabbath.  
 46 So the King sent letters by the messen-  
 gers vnto Ierusalem, and to the cities of  
 Iuda, that they shulde followe the strange  
 lawes of the countrey,  
 47 And that they shulde forbid the burnt  
 offerings and sacrifices, and the<sup>o</sup> offerings in  
 the Sanctuarie,  
 48 And that they shulde defile the Sabbaths  
 and the feasts,  
 49 And pollute the Sanctuarie and the ho-  
 liemen,  
 50 And to set vp altars, & groues, & chap-  
 pels of idoles, & offer vp swines flesh, and  
 vncleane beasts,  
 51 And that they shulde leaue their childrē  
 vncircumcised, & defile their soules with  
 vncleannes, and pollute them selues, that  
 they might forget the Law, & change all  
 the ordinances,  
 52 And that whosoever wolde not do accor-  
 ding to the commandement of the King,  
 shulde suffer death.  
 53 In like maner wrote he thorow out all his

kingdomes, and set ouerseers ouer all the  
 people, for to compell them to do these things.  
 34 And he commanded the cities of Iuda  
 to do sacrifice, citie by citie.  
 35 Then went many of the people vnto the  
 by heapes, euery one that forsoke y<sup>e</sup> Law,  
 and so they committed euil in the land.  
 36 And they droue the Israelites into se-  
 cret places, euen wheresoeuer they colde  
 flee for succour.  
 37 The fiftenth day of Casleu, in the hun-  
 dreth and fise and fortieth yere, they set  
 vp the abomination of desolacion vpon  
 the altar, & thei buylded altars thorow out  
 the cities of Iuda on euerie side.  
 38 And before the dores of the houses, and  
 in the stretes they burnt incense.  
 39 And the bokes of the Law, which they  
 founde, they burnt in the fyre, and cutte in  
 pieces.  
 40 Whosoever had a boke of the Testa-  
 ment founde by him, or whosoever con-  
 sented vnto the Law, the Kings com-  
 mandement was, that they shulde put him to  
 death by their autoritie,  
 41 And they executed these things euerie  
 moneth vpon the people of Israel that we-  
 re founde in the cities.  
 42 And in the fise and twentieth day of the  
 moneth, they did sacrifice vpon the altar,  
 which was in the stead of the altar of sa-  
 crifices.  
 43 And according to the commandement,  
 they put certeine women to death, which  
 had caused their children to be circum-  
 cised,  
 44 And they hāged vp the children at their  
 neckes, and they spoiled their houses, and  
 fiewe the circumcisers of them.  
 45 Yet were there many in Israel, which  
 were of courage, and determined in them  
 selues, that they wolde not eat vncleane  
 things,  
 46 But chose rather to suffer death, then to  
 be defiled with those meats: so because thei  
 wolde not breake the holie couenant, they  
 were put to death.  
 47 And this<sup>o</sup> tyrannie was verie fore vpon<sup>o</sup>  
 the people of Israel.

## CHAP. II.

*The mourning of Mattathias and his sonnes for the de-  
 struccion of the holy citie. 19 They refuse to do sacrifice  
 vnto idoles. 24 The zeale of Mattathias for the Law  
 of God. 33 They are slaine and wil not fight againe  
 because of the Sabbath day. 49 Mattathias dying  
 commandeth his sonnes to fiske by the words of God,  
 after the example of the fathers.*

**I**N those dayes stode vp Mattathias the  
 Priest, the sonne of Ioannes, the sonne of  
 Simeon, of the sonnes of Ioarib of Ierusa-  
 lem, and dwelt in Modin.  
 2 And he had fise sonnes, Ioanan called  
 Gaddis,

3 Simon

*Ioseph. Anti.  
 12. chap. 6. & 7*

*Or, drinke of  
 fringes.*

*Ioseph. Antiq.  
 12. chap. 7*



3 Simon called Thassi,  
4 Iudas which was called Maccabeus,  
5 Eleazar called Abaron, & Ionathā, whose  
name was Apphus.  
6 Now he sawe the blasphemies, which  
were committed in Iuda and Ierusalem:  
7 And he said, Wo is me: wherefore was  
I borne, to se this destruction of my peo-  
ple, and the destruction of the holy citie,  
and thus to sit still it is deliuered into the  
hands of the enemies,  
8 And the Sanctuarie is in the hands of  
strangers: her Temple is, as a man that  
hathe no renoume.  
9 Her glorious vessels are caryed away in-  
to captiuitie: her infants are slayne in the  
stretes, and her yong men are fallen by  
the sworde of the enemies.  
10 What people is it, that hathe not some  
possession in her kingdome, or hathe not  
gotten of her spoyle?  
11 All her glorie is taken away: of a fre wo-  
man, she is become an handmaid.  
12 Beholde, our Sanctuarie & our beautie,  
and honor is desolate, and the Gentiles  
haue defiled it.  
13 What helpeth it vs then to liue anie lon-  
ger?  
14 And Mattathias rent his clothes, he, and  
his sonnes, and put sackcloth vpon them,  
and mourned verie sore.  
15 ¶ Then came men from the King to the  
citie of Modin to compell them to forsake  
God, and to sacrifice.  
16 So manie of the Israelites consented  
vnto them: but Mattathias and his sonnes  
assembled together.  
17 Then spake the commissioners of the  
King, and said vnto Mattathias, Thou art  
the chief and an honorable man, & great  
in this citie, and hast many children and  
brethren.  
18 Come thou therefore first, and fulfil the  
Kings commandement, as all the heathen  
haue done, and also the men of Iuda, and  
suche as remaine at Ierusalem: so shalt thou  
and thy familie be in the Kings fauour &  
thou and thy children shalbe enriched  
with siluer & golde, & w manie rewards.  
19 Then Mattathias answered & said with  
a loude voyce, Thogh all nacions that are  
vnder the Kings dominion, obey him, and  
fall away euerie man from the religion of  
their fathers, and consent to his comman-  
dements,  
20 Yet wil I and my sonnes, and my bre-  
thren, walke in y couenant of our fathers.  
21 God be merciful vnto vs, that we forsake  
not the Law and the ordinances.  
22 We wil not hearken vnto the Kings  
wordes to transgresse our religion, nether  
on the right side, nor on the left.  
23 And when he had left of speaking these

wordes, there came one of the Iewes, in  
the sight of all to sacrifice vpon the altar  
which was at Modin, according to the  
Kings commandement.  
24 Now when Mattathias sawe it, he was so  
inflamed with zeale, that his raines shoke,  
and his wrath was kindled according to  
the ordinance of the Law: therefore he ran  
vnto him, and killed him by the altar:  
25 And at the same time he slewe y Kings  
commissioner, that compelled him to do  
sacrifice, and destroyed the altar.  
26 Thus bare he a zeale to y Law of God,  
\* doing, as Phinees did vnto Zambri the *Nomb. 25.7.*  
sonne of Salom.  
27 ¶ Then cryed Mattathias with a loude  
voyce in the citie, saying, Whosoever is  
zealous of the Law, and wil stand by the  
couenant, let him come forthe after me.  
28 So he, and his sonnes fled into the moun-  
taines, & left all that thei had in the citie.  
29 Then manie that sought after iustice &  
iudgement, *for, that liued  
justly and right-  
ly.*  
30 Went downe into y wildernes to dwell  
there, bothe they, and their children, and  
their wiues, and their cattel: for the affli-  
ctions increased fore vpon them.  
31 ¶ Now whe it was tolde vnto the Kings  
seruants, and to the garisons, which were  
in Ierusalem in the citie of Dauid, that  
men had broken the Kings commande-  
ment, & were gone downe into the secret  
places in the wildernes,  
32 Then many pursued after them: and ha-  
uing ouertaken them, thei camped against  
them, and set the battel in array against  
them on the Sabbath day,  
33 And said vnto them, Let this now be suf-  
ficient: come forthe & do according to the  
commandement of the King, and ye shal  
liue.  
34 But they answered, We wil not go for-  
the, nether wil we do the Kings comman-  
dement, to defile the Sabbath day.  
35 Then they gaue them the battel.  
36 But the other answered them nothing,  
nether cast anie one stone at the, nor stop-  
ped the priue places,  
37 But said, We wil dye all in our innocen-  
cie: the heaven and earth shal testifie for  
vs, that ye destroy vs wrongfully.  
38 Thus thei gaue them the battel vpon the  
Sabbath, and slewe bothe men and cattel,  
their wiues and their children to the nom-  
ber of a thousand people.  
39 ¶ When Mattathias & his friends vnder-  
stode this, thei mourned for them greatly,  
40 And said one to another, If we all do as  
our brethren haue done, and fight not a-  
gainst the heathen for our liues, & for our  
Lawes, then shal thei incōtinently destroy  
vs out of the earth.  
41 Therefore they concluded at the same  
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time, sayig, Whosoever shal come to make battel with vs vpon the Sabbath daye, we wil fight against him, that we dye not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assemblie of the Asideans, which were of the strongest men of Israel, all suche as were wel minded toward the Law.

43 And all they that were fled for persecution, ioyned them selues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, & the vngodlie in their angre: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as manie as they founde within the coasts of Israel,

47 And they pursued after the proude me: and this acte prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, & out of the hand of Kings, and gaue not place to y wicked.

49 Now when the time drewe nere, that Mattathias shulde dye, he said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, & giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shal ye receiue great honour and an euermore name.

*Gen. 22, 9.*

52 \* Was not Abraham founde faithful in tentacion, and it was imputed vnto him for righteousness?

*Gen. 41, 40.*

53 \* Ioseph in the time of his trouble kept the commandement, & was made the lord of Egypt.

*Nomb. 25, 13  
eccles. 45, 28.*

54 \* Phinees our father, because he was zealous and feruent, obtained the couenant of the euermore priefthode.

*Iosh. 1, 2.*

55 \* Iesus for fulfilling the worde, was made the gouernour of Israel.

*Nomb. 14, 6.  
Iosh. 14, 13.*

56 \* Caleb, because he bare witnes before the congregacion, receiued the heritage of the land.

*2 Sam. 2, 4.*

57 \* Dauid, because of his mercie obtained the throne of y kingdome for euermore.

*1 King. 2, 11.*

58 \* Elias, because he was zealous and feruēt in y Law, was taken vp euen vnto heauen.

*Dan. 3, 16.*

59 \* Ananias, Azarias and Misael by their faith were deliuered out of the flame.

*Dan. 6, 22.*

60 \* Daniel, because of his innocencie, was deliuered from the mouth of the lions.

61 And thus ye may consider thorowe out all ages, that whosoever put their trust in him, shal not want strength.

62 Feare not ye then the wordes of a sinful

ma: for his glorie is but dongue and wormes.

63 To day is he set vp, & to morowe he shal not be foude: for he is turned into his dust, and his purpose perisheth.

64 Wherefore, my sonnes, take good hearts, and shewe your selues men for the Law: for by it shal you obtaine glorie.

65 And beholde, I knowe that your brother Simon is a man of counsel: giue care vnto him alway: he shalbe a father vnto you.

66 And Iudas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine and fight you the battel for the people.

67 Thus shal ye bring vnto you all those that obserue the Law, & shal aduenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law.

69 So he blessed them, and was laied with his fathers,

70 And dyed in the hundreth, fortie & six yere, and his sonnes buryed him in his fathers sepulchre at Modin, & all Israel made great lamentacion for him.

### CHAP. III.

*1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius & Saron the princes of Syria. 44 The confidence of Iudas towards God. 55 Iudas determineth to fight against Lyfias, whome Antiochus had made captaine ouer his hoste.*

**T**HEN Iudas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that helde with his father, and fought with courage the battel of Israel.

3 So he gave his people great honour: he put on a brestplate as a gyant, and armed himself, and set the battel in array, and defended the campe with the sworde.

4 In his actes he was like a lyon, and as a lyons whelp roaring after the pray.

5 For he pursued the wicked, & fought them out, & burnt vp those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluacion prospered in his hand.

7 And he grieved diuers Kings, but Iacob reioyced by his actes, and his memorial is blessed for ever.

8 He went also thorowe the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renowned vnto the ends of the earth, and he assembled together those that were readie to perish.

10 ¶ But Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

*\* Who was gouernour of Syria. Ioseph Antiq. 12. chap. 9.*

¶ Which



- 11 Which when Iudas perceiued, he went forth to mete him, and smote him, & slue him, so that many fel downe slaine, & the rest fled.
- 12 So Iudas toke their spoiles, and toke also Apollonius sworde, and foght with it all his life long.
- 13 ¶ Now whē Seron a prince of y<sup>e</sup> armie of Syria, heard that Iudas had gathered vnto him the congregacion, and Church of the faithful, and went forth to the warre,
- 14 He said, I wil get me a name, and wil be glorious in the realme: for I wil go fight with Iudas, & thē that are with him, which haue despised the Kings commandement.
- 15 So he made him readie to go vp, and there went with him a mightie hoste of the vngodlie to helpe him, & to be aduenged of the children of Israel.
- 16 And when he came nere to the going vp of Bethhoron, Iudas went forth to mete him with a smale companie.
- 17 But when they sawe the armie coming against them, they said to Iudas, How are we able, being so fewe, to fight against so great a multitude, & so strong, seing we be so wearie, and haue fasted all this day?
- 18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a smale companie.
- 19 For the victorie of the battel stādeth not in the multitude of y<sup>e</sup> hoste, but the strēgth cometh from heauen.
- 20 They come against vs with a cruel and proude multitude, to destroy vs, and our wiues, and our children, and to robbe vs.
- 21 But we do fight for our liues, and for our Lawes,
- 22 And God him self wil destroye thē before our face: therefore be not ye afraied of them.
- 23 And whē he had left of speaking, he lept suddenly vpon them: so was Seron and his hoste destroyed before him.
- 24 And they pursued them from the going downe of Bethhoron vnto the plaine: where there were slaine eight hundred men of them, and the residue fled into the land of the Philistims.
- 25 Then the feare & terrour of Iudas & his brethré fel vpon the naciōs rounde about,
- 26 So that his fame came vnto the King: for all the Gentiles colde tell of the warres of Iudas.
- 27 ¶ But when King Antiochus heard these tidings, he was angrie in his minde: wherefore he sent forth, & gathered all y<sup>e</sup> power of his realme a very strong armie,
- 28 And opened his treasure, and gaue his hoste a yeres wages in hand, commanding thē to be readie for a yere for all occasiōs.
- 29 Neuertheles, when he sawe that the money of his treasures failed, & that the tributes in the countrey were smale, because of the dissencion, & plagues y<sup>e</sup> he had brought vpon the land, in taking away the lawes which had bene of olde time,
- 30 He feared lest he shulde not haue now at the seconde time, as at the first, for the charges & giftes that he had giuē with a liberal hand afore: for in liberalitie he farre passed the other Kings y<sup>e</sup> were before him.
- 31 Wherefore he was heauie in his minde, and thought to go into Persia, for to take tributes of the countreis, and to gather muche money.
- 32 So he left Lyfias a noble man and of the Kings blood to ouerse the Kings busines, from the riuer of Euphrates vnto the borders of Egypt,
- 33 And to bring vp his sonne Antiochus, til he came againe.
- 34 Moreouer, he gaue him halfe of his hoste and elephantes, & gaue him the charge of all things that he wolde haue done,
- 35 And concerning those which dwelt in Iuda and Ierusalem, that he shulde send an armie against them, to destroy and roote out the power of Israel & the remnant of Ierusalem, and to put out their memorial from that place,
- 36 And to set strangers for to inhabite all their quarters, & parte their lād amōg thē.
- 37 And the King toke the halfe of the hoste that remained, & departed from Antiochia his royal citie, in the yere an hūdreth fortie and seuen, and passed the riuer Euphrates, & went thorow the hie countreis.
- 38 Then Lyfias chose Ptolemeus the sonne of Doriminus, & Nicanor, and Gorgias, mightie men, and the Kings friends,
- 39 And sent with them fortie thousand fote men, & seuen thousand horsemen, to go into the land of Iuda, & to destroye it, as the King commanded.
- 40 So they wēt forth with all their power and came and pitched by Emmaus in the plaine countrey.
- 41 Now when the marchants of the countrey heard the rumour of them, they toke very muche siluer & golde, & seruants, & came into the campe to bye the childre of Israel for slaues, & the strength of Syria & of strange naciōs ioyned with them.
- 42 ¶ Now when Iudas & his brethren sawe that trouble increased, and that the hoste drewe nere vnto their borders, cōsidering the Kings wordes, whereby he had commanded to destroy the people, and utterly abolish them,
- 43 They said one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuarie.
- 44 Then the cōgregaciō were sone readie



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gathered to fight, and to praye, and to desire mercie and compafsion.

45 As for Ierufalem, it was not inhabited, but was as a wildernes. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the strangers kept the fortrefse, and it was the habitation of the heathen: & the mirth of Iacob was taken away: the pipe and the harpe ceased.

46 So they gathered them selues together, and came to Maspha before Ierufalem: for in Maspha was y<sup>e</sup> place where they praied afore time in Israel.

47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes,

48 And opened the booke of the Law, wherein the heathē sought to paint the likenes of their idoles,

49 And brought the Priests garments, and the first frutes, and the tithes, and set there the Nazarites, which accomplished their daies.

50 And they cryed with a loude voyce, towards heauen, saying, What shal we do with these? and whether shal we carye them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Priests are in heauines, & brought downe.

52 And beholde, the heathē are come against vs to destroie vs: thou knowest what thigs they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blewe the trumpets, & cryed with a loude voyce.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they cōmanded them that buylded houses, or married wiues, or planted vineyardes, or were fearful, that thei shulde returne euerie one to his owne house, according\* to the Law.

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Iudas said, Arme your selues, and be valiant men, & be readie against the morning to fight with these naciōs, which are gathered together against vs, to destroie vs and our Sanctuarie.

59 For it is better for vs to dye in battel, then to se the calamities of our people & of our Sanctuarie.

60 Neuertheles as the wil of God is in heauen, so be it.

## CHAP. IIII.

\* Iudas goeth against Gorgias which lieth in wait. 14 He

putteth Gorgias and his hoste to flight 21 Lysias inuadeth Iudea, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

1 **T**hen toke Gorgias fīue thousand fote men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slaye the suddenly: and the men of the fortresse were his guides.

3 Now when Iudas heard it, he remoued, & they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was disperfed frō the campe.

5 In the meane season came Gorgias by night into Iudas campe: & when he founde no man there, he soght the in the mountaines: for said he, They flee from vs.

6 But as sone as it was day, Iudas shewed him self in the field with thre thousand mē, which had nether harnes nor swordes to their mindes.

7 And thei sawe that the armies of the heathen were strong and wel armed, and their horsemen about them, and that these were experthe men of warre.

8 Then said Iudas to the mē that were with him, Feare ye not their multitude, nether be afraied of their assalt.

9 Remember, how our fathers were deliuered\* in the red Sea, when Pharaο pursued them with an armie. *Exod. 14. 3.*

10 Therefore now let vs crye vnto heauen, and the Lord wil haue mercie vpon vs, & remember the couenant of our fathers, & wil destroie this hoste before our face this day:

11 So shal all the heathen knowe, that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, & sawe them coming against them,

13 And they went out of their tētes into the battel, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathē were discomfited and fled by the plaine.

15 But the hinmoste of the fel by the sword, and they pursued them vnto Gazerō, and into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about thre thousand men.

16 So Iudas turned againe with his hoste frō pursuing them,

17 And said vnto the people, Be not griedie of the spoiles: for there is a battel before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them: then may ye safely take the spoiles.

19 As Iudas was speaking these wordes, there appeared one parte which looked from the

*Deut. 20. 5.  
Iud. 7. 3.*

*10. Affirmatiō*



the mountaines.

20 But when *Gorgias* sawe that his were fled, and that *Iudas* soldiers burnt the tentes: (for the smoke that was sene, declared what was done.)

21 When they sawe these things, they were sore afraied, and when they sawe also that *Iudas* and his hoste were in the field readie to set them selues in array,

22 They fled euerie one into the land of strangers.

23 So *Iudas* turned againe to spoile the tentes, where he gate muche golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, and sang psalmes, and praised towarde the heauen: for he is gracious, and his mercie endureth for euer.

25 And so *Israel* had a great victorie in that day.

26 ¶ Now all the strangers that escaped, came, & tolde *Lysias* all the things that were done.

27 Who when he heard these things, was sore afraied, and discouraged, because suche things came not vpon *Israel* as he wolde, nether suche things as the King had commanded him, came to passe.

28 Therefore the next yere following, gathered *Lysias* thre score thousande chosen fote men, and fise thousande horsemen to fight against *Ierusalem*.

29 So they came into *Idumea*, and pitched their tentes at *Beth-sura*, where *Iudas* came against them with ten thousand men.

30 And whē he sawe that mightie armie, he praied and said, Blessed be thou, o Sauour of *Israel*, \*which didest destroe the assalte of y mightie man by the hād of thy seruāt *Dauid*, \* & gauest the hoste of the strāgers into the hād of *Ionathan*, y sonne of *Saul*, and of his armour bearer:

31 Shut vp this armie in y hand of thy people of *Israel*, & let thē be confounded with their power, and with their horsemen.

32 Make them afraied, and consume their boldenes & strength, that thei may be astonished at their destruction.

33 Cast them downe by the sworde of them that loue thee: thē shal all thei that knowe thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of *Lysias* hoste, fise thousand men, and they fell before them.

35 Thē *Lysias*, seing his armie put to flight and the manlines of *Iudas* soldiērs, and that they were readie, either to liue or dye valiantly, he went into *Antiochia*, and gathered strangers, and when he had furnished his armie, he thoght againe (being prepared) to come against *Iudea*.

36 Then said *Iudas* & his brethrē, Beholde,

our enemies are discomfited: let vs now go vp to clense, and to repaire the Sanctuarie.

37 So all the hoste gathered them together, and went vp into the mountaine of *Sion*.

38 Now whē they sawe the Sanctuarie layed waste, and the altar defiled, and the dores burnt vp, and the shrubbes growing in the courtes, as in a forest, or as on one of the mountaines, and that the Priests chābers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fel downe to the grounde on their faces, and blewe an alarme with the trumpets, and cryed towarde heauen.

41 Then *Iudas* commanded certeine of the men to fight against those which were in y castel, til he had clenfed the Sanctuarie.

42 So he chose Priests that were vndefiled, suche as delited in the Law,

43 And they clenfed the Sāctuarie, and bare out the defiled stones into an vnclane place,

44 And consulted what to do with the altar of burnt offrings, which was polluted.

45 So they thoght it was best to destroe it, lest it shulde be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, til there shulde come a Prophet, to shewe what shulde be done with them.

47 So they toke whole stones according to the Law, and buylded a new altar according to the former,

48 And made vp the Sanctuarie, and the things that were within the Temple, and the courtes, and all things.

49 They made also new holie vessels, and brought into the Temple the candelsticke, and the altar of burnt offrings, and of incense and the table.

50 And they burnt incense vpō the altar, & lighted the lampes which were vpon the candelsticke, that they might burne in the Temple.

51 Thei set also the shewbread vpon the table, and hanged vp the vailes, and finished all the workes that they had begon to make.

52 And vpon the fise and twentieth day of the ninth moneth, which is called the moneth of *Challu*, in the hundreth and eight and fortieth yere they rose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpō the new altar of burnt offrings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in

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the same day was it made new with songs, and harpes, and lutes, and cymbales.

55 And all the people fel vpon their faces, worshipping & praising towarde the heauen him that had giuen the good successe.

56 So they kept the dedication of the altar eight daies, offering burnt offerings with gladnes, & offered sacrifices of deliuerance and praise,

57 And dede the forefronte of the Temple with crownes of golde and shields, & dedicated the gates and chambers, & hanged dores vpon them.

58 Thus there was very great gladnes among the people, and the reproche of the heathen was put away.

59 So Iudas and his brethren with the whole cōgregation of Israel ordeined that the daies of dedication of the altar shulde be kept in their season from yere to yere, by the space of eight daies, from the fise and twentie day of the moneth Chasleu, with mirth and gladnes.

60 And at the same time buylded they vp mount Sion with hie walles and strong towers rounde about, lest the Gentiles shulde come, and treade it downe, as they had done afore.

61 Therefore they set a garison there to kepe it, & fortified Beth-sura to kepe it, that the people might haue a defense against Idumea.

## CHAP. V.

*3 Iudas vanquished the heathen that go about to destroye Israel. & is holpen of his brethren Simon and Jonathan so He overthroweth the citie of Ephron, because they denied him passage thorowe it.*

1 **N**OW when the nations rounde about heard, that the altar was buylded, & the Sanctuarie renued, as afore, they were foregriued.

2 Therefore they thoght to destroye the generation of Iacob that was among them, and begāne to slaye and destroy the people.

3 Then Iudas foght against the children of Esau in Idumea at Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straites, and toke their spoiles.

4 He thoght also vpon the malice of the children of Bean, which had bene a snare and an hinderance vnto the people, when they laye in waite for them in the hie way.

5 Wherefore he shut them vp in towers, and besieged them, and destroyed them vterly, and burnt their towers with fyre, with all that were in them.

6 Afterward, went he against the children of Ammon, where he founde a mightie power, and a great multitude with Timotheus their captaine.

7 So he had manie battels with them, but

they were destroyed before him, and so he discomfited them,

8 And toke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castel of Dathe-man,

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroye vs,

11 And they make them readie for to come, and to take the forteresse, whereunto we are fled, and Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for manie of vs are flaine:

13 And all our brethré that were at Tubin, are flaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almoste a thousand men.

14 While these letters were yet a reading, beholde, there came other messengers fro Galile with their clothes rét, which tolde the same tidings,

15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroye them.

16 When Iudas, and the people heard these wordes, a great Congregation came together, to cōsulte what they might do for their brethré, that were in trouble, & whome they besieged.

17 Then said Iudas to Simon his brother, Chuse thee out men, and go & deliuer thy brethren in Galile, and I and my brother Jonathan, wil go into the countrey of Galaad.

18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to kepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntil we come againe.

20 And vnto Simon were giuen thre thousand men to go into Galile, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: & there were flaine of the heathen almoste thre thousand men: so he toke their spoiles.

23 Thus they rescued them that were in Galile



- lile and in Arbattis with their wiues, and their children, and all that they had, and brought them into Iudea with great ioye.
- 24 ¶ Iudas Maccabeus also, and his brother Jonathan went ouer Iorden, and trauailed thre dayes iourney in the wildernes,
- 25 Where they met with the Nabathites, who receiued them louingly, & tolde the euerie thing that was done vnto their brethren in the countrey of Galaad,
- 26 And how that manie of them were besieged in Bosorra, & Bosor, in Alemiss, Chasbon, Maged and Carnaim (all these cities are strong, and great)
- 27 And that they were kept in other cities of Galaad, and to morow they are appointed to bring their hoste vnto these fortes, and to take them, and to destroye them all in one day.
- 28 So Iudas & his hoste turned in all haste by the way of the wildernes toward Bosorra, and wan the citie, and slewe all the males with the edge of the sworde, and toke all their spoile, and set fyre vpon the citie.
- 29 And in the night he remoued from thence, and went toward the forteresse.
- 30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assailed them.
- 31 When Iudas sawe that the battel was begon, and that the crye of the citie went vp to heauen with trumpets, and a great sounde,
- 32 Then he said vnto the armie, Fight this day for your brethren.
- 33 So he wet forth behinde them with thre companies, and they blew the trumpets, & cryed with prayer.
- 34 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him, & he smote them with a great slaughter, so that there was killed of them the same day, almoste eight thousand men.
- 35 ¶ Then departed Iudas vnto Maspha, & laid siege vnto it, and wanne it, and slewe all the males thereof, and spoiled it, and set fyre vpon it.
- 36 From thence went he and toke Chasbon, Maged, and Bosor, and the other cities in Galaad.
- 37 After these things gathered Timotheus another hoste, and he camped before Raphon beyonde the flood.
- 38 Now Iudas had sent to espie the hoste, & they brought him worde againe, saying, All the heathen that be rounde about vs, are gathered vnto him, and the hoste is verie great,
- 39 And he hath hyred the Arabians to help them, and they haue pitched their tentes beyonde the flood, & are readie to come and fight against thee. So Iudas went to mete them.
- 40 Then Timotheus said vnto the captaines of his hoste, When Iudas and his hoste come nere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be to strong for vs.
- 41 But if he be afraid, and campe beyonde the flood, we wil go ouer vnto him, and shal preuaile against him.
- 42 Now when Iudas came nere to the flood, he caused the gouernours of the people to remaine by the flood, and commaded the, saying, Suffer none to pitche a tent, but let euerie man come to the battel.
- 43 So he went first ouer toward them, and all people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the temple that was at Carnaim.
- 44 Which citie Iudas wanne, and burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.
- 45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the moste, with their wiues and their children, and their baggage, a verie great hoste, to come into the land of Iuda.
- 46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they colde not passe, nether at the right hand nor at the left, but must go thorowe it.
- 47 But they that were in the citie, shut the selues in, and stopped vp the gates with stones: and Iudas sent vnto them with peaceable wordes, saying,
- 48 Let vs passe thorowe your land, that we may go into our owne countrey, and none shal hurt you: we wil but onely go thorowe on fore: but they wolde not open vnto him.
- 49 Wherefore Iudas commanded a proclamation to be made thorowe out the hoste, that euerie man shulde assault it according to his standing.
- 50 So the valiant men set vpon it, and assailed the citie all that day, and all that night, and the citie was giuen ouer into his hands:
- 51 Who slewe all the males with the edge of the sworde, and destroyed it, and toke the spoile thereof, and went thorowe the citie ouer them that were slaine.
- 52 Then went they ouer Iorden into the great plaine before Bethsan.
- 53 And Iudas gathered together those that were behinde, and gaue the people good exhortation all the way thorowe, til they were come into the land of Iuda.
- 54 Thus they went vp with ioye, and glad-



# I. Maccabees.

nes vnto mount Sion, where they offered burnt offrings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whiles Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines, hearing of the valiant actes, and battels which they had achieved, said,

57 Let vs get vs a name also, and go fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went towarde Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so y there was a great ouerthrowe among the people of Israel,

61 Because they were not obedient vnto Iudas, and his brethre, but thoght to do some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wherefoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

*Ioseph Anti-  
sig. 12. chap.  
11 & 12.*

65 Afterwarde went Iudas forthe with his brethren, and foght against the children of Esau in the lād toward the South, where he wanne Hebron, and the townes thereof, & he destroyed the castel thereof, & burnt the towres thereof round about.

*Or, Philistines.*

66 Then remoued he to go into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priests of the cities slaine in y battel, which wolde shewe their valiantnes, and went forthe to battel without counsel: and when Iudas came to Azotus in the strangers lād, he brake downe their altars, and burnt with fyre the images of their gods, and toke away the spoiles of the cities, and came againe into the land of Iuda.

## CHAP. VI.

2 Antiochus, willing to take the citie of Elmais, is driuen away of the citizens. 3 He falleth into sickness, and dyeth. 17 His sonne Antiochus is made King. 34 The manner to proucke elephants to fights. 43 Cleazarus valiant acte. 49 The siege of Sion.

*Ioseph Anti-  
32. chap. 13.*

¶ Now when King Antiochus trauailed thorow the high countreis, he heard that Elmais in the countrey of Persia was a citie greatly renoumed for riches,

siluer and golde,

2 And that there was in it a verie riche temple, where as were couerings of golde, cote armoures, and harnes, which Alexandre King of Macedonia the sonne of Philippe (y reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoile it, but he was not able: for y citizens were warned of the matter,

4 And rose vp against him in battel, & he fled and departed thence with great heauines, and came againe into Babylon.

5 Moreouer, there came one which broght him tidings in the coutrée of Persia, that the armies that went against the land of Iuda, were driuen away,

6 And that Lyfias, which went forthe first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whome they had destroyed,

7 And that they had pulled downe the abomination, which he had set vp vpon the altar at Ierusalem, and fensed the Sactuarie with high walles, as it was afore, and Beth-surahis citie.

8 So when the King had heard these wordes, he was astonished, and fore moued: therefore he laid him downe vpo his bed, & fel sicke for verie sorowe, because it was not come to passe, as he had thoght.

9 And there continued he manie dayes: for his grief was euer more & more, so that he sawe he must nedes dye.

10 Therefore he sent for all his friends, & said vnto them, The slepe is gone from mine eyes, and mine heart faileth for verie care.

11 And I thinke with my self, Into what aduersitie am I come? & into what floods of miserie am I fallen now, where as afore time I was in prosperitie, and greatly set by, by reason of my power?

12 And now do I remember the euils that I haue done at Ierusalem: for I toke all the vessels of golde & of siluer that were in it, and sent to destroye the inhabitants of Iuda without cause.

13 I knowe that these troubles are come vpon me for the same cause, and beholde, I must dye with great sorowe in a strange land.

14 Then called he for Philippe, one of his friends, whome he made ruler of all his realme,

15 And gaue him the crowne, and his robe, and the ring, that he shulde instruct his sonne Antiochus, and bring him vp, til he might reigne him self.

16 So King Antiochus dyed there in the hundreth, and fortie and ninth yere.

17 ¶ When Lyfias knewe, that the King was



was dead, he ordeined Antiochus his sonne (whome he had broght vp) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ierusalem, kept in the Israelites rounde about the Sanctuarie, and fought alwaies their hurt, and the strengthening of y<sup>e</sup> heathen.

19 Therefore Iudas thought to destroy the, & called all the people together to besiege them.

20 So they came together, and besieged the in the hundreth and fiftie yere, and made instruments to shoote and other engins of warre.

21 But certeine of them that were besieged, gate forth, (vnto whome some vngodlie men of Israel ioyned them selues.)

22 And they went vnto the King, saying, How long wilt thou cease from executing iudgement, and aduenge our brethren?

23 We haue bene readie to serue thy father, & to go forward in those things, that he appointed, & to obey his commandemets.

24 Therefore they of our nacions fel from vs for this cause, and wheresoeuer they founde anie of vs, they slewe them, and spoyled our inheritance.

25 And thei haue not onely laied hand vpon vs, but vpon all about their borders.

26 And beholde, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

27 And if thou dost not preuent the quickly, thei wil do greater things then these, and thou shalt not be able to ouercome them.

28 When the King heard this, he was verie angrie, and called all his friends, the captaines of his armie, and his horsemen,

29 And bandes that were hired, came vnto him from the Kings, that were confederate, and from the yles of the sea.

30 So the number of his armie was an hundreth thousand fote men, & twentie thousand horsemen, and two and thirtie elephantes exercised in battel.

31 These came through Idumea and drewe nere to Beth-sura, and besieged it a long season, and made engins of warre: but thei came out, and burnt them with fyre, and fought valiantly.

32 Then departed Iudas from the castle, & remoued the hoste towarde Beth-zacarias ouer against the Kings campe.

33 So the King arose verie earely, & broght the armie and his power towarde the way of Beth-zacarias, where the armies set the selues in array to the battel, and blew the trumpets.

34 And to prouoke the elephantes for to fight, thei shewed the blood of grapes and mulberies,

35 And they set the beasts according to the

ranges: so that by euerie elephant there stode a thousand men armed with coates of maile and helmets of brasle vpo their heads, and vnto euerie beast were ordeined fife hundreth horsemen of the best,

36 Which were readie at all times wheresoeuer the beast was: and wheresoeuer the beast went, they went also, and departed not from him.

37 And vpon them were strong towres of wood that couered euerie beast, which were fastened thereon with instruments, & vpon euerie one was two and thirtie men, that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon bothe the sides in two wings of the hoste to stirre them vp, and to kepe them in the valleis.

39 And when the sunne shone vpon the golden shields, the mountaines glistered therewith, and gaue light as lapses of fyre.

40 Thus parte of the Kings armie was spred vpon the hie mountaines, and parte beneth: so they marched forward warely and in order.

41 And all they that heard the noyce of their multitude, and the marching of the companie, and the ratteling of the harnes, were astonished: for the armie was verie great and mightie.

42 Then Iudas and his hoste entred into the battel, & thei slewe six hundreth men of the Kings armie.

43 ¶ Now when Eleazar, the sonne of " Abaron, sawe one of the elephantes armed with royal harnes, and was more excellent then all y<sup>e</sup> other beasts, he thought that the King shulde be vpon him.

44 Wherefore he icoparded him self to deliuer his people, and to get him a perpetual name,

45 And ranne boldely vnto him through the middes of the hoste, slaying on the right hand, and on the left, so that thei departed away on bothe sides.

46 So went he to the elephantes fete, and gate him vnder him, and slewe him: then fel the elephant downe vpon him, & there he dyed.

47 But the other, seing the power of y<sup>e</sup> King and the fiercenes of his armie, departed from them.

48 ¶ And the Kings armie went vp to mete them towarde Ierusalem, and the King pitched his tents in Iudea towarde mount Sion.

49 Moreouer, the King toke truce with the that were in Beth-sura: but when they came out of the citie, because they had no vitayles there, and were shut vp therein, & the land had rested,

50 The King toke Beth-sura, and set there



# I. Maccabees.

a garison to kepe it,

51 And besieged the Sanctuarie many dayes, & made instruments to shoote, & other engins of warre, and instruments to cast fyre and stones, and pieces to cast dartes and slings.

*Or, the Jewes.*

52 Thei also made engins against their engins, and fought a long season.

53 But in the garners there were no vitailles: for it was the seuenth yere, and then they that were in Iudea, & were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon the, that they were scattered euerie mā to his owne place.

55 ¶ Now when Lysias heard that Philippe (whome Antiochus the King, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia, & Media, and the Kings hoste with him, and thought to take vnto him the rule of thigs,

57 He and his hasted, and were stirred forward by them in the castel to go and tell the King, and the captaines of the hoste, and to others, saying, We decrease dayly, & our vitailles are but smale: and the place that we laye siege vnto, is strong, and the affaires of the realme depende vpon vs.

*Or, gūe hands.*

58 Now therefore let vs agre with these men, & take truce with them, and with all their nacion,

59 And grāte them to liue after their Law, as they did afore: for they be griued, and do all these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, & they receiued it.

61 When the King & the princes had made an othe vnto them, they came vpō this out of the fortresse.

62 And the King went vp to mount Sion: but when he siwe that the place was wel defended, he brake his othe that he had made, and commanded to breake downe the wall rounde about.

63 Then departed he in all haste, and returned vnto Antiochia where he founde Philippe hauing dominion of the citie: so he fought against him, and toke the citie by force.

## CHAP. VII.

Demetrius reigned, after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel thorowe the counsell of certaine wicked persones. 37 The praiser of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his praiser.

*Joseph Antiq. 12. chap. 5*

IN the hundreth and one and fiftieth yere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a

fewe men vnto a citie of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kīgdome, his soldiers toke Antiochus and Lysias, and broght them vnto him.

3 But when it was tolde him, he said, Shewe me not their faces.

4 So thei put the to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodlie men of Israel, whose captaine was Alcimus, that wolde haue bene the hie Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue slayne all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man, whome thou trustest, that he maye go and se all the destruction, which he hath done vnto vs, and to the Kings land, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friēd of his, which was a great man in the realme, and ruled beyonde the flood, and was faithful vnto the King, and sent him,

9 And that wicked Alcimus, whom he made hie Priest, and commanded him to be aduenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their saying: for thei sawe that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable points.

13 And the Asideans were the first that required peace among the children of Israel.

*Or, Hapline.*

14 For said they, He that is a Priest of the sede of Aarō, is come with this armie: therefore he wi not hurt vs.

15 Then he spake vnto them peaceably, and swore vnto them, and said, We wil do you no harme, nether your friends:

16 And they beleued him: but he toke of the thre score men, and slewe them in one day according to the wordes that were written.

17 ¶ Thei haue cast y bodies of thy Saintes, and their blood rounde about Ierusalem, and there was no man that wolde burye them.

*Tsa. 77. 1.*

18 So there came a feare and trembling among all the people: for they said, There is nether trueth nor righteousnes in them: for they haue broken the appointment & othe that they made.

19 The Bacchides remoued frō Ierusalem, and

*Joseph Antiq. 12. chap. 5.*

*Or, Ephraim.*



& pitched his tente at Beth-zecha, where he sent forthe & toke manie of the me that had forsaken him, & certeine of the people whome he slewe & cast into the great pit.  
 20 Then committed he the countrey vnto Alcimus, & left men of warre with him to helpe him: so Bacchides wet vnto y King.  
 21 Thus Alcimus stroue for y priesthode.  
 22 And all suche as troubled the people resorted vnto him: in somuche, that they obtained the land of Iuda, and did muche hurt in Israel.  
 23 Now when Iudas sawe all the mischief, that Alcimus and his companie had done amog the Israelites more then the heathē,  
 24 He went forthe rounde about all the borders of Iudea, and punished those, that were fallen away, so that they came no more abroade in the countrey.  
 25 But when Alcimus sawe that Iudas & his people had gotten the vpper hād, & knewe that he was not able to abide them, he went againe to the King, and accused the of wicked things.  
 26 Then the King sent Nicanor one of his chief princes, which hated Israel deadly, & commanded him, that he shulde destroye the people.  
 27 So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendlie wordes, saying,  
 28 Let there be no warre betwene me, and you: I wil come with fewe men, to se how ye do, friendly.  
 29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.  
 30 Neuertheles, it was tolde Iudas, that he came vnto him vnder disceit: therefore he feared him, and wolde not se his face no more.  
 31 When Nicanor perceiued that his counsel was betrayed, he went out to fight against Iudas, beside Carphasalama.  
 32 Where there were slaine of Nicanors hoste about fūe thousand men: so they fled vnto the citie of David.  
 33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went forthe of the Sanctuarie to salute him peaceably, & to shew him the burnt offering that was offered for the King.  
 34 But he laughed at them, and mocked the and counted them prophane, and spake proudly,  
 35 And swore in his wrath, saying, If Iudas and his hoste be not deliuered now into mine hands, if euer I come againe in safetie, I wil burnt vp this house. With that, went he out in a great anger.  
 36 Then the Priests came in, and stode be-

fore the altar in the Temple, weping, and saying;  
 37 For so muche as thou, O Lord, hast chosen this House, that thy Name might be called vpon therein, and that it shulde be an house of prayer, and petition for thy people,  
 38 Be aduenged of this man and his hoste, and let them be slaine by the sworde: remember their blasphemies, & suffice them not to continue.  
 39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, & there an hoste met him out of Syria.  
 40 And Iudas pitched in Adasa with three thousand me where Iudas prayed, saying,  
 41 O Lord, \* because the messengers of King Sēnacherib blasphemed thee, thine Angel went forthe, and slewe an hundreth, foure score, and fūe thousand of them.  
 42 So destroye thou this hoste before vs to day, that all other may knowe that he hath spokē wickedly against thy Sanctuarie, & punish him according to his malice.  
 43 So the armies ioyned together in battel, the thirtenth day of the moneth Adar: but Nicanors hoste was discomfited, and he him self was first slaine in the battel.  
 44 Now when his armie sawe that Nicanor was slaine, they cast away their weapons and fled.  
 45 But they pursued after the a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.  
 46 So they came forthe of all the townes of Iudea rounde about, and rushed vpon them, and threwe them from one to another, so that they all fel by the sworde, & there was not one of them leste.  
 47 Then they toke the spoyle, and the pray and smote of Nicanors head, and his right hand, which he helde vp so proudly, and broght it with them, and hanged them vp afore Ierusalem.  
 48 So the people reioyced greatly, and kept that day as a day of great gladnes.  
 49 And they ordeined, to kepe yerely that day on the thirtenth day of the moneth Adar.  
 50 Thus the land of Iuda was in rest a litle while.

CHAP. VIII.

1 Iudas, considering the power and policie of the Remains, maketh peace with them. 22 The conditions of mutual friendship sent to the Iewes.

I Vdas heard also the fame of the Remains, that thei were mightie, and valiant, and agreeable to all things that were requied of them, and made peace with all that came vnto them,  
 2 And that they were men of great power, and they tolde him of their battels, and their worthie actes, which they did amog

Xxxx.ii.

*Or, Adasa.*

*2. King. 19. 35*

*Job. 1. 21.*

*eccles. 48. 24.*

*isa. 37. 36.*

*2. Mac. 8. 18.*

*Ioseph Anti. 12. chap. 18.*



# I. Maccabees.

*Or, frenchmen.*

the Galatiās whome they had conquered, and made to paye tribute,

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,

4 And that by their counsel, and gentle behauour they were rulers in euerie place, thogh the place was farre from them, and that they had discomfited, and giuen great ouerthrowes to y Kings that came against them, from the vtermost parte of y earth, and that others gaue them tribute euerie yere,

*Or, Citizins.*

5 How they had also discomfited by battel Philippe and Perfes Kings of the Macedoniās, and others, that rose against the, and how they ouercame them,

6 And how great Antiochus King of Asia that came against the in battel, hauing an hundreth and twentie elephāts, with horsemen, & charrets, and a verie great armie, was discomfited by them,

7 And how they toke him aliue, and ordeined him, with suche as shulde reigne after him, to paye a great tribute, & to giue hostages, and a separate porcion,

8 Euen the countrey of India, and Media, and Lydia, and of his best cōtreys, which they toke of him and gaue them to King Eumenes.

9 Againē when it was tolde them that the Greciās were comming to destroye them,

10 They sent against the a captaine, which gaue them battel, & slewe manie of the, & toke manie prisoners with their wiues, and children, and spoyled them, and conquered their land, and destroyed their strong holdes, and subdued them to be their bōdmen, vnto this day:

11 Moreouer, how they destroyed, & brought into subiection other kingdomes & yles, whosoever had withstand them:

12 But that thei kept amitie with their owne friends, and those that stayed vpon them: finally, that conquered kingdomes, bothe farre and nere, in so muche that whosoever heard of their renoume, was afrayed of them.

13 For whome they wolde helpe to their kingdomes, those reigned, and whome they wolde, they put downe: thus were thei in molte high autoritie.

14 Yet for all this that none of them ware a crowne, nether was clothed in purple, to be magnified thereby,

15 But that thei had ordeined them selues a counsel, wherein thre hundreth and twētie men consulted daiely, and prouided for the commune affaires, to gouerne them wel,

16 And that they committed their gouernement to one man euerie yere, who did rule ouer all their countrey, to whome euerie

man was obedient: and there was nether hatred nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, the sonne of Accus, and Iason, the sonne of Eleazar, and sent them vnto Rome to make friēdship, & mutual fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians wolde kepe Israel in bondage)

19 So they went vnto Rome, which was a verie great iourney, and came into the Senat where they spake and said,

20 Iudas Maccabeus with his brethren, and the people of the Iewes hathe sent vs vnto you, to make a bonde of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasle and sent to Ierusalem, that they might haue by them a memorial of the peace, and mutual fellowship.

23 Good successe be to the Romaines, and to the people of the Iewes, by sea, and by land for euer, and the sworde, and enemie be from them.

24 If there come first anie warre vpon the Romaines, or anie of their friēds throughout all their dominion,

25 The people of the Iewes shal helpe the, as the time shalbe appointed, with all their heart,

26 Also they shal giue nothing to the that come to fight for the, nor serue them with wheat nor weapōs, nor monei, nor shippes as it pleaseth the Romaines, but they shal kepe their couenantes without taking anie thing of them.

27 Likewise also if warre come first against the nacion of the Iewes, the Romans shal helpe them with a good wil, according as the time shalbe appointed them.

28 Nether shal wheat be giuen vnto them, that take their parte, nor weapons, nor monei, nor shippes, as it pleaseth y Romans, who wil kepe these couenants without deceite.

29 According to these articles y Romans made the bonde with the people of the Iewes.

30 If after these pointes the one partie, or the other wil adde or diminish, they may do it, at their pleasures, & whatsoeuer they shal adde, or take away, shal be ratified.

31 And as touching the euil that Demetrius hathe done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine anie more against



against thee, we wil do them iustice, and fight with thee by sea and by land.

CHAP. IX.

*After the death of Nicanor Demetrius sendeth his armie against Iudas. 18 Iudas is slaine. 31 Jonathan is put in the Head of his brother. 47 The battel betweene Jonathan, and Bacchides. 55 Alcimus is smitten with the palse, and dyeth. 68 He cometh vpon Jonathan by the counsell of certeine wicked persones, and is ouercome. 70 The truce of Jonathan with Bacchides.*

*Ioseph Anti. 12. chap. 12.*

*10. the right hand.*

*10. Ioseph.*

**I**N the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battel, he sent Bacchides, and Alcimus againe into Iudea, and his chief strength with them.

2 So they went forthe by the way that is towarde Galgala, and pitched their tentes before Mesaloth which is in Arbelis, and wanne it and slewe muche people.

3 And in the first moneth of the hundreth, fiftie and two yere, they layed their siege against Ierusalem.

4 But they raised their campe, and came to Berea, with twentie thousand fote men & two thousand horsemen.

5 Now Iudas had pitched his tent at Eleasa, & thre thousand chosen men with him.

6 And when they sawe, that the multitude of the armie was great, they were sore afraide, and manie conueied them selues out of the hoste, so that there abode no mo of them, but eight hundreth men.

7 When Iudas sawe that his hoste failed him, and that he must nedes fight, he was sore troubled in minde that he had no time to gather them together, and was discouraged.

Neuertheles, he said vnto them that remained, Let vs rise, and go vp against our enemies, if peraduenture we may be able to fight with them.

8 But they wolde haue staied him, saying, We are not able: but let vs rather saue our liues: turne backe now, seing our brethren are departed: for shal we fight against the, that are so fewe?

9 Then Iudas said, God forbid, that we shulde do this thing, to fle from them: if our time be come, let vs dye manfully for our brethren, and let vs not staine our honour.

10 Then the hoste remoued out of the tentes, and stode against them, who had deuided their horsemen into two troupes, and they that threwe with slings, and the archers marched in the forewarde, and they that foght in the forewarde, were all valiant men.

11 And Bacchides was in the right wing. So the armie drewe nere on bothe sides, & blewe the trumpets.

12 They of Iudas side blew the trumpets also, & the earth shoke at the noyce of the armies, and the battel continued from mor-

ning to night.

13 And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he toke with him all the hardie men,

14 And brake the right wing, and followed vpon them vnto mount Azotus.

15 Now when they which were of the left wing, sawe that the right wing was discomfited, they followed Iudas behinde, and the that were with him hard at the heles.

16 Then was there a sore battel: for many were slaine of bothe the parties.

17 Iudas also him self was killed, and the remnant fled.

18 So Jonathan and Simon toke Iudas their brother, and buryed him in his fathers sepulchre in the citie of Modin.

19 And all the Israelites wept for him, and mourned greatly for him, and lameted many daies, saying,

20 How is the valiant man fallen which deliuered Israel!

21 Concerning the other things of Iudas, bothe the battels and the valiant actes that he did, & of his worthines, they are not written: for they were very many.

22 ¶ Now after the death of Iudas, wicked men came vp in all the coastes of Israel, & there arose all suche as gaue them selues to iniquitie.

*Ioseph Anti. 12. chap. 12.*

23 In those daies was there a very great famine in the land, and all the countrey gaue ouer them selues with them.

24 And Bacchides did chuse wicked men, and made them lords in the land.

25 These foght out, and made searche for Iudas friends, and broght them vnto Bacchides, which aduēged him self vpon the, and mocked them.

26 And there came so great trouble in Israel, as was not since the time that no Prophet was sene among them.

27 Then came all Iudas friends together, & said vnto Jonathan,

28 Seing thy brother Iudas is dead, & there is none like him to go forthe against our enemies, euen against Bacchides, and against the of our nacion that are enemies vnto vs,

*Or, against the enemies of our nacion.*

29 Therefore, this day we chuse thee that thou maist be our prince and captaine in his place to order our battel.

30 So Jonathan toke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

31 But when Bacchides knewe it, he foght for to slay him.

32 Then Jonathan and Simon his brother, perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tentes by the water poole of Asphar.



# I. Maccabees.

- 34 Which when Bacchides vnderstode, he came ouer Iorden with all his hoste vpon the Sabbath day.
- 35 (Now had Jonathan sent his brother John, a captaine of the people, to pray his friends the Nabathites, that they wolde kepe their baggage which was muche.
- 36 But the children of Ambri came out of Medaba, & toke John, and all that he had, & when they had taken it, went their way.
- 37 After this came worde vnto Jonathan, and to Simon his brother, that the children of Ambri made a great mariage, & broght the bride from Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.
- 38 Therefore they remembered John their brother, and went vp, and hid them selues vnder the couert of the mountaine.
- 39 So they lift vp their eyes, and looked, and beholde, there was a great noyce, & muche preparation: then the bridegrome came forth, and his friends and his brethren met them with tymbrels, and instruments of musike, and manie weapons.
- 40 Then Ionathans men that lay in ambu- she, rose vp against the, & slewe manie of them, and the remnant fled into the mou- taines, so that they toke all their spoiles.
- 41 Thus the mariage was turned to mour- ning, and the noyce of their melodie into lamentacion.
- 42 And so when they had aduenged the blood of their brother, they turned agai- ne vnto Iorden.
- 43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)
- 44 Then Jonathan said vnto his companie, Let vs rise now, & fight against our ene- mies: for it is not to day as in time past.
- 45 Beholde, y battel is before vs, and behin- de vs, and the water of Iorden on this side and that side, and the marise, and forest, so y there is no place for vs to turne aside.
- 46 Wherefore crye now vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battel.
- 47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside fro him and reculed.
- 48 Then Jonathan, and they that were with him, leapt into Iorden, and swimmied ouer vnto the further bāke: but the other wolde not passe through Iorden after them.
- 49 So in that day were slaine of Bacchides side about a thousand men.
- 50 Then he turned againe to Ierusalem, & buylt vp the strong cities in Iuda, as the castel of Iericho, and Emmaus, and Beth- horon, and Bethel, and Thamnatha, Pha- rathoni, & Tephon, with high walles, with gates, and with barres,
- 51 And set garisons in the, that they might vse their malice vpon Israel.
- 52 He fortified also the citie Beth-sura, and Gazara, and the castel, & set a garison in them with prouision of vitailles.
- 53 He toke also the chiefeest mens sonnes in the countrey for hostages, and put them in the castel at Ierusalem to be kept.
- 54 Afterwarde in the hundreth, fiftie and thre yere, in the seconde moneth, Alcimus commanded, that the walles of the inner court of the Sāctuarie shulde be destroied, and he pulled downe the monumentes of the Prophetes, and began to destroy them.
- 55 But at the same time Alcimus was pla- gued, and his enterprises were hindred, & his mouth was stopped: for he was smitten with a palsie, & colde no more speake, nor giue order concerning his house.
- 56 Thus dyed Alcimus with great torment at the same time.
- 57 And when Bacchides sawe, that Alcimus was dead, he turned againe to the King, & so the land of Iuda was in rest two yeres.
- 58 Then all the vngodlie men helde a coun- sel, saying, Beholde, Jonathan and his com- panie dwell at ease, & without care: where- fore let vs bring Bacchides hither, and he wil take them all in one night.
- 59 So they went and consulted with him.
- 60 Who arose and came with a great ho- ste, and sent letters priuely to his adheren- tes, which were in Iudea, to take Jonathan and those that were with him: but they col- de not, for their counsel was knowen vn- to them.
- 61 And they toke fiftie men of the coun- trey, which were the chief workers of this wickednes, and slewe them.
- 62 Then Jonathan and Simon with their companie departed vnto Beth-basin which is in the wilderness, and repaired the decay thereof, and made it strong.
- 63 Whē Bacchides knewe this, he gathered all his hoste, and sent worde to them that were of Iudea.
- 64 Then came he & laid siege to Beth-ba- sin, and foght against it a long season, and made instruments of warre.
- 65 But Jonathan had left his brother Simō in the citie, & went forth into the coun- trey, and came with a certeine number,
- 66 And slewe Odomeras and his brethren and the children of Phasiron in their ten- tes: so he began to slaye, and increased in power.
- 67 Simon also and his companie went out of the citie, and burnt vp the instruments of warre,
- 68 And foght against Bacchides, and disco- fited him, and vexed him sore, so that his counsel and iorney was in vaine.
- 69 Wherefore he was very wroth at y wic- ked

*Or, Ambri.*

*Or, Medabab.*

*Or, Jonathan.*

*Or, Beth-basin.*

*Or, Odath.*



ked men, that gaue him counsell to come into the countrey, & slawe many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, he sent ambassadours vnto him, to intreat of peace with him, & that the prisoners shulde be deliuered.

71 Which thing he accepted, and did according to his desire, and made an othe, that he wolde neuer do him harme all the daies of his life.

72 So he restored vnto him the prisoners that he had taken afore time out of the lād of Iuda, and so returned and went into his owne land, nether did he come any more into their borders.

73 Thus the sworde ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodlie men out of Israel.

CHAP. X.

*Demetrius desireth to haue peace with Jonathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slayne. 51 The friendship of Ptolemeus & Alexander.*

*Ios. Antiq. 12 chap. 13.* **I**N the hundreth and thre score yere came Alexander the sonne of Antiochus Epiphanes, and toke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the King heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Ionathā, with louīg wordes, as thogh he wolde preferre him.

4 For he said, We wil first make peace with him, before he ioine with Alexander against vs.

5 Els he wil remember all the euil that we haue done against him, & against his brethren and his nacion.

6 And so he gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castel, to be deliuered vnto him.

7 ¶ Then came Jonathan to Ierusalem, and red the letters in the audience of all the people, & of them that were in the castel.

8 Therefore they were sore afraied, because they heard that the King had giue him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem; & began to buyld, and repaire the citie.

11 And he commanded the workemen to buyld the walles, & the mount Sion rounde about with hewen stone, to fortifie it; & so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled, 13 So that euerie man left his place, & went into his owne countrey.

14 Onely at Beth-sura remained certeine which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had indured,

16 He said, Might we finde suche a mā now, therefore we wil make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,

18 **KING ALEXANDER** to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthie to be our friend.

20 Wherefore this day we ordeine thee to be the hie Priest of thy nacion, and to be called the Kings friend: and he sent him a purple robe, and a crowne of golde, that thou maist consider what is for our profite, and kepe friendship toward vs.

21 So in the seuēth moneth of the hundreth and thre score yere, vpon the feast daye of the tabernacles, Jonathan put on the holie garment, & gathered an hoste, & prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sory, and said,

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet wil I write and exhorde them, and promes them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these wordes, **KING DEMETRIUS** vnto the nacions of the Iewes sendeth greting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioined with our enemies, whereof we are glad.

27 Now therefore remaine stil, and kepe fidelitie toward vs, and we wil recompense you for the good things that ye haue done for vs,

28 And wil release you of many charges, & giue you rewardes.

29 And now I discharge for your sake all the Iewes from tributes, & fre you from the customes of salte, and the crowne taxes, and from the thirde parte of the sede.

30 And fro the halfe of the frute of y trees which is mine owne duetie, I so release the

Xxxx. iiii.

*Or, mine.*

*Or, take vs  
part.*

*Ios. Antiq.  
13 chap. 2.*



## I. Maccabees.

a And of the  
countrie beyon  
de Iorden, as  
Iosephus writ-  
teth.

- that fro this day forth, none shal take any thing of the land of Iuda, or of the thre gouernements which are added thereunto as of Samaria and of Galile, a from this daye forth for euer more.
- 31 Ierusalem also with all things belonging thereto, shalbe holie and fre from the tenthes and tributes.
- 32 Also I release the power of the castel which is at Ierusalem, and giue it vnto the hie Priest, y he may set in it suche men, as he shal chuse to kepe it.
- 33 Moreouer I frely deliuer euerie one of the Iewes that were taken away prisoners out of the land of Iuda through out all my realme, and euerie one of them shalbe free from tributes, yea, euen their catel,
- 34 And all the feastes, and Sabbaths, & new moones, and the daies appointed and the thre daies before the feast, & the thre daies after the feast, shalbe daies of fredome & libertie for all the Iewes in my realme,
- 35 So that in them no man shal haue power to do any thing, or to vexe any of them in any maner of cause.
- 36 Also thirtie thousand of the Iewes shalbe written vp in the Kings hoste, and haue their wages paid them as apperteineth to all them that are of the Kings armie: and of the shalbe ordeined certeine to kepe y Kings strong holdes.
- 37 And some of them shalbe set ouer the Kings moste secret affaires, and their gouernours and their princes shalbe of them selues, and they shal liue after their owne lawes, as the King hath comanded in the land of Iuda.
- 38 And the thre gouernements that are added vnto Iudea from the countrie of Samaria, shalbe ioyned vnto Iudea, and they shalbe as vnder one, and obey none other power, but the hie Priest.
- 39 And I giue Ptolemais & the borders thereof vnto the Sanctuarie at Ierusalem, for the necessarie expēses of the holie things.
- 40 Moreouer, I wil giue euerie yere fiftene thousand sicles of siluer of the Kings reuenues out of the places apperteining vnto me.
- 41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeres, from hence forth they shal giue it towarde the workes of the Temple.
- 42 And besides this, the fise thousand sicles of siluer which they receiued yerely of the accounte appointed for the interteinemēt of the Sanctuarie, these yeres passed, euen these things shalbe released because they appertene to the Priests that minister.
- 43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indetted to y King for any maner of thing, they shalbe pardoned, and all that they haue in my realme.
- 44 For the buylding also and repairing of the workes of the Sanctuarie, expēses shalbe giuen of the Kings reuenues.
- 45 And for the making of the walles of Ierusalem, and fortifying it rounde about that the holdes in Iudea may be buylt vp, shal also the costes be giuen out of the Kings reuenues.
- 46 ¶ But when Jonathan & the people heard these wordes, they gaue no credit vnto the, nether receiued them: for they remembred the great wickednes that he had done in Israel, and how sore he had vexed them.
- 47 Wherefore they agreed vnto Alexander: for he was the first that had inreated of true peace with them, and so were confederat with him alway.
- 48 Then gathered King Alexander a great hoste, & camped ouer against Demetrius.
- 49 So the two Kings ioyned battel, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.
- 50 So that sore battel continued til the sunne went downe, and Demetrius was slaine the same day.
- 51 ¶ Then Alexander sent ambassadours vnto Ptolemeus the King of Egypt with these wordes, saying,
- 52 For so muche as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioye my countrey,
- 53 Seing that I haue euen giuen him the batel, and he and his armie is discomfited by me, & I sit in the throne of his kingdome,
- 54 Let vs now make friēdship together, and giue me now thy daughter to wife: so shal I be thy sonne in law, and giue thee rewardes, and vnto her things according to thy dignitie.
- 55 Then Ptolemeus the King gaue answer, saying, Happie be the day, wherein thou art come againe vnto the lande of thy fathers, and fittest in the throne of their kingdome.
- 56 Now therefore wil I fulfil thy writing: but mete me at Ptolemais that we may se one another, and that I may make thee my sonne in law, according to thy desire.
- 57 So Ptolemeus wet out of Egypt with his daughter Cleopatra, & came vnto Ptolemais in the hūdreth threscore & two yere,
- 58 Where King Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glorie, as the maner of Kings is.
- 59 ¶ Then wrote King Alexander vnto Jonathan, that he shulde come and mete him.
- 60 So he went honorably vnto Ptolemais, and there he met the two Kings, and gaue them



- them great presents of siluer and golde, and to their friends, and founde fauour in their sight.
- 61 And there assembled certeine pestilent felowes of Israel, & wicked men to accuse him: but the King wolde not heare them.
- 62 And the King commanded that they shulde take of the garments of Ionathan, & clothe him in purple: and so they did: & the King appointed him to sit by him,
- 63 And said vnto his princes, Go with him into the middes of the citie, and make a proclamacion, that no man complaine against him of anie matter, & that no man trouble him for anie maner of cause.
- 64 So when his accusers sawe his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.
- 65 And the King preferred him to honour, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.
- 66 Thus Ionathan returned to Ierusalem with peace and gladnes.
- 67 ¶ In the hundreth, thre score & siue yere came Demetrius the sonne of Demetrius from Creta into his fathers land.
- 68 Whereof whē King Alexander heard, he was verie sorie, and returned vnto Antiochia.
- 69 Then Demetrius appointed Apollonius y<sup>e</sup> gouernour of Celosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the hie Priest, saying,
- 70 Darest thou, being but alone, lift vp thy self against vs? and I am laughed at, and reproched, because of thee: now therefore why doest thou vant thy self against vs in the mountaines?
- 71 Now then if thou trust in thine owne strength, come downe to vs into the plaine field & there let vs trye the matter together: for I haue the strength of cities.
- 72 Aske and learne who I am, and thei shal take my parte: and they shal tell thee that your fote is not able to stand before our face: for thy fathers haue bene twise chafed in their owne land.
- 73 And now how wilt thou be able to abide so great an hoste of horsemen and foreme in the plaine, where is nether stone, nor rocke, nor place to flee vnto?
- 74 When Ionathan heard the wordes of Apollonius, he was moued in his mide: wherefore he chose ten thousand men, and went out of Ierusalem, & Simon his brother met him for to helpe him.
- 75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.
- 76 Then they fought against it, and they that were in the citie, for verie feare let him in: so Ionathan wan Ioppe.
- 77 Apollonius hearing of this, toke thre thousand horseme with a great hoste of footemen & went towarde Azotus, as thogh he wolde go forwarde, & came immediatly into y<sup>e</sup> plaine field, because he had so manie horsemen, and put his trust in them.
- 78 So Ionathan followed vpon him to Azotus, and the armie skirmished with his arriere bande.
- 79 For Apollonius had left a thousand horsemen behinde them in ambush.
- 80 And Ionathan knewe that there was an ambushment behinde him, and thogh they had compassed in his hoste, & shot darteres at the people from the morning to the euening,
- 81 Yet the people stode stil, as Ionathan had commanded them, til their horses were wearie.
- 82 Then broght Simon forthe his hoste, & set them against the bande: but the horses were wearie, and he discomfited them, & thei fled: so the horsemen were scattered in the field,
- 83 And they fled to Azotus, and came into the temple of Dagon their idole, that thei might there saue them selues.
- 84 But Ionathan set fyre vpon Azotus and all the cities rounde about it, & toke their spoiles, and burnt with fyre the temple of Dagon with all the that were fled into it.
- 85 Thus were slayne and burnt about eight thousand men.
- 86 So Ionathan remoued the hoste from thence, and camped by Ascalon, where the men of the citie came forthe, & met him with great honour.
- 87 After this went Ionathan and his hoste againe to Ierusalem with great spoiles.
- 88 And when King Alexander heard these things, he begā to do Ionathan more honour,
- 89 And sent him a colar of golde, as the vse is to be giuen vnto suche as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

*3 The dissension betwene Ptolemus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemus. 22 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.*

**A**Nd the King of Egypt gathered a great hoste, like the sand that lyeth vpon the sea shore, and manie ships, and went about through deceit to obtaine the kingdome of Alexander, and to ioine it vnto his owne realme.

¶ Vpon this he went into Syria with friendly wordes, and was let into the cities, and men came forthe to mete him: for King Alexander had commanded them to mete him, because he was his father in Law.

Yyyy.i.

*Ioseph Antiq. 3. chap. 7*



## I. Maccabees.

- 3 Now when he entered into the citie of Ptolemais, he lefte bands and garisons in euerie citie.
- 4 And when he came nere to Azotus, they shewed him the temple of Dagō that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battel: for they had made heapes of them by the way where he shulde passe.
- 5 And thei tolde the King what Jonathan had done, to the intēt thei might get him euil wil: but the King helde his peace.
- 6 And Jonathan met the King with great honour at Ioppe, where they saluted one another, and laye there.
- 7 So when Jonathan had gone with y King vnto the water that was called Eleutherus, he turned againe to Ierusalem.
- 8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,
- 9 ¶ And sent ambassadours vnto King Demetrius, sayīg, Come, let vs make a league betwene vs, and I wil giue thee my daughter, which Alexander hathe, and thou shalt reigne in thy fathers kingdome.
- 10 For I repent that I gaue Alexander my daughter: for he goeth about to slaye me.
- 11 Thus he scandered Alexander, as one that shulde desire his realme.
- 12 And he toke his daughter from him, and gaue her vnto Demetrius, and forsoke Alexander, so that their hatred was openly known.
- 13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.
- 14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:
- 15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his hoste, and met him with a mightie power, and put him to flight.
- 16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.
- 17 And Zabdiel the Arabian smote of Alexanders head, & sent it vnto Ptolemeus.
- 18 But the third day after, King Ptolemeus dyed: and thei that were in the holdes, were slayne one of another.
- 19 And Demetrius reigned in the hūdreth, thre score and seuenth yere.
- 20 ¶ At the same time gathered Jonathan them that were in Iudea, to laye siege vnto the castle, which was at Ierusalem, and they made manie instruments of warre against it.
- 21 Then went there certeine vngodlie persones (which hated their owne people) vnto King Demetrius, and tolde him that Ionathan besieged the castle.
- 22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, & wrote vnto Jonathan, that he shulde laye no more siege vnto it, but that he shulde meete him and speake with him at Ptolemais in all haste.
- 23 Neuertheles when Jonathan heard this, he commanded to besiege it: he chose also certeine of the Elders of Israel, and the Priests, and put him self in danger,
- 24 And toke with him siluer and golde, and apparel, and diuerse presents, and went to Ptolemais vnto the King, and founde fauour in his sight.
- 25 And thogh certeine vngodlie men of his owne nacion had made complaintes vpon him,
- 26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends,
- 27 And confirmed him in the hie priest-hode with all the honorable things, that he had afore, & made him his chief friēd.
- 28 Jonathan also desired the King, that he wolde make Iudea fre with the thre gouernemēts, & the countrey of Samaria, & Jonathan promised him thre hūdreth talents.
- 29 Whereunto the King consented, & gaue Jonathan writing of the same, contēning these wordes,
- 30 KING DEMETRIUS vnto his brother Jonathan, and to the nacion of the Iewes sendeth greting.
- 31 We send you here a copie of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye shulde se it.
- 32 King Demetrius vnto Lasthenes his father sendeth greting.
- 33 For the faithfulness that our friends the nacion of the Iewes kepe vnto vs, and for their good wil towards vs we are determined to do them good.
- 34 Wherefore we assigne to the coasts of Iudea with the thre gouernements Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that sacrifice in Ierusalem: bothe concerning the paiments which the King toke yerely aforetime, bothe for the frutes of the earth, & for the frutes of the trees.
- 35 As for the other things apperteining vnto vs of the renths & tributes, which were due vnto vs, and the customes of salte, & crowne taxes, which were payed vnto vs, we discharge the of all frō hence forth.
- 36 And nothing hereof shalbe reuoked frō this time forth and for euer.
- 37 Therefore se that ye make a copie of these things, and deliuer it vnto Ionathā, that it may be set vp vpon the holy mount in an open place.



- 38 After this when Demetrius the King sawe that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euerie man to his owne place, except certeine bandes of strangers, whome he broght from the yles of the heathen: wherefore all his fathers hoste hated him.
- 39 Now was there one Tryphon, that had bene of Alexanders parte afore, which whē he sawe that all y<sup>e</sup> hoste murmured against Demetrius, he went to Simalcue the Arabian, that broght vp Antiochus the sonne of Alexander,
- 40 And lay fore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers stead: he tolde him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there a long season.
- 41 Also Jonathan sent vnto King Demetrius to driue them out which were in the castel at Ierusalem, and those that were in the fortresses: for they foght against Israel.
- 42 So Demetrius sent vnto Ionathā, saying, I wil not onely do these things for thee & thy nation, but if opportunitie serue, I wil honour thee and thy nation.
- 43 Now therefore thou shalt do me a pleasure, if thou wilt send me mē to helpe me: for all mine armie is gone from me.
- 44 So Ionathā sent him thre thousand strōg men vnto Antiochia, and they came vnto the King: wherefore the King was verie glad at their comming.
- 45 ¶ But they that were of the citie, euen an hundreth, and twentie thousand men, gathered them together in the middes of the citie, & wolde haue slaine the King.
- 46 But the King fled into the palace, & the citizens kept the stretes of the citie, and beganne to fight.
- 47 Then the King called to the Iewes for helpe, which came to him altogether, and went abroad through the citie,
- 48 And slewe the same day an hūdreth thousand, and set fyre vpon the citie, and toke many spoiles in that day, & deliuered the King.
- 49 So when the citizens sawe that the Iewes had gotten th<sup>e</sup> vpper hand of the citie, and that they them selues were disappointed of their purpose, they made their supplication vnto the King, saying,
- 50 "Grant vs peace, and let the Iewes cease from vexing vs and the citie.
- 51 So they cast away their weapons, & made peace, and the Iewes were greatly honored before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.
- 52 Then King Demetrius sat in the throne of his kingdome, and had peace in his land.
- 53 Neuertheles he dissembled in all that euer he spake, and withdrewe him self from Jonathan, nether did he rewarde him according to the benefites which he had done for him, but troubled him verie sore.
- 54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, & was crowned.
- 55 Then there gathered vnto him all the mē of warre, whome Demetrius had scatered, and they foght against him, who fled and turned his backe.
- 56 So Tryphon toke the "beastes, and wan <sup>Or, elephant.</sup> Antiochia.
- 57 And yong Antiochus wrote vnto Jonathan, saying, I appoint thee to be the chief Priest, and make thee ruler ouer the foure gouernements, that thou maist be a friend of the Kings.
- 58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, & to haue a colar of golde.
- 59 He made his brother Simon also captaine frō the coastes of Tyrus vnto the borders of Egypt.
- 60 Then Jonathan went forth and passed through the cities beyonde the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, & they of the citie receiued him honorably.
- 61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fyre, and spoiled them.
- 62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and toke of the sonnes of the chief men for hostages, and sent them to Ierusalem, and went through the countrey vnto Damascus.
- 63 And when Jonathan heard that Demetrius priees were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,
- 64 He came against them, & left Simon his brother in the countrey.
- 65 And Simon besieged Beth-sura, and foght against it a long season, and shut it vp.
- 66 So they desired to haue peace with him, which he granted them, and afterwarde put them out from thence, and toke the citie, and set a garison in it.
- 67 Then Jonathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.
- 68 And beholde the hostes of the "strangers <sup>Or, braabru.</sup> met him in the plaine, and had layed am-



# I. Maccabees.

69 So that when they came against them, the ambushments rose out of their places and skirmished.  
70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of Absalomus, and Judas the sonne of Calphi the captaynes of the hoste.  
71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,  
72 And turned againe to them to fight, and put them to flight, so that they fled away.  
73 Now when his owne men that were fled, sawe this, they turned againe vnto him, & helped him to followe after all vnto their tentes at Cades, and there they camped.  
74 So there were slaine of the strangers the same day about thre thousand men, & Ionathan turned againe to Ierusalem.

## CHAP. XII.

1 Ionathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renewe their couenants of friendship. 20 Ionathan putteth to flight the princes of Demetrius. 40 Tryphon taketh Ionathan by disceite.

*Ioseph. Anti. 13. chap. 8.*

*Or, Lacedaemonians.*

*Ioseph. Anti. 13. chap. 5. Or, Darius.*

1 Ionathan now seing that the time was mete for him, chose certeine men, and sent them vnto Rome, to establish and renew the friendship with them.  
2 He sent letters also vnto the Spartians and to other places, for the same purpose.  
3 So they went vnto Rome, and entred into the Senate, and said, Ionathan the hie Priest and the nacion of the Iewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as in times past.  
4 So the Romaines gaue them fre pasports, that men shulde lead them home into the land of Iuda peaccably.  
5 **AND THIS** is the copie of the letters that Ionathan wrote vnto the Spartians,  
6 Ionathan the hie Priest with the Elders of the nacion, and the Priests, and the rest of the people of the Iewes, send greting vnto the Spartians their brethren.  
7 Heretofore were letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that ye wolde be our brethren, as the copie here vnder written specifieth.  
8 And Onias intreated the ambassadour honorably, and receiued the letters: wherein there was mencion made of the bonde of loue and friendship.  
9 But as for vs, we nede no suche writings: for we haue the holy bokes in our hands for comfort.  
10 Neuertheles we thoght it good to send vnto you, for the renewing of the brotherhode and friendship, lest we shulde be

strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes and other daies appointed when we offre sacrifices and prayers, as it is mete and conuenient to thinke vpon our brethren.  
12 And we reioyce at your prosperous estate.  
13 And thogh we haue bene enuironed with great troubles & warres, so that the Kings rounde about vs haue fought against vs,  
14 Yet wolde we not be grieuous vnto you, nor to other of our cofederates & friends in these warres.  
15 For we haue had helpe from heauen, that hath soccoured vs, and we are deliuered from our enemies, and our enemies are subdued.  
16 Yet haue we chosen Numenius the sonne of Antiöchus, and Antipater the sonne of Iason, and sent them vnto the Romaines, for to renewe the former friendship with them, and league.  
17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhode.  
18 And now ye shal do vs a pleasure to giue vs an answer of these things.  
19 And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.  
20 **THE KING** of the Spartians vnto Onias the hie Priest sendeth greting.  
21 It is founde in writing, that the Spartians and Iewes are brethren, and come out of the generacion of Abraham.  
22 And now for somuche as this is come to our knowledge, ye shal do wel, to write vnto vs of your prosperitie.  
23 As for vs, we haue written vnto you, that your cattel and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.  
24 Now when Ionathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,  
25 He went from Ierusalem, and met them in the land of Hamath: for he gaue the not space to come into his owne countrey.  
26 And he sent spies vnto their tetes, which came againe, and tolde him, that they were appointed to come vpon him in the night.  
27 Wherefore, whē the sunne was gone downe, Ionathan commanded his men to watche, and to be in armes ready to fight all the night, & sent watchmen rounde about the hoste.  
28 But when the aduersaries heard that Ionathan was ready with his men to the batcel, they feared, and trembled in their hearts,



hearts, and kindled fyres in their tentes, and fled away.

39 Neuertheles Jonathan and his companie knewe it not til the morning: for thei sawe the fyres burning.

40 Then Ionathan followed vpon them, but he colde not ouertake them: for they were gone ouer the flood Eleutherus.

41 So Ionathā turned to the Arabiās, which were called Zabedei, and slewe them, and toke their spoile.

42 He proceded further also, and came vnto Damascus, and went through all the countrey.

43 But Simon his brother went forthe, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.

44 For he heard that they wolde deliuer the holde to them that toke Demetrius parte: wherefore he set a garison there to kepe it.

45 ¶ After this came Jonathan home, and called the Elders of the people together, and deuised with them for to buyld vp the strong holdes in Iudea,

46 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castel and the citie, for to separate it from the citie, that it might be alone, and that men shulde nether bye, nor sel in it.

47 So they came together to buyld vp the citie: for parte of the wall vpon the broke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

48 Simon also set vp Adida in Sephela, & made it strong with gates and barres.

49 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the King Antiochus.

50 But he was afraied that Jonathan wolde not suffer him, but fight against him: wherefore he went about to take Jonathan, and to kil him: so he departed, and came vnto Bethsan.

51 Then went Ionathā forthe against him to the battel with fortie thousand chosen men, and came vnto Bethsan.

52 But when Tryphon sawe that Jonathan came with so great an hoste, he durst not lay hand vpon him,

53 But receiued him honorably, and commended him vnto all his friends, and gaue him rewardes, and comanded his men of warre to be as obedient vnto him as to him self,

54 And said vnto Jonathan, Why hast thou caused this people to take suche trauail, seing there is no warre betwene vs?

55 Therefore send them now home againe, and chuse certeine men to wait vpon thee, and come thou with me to Ptolemais: for I wil giue it thee, with the other strong holdes, and the other garisons, and all them

that haue the charge of the cōmune affaires: so wil I returne, & departe: for this is the cause of my coming.

56 Jonathan beleued him, & did as he said, and sent away his hoste, which went into the land of Iuda,

57 And reteined but thre thousand with him, whereof he sent two thousand into Galile, & one thousand went with him self.

58 Now assone as Ionathā entred into Ptolemais, they of Ptolemais shut the gates, and toke him, and slewe all them with the sworde, that came in with him.

59 Then sent Tryphon an hoste of fote-men, & horsemen into Galile, & into the great plaine, to destroye all Ionathās companie.

60 But when they knewe that Ionathā was taken, and slaine, and those that were with him, they incouraged one another, and came forthe against them readie to the battel.

61 But when thei which followed vpon the, sawe that it was a matter of life, they turned backe againe.

62 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentacion.

63 For all the heathē that were round about them, sought to destroye them.

64 For they said, Nowe haue they no captaine, nor anie man to helpe them: therefore let vs now fight against them, and roote out their memorie from amōg men.

## CHAP. XIII.

¶ After Jonathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children, and money for the redemption of Jonathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaz. 50 He possesseth the tower of Zion. 53 He maketh his sonne Iohn captaine.

¶ Now when Simō heard that Tryphō gathered a great hoste to come into the land of Iuda, and to destroye it,

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortacion, saying, Ye knowe what great things I, & my brethrē, & my fathers house haue done for y Law, and the Sanctuarie, and the battels, & troubles that we haue sene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbide, that I shulde spare mine owne life in anie time of trouble: for I am not better then my brethren.

6 But I wil aduenge my nacion, and the Sanctuarie, and our wiues, and our children: for all the heathen are gathered to-

Yyyy.iii.



# I. Maccabees.

- gether to destroy vs of very malice.
- 7 In hearing these wordes the hearts of the people were kindled,
- 8 So that they cryed with a loude voyce, sayig, Thou shalt be our captaine in stead of Iudas and Ionathan thy brethren.
- 9 Fight thou our battels, and whatsoeuer thou commandest vs, we wil do it.
- 10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it rounde about.
- 11 Then sent he Ionathan the sonne of Abisalomus with a great hoste vnto Ioppe, which droue them out that were therein, & remained there him self.
- 12 Tryphon also remoued from Ptolemais with a great armie, to come into the lād of Iuda, & Ionathā was with him as prisoner.
- 13 And Simon pitched his tentes at Addis vpon the open plaine.
- 14 But when Tryphon knewe that Simon stode vp in stead of his brother Ionathan, & that he wolde fight against him, he sent messengers vnto him, saying,
- 15 Where as we haue kept Ionathā thy brother, it is for money that he is owing in the Kings account cōcerning the busines that he had in hand.
- 16 Wherefore send now an hundreth talents of siluer, & his two sonnes for hostages, y when he is letten forth, he wil not turne from vs, and we wil send him againe.
- 17 Neuertheles Simō knewe that he dissembled in his wordes, yet commanded he the money and children to be deliuered vnto him, lest he shulde be in greater hatred of the people of Israel.
- 18 Who might haue said, Because he sent him not the money and the children, therefore is Ionathan dead.
- 19 So he sent the children and an hundreth talents: but he dissembled, and wolde not let Ionathan go.
- 20 ¶ Afterwarde came Tryphon into the land to destroye it, & went rounde about by the way, that leadeth vnto Adora: but wherefoeuer they went, thither went Simō and his hoste.
- 21 Now they that were in the castel, sent messengers vnto Tryphon, that he shulde make haste to come by the wilderness, & to send them vitailles.
- 22 So Tryphon made readie all his horsemen: but the same night fell a very great snowe, so that he came not, because of the snowe: but he remoued and went into the countrey of Galaad.
- 23 And when he came nere to Bascama, he slewe Ionathan and he was buried there.
- 24 So Tryphon returned, & went into his owne land.
- 25 ¶ Then sent Simon to take the bones of Ionathan his brother, & they buried him in Modin his fathers cities.
- 26 And all Israel bewailed him with great lamentacion, & mourned for him verie long.
- 27 And Simon made vpon the sepulchre of his father & his brethren, a buylding high to loke vnto, of hewen stone behinde and before,
- 28 And set vp seuen pillers vpon it, one against another, for his father, his mother, and foure brethren,
- 29 And set great pillers round about them, and set armes vpon the pillers for a perpetual memorie, and carued shippes beside the armes, that they might be sene of men sailing in the sea.
- 30 This sepulchre which he made at Modin, standeth yet vnto this day.
- 31 ¶ Now as Tryphon wēt forth with the yong King Antiochus, he slewe him traitterously,
- 32 And reigned in his stead, and crowned him self King of Asia, and broght a great plague vpon the land.
- 33 Simon also buylte vp the castels of Iudea, and compassed them about with high towers, & great walles, euen with towers, and gates and barres, and laid vp vitailles in the strong holdes.
- 34 Moreouer Simon chose certeine men and sent them to King Demetrius, that he wolde discharge the lād: for all Tryphons doings were robberies.
- 35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,
- 36 DEMETRIUS the King vnto Simon the high Priest, and the friend of Kings, and to the Elders and to the nation of the Iewes sendeth greting.
- 37 The golden crowne, and precious stone that ye sent vnto vs, haue we receiued, and are readie to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you fre.
- 38 So the things that we haue granted you, shalbe stable: the strong holdes which ye haue buylded, shalbe your owne.
- 39 Also we forgiue the ouersights, and fautes comitted vnto this day, and the crowne tax that ye ought vs: and where as was anie other tribute in Ierusalem, it shalbe now no tribute.
- 40 And they that are mete among you to be writen with our men, let them be writē vp, that there may be peace betwene vs.
- 41 Thus the yoke of the heathē was takē frō Israel in the hundreth, & seuentie yere.
- 42 And the people of Israel began to write in their letters, & publike instruments, N THE FIRST yere of Simō, the high and chief Priest, gouernour, and prince of the Iewes.

*Ioseph Anti.  
12 chap. 11.*

*Or, Coloss.  
bandyckris  
Greeke Babala  
or Babra.*



- 43 In those dayes Simon camped against Gaza, and besieged it rounde about, where he set vp an engine of warre, and approached nere the citie, and bet a towre, and toke it.
- 44 So thei that were in the engine, leapt into the citie, and there was great trouble in the citie,
- 45 In so muche that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, and children, and cryed with a loude voyce, beseeching Simon to grant them peace, saying,
- 46 Deale not with vs according to our wickednes, but according to thy mercie.
- 47 Then Simon pitied them, and wolde fight no more against them, but put them out of the citie, and clenfed the houses, wherein the idoles were, and so entred thereunto with psalmes and thankesgiuing.
- 48 So when he had cast all the filthines out, he set suche men in it as kept the Law, and fortified it, and buylded there a dwelling place for him self.
- 49 Now, when they in the castel at Ierusalem were kept, that they colde not come forth nor go into the countrey, nether by nor sel, they were very hungrie, and manie of them were famished to death,
- 50 In so muche that they besought Simon to make peace with them: which he granted them, and put them out from thence, and clenfed the castel from filthines.
- 51 And vpon the thre, and twentie day of the seconde moneth in the hundreth, seuentie and one yere, they entred into it with thankesgiuing, and branches of palme trees, and with harpes, and with cymbales, and with viroles, and with psalmes, and songs, because the great enemy of Israel was overcome.
- 52 And he ordeined that the same day shulde be kept euerie yere with gladnes.
- 53 And he fortified the mount of the Temple that was beside the castel where he dwelt him self with his companie.
- 54 Simon also seing that Iohn his sonne was now a mā, he made him captaine of all the hostes, & caused him to dwell in Gazaris.
- Demetrius, and toke him, and broght him to Arsaces, which kept him in ward.
- 4 Thus all the land of Iuda was in rest, so long as Simon liued: for he sought the welth of his nacion: therefore were they glad to haue him for their ruler, and to do him worship alway.
- 5 Simon also wanne the citie of Ioppe to his great honour to be an haven towne, and made it an entrance vnto the yles of the sea.
- 6 He enlarged also the borders of his people, and conquered the countreis.
- 7 He gathered vp manie of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castel, which he clenfed from filthines, & there was no man that resisted him,
- 8 So that euerie man tilled his ground in peace, and the land gaue her frutes, & the trees gaue their frute.
- 9 The Elders sat in the open places, & consulted altogether for the commune welth, and the yong men were honorably clothed and armed.
- 10 He provided vitales for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the end of the worlde.
- 11 He made peace thorow out the land, and Israel had perfite mirth and ioye.
- 12 For euerie mā sate vnder his vine, & the fig trees, & there was no man to fray them.
- 13 There was none in the land to fight against them: for then the Kings were overcome.
- 14 He helped all those that were in aduersitie among his people: he was diligent to see the Law kept, and he toke away the vngodlie, and wicked.
- 15 He beautified the Sanctuary, and encreased the vessels of the Temple.
- 16 When the Romans heard, and the Spartians had knowledge, that Jonathan was dead, they were very sorie.
- 17 But when they heard, that Simon his brother was made high Priest in his steade, & how he had wonne the land againe with the cities in it,
- 18 They wrote vnto him in tables of brasse, to renewe the friendship, and bonde of loue, which they had made with Iudas & Jonathan his brethren.
- 19 Which writings were red before the congregacion at Ierusalem, and this is the copie of the letters that the Spartians sent,
- 20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greting.
- 21 When your ambassadours that were sent vnto our people, certified vs of your glorie

## CHAP. XIII.

Demetrius is overcome of Arsaces. 11 Simon being captaine, there is great quietnes in Israel. 12 The covenant of friendship with the Romans, and with the people of Sparta is renewed.

IN the hundreth, seuentie and two yere gathered King Demetrius his hoste, & departed vnto Media, to get him helpe for to fight against Tryphon.

But when Arsaces the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him alive.

So he went, and overcame the armie of



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- & honour, we were glad of their coming,
- 21 And haue registred their ambassage in y<sup>e</sup> publike recordes in this maner, Numenius the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadours came vnto vs, to renewe amitie with vs.
- 22 And it pleased the people, that the men shulde be honorably intreated, and that the copie of their ambassage shulde be registred in the publike recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chief Priest.
- 23 After this Simon sent Numenius to Rome, with a great shield of golde of a thousand pounce weight, to confirme the friendship with them.
- 24 Which when the people vnderstode, they said, What thanks shal we recompense againe vnto Simon and his children?
- 25 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.
- 26 The copie of the writing is this, In the eight and twentie day of the moneth<sup>e</sup> Elul in the hundreth, seuentie and two yere, in the thirde yere of Simon the high Priest.
- 27 In Saramel in the great cōgregacion of the Priests, and of the people, and of the gouernours of the nacion, and of the Elders of the countrei, we wolde signifie vnto you, y<sup>e</sup> manie battels haue bene foughten in our countrey.
- 28 Wherein Simon the sonne of Mattathias (come of the children of Iareb) and his brethren put them selues in dāger, and resisted the enemies of their nacion, that their Sanctuarie, and Law might be maintained, & did their nacion great honour.
- 29 For Jonathan gathered his nacion together, and became their high Priest, and is laid with his people.
- 30 After that wolde their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.
- 31 Then Simō resisted them, & fought for his nacion, and spent muche of his owne substance, and armed the valiant men of his nacion, and gaue them wages.
- 32 He fortified also the cities of Iudea, and Beth-sura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.
- 33 And he fortified Ioppe, which lyeth vpon the sea, and Gazara that bordreth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with thi<sup>ngs</sup> necessarie for the reparation thereof.
- 34 Now when the people sawe the faithfulness of Simon, and to what glorie he thought to bring his nacion vnto, they made him their gouernour, and the chief Priest, because he had done all these things, and for the vprightnes, and fidelitie that he had kept to his nacion, and that sought by all meanes to exalte his people.
- 35 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castel, out of the which they wēt, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.
- 36 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and raised vp the walles of Ierusalem.
- 37 And King Demetrius confirmed him in his high priesthode for these causes,
- 38 And made him one of his friends, and gaue him great honour.
- 39 For it was reported that the Romans called the Iewes their friends, and confederates, & that they honorably receiued Simons ambassadours,
- 40 And that the Iewes, & Priests cōsented, that Simon shulde be their prince, & high Priest perpetually, til God raised vp the true Prophet,
- 41 And that he shulde be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the forteresses, and that shulde make prouision for the holie things,
- 42 And that he shulde be obeyed of every man, and that all the writings in the countrey shulde be made in his name, and that he shulde be clothed in purple, and weare golde,
- 43 And that it shulde not be lawful for anie of the people or Priests to breake anie of these things, or to withstand his wordes, or to call anie congregacion in the countrey without him, or be clothed in purple, or weare a colar of gold:
- 44 And if anie did contrarie to these things or brake anie of them, he shulde be punished.
- 45 So it pleased all the people to agre that it shulde be done to Simon according vnto these wordes.
- 46 Simon also accepted it, and was content to be the high Priest, and the captaine, & the prince of the Iewes, and of the Priests, and to be the chief of all.
- 47 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,



49 And that a copie of the same shulde be laied vp in the tresurie, that Simon and his sonnes might haue it.

## CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simō  
11 Tryphon is pursued. 15 The Romans write lettres vnto Kings and nations in the defence of the Iewes.  
27 Antiochus refusing the helpe that Simon sent him, breaketh his covenant.

1 **M**oreouer King Antiochus the sonne of Demetrius sent lettres from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Cōteining these wordes, **ANTIOCHVS** the King vnto Simon the great Priest, & to the nation of the Iewes sendeth gretting.

3 For so muche as certein pestilent men haue vsurped y<sup>e</sup> kingdome of our fathers, I am purposed to chalenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may go thorowe the countrey, & be aduenged of them, which haue destroyed our countrey, and wasted manie cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitours haue discharged thee, and all the paiments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie be fre, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast buylded, & kepest in thine hāds, shalbe thine.

8 And all that is due vnto the King, and all that shalbe due vnto y<sup>e</sup> King, I forgiue it thee, from this time forth for euermore.

9 And when we haue obtained our kingdome, we wil giue thee, & thy nation & the Temple great honour, so that your honor shalbe knowne thorowe out the worlde.

10 ¶ In the hūdreth, seuentie & foure yere, went Antiochus into his fathers land, and all the bandes came together vnto him, so that fewe were left with Tryphon.

11 So the King Antiochus pursued him, but he fled and came to Dorā, which lyeth by the sea side.

12 For he sawe that troubles were towarde him, and that the armie had forsaken him.

13 Then camped Antiochus against Dorā with an hundreth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land, & by sea, in so muche that thei suffered no man to go in nor out.

15 In the meane season came Numenius, and his companie from Rome, hauing lettres written vnto the Kings and countreis, wherein were contained these wordes,

16 **LVCIVS THE** Consul of Rome vnto King Ptolemeus sendeth gretting.

17 The ambassadours of y<sup>e</sup> Iewes are come vnto vs as our friends and confederates from Simon the hie Priest, and from the people of the Iewes to renue friendship, and the bonde of loue,

18 Who haue brought a shield of golde weying a thousand pounce.

19 Wherefore we thought it good to write vnto the Kings and countreis, that they shulde not go about to hurt them, nor to fight against them, nor their cities, nor their countreie, nether to mainteine their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there be anie pestilēt felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he maye punish them according to their owne Law.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes and to Arsaces,

23 And to all countreis, as <sup>Or, Sampfacs.</sup> Sampfames, and to them of Sparta, and to Delus, and to Mindus and to Sicion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Siden, and to Cortyna, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the King cāped against Dorā the seconde time euer readie to take it, and made diuers engins of warre, and kept Tryphon in, that he colde nether go in nor out.

26 Thē Simon sent him two thousand chosen men to helpe him with siluer & golde, and muche furniture.

27 Neuertheles, he wolde not receiue thē, but brake all the covenant, which he had made with him afore, and withdrewe him self from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withholde Ioppe, and Gazara with the castle that is at Ierusalem, the citie of my realme,

29 Whose borders ye haue destroyed and done great hurt in the land, and haue the gouernement of manie places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the

Zzzz.i.



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borders of Iudea,

31 Or els giue me for them fīue hundreth talents of filuer, and for the harme that ye haue done, and for the tributes of the places other fīue hundreth talents: if not, we wil come, and fight against you.

32 So Athenobius the Kings friend came to Ierusalem, & when he sawe the honour of Simon, and the cubbert of golde and filuer plate, and so great preparacion, he was astonished, and tolde him the Kings message.

33 Then answered Simon, and said vnto him, We haue nether taken other mens lāds, nor withholden that which apperteineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certēne time.

34 But when we had occasion, we recouered the inheritance of our fathers.

*Or, complaineth  
constraining.*

35 And whereas thou<sup>r</sup> requirest Ioppe and Gazara, they did great harme to our people, and through our countrey, yet wil we giue an hundreth talents for them. But Athenobius answered him not one worde,

36 But turned againe angrie vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had sene: and the King was verie angrie.

37 ¶ In the meane time fled Tryphon by shippe vnto Orthosias.

38 Then the King made Cendebeus captaine of the sea coast, and gaue him bādes of fotemen and horsen,

39 And cōmanded him to remoue y<sup>e</sup> hoste towarde Iudea, and to buylde vp Cedron, & to fortifie the gates, & to warre against the people: but y<sup>e</sup> King pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vex the people, and to inuade Iudea, and to take the people prisoners, & to slay them.

41 And he buylte vp Cedron, where he set horsen and garisons, that they might make outrodes by the waies of Iudea, as the King had commanded him.

## CHAP. XVI.

*1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 23 Iohn killeth them that lye in waite for his life.*

*Ioseph Antiq. 13. chap. 12.*

1 **T**Hen came Iohn vp from Gazara, & tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against y<sup>e</sup> enemies of Israel, & the matters haue had good successe vnder our hands, & we haue deliuered Israel often times.

3 But I am now olde, & ye by Gods mercie are of a sufficient age: be ye therefore in stead

of me, & my brother, & go forth & fight for our nacion, & the helpe of heauen be with you.

4 So he chose twentie thousand fighting men of the countrey with the horsen, which went forth against Cendebeus, & rested at Modin.

5 In the morning thei arose, and went into the plaine field: & beholde, a mightie great hoste came against them bothe of foremē, & horsen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when he sawe that the people was afrayed to go ouer the riuer, he went ouer first him self, and the men seing him, passed through after him.

7 Then he deuided his men, & set the horsen in the middes of the fotemen.

8 For their enemies horsen were verie manie: but when thei blewe the trumpets, Cēdebeus fled with his hoste, whereof manie were slayne, & the remnant gate them to the forteresse.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, til he came to Cedron, which Cendebeus had buylt.

10 Also thei fled vnto the towres, that were in the fields of Azotus, and those did Iohn burne with fyre: thus were there slaine two thousand mē of them: so he returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of filuer and golde.

12 (For he had married the daughter of the hie Priest.)

13 Therefore he waxed proude in his minde, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorowe the cities of the countrey, & studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundreth, seuentie & seuen yere, in the eleuenth moneth, which is the moneth Sabat.

15 Thē the sonne of Abubus receiued them by treason into a litle holde, called Dochus, which he had buylte, where he made them a great banquet, and had hid men there.

16 So when Simon and his sonnes had made good chere, Ptolemeus stode vp with his men, and toke their weapons, and entred in to Simon in the banquet house, and slewe him with his two sonnes, and certēne of his seruants.

17 Whereby he committed a great vilenie, and recompensed euil for good.

18 Then wrote Ptolemeus these things and sent to the King, that he might send him an hoste to helpe him, & so wolde deliuer him the countrey with the cities.



- 19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the capitaines to come to him, and he wolde giue the siluer, and golde and rewardes.
- 20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.
- 21 But one ranne before, and tolde Iohn in Gazara, that his father, and his brethren were slaine, and that Ptolemus had sent to slay him.
- 22 When he heard this, he was sore astonied, & laid hands of them that were come to slay him, and slewe them: for he knewe that they went about to kill him.
- 23 Concerning other things of Iohn, bothe of his warres, and of his noble actes (wherein he behaued him self manfully) of the buylding of walles which he made, and other of his dedes,
- 24 Beholde, they are writen in the chronicles of his priesthode, fro the time, that he was made high Priest after his father.

# THE SECONDE BOoke of the Maccabees.

## CHAP. I.

*An epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 19 Of the fyre that was hid in the pitte. 24 The prayer of Neemias.*

- T**HE brethren the Iewes, which be at Ierusalem, & they y are in the countrey of Iudea, vnto y brethren the Iewes, that are thoroughout Egypt, send salutation, and prosperitie.
- 2 God be gracious vnto you and remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants,
- 3 And giue you all an heart, to worship him, and to do his wil with a whole heart and with a willing minde,
- 4 And open your hearts in his Law, and commandements, and send you peace,
- 5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.
- 6 Thus now we praye here for you.
- 7 When Demetrius reigned, in the hundredth, threescore and nine yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeres, after that Iason, and his companie departed out of the holie land and kingdome,
- 8 And burnt the porche, and shed innocent blood. Then we praid vnto the Lord, and were heard: we offered sacrifices and fine floure, and lighted the lampes, and set forth the bread.
- 9 Now therefore kepe ye the dayes of the feast of the Tabernacles in the moneth Challeu.
- 10 In the hundredth, fourescore and eight yere, the people that was at Ierusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus King Ptolemeus master, which is of the stocke of the annointed

Priests, & to the Iewes that are in Egypt, sendeth greting and helth.

- 11 In so muche as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.
- 12 For he broght them into Persia by heapes, that fought against the holie citie.
- 13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the temple of Nanea, by the disceit of Naneas Priests.
- 14 For Antiochus, as though he wolde dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.
- 15 But when the Priests of Nanea had laid it forth, and he was entred with a smale companie within the Temple, they shut the Temple, when Antiochus was come in.
- 16 And by opening a priuie dore of the vauite, they cast stones, as it were thunder, vpon the captaine & his, and hauing bruised them in pieces, they cut of their heads & threwe the to those that were without.
- 17 God be blessed in all things, which hath deliuered vp the wicked.
- 18 Whereas we are now purposed to kepe y purification of the Tēple vpon the fise & twētie day of y moneth Challeu, we thought it necessarie to certifie you thereof, y ye also might kepe the feast of y Tabernacles, & of the fyre which was giuen vs when Neemias offered sacrifice, after y he had buylt the Temple, and the altar.
- 19 For whē as our fathers were led away vnto Persia, y Priests, which sought the honor of God, toke the fyre of the altar priuely, *Leuit. 24. 17.* and hid it in an hollow pit, which was drie *& 10. 2.* in y bottom, & therein they kept it, so that *& 16. 3.* the place was vnknewen vnto euery mā.
- 20 Now after manie yeres when it pleased God that Neemias shulde be sent from the King of Persia, he sent of y posteritie of Zzzz.ii.



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those Priests, which had hid it to fetch the fyre, and as they tolde vs, they founde no fyre, but thicke water.

21 Then commanded he them to drawe it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Neemias commanded the Priests to sprinkle the wood, and the things laid thereupon with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloude, there was a great fyre kindled, so that euerie man marueiled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art feareful, and strong, & righteous, and merciful, and the onely and gracious King,

25 Onely liberal, onely iuste and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserve thine owne portion, and sanctifie it.

27 Gather those together, that are scared from vs: deliuer them that serue among the heathen: loke vpon them which are despised, and abhorred, that the heathen may knowe that thou art our God.

28 Punish them that oppresse vs, and with pride do vs wrong.

*Deut. 32.8.*

29 Plant thy people againe in thine holie place \*as Moyses hath spoken.

30 And the Priests sang psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 So when this matter was knowen, it was tolde the King of Persia, that in the place where the Priests, which were led away, had hid fyre, there appeared water, where with Neemias and his companie had purified the sacrifices.

34 The King tryed out the thing, and closed the place about, and made it holie.

35 And to them that the King fauoured, he gaue and bestowed manie giftes.

*Or, Nephth.*

36 And Neemias called the same place Ephthar, which is to say, purification: but manie men call it Nephthar.

### CHAP. II.

4 How Ieremie hid the tabernacle, the Arke, and the altar in the hill. 22 Of the fift booke of Iason contained in one.

IT is founde also in the writings of Ieremias the Prophet, that he comman-

ded them, which were caried away, to take fyre, as was declared, & as the Prophet commanded the that were led into captiuitie,

2 \* Giuing them a Law that they shulde not forget the commandements of y Lord, & that they shulde not erre in their mindes, when they sawe images of golde and siluer, with their ornaments. *Baruc. 4.*

3 These and suche other things commanded he them, and exhorted them that they shuld not let y Law go out of their hearts.

4 It is written also, how the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, and follow him: & when he came vp into y mountaine where Moyses went vp, \*and sawe the heritage of God, *Deut. 34.1.*

5 Ieremias went forthe, and founde an holowe caue, wherein he laid the Tabernacle, and the Arke, and the altar of incense, and so stopped the dore.

6 And there came certeine of those that followed him, to marke the place: but they colde not finde it.

7 Which when Ieremias perceiued, he re-  
proued them, saying, As for that place, it shalbe vnknown, vntil the time that God gather his people together againe, & that mercie be shewed.

8 The shal the Lord shewe the these things, and the maiestie of the Lord shal appeare and the cloude also, as it was shewed vnder Moyses, and as \*when Salomō desired, that the place might be honorably sanctified. *1. King. 8.21. 2. Chron. 6.21.*

9 For it is manifest that he, being a wise man, offered the sacrifice of dedication, and consecration of the Temple.

10 \*And as when Moyses prayed vnto the Lord, the fyre came downe from heauē, & consumed the sacrifice: so, when Salomon prayed, \*the fyre came downe fro heauen, and consumed the burnt offering. *Leu. 9.24. 1. Chron. 18.16.*

11 And Moyses said, Because the sin offering was not eaten, therefore is it consumed. *2. Chron. 7.1.*

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings, and registers of Neemias, and how he made a librarie, and how he gathered the actes of the Kings, & of the Prophets, and the actes of Dauid, and the epistles of the Kings concerning the holie giftes.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if ye haue nede thereof, send some to fetch them vnto you.

16 Where as we then are about to celebrate the purification, we haue written vnto you, and ye shal do wel, if ye kepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all & the kingdome, & the priesthode,



hode, and the Sanctuarie,

18 \*As he promised in the Law, wil shortly haue mercy vpon vs, & gather vs together from vnder the heauen into his holie place: for he hath saued vs from great perils, and hath clenfed the place.

19 As concerning Iudas Maccabeus, & his brethren, the purification of the great Temple, and the dedicacion of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes, that came from heauen vnto those, which manfully stode for the Iewes religio: (for though they were but fewe, yet they rane through whole countries, and pursued the barbarous armies,

22 And repaired the Temple that was renowned thorow out all the worlde, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was merciful vnto the whole lenitie)

23 We wil assaye to abridge in one volume those things, that Iason the Cyrenean hath declared in fife booke.

24 For considering the wonderful number, & the difficultie that they haue that wolde be occupied in the rehearal of stories, because of the diuersitie of the matters,

25 We haue indeuored, that they that wolde read, might haue pleasure, and that they which are studious, might easily kepe them in memorie, & that whosoever read them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both the sweat, and watching.

27 Like as he that maketh a feast, & seeketh other mens commoditie, hath no small labour: so we also for manie mens sakes are verie wel content to vndertake this great labour.

28 Leauing to the autor the exact diligence of euerie particular, we wil labour to go forward according to the prescript order of an abridgement.

29 For as he that wil buylde a newe house, must prouide for the whole buylding, but he that setteth out y plat or goeth about to painte it, seeketh but onely what is comelie for the decking thereof:

30 Euen so I thinke for vs, that it apperteineth to the first writer of a storie to enter depely into it, and to make mencion of all things, and to be curious in euerie parte.

31 But it is permitted to him that wil shorten it, to vse fewe wordes, and to auoyde those things that are curious therein.

32 Here then wil we beginne the storie, adding thus muche to our former wordes, that it is but a foolish thing to abonde in wordes before the storie, and to be shorte in the storie.

1 Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon uttereth what treasure is in the Temple. 7 Heliodorus is sente to take them away. 26 He is striken of God and healed at the prayer of Onias.

1 **W**Hat time as the holy citie was inhabited with all peace, and when the Lawes were very wel kept, because of the godlines of Onias the hie Priest, and hatred of wickednes,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great giftes.

3 In so muche that Seleuchus King of Asia of his owne rentes, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the citie.

*On the first of prouision.*

5 And whē he colde not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria and Phenice,

6 And tolde him that the treasure in Ierusalem was ful of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into y Kings hands.

7 Now whē Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediately Heliodorus toke his iourney as though he wolde visite the cities of Coelosyria & Phenice, but in effect to fulfil the Kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, & shewed the cause of his coming, and asked if these things were so in dede.

10 Then the hie Priest tolde him that there were suche things laide vp by y widdowes and fatherles,

11 And that a certeine of it belonged vnto Hircanus the sonne of Tobias a noble mā, and not as that wicked Simon had reported, and that in all there were but foure hundred talents of siluer, and two hundred of golde,

12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holines of the place and Temple, which is honored thorowe the whole worlde for holines & integritie.

13 But Heliodorus because of the Kings commandement giuen him, said that in any wise it must be broght into y Kings treasure.

Zzzz. iii.



## II. Maccabees.

- 14 So he appointed a day, and went in to take order for these things: then there was no small grief thorowout the whole citie.
- 15 For y<sup>e</sup> Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they shulde be safely preferred for suche as had committed them to be kept.
- 16 Then thei that looked the high Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorowe of his minde.
- 17 The man was so wrapped in feare & trembling of the bodie, that it was manifest to thei that looked vpon him, what sorowe he had in his heart.
- 18 Others also came out of their houses by heapes vnto the comune prayer, because y<sup>e</sup> place was like to come vnto contempt.
- 19 And the women, girt with sackcloth vnder their breastes, filled the stretes, and the virgines that were kept in, ranne some to the gates and some to the walles, & others looked out of the windowes.
- 20 And all helde vp their hands toward heauen, and made prayer.
- 21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectation of the high Priest being in suche anguish.
- 22 Therefore thei called vpon the almightie Lord that he wolde kepe safe and sure the things, which were layed vp for those that had deliuered them.
- 23 Neuertheles, the thing y<sup>e</sup> Heliodorus was determined to do, that did he performe.
- 24 And as he & his souldiers were now there present by the treasure, he that is the Lord of the spirits, & of all power, shewed a great vision, so that all thei which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.
- 25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richely barbed, and he ranne fiercely, and smote at Heliodorus with his fore fete, & it seemed that he that sat vpon the horse, had harness of golde.
- 26 Moreouer, there appeared two yong men, notable in strength, excellent in beautie, and comelie in apparel, which stode by him on either side, and scourged him continually, and gaue him manie sore stripes.
- 27 And Heliodorus fel suddenly vnto the grounde, and was couered with great darkenes: but they that were with him, toke him vp, and put him in a litter.
- 28 Thus he that came with so great companie, & manie souldiers into y<sup>e</sup> said treasure, was borne out: for he colde not helpe him self with his weapons.
- 29 So they did knowe the power of God manifestly, but he was debilitated by the power of God, and lay destitute of all hope and helth.
- 30 And they praised the Lord that had honored his owne place: for the Temple which a litle afore was full of feare and trouble, when the almightie Lord appeared, was filled with ioye and gladnes.
- 31 Then streight wayes certeine of Heliodorus friends prayed Onias, that he wolde call vpon the moste High to grant him his life, which lay readie to giue vp the goste.
- 32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euil, he offered a sacrifice for the helth of the man.
- 33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stode beside Heliodorus, saying, Giue Onias y<sup>e</sup> hie Priest great thanks: for his sake hath the Lord granted thee thy life.
- 34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: & when they had spoken these wordes, they appeared no more.
- 35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, & went againe with his hoste to the King.
- 36 Then testified he vnto euerie man of the great workes of God that he had sene with his eyes.
- 37 And when the King asked Heliodorus, who were mete to be sent yet once againe to Ierusalem, he said,
- 38 If thou hast anye enemy or traitor, send him thither, & thou shalt receiue him wel scourged, if he escape with his life: for in that place, no doubt, there is a special power of God.
- 39 For he that dwelleth in heauen, hath his eye on y<sup>e</sup> place, and defendeth it, & he beateh & destroyeth thei that come to hurt it.
- 40 This came to passe concerning Heliodorus, and the keeping of the treasure.

### CHAP. IIIT.

*Simon reporteth euil of Onias. 7 Iasen obtaineth the office of the hie Priest by corrupting the King, 27 And was by Menelaus defrauded by like bribing. 34 Onias is slayne traiterously by Andronicus.*

**T**His Simon now, of whome we spake afore, being a bewraier of the money and of his owne natural countrey, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euil.

Thus was he bolde to call him a traitour that was so beneficial to the citie, and a defender of his nacion, and so zealous of the Lawes.

3 But



3 But when his malice increased so farre, that thorow one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, & that Apollonius as he that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the commune welth bothe priuately and publicly.

6 For he sawe it was not possible except the King toke order to quiet the matters, and that Simon wolde not leaue of his folie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, toke the kingdome, Iason the brother of Onias labored by vnlawful meanes to be hie Priest.

8 For he came vnto the King, and promised him thre hundredth and thre score talents of siluer, and of another rente, fourescore talents.

9 Besides this he promised him an hundredth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they wolde name them of Ierusalem Antiochians.

10 The which thing when the King had granted, & he had gotten the superioritie, he began immediatly to drawe his kinsme to the customes of the Gentiles,

11 And abolished y<sup>e</sup> friendlie priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes & policies, & brought vp newe statutes, and contrarie to the Lawe.

12 For he presumed to buylde a place of exercise vnder the castel, & brought the chief yong men vnder his subiection, and made them weare hattes.

13 So there began a great desire to follow the maners of the Gentiles, and they toke vp the facions of strange nacions by the excedding wickednes of Iason, not the hie Priest, but the vngodlie persone,

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the playe after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse

against the Lawes of God, but the time following shal declare these things.

18 ¶ Now when the games that were vsed euerie fife yere, were plaide at Tyrus, the King being present,

19 This wicked Iason sent from Ierusalem men to loke vpon them, as thogh they had bene Antiochians, w<sup>h</sup> brought thre hundredth drachmes of siluer for a sacrifice to Hercules: albeit they that caryed them, desired they might not be bestowed on the sacrifice (because it was not comelie) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of galleis.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euil affectioned towarde his affaires, he sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honorably receiued of Iason, and of the citie, & was brought in with torche light, & with great showtings, and so he went with his hoste vnto Phenice.

23 Thre yere afterwarde Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certeine necessarie affaires, whereof he had giuen him a memorial.

24 But he, being commended to the King, magnified him for the appearance of his power, & turned the priesthode vnto him self: for he gaue thre hundredth talents of siluer more then Iason.

25 So he gate the Kings letters patentees, albeit he had nothing in him self worthie of the hie priesthode, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.

26 The Iason, which had disceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he toke none order for it, albeit Sostratus y<sup>e</sup> ruler of the castel required it.

28 For vnto him appertained the gathering of y<sup>e</sup> customes: wherefore they were bothe called before the King.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthode, and Sostratus left Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giue to the Kings concubine called Antiochis.

Zzzz. iiii.

¶ That he wolde write the Antiochians that were at Ierusalem, among them

¶ This game was to trye bright by casting a stone y<sup>e</sup> had an hole in the middes, or a piece of metal

¶ Or, commenda- ment.



## II. Maccabees.

- 31 Then came the King in all haste, to appease the busines, leauing Andronicus a man of autoritie to be his lieutenant.
- 32 Now Menelaus, supposing that he had gotten a cōuenient time, stole certeine vessels of golde out of the Temple, and gaue certeine of them to Andronicus: and some he solde at Tyrus & in the cities thereby.
- 33 Which when Onias knewe of a suretie, he reprovèd him, and withdrew him self into a Sāctuarie at Daphne by Antiochia.
- 34 Wherefore Menelaus, takīg Andronicus a parte, prayed him to slay Onias: so whē he came to Onias, he cōsēled him craftely, giuing him his right hand with an othe: (howbeit he suspect him, & perswaded him to come out of the Sanctuarie) so he slewe him incontinently without any regarde of righteousness.
- 35 For the which cause not onely the Iewes, but many other nacions also were grieued, and toke it heauily for the vnrighteous death of this man.
- 36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the citie, and certeine of the Grekes that abhorred the fact also, complained because Onias was slaine without cause.
- 37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.
- 38 Wherefore being kindled with angre, he toke away Andronicus garment of purple, and rent his clothes, and commanded him to be led through out the citie, and in the same place where he had cōmitted the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.
- 39 ¶ Now when Lyfimachus had done many wicked dedes in the citie through the counsel of Menelaus, and the brute was spred abroad, y multitude gathered them together against Lyfimachus: for he had caryed out now muche vessel of golde.
- 40 And when the people arose, & were full of angre, Lyfimachus armed about thre thousand, & began to vse vnlaful power, a certein tyrant being their captaine, who was no lesse decayed in wit then in age.
- 41 But whē they vnderstode the purpose of Lyfimachus, some gate stones, some great clubbes, and some cast handfuls of dust, which lay by, vpon Lyfimachus men, and those that inuaded them.
- 42 Whereby manie of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber him self they killed besides the treasure.
- 43 For these causes an accusation was laide against Menelaus.
- 44 And when the King came to Tyrus, thre men sent from the Senat pleaded the cause before him.
- 45 But Menelaus, being now cōuincèd, promised to Ptolemeus the sonne of Dorime-nes muche money, if he wolde perswade the King.
- 46 So Ptolemeus went to the King into a courte, where as he was to coule him self, & turned the Kings minde.
- 47 In so muche that he discharged Menelaus from the accusations (notwithstanding he was the cause of all mischief) and condēned those poore men to death, which if they had tolde their cause, yea, before the Scythians, thei shulde haue bene heard as innocent.
- 48 Thus were they sone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holie vessels.
- 49 Wherefore they of Tyrus hated that wickednes, and ministred all things liberally for their buryal.
- 50 And so through the couetousnes of the that were in power, Menelaus remained in autoritie, increasing in malice, and declared him selfe a great traitor to the citizēs.

### CHAP. V.

*2 Of the signes and tokens sene in Ierusalem. 6 Of the end and wickednes of Iason. 11 The pursute of Antiochus against the Iewes. 13 The spoiling of the Temple. 27 Maccabeus fleeth into the wilderness.*

1 **A**Bout the same time Antiochus vnder-toke his seconde voyage into Egypt.

2 And then were there sene through out all the citie of Ierusalem, fortie dayes long, horsemen running in the aire, with robes of golde, and as bandes of speare men,

3 And as troupes of horsemen set in array, incountring & coursing one against another with shaking of shields and multitude of dartes and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour sene, and harnes of all sortes.

4 Therefore euerie man prayed, that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as thogh Antiochus had bene dead, Iason toke at y least a thousand mē, and came suddenly vpon the citie, & they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fled into the castel, but Iason slewe his owne citizēs without mercie, not considering that to haue the aduantage against his kinsmē is greates t disadvantage, but thought that he had gotten the victorie of his enemies, & not of his owne nacion.

7 Yet he gate not the superioritie, but at the last receiued shame for the rewarde of his traifon,



traison, and went againe like a vagabound into the countrey of the Ammonites.

8 Finally he had this end of his wicked conversation, y<sup>e</sup> he was accused before Areta, the King of the Arabians, and fled from citie to citie, being pursued of euerie mā, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citizens, and was driven into Egypt.

9 Thus he that had chased manie out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast manie out vnburied, was thrown out him self, no man mourning for him, nor putting him in his graue: nether was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the King, he thought that Iudea wolde haue fallen from him: wherefore he came with a furious minde out of Egypt, & toke the citie by violence.

12 He commanded his men of warre also, that they shulde kill, and not spare suche as they met, and to slay suche as went into their houses.

13 Thus was there a slaughter of yong mē, and olde men, and a destruction of men & women & children, and virgines, and infants were murdered:

14 So that within thre dayes were slayne foure score thousand, and fortie thousand taken prisoners, and there were as manie folde as were slayne.

15 Yet was he not content with this, but durst go into the moste holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hāds toke the holie vessels, which other Kings had giuen for y<sup>e</sup> garnishing, glorie and honour of that place, & handled them with his wicked hāds.

17 So hautie in his minde was Antiochus, that he considered not, that God was not a litle wrothe for the sinnes of them that dwelt in the citie, for the which suche contempt came vpon that place.

18 For if they had not bene wrapped in manie sinnes, he, as sone as he had come, had suddely bene punished, & put backe from his presumption, as Heliodorus was, whome Seleucus the King sent to vewe the treasure.

19 But God hathe not chosen the nacion for the places sake, but the place for the nacion sake.

20 And therefore is the place become partaker of the peoples trouble, but afterwarde shal it be partaker of the benefites of

the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shalbe reconciled, it shalbe set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteen hundred talents out of the Temple, he gate him to Antiochia in all haste, thinking in his pride to make men sayle vpon the drye land, and to walke vpon the sea: suche an hie minde had he.

22 But he left deputies to vex the people: at Ierusalem Philippe a Phrygia by birth, in maners more cruel then he that set him there:

23 And at Garizin Andronicus, & with the Menelaus, which was more grievous to the citizens then the other, and was despitel against the Iewes his citizens.

24 He sent also Apollonius a cruel prince, with an armie of two & twentie thousand, whome he commanded to slay those that were towarde mans age, and to sell the women, and the yonger sorte.

25 So when he came to Ierusalem, he fained peace, and kept him stil vntil the holy day of Sabbath: and then finding the Iewes keeping the feast, he commanded his men to take their weapons.

26 And so he slewe all them that were gone forth to the shewe, and running through the citie with his men armed, he murdered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, & liued there in the mountaines with his companie among the beastes, and dwelling there, and eating grasse, lest they shulde be partakers of the filthines.

#### CHAP. VI.

1 The Iewes are compelled to leaue the Law of God.

4 The Temple is defiled. 10 The women cruelly punished. 28 The grievous paine of Eleazar.

1 Not long after this, sent the King an olde man of Athens, for to compel the Iewes, to transgresse the Lawes of the fathers, and not to be gouerned by the Law of God,

2 And to defile the Temple that was at Ierusalem, and to call it the temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter, that kepeth hospitalitie.

3 This wicked gouernement was sore and grievous vnto the people.

4 For the Temple was ful of dissolucion, and glottonie of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holie places, and brought in suche things as were not lawful.

5 The altar also was ful of suche things, as were abominable & forbidden by the Law.

6 Nether was it lawful to kepe y<sup>e</sup> Sabbaths, nor to obserue their anciēt feasts, nor plai-

Aaaaa.i.



## II. Maccabees.

nely to confesse him self to be a Iewe.

7 In the day of the Kings birth they were grievously compelled parforce euerie moneth to banquet, and when the feast of Bacchus was kept, they were constrained to go in the procesion of Bacchus with garlandes of yuie.

8 Moreouer through the counsel of Ptolemeus, there went out a commandemēt vnto the next cities of the heathen against the Iewes, that the like custome, and banquetting shulde be kept.

*Or, eating of the flesh that was sacrificed.*

9 And who so wolde not conforme them selues to the maners of the Gentiles, shulde be put to death: then might a man haue sene the present miserie.

10 For there were two women broght forth, that had circumcised their sonnes, whome when they had led rounde about y<sup>e</sup> citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into dens to kepe the Sabboth day secretly, were discouered vnto Philippe, and were burnt together, because that for the reuerence of the honorable day they were afraied to helpe them selues.

12 ¶ Now I beseeche those which reade this booke, that thei be not discouraged for these calamities, but that thei iudge these afflictions, not to be for destruction, but for a chastening of our nacion.

13 For it is a token of his great goodnes not to suffer sinners long to continue, but straight waies to punish them.

14 For the Lord doeth not long waite for vs, as for other nacions, whome he punisheth whē thei are come to y<sup>e</sup> fulnes of their sins.

15 But thus he dealeth with vs, that our sinnes shulde not be heaped vp to the ful, so that afterwarde he shulde punish vs.

16 And therefore he neuer withdraweth his mercie from vs: & though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warnig vnto vs: & now wil we come to the declaring of the matter in few wordes.

18 ¶ Eleazar then one of the principal scribes, an aged man, & of a wel fauoured countenance, was constrained to open his mouth, and to eat swines flesh.

19 But he desiring rather to dye gloriously thē to liue with hatred, offered him self willingly to the torment, and spit it out.

20 As thei ought to go to death which suffer punishment for suche things, as it is not lawful to taste of for the desire to liue.

21 But thei that had the charge of this wicked banquet, for that olde friendship of the mā, toke him aside priuely, & prayed him, that he wolde take suche flesh, as was lau-

ful for him to vse, & as he wolde prepare for him self, & dissemble as though he had eaten of the things appointed by y<sup>e</sup> King, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, and that for the olde friendship that was among them, he wolde receiue this fauour.

23 But he began to consider discretely, & as became his age, and the excellencie of his ancient yeres, and the honour of his gray heeres, whereunto he was come, & his moste honest conuersation from his childehode, but chiefly the holie Law made and giuen by God: therefore he answered consequently, and willed them straight waies to send him to the graue.

24 For it becometh not our age, *said he*, to dissemble, whereby manie yong persones might thinke, that Eleazar being foure score yere olde and ten were now gone to "another religion,

*Or, to another manner of life.*

25 And so through mine hypocrisie (for a litle time of a transitorie life) they might be deceiued by me, and I shulde procure maledictiō, & reproche to mine olde age.

26 For though I were now deliuered frō the torments of mē, yet colde I not escape the hand of the Almighty, nether aliue nor dead.

27 Wherefore I wil now change this life manfully, and wil shewe my self suche as mine age requireth,

28 And so wil leaue a notable exāple for suche as be yong, to dye willingly & courageously for the honorable & holie Lawes. And whē he had said these wordes, immediately he went to torment.

29 Now they that led him, changed y<sup>e</sup> loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as he was readie to giue the gost because of the strokes, he sighed and said, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered frō death, I am scourged and suffer these sore paines of my bodie: but in my minde I suffer them gladly for his religion.

31 Euē now after this maner ended he his life, leauing his death for an exāple of a noble courage, and a memorial of vertue, not onely vnto yong mē, but vnto all his naciō.

### CHAP. VII.

*The punishment of the seven brethren & of their mother.*

1 It came to passe also that seven brethren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, and were tormented with scourges and whippes.

2 But one of them, which spake first, said thus, What sekest thou and what woldest y<sup>e</sup> knowe



knowe of vs: we are readie to dye, rather  
thē to trāsgresse the Lawes of our fathers.

3 Then was the King angrie, and commanded to heat pannes and cauldrons, which were incontinently made hote.

4 And he cōmanded the tōgue of him that spake first, to be cut out, and to slay him & to cut of the vtmost partes of his bodie in y sight of his other brethren & his mother.

5 Now when he was thus mangled in all his membres, he cōmanded him to be broght aliue to the fyre & to frye him in the panne: & while the smoke for a long time smoked out of the pāne, the other brethren with their mother, exhorted one another to dye courageously, saying in this maner,

6 The Lord God doeth regarde vs, & in dede taketh pleasure in vs, as Moyses\* declared in the song wherein he testified openly, saying,  
That God wil take pleasure in his seruāts.

7 ¶ So when the first was dead after this maner, they broght the seconde to make him a mocking stocke: and when they had pulled the skinne with y heere ouer his head, they asked him, if he wolde eat, or he were punished in all the members of the bodie.

8 But he answered in his owne langage, & said, No. Wherefore he was tormented forthewith like the first.

9 And when he was at y last breth, he said, Thou murderer takest this present life from vs, but the King of the worlde wil raise vs vp, which dye for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the thirde had in derision, and when they demanded his tongue, he put it out incōrinently, & stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God, I despise them, and trust that I shal receiue them of him againe.

12 In so muche that the King & they which were with him, marueiled at the yong mā's courage, as at one that nothing regarded y paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now readie to dye, he said thus, It is better that we shulde chāge this which we might hope for of men, & wait for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterwarde they broght the fift also & tormented him,

16 Who loked vpon the King, & said, Thou hast power among men, and though thou be a mortal man, thou doest what thou wilt: but thinke not, that God hath forsaken our nacion.

17 But abide a while, and thou shalt se his

great power, how he wil torment thee and thy fede.

18 After him also they broght the sixt, who being at the point of death, said, Deceiue not thy self foolishly: for we suffer these things, which are worthie to be wōdred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakeſt to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, & worthie of honorable memorie: for when she sawe her seuē sonnes slaine within y space of one day, she suffred it with a good wil, because of the hope that she had in the Lord.

21 Yea, she exhorted euerie one of them in her owne langage, and being ful of courage and wisdom, stirred vp her womanlie affections with a mālie stomacke, and said vnto them,

22 I can not tel how ye came into my wombe: for I nether gaue you breth nor life: it is not I that set in order the members of your bodie,

23 But douteles the Creator of the worlde, which formed the birth of man, & founde out the beginning of all things, wil also of his owne mercie giue you breth and life againe, as ye now regarde not your owne selues, for his Lawes sake.

24 Now Antiochus thinking him self despised, & considering the iniurious wordes, while the yongest was yet aliue, he did exhorte him not onely with wordes, but swore also vnto him by an othe y he wolde make him riche and welthie, if he wolde forsake y Lawes of his fathers, & that he wolde take him as a friēd, & giue him offices.

25 But when the yong mā wolde in no case hearken vnto him, the King called his mother, and exhorted that she wolde counsel the yong man to saue his life.

26 And when he had exhorted her with manie wordes, she promised him that she wolde counsel her sonne.

27 So she turned her vnto him, laughing the cruel tyrant to scorne, & spake in her owne langage, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, & gaue thee sucke thre yeres, & nourished thee, and toke care for thee vnto this age, and broght thee vp.

28 I beseeche thee, my sonne, loke vpon the heauen & the earth, and all that is therein, & consider that God made thē of things y were not, & so was mākinde made likewise.

29 Feare not this hangman, but shewe thy self worthie suche brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While she was yet speaking these wor-  
Aaaaa.ii.



## II. Maccabees.

- des, the yong man said, Whome wait ye for? I wil not obey the Kings commandement: but I wil obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.
- 31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.
- 32 For we suffer these things, because of our sinnes,
- 33 But thogh the liuing Lord be angrie with vs a litle while for our chastening and correction, yet wil he be reconciled with his owne seruants.
- 34 But thou, o man without religion & moste wicked of all men, list not thy self vp in vaine, which art puffed vp with vncerteine hope, and listest thine hands against the seruants of God.
- 35 For thou hast not yet escaped the iudgement of almightie God, which seeth all things.
- 36 My brethré that haue suffered a litle paine, are now vnder the diuine couenant of euerlasting life: but thou through the iudgemēt of God, shalt suffer iust punishmēt for thy pride.
- 37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseching God, that he wil sone be merciful vnto our nacion, and that thou by torment and punishment mayest confesse, that he is the onelie God,
- 38 And that in me and my brethren y<sup>e</sup> wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.
- 39 Then the King being kindled with anger, raged more cruelly against him then the others, and toke it grieuously, that he was mocked.
- 40 So he also dyed holely, and put his whole trust in the Lord.
- 41 Last of all after the sonnes, was the mother put to death.
- 42 Let this now be ynough spoken concerning the bankets, and extreme cruelties.
- CHAP. VIII.
- 1 Iudas gathereth together his hoste. 2 Nicanor is sent against Iudas. 3 Iudas exhorteth his souldiers to constancie. 4 Nicanor is overcome. 5 The Iewes giue thanks, after they haue put their enemies to flight, diuiding parte of the spoiles vnto the fatherles and vnto the widdowes. 6 Timotheus and Bacchides are discomfited. 7 Nicanor sleeth vnto Antiochus.*
- T**hen Iudas Maccabeus, and they that were with him, went priuely into the townes, & called their kinfolk & friēds together, & toke vnto thē all suche as continued in the Iewes religiō, and assembled six thousand men.
- 2 So they called vpon the Lord, that he wolde haue an eye vnto his people, which was vexed of euerie mā, & haue pitie vpon the Temple that was defiled by wicked men,
- 3 And that he wolde haue compassion vpon the citie y<sup>e</sup> was destroyed, & almost brought to the ground, & that he wolde heare the voyce of the blood that cryed vnto him,
- 4 And that he wolde remember the wicked slaughter of the innocent children, & the blasphemies comitted against his Name, & that he wolde shewe this hatred against the wicked.
- 5 Now when Maccabeus had gathered this multitude, he colde not be withstand by the heathen: for the wrath of the Lord was turned into mercie.
- 6 Therefore he came at vnwares, & burnt vp the townes and cities: yet he toke the moste commodious places, and slewe many of the enemies.
- 7 But specially he vsed the nightes to make suche assalts, in so muche that the brute of his manlines was spred euerie where.
- 8 ¶ So when Philippe sawe that this mā increased by litle and litle, and that things prospered with him for the moste parte, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the Kings busines.
- 9 Then sent he spedely Nicanor the sonne of Patroclus, a special friend of his, & gaue him of all nacions of the heathē no lesse then twētie thousand men, to rote out the whole generation of the Iewes, & ioyned with him Gorgias a captaine, which in matters of warre had great experience.
- 10 Nicanor ordeined also a tribute for the King of two thousand talents, which the Romaines shulde haue, to be taken of the Iewes that were taken prisoners.
- 11 Therefore immediatly he sent to the cities on the seacoast, prouoking them to bye Iewes to be their seruants, promising to sel fourescore & ten for one talent: but he considered not the vengeance of almightie God, that shulde come vpon him.
- 12 When Iudas then knewe of Nicanors coming, he tolde thē that were with him, of the coming of the armie.
- 13 Now were there some of them fearful, which trusted not vnto y<sup>e</sup> righteousnes of God, but fled away, & abode not in y<sup>e</sup> place.
- 14 But the other solde all that they had left, and besoght the Lord together, to deliuer them fro that wicked Nicanor, which had solde them, or euer he came nere them.
- 15 And thogh he wolde not do it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holie and glorious Name.
- 16 And so Maccabeus called his men together, about six thousand, exhorting thē not to be afraied of their enemies, nether to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,



17 Setting before their eyes the iniurie that they had vniuſtly done to the holy place, and the crueltie done to the citie by deriſion, and the deſtruction of the orders eſta- bliſhed by their fathers.

18 For they ſaid he, truſt in their weapons & boldenes: but our confidence is in the al- mighty God, which at a becke can bothe deſtroy them that come againſt vs, and all the worlde.

19 Moreouer he admoniſhed them of the helpe that God ſhewed vnto their fathers, as when there periſhed an hundreth and foure ſcore, and ſiue thouſand vnder Sen- nacherib,

20 And of the battel that they had in Baby- lon againſt the Galacians, how they came in all to y battel eight thouſand, with fou- re thouſand Macedonians: and when the Macedonians were aſtoniſhed, the eight thouſand ſlewe an hundreth & twentic thou- ſand through the helpe that was giuen the from heauen, whereby they had receiued many benefites.

21 Thus when he had made the bolde with theſe wordes, & readie to dye for y Lawes and the countrey, he deuided his armie in- to foure partes,

22 And made his owne brethren captaines ouer y armie, to wit, Simō, & Ioseph & Iona- than, giuing eche one fiſtene hundreth men.

23 And when Eleazarus had red the holie boke, & giuen them a token of the helpe of God, *Iudas* which led the forewarde, ioy- ned with Nicanor,

24 And becauſe the Almighty helped the, they ſlewe aboue nine thouſand men, and wounded and maimed the moſte parte of Nicanors hoſte, and ſo put all to flight,

25 And toke the money fro thoſe that came to bye them, and purſued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, & therefore they wold no longer purſue the.

27 So they toke their weapōs, & ſpoiled the enemies, & kept the Sabbath, giuing thākes and prauiſing the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

28 And after the Sabbath, \* they diſtributed the ſpoiles to the ſicke, & to the fatherles, & to the widdowes, & deuided the reſidue among them ſelues and their children.

29 When this was done, & they all had ma- de a general prayer, they beſoght the mer- ciful Lord to be reconciled at the length with his ſeruants.

30 Afterwarde with one coſent they ſel vpō Timotheus and Bacchides, & ſlewe aboue twētie thouſand, & wanne hie & ſtrong hol- des, & deuided great ſpoiles, & gaue an e- qual porciō vnto y ſicke, & to y fatherles, & to y widdowes, & to aged perſones alſo.

31 Moreouer they gathered their weapons together, and layed them vp diligently in conuenient places, and broght the remnāt of the ſpoiles to Ieruſalem.

32 They ſlewe alſo Philarches a moſte wic- ked perſone, which was with Timotheus, and had vexed the Iewes manie wayes.

33 And when they kept the feaſt of victorie in their countrey, they burnt Calliſthenes that had ſet fyre vpon the holie gates, which was fled into a litle houſe: ſo he re- ceiued a rewarde mete for his wickednes.

34 And that moſte wicked Nicanor, which had broght a thouſand marchants to bye the Iewes,

35 He was through the helpe of the Lord broght downe of them whome he thought as nothing, in ſo muche that he put of his glorious raiment, and fled ouerthwart the countrey like a fugitiue ſeruant, and came alone to Antiochia, with great diſhonour through the deſtruction of his hoſte.

36 Thus he that promiſed to pay tribute to the Romaines, by meanes of the priſoners of Ieruſalem, broght newes, that the Iewes had a defender, and for this cauſe none colde hurt y Iewes, becauſe they followed the Lawes appointed by him.

*\*Or, God their defender.*

#### CHAP. IX.

1 *Antiochus willing to ſpoyle Perſepolis, is put to flight. 5 As he perſecuteth the Iewes, he is ſtricken of the Lord. 13 The fained repentance of Antiochus. 28 He dyeth miſerably.*

AT the ſame time, came Antiochus againe with diſhonour out of the countrey of Perſia.

2 For when he came to Perſepolis, & went about to robbe the Temple, and to ſub- due the citie, the people ranne in a rage to defended them ſelues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and retur- ned with ſhame.

3 Now when he came to Ecbatana, he vn- derſtode the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, he thought to impute to y Iewes their faute, w<sup>h</sup> had put him to flight, and therefore com- manded his charet man to driue cōtinual- ly, and to diſpatche the iourney: for Gods iudgement compelled him: for he had ſaid thus in his pride, I wil make Ieruſalem a cōmune burying place of the Iewes, whē I come thether.

5 But the Lord almighty & God of Iſrael ſmote him with an incurable and inuiſible plague: for aſſone as he had ſpoken theſe wordes, a paine of the bowels, that was re- mediles, came vpon him, & ſore tormēts of the inner partes,

6 And that moſte iuſtely: for he had tormē- ted other mens bowels with diuerſe, and

Aaaa.iii.

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## II. Maccabees.

strange torments.

- 7 Howbeit he wolde in no wise cease from his arrogancie, but swelled the more with pride, breathing out fyre in his rage against the Iewes, and commanded to halte the iornay: but it came to passe that he fel downe from the charet that rane swiftly, so that all the membres of his bodie were bruised with the great fall.
- 8 And thus he that a litle afore thought he might commande the floods of the sea (so proude was he beyonde the condicion of man) & to weigh the hie mountaines in y balance, was now cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God,
- 9 *Ad. 12, 33.* So that the wormes came out of the bodie of this wicked man in abundance: and whiles he was aliue, his flesh fel of for paine and torment, and all his armie was grieved at his smel.
- 10 *Or, resurrex.* Thus no man colde beare because of his stinke, him y a litle afore thought he might reach to the starres of heauen.
- 11 Then he began to leaue of his great pride, & self wil, when he was plagued & came to the knowledge of him self by the scourge of God, & by his paine which increased euerie moment.
- 12 And when he him self might not abide his owne stinke, he said these wordes, It is mete to be subiect vnto God, & that a man which is mortal, shulde not thinke him self equal vnto God through pride.
- 13 This wicked persone prayed also vnto y Lord, who wolde now haue no mercie on him,
- 14 And said thus y he wolde set at libertie y holie citie vnto y which he made haste to destroy it, & to make it a burying place.
- 15 And as touching the Iewes, whome he had iudged not worthie to be buryed, but wolde haue cast them out with their children to be deuoured of the foules & wilde beastes, he wolde make the all like the citizens of Athenes.
- 16 And whereas he had spoiled y holie Temple afore, he wolde garnish it with great giftes, and encrease the holie vessels, and of his owne rentes beare the charges belonging to the sacrifices.
- 17 Yea, & that he wolde also become a Iewe him self, & go through all the worlde that was inhabited, & preache y power of God.
- 18 But for all this his paines wolde not cease: for the iust iudgemēt of God was come vpon him: therefore despairing of his helth, he wrote vnto the Iewes this letter vnder writen, cōteining y forme of a supplicatiō.
- 19 **THE KING** & prince Antiochus vnto the Iewes his louing citizens wissheth muche ioye and helth and prosperitie.
- 20 If ye and your children fare wel, & if all

- things go after your minde, I giue great thākes vnto God hauing hope in y heauē.
- 21 Thogh I lie sicke, yet I am mindeful of your honour, & good wil for y loue I beare you: therefore when I returned frō the countrey of Persia, and fel into a fore disease, I thought it necessarie to care for the commune safetie of all,
- 22 Not distrusting mine helth, but hauing great hope to escape this sickenes.
- 23 Therefore considering that when my father led an hoste against y high cōtreys, he appointed who shulde succede him:
- 24 That if anie controuersie happened contrary to his expectation, or if that anie tidings were broght that were grieuous, they in the lād might knowe to whome y affaires were committed, that they shulde not be troubled.
- 25 Againe, when I ponder how that the gouernours, y are borderers, and neighbours vnto my kingdome, waite for all occasiōs, & loke but for opportunitie, I haue ordeined that my sōne Antiochus shal be King whome I oft cōmēded & cōmitted to many of you, whē I went into y hie prouinces, & haue writē vnto hī as followeth hereafter.
- 26 Therefore, I pray you & require you, to remēber the benefites y I haue done vnto you generally, & particularly, and y euerie mā wil be faithful to me and to my sonne.
- 27 For I trust that he wil be gentle, & louing vnto you according to my minde.
- 28 ¶ Thus y murderer & blasphemer suffered moste grieuouly, & as he had intreated other mē, so he dyed a miserable death in a strange countrey among the mountaines.
- 29 And Philippe that was broght vp with him, carryed away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

### CHAP. X.

*1 Iudas Maccabeus taketh the citie and the Temple. 10 The asses of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus invadeth Iudea, with whome Iudas ioyneth battel. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine*

- M**accabeus now and his companie, through the helpe of the Lord, wan the Temple and the citie againe,
- 2 And destroyed the altars, and chapels that the heathē had buylded in the open places,
- 3 And clenfed the Tēple, & made another altar, & burned stones, & toke fyre of the, and offred sacrifices, & incense two yeres, and six monethes after, and set forthe the lampes, and the shewebread.
- 4 When that was done, they fel downe flat vpon the ground, and besoght the Lord, that they might come no more into suche troubles: but if they sinned anie more against him, that he him self wolde chastē them with mercie, & that they might not be



- be deliuered to the blasphemous, and barbarous nacions.
- 5 Now vpon the same day, that the strangers polluted the Tēple, on the verie same day it was clēsed againe euen y<sup>e</sup> fīue & twētieth day of the same moneth, which is Challeu.
- 6 They kept eight dayes with gladnes as in the feast of the Tabernacles, remēbring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.
- 7 And for the same cause they bare grene bowes, and faire branches and palmes, and sang psalmes vnto him that had giuen thē good successe in clenſing his place.
- 8 They ordeined also by a commune statute, and decre that euerie yere those dayes shulde be kept of y<sup>e</sup> whole naciō of y<sup>e</sup> Iewes.
- 9 And this was the end of Antiochus called Epiphanes.
- 10 ¶ Now wil we declare the actes of Antiochus Eupator, which was the sonne of this wicked man gathering briefly the calamities of the warres, that followed.
- 11 For when he had taken the kingdome, he made one Lysias, which had bene capitaine of the holste in Phenice, & Coelosyria, ruler ouer the affaires of the realme.
- 12 For Ptolemeus that was called Macron, purposed to do iustice vnto the Iewes for y<sup>e</sup> wrōg, y<sup>e</sup> had bene done vnto thē, & went about to behaue him self peaceably w<sup>th</sup> thē.
- 13 For the which cause he was accused of his friends before Eupator, & was called oft times traitour, because he had left Cyprus that Philometor had cōmitted vnto him, and came to Antiochus Epiphanes: therefore ſeing that he was no more in estimation, he was discouraged, and poyſonned him self, and dyed.
- 14 ¶ But when Gorgias was gouernour of the same places, he interteined strangers, & made warre oft times against the Iewes.
- 15 Moreouer the Idumeans that helde the strōg holds, which were mete for their purpose, troubled the Iewes, and by receiuing them that were driuen frō Ierusalem, toke in hand to continue warre.
- 16 Then thei that were with Maccabeus made prayers, & besoght God that he wolde be their helper, and so they fel vpon the strong holdes of the Idumeans,
- 17 And assailed them sore, that they wanne the places, & slewe all that foght against them on the wall, and killed all y<sup>e</sup> they met with, & slewe no lesse thē twētie thousand.
- 18 And because certeine (which were no lesse then nine thousand) were fled into two strong castels, hauing all maner of things conuenient to susteine the siege,
- 19 Maccabeus left Simō, & Ioseph, & Zaccheus also, & those that were with thē, w<sup>ch</sup> were ynowe to besiege them, and departed to those places w<sup>ch</sup> were more necessarie.
- 20 Now thei that were with Simon, being led with couetousnes, were intreated for monei, (thorowe certeine of those that were in y<sup>e</sup> castel,) & toke ſeuentie thousand drachmes, and let some of them escape.
- 21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, & accused those mē, that they had solde their brethren for money, and let their enemies go.
- 22 So he slewe thē when they were cōuict of traifon, & immediatly wā y<sup>e</sup> two castels:
- 23 And hauing good successe, as in all the warres that he toke in hand, he slew in the two castels mo then twētie thousand.
- 24 Now Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all sortes, and broght a great troupe of horsemen out of Asia to winne Iewrie by strength.
- 25 But when he drew nere, Maccabeus, and thei y<sup>e</sup> were with him, turned to praye vnto God, & sprinkled earth vpon their heads, & girded their reines with sackcloth,
- 26 And fel downe at the fote of the altar, & besoght the Lord to be merciful to them, & to be anemie to their enemies, and to be an aduersarie to their aduersaries, \* as *Exod. 23, 26. deu. 20, 4.* the Law declareth.
- 27 So after the prayer, they toke their weapons, & went on further from the citie, & when they came nere to the enemies, they toke hede to them selues.
- 28 And whē y<sup>e</sup> morning appeared, they both ioyned together: the one parte had y<sup>e</sup> Lord for their refuge, & pledge of prosperitie, & noble victorie, and the other toke courage as a guide of the warre.
- 29 But when y<sup>e</sup> battel waxed strong, there appeared vnto the enemies frō heauen fīue comelie men vpon horses with bridles of golde, and two of them led the Iewes,
- 30 And toke Maccabeus betwixt them, & couered him on euerie side with their weapons, & kept him safe, but shot dartes, & lightnings against the enemies, so y<sup>e</sup> thei were cōfounded with blindenes, and beaten downe and ful of trouble.
- 31 There were slaine of fōtemen twētie thousand & fīue hūdreth & six hūdreth horsmē.
- 32 As for Timotheus him self, he fled vnto Gazara, w<sup>ch</sup> was called a very strōg holde, wherein Chereas was capitaine.
- 33 But Maccabeus & his cōpanie laid siege against y<sup>e</sup> fortresses w<sup>ch</sup> courage for foure daies.
- 34 And thei that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes.
- 35 Neuertheles vpon the fīfth day in y<sup>e</sup> morning twētie yōg men of Maccabeus cōpanie, whose hearts were inflamed, because of y<sup>e</sup> blasphemies, came vnto y<sup>e</sup> wall, & w<sup>ch</sup> bolde



## II. Maccabees.

- stomackes smote downe those y they met.
- 36 Others also that climed vp vpon the engines of warre against the that were within, set fyre vpon the towers, & burnt those blasphemers quicke with the fyres that they had made, & others brake vp the gates, and receiued the rest of the armie, and toke the citie.
- 37 And hauing found Timotheus, that was crept into a caue, they killed him, & Chereas his brother with Apollophanes.
- 38 When this was done, they praised y Lord with psalmes, and thanksgiuing, which had done so great things for Israel, & giuen them the victorie.

### CHAP. XI.

*1 Lysias goeth about to overcome the Iewes. 2 Succour is sent from heauen vnto the Iewes. 3 The letter of Lysias vnto the Iewes. 4 The letter of King Antiochus vnto Lysias. 5 A letter of the same vnto the Iewes. 6 A letter of the Romans to the Iewes.*

- 1 **V**erie shortly after this, Lysias the Kings stewarde, and a kinsma of his, which had the gouernance of the affaires, tokefore displeasure for the things that were done.
- 2 And when he had gathered about fourescore thousand, with all the horsmen he came against the Iewes, thinking to make the citie an habitation of the Gentiles.
- 3 And the Temple wolde he haue to get money by, like the other temples of the heathen: for he wolde sel the Priests office euerie yere.
- 4 And thus being puffed vp in his minde, because of the great number of souldiers, & thousands of horsmen, & in his fourescore elephants,
- 5 He came into Iudea, and drewe nere to Beth-sura, which was a castel of defence, fure furlongs from Ierusalem, and laid sore siege vnto it.
- 6 But when Maccabeus, and his companie knewe that he besieged the holdes, they, & all the people made prayers with weping, and teares before the Lord, that he wolde send a good Angel to deliuer Israel.
- 7 And Maccabeus him self first of all toke weapons, exhorting the other that they wolde ieoparde them selues together with him to helpe their brethren: so they went forth together w a courageous minde.
- 8 And as thei were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnes of golde.
- 9 Then they praised the merciful God all together, and toke heart, in so muche that they were ready, not onely to fight w me, but with the moste cruel beasts, & to breake downe walles of yron.
- 10 Thus they marched forward in array, hauing an helper from heauen: for the

a Whereof eight make a mile.

Lord was merciful vnto them.

- 11 And rüning vpō their enemies like lions, they slewe eleuen thousand souldiers, and sixteen hundred horsmen, & put all the other to flight.
- 12 Manie of them also being wounded, escaped naked, and Lysias him self fled away shamefully, and so escaped,
- 13 Who as he was a man of vnderstanding cōsidering what losse he had had, & knowing, that the Hebrewes colde not be overcome because the almightie God helped them, sent vnto them,
- 14 And promised, that he wolde consent to all things which were reasonable, and persuaue the King to be their friend.
- 15 Maccabeus agreed to Lysias requestes, hauing respect in all things to y commune welth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.
- 16 For there were letters written vnto the Iewes frō Lysias cōteining these wordes, **LYSIAS** vnto the people of the Iewes sendeth greting.
- 17 Iohn & Abesalom, which were sent frō you, deliuered me the things that you demaunde by writing, and required me to fulfil the things that they had declared.
- 18 Therefore what things soeuer were mete to be reported to the King him self, I haue declared them, and he granted that that was possible.
- 19 Therefore if ye behaue your selues as friēds toward his affaires, hereafter also I wil indeuour my self to do you good.
- 20 As concerning these things, I haue giue commandement to the souldiers, and to those whome I sent vnto you, to commune with you of the same particularly.
- 21 Fare ye wel, the hundredth and eight and fortie yere, the foure and twētieth day of the moneth Dioscorinthius.
- 22 ¶ Now the Kings letter contēined these wordes, **KING ANTIOCHVS** vnto his brother Lysias sendeth greting.
- 23 Since our father is translated vnto the gods, our wil is, that they which are in our realme, liue quietly, that euerie man may applie his owne affaires.
- 24 We vnderstand also that the Iewes wolde not consent to our father, for to be brought vnto the custome of the Gentiles, but wolde kepe their owne maner of liuing: for the which cause they require of vs, that we wolde suffer them to liue after their owne Lawes.
- 25 Wherefore our minde is that this naciō shalbe in rest, and haue determined to restore them their Temple, that thei may be gouerned according to the custome of their fathers.
- 26 Thou shalt do wel therefore to send vnto them



them, and grante them peace, that when they are certified of our minde, they maie be of good comfort, and cherefully go about their owne affaires.

27 And this was the Kings letter vnto the nacion, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greting.

28 If ye fare wel, we haue our desire: we are also in good helth.

29 Menelaus declared vnto vs that your desire was to returne home, & to applie your owne busines.

30 Wherefore, those that wil departe, we giue them fre libertie, vnto the thirtie daye of the moneth of Panthicus,

31 That the Iewes may vse their owne manner of liuing and Lawes, like as afore, and none of them by anie manner of waies to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye wel: the hundreth and eight & fortie yere, the fiftenth day of the moneth of Panthicus.

34 ¶ The Romains also sent a letter containing these wordes, QVINTVS MEMMIVS and Titus Manilius embassadours of the Romains, vnto the people of the Iewes send greting.

35 The things that Lyfias the Kings kinsman hathe granted you, we grant the same also.

36 But concerning that which he shal report vnto the King, send hether some with speede, when ye haue considered the matter diligently, that we may consult thereupō as shalbe best for you: for we must go vnto Antiochia.

37 And therefore make haste and send some men, that we may knowe your minde.

38 Fare wel: this hundreth and eight, and fortie yere, the fiftenth day of the moneth of Panthicus.

#### CHAP. XII.

Timotheus troubleth the Iewes. 3 The wicked dedes of the of Ioppe against the Iewes. 6 Iudas is aduenged of the of Ioppe setteth fyre in the hauē of Iamnia. 20 The pursute of the Iewes against Timotheus. 24 Timotheus is taken and let go unhurt. 32 Iudas pursueth Gorgias.

1 WHen these couenāts were made, Lyfias went vnto the King, and the Iewes tilled their grounde.

2 But the gouernours of the places, as Timotheus & Apollonius the sonne of Gennēus, and Ieronimus, & also Demophon, and besides them Nicanor the gouernour of Cyprus, wolde not let them liue in rest and peace.

3 ¶ They of Ioppe also did suche a vile act: they prayed the Iewes that dwelt among them, to go with their wiues and children into the shippes, which they had prepared

as thogh they had oght them none euil wil.

4 And so by the commune aduise of the citie, they obeyed them, and suspect nothing: but when they were gone forth to the depe, they drowned no lesse than two hundreth of them.

5 Now when Iudas knewe of this crueltie shewed against his nacion, he commāded those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fyre in the hauen by night, & burnt the ships, and those that fled thence, he slewe.

7 And when the citie was shut vp, he departed as thogh he wolde come againe, and roote out all them of the citie of Ioppe.

8 ¶ But when he perceiued that the Iānites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iammites by night, & set fyre in the hauē with the nauie, so that the light of the fyre was sene at Ierusalē, vpon a two hundreth and fortie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney towarde Timotheus, about fūe thousand mē of fote and fūe hundreth horsemen of the Arabians set vpon him.

11 So the battel was sharpe, but it prospered with Iudas thorowe the helpe of God: the Nomades of Arabia, being overcome, be sought Iudas to make peace with them, and promised to giue him certeine cattel, and to helpe him in other things.

a So called because they were shepherds.

12 And Iudas thinking that they shulde in dede be profitable cōcerning manie thigs, granted them peace: whereupō thei shoke hands, and so they departed to their tents.

13 ¶ Iudas also assailed a citie called Cais, which was strong by reason of a bridge, and fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So thei y were within it, put suche trust in the strength of the walles, and in store of vitayles, that they were the slacker in their doings, reuiling thē that were with Iudas, and reproching thē: yea, they blasphemed & spake suche wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of y worlde (which without anie instruments, or engins of warre, did cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assalt against the walles,

Or, banyd rammer. Iosh. 8, 26.

16 And toke the citie by the wil of God, and made an exceding great slaughter, in so much that a lake of two furlongs broad, which laye thereby, semed to flowe with blood.



## II. Maccabees.

- 17 ¶ Then departed thei from thence, seuen hundred and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.
- 18 But they founde not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a verie strong holde.
- 19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forth, & slewe those that Timotheus had left in the forteresse more the ten thousand men.
- 20 And Maccabeus prepared, & ranged his armie by bandes, & went courageously against Timotheus, which had with him an hundred and twentie thousand men of fote, and two thousand and fise hundred horsemen.
- 21 Whē Timotheus had knowledge of Iudas comming, he sent the women, & children, and the other baggage afore vnto a forteresse called Carnion (for it was hard to besiege, & vneasie to come vnto because of the straites on all sides.)
- 22 But when Iudas first bade came in fight, the enemies were smiten with feare, and a trembling was among them thorow the presence of him that seeth all things, in so much that thei fleing one here, another there, were oft times hurt by their owne people, and wounded with the pointes of their owne swords.
- 23 But Iudas was verie earnest in pursuing, and slewe those wicked men: yea, he slewe thirtie thousand men of them.
- 24 Timotheus also him self fell into the hands of Dositheus, & Sosipater, whome he besoght with muche crafte to let him go with his life, because he had manie of the Iewes parents & the brethren of some of them, which if they put him to death, shulde be despised.
- 25 So when he had assured the with manie wordes, & promised that he wolde restore them without hurt, thei let him go for the helth of their brethren.
- 26 ¶ Then went Maccabeus towarde Carmon, and Atargation, and slewe fise and twentie thousand persones.
- 27 And after that he had chased away and slayne the, Iudas remoued the hoste towarde Ephron a strong citie, wherein was Lysias & a great multitude of all naciōs, & the strong yong men kept the walles defendig the mightely: there was also great preparacion of engins of warre, & dartes.
- 28 But when they had called vpo the Lord, which with his power breaketh the strength of the enemies, they wan the citie, & slewe fise and twentie thousand of them that were within.
- 29 ¶ Fro thence went thei to Scythopolis, which lieth six hundred furlongs fro Ierusalem.
- 30 But when the Iewes which dwelt there, testified, that the Scythopolitans delt lovingly with them, & intreated them kindly in the time of their aduersitie,
- 31 They gaue them thanks, desiring them to be friendlie stil vnto them, and so thei came to Ierusalem, as the feast of the weekes approached.
- 32 ¶ And after y feast called Pentecost thei went forth against Gorgias the gouernour of Idumea.
- 33 Who came out with thre thousand men of fote and foure hundred horsemen.
- 34 And when they ioyned together, a fewe of the Iewes were slayne,
- 35 And Dositheus one of the Baccenors, which was on horsebacke and a mightie man, toke Gorgias, and laied holde of his garment, and drewe him by force, because he wolde haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote of his shulder, so that Gorgias fled into Marisa.
- 36 And when they that were with Eserin, had foghten long, and were wearie, Iudas called vpo the Lord, that he wolde shewe him self to be their helper, and captaine of the field.
- 37 And then he began in his owne langage, and sung psalmes with a loude voyce, in so much that straight wayes he made the that were about Gorgias, to take their flight.
- 38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they clenfed them selues (as the custome was) and kept the Sabbath in the same place.
- 39 And vpon the daye following, as necessitie required, Iudas and his companie came to take vp the bodies of them that were slayne, and to burye them with their kinsmen in their fathers graues.
- 40 Now vnder the coates of euerie one, that was slayne, they founde iewels that had bene consecrate to the idoles of the Iammites, which thing is forbidden the Iewes by the Law. The euerie man sawe, that this was the cause wherefore thei were slayne.
- 41 And so euerie man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.
- 42 And they gaue them selues to prayer, & besoght him, that they shulde not vtterly be destroyed for the faute committed. Besides that, noble Iudas exhorted the people to kepe them selues from sinne, for so much as they sawe before their eyes the things which came to passe by the sinne of these that were slayne,
- 43 And hauing made a gathering through the companie, sent to Ierusalem about two thousand

<sup>Or, with Gorgias.</sup>

<sup>Deut. 7. 25. in Jo. 7. 26.</sup>



thousand drachmes of siluer, to offer a sin-offering, doing very wel, and honestly that he thought of the resurrection.

44 For if he had not hoped, that thei which were slaine, shulde rise againe, it had bene superfluous, and vaine, to pray for the dead.

45 And therefore he perceiued, that there was great fauour laid vp for those y dyed godly. (It was an holie, & a good thought) So he made a reconciliation for the dead that they might be deliuered from sinne.

CHAP. XIII.

1 The coming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth fouretene thousand men in the tentes of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

1 IN the hundreth, fortie and nine yere it was tolde Iudas, that Antiochus Eupator was comming with a great power into Iudea,

2 And Lysias the stewarde and ruler of his affaires with him. hauing bothe in their armie an hundreth and tenthousand men of fore of the Grecians, and siue thousand horsemen, and two and twentie elephants, and thre hundreth charets set with hookes.

3 Menelaus also ioyned him self with them and with great disceit encouraged Antiochus, not for the safegard of the countrei, but because he thought to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man, and Lysias informed the King that this man was the cause of all mischief, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a tower of fiftie cubites high, ful of ashes, and it had an instrument that turned rounde, and on euerie side it rouled downe into the ashes.

6 And there whosoener was condemned of sacrilege, or of anie other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man shulde dye suche a death, and it was a moste iuste thing that Menelaus shulde want buryal,

8 For because he had committed manie finnes by the altar, whose syre and ashes were holie: he him self also dyed in the ashes.

9 ¶ Now the King raged in his minde, and came to shewe him self more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commanded the people to call vpon the Lord night and day, that if euer he had

holpen them, he wolde now helpe them, when they shulde be put from their Law, from their countrey and from the holie Temple:

11 And that he wolde not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, and besoght the Lord for mercie with weping, and fasting, and falling downe thre daies together, Iudas exhorted them to make them selues readie.

13 And he being aparte with the Elders, toke counsel to go forthe, afore the King broght his hoste into Iudea, & shulde take the citie, & commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the worlde, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the commune wealth, and camped by Modin.

15 And so giuing his souldiers for a watche worde, The victorie of God, he piked out the manliest yong men, and went by night into the Kings campe, and slewe of the hoste fouretene thousand men, & the greatest elephant with all that fate vpon him.

16 Thus when they had broght a great feare, and trouble in the campe, & all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the King had tasted the manlines of the Iewes, he went about to take the holdes by policie,

19 And marched towarde Beth-sura, which was a strong holde of the Iewes: but he was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, suche things as were necessarie.

21 But Rhodocus which was in the Iewes hoste, disclosed the secretes to y enemies: therefore he was soght out, and when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, and toke trece with them, departed, and ioyned battel with Iudas, who ouercame him.

23 But when he vnderstode, that Philippe (whome he had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that he yelded him self to the Iewes, and made them an othe to do all things that were right, and was appeased towarde them, & offered sacrifice and adorned the Temple, and shewed great gentlenes to the place,

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## II. Maccabees.

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheles, whē he came to Ptolemais, the people of the citie were not content wit this agrement: and because they were griued, they wolde that he shulde breake the couenants.

26 Then went Lysias vp into the iudgemēt seat, and excused the fact as wel as he colde, & perswaded them, and pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iournay, and his returne,

### CHAP. XIII.

*Demetrius moued by Alcimus sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compacte with the Iewes. 29 Which he yet breaketh through the mocson of the King. 37 Nicanor commandeth Razis to be taken, who slayeth him self.*

1 After thre yeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and name by the hauē of Tripolis,

2 When he had wonne the countrey, and slaine Antiochus and his lieutenant Lysias.

3 Now Alcimus, which had bene the high Priest, and wilfully defiled him self in the time that all things were cōfounded, seing that by no meanes he colde saue him self, nor haue anie more entrance to the holie altar,

4 He came to King Demetrius in the hundredth, fiftie and one yere, presenting vnto him a crowne of golde, and a palme, & of the boughes, which were vsed solemne-ly in the Temple, and that day he helde his tongue.

5 But when he had gotten opportunitie, & occasion for his rage, Demetrius called him to counsel, and asked him what deuises or counsels the Iewes leane vnto.

6 To the which he answered, the Iewes that be called Asideans whose captaine is Iudas Maccabeus, mainteine warres, and make insurrections, and wil not let the realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high priesthode) am now come hether,

8 Partely because I was wel affectioned vnto the Kings affaires, and secondly because I sought y profite of mine owne citizēs: for all our people, thorowe their rashnes, are not a litle troubled.

9 Wherefore, o King, seing thou knowest all these things, make prouision for the countrey, and our nacion which is abused, according to thine owne humanitie, that is readie to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter shulde be wel.

11 When he had spoken these wordes, other friends also hauing euil wil at Iudas, set Demetrius on fyre.

12 Who immediatly called for Nicanor, the ruler of the elephantes, and made him captaine ouer Iudea,

13 And sent him forthe, commanding him to slay Iudas, and to scatter thē that were with him, & to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now whē the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled them selues with earth, & prayed vnto him which had appointed him self a people for euer, and did alwaies defende his owne porcion with euident tokens.

16 So at the commandement of the captaine, they remoued straight wayes from thence, and came to the towne of Deslian,

17 Where Simō Iudas brother had ioyned battel with Nicanor, and was somewhat astonished thorowe the sudden silence of the enemies.

18 Neuertheles Nicanor hearing the manlines of them that were with Iudas, & the bolde stomackes that they had for their countrey, durst not proue the matter with blood shedding.

19 Wherefore, he sent Posidonius, Theodocius, and Matthias before, to make peace. *Or, Theodocius. Or, Matthias.*

20 So when they had taken long aduise-ment thereupō, and the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the couenants.

21 And they appointed a day when they shulde particularly come together: so whē the day was come, they set for euerie man his stoole.

22 Neuertheles Iudas commanded certeine men of armes to waite in conuenient places, lest there shulde suddenly arise anie euil thorowe the enemies: and so they communed together of the things where-upon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 He loued Iudas, and fauoured him in his heart. *Or, had Iudas before his eye.*

25 He praid him also to take a wife, and to beget children: so he married, & they liued together.

26 But Alcimus perceiuing the loue that was betwene them, and vnderstanding the couenantes that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hand, and ordeined Iudas a traitour to the realme, to be his



his successor.

37 Then the King was displeased, and by the reportes of this wicked man, he wrote to Nicanor, saying, that he was very angry for the covenants, commanding him that he shulde send Maccabeus in all haste prisoner vnto Antiochia.

38 When these things came to Nicanor, he was astonished & sore grieved, y he shulde breake the things wherein they had agreed, seing that that man had committed no wickednes.

39 But because it was not comodious to him to withstand the King, he soght craftely to accomplish it.

40 Notwithstanding when Maccabeus perceiued that Nicanor beganne to be rough vnto him, and that he intreated him more rudely the he was wonte, he perceiued that suche rigour came not of good, and therefore he gathered a fewe of his men, and withdrewe him self from Nicanor.

41 But the other perceiuing that he was prevented by Maccabeus worthie policie, came into the great & holie Temple, and commanded the Priests, which were offering their vsual sacrifices, to deliuer him the man.

42 And when they sware that they colde not tell where the man was, whome he soght,

43 He stretched out his right hand toward the Temple, and made an othe in this manner, If ye wil not deliuer me Iudas as a prisoner, I wil make this Temple of God a plaine field, and wil breake downe the altar, and wil erect a notable Temple vnto Bacchus.

44 After these wordes he departed: then the Priests lift vp their hands toward heauē, and besoght him that was euer the defender of their nacion, saying in this maner,

45 Thou, o Lord of all things, which hast nede of nothing, woldest that the Temple of thine habitacion shulde be among vs.

46 Therefore now, o moste holie Lord, kepe this house euer vndefiled, which lately was clesed, and stoppe all the mouths of the vnrighteous.

47 Now was there accused vnto Nicanor Razis one of the Elders of Ierusalem, a louer of the citie, and a man of very good reporte, which for his loue was called a father of the Iewes.

48 For this man afore times when the Iewes were minded to kepe them selues vndefiled and pure, being accused to be of the religion of the Iewes, did offer to spend his bodie and life with all constancie for the religion of the Iewes.

49 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fife hundreth men of warre to take him.

40 For, he thought by taking him to do the Iewes muche hurte.

41 But when this companie wolde haue taken his castel, and wolde haue broken the gates by violence, and comanded to bring fyre to burne the gates, so that he was ready to be taken on euerie side, he fel on his sworde,

42 Willing rather to dye manfully, the to giue him self into the hāds of wicked men, and to suffer reproche vnworthie for his noble stocke.

43 Notwithstanding what time as he misfed of his stroke for haste, and the multitude ruffhed in violently betwene the dores, he ran boldly to the wall, and cast him self downe manfully amōg the multitude.

44 Which conueyed them selues lightly away, and gaue place, so that he fell vpon his bellie.

45 Neuertheles while there was yet breth in him, being kindled in his minde, he rose vp, and thogh his blood gushed out like a fountaine, and he was verie sore wounded, yet he ran thorow the middes of the people,

46 And gate him to y toppe of an hie rocke: so when his blood was vterly gone, he toke out his owne bowels with bothe his hands, and threwe them vpon the people, calling vpon the Lord of life and spirit, that he wolde restore them againe vnto him, and thus he dyed.

#### CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head and hands to be cut off, and his tongue to be giuen vnto the foules. 39 The autor excuseth him self.

1 Now when Nicanor knewe that Iudas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheles the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed by him that seeth all things.

3 But this moste wicked persone demāded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 Ad whē thei said, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Thē he said, And I am mightie vpo earth to commande them for to arme them selues, and to performe the Kings busines. Notwithstanding, he colde not accomplish his wicked enterprife.

6 For Nicanor lifted vp with great pride,

Bbbbb. iii.

a As this priuate example ought not to be followed of godlie, because it is contrary to y worde of God, although the author seeme here to approve it: so that place as touching prayer chap. 12, 44. thogh Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.



## II. Maccabees.

- purposed to set vp a memorial of the victorie obtained of all them that were with Iudas.
- 7 But Maccabeus had euer sure confidence and a perfite hope that the Lord wolde helpe him,
- 8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust now also, that they shulde haue the victorie by the Almightye.
- 9 Thus he encouraged them by the Law & Prophetes, putting them in remembrance of the battels that they had wone afore, & so made them more willing,
- 10 And stirred vp their hearts, and shewed them also the disceitfulnes of the heathē, and how they had broken their othes.
- 11 Thus he armed euerie one of them, not with the assurance of shields and speares, but with wholsome wordes and exhortations, and shewed them a dreame worthie to be beleued, and reioyced them greatly.
- 12 And this was his vision, He thought that he sawe Onias (which had bene the high Priest, a vertuous & a good man, reuerent in behauiour, and of sober conuersation, wel spoken, and one that had bene exercised in all pointes of godlines from a childe) holding vp his hands towarde heauen, and praying for the whole people of the Iewes.
- 13 ¶ After this there appeared vnto him another man which was aged, honorable, and of a wonderful dignitie, and excellencie aboue him.
- 14 And Onias spake, & said, This is a louer of the brethren, who prayeth muche for the people, and for the holie citie, to wit, Ieremias the Prophet of God.
- 15 He thought also that Ieremias helde out his right hand, and gaue vnto Iudas a sworde of golde: & as he gaue it, he spake thus,
- 16 Take this holie sworde a gifte frō God, wherewith thou shalt wounde the aduersaries.
- 17 And so being comforted by the wordes of Iudas, which were very swete and able to stirre them vp to valiantnes and to encourage the heartes of the yong men, they determined to pitch no campe, but courageously to set vpon them, and māfully to assaile them, and to trye the matter hand to hand, because the citie and the Sanctuarie, and the Temple were in danger.
- 18 As for their wiues, and children, and brethren and kinsfolkes, they set lesse by their danger: but their greatest and principal feare was for the holie Temple.
- 19 Againe they that were in the citie, were careful for the armie that was abroad.
- 20 Now whiles thei all waited for the tryal of the matter, and the enemies now met with them, and the hoste was set in araye, and the beastes were separated into convenient places, and the horsemen were placed in the wings,
- 21 Maccabeus considering the coming of the multitude and the diuers preparations of weapons, and the fiercenes of the beastes, helde vp his hands towarde heauen, calling vpon the Lord that doeth wonders, and that looked vpon the, knowing that the victorie cometh not by the weapons, but that he giueth the victorie to them that are worthie, as semeth good vnto him.
- 22 Therefore in his prayer he said after this maner, O Lord, \*thou that didest send <sup>1. King. 19, 33</sup> thine Angel in the time of Ezecias King <sup>isa. 37, 36.</sup> of Iudea, who in the holte of Sennacherib <sup>2ob. 1, 21.</sup> slewe an hundreth, fore score & fise thousand, <sup>eccles. 48, 24</sup>
- 23 Send now also thy good Angel before vs, o Lord of heauens, for a feare and drede vnto them,
- 24 And let the be discōfited by the strength of thine arme, which come against thine holie people to blaspheme. Thus with these wordes he made an end.
- 25 Then Nicanor and they that were with him, drewe nere with trumpets and shoutings for ioye.
- 26 But Iudas and his companie praying and calling vpon God, incountered with the enemies,
- 27 So that with their hands they fought, but with their hearts they prayed vnto God, and slewe no lesse then fise & thirtie thousand mē: for thorowe the presence of God they were wonderously comforted.
- 28 Now when they left of, & were turning againe with ioye, they vnderstode that Nicanor him self was slaine for all his armour.
- 29 Then they made a great shoute and a crye, praising the Almightye in their owne language.
- 30 Therefore Iudas, which was euer y chief defender of his citizens bothe in bodie & minde, and which bare euer good affectiō towardes them of his nacion, commanded to smite of Nicanors head, with his hand and shulder, and to bring it to Ierusalem.
- 31 And when he came there, he called all the of his nacion, and set the Priests by the altar, and sent for them of the castel,
- 32 And shewed the wicked Nicanors head, & the hand of that blasphemour which he had holden vp against the holie Temple of the Almightye with proude bragges.
- 33 He caused the tongue also of wicked Nicanor to be cut in litle pieces, & to be cast vnto the foules, and that the rewardes of his madnes shulde be hanged vp before the Temple.



34 So euerie man praised towarde the hea-  
uen the glorious Lord, saying, Blessed be  
he, that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the  
hie castel, for an euident and plaine token  
vnto all of the helpe of God.

36 And so they established all together by  
a comune decre that they wolde in no ca-  
se suffer this day without keping it holie:

37 And that the feast shulde be the thir-  
tenth day of the twelfth moneth, which is  
called Adar in the Syriās langage, the day  
before Mardocheus day.

38 Thus farre as concerning Nicanors mat

ters, and from that time the Hebrewes had  
the citie in possession. And here wil I also  
make an end.

39 If I haue done wel, and as the storie re-  
quired, it is the thing that I desired: but if  
I haue spoken slenderly & barely, it is that  
I colde.

40 For as it is hurtful to drinke wine alone,  
and then againe water: and as wine tempe-  
red with water is pleasant and delireth the  
taste, so the setting out of the matter deli-  
teth the eares of them that read the storie.  
And here shalbe the end.

Bbbbb. iiii.







THE  
NEW TESTAMENT  
OF OUR LORD

IESUS CHRIST,

✱✱

Conferred diligently with the Greke, and best approved  
translations in diuers languages.

EXOD. XIII, VER. XIII.

FEARE YE NOT, STAND STIL, AND BE-  
holde the saluacion of the Lord, which he wil shewe to you this day.



*Great are the troubles of the righteous:*

*but the Lord delivereth them out of all, Psal. 34. 19.*

THE LORD SHAL FIGHT FOR YOU:  
therefore holde you your peace, Exod. 14, vers. 14.

AT GENEVA.

PRINTED BY ROVLAND HALL.

M. D. LX.







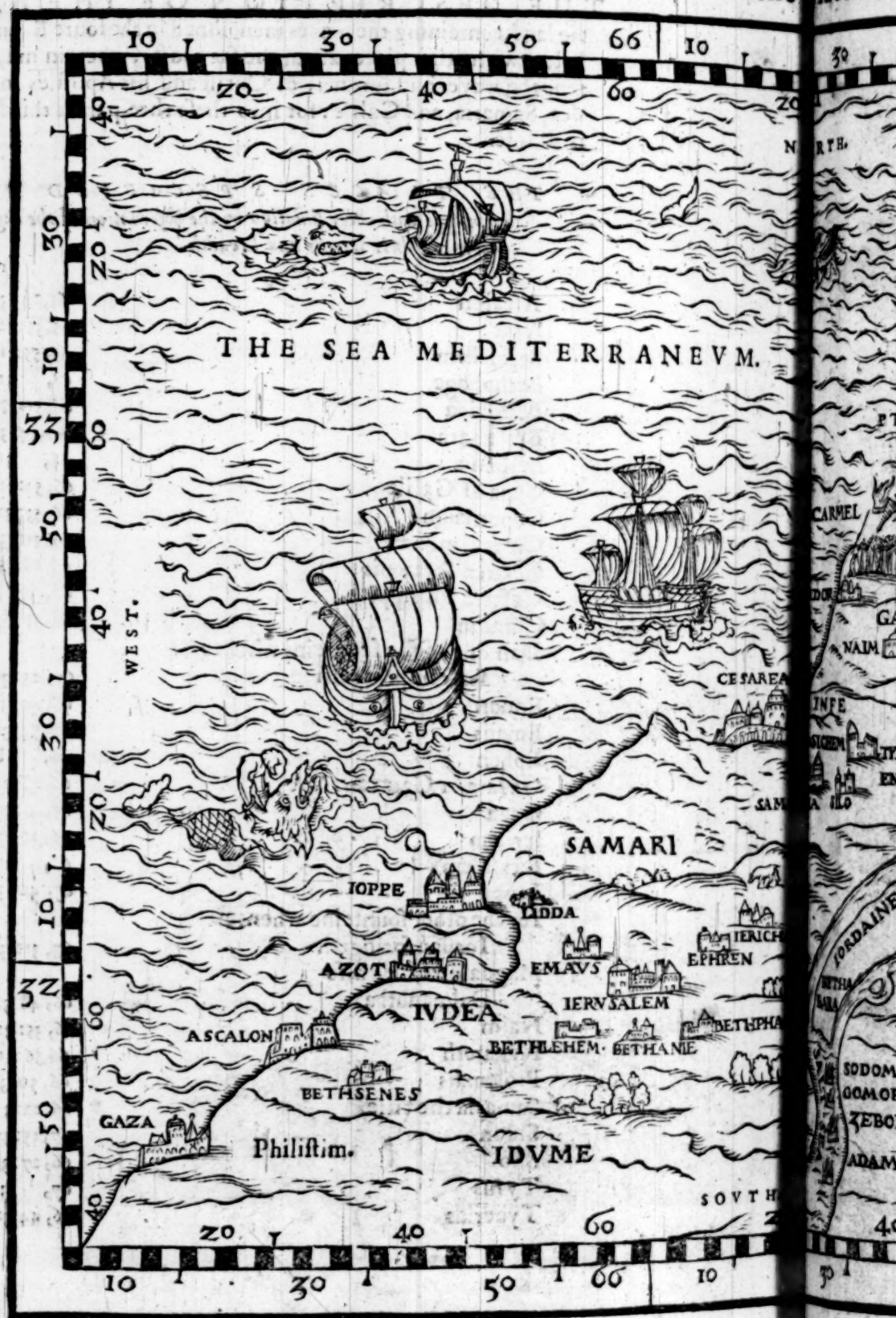
**THE DESCRIPTION OF THE HO-**  
 lie land, containing the places mencioned in the foure Euange-  
 listes, with other places about the sea coasts, wherein may be  
 sene the wayes and iourneis of Christ and his Apostles in Iu-  
 dea, Samaria, and Galile: for into these thre partes this land  
 is diuided.

**THE PLACES SPECIFIED IN**  
*this mappe with their situation by the obseruation of the degrees*  
*concerning their length and breadth.*

|   |                 |
|---|-----------------|
| Ascalon   | 65, 24: 31, 32. |
| Azot  | 65, 35: 32.     |
| Bethlehem   | 65, 55: 31, 51. |
| Bethphage   | 68, 31, 58.     |
| Bethsaïda   | 66, 51: 32, 29. |
| Bethabara   | 66, 34: 32, 1.  |
| Bethania  | 66, 31, 58.     |
| Cana of Galile                                      | 66, 52: 32, 48. |
| Capernaum   | 66, 53: 32, 29. |
| Carmel mount  | 66, 31: 32, 50. |
| Cesarea Stratonis                                   | 66, 16: 32, 25. |
| Cesarea Philippi                                    | 67, 39: 31, 5.  |
| Coralim   | 66, 53: 32, 29. |
| Dan one of the founteins whence<br>Iordan springeth | 67, 25: 33, 8.  |
| Ennon   | 66, 40: 32, 18. |
| Emaus   | 65, 54: 31, 59. |
| Ephen   | 66, 8, 32.      |
| Gadara or Garaza                                    | 66, 48: 32, 29. |
| Gaza  | 65, 10: 31, 40. |
| Iericho   | 66, 10: 32, 1.  |
| Ierusalem   | 66, 31, 55.     |
| Ioppe   | 65, 40: 32, 5.  |
| Ior the other founteine whence<br>Iordan springeth  | 67, 31: 33, 7.  |
| Magdalon called also<br>Dalmanutha                  | 66, 48: 32, 28. |
| Naim  | 66, 35: 32, 33. |
| Nazareth  | 66, 56: 32, 42. |
| Ptolemais   | 66, 50: 31, 58. |
| Samaria the citie                                   | 66, 22: 32, 19. |
| Sidon   | 67, 15: 33, 30. |
| Silo  | 66, 27: 32, 19. |
| Tyrus   | 67, 33, 20.     |
| Tyberias  | 66, 44: 32, 26. |



The description of the holie land and of the places mo





aces mencioned in the foure Euangelistes.





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## THE HOLY GOSPEL

of Iesus Christ, according to Matthewe.

## THE ARGUMENT.

<sup>a</sup> This worde signifieth good tidings, and is taken here for the storie which containeth the royall message of the coming of the Sonne of God promised from the beginning.

<sup>b</sup> That is, written and taught by Matthewe.

**I**N this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and manner of writing they be diuers, and sometime one writeth more largely than which the other doeth abridge: neuertheles in matter and argument they all tende to one end: which is, to publish to the worlde the fauour of God towards mankind through Christ Iesus, whome the Father hath given as a pledge of his mercie & lone. And for this cause they intitule their storie, Gospel, which signifieth good tidings, for asmuche as God hath performed in dede that which the fathers hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with moste affectioned hearts embrace this incomparable treasure frely offered vnto vs: for there is no ioye nor consolacion, no peace nor quietnes, no felicitie nor saluacion, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therefore vnder this worde is contained the whole Newe testament: but communely we vse this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perfitte summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein bothe Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead & risen againe, shoulde nothing profite vs. The which thing notwithstanding that the thre first touche partely, as he also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a moste learned interpreter writeth, they describe, as it were, the bodie, and Iohn setteth before our eyes the soule. Wherefore the same aptely termeth the Gospel writ by Iohn, the keye which openeth the doore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moste profit. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phisition of Antiochia and became Pauls disciple, and fellowe in all his traueils: he liued foure score and foure yeres, and was buryed at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebedeus, and brother of James: he dyed thre score yeres after Christ, and was buryed nere to the Citie of Ephesus.

## CHAP. I.

<sup>1</sup> The genealogie of Christ, that is, the Messias promised to the fathers. <sup>18</sup> Who was conceived by the holy Ghost, and borne of the virgine Marie, when she was betrothed vnto Ioseph. <sup>20</sup> The Angel satisfieth Iosephes minde. <sup>21</sup> Why he is called Iesus, and wherefore Emmanuel.

Luk. 3. 33.  
e This is the rehearsal of the progenie, whereof Iesus Christ is sprong according to the flesh.  
d So called, for that he came of the Race of David.  
e These two are first rehearsed, because Christ was especially promised to come of them and their seed, and therefore Christ communely was called the sonne of David, because the promise was more euidently confirmed vnto him. \*Gen. 22. 18. \*Gen. 25. 24. \*Gen. 29. 35. \*Gen. 38. 27.  
f By incestuous adulterie, the which shame setteth forth his great humilitie, who made him self of no reputation, but became a seruant for our sake: yea, a worne and no man, the reproche of men, and contempt of the people, and at length suffered the accursed death of the crosse. \*2. Chron. 2. 3. and 4. 8.



He booke of the generacion of IESVS CHRIST the sonne of Dauid, the sonne of Abraham.

\*Abraham begate Isaac.

\*And Isaac begate Iacob. And \*Iacob begate

Iudas and his brethren.

<sup>3</sup> \*And Iudas begate Phares, and Zarah of Thamar. And \*Phares begate Esrom. And Esrom begate Aram.

<sup>4</sup> And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

<sup>5</sup> And Salmon begate Booz of Rachab. And \*Booz begate Obed of Ruth. And Obed begate Iesse.

<sup>6</sup> And \*Iesse begate Dauid the King. And \*Dauid the King begate Solomon of her that was the wife of Vrias.

<sup>7</sup> And \*Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

<sup>8</sup> And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

<sup>9</sup> And Ozias begate <sup>h</sup>Ioatham. And Ioatham begate Achaz. And Achaz begate Ezecias.

<sup>10</sup> And \*Ezecias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

<sup>11</sup> And \*Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caryed away to Babylon.

<sup>12</sup> And after they were caryed away into Babylon, \*Iechonias begate <sup>i</sup>Salathiel. And Salathiel begate Zorobabel.

<sup>i</sup> After the captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued til the coming of Christ. \*1. Chron. 3. 17. \*2. Chron. 36. 22. & 36. 23.

<sup>g</sup> Rachab and Ruth, being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation.

Ruth 4. 18.

1. Sam. 16. 1.

& 17. 12.

2. Sam. 12. 24.

1. King. 11. 43

1. Chron. 3. 10.

<sup>h</sup> He hath omitted thre

Kings, Iosias, Amasia, Azaria,

abbridging the

number to make

the times

fourteene generations.

2. King. 20. 31

& 21. 18.

1. Chron. 3. 13.

2. King. 23.

34. & 24. 1.

1. Chron. 36. 4.

2. King. 24. 6.

2. Chron. 36. 9.



13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

*Albeit the Iewes number their kindred by the male-kind: yet this lineage of Marie is comprehended vnder the same, because she was married to a man of her owne stocke & tribe. I Who is the true King, Priest, and Prophet annointed of God to accomplish the office of redemption.*

*Luk. 1. 37.*

*m Before he toke her home to him: n As the Angel, afterwarde declared to Ioseph.*

*o Vright and fearing God, & therefore suspending y she had committed fornication, before she was betrothed, wolde neither receive her, w by the Law shulde be married to another: ner her by accusing her put her to shame for her fault.*

*Deut. 24. 1.*

*p This dreame is witnessed by the holie Ghost, and is a kinde of reuelation, Nom. 12. 6.*

*q This name putteth him in remembrance of Gods promes to Dauid.*

*Luk. 1. 38.*

*r That is, a Saviour.*

*Act. 4. 12.*

*phil. 2. 10.*

*Isa. 7. 14.*

*Or, then. f God is ioyned with vs by the meanes of Iesus Christ, who is bothe God and man. r Christ is here called the first borne, because she had neuer none before, and not in respect of any she had after. Nether yet doeth this worde (til) import alwayes a time following: wherein the contrarie may be affirmed, as our Saviour, saying, that he will be present with his disciples, til the end of the worlde, meaneth not, that after this worlde he will not be with them.*

16 And Iacob begate Ioseph, the housband of Marie, of whome was borne I E S V S, that is called Christ.

17 So all the generacions from Abraham to Dauid, are fourtene generacions. And from Dauid vntil they were caryed away into Babylon, fourtene generacions: and after they were caryed away into Babylon vntil Christ, fourtene generacions.

18 ¶ Now the byrth of I E S V S Christ was thus, When as his mother Marie was \* betrothed to Ioseph, m before they came together, she was founde n with childe of the holie Ghost.

19 Then Ioseph her housband being a o iust man, and not willing to \* make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, beholde, the Angel of the Lord appeared vnto him in a p dreame, saying, Ioseph the q sonne of Dauid, feare not to take Marie for thy wife: for that which is conceived in her, is of the holie Ghost.

21 And she shal bring forth a sonne, and thou shalt \* call his name, I E S V S: for he shal \* saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 \* Beholde, a virgine shalbe with childe, and shal beare a sonne, and they shal call his name Emmanuel, which is by interpretation, f God with vs.

24 ¶ Then Ioseph, being raised from slepe, did as the Angel of the Lord had inioyned him, and toke his wife.

25 But he knewe her not, til she had brought forth a sonne, and he called his name I E S V S.

of Herode the King, beholde, there came b Wisemen from the East to Ierusalem,

2 Saying, Where is the King of the Iewes that is borne? for we haue sene his c starre in the East, and are come d to worship him.

3 When King Herode heard this, he was troubled, and all Ierusalem with him.

4 And gathering together all the chief Priests & Scribes of the people, he asked of them, where Christ shulde be borne.

5 e And they said vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,

6 \* And thou Beth-lehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shal come the gouernour that shal sede my people Israel.

7 Then Herode f priuely called the Wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Go, and seache diligently for the babe: and when ye haue founde him, bring me worde againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and lo, the s starre which they had sene in the East, went before them, til it came, and stode ouer the place where the babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioye,

11 And went into the house, and founde the babe with Marie his mother, and fel downe, and worshipped him, and opened their treasures, and presented vnto him giftes, h euen golde, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they shulde i not go againe to Herode, they returned into their countrey another way.

13 ¶ After their departure, beholde the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, & take the babe and his mother, and flee into Egypt, and be there til I bring thee worde: for Herode wil seke the babe, to destroye him.

14 So he arose and toke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, k that it might be fulfilled, which was spoken of the Lord by the \* Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ The Herode, seing that he was mocked of y Wisemen, was exceeding wroth, and sent forth, & slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yere olde & vnder, according to the time which he had diligently searched out of the Wisemen.

*b Wisemen, or Magi, in the Persians and Chaldeans tongue signifie Philosophers, Priests, or Astronomers, & are here the first frutes of the Gentiles that came to worship Christ. c An extraordinary signe to set forth y Kings honour, whomey worlde did not esteeme. d Which was a declaration of that reuerence, which the Gentiles shulde beare vnto Christ. e They tolde wel tell of Christ in general: but when they shulde profess his name, and giue him his due honour, they waxe colde, and shrinke backe.*

*Micah 5. 1. ioh. 7. 42. f An euil conscience is a burning fyre. g The starre vanished away before, to intimate that shulde tary at Ierusalem, and there inquire of the thing, to the confusion of the Iewes.*

*h The Persians manner was not to salute Kings without a present, and therefore they brought of that which was most precious in their countrey, whereof every one of them offered. i Promes ought not to be kept, where Gods honour and preaching of his truth is hindered: or els it ought not to be broken.*

*k That which was prefigured by the deliuerance of the Israelites out of Egypt, & were Christs Church and his bodie, is now verified, and accomplished in the head Christ.*

*Hose. 11. 1. l Within a certaine time after.*

#### CHAP. II.

2 The time and place of Christs birth. 11 The Wisemen offer their presents. 14 Christ fleeth into Egypt. 26 The yong children are slaine. 33 Ioseph turneth into Galile.

*Luk. 2. 6.*

*a For there is another Beth-lehem in the tribe of Zebulun.*

¶ When \* I E S V S then was borne at Beth-lehe in Iudea, in the dayes



17 Then was that fulfilled which was spoke by the Prophet Ieremias, saying,

18 \* In Rama was a voyce heard, mourning, and weping and great lamentation: Rachel weping for her children, and wolde not be comforted, because they were not.

19 And when Herode was dead, beholde, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which sought the babes life.

21 Then he arose vp, and toke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in steade of his father Herode, he was afrayed to go thither: yet after he was warned of God in a dreame, he turned aside into the parties of Galile,

23 And went and dwelt in a citie called Nazaret, that it might be fulfilled which was spoken by the Prophetes, which was, That he shulde be called a Nazarite.

## CHAP. III.

The office, doctrine, & life of Iohn. 7 The Pharises are reproved. 8 The frutes of repentance 13 Christ is baptized in Iordan. 17 And autorised by God his Father.

1 And in those dayes, Iohn the Baptiste came and preached in the wilderness of Iudea,

2 And said, Repent: for the kingdome of heaven is at hand.

3 For this is he of whome it is spoken by the Prophet Esaias, saying, \* The voyce of him that cryeth in the wilderness, is, Prepare ye the way of the Lord: make his paths straight.

4 \* And this Iohn had his garment of camels heere, and a girdle of a skin about his loynes: his meat was also \* locustes & wilde honic.

5 \* Then went out to him Ierusalem and all Iudea, and all the region rounde about Iordan.

6 And they were baptized of him in Iordan, confessing their sinnes.

7 Now when he sawe many of the Pharises and of the Sadduces come to his baptisme, he said vnto them, \* O generacions of vipers, who hathe forewarned you to flee from the angre to come?

8 Bring forth therefore frutes worthie amendement of life,

9 And thinke not to say with your selues,

we have without mans labour or diligence: reade Leuit. 11, 22. \* Mar. 1.5. Luk. 3.7. f Acknowledging their fautes: for there is no repentance without confession. Chap. 13.34 \* Or, broader. g He meaneth those venomous and malicious Pharises with the iudgement of God, except they shewe before men suche workes as are agreeable to the profession of the godlie, whome Iſai calleth the trees of righteousness, chap. 61.3.

\* We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the roote of the trees: therefore euerie tre, which bringeth not forth the good frute, is hewen downe, and cast into the fyre.

11 \* In dede I baptize you w water to amendement of life, but he that cometh after me, is mightier then I, whose shoes I am not worthie to beare: he wil baptize you with the holie Gost, and with fyre.

12 Which hathe his fanne in his hand, & wil make cleane his floore, and gather his wheat into his garner, but wil burne vp the chaffe with vnquencheable fyre.

13 \* The came Iesus fro Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue nede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, said to him, Let be now: for thus it becometh vs to fulfill all righteousness. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, & Iohn sawe y Spirit of God descending like a dove, and lighting vpon him.

17 And lo, a voyce came from heauen, saying, \* This is my beloued Sone, in whome I am wel pleased.

m To shewe the state of his kingdome, which is in all mekenes & lowlines. \* Chap. 17.5. 2. pet. 1.17. n The fauour of God resteth on Iesus Christ, that fro him it might be powred on vs, which deserue of our selues his wrath, and indignation. \* Coloss. 1.13.

## CHAP. IIII.

Christ fasteth & is tempted. 11 The Angels minister vnto him. 17 He beginneth to preache. 18 He calleth Peter, Andrew, James and Iohn, and healeth all the sicke.

1 Then was Iesus led aside of the Spirit into the wilderness, to be tempted of the deuil.

2 And when he had fasted fortie dayes, and fortie nights, he was afterwarde hungrie.

3 Then came to him the tempter, and said, If thou be the Sonne of God, command that these stones be made bread.

4 But he answering, said, It is writtē, \* Man shal not liue by bread onely, but by euerie word that proceedeth out of the mouth of God.

5 Then y deuil toke him vp into the holie Citie, & set him on a pinnacle of the temple,

6 And said vnto him, If thou be the Sonne of God, cast thy self downe: for it is writtē, \* y he wil giue his Angels charge ouer thee, and with their hands they shal lifte thee vp, lest at anie time y shuldest dash thy fote against a stone.

7 Iesus said vnto him, It is written againe, \* Thou shalt not tept the Lord thy God.

the rather, and cloke his craftie purpose. \* Deut. 6.16. g We must not leaue suche lawfull means as God hath appointed, to seeke others after our owne fantasie.

h The iudgement of God is at hand to destroye suche as are not meete to be of his Church.

Chap. 7.19.

Mar. 1.8.

Luk. 3.19.

Ioh. 1.26.

act. 1.5.

2.1. & 3.3

2.19.4.

i When God baptizeth inwardly with the vertue of his Spirit, he burneth, & consumeth the vices and inflame the heartes with loue towards him.

k Which is preaching of the Gospel, whereby he gathereth the faithful as good corne, & scattereth the infidels as chaffe.

Mar. 1.9.

Luk. 3.22.

l We must reder perfit obedience to God in all things, which he hath ordeined.

Mar. 1.9.

Luk. 3.22.

m To shewe the state of his kingdome, which is in all mekenes & lowlines.

n The fauour of God resteth on Iesus Christ, that fro him it might be powred on vs, which deserue of our selues his wrath, and indignation.

\* Coloss. 1.13.

Mar. 1.18.

Luk. 4.1.

a By the holie Gost.

b To y end y he ouercometh these tentatiōs might get the victorie for vs

c Satan wolde haue Christ to distrust God, and his worde, and followe other strange and vnlawful means.

Deut. 8.3.

d He meaneth the ordre that God hath ordeined to mainteine his creatures by.

e To wit, Ierusalem.

f Or, vane which shewed where the winds stode.

Psalm. 92.11.

g He alledgeth but halfe the sentence to deceiue thereby

h We must not leaue



# Christs preaching.

# S. Matthewe. The blessed.

## CHAP. V.

*In a vision.*

*Deut. 10. 13.*

*10. 30.*

*i The worde of God is the sworde of the spirit, where-with Satan is overcome. k To comfort him.*

*Mar. 1. 14.*

*Luk. 4. 14.*

*Job. 4. 43.*

*l And cast in prison by Herode*

*m For so they called y lake of Genesareth*

*Isa. 9. 1.*

*n Christ had preached now almost a yere in Iudea, and Samaria, and after went to preache in the vppermost Galile, which was out of the borders of Palestina.*

*o Which was without comfort, hath received consolation.*

*Mar. 1. 15.*

*Mar. 1. 16.*

*p God hath chosen y weake things of the worlde to confounde the mighty, 1. Corin. 1. 27.*

*q To drawe them out of the sea of this worlde, wherein they are drowned.*

*r We ought to be more ready to followe Christ, when he calleth, leauing all worlde lie respects aparte.*

*s That is, the blessed tidings of forgiveness of finnes & reconciliation with God.*

*t So that by healing incurable diseases Christs diuinitie appeared. u They that were mad or sicke at a certaine time of the moone.*

*x It was a countrey wherein was tē cities, as y worde signifieth.*

8 Againe the deuil toke him vp vnto an exceeding hie mountaine, and <sup>h</sup> shewed him all the kingdomes of the worlde, and the glorie of them,

9 And said to him, All these wil I giue thee, if thou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Auoide Satā: for it is written, \*Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 Then the deuil <sup>i</sup> left him: and beholde, the Angels <sup>k</sup> came, and ministred vnto him.

12 ¶ And when Iesus had heard y Iohn was <sup>l</sup> deliuered vp, he returned into Galile,

13 And leauing Nazaret, went and dwelt in Capernaum, which is nere the <sup>m</sup> sea in the borders of Zabulon & Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 \*The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Iordan, <sup>n</sup> Galile of the Gentiles:

16 The people which sate in <sup>o</sup> darkenes, sawe great light: and to them which sate in the region and shadowe of death, light is risen vp.

17 \*From that time Iesus began to preache, and to say, Amend your liues: for y kingdome of heauen is at hand.

18 ¶ And Iesus walking by the sea of Galile, sawe two brethren, Simō, which was called Peter, and Andrew his brother, casting a net into the sea (for they were <sup>p</sup> fishers.)

19 And he said vnto them, Followe me, and I wil make you fishers <sup>q</sup> of men.

20 And they straight way leauing the nets, followed him.

21 And when he was gone forth from thence, he sawe other two brethren, Iames <sup>r</sup> the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mēding their nets, and he called them.

22 And they <sup>s</sup> without tarying, leauing the ship and their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the <sup>t</sup> kingdome, and healing euerie sickenes and euerie disease among the people.

24 And his fame spread abroad through all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with <sup>u</sup> deuils, & those which were <sup>v</sup> lunatike, and those that had the palsey: and he healed them.

25 And there followed him great multitudes out of Galile, and <sup>x</sup> Decapolis, and Ierusalem, and Iudea, and from beyonde Iordan.

*Christ teacheth who are blessed. 13 The salt of the earth & light of the worlde. 16 Good workes 17 Christ came to fulfil the Law. 21 What is men by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 43 To loue our enemies. 48 Perfection.*

1 And when he sawe the multitude, <sup>a</sup> he went vp into a mountaine: and whē he was set, his disciples came to him.

2 And he opened his mouthe and taught them, saying,

3 \*Blessed are the <sup>a</sup>poore in spirit, for theirs is the kingdome of heauen.

4 \*Blessed are they that <sup>b</sup> mourne: for they shal be comforted.

5 \*Blessed are the <sup>c</sup> meke: for they shal inherite the earth.

6 Blessed are they which <sup>d</sup> hunger & thirst for righteousness: for they shal be filled.

7 Blessed are the merciful: for thei shal obtaine mercie.

8 Blessed are the <sup>e</sup> pure in heart: for they shal see God.

9 Blessed are the peace makers: for they shal be called the <sup>f</sup> children of God.

10 Blessed are they <sup>g</sup> which suffer persecution for righteousness sake: for theirs is the kingdome of heauen.

11 \*Blessed are ye when men reuile you, and persecute you, and say all maner of euil against you for my sake, falsely.

12 Reioyce and be glad, for great is your rewarde in heauen: for so persecuted they the Prophets which were before you.

13 \*Ye are the <sup>h</sup> salt of the earth: but if the salt haue lost his sauour, wherewith shal it be salted? It is thenceforth good for nothing, but to be cast out, & to be troden vnder foot of men.

14 Ye are the light of the worlde. A citie that is set on an hill, can not be hid.

15 \*Nether do men light a candel, and put it vnder a bushel, but on a candellsticke, & it giueth light vnto all that are in the house.

16 \*Let <sup>i</sup> your light so shine before men, that they may see your good workes, & glorifie your Father which is in heauen.

17 Thinke not that I am come to destroye the Law, or the Prophetes. <sup>j</sup> I am not come to destroye them, but to fulfil them.

18 \*For truly I say vnto you, Til heauen, and earth perish, one iote, or one title of the Law shal not scape, til <sup>k</sup> all things be fulfilled.

19 \*Whosoever therefore shal breake one of <sup>l</sup> these least commandments, & teache men so, he shal be called the least in the kingdome of heauen: but whosoever shal obserue and teache them, the same shal be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousness <sup>m</sup> excede the righteousness of y <sup>n</sup> Scribes and

*Luk. 8. 30. a That feels them selues void of all righteousness that thei may onely seeke it in Christ.*

*Isa. 61. 2.*

*Luk. 6. 21.*

*b Which feels their owne miserie, & seeks their comfort in God.*

*Psal. 73. 11.*

*c Who rather wolde suffer all iniuries, then they wolde reuenge the selues.*

*Psal. 4. 4.*

*d Being in need, desire nothing but y which is vpright & godlie.*

*e For he is called y God of peace, 1. Cor. 14. 33.*

*1. Pet. 3. 14.*

*1. Pet. 4. 14.*

*ad. 5. 11.*

*Mar. 9. 10.*

*Luk. 14. 34.*

*f Your office is to season men with the salt of yhesus lie doctrine.*

*Mar. 4. 21.*

*Luk. 8. 16.*

*11. 33.*

*g Because you are sene farre of, giue good example of life.*

*h The Gospel is the fulfilling, & accomplishing of y Law.*

*1. Pet. 3. 12.*

*i The doctrine of the Law containeth nothing vnprofitable or superfluous.*

*Luk. 16. 17.*

*Iam. 2. 10.*

*k Whosoever shal transgresse the least of the ten commandments in worde and exāple, he shal be cast out of the kingdome of God: except it be pardoned him in Christ.*

*Luk. 11. 35.*

*l Which neither expound the Law truly, nor obserue it well.*



& Pharises, ye shal not enter into the kingdome of heauen.

21 Ye haue heard that it was said vnto the of the olde time, \*Thou shalt not kill: for whosoever killeth, shal be culpable of iudgement.

22 But I say vnto you, whosoever is angrie with his brother<sup>a</sup> vnaduisedly, shal be culpable of iudgement. And whosoever saith vnto his brother, ° Raca, shal be worthie to be punished by the p Counsel. And whosoever shal say, Foole, shal be worthie to be punished with hel fyre.

23 If the thou bring thy gift to the altar, & there remembreth that thy brother hathe oght against thee,

24 Leaueth thine offering before the altar, and go thy way: first be reconciled to thy brother, & then come & offer thy gift.

25 \*Agre with thine aduersarie quickly, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, til thou hast payed the vtmost farthing.

27 Ye haue heard that it was said to them of olde time, \*Thou shalt not commit adulterie.

28 But I say vnto you, y whosoever loketh on a womā to lust after her, hathe comitted adulterie wher already in his heart.

29 \*Wherefore if thy right eye cause thee to offend, plucke it out, and cast it fro thee: for better it is for thee, that one of thy members perish, the that thy whole bodie shulde be cast into hel.

30 Also if thy right hand make thee to offend, cut it of, and cast it fro thee: for better it is for thee that one of thy members perish, the that thy whole bodie shulde be cast into hel.

31 It hathe bene said also, \*Whosoever shal put away his wife, let him giue her a testimonial of diuorcement.

32 But I say vnto you, whosoever shal put away his wife (except it be for fornicatio) causeth her to commit adulterie: and whosoever shal marie her that is diuorced, committeth adulterie.

33 Againe, ye haue heard that it was said to them of olde time, \*Thou shalt not forswear thy self, but shalt performe thine othes to the Lord.

34 But I say vnto you, ° Swear not at all, nether by heauē, for it is y throne of God:

35 Nor yet by y earth: for it is his fote stoole: nether by Ierusalem: for it is the citie of the great King.

36 Nether shalt thou swear by thine head, because thou canst not make one heere white or blacke.

37 \*But let your communication be, ° Yea, yea: Nay, nay. For whatsoeuer is more the these, commeth of y euil.

38 Ye haue heard that it hathe bene said, An eye for an eye, & a tooth for a tooth.

39 But I say vnto you, ° Resist not euil: but whosoever shal smite thee on thy right cheeke, turne to him the other also.

40 And if anie man wil sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoever wil compell thee to go a mile, go with him twaine.

42 \*Giue to him that asketh, and from him y wolde borow of thee, turne not away.

43 Ye haue heard that it hathe bene said, \*Thou shalt loue thy neighbour, and hate thine enemye.

44 But I say vnto you, \*Loue your enemies: blesse them that curse you: do good to the that hate you, ° and praye for them which hurt you, and persecute you,

45 \*That ye may be the childre of your Father that is in heauen: for he maketh his sunne to arise on the euil, and the good, and sendeth raine on the iuste, & vniuste.

46 For if ye loue them, which loue you, what rewarde shal you haue? Do not the Publicanes euen the same?

47 And if ye be friendlie to your brethre onely, what singular thing do ye? do not euen the Publicanes likewise?

48 Ye shal therefore be perfite, as your Father which is in heauen, is perfite.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiuing one another, 16 Fasting. 19 He forbiddeth the careful seeking of worldlie things, & willet men to put their whole trust in him.

1 Take hede that ye giue not your almes before men, to be sene of them, or els ye shal haue no rewarde of your Father which is in heauen.

2 \*Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagogues and in the stretes, to be praised of men. Verely I say vnto you, they haue their rewarde.

3 But when thou doest thine almes, let not thy left hand knowe what thy right hand doeth,

4 That thine almes may be in secret, & thy Father that seeth in secret, he wil rewarde thee openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, & in the corners of the stretes, because they wolde be sene of mē. Verely I say vnto you, they haue their rewarde.

6 But when thou prayest, ° enter into thy chamber: & when thou hast shut thy dore,

*Iam. 5. 12.*

*x Let simplicity, & truth be in your wordes, and then ye shal not be so light, and ready to sweare.*

*y When a mā speaketh other wise then he thinketh in heart, it cometh of an euil conscience, and of the deuil.*

*Exod. 21. 24. deu. 19. 21.*

*z Albeit this was spokē for the iudges, yet euerie mā applied it to reuenge his priuate quarrel.*

*Luk. 6. 29. rom. 12. 17.*

*1 cor. 6. 7. Or, in iudice. a Rather reuenge double wrong, then reuenge thine owne griefs.*

*Deut. 15. 8.*

*Leuit. 19. 18.*

*b This was added by the false expositors y Pharises*

*Luk. 6. 27. Luk. 23. 34.*

*act. 7. 60.*

*2 cor. 4. 13.*

*11. 1. in yps you.*

*Luk. 6. 33.*

*Or, embrace.*

*c These did take to fame y taxes, towls, & other payements, & therefore were greatly in disdain with all men.*

*d We must labour to attaine vnto y perfection of God, who of his free liberalitie, doeth good to them that are vnworthie*

*VI.*

*Rom. 12. 8.*

*a Whose workes procede not of a right faith, but are done for vaine glorie.*

*b In that they are praised & commended of men*

*c It is sufficient that God approue our workes.*

*d In that day when all things shalbe reuenged.*

*e Withdraw thy self rather aparte.*



# Christ's doctrine. S. Matthew. Gods prouidence.

*Or, bable not much.*  
*f He comma*  
*ndeth vs to*  
*beware of mu*  
*che babling &*  
*superfluous re*  
*petes.*  
*g Who is not*  
*persuaded by*  
*eloquent spea*  
*che, and long*  
*talke, as men*  
*are.*  
*h Christ bin*  
*deth them not*  
*to the wordes,*  
*but to the sen*  
*se, and forme*  
*of prayers.*  
*Luk. 11, 2.*  
*i We must see*  
*ke Gods glo*  
*rie first, and a*  
*boue all things.*  
*k Reigneth ou*  
*er all, and*  
*let vs render*  
*vnto thee per*  
*fect obedience,*  
*as thine An*  
*gels do.*  
*l To be ouer*  
*come thereby.*  
*Chap. 13, 19.*  
*m This con*  
*clusion exclu*  
*deth mans me*  
*rites, and tea*  
*cherh vs to*  
*grounde our*  
*prayers onely*  
*on God.*  
*Mar. 11, 25.*  
*necles. 28, 2.*  
*n Make their*  
*faces to seme*  
*of another*  
*sorte the they*  
*were wote to*  
*do.*  
*o Whereby is*  
*commanded to*  
*auoyde all*  
*vaine orienta*  
*tion.*

*Luk. 12, 33.*  
*2. tim. 6, 19.*  
*Luk. 12, 34.*  
*p If mine eye*  
*be disposed to*  
*liberalitie,*  
*prouer. 21, 9.*  
*q If thine af*  
*fection be cor*  
*rupt & giuen*  
*to couerous*  
*nes, deu. 15, 9.*  
*r If the cocu*  
*piscence, & wic*  
*ked affections*  
*ouercome rea*  
*son, we must*  
*not maruell*  
*though men be*  
*blinded, & be li*  
*ke vnto beasts*  
*Luk. 16, 13.*  
*Psal. 55, 22.*  
*Luk. 12, 32.*  
*philip. 4, 6.*  
*1. timo. 6, 8.*  
*1. pet. 5, 7.*  
*s Mans travel*  
*nothing auai*  
*leth where*  
*God giueth*  
*not increase.*

pray vnto thy Father which is in secret, & thy Father which seeth in secret, shal rewarde thee openly.

7 Also when ye pray, <sup>f</sup> vse no vaine repetitions as the heathen: for they thinke to be heard for their muche babling.

8 Be ye not like them therefore: for your Father knoweth whereof ye haue nede, before ye aske of him.

9 After this <sup>h</sup> maner therefore pray ye, <sup>\*</sup> Our father which art in heauen, halowed be thy <sup>i</sup> Name.

10 Thy <sup>k</sup> kingdome come Thy wil be done even in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And lead vs not into <sup>l</sup> tentation, but deliuer vs <sup>\*</sup> fro euil: for <sup>m</sup> thine is the kingdome, and the power, and the glorie for euer, Amen.

14 <sup>\*</sup> For if ye do forgiue men their trespasses, your heauenlie Father wil also forgiue you.

15 But if ye do not forgiue men their trespasses, no more wil your Father forgiue you your trespasses.

16 Moreouer, when ye fast, loke not sowe as the hypocrites: for they <sup>n</sup> disfigure their faces, that they might seme vnto men to fast. Verely I say vnto you, that they haue their rewarde.

17 But when thou fastest, <sup>o</sup> anoint thine head, and wash thy face,

18 That thou seme not vnto men to fast, but vnto thy Father which is in secret: & thy Father which seeth in secret, wil rewarde thee openly.

19 Lay not vp treasures for your selues vpon the earth, where the mothe & canker corrupt, & where theues digge through, and steale.

20 <sup>\*</sup> But lay vp treasures for your selues in heauen, where nether the mothe nor canker corrupteth, and where theues nether digge through, nor steale.

21 For where your treasure is, there wil your heart be also.

22 <sup>\*</sup> The light of the bodie is the eye: if the thine eye be <sup>r</sup> single, thy whole bodie shal be light.

23 But if thine eye be <sup>s</sup> wicked, then all thy bodie shal be darke. Wherefore if the <sup>t</sup> light y is in thee, be darkenes, how great is that darkenes!

24 <sup>\*</sup> No man can serue two masters: for either he shal hate the one, and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and riches.

25 <sup>\*</sup> Therefore I say vnto you, be not <sup>u</sup> careful for your life, what ye shal eat, or what ye shal drinke: nor yet for your bodie, what

ye shal put on. Is not the life more worth then meat: and the bodie then raiment?

26 Beholde the foules of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenlie Father feedeth them. Are ye not muche better then they?

27 Which of you by taking care, is able to adde one cubit vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of <sup>v</sup> the field do growe: they <sup>w</sup> labour not, nether spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morowe is cast into the ouen, shal he not do muche more vnto you, <sup>x</sup> o ye of litle faith?

31 Therefore take no thought, saying, What shal we eat? or what shal we drinke? or wherewith shal we be clothed?

32 (For after all these things <sup>y</sup> seke the Gentiles) for your heauenlie Father knoweth, that ye haue nede of all these things.

33 But seke ye first the kingdome of God, and his <sup>z</sup> righteousness, & all these things shal be ministred vnto you.

34 Care not then for the morowe: for the morowe shal care for <sup>z</sup> it: <sup>z</sup> self: the day hath enough with his owne grief.

## CHAP. VII.

*1 Christ forbiddeth rash iudgement. 6 Not to cast holie things to doggs. 7 To aske, seke, or knocke. 12 The scope of the Scripture. 13 The streit and wide gates. 15 Of false Prophetes. 16 The good tre and euil. 22 False miracles. 24 The house on the rocke or vpon the sand.*

1 <sup>I</sup> Vdge not, that ye be not iudged.

2 <sup>I</sup> For with what <sup>i</sup> iudgement ye iudge, ye shal be iudged, and with what <sup>i</sup> measure ye mette, it shal be measured to you againe.

3 And why seekest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 <sup>\*</sup> Or how saist thou to thy brother, Suffer me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 <sup>\*</sup> Giue ye not that which is holie, to dogges, nether cast ye your pearles before swine, lest they treade them vnder their feet, and turning againe, all to rent you.

7 <sup>\*</sup> Aske, and it shal be giuen you: seke, & ye shal finde: knocke, & it shal be opened vnto you.

8 For whosoever asketh, receiueh: and he, that seeketh, findeth: and to him that knocketh, it shal be opened.

9 For what man is there among you, which

*The goodness of God euen towards the best of the fowles, farre passeh all things that man can compass by his power and labour.*  
*The worde signifieth, they weary not the felues.*  
*z With care and distrust.*  
*y That is, to be regenerate, and amende your liues.*  
*Or, his owne things.*  
*z God wil provide for euery day that shalbe necessarie, though we do not increase the present griefe by the carelesnes how to liue in time to come.*

*a He comma*  
*deth, not to be*  
*curious or ma*  
*licious to trye*  
*out, and con*  
*demne our*  
*neighbours*  
*fautes: for hy*  
*poctites hide*  
*their owne fa*  
*utes, and seke*  
*not to amende*  
*them, but are*  
*curious to re*  
*proue other*  
*mens.*  
*Luk. 6, 37.*  
*rom. 2, 1.*  
*1. cor. 4, 3.*  
*Mar. 4, 24.*  
*Luk. 6, 38.*  
*Luk. 6, 38.*  
*and 41.*  
*b Declare not*  
*the Gospel to*  
*the wicked co*  
*teners of God*  
*whome thou*  
*seest lest to*  
*them selues &*  
*foraken.*  
*Chap. 21, 22.*  
*mar. 11, 24.*  
*Luk. 11, 9.*  
*loh. 14, 13.*  
*& 16, 14.*  
*iam. 1, 6.*



if his sonne aske him bread, wolde giue him a stone?

10 Or if he aske fish, wil he giue him a serpent?

11 If ye then, which are euil, can giue to your childre good gifts, how muche more shal your Father which is in heauen, giue good things to them that aske him?

12 \*Therefore whatsoeuer ye wolde that men shulde do to you, euen so do ye to them: for this is the Law and the Prophetes.

13 \*Enter in at the streight gate: for it is the wide gate, and broad waye that leadeth to destruction: and manie there be which go in thereat,

14 Because the gate is streight, and the way narrowe that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophetes, which come to you in shypes clothing, but inwardly they are rauening wolues.

16 Ye shal knowe the by their frutes. \* Do men gather grapes of thornes? or figges of thystels?

17 So euerie good tre bringeth forth the good frute, and a corrupt tre bringeth forth the euil frute.

18 A good tre can not bring forth the euil frute: nether can a corrupt tre bring forth the good frute.

19 \*Euerie tre y bringeth not forth the good frute, is hewen downe, and cast into the fyre.

20 Therefore by their frutes ye shal knowe them.

21 ¶ Not euerie one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen, \*but he that doeth my Fathers wil which is in heauen.

22 \*Manie wil say to me in that day, Lord, Lord, haue we not by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done manie great workes?

23 And then wil I professe to them, \*I neuer knewe you: \*departe from me, ye that worke iniquitie.

24 Whosoever then heareth of me these wordes, \*and doeth the same, I wil liken him to a wise man, which hath buylded his house on a rocke:

25 And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoever heareth these my wordes, and doeth them not, shalbe likened vnto a foolish man, which hath buylded his house vpon the sand:

27 And the raine fell, and the floods came, and the windes blew, and beat vpon that house, and it fell, and the fall thereof was

great.

28 ¶ And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine.

29 For he taught them as one hauing autoritie, and not as the Scribes.

CHAP. VIII.

Christ healeth the leper. 3 The captaines faith. 11 The vocacion of the Gentiles. 14 Peters mother in law. 19 The Scribe that wolde followe Christ. 21 Christs povertie. 24 He stilleth the sea and the winde, 28 And driueth the deuils out of the possessed into the swine.

Now when he was come downe from the mountaine, great multitudes followed him.

3 And lo, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

4 And Iesus putting forth his hand, touched him, saying, I wil, be thou cleane: and immediatly his leprosie was clenfed.

5 Then Iesus said vnto him, Se thou tell no mā, but go, & shewe thy self vnto the Priest, and offer the gift that Moyses commanded, for a witness to them.

6 ¶ Whē Iesus was entred into Capernaū, there came vnto him a Centurion, beseeching him,

7 And said, Master, my seruant lieth sicke at home of the palsey, and is grievously pained.

8 And Iesus said vnto him, I wil come and heale him.

9 But the Centurio answered, saying, Master, I am not worthie that thou shuldest come vnder my rofe: but speake the worde onely, and my seruant shalbe healed.

10 For I am a man also vnder the autoritie of another, and haue souldiers vnder me: & I say to one, Go: and he goeth, and to another, Come: and he cometh, & to my seruant, Do this: and he doeth it.

11 When Iesus heard that, he marueiled, & said to them that followed him, Verely, I say vnto you, I haue not founde so great faith, euen in Israel.

12 But I say vnto you, that manie shal come from the East and West, and shal sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

13 And the children of the kingdome shal be cast out into vtter darkenes: there shalbe weping and gnashing of teeth.

14 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the same houre.

15 ¶ And whē Iesus came to Peters house, he sawe his wiues mother laied downe, & sicke of a feuer.

16 And he touched her hand, and the feuer left her: so she arose, and ministred vnto them.

i The mightie power of Gods Spirit appeared in him, whereby he declared him self to be God and caused others to believe in him.

Mar. 1. 48. luk. 7. 1. luh. 4.

a It was not like that leprosie that is now, but was a kinde thereof, & was incurable. Leui. 14. 4.

b He wolde not yet be throughly known, but had his time & houre appointed. c Our Saviour wolde not contemne y which was ordeined by the Law, seeing as yet ceremonies thereof were not abolished. d To condemne them of ingratitude, whē they shal see thee whole. e Or, a captaine ouer an hundred.

f Which are strange people & the Gentiles, to whome the couenant of God did not properly apperteine. Chap. 22. 3. g For there is nothing but mere darkenes out of y kingdome of heauen.



Mar. 1. 32.  
Luk. 4. 40.

Isa. 53. 4.

1. pet. 2. 24.

Luk. 9. 17.

The Prophet  
speakech  
chiefly of the  
feblenes & dif  
ease of our  
soules. & Iesus  
Christ hath  
borne therefore  
he setteth  
his great mer  
cie and power  
before our ey  
es by healeing  
the bodie.

h He thought  
by this meanes  
to courrie fa  
uour with the  
worlde: but Ie  
sus sheweth  
him that he is  
farre wide fro  
that he loketh  
for: for in ste  
ad of worlde  
lie welth, the  
re is but pouer  
tie in Christ.

Mar. 4. 35.

Luk. 8. 22.

i Luke mak  
eth mention  
of thre, which  
were hindered  
by worldlie  
respects from  
comming to  
Christ.

k To succour &  
helpe him in  
his olde age  
til he dye, and  
then I wil fol  
lowe thee  
wholy.

l No duerie  
or loue is to  
be preferred  
to Gods cal  
ling: therefore  
Iesus calleth  
them dead, &  
are hindered  
by any world  
lie thing to fol  
lowe Christ.

Mar. 5. 5.

Luk. 8. 26.

m The wicked  
wolde euer dif  
ferre their pu  
nishment, thin  
king all corre  
ction to come  
to some  
n The deuill  
desireth euer  
to do harme,  
but he can do  
no more, then  
God doeth ap  
point.

o Meaning the  
lake of Gene  
sareth.

16 \*When the euen was come, they brought vnto him manie that were possessed with deuils: and he cast out the spirits with his worde, and healed all that were sicke,

17 That it might be fulfilled, which was spoken by \*Esaias the Prophet, saying, He roke our infirmities, and bare our sickeneses.

18 ¶ And when Iesus sawe great multitudes of people about him, he commanded them to go ouer the water.

19 Then came there a certeine Scribe, and said vnto him, Master, I wil followe thee whether soeuer thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ And another of his disciples said vnto him, Master, suffer me first to go, and burye my father.

22 But Iesus said vnto him, Followe me, & let the dead burye their dead.

23 ¶ And when he was entred into the ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so y the ship was couered with waues: but he was a slepe.

25 Then his disciples came, & awoke him, saying, Master, saue vs: we perish.

26 And he said vnto the, Why are ye feareful, o ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues verie fierce, so that no man might go by that waye.

29 And beholde, they cryed out, saying, Iesus the Sonne of God, what haue we to do with thee? Art thou come hether to torment vs before the time?

30 Now there was a farre of from them, a great herd of swine feeding.

31 And the deuils besoght him, saying, If thou cast vs out, suffer vs to go into the herd of swine.

32 And he said vnto them, Go. So thei went out, and departed into the herd of swine: & beholde, the whole herd of swine was caryed with violence from a steepe downe place into the sea, and dyed in the water.

33 Then the herdmen fled: and when thei were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde all the citie came out, to

mete Iesus: and when thei sawe him, thei besoght hi to departe out of their coasts.

CHAP. IX.

1 He healeth the palse, 5 And forgiueth sinnes. 9 He calleth and visiteth Matthewe. 13 Mercie. 15 He answereth the Pharises and Iohns disciples. 16 Of the rawe cloth and new wine. 22 He healeth the woman of the bloodie yssue. 25 He raiseth Iairus daughter. 29 Giueth two blinde men their sight. 33 Maketh a donne man to speake. 35 Preacheth and healeth in diuerse places. 38 And exhorteth to prayers for the advancement of the Gospel.

1 Then he entred into a ship, & passed Touer, and came into his owne citie.

2 And lo, they brought to him a man sicke of y palse, lying on a bed. And Iesus seig their faith, said to the sicke of the palse, Sonne, be of good comfort: thy sinnes are forgiven thee.

3 And beholde, certeine of the Scribes said with them selues, This man blasphemeth.

4 But when Iesus sawe their thoughts, he said, Wherefore thinke ye euil things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may knowe that the Sonne of man hath the autoritie in earth to forgive sinnes, (then said he vnto the sicke of the palse,) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giue suche autoritie to men.

9 ¶ And as Iesus passed forthe from thence, he sawe a man sitting at the receite of custome named Matthewe, & said to him, Followe me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meate in his house, beholde, manie Publicanes and sinners, that came thether, sate downe at the table with Iesus and his disciples.

11 And when the Pharises sawe that, they said to his disciples, Why eateth your master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole nede not a phyficion, but thei that are sicke.

13 But go ye and learne what this is, I wil haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Can the children of the mariage chamber mourne as long as the bridegrome is with them? But y daies wil come when y bridegrome shal be taken

p These Gergesenes called more their hogges then Iesus Christ.

Mar. 2. 3.  
Luk. 5. 24.

a And also his faith that had the palse: for except we haue faith, our sinnes can not be forgiven.

b Iesus toucheth the principal cause of all our miseries, & is sinne. c Because thei did maliciously refuse Christ, who offered him self vnto them.

d Christ speaketh according to their capacities: for they more esteemed outward miracles, then the vertue & power of Iesus Christ, whereby their sinnes might be forgiven.

Mar. 2. 14.  
Luk. 5. 27.

e He reproveth the vaine persuasion of thei, which thought the selues whole, & contemned the poore sinners. f Iesus Christ to be their phyficion, f which are puffed vp with vaine confidence of your owne righteousness.

Hose. 6. 7.  
chap. 12. 7.

g God requireth not ceremonies, but brotherlieloue of one towardes another.

1 Tim. 1. 5.

Mar. 2. 18.

h Christ wolde shew his disciples a while, not burdening them to muche, lest he shulde discourage them.



taken from them, and then shal they fast.

16 Moreouer no man pieceth an olde garment with a piece of newe cloth: for that that shulde fil it vp, taketh away from the garment, and the breache is worse.

17 Nether do they put newe wine into olde vessels: for then the vessels wolde breake, and the wine wolde be spilt, and the vessels shulde perishe: but they put newe wine into new vessels, and so are bothe preserved.

18 ¶ While he thus spake vnto them, beholde there came a certeine ruler, & worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shal liue.

19 And Iesus arose and followed him with his disciples.

20 (And beholde a woman which was diseased with anyssue of blood twelue yeres, came behinde him, and touched the heme of his garment.

21 For she said in her self, If I may touche but his garmēt onely, I shal be whole.

22 Then Iesus turned him about, and seing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Iesus came into the rulers house, and saw the minstrels and the multitude making noise,

24 He said vnto them, Get you hence: for the maide is not dead, but slepeth. And they laughed him to skorne.

25 And whē the multitude were put forth, he went in and toke her by the hand, and the maide arose.

26 And this bruite went through out all that land.

27 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Beleue ye that I am able to do this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, Se that no man knowe it.

31 But when they were departed, they spred abroad his fame throughout all that land.

32 ¶ And as they went out, beholde, they brought to him a domme man possessed w<sup>th</sup> a deuil.

33 And when the deuil was cast out, the domme spake: then the multitude marueiled, saying, The like was neuer sene in Israel.

34 But the Pharises said, \* He casteth out deuils, through the prince of deuils.

35 ¶ And Iesus wēt about all cities & townes, teaching in their Sinagogues, & preaching the Gospel of the \* kingdome, & healing euerie sicknes and euerie disease among the people.

36 But when he sawe the multitude, he had compassion vpon them, because they were dispersed, and scattered abroad, as shepe hauing no shepherde.

37 Then said he to his disciples, \* Surely y<sup>e</sup> haruest is great, but y<sup>e</sup> laborers are fewe.

38 Wherefore pray the Lord of the haruest that he wolde send forth the laborers into his haruest.

*the people are ripe, and ready to receiue the Gospel, comparing the elect to a plentiful haruest. Or, send forth.*

CHAP. X.

Christ sendeth out his Apostles to preache in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution: 20 The helis Gost speaketh by his ministers. 26 Whome we ought to feare. 30 Our heeres are counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take up our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

¶ And he called his twelue disciples vnto him, and gaue them power against vnclane spirits, to cast them out, and to heale euerie sickenes, & euerie disease.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrewe his brother: James the sonne of Zebedeus, and Iohn his brother.

3 Philippe and Bartlemewe: Thomas, and Matthewe the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather to the lost shepe of the house of Israel.

7 ¶ And as ye go, preach, saying, The kingdome of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Frely ye haue receiued, & frely giue.

9 ¶ Possesse not golde, nor siluer, nor money in your girdels,

10 Nor a scrippe for the iorney, nether two coates, nether shooes, nor a staffe: \* for the workman is worthie of his meat:

11 And into whatsoeuer citie or towne ye shal come, enquire who is worthie in it, & there abide til ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthie, let your peace come vpon it: but if it be not worthie,

BB.ii.

Chap. 12, 29. Mar. 3, 22.

Luk. 11, 17. n This blasphemie proceedeth of extreme impietie, seing all the people confessed the contrarie.

Mar. 6, 5. Luk. 13, 22. o Whereby God gathreth his people together, that he may reigne ouer them.

Mar. 6, 34. Luk. 10, 2. Iohn 4, 36. p He meaneth the number of

Mar. 3, 8. Luk. 9, 1.

Or, the realme a For the kingdome of God must first be preached vnto them, because Christ was especially promised vnto them.

Mat. 13, 46. Luk. 10, 59.

b He commandeth them to offer them selues freely to y<sup>e</sup> Lords works, without respect of gain or luere

Mar. 6, 8. Luk. 9, 3.

Or, 22, 35. Or, provide us for

c Because he sendeth them not for a long time, but onely for one iourney, he defendeth y<sup>e</sup> things that might let them: nether is this a perpetual commandment.

Or, purser. 1 Tim. 3, 18. Luk. 10, 7.

Luk. 10, 8

Christ com-  
parish his dis-  
ciples for  
their infermi-  
ties, and olde gar-  
ments, and ol-  
de vessels, w<sup>ch</sup>  
are not able to  
yet to beare y<sup>e</sup>  
perfection of  
his doctrine,  
which he mea-  
neth by new  
clothes and new  
vessels.  
Mar. 1, 22.  
Luk. 1, 41.  
A The minde  
which is infir-  
m with the  
dresses of su-  
perstitions ce-  
rimonies, is  
not able to re-  
ceiue the plea-  
sure wine of  
the Gospel.  
Dante is dog-  
ge of Iudas Is-  
cariot, where-  
fore he said  
that Iudas Is-  
cariot was the  
sonne of  
perdition.  
I Playen vpon  
bass or pipes  
or other instru-  
ments, which  
in these dayes  
they used at  
banquets.



# Affurance of Gods helpe. S. Matthewe. To take the crosse.

let your peace returne to you.

Mar. 6. 11.  
Luk. 9. 5.  
Act. 13. 51.  
and 18. 6.

d To signifie  
that their lād  
is polluted, &  
that you con-  
sent not to  
their wicked-  
nes

Luk. 10. 3.  
e Who were  
not so liuely  
raught, and  
aduertised.

Or, simple.  
f Not reuen-  
ging wrong,  
much leffe do-  
ing wrong.  
g To take fro  
them all pre-  
tence of igno-  
rance, and to  
make them in-  
excusable.

Mar. 13. 11.  
Luk. 12. 11.

Luk. 21. 16.

Mar. 13. 13.  
Luk. 21. 19.

h To profite  
& do good, &  
not to be idle.  
i And wil co-  
fort you & gi-  
ue manifest e-  
uidence of his  
presence: and  
he speaketh  
not of their  
sift sending,  
but of whose  
time of their  
Apostleship.

Luk. 6. 40.  
Iohn. 13. 16.  
and 15. 20.

Chap. 12. 3.  
k It was the na-  
me of an idole  
which signi-  
fied the god of  
Wyes, & in dis-  
pate thereof  
was attribut-  
ed to the de-  
mil. read 2. Kig.  
1. 2. and 7. wic-  
ked called  
Christ by this  
name.

Mar. 4. 22.  
Luk. 8. 17.

and 12. 3.  
l Which in  
those countreis  
are so made y  
men may wal-  
ke vpo them.

2 Sam. 14. 11.  
act. 27. 34.

Mar. 8. 38.  
Luk. 9. 26.

and 12. 8.  
2 Tim. 2. 12.  
m And acknow-  
ledge me his  
onellie Sauour

14 \*And whosoever shal not receiue you,  
nor heare your wordes, when ye departe  
out of that house, or that citie, \* shake of  
the dust of your fete.

15 Truly I say vnto you, it shalbe easier  
for them of the land of \* Sodom and Go-  
morra in the day of iudgement, then for  
that citie.

16 ¶ Beholde, I send you as shepe in the  
middles of wolues: be ye therefore wise as  
serpentes, and \* innocent as doves.

17 But beware of men, for they wil deliuer  
you vp to the Councils, and wil scourge  
you in their Synagogues.

18 And ye shal be brought to the gouernours  
and Kings for my sake, in & witnes to the,  
and to the Gentiles.

19 \*But when they deliuer you vp, take no  
thought how or what ye shal speake: for it  
shalbe giuen you in that houre, what ye  
shal say.

20 For it is not ye that speake, but the spirit  
of your Father which speaketh in you.

21 And the \* brother shal betray the brother  
to death, and the father the sonne, and the  
children shal rise against their parents, and  
shal cause them to dye.

22 And ye shalbe hated of all men for my  
Name: \*but he that endureth to the end,  
he shalbe saued.

23 And when they persecute you in this ci-  
tie, flee h into another: for verely I say vn-  
to you, ye shal not finish all the cities of Is-  
rael, til the \* Sonne of man be come.

24 \*The discipule is not aboue his master,  
nor the seruant aboue his lord.

25 It is ynough for the discipule to be as his  
master is, and the seruant as his lord. \*If  
they haue called the master of the house

\* Beelzebub, how muche more them of  
his housholde?

26 Feare them not therefore: \* for there  
is nothing couered, that shal not be dis-  
closed, nor hid, that shal not be knowen.

27 What I tel you in darkenes, that speake  
ye in light: and what ye heare in the eare,  
that preache ye on the \* houses.

28 And feare ye not them which kil the bodie,  
but are not able to kil the soule: but ra-  
ther feare him, which is able to destroye  
bothe soule and bodie in hel.

29 Are not two sparrowes solde for a far-  
thing, and one of them shal not fall on the  
ground without your Father?

30 \*Yea, and all the heeres of your head  
are nombred.

31 Feare ye not therefore, ye are of more va-  
lue then manie sparrowes.

32 \*Whosoever therefore shal \* confesse me  
before men, him wil I confesse also before  
my Father, which is in heauen.

33 But whosoever shal denie me before me,

him wil I also denie before my Father,  
which is in heauen.

34 \*Thinke not that I am come to send  
peace into the earth: I came not to send  
peace, but the sworde.

35 For I am come to set a man at \* varian-  
ce against his father, and the daughter a-  
gainst her mother, & the daughter in law  
against her mother in law.

36 \*And a mans enemies shalbe they of his  
owne housholde.

37 \*He that loueth father or mother more  
then me, is not worthie of me. And he that  
loueth sonne, or daughter more then me,  
is not worthie of me.

38 \*And he that taketh not his crosse, & p fol-  
loweth after me, is not worthie of me.

39 \*He that wil saue his \* life, shal lose it,  
and he that loseth his life for my sake, shal  
saue it.

40 He that receiueth you, receiueth me:  
and he that receiueth me, receiueth him  
that hathe sent me.

41 \*He that receiueth a \* Prophet in the  
name of a Prophet, shal receiue a Prophe-  
tes rewarde: and he that receiueth a righ-  
teous mā in the name of a righteous man,  
shal receiue the rewarde of a righteous  
man.

42 \*And whosoever shal giue vnto one of  
these litle ones to drinke a cup of colde  
water onely, in the name of a Disciple,  
verely I say vnto you, he shal not lose his  
rewarde.

## CHAP. XI.

Christ preacheth. 3 Iohn Baptist sendeth his disciples  
vnto him. 7 Christs testimonie concerning Iohn. 18 The  
opinio of the people concerning Christ and Iohn. 20 Christ  
upbraideth the vnthankful cities. 25 The Gospel is  
reueiled to the simple. 28 They that labour, and are  
laden. 29 Christs yoke.

And it came to passe that when Iesus  
had made an end of commāding his  
twelue disciples, he departed thence to  
teach and to preach in their cities.

¶ And whē Iohn heard in the prison the  
workes of Christ, he \* sent two of his disci-  
ples, and said vnto him,

Art thou he that shulde come, or shal we  
loke for another?

And Iesus answering, said vnto them,  
Go, and shewe Iohn, what things ye haue  
heard and sene.

The blinde receiue sight, & the halt go:  
the lepers are clensd, and the deaf heare:  
the dead are raised vp, \* and the \* poore re-  
ceiue the Gospel.

And blessed is he that shal not \* be offen-  
ded in me.

And as they departed, Iesus begā to spea-  
ke vnto the multitude, of Iohn, What wēt  
ye out into the wildernes to se? A \* reed sha-  
ken with the winde?

But what went ye out to se? A mā clothed  
in soft

Luk. 12. 51.  
n He giueth  
vs inwarde  
peace in our  
conscience, but  
outwardly we  
must haue war-  
re with wic-  
ked world-  
lings.

o Which thing  
cometh not of  
the properties  
of Christ, but  
proceedeth of  
the malice of  
men, w loze  
not the light,  
but darkenes,  
and are offen-  
ded with the  
worde of sal-  
uation.

Micah. 7. 6.  
Luk. 14. 36.  
Chap. 16. 34.  
Mar. 8. 34.

Luk. 9. 23.  
and 14. 27.

p Also they  
inuent an o-  
ther way to  
honour God,  
then that he  
hathe prescri-  
bed by his wor-  
de, follow not  
Christ, but go  
before him.  
q He that do-  
the preferre  
his life before  
my glorie.

Luk. 10. 5.  
Ioh. 3. 30.

r We must re-  
uerence Christ  
in his seruice,  
& receiue the,  
as set fro him,  
& honour the  
for their offi-  
ce sake.

Mar. 9. 41.

Luk. 7. 17.  
a Not becau-  
se Iohn was  
ignorant of  
Christ: but y  
he might teach  
his disciples  
his office was  
to lead them  
to Christ.

Isa. 61. 1.

Luk. 4. 16.

Or, the Gospel  
is preached to  
the poore.

b That take  
no occasiō by  
Christ to be  
hindered from  
the Gospel.

c A man in-  
constant?



in soft raiment? Beholde, they that weare soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whome it is written, \* Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, among the which are begotten of women, arose there not a greater then Iohn Baptift: notwithstanding, he that is the least in the kingdom of heauen, is greater then he.

12 And from the time of Iohn Baptift hitherto, the kingdom of heauen suffereth violence, and the violent take it by force.

13 For all the Prophetes & the Law prophesied vnto Iohn.

14 And if ye will receiue it, this is \* Elias, which was to come.

15 He that hath eares to heare, let him heare.

16 \* But whereunto shall I liken this generation? It is like vnto litle children which sit in the markets, and call vnto their fellows,

17 And say, We haue piped vnto you, & ye haue not dancd, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came nether eating nor drinking, and they say, He hath a deuill.

19 The Sonne of man came eating & drinking, and they say, Beholde a glutton & a drinker of wine, a friend vnto Publicanes & sinners: but \* wisdom is iustified of her children.

20 \* Then began he to vpbraide the cities, wherein moſte of his great workes were done, because they repented not.

21 Wo be to thee, Chorazin: Wo be to thee, Bethſaida: for if the great workes, which were done in you, had bene done in Tyrus & Sidon, they had repented long ago in sackcloth and ashes.

22 \* But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hel: for if thy great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shall be easier for them of the land of Sodom in the day of iudgement, then for thee.

25 \* At that time Iesus answered, and said, I giue thee thanks, O Father, Lord of heauen & earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 It is so, O Father, because thy good pleasure was such.

27 \* All things are giuen vnto me of my Father: and \* no man knoweth the Sonne, but the Father: nether knoweth any man the Father, but the Sonne, & he to whome the Sonne will reueile him.

28 Come vnto me, all ye that are wearie & laden, and I will ease you.

29 Take my yoke on you, and learne of me, that I am meke and lowly in heart: & ye shall finde rest vnto your soules.

30 \* For my yoke is easie, and my burden light.

CHAP. XII.

3 Christ excuseth his disciples which plucke the eares of corne. 10 He healeth the dried hand. 22 Helpeth the possessed that was blinde and dowe. 31 Blasphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of idle wordes. 38 He rebuketh the vnfaithful that wolde needs haue tokens. 49 And sheweth who is his brother, sister and mother.

AT that time Iesus wet on a Sabbath day through the corne, and his disciples were an hungred, & began to plucke the eares of corne and to eat.

2 And when the Pharisees sawe it, they said vnto him, Beholde, thy disciples do that which is not lawful to do vpon the Sabbath.

3 But he said vnto them, \* Haue ye not red what Dauid did when he was an hungred, and they that were with him?

4 How he entred into the House of God, & ate the shewe bread, which was not lawful for him to eat, nether for them which were with him, but onely for the \* Priests?

5 Or haue ye not red in the Law how that on the Sabbath dayes the Priests in the Temple \* breake the Sabbath, and are blameles?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, \* I wil haue mercie and not sacrifice, ye wolde not haue condemned the innocents.

8 For the sonne of man is \* Lord, euen of the Sabbath.

9 \* And he departed thence, and went into their Synagogue:

10 And beholde, there was a man which had his hand dried vp. And they asked him, saying, Is it lawful to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there beſamog you, that shall haue a shepe, and if it fall on a Sabbath day into a pit, wil not he take it and lift it out?

12 How muche more then is a man better the a shepe? therefore, it is lawful to do wel on a Sabbath day.

13 Then said he to the man, Stretch forth the thine hand. And he stretched it forth, and it was made whole as the other.

in faith cometh not of mans will or power, but by the secret illumination of God, which is the declaration of his eternal counsel  
Iohn 3, 36.

Ioh. 6, 46.  
n Which fele the weight, & grief of your finnes and miseries.

o. To be gouerned by my Spirit, and to mortifie your affections.

Ier. 6, 16.  
I. Iohn 5, 3.

Mar. 3, 23.  
luk 6, 1.  
den. 23, 25.

1. Sam. 21, 6.  
a Necessitie maketh that lawful, which is prohibited for a certayne respect, in things appertaining to ceremonies.

Exod. 29, 33.  
leu. 3, 31.

24, 9.

Nomb. 28, 9.  
b Not that the Priests brake the Sabbath in doing that, which was commanded by the Law, but he speaketh thus to confute the error of the people, who thought the Sabbath broken, if any necessarie worke was done that day.

Hose 6, 7.  
chap. 9, 13.

c Christ hath the power to exempt his keeping of the Sabbath, seeing the seruice required in the Temple, was able to excuse the that labored in the same.

Mar. 3, 3.  
luk 6, 6.



# Blasphemie.

## S. Matthewe. Idle wordes.

Who k

*Isa. 42. 1.*  
d The right  
trade of go-  
uernemēt, not  
only to the  
Jewes, but al-  
so to strange  
nations.

*e* He shal not  
make great  
noise, nor seke  
outwarde pō-  
pe and glorie.  
f He wil bea-  
re with them  
that be infir-  
me & weake.

*Luk. 11. 14.*  
g Christ shal  
ouercome all  
lettres, w hin-  
den the course  
of the Gospel,  
and then shal  
giue sentence  
as a conquer  
against all his  
enemies.

*Chap. 9. 34.*  
*Mar. 3. 22.*  
*Luk. 11. 27.*

*Or, deſolate.*

*h* Which con-  
fured deuils by  
the vertue of  
Gods name, al-  
beit it was ex-  
preſſly againſt  
the Law of  
God.

*i* He declar-  
eth to the Phari-  
ſes, that they  
were in two  
ſortes his ene-  
mies, not one-  
ly becauſe they  
did forſake  
him, but alſo  
make opē war-  
re againſt him.

*Mar. 3. 28.*  
*Luk. 12. 10.*

*k* That is, he  
that ſtriue-  
th againſt the  
truth which  
he knoweth,  
and againſt his  
owne conſci-  
ence, can not re-  
turne to repen-  
tance: for he  
ſinne-  
th againſt  
the holie God.

*Or, corrupt.*

14 Then the Pharisees went out, and consul-  
ted against him, how they might destroye  
him.

15 But whē Iesus knewe it, he departed thē-  
ce, and great multitudes followed him, &  
he healed them all,

16 And charged them that they shulde not  
make him knowen,

17 That it might be fulfilled, which was spo-  
ken by Eſaias the Prophet, saying,

18 \*Beholde my seruant whome I haue cho-  
sen, my beloued in whome my soule deli-  
teth: I wil put my Spirit on him, & he shal  
ſhewe iudgement to the Gentiles.

19 He shal not ſtrive, nor crye, nether shal  
anie man heare his voyce in the ſtrete.

20 A bruised reede shal he not breake, and  
ſmoking flaxe shal he not queneſhe, til he  
bring forth the iudgements vnto victorie.

21 And in his Name shal the Gētiles truſt,

22 ¶ Then was brought to him one, poſſeſ-  
ſed with a deuil, bothe blinde, and domme,  
and he healed him, so that he which was  
blinde and domme, bothe spake and ſawe.

23 And all the people were amased, & ſaid,  
Is not this the sonne of Dauid?

24 But whē the Pharisees heard it, they ſaid,  
\*This mā caſteth the deuils no otherwiſe  
out, but through Beelzebub the prince  
of deuils.

25 But Iesus knewe their thoghtes, and  
ſaid to them, Euerie kingdome deuided  
against it ſelf, ſhalbe brought to naught: &  
euerie citie or houſe, deuided against it  
ſelf, ſhal not ſtand.

26 So if Satan caſt out Satan, he is deuided  
against him ſelf: how ſhal then his king-  
dome endure?

27 Alſo if I through Beelzebub caſt out  
deuils, by whome do your children caſt  
them out? Therefore they ſhalbe your  
iudges.

28 But if I caſt out deuils by the Spirit of  
God, then is the kingdome of God come  
vnto you.

29 Els how can a man enter into a ſtrong  
mans houſe and ſpoile his goods, except  
he firſt binde the ſtrong man, and then  
ſpoile his houſe.

30 He that is not with me, is against me:  
& he y gathereth not with me, ſcattereth.

31 ¶ Wherefore I ſay vnto you, euerie ſinne  
and blaſphemie ſhalbe forgiuen vnto men:  
but the blaſphemie againſt the holie Goſt  
ſhal not be forgiuen vnto men.

32 And whoſoeuer ſhal ſpeake a worde a-  
gainſt the Sōne of man, it ſhalbe forgiuen  
him: but whoſoeuer ſhal ſpeake againſt y  
holie Goſt, it ſhal not be forgiue him, ne-  
ther in this world nor in y worlde to come.

33 Either make the tre good, and his frute  
good: or els make the tre euil, & his frute  
euil: for the tre is knowen by the frute.

34 O generations of vipers, how can you  
ſpeake good things, when ye are euil? For  
of the abundance of the heart the mouth  
ſpeaketh.

35 A good man out of the good treaſure of  
his heart bringeth forth the good things: &  
an euil man out of an euil treaſure, bring-  
eth forth the euil things.

36 But I ſay vnto you, that of euerie idle  
worde that men ſhal ſpeake, they ſhal giue  
accounte thereof at the day of iudgement.

37 For by thy wordes thou ſhalt be iuſti-  
fied, and by thy wordes thou ſhalt be con-  
demned.

38 ¶ Then answered certeine of the Scri-  
bes & of the Pharisees, ſaying, Maſter, we  
wolde ſee a ſigne of thee.

39 But he answered, and ſaid to them, An  
euil and adulterous generacion ſeketh a  
ſigne, but no ſigne ſhal be giuen vnto it,  
ſaue the ſigne of the Prophet Ionas.

40 ¶ For as Ionas was thre dayes, and thre  
nights in the whales bellic: ſo ſhal the Son  
of man be thre dayes and thre nights  
in the heart of the earth.

41 The men of Nineue ſhal riſe in iudge-  
ment with this generacion, and condem-  
ne it: for they repented at the preaching  
of Ionas: and beholde, a greater then Io-  
nas is here.

42 ¶ The Quene of the South ſhal riſe in  
iudgement with this generacion, and ſhal  
condemne it: for ſhe came from the vt-  
moſt parties of the earth to heare the wiſ-  
dome of Solomon: and beholde a greater  
then Solomon is here.

43 ¶ Now whē the vncleane ſpirit is gone  
out of a man, he walketh throughout drye  
places, ſeking reſt, and findeth none.

44 Then he ſaith, I wil returne into mine  
houſe, fro whence I came: & when he is co-  
me, he findeth it empty, ſwept & garniſhed.

45 ¶ Then he goeth, & taketh vnto him ſe-  
uen other ſpirits worſe then him ſelf, and  
they entre in, and dwell there: & the  
end of that man is worſe then the begin-  
ning. Euen ſo ſhal it be with this wicked  
generacion.

46 ¶ While he yet ſpake to the multitude,  
beholde, his mother, & his brethren ſtoode  
without, deſiring to ſpeake with him.

47 The one ſaid vnto him, Beholde, thy mo-  
ther and thy brethren ſtand without, deſi-  
ring to ſpeake with thee.

48 But he answered, and ſaid to him that  
tolde him, Who is my mother? and who are  
my brethren?

49 And he ſtretched forth his hand toward  
his diſciples, & ſaid; Beholde my mother  
and my brethren.

50 For whoſoeuer ſhal do my Fathers wil  
which is in heauen, the ſame is my brother  
and ſiſter and mother.

*I* Muche more  
they ſhal giue  
accounte of  
their blaſphe-  
mies. Their  
wicked wordes  
ſhal be a ſuſi-  
cient proſſeſſe  
come to the  
vngodlie, if  
there were no  
other thing.

*Chap. 16. 1.*  
*Luk. 11. 29.*  
*1. cor. 3. 22.*  
*n* This was to  
finde ſome  
newe ſhift or  
pretext to re-  
ſiſt his doctri-  
ne.

*Ionas. 2. 1.*  
*o* They were  
become baſ-  
tards and de-  
generate from  
their holie an-  
ceſters.

*Ionas. 3. 1.*  
*p* He taketh  
parte of the  
day for the  
whole day.

*1. King. 10. 1.*  
*q* Who was a  
poore ſtranger,  
and yet theſe  
knewe not the  
Meſſias which  
was promiſed  
to be their  
King.

*Luk. 11. 24.*  
*r* It is meet  
as touching  
her ſaith in co-  
ming to ſee So-  
lomon, and not  
her perſone:  
for ſhe was  
not inſtructed  
in the Lawe of  
God.

*Or, wildernes.*  
*1. Pet. 2. 20.*  
*s* b. 6. 4.

*Mar. 3. 31.*  
*Luk. 12. 20.*  
*t* Meaning an  
infinite nom-  
ber.

*u* If Satan be  
caſt out, we  
muſt watche  
ſil. y he com-  
eth not againe:  
for ſince he was  
once maſt olde  
geſt, he  
knoweth eue-  
rie hole and  
corner of our  
houſe.

*n* This worde  
in the Scriptu-  
res ſignifieth  
oft times eu-  
rie kiſman.

*x* Chriſt pre-  
ſerret the ſpi-  
ritual kiored  
to the carnal.

CHAP.



CHAP. XIII.

*The state of the kingdome of God set forth by the parable of the fede. 24 Of the tares. 31 Of the mustard fede. 33 Of the leaue. 44 Of the treasure hid in the field. 45 Of the perles. 47 And of the nette. 57 The Prophet is contemned in his owne countrey.*

*Mar. 4. 23.  
Luk. 8. 15.*

*All desired to heare his doctrine, but there was not like affeccion in all.*

*He sheweth that all men can not vnderstand these mysteries, and al- though he maketh his disciples more vntime.*

*The Gospell he hid to them that perith.*

*Chap. 13. 29.*

*Christ in- creaseth in his children his graces.*

*Even that which he se- uereth to haue.*

*Mat. 13. 9.*

*Mar. 4. 12.*

*Luk. 8. 10.*

*Mat. 13. 49.*

*Mat. 13. 25.*

*Mat. 13. 35.*

*That which the Prophet re- ferreth to the secret counsel of God, is here attributed to the hard stub- bornes of the people for the same can not be separated from the other.*

*To wit, the glorie of the Son of God, to acknow- ledge him their Saviour.*

*Luk. 10. 24.*

**T**He same day went Iesus out of the house, and sate by the sea side.

And a great multitudes resorted vnto hi, so that he went into a ship, and sate downe: and the whole multitude stode on the shore.

Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.

And as he sowed, some fel by the wayes side, and the foules came and deuoured them vp.

And some fel vpon stonie grounde, where they had not muche earth, and anone they sprong vp, because they had no depth of earth.

And when the sunne rose vp, they were parched, and for lacke of rooting, withred away.

And some fel among thornes, & the thornes sprong vp, and choked them.

Some againe fel in good grounde, and brought forth frute, one corne an hundred fold, some sixtie folde, and another thirtie folde.

He that hathe cares to heare, let him heere.

¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdome of heauen, but to them it is not giuen.

¶ For whosoever hathe, to him shal be giuen, and he shal haue abundance: but whosoever hathe not, from him shal be taken away, euen that he hathe.

Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.

So in them is fulfilled the prophecie of Esaias, which prophecie saith, \* By hearing, ye shal heare, and shal not vnderstand, and seeing ye shal see, and shal not perceiue.

¶ For this peoples heart is waxed fatte, and their eares are dul of hearing, and with their eyes they haue winked, lest they shulde see with their eyes, and heare with their eares, and shulde vnderstand with their hearts, and shulde returne, that I might heale them.

But blessed are your eyes, for they see: & your eares, for they heare.

¶ For verely I say vnto you, that many Prophetes, & righteous men haue desired to see those things which ye see, & haue not

sene them, and to heare those things which ye heare, & haue not heard them.

¶ Heare ye therefore the parable of the sower. *Mar. 4. 25.  
Luk. 8. 15.*

Whensoever a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sowed in his heart: & this is he which hathe receiued the fede by the way side.

And he that receiued fede in the stonie grounde, is he which heareth the worde, & incontinently with ioye receiueh it.

Yet hathe he no roote in him self, & dureth but a season: for as sone as tribulation or persecution cometh because of the worde, by and by he is offended.

And he that receiueh the fede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulnes of riches choke the worde, and he is made vnfruteful.

But he that receiueh the fede in the good grounde, is he that heareth the worde, and vnderstandeth it, which also beareth frute, & bringeth forth, some an hundred folde, some sixtie folde, & some thirtie folde.

¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

But while men slept, there came his enemy, and sowed tares among the wheat, & went his way.

And when the blade was sprong vp, and brought forth frute, then appeared the tares also.

Then came the seruants of the householder, and said vnto him, Master, sowedst not thou good fede in thy field? fro whence then hathe it tares?

And he said to them, The enuious man hathe done this. Then the seruants said vnto him, Wilt thou then that we go and gather them vp?

But he said, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheat.

¶ Let bothe growe together vntil the haruest, and in time of haruest I wil say to the reapers, Gather ye first the tares, and binde them in sheaues to burne them: but gather the wheat into my barne.

¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard fede, which a man taketh and sowerh in his field:

Which in dede is the least of all sedes: but when it is growen, it is the greatest among herbes, and it is a tre, so that the birdes of heauen come and buylde in the branches thereof.

¶ Another parable spake he to the, The

*h He teacheth that the good and the bad shal be mixte together in the Church to the end that the faithful may arme the selues with patience and constancie.*

*i Christ meaneth onely the Church shal neuer be without some wicked men: although they be neuer so sharpely punished by such means as he hathe left to purge his Church.*

*Mar. 4. 30.*

*Luk. 13. 18.*

*k This teacheth vs not to be astonish- ed at the small begin- nings of the Gospell.*

*Luk. 13. 21.*



1 By this he admonisheth them to waite til the frute of the Gospel appeare.

Mar. 4. 33.

Psal. 78. 2. m. This worde significheth gracie and sententious prouerbis, to the end that the doctri ne might haue the more maneskie, and the wicked might thereby be cō founded.

Ios. 3. 17. reuel. 14. 15.

a The wicked which hurt others by their euil example.

Dan 12. 3. Wis. 3. 7.

o It is a kinde of nette that gathereth in all things that come in the waye.

p The Greke worde signifieth rotten things.

kingdome of heauen is like vnto leauen, which a woman taketh and hideth in thre peckes of meale, til all be leauened.

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, I wil open my mouth in parables, & wil vtter the things which haue bene kept secret from the fundacion of the worlde.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, He that soweth the good sēde, is the Sonne of man,

38 And the field is the worlde, & the good sēde, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemie that soweth them, is the deuil, & the haruest is the end of the worlde, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fyre, so shal it be in the end of this worlde.

41 The Sonne of man shal send forth the his Angels, and they shal gather out of his kingdome all things that offend, & them which do iniquitie,

42 And shal cast the into a furnais of fyre. There shalbe wailing and gnashsing of teeth.

43 ¶ Then shal the iust men shine as the sunne in the kingdome of their Father. He that hathe eares to heare, let him heare.

44 ¶ Againe the kingdome of heauē is like vnto a treasure hid in y field, which whē a man hathe founde, he hideth it, & for ioye thereof departeth and selleth all that he hathe, and byeth that field.

45 ¶ Againe the kingdome of heauē is like to a marchāt man, that seketh good perles,

46 Who hauing founde a perle of great price, went and solde all that he had, and bought it.

47 ¶ Againe the kingdome of heauen is like vnto a drawe net cast into the sea, that gathereth of all kindes of things.

48 Which, whē it is ful, men drawe to land, and sit and gather the good into vessels, and cast the bad away.

49 So shal it be at the end of the worlde. The Angels shal go forth, and seuer the bad from among the iust,

50 And shal cast them into a furnais of fyre: there shal be wailing, and gnashsing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then said he vnto the, Therefore euerie scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth the out of his treasure things bothe new and olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 ¶ And came into his owne countrey, and taught them in their Synagoge, so that they were astonied, and said, Whence cometh this wisdom and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, & his brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hathe he all these things?

57 And they were offended with him. Then Iesus said to the, ¶ A Prophet is not without honour, save in his owne countrey, & in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

#### CHAP. XIII.

Herodes opinion concerning Christ. 10 Iohn is beheaded. 19 Christ sedeth five thousand men with five loaves and two fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the sea. 31 And saueth Peter. 33 They confesse him to be the Sonne of God. 36 He healeth all that touched the hemme of his garment.

1 ¶ At that time Herode the Tetrarche heard of the fame of Iesus, And said vnto his seruants, This is Iohn Baptift. He is risen againe from the dead, and therefore great workes are wrought by him.

2 ¶ For Herode had take Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philips wife.

3 For Iohn said vnto him, It is not lawful for thee to haue her.

4 And whē he wolde haue put him to death, he feared the multitude, because thei counted him as a Prophet.

5 But when Herodes birthday was kept, the daughter of Herodias danced before the, and pleased Herode.

6 Wherefore he promised with an othe, that he wolde giue her whatsoeuer she wolde aske.

7 And she being before instructed of her mother, said, Giue me here Iohn Baptift head in a platter.

8 And the King was sorie: neuertheles because of the othe, and them that sate with him at the table, he commanded it to be giuen her,

9 And sent, and beheaded Iohn in the prison.

10 And his head was brought in a platter, and giuen to the maide, and she brought it vnto her mother.

q Because the Scribes office was to expound & interpret the Scriptures, he meaneth him that doeth interpret them aright, and according to the Spirit. r The preachers of Gods worde must haue store of sondrie and ample instructions.

Mar. 6. 1. Luk. 4. 16.

Iohn 6. 42. or Confess.

Mar. 6. 4. Luk. 4. 24.

Iohn 4. 44.

f Me conuince by neglect of the, whom they haue known of children: also thei do enuie them of the same countrey: and such is their ingratitude that they take light occasion to contumace the graces of God in others.

Chap. xiii. Mar. 6. 14.

Luk. 9. 7.

a He spake of the common error: for they thought that the foules of them that were departed, entered into another bodie.

Mar. 6. 17. Luk. 3. 14.

Leui. 18. 16. 20. 21.

b To approve his religion, and to get him greater auctoritie. c Aswel because nature abhorreth such horrible incest, as also that he had taken her by force from his brother.

Chap. 13. 26.

d The promise was wicked: but yet it was more vile to be obstinate in the same, than he might seme constant.

11 And



12 And his disciples came, and toke vp his bodie, and buried it, and went, and tolde Iesus.

13 \*And when Iesus heard it, he departed thence by ship into a desert place aparte. And when the multitude had heard it, thei followed him a fore out of the cities.

14 And Iesus went forth, and sawe a great multitude, and was moued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, \* his disciples came to him, saying, This is a desert place, and the houre is alreadie paste: let the multitude departe, that they may go into the townes, and bye them vitayles.

16 But Iesus said to them, They haue no neede to go away: giue ye them to eat.

17 Then said they vnto him, We haue here but five loaues, and two fishes.

18 And he said, Bring them hether to me.

19 And he commanded the multitude to sit downe on the grasse, and toke the five loaues and the two fishes, and looked vp to heauen and blessed, and brake, and gaue the loaues to his disciples, & the disciples to the multitude.

20 And they did all eat, and were sufficed, and they toke vp of the fragments that remained, twelue baskets full.

21 And thei that had eaten, were about five thousand men, beside women & litle children.

22 ¶ And straight waye Iesus compelled his disciples to enter into a ship, and to go ouer before him, while he sent the multitude away.

23 And as sone as he had sent the multitude away, he went vp into a mountaine alone to pray: \* and when the euening was come, he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrarie winde.

25 And in the fourth watche of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walkig on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.

27 But straight waye Iesus spake vnto them, saying, Be of good comfort. It is I: be not afraid.

28 Then Peter answered him, & said, Master, if it be thou, byd me come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus.

30 But when he sawe a mightie winde, he was afraid: and as he beganne to sinke, he cryed, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and said to him,

O thou of litle faith, wherefore didest thou dout?

32 And as sone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God.

34 ¶ And when they were come ouer, thei came into the land of Gennefaret.

35 And when the men of that place knewe him, they sent out into all that countrey rounde about, and brought vnto him all that were sicke,

36 And besought him, that they might touche the hemme of his garment onely: & as manie as touched it, were made whole.

CHAP. XV.

Christ excuseth his disciples, and rebuketh the Scribes, & Pharises, for transgressing Gods commandements by their owne tradicions. 13 The plant that shalbe rooted out. 18 What things defile a mā. 22 He deliuereth the woman of Canaans daughter. 26 The bread of the children. 30 He healeth the sicke. 36 And feedeth foure thousand men, beside women and children.

Then came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

1 \* Why do thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread.

2 But he answered & said vnto them, Why do ye also transgresse the commandement of God by your tradicion?

3 \* For God hath commanded, saying, Honour thy father and mother: \* and he that curseth father or mother, let him dye the death.

4 But ye say, Whosoeuer shal say to father or mother, By the gift that is offered by me, thou maiest haue profite,

5 Thogh he honour not his father, or his mother, shalbe free: thus haue ye made the commandement of God of no autoritie by your tradicion.

6 O hypocrites, Esaias prophesied wel of you, saying,

7 \* This people draweth nere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre of from me.

8 But in vaine they worship me, teaching for doctrines, mens precepts.

9 \* Then he called the multitude vnto him, and said to them, Heare and vnderstand.

10 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

11 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

12 But he answered & said, \* Euerie plant which mine heauenlie Father hath not planted, shalbe rooted vp.

m Christ correcteth his fault, and also giueth remedie bothe at once.

Mar. 6. 59.

n It seemeth they were led with a certaine superstition, notwithstanding our Saviour wolde not quenehe the smoking flaxe, and therefore did beare with these small beginnings.

Mar. 7. 1.

a Me are more rigorous to obserue their owne tradicions then Gods commandement. Or, me as.

Exod. 20. 12.

deut. 5. 16.

ephes. 6. 2.

Exod. 21. 17.

leuit. 20. 9.

prou. 20. 20.

b The Scribes dispensed with them that did not their duties to their owne parents, so y thei would recompense y same to their profite by their offerings.

Isai. 29. 12.

c God wil not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his worde.

Mar. 7. 17.

John 15. 2.

d All thei are not grafted in Iesus Christ by fre adoption, and euerie doctrine, that is not established by Gods worde.



# Faith obtineth. S. Matthewe. The Pharises leauen.

*e They are not worthe to be cared for. Luk. 6, 39. Mar. 7, 17.*

14. \* Let them alone: they be the \* blinde leaders of the blinde: & if the blinde leade the blinde, bothe shal fall into the ditche.

15. ¶ \* Then answered Peter, and said to him, Declare vnto vs this parable.

16. Then said Iesus, Are ye yet without vnderstanding!

17. Perceiue ye not yet, that whatsoeuer entreteth into y<sup>e</sup> mouth, goeth into the bellic, and is cast out into the draught?

18. But those things which procede out of the mouth, come from the heart, and they defile the man.

*Gen. 6, 5. & 8, 21. f All vices procede of the corrupt affection of the heart.*

19. For out of y<sup>e</sup> heart \* come euil f<sup>t</sup> thoughts, murders, aduities, fornicacions, thefts, false testimonies, sclanders.

20. These are the things, which defile the man: but to eat with vnwashed hands, defileth not the man.

*Mar. 7, 24.*

21. \* And Iesus went thence, and departed into the coasts of Tyrus and Sidon.

22. And beholde, a woman a Cananite came out of the same coasts, and cryed, saying vnto him, Haue mercie on me, o Lord, the sonne of Dauid: my daughter is miserably vexed with a deuil.

23. But he answered her not a worde. Then came to him his disciples, and besoght him, saying, s<sup>d</sup> Send her away, for she cryeth after vs.

*g The disciples were offended at her importunitie.*

*Chap. 10, 6.*

24. But he answered, and said, I am not sent, but vnto the \* lost shepe of the house of Israel.

25. Yet she came & worshipped him, sayig, Lord, helpe me.

26. And he answered, & said, It is not good to take the childrens bread, and to cast it to h<sup>e</sup> whelpes.

*h Christ calleth the dogs, or whelpes w<sup>h</sup> are strangers from the house of God.*

27. But she said, Trueth, Lord: yet in dede the whelpes eat of the crommes, which fall from their masters table.

28. Then Iesus answered, and said vnto her, O womā, great is thy f<sup>a</sup>ith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

*i Christ granted her petition, for her faiths sake, and not at the request of his disciples. Mar. 7, 31.*

29. ¶ So Iesus \* went away from thence, and came nere vnto the sea of Galile, & went vp into a mountaine and sate downe there.

*Lk. 9, 5.*

30. And great multitudes came vnto him, \* hauing with them, halt, blinde, domme, maymed and manie other, and cast them downe at Iesus fete, and he healed them,

31. In so muche that the multitude wondered, to se the domme speake, the maymed whole, the halt to go, and the blinde to se: and they glorified the God of Israel.

*Mar. 8, 5.*

32. \* Then Iesus called his disciples vnto him, and said, I \* haue compassion on this multitude, because they haue continued with me alreadie thre daies, and haue nothing to eat: and I wil not let the departe fasting, lest they fainte in the way.

*k Christ can not forget those that followe him.*

33. And his disciples said vnto him, When- ce shulde we get so muche bread in the wildernes, as shulde suffice so great a multitude!

34. And Iesus said vnto them, How manie loaves haue ye? And they said, Seuen, and a fewe litle fishes.

35. Then he commanded the multitude to sit downe on the grounde,

36. And toke the seuen loaves, and the fishes, and gaue thanks, & brake them, and gaue to his disciples, and the disciples to the multitude.

37. And they did all eat, and were sufficed: & thei toke vp of the fragments that remained, seuen baskets ful.

38. And they that had eaten, were foure thousand men, beside women, and litle children.

39. Then Iesus sent away the multitude, and toke shippe, and came into the partes of Magdala.

## CHAP. XVI.

1 The Pharises require a token. 6 Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithful must beare the crosse. 25 To winne or lose the life. 27 Christs coming.

1. THEN \* came the a Pharises and Sadduces, and did b tempt him, desiring him to shewe them a signe from heauen.

2. But he answered, and said vnto them, When it is euening, ye say, Fayre wether: for the skie is red.

3. And in the morning ye say, To day shal be a tempeste: for the skie is red and lowring. O hypocrites, ye can discerne the face of the skie, and can ye not discern the c<sup>c</sup> signes of the times?

4. \* The wicked generacion, and adulterous seketh a signe, and there shal no signe be giuen it, but the d<sup>d</sup> signe of the Prophet \* Ionas: so he left them, and departed.

5. ¶ And when his disciples were come to the other side, they had \* forgotten to take bread with them.

6. Then Iesus said vnto them, Take hede and beware of the leauen of the Pharises and Sadduces.

7. And they thought in them selues, saying, It is because we haue broght no bread.

8. But Iesus \* knowing it, said vnto them, O ye of litle faith, why thinke you thus in your selues, because ye haue broght no bread?

9. Do ye not yet perceiue, nether remember the fiue loaves, when there were \* fiue thousand men, and how manie baskets toke ye vp?

10. Nether the seuen loaves when there were \* foure thousand men, and how manie baskets toke ye vp?

11. Why perceiue ye not that I said not vnto

*Chap. 12, 31. Mar. 8, 11. Luk. 12, 54.*

*a Although they did not agree in doctrine, yet they toynded together to fight against y<sup>e</sup> truth. b Men tempt God either by their incredulitie, or curiositie.*

*c Which apper- taine to the heauenlie and spiritual life.*

*Chap. 12, 34. d Christ shal be to them as a Ionas raised vp from death.*

*1 Ionat. 2, 1. Mar. 4, 34. Luk. 12, 1.*

*e A token of Christs diuinitie, to knowe mens thoughts.*

*Chap. 14, 17. Ionat. 6, 9.*

*Chap. 15, 14.*



vnto you concerning bread, that ye shulde beware of the leauen of the Pharises & Sadduces.

13 Then vnderstode they that he had not said that they shulde beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

14 ¶ Now when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whome do men say that I, the Sonne of man am?

15 And thei said, Some say, Iohn Baptiste: and some, Elias: & others, Jeremias, or one of the Prophetes.

16 He said vnto them, But whome say ye that I am?

17 Then Simon Peter answered, and said, \*Thou art the Christ the Sonne of the liuing God.

18 And Iesus answered, & said to him, Blessed art thou, Simon, the sonne of Ionas: for flesh & blood hath not reueiled it vnto thee, but my Father which is in heauen.

19 And I say also vnto thee, that thou art \*Peter, and vpon this rocke I wil buylde my Church: and the gates of hel shal not ouercome it.

20 ¶ And I wil giue vnto thee the keyes of the kingdome of heauen, and whatsoever thou shalt binde vpon earth, shalbe bound in heauen: and whatsoever thou shalt lose on earth, shalbe lost in heauen.

21 Then he charged his disciples, that they shulde tell no man that he was Iesus the Christ.

22 ¶ From that time forth Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, and suffer manie things of the Elders, and of the hie Priests, and Scribes, and be slaine, and rise againe the thirde day.

23 Then Peter toke him aside, and began to rebuke him, saying, Master, pitie thy self: this shal not be vnto thee.

24 Then he turned backe, and said vnto Peter, Get thee behinde me, \*Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.

25 Iesus then said to his disciples, \*If any man wil followe me, let him forsake him self, & take vp his crosse, and followe me.

26 For \*whosoever wil save his life, shal lose it: and whosoever shal lose his life for my sake, shal finde it.

27 ¶ For what shal it profite a man though he shulde winne the whole worlde, if he lose his owne soule? or what shal a man giue for recompense of his soule?

28 For the Sonne of man shal come in the glorie of his Father with his Angels, and p. That is, whosoever thinketh to saue him self by forsaking

\*then shal he giue to euerie mā according to his dedes.

29 ¶ Verely I say vnto you, there be some of them that stand here, which shal not taste of death, til they haue sene the Sonne of man come in his kingdome.

# CHAP. XVII.

The transfiguration of Christ upon the mountaine of Thabor. 5 Christ ought to be heard. 11. 13 Of Elias and Iohn Baptiste. 15 He healeth the lunatike. 20 The power of faith. 21 Prayer & fasting. 22 Christ telleth the before of his passion. 27 He payeth tribute.

And \*after six dayes, Iesus toke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine aparte,

3 And was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light.

4 And beholde, there appeared vnto them Moses, and Elias, talking with him.

5 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here thre tabernacles, one for thee, and one for Moses, and one for Elias.

6 While he yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voyce out of the cloude, saying, \*This is my beloued Sonne, in whome I am wel pleased: heare him.

7 And when the disciples heard that, they fel on their faces and were sore afrayed.

8 Then Iesus came and touched them, and said, Arise, and be not afraid.

9 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.

10 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shewe the vision to no man, vntil the Sonne of man rise againe from the dead.

11 ¶ And his disciples asked him, saying, Why then say the Scribes that \*Elias must first come?

12 And Iesus answered, and said vnto them, Certainely Elias must first come, & restore all things.

13 But I say vnto you, that Elias is come already, and they knewe him not, but haue done vnto him whatsoever they wolde: likewise shal also the Sonne of man suffer of them.

14 Then the disciples perceiued that he spake vnto them of Iohn Baptiste.

15 ¶ And when they were come to the multitude, there came to him a certeine man, and kneled downe to him,

16 And said, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fyre, and oft times into the water.

17 And I brought him to thy disciples, and they colde not heale him.

*Psal. 82. 12.*

*rom 2. 6.*

*Mar. 9. 1.*

*luk 9. 17.*

*This was fulfilled in his resurrection & was as an Erie into his kingdome, and was also confirmed by sending the holie Ghost, which by he wrought his great and sonderie miracles.*

*Chap. xviii.*

*Mar. 9. 2.*

*luk 9. 28.*

*or, the first day after.*

*a Christ shewed them his glorie, that they might not thinke he suffered through infirmities, but that he offered vp him self willingly to dye. b By these two witnesses are represented the Lawe and the Prophetes, which lead vs to Christ.*

*Chap. 3. 17.*

*a. peter 2. 17.*

*c After Moses & Elias departed Peter feared he shulde lose that joyful sight, speaking as a man distracted & wolde haue lodged them in earthlie houses, & were receiued in glorie.*

*d We are reconciled to God by Christ onely.*

*Mar. 9. 11.*

*e Christ is our chief and onelie scholemaster.*

*Chap. 11. 14.*

*mal 4. 5.*

*f And so worshipped Christ. g For men wolde not haue believed them, before that Christ had made his glorie more manifest by his resurrection.*

*Mar. 9. 14.*

*luk 9. 37.*



h He spea-  
keth chiefly to  
the Scribes,  
who began to  
bragge, as if  
they had now  
gotten the vic-  
torie ouer  
Christ because  
his disciples  
were not a-  
ble to do this  
miracle.

Luk 17, 6.

i By this ma-  
ner of speache  
is signified, y  
they shulde  
do things by  
their faith y  
shulde seme  
impossible

Chap. 20, 17.

mar. 9, 31.

luk 9, 44.

24, 7.

k The best re-  
medie to streng-  
then the weak  
faith is  
prayer, which  
hath fasting  
added to it, as  
an helpe to  
the same.

Or, were conuer-  
ted, or returned  
into Galile-

l The Greke  
worde is (di-  
drachma) &  
was of value a  
bout 10 pence  
of olde ster-  
ling monie, &  
the Israelites  
payed it once  
by the Lawe,  
Exo. 30, 13, and  
at this time  
they payed it  
to the Roma-  
ns. Or giue oc-  
casion to, for-  
sake y truerth.  
n The worde  
is (Statera) &  
cōtaineth two  
didrachmas, &  
is valued a-  
bout 5 grotes  
of olde ster-  
ling.

Mar. 9, 33.

luk 9, 46.

a They strine  
for the rewar-  
de before they  
haue taken a-  
ny payne: and  
where as they  
shulde haue  
holpen & reue-  
red one ano-  
ther, they we-  
re ambitious  
and despisers  
of their bre-  
thren.

Chap. 19, 24.

1 cor. 14, 20.

b Not in lacke  
of discretion, but that they be not wayne glorious, seeking to  
advance them selues to worldlie honours.

17 Then Iesus answered, and said, O gene-  
ration, faithles, and croked, how long now  
shal I be with you, how long now shal I suf-  
fer you! bring him hither to me.

18 And Iesus rebuked the deuil, & he went  
out of him: and the childe was healed at  
that houre.

19 The came the disciples to Iesus a parte,  
and said, Why colde not we cast him out?

20 And Iesus said vnto them, Because of  
your vnbeliefe: for verely I say vnto  
you, if ye haue faith as muche as is a graine  
of mustard seede, ye shal say vnto this mou-  
taine, Remoue hence to yonder place, &  
it shal remoue: and nothing shal be vnpos-  
sible vnto you.

21 How be it this kinde goeth not out, but  
by prayer and fasting.

22 And as they abode in Galile, Iesus said  
vnto them, The Sonne of man shal be de-  
liuered into the hands of men,

23 And they shal kil him, but the thirde day  
shal he rise againe: and they were very  
sorie.

24 And when they were come to Caper-  
naum, they that receiued polle money,  
came to Peter, and said, Doeth not your  
Master pay tribute?

25 He said, Yes. And when he was come  
into y house, Iesus preuented him, saying,  
What thinkest thou Simō? Of whome do  
the Kings of the earth take tribute, or pol-  
le money? of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then  
said Iesus vnto him, Then are the chil-  
dren fre.

27 Neuertheles, lest we shulde offend  
them, go to the sea, and cast in an angle, &  
take the first fishe that cometh vp, & when  
thou hast opened his mouth, thou shalt  
finde a piece of twentie pence: that take,  
and giue it vnto them for me and thee.

#### CHAP. XVIII.

1 The greatest in the kingdome of heauen. 2 He tea-  
cheth his disciples to be humble and harmeles, 6 To  
auoide occasions of euil, 10 Not to contemne the litle-  
ones. 11 Why Christ came. 13 Of brotherlie corre-  
ction. 17 Of the autoritie of the Church. 19 The com-  
mendacion of prayer and godlie assemblies. 21 Of bro-  
therlie forgiveness.

1 The same time the disciples came vn-  
to Iesus, saying, Who is the greatest  
in the kingdome of heauen?

2 And Iesus called a litle childe vnto him,  
and set him in the middes of them,

3 And said, Verely I say vnto you, except  
ye be conuerted, & become as litle chil-  
dren, ye shal not enter into the kingdome  
of heauen.

4 Whosoever therefore shal humble him-  
self as this litle childe, the same is y grea-

test in the kingdome of heauen.

5 And whosoever shal receiue suche a litle  
childe in my Name, receiuerh me.

6 But whosoever shal offende one of these  
litle ones which beleue in me, it were bet-  
ter for him, that a millstone were hanged  
about his necke, and that he were drowned  
in the depth of the sea.

7 Wo be vnto the worlde because of offen-  
ces: for it must nedes be that offences shal  
come, but wo be to that man by whome the  
offence cometh.

8 Wherefore, if thine hand or thy fore  
cause thee to offende, cut the of, & cast the  
from thee: it is better for thee to enter in-  
to life, halt, or maimed, then hauing two  
hands or two fete, to be cast into cuerla-  
sting fyre.

9 And if thine eye cause thee to offend,  
plucke it out, & cast it from thee: it is bet-  
ter for thee to enter into life with one eye,  
then hauing two eyes, to be cast into hel  
fyre.

10 Se that ye despise not one of these litle-  
ones: for I say vnto you, that in heauen  
their Angels alwayes beholde the face  
of my Father which is in heauen.

11 For the Sonne of man is come to saue  
that which was lost.

12 How thinke ye? If a man haue an hun-  
dred shepe, & one of the be gone astray,  
doeth he not leaue ninetie & nine, and go  
into the mountaines, and seke that which  
is gone astray?

13 And if so be that he finde it, verely I say  
vnto you, he reioyceth more of that shepe,  
then of the ninetie and nine which went  
not astray.

14 So is it not the wil of your Father which  
is in heauen, that one of these litle ones  
shulde perish.

15 Moreover, if thy brother trespase a-  
gainst thee, go, and tell him his faute be-  
twene thee & him alone: if he heare thee,  
thou hast wonne thy brother.

16 But if he heare thee not, take yet with  
thee one or two, that by y mouth of two  
or thre witnesses euerie worde may be cō-  
firmed.

17 And if he wil not vouchesaue to heare  
the, tel it vnto the Church: & if he refuse  
to heare the Church also, let him be vnto  
thee as an heathen man, and a Publicane.

18 Verely I say vnto you, Whatsoeuer ye  
binde on earth, shal be bounde in heauen:  
and whatsoeuer ye lose on earth, shal  
be losed in heauen.

19 Againe, verely I say vnto you, that if two  
of you shal agre in earth vpon any thing,  
whatsoeuer they shal desire, it shal be giue

to reforme maners, and execute discipline. This assemble represented the  
Church, which had appointed them to this charge: 1 In the 16. chap. 19.  
he ment this of doctrine, and here of ecclesiastical discipline, which depen-  
deth of the doctrine. Or, doe it.

e He calleth  
them litle chil-  
dren now, &  
humble them  
selues with all  
humilitie and  
subiection.

Mar. 9, 43.

Luk 17, 1.

d The worde  
signifieth a gre-  
at millstone &  
an asse tour-  
neth, and it  
is spoken in  
respect of that  
which is tour-  
ned with mans  
hand, which  
is lesse.

Chap. 5, 30.

mar. 9, 45.

e Christ war-  
neth his disci-  
ples to heed  
that they shrinke  
not backe fro  
him for any e-  
uill example  
or offence that  
man can giue,  
f Christ tou-  
cheth the cau-  
se of this offen-  
ce, which is  
pride and dis-  
dey ne of our  
inferiours.

Psal. 34, 7.

Luk 19, 10.

Luk 15, 4.

g Seeing God  
hath coman-  
ded his An-  
gels to take  
charge of his  
children, the  
wicked may  
be assured that  
if they despi-  
ce them, God  
wil reuenge  
their cause.

h We may not  
lose by our of-  
fence that  
which God  
hath so deere-  
ly bought.

Leu. 19, 17.

eccl. 19, 13.

luk 17, 3.

iam 5, 14.

i Wherewith  
thou maist be  
offended: he  
speaketh of  
secret or parti-  
cular finnes, &  
not of open &  
knownen to o-  
thers.

Or, reprove him

Deu. 19, 15.

john 8, 17.

ebz. 10, 21.

2 cor. 13, 1.

1 cor. 5, 9.

2 thes. 3, 14.

1 ioh. 20, 23.

k He meaneth  
according to  
the order that  
was amongst  
the Iewes, who  
had their cou-  
ncell of ancients  
and expert me-

them



them of my Father which is in heauen.

20 For where two or thre are gathered together in my Name, there am I in the midst of them.

21 Then came Peter to him, & said, Master, how oft shal my brother sinne against me, & I shal forgiue him? vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto <sup>m</sup> seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certeine King, which wolde take a countes of his seruants.

24 And when he had begonne to reckon, one was brought vnto him, which oght him ten thousand <sup>a</sup>talents.

25 And because he had nothing to paye, his master commanded him to be solde, & his wife, & his children, and all that he had, and the dette to be payed.

26 The seruant therefore fel downe, and besoght him, saying, Master, appease thine angre towarde me, and I wil pay thee all.

27 Then that seruants master had compassion, and losed him, and forgaue him the dette.

28 But when the seruant was departed, he founde one of his felowes, which oght him an hundreth <sup>o</sup>pence, & he layed hands on him, and toke him by the throte, saying, Pay me that thou owest.

29 Then his fellow fel downe at his fete, and besoght him, saying, Appease thine angre towards me, and I wil pay thee all.

30 Yet he wolde not, but went and cast him into prison, til he shulde pay the dette.

31 And whē his other felowes sawe what was done, they were very sorie, and came, and declared vnto their master all y<sup>e</sup> was done.

32 Then his master called him, and said to him, O euil seruant, I forgaue thee all that dette, because thou prayedst me.

33 Oghrest not thou also to haue had pitie on thy fellow, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the iaylers, til he shulde pay all that was due to him.

35 So likewise shal mine heauēlie Father do vnto you, except ye forgiue <sup>p</sup> from your hearts, eche one to his brother their trespasses.

## CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Continence is a gift of God. 14 He receiueth litle babes. 16 To obtaine life everlasting. 24 That riche men can scarcely be saved. 28 He promiseth them which haue left all to followe him life everlasting.

1 And it came to passe, that whē Iesus had finished those sayings, he departed from Galile, and came into the coastes of Iudea beyonde Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Pharises tēpting him, and saying to him, Is it lawfull for a man to put away his wife for cuerie <sup>o</sup>faute?

4 And he answered and said vnto them, Haue ye not red, <sup>\*</sup> that he which made them at the beginning, made them male and female,

5 And said, <sup>\*</sup> For this cause, shal a man leaue father and mother, and cleaue vnto his wife, and they <sup>a</sup> twaine shalbe one flesh.

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put a sūdre that, which God hath coupled together.

7 They said to him, Why did then <sup>\*</sup> Moses commaūde to giue a bil of diuorcemēt, and to put her away?

8 He said vnto them, Moses, because of the <sup>b</sup> hardnes of your heart, suffered you to put away your wiues: but <sup>c</sup> from the beginning it was not so.

9 I say therefore vnto you, <sup>\*</sup> that whosoeuer shal put away his wife, except <sup>it be</sup> for whoredome, and marie another, <sup>d</sup> committeth adulterie: and whosoeuer marieth her which is diuorced, doeth commit adulterie.

10 Then said his disciples to him, If the matter be so betwene man and wife, it is not good to marie.

11 But he said vnto them, All men can not receiue this thing, saue they to whome it is giuen.

12 For there are <sup>e</sup> some chaste, which were so borne of their mothers bellie: and there be some chaste, which be made chaste by men: & there be some chaste, <sup>g</sup> which haue made them selues chaste for the kingdome of heauen. He <sup>h</sup> that is able to receiue this, let him receiue it.

13 ¶ The were brought to him litle childre, that he shulde put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And whē he had put his hands on them, he departed thence.

16 ¶ And beholde one came, and said vnto him, Good Master, what good thing shal I do, that I may haue eternal life?

17 And he said vnto him, <sup>i</sup> Why callest thou me good? there is none good but one, euen God: but if thou wilt entre into life, <sup>k</sup> kepe the commandements.

18 He said to him, Which? And Iesus said, <sup>\*</sup> These, Thou shalt not kil: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnes.

19 Honour thy father and mother: and thou shalt love me, Iesus Christ but his manhood, he leadeth him to the intent, that his doctrine might better take place. <sup>k</sup> He spake this that he might learne to knowe him self: <sup>\*</sup> Exod 20, 11. deu 5, 16 rom 13, 9.



*1 He boasteth muche because as yet he knewe not him self. m Christ hereby discovered his hypocricie, and caused him to feeble his owne weakenes, not generally commanding all to do the like. n What kinde of men haue by riches.*

*Or, cable rope. o Who can frame mens heartes, so that they shal not set their mindes on their riches.*

*Mar. 10. 23. Luk. 18. 22.*

*p In this worke whereby the worlde is changed, renewed and regenerate: or to ioyne this worde with the sentence following and so take regeneration for the day of iudgement, when the elect shal in soule and bodie enioye their inheritance, to the end y they might knowe that it is not sufficient to haue begonne once.*

*Luk. 22. 30.*

*Chap. 20. 16.*

*Mar. 10. 32. j*

*Luk. 13. 30.*

*q The ioye of conscience w Gods children feeble euē in their afflictions is a 1000 folde more worthe then all worlde lie treasures*

*a Which was called denarius, & was of value about foure pence halfe penie of olde monye, and was commonly a workmans hire.*

*b They deuoted the day in to twelue houres, so that the third was the fourth part of the day, six of y clocke was gone, nine was shre of the clocke after dynner, & the*

shalt loue thy neighbour as thy self.

20 The yong man said vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, go, & sell that thou hast, & giue it to the poore, and thou shalt haue treasure in heauen, and come and followe me.

22 And when the yong man heard that saying, he went away sorowful: for he had great possessions.

23 Then Iesus said vnto his disciples, Verely I say vnto you, that a riche man shal hardely enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to go through the eye of a nedle, then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saued?

26 And Iesus behelde them, and said vnto the, With men this is vnpossible, but with God all things are possible.

27 ¶ Then answered Peter, & said to him, Beholde, we haue forsaken all, & followed thee: what shal we haue?

28 And Iesus said vnto them, Verely I say to you, that when the Sonne of man shal sit in the throne of his maiestie, ye which followed me in the regeneracion, \* shal sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shal forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shal receiue an hundredfold more, & shal inherite euerlasting life.

30 \* But manie that are first, shalbe last, and the last shalbe first.

#### CHAP. XX.

*1 Christ teacheth by a similitude, that God is better vnto no man, and how he alway calleth men to his labour.*

*18 He admonisheth them of his passion. 20 He teacheth his to flee ambition. 28 Christ payeth our ransom.*

*30 He giueth two blinde men their sight.*

**F**OR the kingdome of heauen is like vnto a certeine house holder, which went out at the dawning of the day to hier laborers into his vineyarde.

2 And he agreed with y laborers for a penie a day, and sent them into his vineyarde.

3 And he went out about the thirde houre, and sawe other standing ydle in the market place,

4 And said vnto them, Goye also into my vineyarde, & whatsoeuer is right, I wil giue you: and they went their way.

5 Againe he went out about the sixth and ninth houre, and did likewise.

6 And he went about the eleuenth houre,

and founde other standing ydle, and said vnto them, Why stand ye here all the day ydle?

7 They said vnto him, Because no man hath hired vs. He said to them, Goye also into my vineyarde, & whatsoeuer is right, that shal ye receiue.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call y laborers, and giue them their hier, beginning at the last, til thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euerie man a penie.

10 Now when the first came, they supposed that they shulde receiue more, but they likewise receiued euerie man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden, & heat of the day.

13 And he answered one of them, saying, Friend, I do thee no wrong: didst thou not agre with me for a penie? *Or, fellow.*

14 Take that which is thine owne, and go thy way: I wil giue vnto this last, as muche as to thee.

15 Is it not lawful for me to do as I wil with mine owne? Is thine eye euil because I am good?

16 \* So d the last shalbe first, and the first last: \* for manie are called, but fewe chosen.

17 ¶ And Iesus went vp to Ierusalem, and toke the twelue disciples aparte in the way, and said vnto them,

18 Beholde, we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the chief Priests, and vnto the Scribes, & they shal condemne him to death,

19 And shal deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the thirde day he shal rise againe.

20 ¶ Then came to him the mother of Zebedeus children with her sonnes, worshipping him, & desiring a certeine thing of him.

21 And he said vnto her, What woldest thou? She said to him, Grante that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the \* cup that I shal drinke of, and to be baptized with the baptisme that I shalbe baptized with? They said to him, We are able.

23 And he said vnto them, Ye shal drinke in dede of my cup, and shalbe baptized with y baptisme, that I am baptized with, but to sit at my right hand, and at my left hand,

*c Or enuious, because of my liberalitie, deut. 15. 19.*

*Chap. 15. 30.*

*Mar. 10. 31.*

*Luk. 13. 30.*

*Chap. 22. 14.*

*Mar. 10. 32.*

*Luk. 18. 31.*

*d Therefore euerie man in his vocation, as he is called first, ought to go forward, & encourage others, seeing the hier is indifferent for all.*

*Ioh. 18. 32.*

*Mar. 10. 33.*

*e He setteth y*

*cross before*

*their eyes to*

*drawe the frō*

*ambition, calling it a cup,*

*to signifie the*

*measure of the*

*afflictions, &*

*God hath ordeined for e-*

*uerie man: the*

*which thing*

*also he calleth baptisme.*

*f He setteth y*

*cross before*

*their eyes to*

*drawe the frō*

*ambition, calling it a cup,*

*to signifie the*

*measure of the*

*afflictions, &*

*God hath ordeined for e-*

*uerie man: the*

*which thing*

*also he calleth baptisme.*

*g He setteth y*

*cross before*

*their eyes to*

*drawe the frō*

*ambition, calling it a cup,*

*to signifie the*

*measure of the*

*afflictions, &*

*God hath ordeined for e-*

*uerie man: the*

*which thing*

*also he calleth baptisme.*



*I God my Father hath not given me chargeto bestow offices of honoure here: but to be an example of humilitie vnto all.*  
*Mar. 10. 41. Luk. 22. 27.*

hand, is not mine to giue: but it shalbe giuen to them for whome it is prepared of my Father.

24 \*And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise autoritie ouer them.

26 But it shal not be so amog you: but whosoever wil be great among you, let him be your seruant,

27 And whosoever wil be chief amog you, let him be your seruant,

28 \*Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of manie.

29 \*And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed saying, O Lord, the sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they shulde holde their peace: but they cryed the more, saying, O Lord, the sonne of Dauid, haue mercie on vs.

32 Then Iesus stode stil, and called them, & said, What wil ye that I shulde do to you?

33 They said to him, Lord, that our eyes may be opened.

34 And Iesus moued with compasison touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

*Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 13 The children wish prosperitie vnto Christ. 19 The figge withereth. 22 Faith requisit in prayer. 25 Iohns baptism. 28 The two sonnes. 33 The parable of the housband men. 42 The corner stone reiected. 43 The Iewes reiectet & the Gentiles receiued.*

*Mar. 11. 1. Luk. 19. 29.*  
**A**ND \* when they drew nere to Ierusalem, and were come to Bethphage, vnto the mount of the oliues, then sent Iesus two disciples,

2 Saying to them, Go into the towne that is ouer against you, and anone ye shal finde an asse bounde, and a colte with her: lose them, and bring them vnto me.

3 And if anie man say ought vnto you, say ye, that the Lord hath the nede of them, and straight way he wil let them go.

4 All this was done that it might be fulfilled w<sup>as</sup> spoken by the Prophet, saying,

5 \*Tel ye the daughter of Siō, Beholde, thy King cometh vnto thee, meke and sitting vpon an asse, and a colte, the sole of an asse vsed to the yoke.

6 So the disciples wēt, and did as Iesus had commanded them,

7 And brought the asse & the colte, & put on them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cutte downe brāches from the trees, and strowed them in the way.

9 Moreover, the people that went before, and they also that followed, cryed, saying, \*Hosanna the sonne of Dauid: blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the hieft heauens.

10 \*And when he was come into Ierusalem, all y<sup>e</sup> citie was moued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazaret in Galile.

12 \*And Iesus wēt into the Tēple of God, and cast out all them that solde & bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues,

13 And said to thē, It is writtē, \*Mine house shalbe called the house of prayer: but \*ye haue made it a denne of thieues.

14 Then \*the blinde, and the halt came to him in the Temple, and he healed them.

15 But when the chief Priests and Scribes sawe the marueils that he did, & the children crying in the Tēple, & saying, Hosanna the sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto thē, Yea: red ye neuer, \*By the mouth of babes & sucklings thou hast made perfite the praise?

17 \*So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And \*in the morning as he returned into the citie, he was hungrie,

19 And seeing a figge tre in the way, he came to it, and founde nothing thereon, but leaues onely, and said to it, Neuer frute grow on thee hence forwardes. And anone the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, How sone is the figge tre withered!

21 And Iesus answered and said vnto them, \*Verely I say vnto you, if ye haue faith, and dout not, ye shal not onely do that, which I haue done to the figge tree, but also if ye say vnto this mountaine, Take thy self away, and cast thy self into the sea, it shalbe done.

22 \*And whatsoeuer ye shal aske in prayer, if ye beleue, ye shal receiue it.

23 \*And when he was come into y<sup>e</sup> Tēple, the chief Priests, and the Elders of the people came vnto him, as he was teaching, and said, By what autoritie doest thou these things? and who gaue thee this autoritie?

24 Then Iesus answered and said vnto thē, I also wil aske of you a certeine thing, w<sup>il</sup> if ye tel me, I likewise wil tell you by what autoritie I do these things.

25 The baptisme of Iohn whēce was it? frō

*e Which is to say, Saue I pray ther, desiring God to prosper & sende good successe to the Messias.*

*Mar. 11. 11.*

*Luk. 19. 45.*

*Ioh. 2. 13.*

*f For God w<sup>is</sup> in heauen, must onely saue.*

*g In the porche or entrie into y<sup>e</sup> Tēple.*

*Isa. 56. 7.*

*Iere. 7. 11.*

*Mar. 11. 17.*

*Luk. 19. 46.*

*h Vnder the pretence of religion hypocrites seke their owne gain, and spoyle God of his true worship.*

*Psal. 8. 2.*

*i If God reueile his glorie & might by babes, that can not as yet speake, is it marueil, if they y<sup>e</sup> can speake, do set forth, and magnifie the same?*

*Mar. 11. 13.*

*k In Iebrew it is, haue ordeined or groued y<sup>e</sup> strength: which is all to one purpose, because God is then most praised when his strength is best known.*

*Chap. 17. 20.*

*l Which thing seemeth to be impossible.*

*Chap. 7. 7.*

*Ioh. 15. 7.*

*I Ioh. 3. 24.*

*Mar. 11. 27.*

*Luk. 20. 1.*

*10. of Gal.*



heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs, Why did ye not then beleue him?

*m* The hypocrites feare man more the God, & malice neuer iustificeth the truch.  
*Chap. 23.*  
*Mat. 23.*

26 And if we say, Of men, we <sup>m</sup> feare y<sup>e</sup> people: \*for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We ca<sup>n</sup> not tel. And he said vnto them, Nether tel I you by what autoritie I do these things.

28 ¶ But what thinke ye? A certeine man had two sonnes, and came to the elder, & said, Sone, go & worke to day in my vineyard.

29 But he answered and said, I wil not: yet afterwarde he repented him self, and wet.

30 Then came he to the seconde, and said likewise. And he answered, and said, I wil, syr: yet he went not.

31 Whether of them twaine did the wil of the father? They said vnto him, The first. Iesus said vnto the, Verely I say vnto you, that the <sup>n</sup> Publicanes and the harlots shal go before you into the kingdome of God.

*n* So faire it is impossible for them to repēt & be saued, y<sup>e</sup> stande in their owne conceite, that the greatest sinners that are, shal more some come to repentance.

*o* God taught by Iohn the way of righteousness, whose life was vpright and pefite.

*Isa. 53.*  
*Jerem. 2. 21.*  
*Mat. 12. 1.*

*p* The vineyard is the people, whom he had elected.

*q* Vsed all meanes to preferre it, and to make it fructifull.

*r* digged.  
*s* Which were the Priests & rulers.

*t* The Prophets.  
*u* Iesus Christ.  
*Chap. 26. 3.*  
*Mat. 27. 1.*  
*Mat. 11. 23.*

32 For Iohn came vnto you in the <sup>o</sup> way of righteousness, and ye beleued him not: but the Publicanes, & the harlots beleued him, and ye, though ye sawe it, were not moued with repentance afterwarde, that ye might beleue him.

33 ¶ Heare another parable, There was a certeine housholder, \* which planted a vineyard, and hedged it round about, and made a winepresse therein, and buylt a tower, and let it out to housbandmen, and went into a strange countrey.

34 And when the time of the frute drewe nere, he sent his seruants to the housbandmen to receiue the frutes thereof.

35 And the housbandmē toke his <sup>f</sup> seruants and beat one, and killed another, and stoned another.

36 Again he sent other seruants, mo<sup>t</sup> the first: and they did the like vnto them.

37 But last of all he sent vnto the his owne <sup>s</sup> sonne, saying, They wil reuerence my sonne.

38 But when the housbandmen sawe the sonne, they said among them selues, \* This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they toke him, and cast him out of the vineyard, and slewe him.

40 When therefore the Lord of the vineyard shal come, what wil he do to those housbandmen?

41 They said vnto him, He wil cruelly destroye those wicked men, and wil let out his vineyard vnto other housbandmen, which shal deliuer him the frutes in their seasons.

42 Iesus said vnto them, Red ye neuer in the Scriptures, \* The stone which y<sup>e</sup> buylders <sup>u</sup> refused, the same is made the <sup>s</sup> head

*Psalm. 118. 22.*  
*Act. 4. 11.*  
*Rom. 9. 33.*  
*1. pet. 2. 7.*  
*u* As not meete or fit for their buyldig.  
*x* To fasten & ioyne the buylding together, & to vpholde the whole.

of the corner: This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shalbe taken from you, & shalbe giuen to a naciō, which shal bring forth the frutes thereof.

44 \* And whosoever shal fall on this stone, *Isa. 28. 16.* he shalbe broken: but on whomesoeuer it shal fall, it wil grinde him to powder.

45 And when the chief Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they toke him as a Prophet.

## CHAP. XXII.

*1* The parable of the mariage. *9* The vocation of the Gentiles. *11* The mariage garment. *17* Of paying of tribute. *23* Of the resurrection. *36* The Scribes question. *44* Christs diuinitie.

**T**hen Iesus answered, and spake vnto them againe in parables, saying, *Luk. 24. 18.*  
*Mat. 13. 9.*

2 The kingdome of heauen is like vnto a certeine King which married his sonne,

3 And sent forth his seruants, to call the that were bid to the wedding, but they wolde not come.

4 Again he sent forth the other seruants, saying, Tel the which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are readie: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his ferme, & another about his marchandise.

6 And the remnant toke his seruants, & intreated them sharply, and slewe them.

7 But when y<sup>e</sup> King heard it, he was wroth, & sent forth his warriors, & destroyed those murtherers, and burnt vp their citie.

8 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthie.

9 Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the mariage.

10 So those seruants went out into the high wayes and gathered together all that euer they founde, bothe <sup>d</sup> good and bad: so the wedding was furnished with ghestes.

11 The King came in, to se the ghestes, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, & hast not on a wedding garment? And he was speechles.

13 Then said the King to the seruants, Bind him hand and fore: take him away, and cast him into vtter darkenes: \* there shal be weping and gnashing of teeth.

14 \* For manie are called, but fewe chosen.

15 ¶ The went the Pharises & toke counsell how

*a* Christ reprocheth y<sup>e</sup> lewes of their ingratitude & obdinate malice, in that they refused the grace of God, & was so plentifully offered vnto them.

*b* God punisheth extreme lyche ingratitude.

*c* The ingratitude of the <sup>w</sup> are bid, & because Gods li beralitie & his holie meates to perishe, & he hadde prepared for his.

*d* In y<sup>e</sup> Church the hypocrites are mixed w<sup>th</sup> the goodlie.

*e* He had not a pure affectio<sup>n</sup> & vpright conscience, which proceeded of faith.

*f* Though God suffice for a time hypocrites in the Church, yet he knoweth how to trie the, & saue them out.

*Chap. 3. 12.*  
*13. 42* & *25.*  
*30.*

*Chap. 20. 16.*  
*g* By the outward, & general calling.

*Mar. 12. 13.*  
*how Luk. 20. 26.*



# The Sadduces question. Chap. XXIII. Of ambition. 13

how they might tangle him in talke.

16 And they sent vnto him their disciples with the <sup>b</sup> Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truly, nether carest for anie man: for thou considerest not the persone of men.

17 Tell vs therefore, how thinkest thou? Is it lawful to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, & said, Why tempt ye me, ye hypocrites?

19 Shewe me the tribute money. And they brought him a <sup>k</sup> penie.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cefars. Then said he vnto them, \*Giue therefore to Cesar, the things which are Cefars, and giue vnto God, those which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, \* Moses said, If a man dye, hauing no children, let his brother marie his wife, and raise vp sede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing none yssue, left his wife vnto his brother.

26 Likewise also the seconde, & the third, vnto the seuenth.

27 And last of all the woman dyed also.

28 Therefore in the resurrection, whose wife shal she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto the, Ye <sup>m</sup> are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they nether marie wiues, nor wiues are bestowed in marriage, but are as the <sup>a</sup> Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not red what is spoken vnto you of God, saying,

32 \* I am the God of Abraham, & the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonished at his doctrine.

34 ¶ But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, repeating him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus said to him, \* Thou shalt loue the

Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandment.

39 And the seconde is like vnto this, \* Thou shalt loue thy neighbour as thy self.

40 On these two commandements hageth the whole Law, and the Prophetes.

41 ¶ While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said vnto him, Dauids.

43 He said vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 \* The Lord said to my Lord, Sit on my right hand, til I make thine enemies thy fote stole?

45 If then Dauid call him Lord, how is he his sonne?

46 And none colde answer him a worde, nether durst anie from that daye forthe aske him anie mo questions.

## CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Ierusalem.

1 Then spake Iesus to the multitude, & to his disciples,

2 Saying, The \* Scribes and the Pharises sit in Moses seat.

3 All therefore whatsoever they byd you obserue, that <sup>b</sup> obserue and do: but after their workes do not: for they say, and do not.

4 \* For they binde heauie burdens, and grievous to be borne, and laye them on mens sholders, but they them selues wil not moue them with one of their fingers.

5 All their workes they do for to be sene of men: for they make their <sup>c</sup> phylacteries broad, and make long the <sup>d</sup> fringes of their garments,

6 \* And loue the chief place at feasts, and to haue the chief seates in the assemblies,

7 And gretings in the markets, and to be called of men, <sup>e</sup> Rabbi, Rabbi.

8 \* But be not ye called, <sup>d</sup> Rabbi: for one is your doctor, to wit, Christ, and all ye are brethren.

9 And \* call no man your father vpon the earth: for their is but one, your Father which is in heauen.

10 Be not called <sup>e</sup> doctors: for one is your doctor, euen Christ.

11 But he that is <sup>f</sup> greatest among you, let him be your seruant.

12 \* For whosoever wil exalt him self, shal be brought low: and whosoever wil humble

<sup>d</sup> Christ forbideth not to giue luste honour to Magistrates and Masters, but condemneth ambition and superioritie ouer our brothers faith, which office appertaineth to Christ alone. <sup>e</sup> The Pharises were called Masters or Fathers, and the Scribes Doctors. <sup>f</sup> The highest dignitie in the Church is not lordshippe, or dominion, but ministerie and seruice.

Leui. 19, 18.

Mat. 12, 31.

Mat. 13, 9.

Gal. 3, 14.

1am. 2, 8.

o Of what stocke or familie.

Mar. 12, 35.

Luk. 20, 41.

p By the spirit of prophetic speaking of the kingdomes of Christ.

q By the right hand is signified <sup>q</sup> autoritie and power, w

God giueth his Sonne

Christ in making him his

licutenant & gouernour ouer his Church.

Psal. 110, 1.

r Not that his kingdom shall then end: but <sup>r</sup> office of his

humanitie shall cease, and he w

the Father and holie Ghost shall reigne for euer as one God all in all.

s Christ is Dauid's sonne touching his man

hode, and his Lord, concerning his Godhead.

Chap. XXIII.

Neg. 3, 4.

a And teacheth that which

Moses saith.

b According to Moses

whome they read, but not <sup>b</sup> w

thei teacheth of the selues.

Luk. 11, 46.

ad. 15, 10.

c They were skroles of parchment where

in the commandments were written: and to this day the

Iewes vse the same & close the in a piece

of lether, & so binde them to their browe

& left arme, to the intent thei might haue continual remembrance of the Law.

Nom. 15, 38.

deut. 22, 12.

Mar. 12, 38.

Luk. 11, 43.

¶ 20, 45.

¶ or, master.

1am. 3, 1.

¶ or, teacher.

Mal. 1, 6.

Luk. 14, 11.

¶ 18, 14.

These were certaine flatterers of the court, which were maintained that religion, w King Herod: both approved: and though they were enemies to the Pharisees in this thing they considered, thinking to intangle Christ, and so other to accuse him of treason, or to bring him into the haire of all his people.

¶ 13, 7.

¶ as touching the outward quality, as whether a man be riche or poore

¶ the crye of the criuare.

¶ Which was of value about foure pence halfe penie.

Mar. 12, 10.

Luk. 20, 17.

ad. 13, 6.

Deut. 25, 5.

¶ 1 By the title of alliance: and here by brother he meaneth the next kinman, y law fully might marie her.

¶ 13, 7.

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# The nature of hypocrites. S. Matthewe. False Christs.

him self, shalbe exalted.

**13** ¶ Wo therefore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues go not in, nether suffer ye them that wolde enter, to come in.

**14** ¶ Wo be vnto you Scribes and Pharises, hypocrites: for ye deuoure widdowes houses, euen vnder a colour of long prayers: wherefore ye shal receiue the greater damnacion.

**15** Wo be vnto you, Scribes and Pharises, hypocrites: for ye compass the sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hel, then you your selues.

**16** Wo be vnto you blinde guides, which say, Whosoever sweareth by the Tēple, it is nothing: but whosoever sweareth by the golde of the Temple, he offendeth.

**17** Ye fooles and blinde, whether is greater, the golde, or the Tēple that sanctifieth the golde?

**18** And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

**19** Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

**20** Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

**21** ¶ And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

**22** ¶ And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

**23** ¶ Wo be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annyse, & cōmyn, and leaue the weightier matters of the Law, as iudgement, and mercie, & fidelitie. These ought ye to haue done, & not to haue left the other.

**24** Ye blinde guides, which straine out a gnatte, and swallow a camel.

**25** ¶ Wo be to you, Scribes and Pharises, hypocrites: for ye make cleane the vter side of the cup, and of the platter: but within they are ful of briberie & excesses.

**26** Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

**27** Wo be to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautiful outwarde, but are within ful of dead mē's bones, and of all filthines.

**28** So are ye also: for outwarde ye appeare righteous vnto men, but within ye are ful of hypocrisie and iniquitie.

**29** ¶ Wo be vnto you, Scribes and Pharises, hypocrites: for ye buylde the tombes of

the Prophetes, & garnish the sepulchres of the righteous,

**30** And say, If we had bene in the dayes of our fathers, we wolde not haue bene parteners with them in the blood of the Prophetes.

**31** So the ye be witnesses vnto your selues, that ye are the children of them that murdered the Prophetes.

**32** Fulfil ye also the measure of your fathers.

**33** O serpents, the generacion of vipers, how shulde ye escape the damnacion of hell?

**34** Wherefore beholde, I send vnto you Prophetes, and wise mē, and Scribes, & of them ye shal kil and crucifie: and of the shal ye scourge in your Synagogues, and persecute from citie to citie,

**35** That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of Abel the righteous vnto the blood of Zacharias the sonne of Barachias, whome ye slewe betwene the Temple and the altar.

**36** Verely I say vnto you, all these things shal come vpon this generacion.

**37** ¶ Ierusalem, Ierusalem, which killest the Prophetes & stonest them which are sent to thee, how often wolde I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye wolde not!

**38** Beholde, your habitation shalbe left vnto you desolate.

**39** For I saye vnto you, ye shal not see me hence forth the til that ye say, Blessed is he that cometh in the Name of the Lord.

## CHAP. XXIII.

Christ sheweth his disciples the destruction of the Temple. 5. 24 The false Christs. 13 To persevere. 14 The preaching of the Gospel. 6. 29 The signes of the end of the worlde. 43 He warneth them to wake. 44 The sudden comming of Christ.

**A**ND Iesus went out, & departed from the Temple, and his disciples came to him, to shewe him the buylding of the Temple.

**2** And Iesus said vnto them, Se ye not all these things: Verely I say vnto you, there shal not be here left a stone vpon a stone, that shal not be cast downe.

**3** And as he sate vpon the mount of Oliues, his disciples came vnto him aparte, saying, Tell vs when these things shalbe, and what signe shalbe of thy comming, and of the end of the worlde.

**4** And Iesus answered, and said vnto them, Take hede that no man deceiue you.

**5** For manie shal come in my Name, sayig, I am Christ, and shal deceiue manie.

**6** And ye shal heare of warres, and rumors of warres: se that ye be not troubled: for all these things must come to passe, but the end is not yet.

For

Ye kepe backe the pure religion & knowledge of God when men are ready to embrace it.

Mar. 12. 40.

Luk. 20. 47.

h Which haue now their force within the dores.

i They sought all meanes, y thei coulde inuent, to make of a Gentile a Jewe.

For, it is a detest.

k And maketh it to be taken as an holie thing, because of the vserand hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrarie to it.

1. King. 8. 13. 2. Chron. 6. 1.

Chap. 5. 34.

Luk. 11. 42.

l Ye staye at y is nothing, & let passe that is of greater importance. m Ye seeke how to get estimation with men and passe not whether ye haue a good conscience or no.

Or, intemperate.

Or, painted.

n For a remembrance of the, & in the mean season they passed not for their doctrine.

o It is not now onely y your nation hath begonne to be cruel against the seruants of God, & therefore it is no maruail though the children of such murderers handle roughly y Prophetes.

p To convince you of greater ingratitude Gen. 4. 7.

Ex. 17. 44.

q Christ meaneth that all their race shal be punished, so that the iniquitie of y fathers shalbe powred into the bosome of the children, & resemble their fathers.

r Read 2. Chron. 24. 22.

Luk. 13. 34.

2. Esdr. 1. 39.

f He will returne no more to them, as a teacher, but as a iudge, when as they shalbe compelled to confess (alioquin to lat.) that he is the verie Sonne of God. Chap. XXIII. Mar. 13. 1.

luk. 21. 5. a whose excellencie appeared in that that Herode for the space of 8. yeres kept 10000. men in works, the stones were 15 cubites long, in height 12, in breadth 8, as Iosephus writeth.

Luk. 19. 44.

b The thought of worlde shalbe at an end, when Ierusalem were destroyed.

ed.

Eph. 5. 6.

colos. 2. 28.

c He answereth them oot according to their mindes, but admonisheth them of that which is necessary for the to knowe.



7 For nation shal rise against nation, and realme against realme, & there shal be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the beginning of sorowes.

9 \*Then shal they deliuer you vp to be afflicted, and shal kill you, and ye shal be hated of all nations for my Names sake.

10 And then shal manie be offended, & shal betray one another, and shal hate one another.

11 And manie false prophetes shal arise, & shal deceiue manie.

12 And because iniquitie shal be increased, the loue of manie shal be colde.

13 \*But he that endureth to the end, he shal be sau'd.

14 And this Gospel of the kingdome shal be preached through the whole worlde for a witnes vnto all nations, and then shal the end come.

15 ¶ When ye therefore shal see the abomination of desolation spoken of by Daniel the Prophet, standing in the holie place, (let him that readeth consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And wo shalbe to them that are with child, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, nether on the Sabbath day.

21 For then shal be great tribulation, such as was not from the beginning of the worlde to this time, nor shal be.

22 And except those dayes shulde be shortened, there shulde no flesh be sau'd: but for the electes sake those dayes shal be shortened.

23 \*Then if any shal say vnto you, Lo, here is Christ, or there, beleue it not.

24 For there shal arise false Christs, & false prophetes, and shal shewe great signes and wonders, so that if it were possible, they shulde deceiue the verie elect.

25 Beholde, I haue tolde you before.

26 Wherefore if they shal say vnto you, Beholde, he is in the desert, go not forth: Beholde, he is in the secret places, beleue it not.

27 For as the lightning cometh out of the East, and shineth in to the West, so shal also the comming of the Sonne of man be.

28 \*For where soeuer a dead carke is, thither wil the egles resort.

29 \*And immediatly after the tribulation of those dayes, shal the sunne be darkened, & the moone shal not giue her light,

and the starres shal fall from heauen, & the powers of heauen shal be shaken.

30 And then shal appeare the signe of the Sonne of man in heauen: and then shal all the kinreds of the earth mourne, and they shal see the Sonne of man come in cloudes of heauen with power and great glorie.

31 \*And he shal send his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes, & from the one end of the heauen vnto the other.

32 Now learne the parable of the figge tree: when her bough is yet tender, & it bringeth forth the leaues, ye knowe y summer is nere.

33 So likewise ye, when ye see all these things, knowe that the kingdome of God is nere, euen at the doores.

34 Verely I say vnto you, this generation shal not passe, til all these things be done.

35 \*Heauen and earth shal passe away: but my wordes shal not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shal the comming of the Sonne of man be.

38 \*For as in the dayes before the flood they did eat and drinke, marry and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knewe nothing, til the flood came and toke them all awaye, so shal also the comming of the Sonne of man be.

40 \*¶ The two men shal be in the fields, the one shal be receiued, and the other shal be refused.

41 Two women shal be grinding at the mill: the one shal be receiued, & the other shal be refused.

42 \*Wake therefore: for ye knowe not what houre your master wil come.

43 Of this be sure, that if the good man of the house knewe at what watche the thief wolde come, he wolde surely watche, and not suffre his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke not, wil the Sonne of man come.

45 \*Who then is a faithful seruant & wise, whome his master hath made ruler ouer his householde, to giue the meat in season?

46 Blessed is that seruāt whome his master, when he cometh, shal finde so doing.

47 Verely I say vnto you, he shal make him ruler ouer all his goods.

48 But if that euil seruāt shal say in his heart, My master doeth deferre his coming,

49 And begin to smite his felowes, and to eat and to drinke with the drunken,

50 That seruants master wil come in a day, when he loketh not for him, & in an houre

Reuel. 1.7.

1. cor. 15. 52.

1 thes. 4. 16.

o For within  
fittie yeres af-  
ter, Ierusalem  
was destroyed:  
godlie were  
persecuted,  
false tea-  
chers seduced  
the people, re-  
ligio was pol-  
luted, so that  
worlde seemed  
to be at an  
end.

Mar. 13. 32.

Gene. 7. 5.

Luk. 17. 28.

1. pet. 3. 20.

p Because of  
their incredu-  
lity.

Luk. 17. 35.

1. thes. 4. 17.

q This tea-  
cheth euery  
man to walke  
warly not re-  
specting his co-  
panio although  
he be neuer so  
deere vnto him.

Mar. 13. 35.

Luk. 12. 39.

2. thes. 5. 2.

reuel. 16. 18

Luk. 12. 42.



*Or, separat him*  
*Chap. 13. 42.*  
*Or, 25. 30.*

that he is not ware of,

31 And wil cut him of, and giue him his portion with hypocrites: there shalbe weeping, and gnashing of teeth.

CHAP. XXV.

*1 By the similitude of the virgines Iesus teacheth euerie man to watche. 14 And by the talents to be diligent. 31 The last iudgement. 32 The shepe and the goates. 35 The workes of the faithfull.*

*a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.*  
*b To do him honor, as the maner was.*

1 **T**hen the kingdome of heauen shalbe likened vnto ten virgins, which toke their lampes, and went to mete the bridegrome.

2 And fīue of the were wise, & fīue foolish.

3 The foolish toke their lāpes, but toke none oyle with them.

4 But fī wise toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all slombred and slept.

6 And at midnight therē was a crye made, Beholde, the bridegrome cometh: go out to mete him.

7 Then all those virgins arose, & trimmed their lampes.

*c Manie seke that w they haue concernēd, but it is to late.*

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

*d This was spoken in reproche, because they made not provision in time.*

9 But the wise answered, saying, We feare lest there wil not be ynough for vs & you: but go ye rather to them that sel, and bie for your selues.

10 And while they went to bie, the bridegrome came: & they that were readie, wēt in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I knowe you not.

*e I wil not open to you because you haue failed in fī midde way.*

13 *\* Watche therefore: for ye knowe nether the day, nor the houre, when the Sonne of man wil come.*

*Chap. 24. 43.*

*Mar. 13. 33.*

*Luk. 19. 12.*

*f This similitude teacheth how we ought to continue in the knowledge of God, and do good with those graces f God hath giue vs. g Euerie talēt commūly made threescore pounde, read chap. 18. 24.*  
*Or, made.*

14 *\* f For the kingdome of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.*

15 And vnto one he gaue fīue s talents, and to another two, & to another one, to euerie man after his owne habilitie, and straight way went from home.

16 Then he that had receiued the fīue talents, went and occupied with them, and gained other fīue talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, wēt & digged it in fī earth, & hid his masters money.

19 But after a long season, fī master of those seruants came, and rekened with them.

20 Then came he that had receiued fīue talents, and broght other fīue talents, saying, Master, thou deliueredst vnto me fīue talents: beholde, I haue gained with them

other fīue talents.

21 Then his master said vnto him, It is wel done good seruāt and faithfull, Thou hast bene faithfull in litle, I wil make thee ruler ouer much: entre in into thy masters ioy.

*h The master receiueh him into his house to giue him parte of his goods and commodities.*

22 Also he that had receiued two talents, came & said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master said vnto him, It is wel done good seruāt, and faithfull, Thou hast bene faithfull in litle, I wil make thee ruler ouer much: enter in into thy masters ioye.

24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawdest not:

25 I was therefore afraide, and went and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euil seruāt, & slouthfull, thou knewest that I reap where I sowed not, and gather where I strawed not.

*Or, diligēt.*

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my cōming shulde I haue receiued mine owne with vantage.

*Chap. 13. 12.*

*Luk. 8. 18.*

*and 19. 26.*

*Mar. 4. 25.*

*i The graces of God shalbe take away fro him that doeth not beknowe them to Gods glorie and his neighbours profite.*

*Chap. 1. 12.*

*and 22. 13.*

*k For our saluation cometh of the blessing and fauour of God*

*l Hereby God declareth the certēitie of our predestination, whereby we are saued, because we were chosen in Christ before the foundations of the worlde, Eph. 1. 4*

*1st. 3. 7.*

*ex. 18. 7.*

*Eccl. 7. 39.*

*m Christ meaneth not that our saluation dependeth on our workes or merites, but teacheth what it is to liue iustly accordig to godlines, & charitie, and f God recompēseh his of his free mercie, likewise as he doeth with them.*  
*Or, iustice.*

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 *\* For vnto euerie man that hath, it shal be giuen, and he shal haue abundance, and from him that hath not, euē that he hath, shalbe taken away.*

30 Cast therefore that vnprofitable seruāt into vtter darkenes: there shalbe weeping, and gnashing of teeth.

31 *\* And when the Sonne of man cometh in his glorie, and all the holie Angels w him, the shal he sit vpon fī throne of his glorie.*

32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherde separateth the shepe from the goates.

33 And he shal set the shepe on his right hand, and the goates on the left.

34 Then shal the King say to them on his right hand, Come ye *\* blessed* of my Father: inherite ye fī kingdome prepared for you fro the foundations of the worlde.

35 *\* For I was an hungred, and ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:*

36 *I was naked, and ye clothed me, I was sicke, and ye visited me: I was in prison, and ye came vnto me.*

37 Then shal the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee?



19 Or when sawe we thee sicke, or in prison, and came vnto thee?  
 20 And the King shal answere and say vnto them, Verely I say vnto you, in as muche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.  
 21 Then shal he say vnto them on the left hand, \* Departe from me ye cursed, into euerlasting fyre which is prepared for the deuill and his angels.  
 22 For I was an hungred, & ye gaue me no meat: I thirsted, & ye gaue me no drinke:  
 23 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.  
 24 The shal they also answere him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?  
 25 The shal he answer them, & say, Verely I sai vnto you, in as muche as ye did it not to one of y<sup>e</sup> least of these, ye did it not to me.  
 26 \* And these shal go into euerlasting paine, and the righteous into life eternal.

CHAP. XXVI.

1 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords supper. 31 The disciples weakenes. 48 The treason of Iudas. 62 The sword. 64 Because Christ calleth him self the Sonne of God, he is iudged worthe to dye. 69 Peter denieth, and repenteth.

1 **A**ND \* it came to passe, whē Iesus had finished all these sayings, he said vnto his disciples,  
 2 Ye knowe that within two dayes is the Pascheouer, and the Sonne of man shalbe deliuered to be crucified.  
 3 \* Then assembled together y<sup>e</sup> chief Priests and the Scribes, and the Elders of the people into the hall of the high Priest, called Caiaphas,  
 4 And consulted how they might take Iesus by subtiltie, and kill him.  
 5 But they said, Not on the feast day, lest anie vprore be among the people.  
 6 \* And when Iesus was in Bethania, in the house of Simon the leper,  
 7 There came vnto him a womā, which had a boxe of verie costelie ointment, & powred it on his head, as he sate at the table.  
 8 And whē his disciples sawe it, thei had indignation, saying, What neded this waste?  
 9 For this ointment might haue bene solde for muche, and bene giuen to the poore.  
 10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.  
 11 \* For ye haue the poore alwayes with you, but me shal ye not haue alwayes.  
 12 For in that she powred this ointment on my bodie, she did it to burye me.  
 13 Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throughout all y<sup>e</sup>

worlde, there shal also this that she hath done, be spoken of for a memorial of her.  
 14 \* Then one of the twelue, called Iudas Iscariot, went vnto the chief Priests,  
 15 And said, What wil ye giue me, and I wil deliuer him vnto you? and they appointed vnto him thirtie *pieces* of siluer.  
 16 And from that time, he sought opportunitie to betraye him.  
 17 \* Now on y<sup>e</sup> first day of the feast of vnleauened bread y<sup>e</sup> disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Pascheouer?  
 18 And he said, Go into the citie to suche a man, & say to him, The master saith, My time is at hand: I wil kepe the Pascheouer at thine house with my disciples.  
 19 And the disciples did as Iesus had giuen them charge, and made ready the Pascheouer.  
 20 \* So when the euen was come, he sate downe with the twelue.  
 21 And as they did eat, he said, Verely I say vnto you, that one of you shal betraye me.  
 22 And they were exceeding sorowful, and began euerie one of them to say vnto him, Is it I, Master?  
 23 And he answered and said, He that dip-peth his hand with me in the dish, he shal betraye me.  
 24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man is betrayed: it had bene good for that mā, if he had neuer bene borne.  
 25 Then Iudas which betrayed him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.  
 26 \* And as they did eat, Iesus toke the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, Take, eat: this is my bodie.  
 27 Also he toke y<sup>e</sup> cup, & when he had giuen thanks, he gaue it them, saying, Drinke ye all of it.  
 28 For this is my blood of the Newe testament, that is shed for manie, for the remission of sinnes.  
 29 I say vnto you, that I wil not drinke hence forth of this frute of the vine vntil that day, when I shal drinke it newe with you in my Fathers kingdome.  
 30 And when they had sung a psalme, they went out into the mount of oliues.  
 31 \* Then said Iesus vnto them, All ye shal be offended by me this night: for it is written, I wil smite the shepherd, and the shepe of the flocke shalbe scattred.  
 32 But \* after I am risen againe, I wil go before you into Galile.  
 33 But Peter answered, and said vnto him, Though that all men shulde be offended by thee, yet wil I neuer be offended.

Mar. 14. 10.  
Luk. 22. 14.

e Every one in value was about foure pence halie penny of olde sterling  
Mar. 14. 18.  
Luk. 22. 7.

f He maketh halie to a more worthie sacrifice, to wit, to that which the Pascheouer signified.

Mar. 14. 18.  
Luk. 22. 14.  
Iohn 13. 21.

g He that is accustomed to eat with me daily at the table, Psal. 41. 9. To the intent his disciples might knowe that all this was appointed by the prouidence of God.

h. Cor. 11. 24. i That is, a true signe and testimonie that my bodie is made yours, and by me your soules are nourished. k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ, spiritually received, so that without him we haue no nourishment. l You shal no more enioye my bodie in presence til we mete together in heauen.

Mar. 14. 27.  
Iohn 16. 30.  
18. 8.  
m Shal turne backe and be discouraged.  
Zach 13. 7.

Mar. 14. 28.  
16. 7.  
n This declarereth what danger it is to trust to muche to our owne strength.

Mar. 14. 18.  
Luk. 22. 7.

Mar. 14. 18.  
Luk. 22. 7.

Mar. 14. 18.  
Luk. 22. 7.

Mar. 14. 18.  
Luk. 22. 7.

Mar. 14. 18.  
Luk. 22. 7.

Mar. 14. 18.  
Luk. 22. 7.



# Watche & pray. S. Matthewe. Peters denial.

*John 13, 38* 34 \*Iesus said vnto him, Verely I say vnto thee, that this night, before y<sup>e</sup> cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, Thogh I shulde dye with thee, yet wil I not denie thee. Likewise also said all the disciples.

*Mar. 14, 32. Luk. 22, 39.* 36 ¶ Then wet Iesus with the into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I go and pray yonder.

37 And he toke Peter, and the two sonnes of Zebedeus, and bega to waxe sorowful, and grievously troubled.

38 Then said Iesus vnto them, My soul is verie heauie, *euen* vnto the death: tarie ye here, and watche with me.

39 So he went a litle further, and fel on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheles, not as I wil, but as thou wilt.

40 After he came vnto the disciples, and founde the a slepe, & said to Peter, What colde ye not watche with me one houre?

41 Watch, and pray, that ye enter not into tentation: the spirit in dede is readie, but the flesh is weake.

42 Again he wet away the secōde time & prayed, saying, O my Father, if this cup can passe away from me, but that I must drinke it, thy wil be done.

43 And he came, and founde them a slepe againe: for their eyes were heauie.

44 So he left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Slepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 ¶ Rise, let vs go: beholde, he is at hand that betrayeth me.

47 ¶ And while he yet spake, lo, Iudas, one of the twelue, came, and with him a great multitude with swordes and stauers, from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whome soeuer I shall kisse, that is he, lay holde on him.

49 And forthewith he came to Iesus, and said, God saue thee, Master, & kissed him.

50 Then Iesus said vnto him, Friend, wherefore art thou come? The came they, and laid hands on Iesus, and toke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, & drewe his sworde, and stroke a seruant of the high Priest, and smote of his eare.

52 Then said Iesus vnto him, Put vp thy sworde into his place: for all that take the sworde, shall perishe with the sworde.

53 Ether thinkest thou, that I can not now pray to my Father, and he wil giue me more then twelue legions of Angels?

54 How then shulde the Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as it were against a thief, with swordes and stauers, to take me: I sate daily teaching in the Temple among you, and ye toke me not.

56 But all this was done, that the Scriptures of y<sup>e</sup> Prophetes might be fulfilled. ¶ The all the disciples forsoke him, and fled.

57 ¶ And they toke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre off vnto the hie Priests hall, and went in, & sate with the seruants to se the end.

59 Now the chief Priests & the Elders, and all the whole council sought false witness against Iesus, to put him to death.

60 But they founde none, and thogh many false witness came, yet founde they none: but at the last came two false witnesses,

61 And said, This man said, I can destroy the Temple of God, and buyld it in thre dayes.

62 Then the chief Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus helde his peace. Then the chief Priest answered, and said to him, I charge thee by the liuing God, that thou tell vs, if thou be the Christ the Sonne of God.

64 ¶ Iesus said to him, Thou hast said it: neuertheles I say vnto you, hereafter shall ye se the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, He hath blasphemed: what haue we any more nede of witnesses? beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, & said, He is worthie to dye.

67 ¶ Then spat they in his face, and buffeted him: and other smote him with their roddes,

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ Peter sate without in y<sup>e</sup> hall: & a maide came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou saist.

71 And when he went out into the porche, another maide sawe him, and said vnto them that were there, This man was also with Iesus of Nazaret.

72 And againe he denyed with an othe, saying, I knowe not the man.

2 Every legi  
contained com  
munely 6000.  
footmen, and  
732 horsem.  
whereby here  
he meaneth an  
infinite number  
Isa. 33, 10.

Lamen. 4, 20  
Chap. 20, 3.  
Mar. 14, 33.  
Luk. 22, 54.  
John 18, 14.

Mar. 14, 33.  
a He decla-  
reth how Ie-  
sus was wro-  
gally accused,  
to the end  
that we may  
knowe his in-  
nocencie, and  
not that he suf-  
fered for him-  
self, but for vs.  
b Which col-  
de lustely wit-  
nes against  
him.

John 2, 19.  
c Christ did  
neglect their  
false reportes  
and more our  
he was not the  
re to defend  
his cause, but  
to suffer con-  
demnation.

d Or adure  
thee by thine  
allegiance  
towards God.  
e Christ cofe-  
fesseth that he  
is the Spout  
of God.

Chap. 16, 27.  
rom. 14, 10.

1 Thes. 4, 14.  
f This was o-  
ne of their o-  
wne traditions,  
if they had  
heard any Is-  
raelite blas-  
pheme.

g The ene-  
mies of God  
call a true con-  
fession blasphe-  
mie.  
h The officers  
smite Christ  
with their rod-  
des or little  
staves.  
i They mot-  
ted him after  
this sorte that  
he might not  
seme to be a  
Prophet, and  
so wolde turne  
the peoples  
mindes from  
him.

Mar. 14, 66.  
Luk. 22, 55.  
John 18, 25.  
k An example  
of our infirmi-  
tie that we  
may learne to  
depende vpon  
God and not  
put our trust  
in our selves.

o He feared  
not death of  
it self, but tre-  
bled for feare  
of Gods anger  
towards sinne,  
the burden  
whereof he bare  
for our sake.  
p For he sawe  
Gods anger  
kindled toward  
des vs.

q That is, the  
angre of God  
for mans sin-  
nes.  
r He knewe  
well what his  
Father had de-  
termined, and  
therefore was  
ready to obey  
but he pray-  
eth as y<sup>e</sup> faith-  
ful do in their  
troubles with-  
out respect of  
the eternal co-  
unsell of God.  
s And therefo-  
re we must  
continually  
fighte against  
the flesh.

t He speaketh  
this in a con-  
trarie sense,  
meaning they  
shulde anone  
be wel wake-  
ned.

u Christ dyed  
willingly, and  
therefore pre-  
sented himself  
to his enemies.

Mar. 14, 43.  
Luk. 22, 47.  
John 18, 3.

Dr. Huile, rab-  
bi.

x He rebuketh  
his vnkinde-  
nes vnder the  
cloke of pre-  
tensed friend-  
shippe.

Dr. Beathe.

Gen 9, 5.

Ysa. 13, 10.

y The exerci-  
sing of the  
sworde is for-  
bide to pri-  
uate persones.  
Also he wol-  
de haue hin-  
dered by his  
vndirecte zea-  
le the worke  
of God.

l He was liue-  
ly conuicted  
by the motion  
of Gods Spirit  
who neuer  
forsook his  
repent  
yeter  
ly, thogh for  
a time they  
fall, to the id-  
tent they may  
fele their ow-  
ne weakness  
acknowledge  
great mercie.

Mar. 13, 1.  
Luk. 22, 66.  
John 17, 30.

a For they ha-  
ue no authoritie  
to condemne him  
or to put an  
death.  
b Our late  
penitence bring-  
eth despaire  
upon.

c Although he  
abhorreth sin-  
nes, yet is he  
not displeased  
there with, b  
dispairet  
Gods mercie  
and seeketh  
owne delecta-  
tion.

Ad. 1, 18.

d The hypoc-  
rites laye  
whole faulte  
vpon Iudas  
e The hypo-  
rites are full  
of confici-  
on in a matter  
nothing, but  
thele innoc-  
blood th  
make nothin-  
at it.

Mar. 14, 33.

Ad. 1, 19.

Zach. 11, 13.

f For y<sup>e</sup> few  
thogh it  
great offen-  
se to be bury-  
in the sa-  
place that  
drangers w<sup>e</sup>

Mar. 14, 33.  
Luk. 22, 33.  
John 18, 25.



# Iudas vaine repentance. Chap. XXVII. Barabbas quit. 16

73 So after a while, came vnto him thei that stode by, and said vnto Peter, Surely thou art also one of them: for euen thy speache bewrayeth thee.

74 Then began he to curse *him self*, and to sweare, saying, I knowe not the man. And immediatly the cocke crewe.

75 Then Peter remembred the wordes of Iesus, which had said vnto him, Before the cocke crowe, thou shalt deny me thrise. So he went out, and wept bitterly.

## CHAP. XXVII.

*Christ is deliuered vnto Pilate. 1 Iudas hangeth him self. 24 Christ is pronounced innocent by the iudge, and yet is condemned, and crucified among thieues. 46 He prayeth vpon the crosse. 51 The vaille is rent. 52 The dead bodies arise. 57 Ioseph buryeth Christ. 64 Watchmen kepe the graue.*

**W**Hen \* the morning was come, all the chief Priests, & the Elders of the people toke counsel against Iesus, to put him to death,

And led him away bounde, and deliuered him vnto Pontius Pilate the gouernour.

¶ Then when Iudas which betrayed him, sawe that he was condemned, <sup>b</sup> he repented him self, and broght againe the thirtie *pieces* of siluer to the chief Priests, and Elders,

Saying, I haue <sup>c</sup> sinned betraying the innocent blood. But they said, What is that to vs? <sup>d</sup> se thou to it.

And whē he had cast downe the siluer *pieces* in the Temple, he departed, and went, \* and hanged him self.

And the chief Priests toke the siluer *pieces*, and said, It is not <sup>e</sup> lawfull for vs to put them into the <sup>f</sup> treasure, because it is the price of blood.

And they toke counsel, and bought with them a potters field, for the buryal of strangers.

Wherefore that field is called, \* the field of blood, vntil this day.

(Then was fulfilled that which was spoken by Ieremias the Prophet, saying, \* And they toke thirtie siluer *pieces*, the price of him that was valued, whome *they* of the children of Israel valued.

And thei gaue them for the potters field, as the Lord appointed me.)

¶ And Iesus stode before the gouernour, and the gouernour asked him, saying, Art thou the King of <sup>g</sup> Iewes? Iesus said vnto him, Thou saist it.

And when he was accused of the chief Priests and Elders, he answered nothing.

The said Pilate, vnto him, Hearest thou not how many things they laye against thee?

But he answered him not to one worde, in so muche that the gouernour marvelled greatly.

Now at the feast, <sup>h</sup> gouernour was wont to <sup>i</sup> deliuer vnto the people a prisoner, whome they wolde.

And they had the a notable prisoner, called Barabbas.

\* When they were then gathered together, Pilate said vnto them, Whether wil ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

(For he knewe wel, that for enuie they had deliuered him.)

Also whē he was set downe vpon the iudgemēt seat, his wife sent to him, saying, <sup>j</sup> Haue thou nothing to do with that iuste man: for I haue suffered many things this day in a dreame by reason of him.)

\* But the chief Priests & the Elders had perswaded the people that thei shulde aske Barabbas, and shulde destroy Iesus.

Then the gouernour answered, and said vnto them, Whether of the twaine wil ye that I let loose vnto you? And they said, <sup>k</sup> Barabbas.

Pilate said vnto them, What shal I do then with Iesus which is called Christ? Thei all said to him, Let him be crucified.

Then said the gouernour, But what euil hath he done? Then thei cryed the more, saying, Let him be crucified.

When Pilate sawe that he auailed nothing, but that more tumulte was made, he toke water and wasshed his hands before the multitude, saying, I am innocent of the blood of this <sup>l</sup> iust man: loke you to it.

Then answered all the people, and said, His <sup>m</sup> blood be on vs, and on our children.

Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

\* The the souldiours of the gouernour toke Iesus into the commune hall, and gathered about him the whole bande.

And thei stripped him, & put vpon him a <sup>n</sup> skarlet robe,

And platted a crowne of thornes, and put it vpon his head, and a rede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,

And spitted vpon him, and toke a rede, and smote him on the head.

Thus when they had mocked him, they toke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

\* And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his crosse.

\* And when they came vnto the place called Golgotha, (that is to say, the place of *dead mens skulles*.)

Thei gaue him <sup>o</sup> vineger to drinke, mingled with gall: and when he had tasted the-

<sup>h</sup> Or, quile.  
<sup>i</sup> It was a tradition of the Iewes to deliuer a prisoner at Easter.

<sup>j</sup> This was to the greater condemnation of Pilate, whome neither his owne knowledge coulde teache, nor counsel of others, to defende Christs innocencie.  
Mar. 15, 11.  
Luk. 23, 18.  
Ioh. 18, 40.  
Act. 3, 14.

<sup>k</sup> The multitude preferre the wicked to the righteous.

<sup>l</sup> Pilate beareth witness <sup>j</sup> he is innocent, before he condemneth him.  
<sup>m</sup> If his death be not lawfull, let the punishment fall on our heades & our children, and as they wished, so this curse taketh place to this day.  
Mar. 15, 16.  
Ioh. 19, 1.  
<sup>n</sup> To deride him, because he called him self a King.

Mar. 15, 22.  
Luk. 23, 26.  
Ioh. 19, 16.  
<sup>o</sup> It was a kinde of drinke to open the vaines, and so to hasten his death, which was giuen him vpon <sup>j</sup> crosse.



# Christ crucified. S. Matthewe. Christs buryal.

reof, he wolde not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lottes, that it might be fulfilled, which was spoken by the Prophet, \* They deuied my garmets among them, and vpon my vesture did cast lottes.

*Psal. 22, 19.  
mar. 15, 24.*

36 And they sate, and watched him there.

37 ¶ Thei set vp also ouer his head his cause written, ° THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, \* Thou that destroyest the Temple, and buydest it in thre dayes, saue thy self: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saued others, but he can not saue him self: if he be the King of Israel, let him now come downe from the crosse, and we wil beleue him.

43 \* He trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.

44 That same also the thieues which were crucified with him, cast in his teeth.

45 Now from the sixth houre was there darkenes ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loude voyce, sayig, \* Eli, Eli, lama sabachthani: that is, \* My God, my God, why hast thou forsaken me?

47 And some of them that stode there, whē thei heard it, said, This man calleth Elias.

48 And straight way one of them ran, and toke a sponge, and filled it with vineger, and put it on a rede, and gaue him to drinke.

49 Other said, Let be: let vs se, if Elias wil come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the ghost.

51 And beholde, \* the vaile of the Temple was rent in twayne, from the top to the bottome, and the earth did quake, and the stones were clouen,

52 And the graues did open them selues, & many bodies of the Sainctes which slept, arose,

53 And came out of the graues after his resurrection, and went into the holie Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching Iesus, sawe the earth-

o The maner when was to set vp a writing to signifye wherefore a man was executed: but he. e God gouerned Pilates hand to write other wise then he thought.  
*John 8, 19.*

*Psal. 22, 9.  
wis. 2, 28.  
p. This was a great tēration, to go about to take from him his truste in God, and so to bring him to despair.  
q Meaning by this synecdoche the one of the thieues.  
r Thei was fro noon til thre of the clocke  
f Of Iewrie and the cōuntry there about.*

*Psal. 22, 3.  
r Notwithstanding that he seeth him self as it were wounded with Gods wrath and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and call vpon him: which is written to teach vs in all of our tribulacions to trust in God, be the assaults neuer so grievous to the flesh.  
u They mocked at Christs prayer, as if it had bene in vaine.*

*Psal. 89, 23.  
Or, bysspo. And  
q. John 19, 29.  
x Voluntarily after he had obeyed his Father in all things. \* 1. Chr. 3, 14. y Which signified an end of all the ceremonies of the Lawe. \* Or, Ierusalem.*

quake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre of, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Marie Magdalene, and Marie the mother of Iames & Ioses, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a riche man of Arimathea, named Ioseph, who had also him self bene Iesus disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the bodie to be deliuered.

59 So Ioseph toke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe tombe, which he had hewen out in a rocke, & rolled a great stone to the dore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer said, while he was yer aliuē, Within thre dayes I wil rise.

64 Commande therefore, that the sepulchre be made sure vntil the thirde day, lest his disciples come by night, & steale him away, and say vnto the people, He is risen from the dead: so shal the last error be worse then the first.

65 Then Pilate said vnto them, Ye haue a watche: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre sure with the watche, and sealed the stone.

## CHAP. XXVIII.

*a The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth the forth to preache, and to baptize. 20 Promising to them continual assistance.*

Now in the end of the Sabbath, whē the first day of the weke began to dawne, Marie Magdalene, and the other Marie came to se the sepulchre.

2 And beholde, there was a great earthquake: for the Angel of the Lord descended fro heauen, and came and rolled backe the stone from the dore, and sate vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seke Iesus which was crucified:

6 He is not here, for he is risen, as he said:

come,

*This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes.*

*Mar. 15, 43.  
Luk. 23, 50.  
John 19, 38.  
a Who was so much the more in danger by declaring him self to be Iesus disciple.*

*b Christs burying doeth so much more reuise his death & resurrection.*

*c which was the day before the Sabbath  
d More wil follow his doctrine then did afore he was put to death.*

*e That is, men appointed for the keeping of the Temple.*

*f The more men go about to subdue Christs power, the more shew they their owne malice, and procure to thei selues greater condemnation, for as much as Gods glorie the more appeareth thereby.*

*g Here the Evangeliste rekeneth the natural day from the sunne rising to his rising againe, & not as the Iewes did, & began to count at the first houre after the sunne set.*

*h There were two: but it is a manner of speache to vnderstande the singular number for plurall, and contrarie.*

*Mar. 16, 6.  
John 20, 11.  
Or, caruē g.*

*a Here the Evangeliste rekeneth the natural day from the sunne rising to his rising againe, & not as the Iewes did, & began to count at the first houre after the sunne set.*

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*Mar. 16, 6.  
John 20, 11.  
Or, caruē g.*



come, se the place where <sup>f</sup> Lord was laid,  
 7 And go quickly, and tell his disciples  
 that he is risen from the dead: and be-  
 holde, he goeth before you into Galile:  
 there ye shal se him: lo, I haue tolde you.  
 8 So they departed quickly from the se-  
 pulchre, with feare and great <sup>d</sup> ioye, & did  
 runne to bring his disciples worde.  
 9 And as they went to tell his disciples, be-  
 holde, Iesus also met them, saying, God  
 saue you. And they came, and toke him by  
 the fete, and worshipped him.  
 10 Then said Iesus vnto them, Be not a-  
 fraied. Go, and tell my brethren, that thei  
 go into Galile, and there shal they se me.  
 11 ¶ Now when they were gone, beholde,  
 some of the watche came into the citie, &  
 shewed vnto the hie Priests all <sup>y</sup> things  
 that were done.  
 12 And thei gathered them together with  
 the Elders, and toke counsel, & gaue large  
 money vnto the souldiers,

13 Saying, Say, His disciples came by night  
 and stole him away while we slept.  
 14 And if <sup>y</sup> gouernour heare of this, we wil  
 persuaide him, and saue you harmeles.  
 15 So they toke the money, & did as they  
 were taught: and this <sup>e</sup> saying is noised  
 among the Iewes vnto this day.  
 16 ¶ Then the eleuen disciples went into  
 Galile, into a mountaine, where Iesus had  
 appointed them.  
 17 And when they sawe him, they worship-  
 ped him: but some doubted.  
 18 And Iesus came, and spake vnto them,  
 saying, \* All power is giuen vnto me in  
 heauen, and in earth.  
 19 \* Go therefore, and teache all nacions,  
 baptizing them in the Name of the Fa-  
 ther, and the Sonne, and the holie Gost,  
 20 Teaching them to obserue all things,  
 whatsoeuer I <sup>f</sup> haue commanded you: &  
 lo, \* I am with you alway, vntil the <sup>g</sup> end  
 of the worlde, Amen.

<sup>e</sup> An extreme  
 vengeance of  
 God, whereby  
 the Iewes we-  
 re <sup>f</sup> more har-  
 dened, so that  
 thei cā not fe-  
 le the profite  
 of his death &  
 resurrection.

<sup>f</sup> Ebr. 1.3.

chap. 11. 27.

John 17. 2.

Mar. 16. 15.

<sup>f</sup> Men maie  
 not teache  
 their owne do-  
 ctine, but  
 whatsoeuer  
 Christ hath  
 taught the: for  
 he reserveth  
 this autoritie  
 to hi self, to be  
<sup>g</sup> onelie tea-  
 cher and auctor  
 of <sup>y</sup> doctrine.

John 14. 16.

<sup>g</sup> By power,  
 grace and ver-  
 rue of the ho-  
 lie Gost.

# THE HOLY GOSPEL

of Iesus Christ, according to Marke.

## CHAP. I.

<sup>a</sup> The office, doctrine & life of Iohn the Baptiste. <sup>g</sup> Christ  
 baptizid, 13 And tempted. 14 He preacheth. 17 Cal-  
 leth the fishers. 23 Christ healeth the man with the  
 uncleane spirit. 27 New doctrine. 29 He healeth Pe-  
 ters mother in law. 34 The devils knowe him. 41 He  
 cleanseth the leper, and healeth diuers others.

**I**n the beginning of the  
 Gospel of Iesus Christ,  
 the Sonne of God:

As it is written in the  
 Prophetes, \* Beholde, I  
 send my <sup>b</sup> messenger be-  
 fore thy face, which shal  
 prepare thy way before thee.

3 \* The voyce of him that cryeth in <sup>y</sup> wil-  
 dernes is, <sup>c</sup> Prepare the way of the Lord:  
 make his paths straight.

4 \* Iohn did baptize in the wildernes, and  
<sup>d</sup> preache the baptisme of amendement  
 of life, for remission of sinnes.

5 And all the countrey of Iudea, and they  
 of Ierusalem went out vnto him, and were  
 all baptized of him in the riuier Iordan,  
 confessing their sinnes.

6 Now Iohn was clothed with camels hee-  
 re, and with a girdle of a skinne about his  
 loines: and he did eat \* locustes & wilde  
 honie,

7 \* And preached, saying, A stronger then  
 I, cometh after me, whose shoes latcher I  
 am not worthie to stoup downe, & vnlose.

8 Trueth it is, I haue \* baptized you with  
<sup>e</sup> water: but he wil baptize you with the  
 holie Gost.

9 ¶ \* And it came to passe in those dayes,  
 that Iesus came from Nazaret a citie of  
 Galile, and was baptized of Iohn in Ior-  
 dan.

10 And as sone as <sup>h</sup> he was come out of the  
 water, Iohn sawe the heauens clouen in  
 twaine, and the <sup>f</sup> holie Gost descending  
 vpon him like a doue.

11 Then there was a voyce from heauen,  
 saying, Thou art my beloued <sup>g</sup> Sonne, in  
 whome I am wel pleased.

12 \* And immediatly the <sup>h</sup> Spirit driueth  
 him into the wildernes.

13 And he was there in the wildernes fortie  
 daies, and was <sup>h</sup> tempted of Satan: he was  
 also with the wilde beasts, and the Angels  
 ministred vnto him.

14 ¶ \* Now after that Iohn was committed  
 to prison, Iesus came into Galile, preaching  
 the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and  
 the kingdome of God is at hand: repent  
 and beleue the Gospel.

16 ¶ \* And as he walked by the <sup>h</sup> sea of Ga-  
 lile, he sawe Simon, and Andrewe his bro-  
 ther, casting a nette into the sea, (for they  
 were fishers.)

17 The Iesus said vnto them, Followe me,  
 EE. i.

<sup>a</sup> Act. 1. 1. & 2.  
 4. & 11. 16. &  
 19. 4.

Mat. 3. 14.

Luk. 3. 22.

John 1. 33.

<sup>e</sup> He declareth  
 that he is but  
 the minister of  
 the outwarde  
 signe, and <sup>f</sup> it  
 is Iesus Christ  
 that giueth the  
 force & vertue.  
 \* Or, Iesus.

<sup>f</sup> This was  
 done for the  
 confirmaciō of  
 Iohn and them  
 that stode by.  
 Mat. 4. 1.

Luk. 4. 1.

<sup>g</sup> The Father  
 beareth wit-  
 nes that Christ  
 is the verie  
 Sonne of God.  
 \* Or, the holie  
 Gost.

<sup>h</sup> Christ wolde  
 be tempted to  
 persuaide vs, <sup>i</sup>  
 he wil helpe  
 them that be  
 tempted, Ebr.  
 2. 18.

Mat. 4. 12.

Luk. 4. 14.

John 4. 43.

<sup>i</sup> By <sup>y</sup> which  
 Gospel he wil  
 rule & reigne  
 ouer all.

Mat. 4. 18.

Luk. 5. 2.

10. 14. & c.

<sup>a</sup> He sheweth  
 Iohn Baptiste  
 was the first  
 preacher of  
 the Gospel.

<sup>b</sup> Malae. 3. 1.  
 Isa. 40. 3.

Luk. 3. 4.

John 1. 15.

Mat. 3. 4.

<sup>c</sup> Take away  
 all letters, &  
 simply hinder  
 Christ to come  
 in you.

<sup>d</sup> He did bo-  
 the baptize &  
 preache, but  
 preache first,  
 & after bapti-  
 zed, as appea-  
 red by Mar.  
 16. so that the  
 maine is here  
 turned, which  
 thing is com-  
 mon in the  
 Gospells.

Luk. 11. 21.

Mat. 3. 12.

Luk. 3. 16.

John 1. 27.



*h. To drawe  
them from per-  
dition.*

*Mat. 4. 23.  
Luk. 4. 31.*

*Mat. 7. 28.  
Luk. 4. 32.  
I whose doc-  
trine was de-  
ad, & nothing  
faoured of  
the spirit.*

*m. Christ wol-  
de not suffer  
the father of  
lies to beare  
witness to the  
truth.*

*n. Thei referre  
the miracle to  
the kinde of  
doctrine, & so  
maruail at it,  
as a newe and  
strange thing,  
and do not co-  
sider the pow-  
er of Christ,  
who is the au-  
tor of the one  
and the other.  
Mat. 13. 14.  
Luk. 4. 32.*

*o. Christ wolde  
not haue suche  
witnesses to  
preache him &  
his Gospell. So  
Paule was of-  
fended that  
Pythonesse  
shulde testifie  
of him, Act.  
16. 18.  
Or, being yet  
night.*

and I wil make you to be <sup>k</sup>fishers of men.  
18 And straight waye they forsoke their  
nettes, and followed him.  
19 And when he had gone a litle further  
thence, he sawe Iames the sonne of Zebe-  
deus, and Iohn his brother, as they were in  
the shippe, mending their nettes.  
20 And anone he called them: and they  
left their father Zebedeus in the ship with  
his hyred seruants, and went their way af-  
ter him.  
21 ¶ So <sup>\*</sup>they entred into Capernaum, and  
straight way on the Sabbath daye he en-  
tred into the Synagogue and taught.  
22 And they were astonied at his doctrine:  
<sup>\*</sup>for he taught them as one that had auto-  
ritie, and <sup>l</sup>not as the Scribes.  
23 ¶ And there was in their Synagogue a mā  
which had an vncleane spirit, & he cryed,  
24 Saying, Ah, what haue we to do with  
thee, o Iesus of Nazaret? Art thou come  
to destroy vs? I knowe thee what thou art,  
euen that holie one of God.  
25 And Iesus rebuked him, saying, <sup>m</sup> Hol-  
de thy peace, and come out of him.  
26 And the vncleane spirit tare him, and  
cryed with a loude voyce, and came out  
of him.  
27 And they were all amased, so that they  
demanded one of another, saying, What  
thing is this? what <sup>n</sup> new doctrine is this?  
for he commandeth the foule spirits with  
authoritie, and they obey him.  
28 And immediatly his fame spred abroad  
throughout all the region bordering on  
Galile.  
29 ¶ And anone as they were come out of  
the Synagogue, they entred into the hou-  
se of Simon and Andrewe, with Iames &  
Iohn.  
30 And Simons wiues mother in law laye  
sicke of a feuer, and anone they tolde him  
of her.  
31 And he came & toke her by the hand, &  
lift her vp, and the feuer forsoke her by &  
by, and she ministred vnto them.  
32 And when euen was come, and the sunne  
was downe, they brought to him all that  
were diseased, and them that were posses-  
sed with deuils.  
33 And the whole citie was gathered toge-  
ther at the dore.  
34 And he healed manie that were sicke of  
diuers diseases: and he cast out manie deu-  
ils, & <sup>o</sup> suffred not the deuils to say that  
they knewe him.  
35 And in the morning verie earely, <sup>o</sup> befo-  
re day Iesus arose and went out into a soli-  
tarie place, and there praied.  
36 And Simon, and they that were with him,  
followed after him.  
37 And when they had founde him, they  
said vnto him, All men seke for thee.

38 Then he said vnto them, Let vs go into  
the next townes, that I may preache the-  
re also: for I came out for that purpose.  
39 And he preached in their Synagogues,  
throughout all Galile, and cast the deuils  
out.  
40 ¶ <sup>\*</sup>And there came a leper to him, besee-  
ching him, and kneled downe vnto him, &  
said to him, If thou wilt, thou canst make  
me cleane.  
41 And Iesus had compassion, and put for-  
the his hand, and touched him, and said  
to him, I wil be thou cleane.  
42 And anone as he had spoken, immediat-  
ly the leprosie departed from him, and he  
was made cleane.  
43 And after he had giuen him a streict  
<sup>p</sup> commandement, he sent him away for-  
thewith,  
44 And said vnto him, Se thou say nothing  
to anie man, but get thee hence, & shewe  
thy self to <sup>q</sup> the <sup>\*</sup> Priest, and offer for thy  
cleansing those things, which Moses com-  
manded, for a <sup>r</sup> testimonial vnto them.  
45 But when he was departed, <sup>\*</sup> he beganne  
to tel manie things, and to publish the  
matter: so that Iesus <sup>r</sup> colde no more o-  
penly enter into the citie, but was with-  
out in desert places: and they came to  
him from euerie quarter.

## CHAP. II.

3 He healeth the man of the palsie. 5 He forgiveth finnes.  
14 He calleth Levi the customer. 16 He eateth with  
sinners. 18 He excuseth his disciples, as touching fasting,  
and keeping the Sabbath daye.

<sup>\*</sup> After <sup>a</sup> a fewe dayes, he entred into  
Capernaum againe, and it was noy-  
sed that he was in the <sup>a</sup> house.  
2 And anone, manie gathered together, in  
so much that the places about the dore  
colde not receiue anie more: and he prea-  
ched the worde vnto them.  
3 And there came vnto him, that brought  
one sicke of the palsie, borne of foure  
men.  
4 And because they colde not come nere  
vnto him for the multitude, they vncover-  
ed the rofe of the house where he was:  
and when they had broken it open, they let  
downe the bed, wherein the sicke of the  
palsie laye.  
5 Now when Iesus sawe their faith, he said  
to the sicke of the palsie, Sonne, thy <sup>b</sup> sin-  
nes are forgiven thee.  
6 And there were certeine of the Scribes,  
sitting there, and reasoning in their he-  
arts,  
7 Why doeth this man speake suche blas-  
phemies? <sup>\*</sup> who can forgie sinnes, but  
God onelie?  
8 And immediatly when Iesus perceiued  
in his spirit, that thus they thought with  
the selues, he said vnto the, Why reason  
ye

*Mat. 11.  
Luk. 5. 12.*

*p. Forbidding  
him to tell a-  
nie man, becau-  
se as yet his  
time was not  
come to be  
knowne.*

*q. It belonged  
to the Priest to  
knowe if a mā  
were healed of  
the leprosie.*

*r. To take all  
maner of exa-  
se from them,  
& to condē-  
them of ingri-  
titude.*

*s. The preste  
was so great,  
that he shulde  
haue bene  
thronged.*

*Mat. 9. 1.  
Luk. 5. 18.  
a. Where he  
was wont to  
remaine.*

*b. By these  
wordes Christ  
shewed that  
he was sent of  
his Father w  
authoritie to  
ke away our  
finnes.*

*Iob. 34. 4.  
Isa. 43. 15.*



ye these things in your hearts?

*e* Christ spea-  
heth accord-  
ing to their  
capacitie, who  
were so blinde  
that they woul-  
de believe no-  
thing but that  
which they  
saw with their  
eyes, and there-  
fore I sheweth  
his autoritie  
ouer the soule  
by the power  
which he ha-  
thet ouer the  
bodie.

9 Whether is it easier to say to the sicke of the palsey, Thy sinnes are forgiven thee? or to say, Arise, and take vp thy bed, and walke?

10 And that ye may knowe, that the Sonne of man hath the autoritie in earth to forgive sinnes, (he said vnto y<sup>e</sup> sicke of the palsey.)

11 I say vnto thee, Arise & take vp thy bed, and get thee hence into thine owne house.

12 And by and by he arose, and toke vp his bed, and went forth before them all, in-  
fomuche that they were all amased, and glorified God, saying, We neuer sawe su-  
che a thing.

13 ¶ Then he went againe toward the sea, and all the people resorted vnto him, and he taught them.

14 \*And as Iesus passed by, he sawe Leui the sonne of Alphaeus sit at the receite of cus-  
tome, & said vnto him, Followe me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes & sinners sate at table also w<sup>th</sup> Iesus, & his disci-  
ples: for there were many y<sup>e</sup> followed him.

16 And when the Scribes and Pharises sawe him eat with y<sup>e</sup> Publicanes & sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, he said vn-  
to them, The whole haue no nede of the physicion, but the sicke. I came not to call the righteous, but the sinners to repen-  
tance.

18 \*And the disciples of Iohn, & the Phari-  
ses did fast, and came and said vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the chil-  
dren of the mariage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they can not fast.

20 But the dayes wil come, when the bride-  
grome shalbe taken from them; and then shal they fast in those dayes.

21 Also no mā soweth a piece of new cloth in an olde garment: for els the new piece taketh away the filling vp from the olde, and the breache is worse.

22 Likewise, no man putteth new wine into olde vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ And it came to passe as he wēt through the corne on the Sabbath day, that his disci-  
ples, as they went on their way, began to plucke the eares of corne.

24 And the Pharises said vnto him, Behol-  
de, why do they on the Sabbath day, that

which is not lawful?

25 And he said to them, Haue ye neuer red what \* Dauid did, when he had nede, and was an hungred, bothe he, and they that were with him?

26 How he went into the house of God, in the dayes of Abiathar the hie Priest, and did eat the shewe bread, which were not lawful to eat, but for the \* Priests, and gaue also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sab-  
bath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP. III.

*1 He healeth the man with the dryed hand. 14 He cho-  
seth his Apostles. 21 Christ is thought of the worldlings  
to be besides him self. 22 He casteth out the vnleane  
spirit, which the Pharises ascribe vnto the deuil.  
29 Blasphemie against the holie Gost. 35 The brother,  
sister and mother of Christ.*

1 And he entred againe into the Syna-  
gogue, and there was a man which had a withered hand.

2 And they watched him, whether he wolde heale him on the Sabbath day, that they might accuse him.

3 Then he said vnto the man which had the withered hand, Arise: stand forth in the middes.

4 And he said to them, Is it lawful to do a good dede on the Sabbath day, or to do euill, to saue y<sup>e</sup> life, or to kill? But thei helde their peace.

5 Then he looked rounde about on them ban-  
gerly, mourning also for the hardenes of their hearts, and said to the man, Stretch forth the thine hād. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ And the Pharises departed, & straight waye gathered a councel with the Herodians against him, that they might de-  
stroye him.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and beyonde Iordan: and they that dwel-  
led about Tyrus and Sidon, when thei had heard what great things he did, came vnto him in great number.

9 And he commanded his disciples, that a ship shulde waite for him, because of the multitude, lest they shulde throng him.

10 For he had healed many, in-  
fomuche that they preassed vpon him, to touche him as many as had \* plagues.

11 And when the vnleane spirits sawe him, they fel downe before him, and cryed, say-  
ing, Thou art the Sonne of God.

12 And he sharply rebuked the, to the end they shulde not vtter him.

*1 Sam. 21, 6.*

*h He was al-  
so called Achi-  
melech, as his  
father was, so  
that bothe the  
father and the  
sonne were cal-  
led by bothe  
these names,  
1 Chron 24, 2.  
2 Sam 8, 17. &  
15, 29. 1 King 2,  
26.*

*Exod. 29, 33.  
Leuit. 8, 31.*

*24, 9.  
1 Scing y<sup>e</sup> Sab-  
bath was ma-  
de for mans v-  
se, it was not  
mete it shulde  
be vied to his  
hinderance: &  
incommoditie.*

*Mat. 12, 9.  
Luk. 6, 6.*

*a They helde  
their tongues  
of malice: for  
they wolde  
neither confes-  
se nor denie.  
b Christ is in  
suche sorte an-  
grie with man  
that he pitieth  
him & seeketh  
to winne him.*

*c Although  
they hated one  
another dead-  
ly, yet this hin-  
dered the, not  
to ioinc their  
malice to re-  
fise Christ, read  
Mat 22, 16.*

*\*Or, scourges,  
meaning disa-  
ses.*



Chap. 6. 7.  
mat. 10. 1.  
luk. 9. 1.

13 ¶ Then he went vp into a mountaine, & called vnto him whome he wolde, & they came vnto him.

14 And he appointed twelue that they shulde be with him, and that he might send the to preache,

15 And that they might haue power to heale sickennes, and to cast out deuils.

16 And the first was Simon, & he named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn, Iames brother (& named them Boanerges, which is the sonnes of thunder.)

18 And Andrew, and Philippe, and Bartlemew, and Matthewe, & Thomas, and Iames, the sonne of Alpheus, and Thaddeus and Simon the Cananite.

19 And Iudas Iscariot, who also betrayed him, and they came home.

20 And the multitude assembled againe, so that they colde not somuche as eat bread.

21 And whē his kinsfolkes heard of it, they went out to lay holde on him: for they thought he had bene beside him self.

22 ¶ And the Scribes which came from Ierusalem, said, He hathe Beelzebub, and through the prince of deuils he casteth out deuils.

23 But he called them vnto him, and said vnto the in parables, How can Satan driue out Satan?

24 For if a kingdome be deuided against it self, that kingdome can not stand.

25 Or if a house be deuided against it self, that house can not continue.

26 So if Satan make insurrectio against him self, & be deuided, he can not endure, but is at an end.

27 No mā can entre into a strong mans house, and take away his goods, except he first binde that strong man, and then spoile his house.

28 ¶ Verely I say vnto you, all sinnes shal be forgiuen vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the holy Gost, shal neuer haue forgiuenes, but is culpable of eternal damnation,

30 Because they said, He had an vnclane spirit.

31 ¶ Then came his brethren and mother, and stode without, and sent vnto him, and called him.

32 And the people sate about him, and they said vnto him, Beholde, thy mother, & thy brethren seke for thee without.

33 But he answered the, saying, Who is my mother and my brethren?

34 And he looked rounde about on the, which sate in compasse about him, and said, Beholde my mother and my brethren.

35 For whosoeuer doeth the wil of God, he is my brother, and my sister, and mother.

CHAP. IIII.

By the parables of the fede, and the mustarde corne, Christ sheweth the state of the kingdome of God. 11 A special gift of God to knowe the mysteries of his kingdome. 37 He stilleth the tempests of the sea which obeyed him.

1 And he begā againe to teache by the sea side, & there gathered vnto him a great multitude, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the land.

2 And he taught them many things in parables, and said vnto them in his doctrine.

3 Harken: Beholde, there went out a sower to sowe.

4 And it came to passe as he sowed, that some fel by the way side, & the foules of the heauen came and deuoured it vp.

5 And some fel on stonie grounde, where it had not muche earth, & by and by sprang vp, because it had not depth of earth.

6 But aslone as the sunne was vp, it caught heate, and because it had not roote, it withered away.

7 And some fel among the thornes, and the thornes grewe vp and choked it, so that it gaue no frute.

8 Some againe fel in good grounde, and did yelde frute that sprong vp, and grew, and it broght forth, some thirtie folde, some sixtie folde, and some an hundreth folde.

9 Then he said vnto them, He that hathe beares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to knowe the mysterie of the kingdome of God: but vnto them that are without, all things be done in parables,

12 That they seing, may se, and not discern: and they hearing, may heare, and not vnderstand, lest at any time they shulde turne, and their sinnes shulde be forgiuen them.

13 Againe he said vnto them, Perceiue ye not this parable? how the shulde ye vnderstand all other parables?

14 The sower soweth the worde.

15 And these are they that receiue the fede by the wayes side, in whome the worde is sown: but when they haue heard it, Satan cometh immediatly, and taketh away the worde that was sown in their hearts.

16 And likewise they that receiue the fede in stonie grounde, are they, which when they haue heard the worde, straight wayes receiue it with gladnes.

17 Yet haue they no roote in them selues, and endure but a time: for when trouble and persecution ariseth for the worde, immediatly

17. Lebbens, or Iudas.

17. 2. cal. ar.

d The disciples were now conuerlant with Christ bothe at home and abroad.

17. 2. cal. ar.

Mat. 9. 34.

17. 2. cal. ar.

luk. 11. 14.

e His kinsfolkes wolde haue shut him within doors, lest any harme shulde haue come vnto them, if any tumulte had bene made: for some wolde haue made him a King, & the Pharises with others, sought his life: so that hereby they might haue procured the hatred of Herode, and of the Pharises and of the Romains.

Mat. 12. 38.

luk. 12. 10.

1. Iohn 5. 16.

f Which is, when a man fighteth against his owne conscience, & striueth against the truth which is reueiled vnto him: for suche one is in a rebellate sense and can not come to repentance.

Mat. 12. 44.

luk. 8. 19.

17. 2. cal. ar.

Mat. 13. 1.

luk. 8. 4.

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had vertue & matricie that men colde not denie but it came from heauen.

17. 2. cal. ar.

b For God doeth not open all mens heartes to vnderstand his mysteries.

c Which are led by the Spirit of God.

d And are not of the number of the faithful, neither attaine to the pitch and substance, but onely stay in the outwarde rinde and bark.

17. 2. cal. ar.

mat. 13. 14.

luk. 8. 10.

1. Iohn 12. 40.

17. 2. cal. ar.

rom. 11. 8.



mediatly they be offended.

18 Also they that receiue the fede among the thornes, are suche as heare the worde:

19 But the cares of this worlde, and the \*disceifulnes of riches, and the lustes of other things entre in, & choke the worde, and it is vnfruteful.

20 But they that haue receiued fede in good grounde, are they that heare the worde and receiue it, and bring forth the frute, one corne thirtie, another sixtie, and some an hundred.

21 ¶ Also he said vnto them, \* Is e the candle light to be put vnder a bushel, or vnder the table, and not to be put on a candlestick?

22 \* For there is nothing hid, that shal not be opened: nether is there a secret, but that it shal come to light.

23 If any man haue cares to heare, let him heare.

24 And he said vnto them, Take hede what ye heare. \* With what measure ye mette, it shalbe measured vnto you: & vnto you that heare, shal more be giuen.

25 \* For vnto him that hathe, shal it be giue, and from him that hathe not, shalbe taken away, euen that he hathe.

26 ¶ Also he said, So is the kingdome of God, as if a man shulde<sup>k</sup> cast fede in the grounde,

27 And shulde slepe, and rise vp night and day, and the fede shulde spring and grow vp, he not knowing how.

28 For the earth bringeth forth the frute of her self, first the blade, then the eares, after that ful corne in the eares.

29 And as sone as the frute sheweth it self, anone he putteth in the sickel, because the haruest is come.

30 ¶ He said moreouer, Whereunto shal we liken the kingdome of God? or with what comparison shal we compare it?

31 It is like a graine of mustarde fede, which when it is sown in the earth, is the least of all feedes that be in the earth:

32 But after that it is sown, it groweth vp, and is greatest of all herbes, and beareth great braches, so that the foules of heauen may buyld vnder the shadow of it.

33 And \*with many suche parables he preached the worde vnto them, as they were able to heare it.

34 And without parables spake he nothing vnto them: but he expounded all things to his disciples aparte.

35 ¶ Now the same day when euen was come, he said vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and<sup>l</sup> took him as he was in the ship: and there were also with him other shippes.

37 And there arose a great storme of winde,

& the waues dashed into the ship, so that it was now ful.

38 And he was in the sterne<sup>m</sup> a slepe on a pillowe: and they awoke him, and said to him, Master, carest thou not that we perish?

39 And he rose vp, and rebuked the winde, and said vnto the sea, Peace, and be stil. So the winde ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so feareful? how is it that ye haue no faith?

41 And they feared exceedingly, & said one to another, Who is this, that bothe the winde and the sea obey him?

CHAP. V.

¶ Iesus casteth the deuils out of the man and suffereth them to enter into the swine. 25 He healeth a woman from the bloodie issue. 41 And raiseth the captaines daughter.

1 And \*they came ouer to the other side of the sea into the countrey of the Gadarens.

2 And when he was come out of the ship, there met him incontinently out of the graues, a man which had an vncleane spirit:

3 Who had his abyding among the graues, and no man colde binde him, no not with chaines,

4 Because that when he was often bounde with fetters and chaines, he plucked y chaines a sondre, and brake the fetters in pieces, nether colde anie man tame him.

5 And alwayes bothe night & day he cryed in the mountaines, and in the graues, and stroke him self with stones.

6 And when he saw Iesus a farre of, he ranne, and worshipped him,

7 And cryed with a loude voyce, and said, \* What haue I to do with thee, Iesus, the Sonne of the moste high God? I charge thee by<sup>b</sup> God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? & he answered saying, My name is Legion: for we are manie.

10 And he prayed him instatly, y he wolde not send them away out of the countrey.

11 Now there was there in the mountaines a great herd of swine, feeding.

12 And all the deuils befoght him, saying, Send vs into the swine, that we may entre into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out & entred into the swine, and the herd<sup>n</sup> ran headling from the high bāke into the sea, (& there were about two thousand swine) and they were drowned in the<sup>o</sup> sea.

14 And the swineherds fled and tolde it in the citie, & in the countrey, & they came

EE .iii.

<sup>m</sup> Christ lea-  
ueth vs oft ti-  
mes to our sel-  
ues, bothe af-  
wel that we  
may learne to  
knowe our  
owne wea-  
kenes, as his  
mightie power

<sup>o</sup> Or, haue you not  
yet faith?

<sup>Mat. 8. 28.</sup>  
<sup>Luk. 8. 26.</sup>

<sup>a</sup> The deuil is  
constrained to  
confesse Iesus  
Christ, and  
yet ceaseth  
not to resist  
him.

<sup>o</sup> Or, aduise thee  
to sweare by  
God.

<sup>b</sup> He abuseth  
the Name of  
God, to main-  
taine his ty-  
rannie.

<sup>c</sup> A Legion co-  
ntained about  
6000 in nom-  
ber, read Mat.  
26. 53.

<sup>o</sup> Or, ran with  
violence head-  
long.

<sup>o</sup> Or, in the lake.

<sup>Mat. 13. 12.</sup>  
<sup>Luk. 8. 10.</sup>  
<sup>¶</sup> Christ set-  
teth before  
their eyes the  
true pattern of  
a Christiā life.  
<sup>¶</sup> Or, bright.

<sup>Mat. 10. 26.</sup>  
<sup>Luk. 12. 2.</sup>  
<sup>¶</sup> We may not  
take occasion  
to do euil vn-  
der colour to  
hide our doings:  
for all shal be  
disclosed at  
the length.

<sup>Mat. 7. 2.</sup>  
<sup>Luk. 6. 38.</sup>  
<sup>¶</sup> If you do  
your ende-  
uour faithfully,  
ye shal be  
recompensed  
luthely.

<sup>Mat. 13. 12.</sup>  
<sup>¶</sup> Or, 12. 29.

<sup>Luk. 8. 14.</sup>  
<sup>¶</sup> Or, 9. 26.

<sup>¶</sup> That which  
he thinketh  
him self to  
hate.

<sup>¶</sup> These two si-  
multanes fol-  
lowing proue,  
that although  
the kingdome  
of God semeth  
to haue very  
little appearan-  
ce or begin-  
ning, yet God  
doth increase  
it as hee mans  
reason.

<sup>Mat. 13. 31.</sup>

<sup>Luk. 13. 19.</sup>  
<sup>¶</sup> If the mini-  
sters do their  
dutie, God  
will giue y in-  
crease.

<sup>Mat. 13. 34.</sup>

<sup>¶</sup> And set for-  
wards.



# Christ desired to go his way. S. Marke. Christ is contemned.

out to se what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuill, and had the legion, sit bothe clothed, & in his right minde: & they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

*d Marke how loue of riches and worldelie respects hider men to receiue Christ.*

*e The worldelings more esteeme their swine, then they do Iesus Christ.*

*f We must declare vnto others the benefites which God sheweth towards vs, that thereby they may giue him praise and glorie.*

*g Or, in the country of the sea sides.*

*Mat. 9. 18.  
luk. 8. 41.*

17 Then they began to praye him, that he wolde departe from their coastes.

18 And when he was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus wolde not suffre him, but said vnto him, Go thy way home to thy friends, and shewe the what great things the Lord hath done vnto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was nere vnto the sea.

22 ¶ And beholde, there came one of the rulers of the Synagogue, whose name was Jairus: and when he sawe him, he fel downe at his fete,

23 And besoght him instantly, saying, My litle daughter lieth at point of death: I praye thee that thou woldest come & laye thine hands on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certeine woman, which was diseased with an yssue of blood twelue yeres,

26 And had suffered many things of many physicions, and had spent all that she had, and it auailed her nothing, but she became muche worse.

*g Her faith brought her to Christ and moued her to approche nere vnto him, & not a superstitious opinion, to attribute anyver tug to his garment.*

*h Or, seuerely.*

*i Or, for aye.*

*k Or, for aye.*

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For she said, If I may but touche his clothes, I shal be whole.

29 And straight way the course of her blood was dried vp, & she felt in her bodie, that she was healed of that plague.

30 And immediatly when Iesus did knowe in him self the vertue that wet out of him, he turned him rounde about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, & sayest thou, Who did touche me?

32 And he looked rounde about, to se her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, & she came and fel downe before him, & tolde him the whole trouth.

34 And he said to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certeine which said, Thy daughter is dead: why distepest thou the Master anie further?

36 Allone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And he suffered no man to followe him, saue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumulte, & them that wept and wailed greatly.

39 And he went in, & said vnto them, Why make ye this trouble, and wepe? the childe is not dead, but slepeth.

40 And they laughed him to scorne: but he put them all out, and toke the father, and the mother of the childe, and them that were with him, & entred in where the childe laye,

41 And toke the childe by the hand, & said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yeres, and they were astonied out of measure.

43 And he charged them straitely that no man shulde knowe of it, and commanded to giue her meat.

## CHAP. VI.

4 How Christ and his are receiued in their owne country. 7 The Apostles commission. 15 Sondrie opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ giueth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water. 55 He healeth manie.

¶ Afterwarde he departed thence, & came into his owne countrey, and his disciples followed him.

¶ And when the Sabbath was come, he began to teache in the Synagogue, & manie that heard him, were astonied, & said, A Fro whence hath he these things? & what wisdom is this that is giuen vnto him, that euen suche great workes are done by his hands!

¶ Is not this the carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

¶ Then Iesus said vnto them, A Prophet is not without honour, but in his owne countrey, and among his owne kinred, & in his owne house.

¶ And he colde there do no great workes saue that he laid his hands vpon a fewe sicke folke, and healed them.

¶ And he marueiled at their vnbeliefe, and went about by the townes on euerie side,

*h He ment, she was not dead to remaine so because the soule incōtinently be restored againe to life. i For thei had no hope to se her liue againe. k That is, his three disciples.*

*Mat. 13. 54.  
luk. 4. 16.*

*a Christ is neglected of his owne friends, and kinfolkes.*

*or, miracles.*

*b That which ought to moue the to come to Christ, causeth the to go backe from him, & cometh of their owne wickednes.*

*Mat. 13. 57.  
luk. 4. 24.*

*c That is, he would not.*

*d Lacke of faith maketh vs vnable to receiue Gods benefites.*

*Mat. 4. 35.  
luk. 13. 22.*



# The inconuenience of dancing. Chap. VI. Of the fiue loaues. 20

side, teaching.

Mat. 10. 1.  
chap. 3. 14.  
Luk. 9. 1.  
Christ onely  
ordained  
them to carye  
the thing, w  
might be bur  
denous, or hin  
der their mes  
sage.

Mat. 12. 1.  
Which were  
a shew of light  
does tied to  
the feet with  
strings.

Mat. 10. 14.  
Luk. 9. 1.  
Mat. 13. 51.  
Chap. 11. 8.

He forbid  
deth curiositie  
in changing  
their lodgins  
in this  
their speedy  
message.  
In token of  
reuerence, &  
of the horri  
ble vengeance  
of God which  
shall light vpon  
them.

Mat. 14. 1.  
Luk. 9. 7.

The oyle was  
a signe of this  
miraculo<sup>s</sup> wor  
king, and not a  
medicine to  
heale diseases:  
so that y<sup>e</sup> gift  
of miracles  
ceasing, the ce  
remonie is to  
no v<sup>e</sup>.

Luk. 3. 19.  
A Meaning, of  
the olde Pro  
phetes.

They had  
then this co  
mune error, y<sup>e</sup>  
they thought y<sup>e</sup>  
soules being  
departed out  
of one bodie  
went straight  
into another.

Leu. 17. 16.

and 30. 27.

The liber  
tie that Iohn  
vied to repro  
uice with  
out accepti  
on of person  
e, declareth  
how the true mi  
nist<sup>ers</sup> ought to  
behaue them  
selues.

Suche is the  
nature of Gods  
worde, y<sup>e</sup> it co  
pellet y<sup>e</sup> verie  
tyrants to re  
uerence it: as  
no doube the  
King had so.  
The good mo  
tions, but the  
fleece fel in Ro  
me places & so  
take no roote.  
What incon  
uenience com  
eth by wan  
ton dancing.

Mat. 14. 1.

7 ¶ And he called the twelue, and began to send them two & two, and gaue the power ouer vncleane spirits,

8 And commanded them, that they shulde take nothing for their iorney, saue a staffe onely: nether scrip, nether bread, nether money in their girdles,

9 But that they shulde be shod w<sup>th</sup> sandals, & that they shulde not put on two coates.

10 And he said vnto them, Wheresoeuer ye shal entre into an house, there abide til ye departe thence.

11 ¶ And whosoever shal not receiue you, nor heare you, whē ye depart thēce, shake of y<sup>e</sup> dust that is vnder your feete, for a witnes vnto thē. Verely I say vnto you, It shal be easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out and preached, that men shulde amende their liues.

13 And they cast out manie deuils: and they anointed manie that were sicke, with oyle and healed them.

14 ¶ Then King Herode heard of him (for his name was spred abroade) & said, Iohn Baptist is risen againe frō the dead & therefore great workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of the Prophetes.

16 ¶ So when Herode heard it, he said, It is Iohn whome I beheaded: he is risen frō the dead.

17 For Herode him self had sent for the, & had taken Iohn, and bounde him in prison for Herodias sake, which was his brother Philippes wife, because he had married her.

18 For Iohn said vnto Herode, ¶ It is not lawful for thee to haue thy brothers wife.

19 Therefore Herodias had a quarel against him, & wolde haue killed him, but she coulde not:

20 For Herode feared Iohn, knowing that he was a iuste man, and an holie, and reuerenced him, & when he heard him, he did manie things, and heard him gladly.

21 But the time being conuenient, when Herode on his birth day made a banquet to his princes & captaines, and chief estates of Galile:

22 And the daughter of the same Herodias came in and danced, and pleased Herode and them that sate at table together, the King said vnto y<sup>e</sup> maide, Aske of me what thou wilt, and I wil giue it thee.

23 And he sware vnto her, What soeuer thou shalt aske of me, I wil giue it thee, euen vnto the halfe of my kingdome.

24 ¶ So she went forthe, and said to her mother, What shal I aske? And she said, Iohn Baptists head.

25 The she came in straight way with haste

vnto the King, and asked, saying, I wolde that thou shuldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was verie sorye: yet for his othes sake, and for their sakes which sate at table with him, he wolde not refuse her.

27 And immediatly the King sent the hāgman, and gaue charge that his head shulde be brought. So he went & beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and toke vp his bodie, and put it in a tombe.

30 ¶ And the Apostles gathered them selues together to Iesus, and tolde him all things, bothe what they had done, & what they had taught.

31 And he said vnto them, Come ye aparte into the wilderness, and reste a while: for there were manie commers & goers, that they had not leasure to eat.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people saw the when they departed, & manie knewe him, & ranne a foote thither out of all cities, and came thither before them, and assembled vnto him.

34 ¶ Then Iesus went out, and sawe a great multitude, and had cōpassion on them, because they were like shepe which had no shepherd: and he began to teache them manie things.

35 ¶ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them departe, that they may go into the villages and townes about, & bye the bread: for they haue nothing to eat.

37 But he answered, & said vnto them, Giue ye them to eat. And they said vnto him, Shal we go and bye two hundreth penie worthe of bread, and giue them to eat?

38 ¶ Then he said vnto them, How manie loaues haue ye? go and loke. And whē they knewe it, they said, Fiue, and two fishes.

39 So he commanded them, to make them all sit downe by companies vpon the grene grasse.

40 Then they sate downe by rowes, by hundredths, and by fifties.

41 ¶ And he toke the fiue loaues, and the two fishes, & looked vp to heauen, & gaue thākes & brake the loaues, & gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did all eat, and were satisfied.

43 And they toke vp twelue baskettes full of the fragments, and of the fishes.

p Ioseph calleth her name Salomen, the daughter of Philippe, and Herodias.  
Or, carkeis.

Luk. 9. 10.  
q The Apostles rendre counte of their message, w<sup>ch</sup> to declare their fidelitie and obedience.

r Christ beareth with the infirmities of his seruants, & bringeth them to quietnes, y<sup>e</sup> he may instruct them & make them strong against troubles.

Mat. 14. 13.

Luk. 9. 10.

Mat. 9. 36.

Chap. 14. 14.

Luk. 9. 11.

Mat. 14. 15.

f This declareth y<sup>e</sup> there is an horrible disorder among y<sup>e</sup> people, where the true preaching of Gods worde wanteth.

t Which is about fiue pound sterling.

Mat. 14. 17.

Luk. 9. 13.

Iohn 6. 9.

Or, by table full: for in euery rāhe were as manie as a table coulde holde.

u The Greke worde signifieth suche beddes as are made in a garde, so that the companie, w<sup>ch</sup> were theretofore, might seme as rowes or orders of beddes in a garden.



# Christ walketh on the sea. S. Marke. Mens precepts.

44 And they that had eaten, were about five thousand men.

45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then as sone as he had sent them away, he departed into a mountaine to pray.

Mat. 14. 13.  
Mk. 6. 13.

47 \*And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And he sawe them troubled in rowing, (for the winde was contrary vnto them) & about the fourth<sup>x</sup> watche of the night, he came vnto them, walking vpon the sea, & wolde haue passed by them.

x Which was about two or three houres before day.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

50 For they all sawe him, and were sore afraid: but anone he talked with them, and said vnto them, Be ye of good comfort: it is I, be not afraid.

y Christ assureth his & maketh the bolde, bothe by his worde, and mightie power

51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amazed in them selues beyonde measure, and marueiled.

z They had for got the miracle which was wrought w<sup>th</sup> 5<sup>th</sup> five loaves.

Mat. 14. 34.

52<sup>z</sup> For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came ouer, and wet into the land of Gennesar, and arriued.

54 So whē they were come out of the ship, straight way they knewe him,

55 And ranne about throughout all that region round about, & began to carye hither & thither in beddes all that were sicke, where they heard that he was.

56 And whither soeuer he entred into townes, or cities, or villages, they laid their sicke in the<sup>st</sup>retes, and prayed him that they might touche at the least the<sup>ed</sup>ge of his garment. And as manie as touched him, were made whole.

in, mark 12.

a Not for anie suche verue that was in his garments, but for y<sup>e</sup> confidence which they had in him.

## CHAP. VII.

1 The disciples eat with vnwashed hands. 2 The commandement of God is transgressed by mans traditions. 3 What defileth man. 4 Of the woman of Syrophenissa. 5 The healing of the dumme. 6 The people praise Christ.

Mat. 15. 21.

for, filthie. a The Pharises wolde not eat with vnwashed hands because they thought that the commune handling of things defiled them, so that they made holines and religion to depēd on hands washing. b Or contentiously, struing to walk best.

1 Then \*gathered vnto him the Pharises, and certeine of the Scribes which came from Ierusalem.

2 And when they sawe some of his disciples eat meat with<sup>com</sup>une<sup>a</sup> hands, (that is to say vnwashed) they complained.

3 (For the Pharises, & all the Iewes, except they wash their hands<sup>b</sup> oft, eat not, holding the tradition of the Elders.

4 And when they come from the market, except they washe, they eat not: and manie other things there be, which they haue taken vpon them to obserue, as the washing

of cuppes, and pottes, and of brassen vessels, and of tables.)

e Little pottes, somewhat more in quantitie then a wine pinte.

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat meat with vnwashed hands?

for, brade.

6 Then he answered and said vnto them, Surely \*Esaï hath prophesied wel of you, hypocrites, as it is written, This people honoreth me with their<sup>d</sup> lippes, but their heart is farre away from me.

d With an outward shew.

7 But they worship me in vaine, teaching for doctrines the<sup>e</sup> cōmandements of men.

e Who soeuer teacheth anie doctrine but Gods worde, is a falsse worshipper, and a seducer of the people, seme his doctrine neuer so probable to the iudgement of man.

8 For ye laye the commandement of God aparte, and obserue the tradition of men, as the washing of pottes and of cuppes, & manie other suche like things ye do.

9 And he said vnto them, Wel, ye reiect the commandement of God that ye may obserue your owne tradition.

Exod. 20. 12.

10 For Moses said, \*Honour thy father, and thy mother: & \*Who soeuer shal curse father or mother, let him<sup>f</sup> dye the death.

deut. 5. 16.

ephe 6. 2.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou maist haue profite, he shal be fre.

Exod. 21. 17.

leu. 20. 9.

pru. 20. 20.

f That is, with out anie hope of pardone.

12 So ye suffre him no more to do anie thing for his father, or his mother,

13 Making the worde of God of none autoritie, by your tradition which ye haue ordeined: and ye do manie suche like things.

14 \*Then he called the whole multitude vnto him, and said vnto them, Heare ye you all vnto me, and vnderstand.

Mat. 15. 10.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.

g There is no outward or corporal thing, w<sup>ch</sup> entreth into man, that can defile him: meaning chiefly of meats, which if they be takē excessively, it cometh of the inordinate lust of the heart, and so the lust is euil.

16 If anie haue eares to heare, let hi heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he said vnto the, What are ye without vnderstanding also? Do ye not knowe that whatsoeuer thing from without entreth into a man, can not defile him,

19 Because it entreth not into his heart, but into the bellie, and goeth out into the draught which is y<sup>e</sup> purging of all meates?

20 Then he said, That which cometh out of man, that defileth man.

21 \*For fro<sup>o</sup> within, euen out of the heart of men, procede euil thoughts, adulteries, fornications, murthers,

Gen. 9. 1.

Ex. 20. 12.

22 Theftes, couetousnes, wickednes, disceite, vncleannes, a<sup>w</sup> wicked eye, backebiting, pride, foolishnes.

for, wastard

for, euil.

23 All these euil things come from within, and defile a man.

24 ¶ And from thēce he rose, and went into the borders of Tyrus and Sidon, and entred

Mat. 15. 21.



entred into an house, and wolde that no man shulde haue knowen: but he colde not be hid.

25 For a certeine woman, whose litle daughter had an vncleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greke, a Syrophenissian by nacion) & she besoght him that he wolde cast out the deuill out of her daughter.

27 But Iesus said vnto her, Let the children first be fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, and said vnto him, Trueth, Lord: yet in dede the whelpes eat vnder the table of the childrens crommes.

29 Then he said vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she founde the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galilee, through the middes of the coasts of Decapolis.

32 And they broght vnto him one that was deafe, and stambred in his speache, and prayed him to put his hand vpon him.

33 Then he toke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, & said vnto him, Ephphatha, that is, Be opened.

35 And straight way his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he comanded them, that thei shulde tell no man: but how muche soeuer he forbad them, the more a great deale they published it,

37 And were beyonde measure astonied, saying, \* m He hath done all things wel: he maketh bothe the deafe to heare, and the domme to speake.

CHAP. VIII.

2 The miracle of the seven loaves. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 22 The blinde receiveth his sight. 29 He was known of his disciples. 33 He reproveth Peter. 34 And sheweth how necessarie persecution is.

1 IN those dayes, when there was a verie great multitude, and had nothing to eat, Iesus called his disciples to him, and said vnto them,

2 I haue a compassio on the multitude, because they haue now continued with me thre daies, and haue nothing to eat.

3 And if I send them away fasting to their owne houses, they wolde faint by the way:

for some of them came from farre.

4 Then his disciples answered him, ¶ How can a man satisfie these with bread here in the wilderness?

5 And he asked them, How manie loaves haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and he toke the seuen loaves, & gaue thanks, brake them, & gaue to his disciples to set before them, and they did set them before the people.

7 Thei had also a fewe smale fishes: & when he had giuen thanks, he commanded the also to be set before them.

8 So they did eat, and were suffised, and they toke vp of the broken meat that was left, seuen baskets full,

9 (And thei that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anone he entred into a ship with his disciples, and came into the parties of Dalmanutha.

11 ¶ And the Pharises came forthe, and beganne to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he sighed diepely in his spirit, & said, Why doeth this generation seke a signe? Verely I say vnto you, ¶ a signe shal not be giuen vnto this generacion.

13 ¶ So he left them, & went into the ship againe, and departed to the other side.

14 ¶ And thei had forgottē to take bread, nether had thei in the ship with them, but one loafe.

15 And he charged them, saying, Take heed, and beware of the leauen of the Pharises, and of the leauen of Herode.

16 And they thought among them selues, saying, It is, because we haue no bread.

17 And when Iesus knewe it, he said vnto them, Why reason you thus because ye haue no bread? perceiue ye not yet, nether vnderstand ye haue ye your hearts yet hardened?

18 Haue ye eyes and se not: and haue ye eares, and heare not: & do ye not remeber?

19 ¶ When I brake the five loaves among five thousand, how manie baskets ful of broken meat toke ye vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how manie baskets of the leauiugs of broken meat toke ye vp? And thei said, Seuen.

21 Then he said vnto them, ¶ How is it that ye vnderstand not?

22 And he came to Bethsaida, & thei broght a blinde man vnto him, and desired him to touche him.

23 Then he toke the blinde by the hand, & led him out of the towne, and spit in his eyes, and put his hands vpon him, & asked him, if he sawe ought.

¶ Or, where.

b If bread were so hard to come by, it seemed vnpossible to obtaine other meat.

Mat. 15. 39.

c Which was nere to Bethsaida, betwene the lake of Genesaret & mount Thabor.

Mat. 16. 7.

d O the incredible loue of Christ! how long shal we abuse his great mercies! Christ goeth about by sharpenes of speache to saue the from wilful destruction.

Mat. 16. 5.

¶ Or, if a signe be giuen.

f As if he wolde say, if I shewe them a nie signe, let me be a liar & deceiuer.

g He willeth them to beware contagious doctrine & such subtle practises as y aduersaries vsed to suppress his Gospel.

Iohn 6. 13.

h Christ reproveth them because their mindes are as yet vpon the material leaue notwithstanding they had prouen by diuers miracles; he gaue them their daidlie bread.



24 And he looked vp, and ſaid, I ſee men: for I ſee them walking like trees.

25 After that, he put his hands againe vp- on his eyes, & made him loke againe. And he was reſtored to his ſight, & ſawe euerie man a farre off clearly.

26 And he ſent him home to his houſe, ſay- ing, Nether go into the towne, nor tell it to anie in the towne.

Mat. 16. 13.  
Luk. 9. 19.

27 ¶ And Ieſus went out, and his diſciples into the townes of Ceſarea Philippi. And by the waye he asked his diſciples, ſaying vnto them, Whome do men ſay that I am?

28 And they answered, Some ſay Iohn Bap- tiſt: and ſome, Elias: and ſome, one of the Prophetes.

29 And he ſaid vnto them, But whome ſay ye that I am? The Peter answered & ſaid vnto him, Thou art the Chriſt.

¶ He that is ſanctified of God & fulfilled with all grace for mans ſaluacion. ¶ Differing it to a more com- modious time, left ſuddenlie ſhulde rather hinder then further ſerue of his conuincing.

30 And he ſharply charged them that concerning him they ſhulde tell no man.

31 Then he began to teache them that the Sonne of man muſt ſuffer manie things, and ſhulde be reprov- ed of the Elders, & of the hie Priests & of the Scribes, and be ſlayne, & within thre dayes riſe againe.

32 And he ſpake that thing plainly. Then Peter toke him aſide, and began to rebuke him.

33 Then he turned backe, and looked on his diſciples, and rebuked Peter, ſaying, Get thee behinde me, Satan: for thou vnder- ſandeſt not the things that are of God, but the things that are of men.

¶ This worde ſignifieth, Ad- uerſarie, or E- nemie: & he cal- leth him ſo, becauſe he did as muche as in him laye, to pul him from obeying God.

Mat. 10. 38.  
Luk. 16. 24.

34 ¶ And he called the people vnto him with his diſciples, and ſaid vnto them, ¶ Whoſoeuer wil followe me, let him for- ſake him ſelf, and take vp his croſſe, and followe me.

Mat. 10. 35.  
Luk. 16. 25.  
Luk. 9. 24. & 17. 33.

35 For whoſoeuer wil ſaue his life, ſhal loſe it: but whoſoeuer ſhal loſe his life for my ſake and the Goſpels, he ſhal ſaue it.

John 12. 25.  
¶ For mortali- tie & corrup- tion, he ſhal re- ceive immor- talitie & perfe- ction.

36 For what ſhal it profite a man, though he ſhulde winne the whole worlde, if he loſe his ſoule?

37 Or what ſhal a man giue for recompen- ſe of his ſoule?

Mat. 10. 33.  
Luk. 9. 26. & 12. 8.

38 ¶ For whoſoeuer ſhal be aſhamed of me, & of my wordes among this adulterous and ſinful generacion, of him ſhal the Sonne of man be aſhamed alſo, when he cometh in the glorie of his Father with the holic Angels.

CHAP. IX.

2 The transfiguration. 7 Chriſt is to be heard. 26 The domme ſpirit is caſt out. 29 The force of prayer and faſting. 31 Of the death and reſurreccion of Chriſt. 33 The diſputacion who ſhulde be the greateſt. 38 Not to hinder the courſe of the Goſpel. 42 Offences are for- bidden.

Mat. 16. 28.  
Luk. 9. 17.

¶ The prea- ching of the Goſpel recei- ued & increa- ſed: he ſpake this to comforte them, & ſay they ſhulde not thinke their tra- uailed inuaine.

¶ And he ſaid vnto them, Verely I ſay vnto you, that there be ſome of the that ſtand here, which ſhal not taſte of death, til they haue ſene the kingdome

of God come with power.

3 ¶ And ſix dayes after Ieſus toke Peter, and Iames, and Iohn, & broght them vp into an hie mountaine out of the way alone, & he was tranſfigured before them.

Mat. 17. 1.  
Luk. 9. 28.

4 ¶ And his raiment did ſhine, and was ve- rie white, as ſnow, ſo white as no fuller can make vpon the earth.

¶ Chriſt ſhew- eth his maie- ſtie ſo farre as their infirmi- tie was able to comprehend it.

5 ¶ And there appeared vnto the Elias with Moſes, and they were talking with Ieſus.

6 ¶ Then Peter answered, and ſaid to Ieſus, Maſter, it is good for vs to be here: let vs make alſo thre tabernacles, one for thee, and one for Moſes, and one for Elias.

7 ¶ Yet he knewe not what he ſaid: for they were aſtayed.

¶ Peter mea- ſured this viſion according to his owne cap- citie, nor con- ſidering the end thereof.

8 ¶ And there was a cloude that ſhaddowed them, & a voyce came out of the cloude, ſaying, ¶ This is my beloued Sonne: ¶ heare him.

Mat. 3. 17. & 17. 5. Luk. 9. 35.  
chap. 1. 11.

9 ¶ And ſuddenly they looked rounde about, and ſawe no more anie man ſaue Ieſus onely with them.

¶ Chriſt onely muſt be chief teacher & in- ſtructor of all them, & profeſ- ſe them ſelues to be his members, ſeeing that God the Father giueth him this autoritie & com- manderment vs this obedience.

10 ¶ And as thei came downe from the mou- taine, he charged them that thei ſhulde tell no man what they had ſene ſaue when the Sonne of man were riſen from the dead againe.

11 ¶ So they kept that matter to them ſelues, and demanded one of another, what the riſing from the dead againe ſhulde meane?

12 ¶ Alſo they asked him, ſaying, Why ſay the Scribes, that ¶ Elias muſt firſt come?

Malach. 4. 5.  
¶ Their falſe opinion was y- ether, Elias ſhulde riſe a- gaine from the dead, or that his ſoule ſhul- de enter into ſome other bodie.

13 ¶ And he answered, and ſaid vnto them, Elias verely ſhal firſt come and reſtore all things: and ¶ as it is written of the Sonne of man, he muſt ſuffer manie things, and be ſet at nought.

14 ¶ But I ſay vnto you, that ¶ Elias is come, (and they haue done vnto him whatſoe- uer they wolde) as it is ¶ written of him.

Iſa. 53. 4.  
¶ That is, Iohn Baptiſt.

15 ¶ ¶ And when he came to his diſciples, he ſawe a great multitude about them, & the Scribes diſputing with them.

Mat. 17. 14.  
Luk. 9. 38.  
¶ To the nine, & he left the daye before.

16 ¶ And ſtraight waye all the people, when thei behelde him, were amaſed, and ranne to him, and ſaluted him.

17 ¶ Then he asked the Scribes, What diſ- pute you among your ſelues?

¶ Or, againe ſee.

18 ¶ And one of the companie answered, & ſaid, Maſter, I haue broght my ſonne vnto thee, which hath a domme ſpirit:

¶ When ſpi- rit cometh vpon him, he re- ceiveth him with inward ſorrow & pangs as in a colike a man ſeeleth ſuche grief, as if his bowels were rent a ſunder.

19 ¶ And whereſoeuer he taketh him, he re- a- reth him, and he ſometh, and gnaſſeth hiſteeth, and pineth away: and I ſpake to thy diſciples that they ſhulde caſt him out, and they coulde not.

20 ¶ Then he answered him, and ſaid, ¶ O faithles generacion, how long now ſhal I be with you! how long now ſhal I ſuffer you! Bring him vnto me.

¶ It ſemeth y- this man deſer- ued not ſo ſharpe an an- ſwer: but Chriſt ſpeaketh in his perſone to the phariſes, & were ſubburne & deſperate.

21 ¶ So they broght him vnto him: & aſſone as the ſpirit ſawe him, he tare him, and he fel



fel downe on the grounde, wallowing and foming.

21 Then he asked his father, How long time is it since he hath bene thus? And he said, Of a childe.

22 And oft times he casteth him into y<sup>e</sup> fyre, and into the water to destroye him: but if thou canst do anie thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If <sup>k</sup> thou canst beleue it, all things are possible to him that beleueth.

24 And straight way the father of the childe crying with teares, said, Lord, I beleue: helpe my vnbelief.

25 When Iesus sawe that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou domme & deafe spirit, I charge thee, come out of him, and entre no more into him.

26 Then the spirit cryed, and rent him sore, and came out, and he was as one dead, in so much that manie said, He is dead.

27 But Iesus toke his hand and lift him vp and he rose.

28 And whē he was come into the house, his disciples asked him secretly, Why coulde not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by prayer, and fasting.

30 ¶ And they departed thence, and went through Galile, & he wolde not that anie shulde haue knowen it.

31 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the hands of men, and they shal kil him, but after that he is killed, he shal rise againe the third day.

32 But they vnderstode not that saying, and were afraide to aske him.

33 ¶ After he came to Capernaum: and whē he was in the house, he asked them, What was it y<sup>e</sup> ye disputed amōg you by the way?

34 And they held their peace: for by the way they reasoned among them selues, who shulde be the chiefe.

35 And he sate downe, and called the twelve, and said to them, If anie man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he toke a litle childe and set him in the middes of them, and toke him in his armes, and said vnto them,

37 Whosoever shal receiue one of such litle children in my Name, receiue me: and whosoever receiue me, receiue me, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, & we forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for the

re is no man that can do a miracle by my Name, that can lightly speake euil of me.

40 For whosoever is not against vs, is on our parte.

41 ¶ And whosoever shal giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shal not lose his reward.

42 ¶ And whosoever shal offend one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offende, cut it of: it is better for thee to entre into life, maimed, than hauing two hands, to go into hel into the fyre that neuer shal be quenched,

44 ¶ Where their worme dyeth not, & the fyre neuer goeth out.

45 Likewise, if thy foote cause thee to offende, cut it of: it is better for thee to go halt into life, then hauing two feete to be cast into hel into the fyre that neuer shalbe quenched,

46 Where their worme dyeth not, and the fyre neuer goeth out.

47 And if thine eye cause thee to offende, plucke it out: it is better for thee to go into the kingdome of God with one eye, than hauing two eyes, to be cast into hel fyre,

48 Where their worme dyeth not, and the fyre neuer goeth out.

49 For euerie man shalbe salted with fyre: and ¶ euerie sacrifice shalbe salted with salte.

50 ¶ Salte is good: but if the salte be vnauerie, wherewith shal it be seasoned? Haue salte in your selues, and haue peace, one with another.

## CHAP. X.

2 Of diuorcement. 17 The riche man questioneth with Christ. 30 Their rewards that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus hath his eyes opened.

¶ And he arose from thence and went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawful for a mā to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did Moses commande you?

4 And they said, Moses suffred to write a bil of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto the, For y<sup>e</sup> hardnes of your heart he wrote this precept vnto you.

6 But at the beginning of the creacion ¶ God made them male and female.

7 ¶ For this cause shal man leaue his father

¶ Or, and great work.

¶ Although he shewe not himself to be myne, yet in that he beareth reuerence to my Name, it is y<sup>e</sup>ough for vs

Mat. 10. 42. Luk. 17. 1.

Mat. 5. 29. & 18. 8.

¶ It is a manner of speache, & signifie, that we shulde cut of all things, which hinder vs to serue Christ.

Isa. 66. 24. ¶ These similitudes declare the paines, & eternal tormentes of the damned.

¶ He teacheth y<sup>e</sup> it is better to be sacrificed to God by salte & fyre, y<sup>e</sup> is, to be purged, & sanctified, then to be sent into hel fyre.

Leu. 2. 23. Mat. 5. 13.

Luk. 14. 34. ¶ They w<sup>h</sup> destroye y<sup>e</sup> grace that they haue receiued of God, are as salte, w<sup>h</sup> hath lost it sauer and are worse than indeles.

Matth. 19. 8

Deu. 24. 1. ¶ The true way to amēde abuses is to returne to the institution of things, and to trie them by Gods worde.

Gen. 1. 27. Mat. 19. 4

Gen. 2. 31. 1 Cor. 6. 16.

ephe 5. 31.



and mother, and cleaue vnto his wife.

8 And they twaine shalbe one<sup>a</sup> flesh: so that they are no more twaine, but one flesh.

9 \*Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto the, \*Whosoever shall put away his wife and marie another,<sup>b</sup> committeth adulterie against her.

12 And if a woman put away her husband, & be married to another, she committeth adulterie.

13 ¶ Then they brought litle childre to him that he shulde touche them: and his disciples rebuked those that brought them.

14 But when Iesus sawe it, he was displeased; and said to them, Suffre the litle childre to come vnto me, & forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as <sup>c</sup>a litle childe, he shal not entre therein.

16 And he toke them vp in his armes, & put his hands vpon them, and <sup>d</sup>blesed them.

17 ¶ And when he was gone out on the way, there came one \*running, and knied to him, and asked him, Good Master, what shal I do, that I may possesse eternal life?

18 Iesus said to him, Why callest thou me good? there is none <sup>e</sup>good but one, *euen* God.

19 Thou knowest the comandements, \*Thou shalt not commit adulterie. Thou shalt not kil. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus behelde him, and <sup>f</sup>loued him, and said vnto him, One thing is lacking vnto thee; Go & sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse.

22 But he was sad at that saying, and went away sorrowful: for he had great possessions.

23 And Iesus looked rounde about, and said vnto his disciples, How hardely do they that haue riches, entre into the kingdome of God!

24 And his disciples were astonied at his wordes. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to entre into the kingdome of God!

25 It is easier for a camel to go through the eye of a needle, then for a <sup>h</sup>riche man to entre into the kingdome of God.

26 And they were muche more astonied, saying with them selues, Who then can be saued?

27 But Iesus looked vpon them, & said, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ The Peter began to say vnto him, Lo, we haue forsake all, & haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house or brethren or sisters, or father or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shal receiue an hundredfold now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with <sup>k</sup>persecutions, & in the worlde to come, eternal life.

31 \*But manie that are <sup>i</sup>first, shalbe last, and the last, first.

32 ¶ And they were in the way going vp to Ierusalem, and Iesus went before them, & they were amazed, and as they followed, they were afraide, & Iesus toke the twelue againe, and began to tel them what things shulde come vnto him,

33 saying, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the high Priests, & to the Scribes, and they shal condemne him to death, and shal deliuer him to the Gentiles.

34 And they shal mocke him, and scourge him, and spit vpon him, and kil him: but the thirde day he shal rise againe.

35 ¶ The Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we wolde that thou shuldest do for vs that that we desire.

36 And he said vnto them, What wolde ye I shulde do for you?

37 And they said to him, Grante vnto vs, that we may sit one at thy right hand, & the other at thy left hand in thy glorie.

38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye <sup>m</sup>drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shal drinke in dede of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized;

40 But to sit at my right hand & at my left, is not <sup>n</sup>mine to giue, but it shalbe giuen to them for whome it is prepared.

41 And when the ten heard that, they began to disdaigne at Iames and Iohn.

42 But Iesus called them vnto him, and said to them, \*Ye knowe that they which delite to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise autoritie ouer them.

43 But it shal<sup>o</sup> not be so among you: but whosoever wil be great among you, shalbe your seruant.

44 And

<sup>a</sup>Or person.

1 Cor 7, 10.

Mat 5, 32.

19, 9.

Luk 16, 18.

1 Cor 7, 10.

<sup>b</sup>For the seconde is not his wife, but his harlot.

Mat 19, 13.

Luk 18, 15.

<sup>c</sup>We must be regenerat and voide of all pride, and concupiscence.

Mat 19, 16.

Luk 18, 18.

<sup>d</sup>It was vsual with the Iewes that the greater shulde blesse the inferior. Eb. 7, 7 therefore Christ, being head of his Church, did by a solemne kinde of prayer offer vp and consecrate the babes to God.

Exo 20, 19.

<sup>e</sup>Christ wolde shewe that his goodnes was farre other wayes then the goodnes which is attributed to men which is full of vanitie & hypocrisie. <sup>f</sup>That is, he approued certayne good seed that was in him, which gaue him a litle motion.

<sup>g</sup>He toucheth his malady, & sore, & before he felt not.

40r, cable rope.

<sup>h</sup>Which putteth his trust in riches.

<sup>i</sup>For he can giue grace to the riche to cause him to enioye his riches, as if he had the not.

Mat 19, 27.

Luk 18, 28.

Mat 10, 34.

Luk 13, 30.

<sup>k</sup>We must not measure these promises by our owne concupiscences, but referre to the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ymough and to want, that being tryed, we may enioye our treasures in heau.

Mat 20, 17.

Luk 18, 31.

<sup>l</sup>He saith this because they that are first called, shulde goe still forward and not disdaigne others.

Mat 22, 34.

Luk 18, 31.

<sup>m</sup>Can you be partakers of my crosse and afflictions?

Mat 22, 34.

Luk 18, 31.

<sup>n</sup>I haue not this commission for this time.

Luk 22, 35.

<sup>o</sup>Christ wolde not that his disciples and ministers shulde beare rule as worldelie gouernours do.

Luk 22, 35.

<sup>p</sup>The

Mat 22, 35.

Luk 22, 35.

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44 And whosoever wil be chief of you, shal be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the raunsome of manie.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus a blinde man, sate by the wayes side begging.

47 And when he heard that it was Iesus of Nazaret, he began to crye and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And manie rebuked him, because he shulde holde his peace: but he cryed muche more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stode stil, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose & came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou that I do vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy faith hath saued thee. And by and by, he receiued his sight, and followed Iesus in the way.

## CHAP. XI.

11 Christ rideth to Ierusalem. 13 The figge tree dryeth vp. 15 The biers and sellers are cast out of the Temple. 24 He declareth the vertue of faith and how we shulde pray. 27 The Pharises question with Christ.

1 And when they came nere to Ierusalem, to Bethphage and Bethania vnto the mount of oliues, he sent forthe two of his disciples,

2 And said vnto them, Go your wayes into that towne that is ouer against you, and as sone as ye shal entre into it, ye shal finde a colte bounde, whereon neuer man sate: lose him and bring him.

3 And if anie man say vnto you, Why do ye this? Say that the Lord hath nede of him, and straight way he wil send him hither.

4 And they went their way and founde a colte tied by the dore without, in a place where two wayes met, and thei losed him.

5 Then certeine of them, that stode there, said vnto the, What do ye losing y colte?

6 And they said vnto them, as Iesus had commanded them. So they let them go.

7 ¶ And they broght the colte to Iesus, and cast their garments on him, and he saate vpon him.

8 And manie spred their garments in the way: other cut downe braches of the trees and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: blessed

be he y cometh in the Name of the Lord.

10 Blessed be the kingdome that cometh in the Name of the Lord of our father Dauid: Hosanna, o thou which art in the hieft heauens.

11 ¶ So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on all things, & now it was euenig, he wet forthe vnto Bethania with the twelue.

12 ¶ And on the morow when they were come out from Bethania, he was hungrie.

13 And seeing a figge tre a farre of, that had leaues, he went to se if he might finde any thing thereon: but when he came vnto it, he founde nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, & said to it, Neuer man eat frute of thee hereafter while the worlde standeth: and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde & bought in the Temple, and ouerthrew the tables of the money changers, & the seates of them that solde doves.

16 Nether wolde he suffer that any man shulde cary a vessel through the Temple.

17 And he taught, saying vnto them, Is it not writte, Mine House shalbe called the House of prayer vnto all nacions: but you haue made it a denne of theues.

18 And the Scribes and hie Priests heard it, and soght how to destroye him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Iesus went out of the citie.

20 ¶ And in the morning as they passed by, they sawe the figge tre dried vp from the rootes.

21 Then Peter remembred, and said vnto him, Master, beholde, the figge tre which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue faith in God.

23 For verely I say vnto you, that whosoever shal say vnto this mountaine, Take thy self away, and cast thy self into the sea, and shal not wauer in his heart, but shal beleue that those things which he saith, shal be done to him.

24 ¶ Therefore I say vnto you, whatsoeuer ye desire when ye pray, beleue that ye shal haue it, and it shal be done vnto you.

25 ¶ But when ye shal stand, and pray, forgive, if ye haue any thing against any man, y your Father also which is in heauen, may forgive you your trespases.

26 For if you wil not forgive, your Father which is in heauē, wil not pardon you your trespases.

c Many came in their owne name, but Christ came in the Name of the Lord.

Mat. 21. 16.

luk. 19. 45.

d Because the promes was made to him.

Mat. 21. 19.

e Christ was subiect to our infirmities.

f This was to declare how muche they displease God which haue but an outward shewe & appearance without frute.

Isa. 56. 7.

Ier. 7. 11.

g For nether colde they suffer reprehension, nor that their profite shulde be hindered.

Mat. 21. 19.

h Christ taketh occasion to instruct the of the vertue of faith.

Mat. 7. 7.

luk. 11. 9.

i He teacheth vs not hereby to aske whatsoeuer seemeth good i our fantasies: for our prayer must be grounded on faith, and our faith vpon the worde of God.

Mat. 6. 14.



The P

28 ¶ Then



## CHAP. XIII.

*a The destruction of Ierusalem. 10 The Gospel shalbe preached to all. 9. 32 The persecutions and false Prophetes which shal be before the comming of Christ, whose houre is uncerteine. 33 He exhorteth euery one to watch.*

**A**nd as he went out of the Temple, *Mat. 24. 1.* one of his disciples said vnto him, *Luk. 21. 5.* Master, se what stones, and what buyldings are here.

**T**hen Iesus answered and said vnto him, *Luk. 19. 43.* Seest thou these great buyldings? there shal not be left one stone vpō a stone, that shal not be throwen downe.

**A**s he sat on y mount of oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

**T**el vs, when shal these things be? & what shalbe the signe when all these things shalbe fulfilled?

**A**nd Iesus answered them, and began to say, *Ephes. 5. 6.* Take hede lest any mā deceiue you. *2 Thess. 2. 3.*

**F**or many shal come in my Name, sayig, I am Christ, and shal deceiue many.

**F**urthermore when ye shal heare of warres and rumors of warres, be ye not troubled: for *suche things* must nedes be: but the end shal not be yet.

**F**or nacion shal rise against nacion, and kingdome against kingdome, and there shalbe earthquakes in diuers quarters, and there shalbe famine and troubles: these are the beginnings of sorowes.

**B**ut take ye hede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shalbe beaten, and broght before rulers and Kings for my sake for a testimonial vnto them.

**A**nd the Gospel must first be published among all nacions.

**B**ut when they lead you, and deliuer you vp, take ye no thought afore, nether premeditate what ye shal say: but whatsoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holie Gost.

**Y**ea, and the brother shal deliuer the brother to death, and the father the sonne, and the children shal rise against their parents, and shal cause them to dye.

**A**nd ye shalbe hated of all men for my Names sake: but whosoever shal endure vnto the end, he shalbe saued.

**M**oreouer, when ye shal se the abomination of desolation (spoken of by Daniel the Prophet) *standing* where it ought not, (let him that readeth, consider it) then let the that be in Iudea, flee into the mountaines,

**A**nd let him that is vpon the house, not come downe into the house, nether entre therein, to fetch any thing out of his house.

**A**nd let him that is in the field, not turne backe againe vnto the thigs which he left

FF. iiii.

*a He doeth answer them of things that were more necessary for them to know the things that they demanded.*  
*b Vsurping the autoritie of Christ.*

*c That they may be incusable.*  
*Mat. 10. 19.*  
*Luk. 12. 11.*

*d He onely forbiddeth y care which cometh of distrust.*

*e This it not to make them negligent, but to assure them that he wil assist them and instruct them sufficiently & answers, so that they may hereby perceiue that their defence standeth not in their owne wisdom, or eloquence.*

*Mat. 24. 15.*  
*Dan. 9. 25.*

*Luk. 21. 20.*  
*f This is ment of that time that the Romans shal de profane the Temple.*

*Or, being.*  
*g Because the destruction shal be moſte extreme and cruel.*

*Mat. 23. 35.* 28 ¶ The came one of the Scribes that had heard them disputing together, & perceiuing that he had answered them wel, he asked him, Which is the first commandement of all?

*Euid. 20. 2.*  
*Deut. 6. 4.* 29 Iesus answered him, The first of all the commandements is, \* Heare, Israel, The Lord our God is the onelie Lord.

*Or, single.* 30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, & with all thy strength: this is the first commandement.

*Leuit. 19. 28.*  
*Mat. 22. 39.*  
*rim 13. 9.*  
*Galat. 3. 14.*  
*1 Tim. 2. 8.* 31 And the seconde is like, that is, \* Thou shalt loue thy neighbour as thy self. There is none other commandement greater then these.

*1 Thim. 2. 8.* 32 Then the Scribe said vnto him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he,

*1 Thim. 2. 8.* 33 And to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, and to loue his neighbour as him self, is more then all burnt offerings and sacrifices.

*1 Thim. 2. 8.* 34 Then, when Iesus sawe that he answered discretely, he said vnto hi, Thou art not farre from the kingdome of God. And no man after that durst aske him any questiō.

*1 Thim. 2. 8.* 35 ¶ And Iesus answered & said teaching in the Temple, How say the Scribes y Christ is the sonne of Dauid?

*1 Thim. 2. 8.* 36 For Dauid him self said by y holie Gost, \* The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy fote stole.

*Mat. 22. 42.*  
*Luk. 20. 42.* 37 Then Dauid him self calleth him Lord: by what meanes is he then his sonne? and muche people heard him gladly.

*Psalm. 110. 1.* 38 \* Moreouer he said vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, and loue salutations in the markets,

*Mat. 23. 6.*  
*Luk. 11. 43.*  
*Mat. 23. 5.* 39 And the chief seates in the Synagogues, and the first roumes at feastes,

*Mat. 23. 5.* 40 Which deuour widowes houses, euen vnder a coulour of long prayers. These shal receiue the greater damnation.

*Mat. 23. 5.* 41 \* And as Iesus sat ouer against the treasure, he behelde how the people cast money into the treasure, and many richemen cast in muche.

*Mat. 23. 14.*  
*Luk. 20. 47.* 42 And there came a certeine poore widow, and she threw in two mites, which make a quadrin.

*Luk. 21. 1.*  
*1 Tim. 2. 8.* 43 Then he called vnto him his disciples, and said vnto the, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasure.

*1 Tim. 2. 8.* 44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.



# The day of the Lord. S. Marke. The precious oyntment.

behinde him, to take his clothes.

say vnto all men, Watch.

CHAP. XIII.

*The Priests conspire against Christ. 3 Marie Magdalene anointeth Christ. 12 The Pasche is eaten. 18 He telleth afore of the treason of Iudas. 22 The Lords supper is instituted. 46 Christ is taken. 67 Peter denyeth him.*

*h For they shall not be able to flee.*

*i That you haue no let to hinder you when you shulde escape.*

*Or, maye.*

*Mat. 24. 29. Luk. 21. 8.*

*k The elect may wauer & be troubled, but they can not vnterly be deceiued, and ouercome. l Wherefore he that suffreth him self now to be seduced, hath none excuse.*

*Isa. 13. 10.*

*Isa. 32. 7.*

*Isa. 2. 10.*

*Isa. 3. 15.*

*Mat. 24. 30. m This teacheth y there shalbe a change of y whole ordre of nature.*

*n The worde signifieth the space of a 1000 yeres: albeit this came to passe before 31 little yeres.*

*o When the destruction of Ierusalem, the persecutions and illusions shal come: but chiefly these are vnderstand of the seconde coming of Christ.*

*Mat. 24. 13. p In that he is man and mediator.*

*q For of the coming we are most assured: but of the time, the yere, the day or houre, we are ignorant, and therefore must watch continually.*

17 The wo shalbe to the that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For there shalbe in those dayes suche tribulation, as was not from the beginning of the creation which God created vnto this time, nether shalbe.

20 And except that the Lord had shortened those dayes, no flesh shulde be sau'd: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then if any man say to you, Lo, here is Christ, or, lo, he is there, beleue it not.

22 For false Christs shal rise, and false Prophetes, & shal shewe signes and wonders, to deceiue if it were possible, the very elect.

23 But take ye hede: beholde, I haue shewed you all things before.

24 ¶ Moreouer in those dayes, after that tribulation the sunne shal waxe darke, & the moone shal not giue her light,

25 And the starres of heauen shal fall: and the powers which are in heauen, shal shake.

26 And then shal they see the Sonne of man coming in the cloudes, with great power and glorie.

27 And he shal then send his Angels, and shal gather together his elect from the foure windes, & from the vtmost parte of the earth to the vtmost parte of heauen.

28 Now learne a parable of the figge tre. When her bough is yet tender, & it bringeth forth the leaues, ye knowe that sommer is nere.

29 So in like maner, when ye see these things come to passe, knowe that the kingdome of God is nere, euen at the dores.

30 Verely I say vnto you, that this generation shal not passe, til all these things be done.

31 Heauen and earth shal passe away, but my wordes shal not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, nether the Sonne him self, saue the Father.

33 Take hede: watche, & pray: for ye knowe not when the time is.

34 For the Sonne of man is as a mā going into a strange countrey, & leaueth his house, & giueth autoritie to his seruants, and to euerie man his worke, and commandeth the porter to watch.

35 Watch therefore, (for ye knowe not when the Master of the house wil come, at euen, or at midnight, at the cocke crowing, or in the dauning)

36 Left if he come suddenly, he shulde finde you sleeping.

37 And those things that I say vnto you, I

1 And two dayes after followed the feast of the Pasche, and of vneleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a womā hauing a boxe of ointment of spikenarde, verie costlie, and she brake the boxe, and powred it on his head.

4 Therefore some disdeined among them seies, and said, To what end is this waste of ointment?

5 For it might haue bene solde for more than thre hundred pence, & bene giuen vnto the poore, & they grudged against her.

6 But Iesus said, Let her alone: why trouble ye her? she hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when ye wil ye may do them good, but me ye shal not haue alwayes.

8 She hath done that she coulde: she came afore hand to anoint my bodie to the burying.

9 Verely I say vnto you, where soeuer this Gospel shalbe preached throughout the whole worlde, this also that she hath done, shalbe spoken of in remembrance of her.

10 ¶ The Iudas Iscariot, one of the twelue whet away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, & promised that they wolde giue him money: therefore he sought how he might conveniently betray him.

12 ¶ Now y first day of vneleavened bread, when they sacrificed the Pasche, his disciples said vnto him, Where wilt thou that we go & prepare, that thou maist eat the Pasche?

13 Then he sent forth the two of his disciples, and said vnto them, Go ye into the citie, and there shal a man meete you bearing a pitcher of water: followe him.

14 And whither soeuer he goeth in, say ye to the good man of the house, The Master saith, Where is y lodging where I shal eat the Pasche with my disciples?

15 And he wil shewe you an vpper chamber which is large, trimmed and prepared: there make it readie for vs.

16 So his disciples went forth, and came to the citie, & founde as he had said vnto the,

and

*Mat. 26. 1. Luk. 22. 1.*

*Mat. 26. 6. Iohn 12. 3.*

*Or, of pure nature and faithfully made. As Iudas who caused this murmuring.*

*b Which are in value about six pound sterling. c To wit, Iudas: who was offered therewith, and therefore made a business.*

*Mat. 26. 14. Luk. 22. 4.*

*d He took occasion by this ointment as of a thing to be done.*

*Mat. 26. 17. Luk. 22. 8.*



and made readie the Passeouer.

17 ¶ And at euen he came with the twelue.

Mat. 26, 20.  
Luk. 22, 14.  
Iohn 13, 21.

18 \* And as thei sate at table and did eat, Iesus said, Verely I say vnto you, that one of you shal betray me, which eateth with me.

19 Then they began to be sorowful and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, It is one of the twelue that dippeth with me in the platter.

a To dip the hand, is as much to say, as he that is accustomed to eate with me.

Mat. 26, 23.  
Iohn 13, 26.

21 \* Truely the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whome the Sonne of man, is betrayed: it had bene good for that mā, if he had neuer bene borne.

b This declarith that nothing can be done without Gods prouidence.

Mat. 26, 26.  
Luk. 22, 24.

22 \* And as they did eat, Iesus toke the bread, and when he had giuen thanks, he brake it & gaue it to them, and said, \* Take, eat, this is my bodie.

g Read Mat. 26, 26.

23 Also he toke the cup, and when he had giuen thanks, gaue it to them: and they all dranke of it.

h The Greke words: is to blisse, which is here taken onely to giue thanks as S. Luk. & S. Paul interprete it, & S. Marke also speaking of the cuppe.

24 And he said vnto the, This is my blood of the new Testament, which is shed for manie.

25 Verely I say vnto you, I wil drinke no more of the frute of the vine, vntil that day, that I drinke it new in the kingdome of God.

i That is, turned from me, because of the persecution.

Zac. 13, 7.

26 And when they had sung a psalme, they went out to the mount of oliues.

27 ¶ \* Then Iesus said vnto them, All ye shalbe offended by me this night: for it is written, \* I wil smite the shepherd, & the shepe shalbe scattered.

28 But after that I am risen, I wil go into Galile before you.

29 And Peter said vnto him, Although all men shulde be offended, yet wolde not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crowe twise, thou shalt denie me thrise.

31 But he said more earnestly, If I shulde dye with thee, I wil not denie thee: likewise also said they all.

Mat. 26, 35.  
Luk. 22, 39.

32 ¶ \* After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, til I haue prayed.

k His diminutie was as he were hid, & his humanity shewed itself fully

33 And he toke with him Peter, and Iames, and Iohn, and he began to be afraied, & in great heauines,

34 And said vnto them, My soule is verie heauie, euen vnto the death: tary here and watch.

35 So he went forward a litle, & fel downe on the grounde, and praied, that if it were possible, that houre might passe fro him.

36 And he said, Abba, Father, all things are possible vnto thee: take away this cup

l Ab in Ebrewe, & Abba in Syriac tongue signifieth Father.

from me: neuertheles not that I wil, but that thou wilt, be done.

37 Then he came and founde them sleeping, and said to Peter, Simō, sleepest thou? couldest not thou watch one houre?

m He standeth not so to his owne wil, but that willingly he offeth him self to obey God.

38 ¶ Watch ye, and pray, that ye entre not into tētacion: the spirit in dede is readie, but the flesh is weake.

39 And againe he went awaye, and prayed, and spake the same wordes.

40 And he returned, and founde them asleepe againe: for their eyes were heauie: nether knewe they what they shulde answer him.

41 And he came the thirde time, and said vnto them, Sleepe hence forth, and take your rest: it is ynough: the houre is come: beholde, the Sonne of man is deliuered into the hands of sinners.

n He meaneth that the houre wil come whe they shalbe kept from sleeping.

42 Rise vp: let vs go: lo, he that betrayeth me, is at hand.

43 \* And immediatly while he yet spake, came Iudas that was one of the twelue, & with him a great multitude with swordes and staues from the hie Priests, and Scribes and Elders.

Mat. 26, 47.  
Luk. 22, 47.  
Iohn 18, 3.

44 And he that betrayed him, had giuen the a token, saying, Whome soeuer I shal kisse, he it is: take him & leade him awaye safely.

o It was the faction then to grete with kissing at their meetings, & also at their departure.

45 And as sone as he was come, he went straight waye to him, and said, Master, Master, and kissed him.

p He repeated it twice, as if he had bene moued with a certeine pittie in taking his last leaue.

46 Then they layed their hands on him, & toke him.

q To wit, Peter. r Called Malchus.

47 And one of them that stode by, drewe out a sworde, and smote at seruant of the hie Priest, and cut of his eare.

48 And Iesus answered and said vnto the, Ye become out as vnto a thefe with swordes and with staues to take me.

49 I was daiely with you teaching in the Temple, & ye toke me not: but this is done that the Scriptures shulde be fulfilled.

f Which declarith that no man can do anie thing contrary to Gods ordinance.

50 Then they all forsoke him, and fled.

51 And there followed him a certeine yong man, clothed in linnen vpon his bare bodie, and the yong men caught him.

t Meaning all the disciples.

52 But he left his linnē cloth, and fled from them naked.

53 \* So thei led Iesus away to the hie Priest, and to him came all the hie Priests, and the Elders, and the Scribes.

Mat. 26, 57.  
Luk. 22, 54.  
Iohn 18, 24.

54 And Peter followed him a farre of, euen into the hall of the hie Priest, and sate with the seruants, and warmed him self at the fyre.

u That is, thel w had chiefest autoritie among the Priests.

55 And the hie Priests, and all the Council soght for witnes against Iesus, to put him to deatch, but founde none.

x Which signified that his hot zeale began now to be abated.

56 For manie bare false witnes against him, but their witnes agreed not together.

Mat. 26, 59.  
Or, light.

57 Then there arose certeine, & bare false

Or, were like

GG.i.



John 2, 19. y These two witnesses differed, in that the one reported y Christ said, he wolde destroye the Temple, (as Mat. writeth) & y other said, that he heard him saye, that he wolde do it as is here noted.

58 We heard him say, \* I wil destroy this Temple made with hands, & within thre daies I wil buylde another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Priest stode vp amongs them, and asked Iesus, saying, Answerest thou nothing? what is the matter that the- se beare witnes against thee?

61 But he held his peace, and answered no- thing. Againe the hie Priest asked him, & said vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus said, I am he, \* and ye shal se the a Sonne of man sit at the right hand of the power of God, & come in the clou- des of heauen.

63 Then the hie Priest rent his clothes and said, What haue we anie more nede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 And some began to spit at him, and to couer his face, and to beate him with fy- stes, and to say vnto him, Prophecie. And the b sergeants smote him with their rods.

66 \* And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she sawe Peter warming him self, she looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But c he denied it, saying, I knowe him not, nether wor I what thou saiest. Then he went out into the d porche, & the cocke crewe.

69 \* Then a maide sawe him againe, & be- gan to say to them that stode by, This is one of them.

70 But he denied it againe: & anone after, they that stode by, said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speache is like.

71 And he began to curse, & sweare, saying, I knowe not this mā of whome ye speake.

72 \* Then the secōde time the cocke crewe, and Peter remembred the worde that Ie- sus had said vnto him, Before the cocke crowe twise, thou shalt denie my thrise, & waying that with him self, he wept.

CHAP. XV.

1 Iesus is led to Pilate. 15 He is condemned, reuiled and put to death. 46 And is buried by Ioseph.

Mat. 27, 1. Luk. 22, 66. Joh. 18, 20. a For the Ro- mains gaue the no autoritie to put anie man to death.

1 And \* anone in the dawning, the hie Priests helde a cōsēl with the El- ders, and the Scribes, & the whole Coun- cil, and bounde Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and

said vnto him, Thou saiest it.

3 And the hie Priests accused him of ma- nie things.

4 \* Wherefore Pilate asked him againe, Mat. 27, 12. saying, Answerest thou nothing? beholde Luk. 23, 3. how manie things thei witnes agaisf thee. Joh. 18, 31.

5 But Iesus answered b no more at all, so that Pilate marueiled. b He wolde not defend his cause, but pre- sētēd him self willingly to be cōdemned.

6 Now at the feast Pilate did deliuer a pri- soner vnto them, whome soeuer thei wol- de desire.

7 Then there was one named Barabbas, w was boude with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cryed a loude, & began to desire that he wolde do as he had c euer done vnto them. c The people alwaies man- teine their cus- tomes, although thei be wōrth nothing.

9 Then Pilate answered them, and said, Wil ye that I let lose vnto you the King of the Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the peo- ple to desire that he wolde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto the, What wil ye then that I do with him, whome ye call the King of the Iewes?

13 And thei cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euil hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate d willing to contēt the people, losed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified. d When a iudge hath the res- pect to men, he quite forget- teth iustice.

16 Then the souldiers led him away into the hall, which is the e commune hall, and called together the whole band, e Or, Pretoria.

17 And clad him with purple, and platted a crowne of thornes, & put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, f did him reuerence. f Or, adora- tion.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to cruci- fie him. Mat. 27, 31. Luk. 23, 25. e It was y cu- stom to make him that was condemned, to carie his crosse, but Iesus was not able for weakenes.

21 \* And they e compelled one that passed by, called Simon of Cyrene (which came out of the cōnreie, and was father of A- lexander and Rufus) to beare his crosse.

22 \* And they broght him to a place named Golgotha, which is by interpretacion, the place of dead mens skulles.

23 And they gaue him to drinke wine mingled f with myrrhe: but he receiued it not. f Which was to hasten his death: but he wolde not drinke it, because he wolde waite for the ho- nor y his Father had appointed, that he might render vnto him perfect o- bedience.

24 And when they had crucified him, they parted his garments, casting lottes for them,



them, what euerie man shulde haue.

25 And it was the thirde houre, when they crucified him.

26 And the title of his cause was writte aboue, THE KING OF THE IEWES.

27 They crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, \* And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, & saying, \* Hey, thou that destroyest the Temple, & buyldest it in thre dayes,

30 Saue thy self, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, said among the selues with the Scribes, He saued other men, him self he can not saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may se, and beleue. <sup>b</sup> They also that were crucified with him, reuiled him.

33 ¶ Now when y<sup>e</sup> sixt houre was come, darkenes arose ouer <sup>i</sup> all the land vntil the ninth houre.

34 And at the <sup>k</sup> ninth houre Iesus cryed with a loude voyce, saying, \* Eloi, Eloi, lama-sabachthani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stode by, when they heard it, said, <sup>l</sup> Beholde, he calleth Elias.

36 And one ran, and filled a <sup>m</sup> sponge ful of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs se if Elias wil come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the goft.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the <sup>n</sup> Centurion, which stode ouer against him, sawe that he thus crying gaue vp the goft, he said, Truly this man was the Sonne of God.

40 ¶ There were also women, which behelde a farre of, amog whome was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also when he was in Galile, <sup>o</sup> followed him and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ And now whē night was come (because it was the day of the preparacion that is before the Sabbath)

43 Ioseph of Arimathea, an <sup>p</sup> honorable Counsellour, which also looked for y<sup>e</sup> kingdome of God, came, & went in <sup>q</sup> boldly

vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And whē he knewe the trueth of the Centurion, he gaue the bodie to Ioseph,

46 Who bought a linnen cloth, and toke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, & rolled a stone vnto the dore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother behelde where he shulde be layd.

CHAP. XVI.

<sup>1</sup> The women come to the graue. <sup>2</sup> Christ being risen againe, appeareth to Magdalene. <sup>3</sup> Also to the eleuen and reproveth their vnbelief. <sup>4</sup> He committeth the preaching of the Gospel & the ministracion of baptisme vnto them.

<sup>1</sup> And whē the Sabbath daye was past, Marie Magdalene, & Marie the mother of Iames, & Salome, bought swete ointments that they might come, and embaulme him.

<sup>2</sup> Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rising,

<sup>3</sup> And they said one to another, Who shal roll vs away the stone from the doore of the sepulchre?

<sup>4</sup> And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

<sup>5</sup> So they went into the sepulchre, and sawe <sup>a</sup> a yong man sitting at the right side, clothed in a long white robe: and they were afrayed.

<sup>6</sup> But he said vnto them, Be not afrayed: ye seke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him.

<sup>7</sup> But go your way, and tel his disciples, & <sup>b</sup> Peter, that he wil go before you into Galile: there shal ye se him, <sup>c</sup> as he said vnto you.

<sup>8</sup> And they went out quickly and fled from the sepulchre: for they trembled and were amased: nether said they any thing to any man: for they were afrayed.

<sup>9</sup> ¶ And when Iesus was risen againe, in the morow (which was y<sup>e</sup> first day of the weeke) he appeared first to Marie Magdalene, <sup>d</sup> out of whome he had cast seven deuils.

<sup>10</sup> And she went and tolde them that had bene with him, which mourned and wept.

<sup>11</sup> And whē they heard that he was aliue, & had appeared to her, they beleued it not.

<sup>12</sup> ¶ After that, he appeared vnto two of them in another forme, as thei walked and went into the countrey.

<sup>13</sup> And they went and tolde it to the remnant, but they beleued them not.

GG. ii.

<sup>1</sup> The Iewes divided their day into 4 partes, so that by the third houre it was here ment the thirde parte of the day, & was from six a clocke to nine, at what time Mat. saith he was crucified.

<sup>2</sup> Iohn 2. 19.

<sup>b</sup> Meaning the one of them that were crucified.

<sup>i</sup> Because this darkenes was only ouer the land of Chanaan, when the rest of y<sup>e</sup> worlde was light, the miracle is the greater.

<sup>l</sup> Ier. 22. 1.

<sup>m</sup> Mat. 27. 48.

<sup>n</sup> Which was the third parte of the day, & about thre of the clocke after none.

<sup>o</sup> Psal. 69. 22.

<sup>p</sup> This was spoken mocking.

<sup>q</sup> Who had charge ouer as hundred men.

<sup>1</sup> Luk. 24. 1.

<sup>2</sup> Mat. 27. 57.

<sup>3</sup> Luk. 23. 55.

<sup>4</sup> Iohn 19. 38.

<sup>a</sup> A graue made of great autoritie.

<sup>b</sup> This man shewed his faith boldly when the danger seemed to be more perilous.

<sup>1</sup> Luk. 24. 1. Iohn 20. 1.

<sup>2</sup> Or, am risen.

<sup>3</sup> Mat. 28. 1. Iohn 20. 12. <sup>a</sup> The Angel of God in the likeness of a yong man.

<sup>b</sup> He especially makeith mention of Peter to comfort him, because he had fallen into greater danger then the rest.

<sup>c</sup> Mat. 26. 32. chap. 14. 28.

<sup>d</sup> Iohn 20. 16. Luk. 8. 2.

<sup>e</sup> They had sone forgotten that y<sup>e</sup> Christ had foretolde them of his resurrection.

<sup>f</sup> Luk. 24. 18.



## Belief & baptisme.

## S. Luke. Zacharias is domme.

Luk. 24. 36.  
John 20. 19.  
d Mourning &  
praying.

Mat. 28. 19.

e As wel Gen-  
tile as Iewe.

John 12. 18.

Act. 16. 18.

f This gifte  
was but for a  
time to cause  
men the more  
willingly to  
receiue the  
Gospel which  
as yet was not  
euidently  
known.

14 ¶ Finally, he appeared vnto the eleuen as they sate together, and reprobued them of their vnbelief & hardnes of heart, because they beleued not them which had sene him, being risen vp againe.

15 And he said vnto them, \* Go ye into all the worlde, & preache the Gospel to euerie creature.

16 He that shal beleue & be baptized, shal be saued; but he that wil not beleue, shal be damned.

17 And these tokens shal followe the that beleue, \* In my Name thei shal cast out de-

uils, and \* shal speake with newe tongues,

18 \* And shal take away serpents, and if they shal drinke any deadlie thing, it shal not hurt them: they shal lay their hands on the sicke, and they shal recouer.

19 \* So after the Lord had spoken vnto the, he was receiued into heauen, & sate at the right hand of God.

20 And they went forth, and preached euerie where. And the \* Lord wrought with them, & confirmed the worde with signs that followed, Amen.

Act. 2. 4.  
e 10. 46.  
g With other  
and diuers, as  
Luke saith.  
Act. 28. 5.  
Act. 18. 8.  
Luk. 24. 5.  
Eph. 2. 4.  
h The mira-  
cles & signes  
followe the  
doctrine, as  
certein scales,  
so that if the  
doctrine be fal-  
se, the mira-  
cles can be no  
better, Doute.  
333.

# THE HOLY GOSPEL of Iesus Christ, according to Luke.

## CHAP. I.

8 Of Zacharias, and Elisabet. 11 The Angel sheweth him of the natiuitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel, and Marie. 46 Her song. 57 The birth, Circumcision, and graces of Iohn. 68 Zacharias giueth thanks to God, & prophesieth.

a Meaning, the  
Apostles with  
whome he  
was conuer-  
sant

b Or of the  
thing: and it  
may be refer-  
red either to  
Christ or to  
the Gospel.  
and hereby is  
meant that they  
were the mi-  
nisters of  
Christ, who is  
called y wor-  
de: or mini-  
sters of y wor-  
de y is to say,  
of the Gospel:  
& this comen-  
deth the auto-  
ritie of his do-  
ctrine, seeing he  
receiued it of  
the Apostles.

c The sonne  
of Antipater,  
d Read. i. Chr.  
24. 10.

e By her father:  
for by her mo-  
thers line she  
was of y hou-  
se of Dauid.  
f This perfe-  
ction or iustice  
is iudged by  
the frutes and  
outwarde ap-  
pearance, and  
not by the cau-  
ses: which one-  
ly cometh of  
Gods fre mer-  
cie through  
Christ.

g The Greke  
worde signi-  
feth, iustifica-  
tions, whereby

is ment the outwarde obseruation of the ceremonies commanded by God.  
h That is, y euening & morning sacrifice according to the Law. i The Temple  
was deuised into thre partes: the first was y bodie of the Temple called Atriu,  
where the people was: the second called, Sanctu, where the Priests and Leui-  
tes were: and the third Sanctum Sanctorum, into the which the hie Priest entred  
once a yere to sacrifice.



Or as muche as many  
haue take in hand to set  
forthe y storie of those  
things, whereof we are  
fully perswaded,

As they haue deliue-  
red them vnto vs, which  
from the beginning sawe the their selues,  
and were ministers of the word,

It seemed good also to me (moste noble  
Theophilus) as sone as I had searched out  
perfetely all things fro y beginning, to wri-  
te vnto thee thereof from point to point,  
That thou mightest acknowledge the cer-  
teintie of those things, whereof thou hast  
bene instructed.

IN the time of Herode King of Iudea,  
there was a certeine Priest named Za-  
charias, of the course of Abia: & his wife  
was of the daughters of Aaron, and her  
name was Elisabet.

Bothe were iust before God, and walked  
in all the commandements & ordina-  
nces of the Lord, without reprove.

And thei had no childe, because that Eli-  
sabet was barren: & bothe were wel stricke  
in age.

And it came to passe, as he executed the  
Priests office before God, as his course ca-  
me in order,

According to the custome of the Priests  
office, his lot was to burne incense, when  
he went into the Temple of the Lord.

And the whole multitude of the people  
were without in prayer, while the incen-  
se was burning.

Then appeared vnto him an Angel of the  
Lord standing at the right side of the al-  
tar of incense.

And when Zacharias sawe him, he was  
troubled, and feare fel vpon him.

But the Angel said vnto him, Feare not,  
Zacharias: for thy prayer is heard, and thy  
wife Elisabet shal beare thee a sonne, and  
thou shalt call his name Iohn.

And thou shalt haue ioye and gladnes, &  
many shal reioyce at his birth.

For he shal be great in the sight of the  
Lord, & shal nether drinke wine, nor strōg  
drinke: and he shal be filled with the holie  
Gost, euen from his mothers wombe.

\* And many of the children of Israel shal  
he turne to their Lord God.

\* For he shal go before him in the spi-  
rit & power of Elias, to turne the hearts of  
the fathers to y children, & the disobedient  
to the wisdom of the iust men, to make  
readie a people prepared for the Lord.

Then Zacharias said vnto the Angel,  
Whereby shal I knowe this? for I am an  
olde man, and my wife is of a great age.

And the Angel answered, and said vnto  
him, I am Gabriel that stand in the pre-  
sence of God, and am sent to speake vnto  
thee, & to shewe thee these good tidings.

And beholde, thou shalt be domme, and  
not be able to speake, vntil the day that  
these things be done, because thou bele-  
uedst not my wordes, which shal be fulfil-  
led in their season.

Now the people waited for Zacharias,  
and marueiled that he taried so long in  
the Temple.

And whē he came out, he colde not spea-  
ke vnto them: then they perceiued that he  
had

Exod. 30. 7.  
Leu. 16. 17.

k Which sig-  
nifieth the  
grace of the  
Lord.

l The worde  
signifieth all  
manner of drinke  
which maketh  
me drow-  
ken

Mal. 4. 3.

Mat. 11. 14.

Mat. 3. 14.

m As a King  
in his royal-  
tie hathe one  
to go before  
him, who signi-  
feth the king  
to be at hand.  
n Whē Christ  
saith he came  
to set the sa-  
ther against y  
sonne &c. he  
meaneth the  
successe & co-  
meth of y Gos-  
pel through  
the malice of  
men: but here  
he speakes of  
the true end  
& prosperitie  
of the Gospel.  
o Which sig-  
nifieth the  
strength or so-  
ueraintie of  
God.  
p We must  
not measure  
Gods promise  
by our weak  
ke scales.



had sene a vision in the Temple: for he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceived, and hid her selfe sixe moneths, saying,

25 Thus hath the Lord dealt with me, in the dayes wherein he looked on me, to take from me my rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazaret,

27 To a virgine affianced to a man whose name was Ioseph, of the house of Dauid, & the virgins name was Marie.

28 And the Angel went in vnto her, & said, Haile thou that art freely beloued: y Lord is with thee: blessed art thou among womē.

29 And when she sawe him, she was troubled at his saying, & thought what maner of salutation that shulde be.

30 Then y Angel said vnto her, Feare not, Marie: for thou hast founde fauour with God.

31 ¶ For lo, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 He shalbe great, & shalbe called the Sonne of the moste High, and the Lord God shal giue vnto him the throne of his father Dauid.

33 ¶ And he shal reigne ouer y house of Iacob for euer, & of his kingdome shalbe no end.

34 Then said Marie vnto the Angel, How shal this be, seing, I know no man?

35 And the Angel answered, and said vnto her, The holie Gost shal come vpon thee, & the power of the most High shal ouer shadowe thee: therefore also that y holie thing which shalbe borne of thee, shalbe called the Sonne of God.

36 And beholde, thy cousin Elisabet, she hath also conceived a sonne in her olde age: and this is her sixt moneth, which was called barren.

37 For with God shal nothing be vnpossible.

38 Then Marie said, Beholde, the seruant of the Lord: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill countrey with haste to a citie of Iuda:

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe sprang

in her bellie, & Elisabet was filled with the holie Gost.

42 And she cryed with a loude voyce, and said, Blessed art thou among women, because the frute of thy wombe is blessed.

43 And whence cometh this to me, that the mother of my Lord shulde come to me?

44 For lo, allone as the voyce of thy salutiō sounded in mine eares, the babe sprang in my bellie for ioye.

45 And blessed is she that beleued: for those things shalbe performed, which were tolde her from the Lord.

46 Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Sauour.

48 For he hath looked on the poore degree of his seruant: for beholde, from hence forth shal all ages call me blessed.

49 Because, he that is mightie, hath done for me great things, & holie is his Name.

50 And his mercie is from generation to generation on them that feare him.

51 ¶ He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted the of lowe degree.

53 ¶ He hath filled the hungrie with good things, and sent away the riche emptie.

54 ¶ He hath vpholden Israel his seruant, being mindeful of his mercie

55 (\* As he hath spoken to our fathers, to wit, to Abraham and his fede) for euer.

56 ¶ And Marie abode with her about thre moneths: after, she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she shulde be deliuered, and she brought forth a sonne.

58 And her neighbours, & cousins heard tell how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, & called him Zacharias, after the Name of his father.

60 But his mother answered, and said, Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kinred, y is named with this Name.

62 Then they made signes to his father, how he wolde haue him called.

63 So he asked for writing tables, & wrote, saying, His name is Iohn, and they marvelled all.

64 And his mouth was opened immediarly, and his tongue loosed, and he spake & praised God.

65 Then feare came on all them that dwelt nere vnto them, and all these wordes were noised abroad throughout all the hill countrey of Iudea.

c He sheweth the cause why Marie was blessed.

d By the message of the Angel. e The soule, & the spirit signify the vnderstanding & aff. & to, which are the two principal partes of the soule.

f Or, loue of. g This fauour that God hath shewed me, shalbe spoken of for euer. Isa. 51. 9.

h Psal. 33. 10. isa. 29. 15.

i According to the promes made to Abraham that he wolde be his God, and the God of his fede for euer. 1 Sam. 2. 6.

psal. 34. 11. Isa. 30. 38.

¶ 41. 8. and 54. 5.

iere. 31. 5. Gen. 17. 19.

¶ 22. 15. psal. 132. 12.

h The wicked lay snares for other, wherein they them selues are taken. Or, peruersitie.

i Not onely for his benefite in pardoning his faule, but also to shewe that he was iustly punished for his incredulitie.



k The mightie power of God and his graces w<sup>e</sup> declared: that he shulde be an excellēt persone.

Mat. 21.

chap. 2, 30.

l In declaring him self mindeful of his people, & therefore is come from heauen to visit and redeme them.

Tsal. 132, 17.

Ier. 23, 6.

E. 30, 10.

m When the promises of God seemed to haue failed, & the state of Israel to haue perished, then sent he his Christ who by his inuincible strength, as with a strong horne ouerthrew his enemies.

Gen. 22, 16.

Iere. 31, 6.

Ebr. 6, 13.

n He declarer the cause and fountaine of our redemption.

1. Pet. 1, 15.

o This is the end of our redemption.

p To whome no hypocricie can be acceptable.

q He sheweth that our saluatiō consisteth in the remission of finnes, which is the principal parte of the Gospel.

Zach. 3, 9.

mal. 4, 2.

E. 6, 12.

r Or, branche of a tre, meaning the Messias, who is the sunne of righteousness which shineth from heauen.

s That is, of all felicitie.

t He meaneth a parte of Iudea which was least inhabited where also the grosse & rude people dwelled.

Chap. 11.

u So much as was subiect to the Romans.

v Or, was in writing.

w Whereby the people were more charged and oppressed.

x He sheweth by what occasion Iesus was borne in Beth-lehem.

John 7, 42.

66 And all they that heard them, laid them vp in their hearts, saying, What maner childe shal this be! and the<sup>k</sup> hand of the Lord was with him.

67 The his father Zacharias was filled with the holie Gost, and prophecied, saying,

68 Blessed be y<sup>e</sup> Lord God of Israel, because he hath<sup>l</sup> visited<sup>\*</sup> & redemed his people,

69 \*And hath<sup>e</sup> raised vp the<sup>m</sup> horne of saluacion vnto vs, in the house of his seruant Dauid,

70 \*As he spake by the mouth of his holie Prophetes, which were since the worlde began, saying,

71 That he wolde send vs deliuerance from our enemies, & from the hands of all that hate vs,

72 That he wolde shewe<sup>n</sup> mercie towards our fathers, and remembre his holie couenant,

73 \*And the othe which he sware to our father Abraham:

74 Which was, that he wolde grante vnto vs, that we being deliuered out of the hands of our enemies, shulde<sup>o</sup> serue him without feare

75 All the dayes of our life, in<sup>t</sup> holines and righteousnes<sup>p</sup> before him.

76 And thou, babe, shalt be called the Prophet of the moste High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluatiō vnto his people, by the remission of their finnes,

78 Through the tender mercie of our God, whereby<sup>q</sup> the<sup>r</sup> day spring from an hie hath visited vs,

79 To giue light to them that sit in darkenes, and in the shadowe of death, & to guide our fete into the way of<sup>f</sup> peace.

80 And the childe grewe and waxed strong in spirit, and was in<sup>t</sup> the wildernes, til the day came, that he shulde shewe him self vnto Israel.

#### CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon and Anna prophecie of him. 46 He was founde among the doctours. 51 His obedience to father and mother.

1 **A**ND it came to passe in those dayes, that there came a comandement frō Augustus Cesar, that all the<sup>a</sup> worlde shulde be<sup>b</sup> taxed.

2 (This first<sup>b</sup> taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed euerie mā to his owne citie.

4 And<sup>c</sup> Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of<sup>\*</sup> Dauid, which is called Beth-lehem (because he was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen

him to wife, which was with childe.

6 ¶ And so it was, that while thei were there, the daies were accomplished that she shulde be deliuered.

7 And she broght forth her<sup>d</sup> first begotten sonne, & wrapped him in swadling clothes and laid him in a<sup>e</sup> cratche, because there was no rowme for them in the ynne.

8 ¶ And there were in the same countrey shepherds, abiding in the field, and keeping watch by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were fore afraide.

10 Then the Angel said vnto them, Be not afraide: for beholde, I bring you tidings of great ioye, that shalbe to all the people:

11 That is, that vnto you is borne this day in the citie of<sup>f</sup> Dauid, a Sauour, which is Christ the Lord.

12 And<sup>g</sup> this shalbe a signe to you, Ye shal finde y<sup>e</sup> childe swaddled, & laid in a cratch.

13 And straight way there was with the Angel a multitude of heauenlie souldiers, praying God, and saying,

14 Glorie be to God in the high heuens, and peace in earth, & towards men<sup>h</sup> good wil.

15 And it came to passe when the Angels were gone away from them into heauen, that y<sup>e</sup> shepherds said one to another, Let vs go then vnto Beth-lehem, and se this thig that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, & founde bothe Marie and Ioseph, and the babe laid in the cratch.

17 And when they had sene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it, wōdred at y<sup>e</sup> things which were tolde them of the shepherds.

19 But Marie kept all those sayings & pondered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all that they had heard & sene, as it was spoken vnto them.

21 ¶ And whē the eight daies were accomplished, that they shulde circumsise the childe, his name was then called<sup>\*</sup> I E S V S, which was named of the Angel, before he was conceived in the wombe.

22 \*And when the dayes of<sup>\*</sup> her purification after the Law of Moses were accomplished, they broght him to Ierusalem, to present him to the Lord.

23 (As it is written in the Law of the Lord, \*Euerie man childe<sup>\*</sup> that first openeth the wombe, shalbe called holie to the Lord:)

24 And to giue an oblation, \* as it is commanded in the Law of the Lord, i a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a mā in Ierusalem, whose

d Read Mat. 2, 25.

e Whereby appeared his pueritie, and their crueltie which wolde not pitie suche a woman in suche case.

f Which was Beth-lehem.

g Because thei shulde not be offended with Christs poore estate, the Angel prouent this doute, and sheweth in what sorte they shulde finde him. h The fremercie & goodwill of God, which is the fountaine of our peace and felicitie, & is chiefly declared to the childe.

Gen. 17, 12.

Mat. 1, 21.

chap. 3, 31.

John 7, 22.

Leu. 12, 3.

Or, 1, 16, 17.

Exod. 13, 2.

Nomb. 8, 16.

Or, that is first borne.

Leu. 12, 6.

i Which offering was appointed to the which were so poore that they were not able to offer a lamb.



whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holie Ghost was vpon him.

26 And a reuelation was giuen him of the holie Ghost, that he shulde not see death, before he had sene the Lords Christ.

27 And he came by the motion of y Spirit in to the Temple, & when the parēts brought in the childe Iesus, to do for him after the custome of the Law,

28 Then he toke him in his armes, and praised God, and said,

29 Lord, I now lettest thou thy seruant departe in peace, according to thy worde.

30 For mine eyes haue sene thy saluation,

31 Which thou hast prepared before the face of all people:

32 A light to be reueiled to the Gentiles, & the glorie of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and said vnto Marie his mother, Beholde, this childe is appointed for the fall and rising againe of manie in Israel, & for a signe which shalbe spoken against,

35 (Yea and a psworde shal pearce through thy soule) that the thoughts of manie hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, & had liued with an hous band seuen yeres frō her virginite.

37 And she was widowe about foure score, and foure yeres, and went not out of the Temple, but serued God with fastings and prayers, night and day.

38 She the coming at the same instant vpon them, confessed likewise the Lord, & spake of him to all that looked for redemption in Ierusalem.

39 And when thei had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the childe grewe, and waxed strōg in Spirit, and was filled with wisdom, and the grace of God was with him.

41 Now his parēts went to Ierusalem euerie yere, at the feast of the Pascheouer.

42 And when he was twelue yere olde, and they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knewe not nor his mother,

44 But they supposing, that he had bene in the companie, went a dayes iorney, and

sought him among their kinssfolke, and acquaintance.

45 And whē they founde him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe thre dayes after, that they founde him in the Temple, sitting in the middes of the doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding, and answers.

48 So when thei saw him, they were amased, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with heauie hearts.

49 Then said he vnto them, How is it that ye sought me? knewe ye not that I must go about my fathers busines?

50 But they vnderstode not the worde that he spake to them.

51 Then he wet downe with them, & came to Nazaret, and was subiect to them: & his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, & stature, and in fauour with God and men.

CHAP. III.

The preaching, baptisme, and prisonment of Iohn.  
15 He is thought to be Christ. 21 Christ is baptized.  
23 His age, and genealogie.

Now in the fifteth yere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and a Herode being tetrarch of Galile, and his brother Philippe tetrarch of Iturea, and of the cuntry of Trachonitis, and Lysanias the tetrarch of Abilene,

2 (\*When Annas and Caiaphas were the high Priests) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernes.

3 \*And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, \*The voyce of him that cryeth in the wildernes, Prepare ye the way of the Lord: make his paths straight.

5 Euerie valley shalbe filled, and euerie mountaine, and hil shalbe brought lowe, & croked things shalbe made straight, & the rough wayes shalbe made smothe.

6 And all flesh shal see the saluation of God.

7 Then said he to the people that were come out to be baptized of him, \*O generations of vipers, who hathe forewarned you to flee from the wrath to come?

8 Bring forth therefore frutes worthie amendment of life, & beginne not to say, We haue Abraham to our father: for I say vnto you, y God is able of these stones to raise vp children vnto Abraham.

GG. iiii.

The Spirit of prophetic.

Or, Messias.

Simeon declared him self to dye willingly since he had sene the Meisias which was promised. The meane and substance of saluation. For the reuelation of.

That is, praised to God for them, and for the prosperitie of Christs kingdome. Isa. 4. 1. 4. Rom. 9. 32.

1 pet. 2. 8. To be fall of reprobate which perishe through their owne default, & raising vp of the elect to whom God giveth faith. That is, for rows shulde pearce her heart, as a sword. This chiefly appeareth whē the crosse is layd vpon vs, whereby mens hearts are tryed. She was seuen yeres married. She was continually in the Temple. Or, grieved.

Or, learned men.

Our duetie to God is to be preferred before father and mother. For his vocation was not yet manifestly knowne.

This was sonne of Herode called the great.

Mat. 4. 6. There colde be by Gods Law but one sacrificer at once: but because of the troubles that then reigned, the office was so mangled by reason of ambition & bribery, that both the Caiaphas and Annas his father in law had it deuided betwene the.

Mat. 3. 2.

Mat. 1. 4.

Isa. 40. 3.

Ioh. 1. 23.

All impediments shalbe taken away, w shulde hinder y way of God or of saluation, so that y way shalbe plaine by Christ to lead vs vnto God.

Or, euerie mā. That is, the Meisias shalbe reueiled to y worlde.

Mat. 3. 7.

Or, vipers broode.



## Johns preaching.

## S. Luke. Christ tempted.

*The vengeance of God is at hand.*

*Lam. 2. 15.*

*John. 3. 17. f. He willerth that the riche helpe & poore according to their neede. g. Whose office was to receive the tribute and tolls.*

*Mat. 3. 11.*

*Mat. 1. 8.*

*Job. 1. 26.*

*Act. 1. 5.*

*Eccl. 8. 4.*

*Eccl. 11. 16.*

*Eccl. 19. 4.*

*Mat. 3. 12.*

*h. The vertue and force of baptisme standeth in Iesus Christ, & Iohn was but a minister thereof. i. That is, with a mightie, and vehement Spirit: whose propertie is to consume, and purge our filth as fyre doeth the mettals.*

*Mat. 14. 3.*

*Mat. 6. 17. k. Named Antipas.*

*Mat. 3. 23.*

*Mat. 1. 9.*

*Job. 1. 32.*

*l. Luke ascendeth from the last father to the first, and Mattheue descendeth from the first to the last. Mattheue exceedeth not his rehearſal further then to Abraham, & is for the assurance of the Jewes. Luke referreth it unto Adā, whereby the Gentiles also are assured of the promises, because they came of Adam, & are restored in the seconde Adam: Mattheue countreth by the legal descent, and Luke by the natural: finally bothe two speaking of the same persones applie vnto them diuers names. Or, Ioseph.*

9 Now also is the axe laid vnto the roote of the trees: therefore euerie tre which bringeth not forth the good frute, shalbe hewen downe and cast into the fyre.

10 ¶ Then the people asked him, saying, What shal we do then?

11 And he answered, and said vnto them, \* He that hath the two coates, let him parte with him that hath the none: and he that hath the meate, let him do likewise.

12 Then came there Publicanes also to be baptized, and said vnto him, Master, what shal we do?

13 And he said vnto the, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shal we do? And he said vnto them, Do violence to no man, nether accuse anie falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and said to them all, \* In dede I baptize you with water, but one stronger then I, cometh, whose shoes latchet I am not worthie to vnloose: he wil baptize you with the holie Gost, and with fyre.

17 \* Whose fanne is in his hand, and he wil make cleane his floore, and wil gather the wheat into his garner, but the chaff wil he burne vp with fyre that neuer shalbe quenched.

18 Thus then exhorting with manie other things, he preached vnto the people.

19 \* But when Herode the tetrarch was rebuked of him for Herodias his brother Philippes wife, and for all the euils which Herode had done,

20 He added yet this about all, that he shut vp Iohn in prison.

21 \* Now it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And the holie Gost came downe in a bodie like a doue, vpon him, & there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am wel pleased.

23 ¶ And Iesus him self began to be about thirtie yere of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Eliczer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainā, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Iared, the sonne of Maleleel, the sonne of Cainan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

### CHAP. IIII.

1 Iesus is led into the wilderness to be tempted. 13 He ouercometh the deuil. 14 He goeth into Galile. 16 Preacheth at Nazareth, and Capernaum. 22 The Jewes despise him. 38 He cometh into Peters house, and healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth through the cities.

¶ And Iesus full of the holie Gost returned from Iordan, and was led by the Spirit into the wilderness,

2 \* And was there fourtie dayes tempted of the deuil, and in those dayes he did eat nothing: but when they were ended, he afterwarde was hungrie.

3 Then the deuil said vnto him, If thou be the Sonne of God, commande this stone that it be made bread.

4 But Iesus answered him, saying, It is written, \* That man shal not liue by bread onely, but by euerie worde of God.

5 Then the deuil toke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, in the twinkeling of an eye.

6 And the deuil said vnto him, All this power wil I giue thee, and the glorie of those kingdomes: for that is deliuered to me: & to whome soeuer I wil, I giue it,

7 If thou

*m. Not that Adam was the sonne of God by generation, but by creation, in the sense God also calleth him self father, Deut. 32. 6. & ver 18 & 19.*

*Mat. 4. 1.*

*Mat. 1. 12.*

*a. This faith was miraculeous, to confirme the Gospell, and ought no more of men to be followed, then the other miracles that Christ did.*

*Deut. 1. 3.*

*Mat. 4. 4.*

*b. That is, by the ordinance, and promise of God.*

*c. Grege is a moment of time. d. Satan promyseth that, he can not giue, thinking thereby that he might deceiue the more creduly: for he is but prince of this worlde by permission, & hath his power limited.*



7 If thou therefore wilt worship me, they shall be all thine.

8 But Iesus answered him, and said, "Hence from me, Satan: for it is written, \* Thou shalt worship the Lord thy God, and him alone thou shalt serue."

9 Then he brought him to Jerusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy self downe from hence,

10 For it is written, \* That he wil giue his Angels charge over thee to kepe thee:

11 And with their hands they shall lift thee vp, lest at anie time thou shuldest dash thy fore against a stone.

12 And Iesus answered and said vnto him, It is said, \* Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the temptation, he departed from him for a season.

14 ¶ And Iesus returned by the power of his spirit into Galile: and there went a fame of him throughout all the region rounde about.

15 For he taught in their Synagogues, and was honoured of all men.

16 \* And he came to Nazaret where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he founde the place, where it was written,

18 \* The Spirit of the Lord is vpon me, because he hath anointed me, that I shulde preache the Gospel to the poore: he hath sent me, that I shulde heale the broken hearted, that I shulde preache deliuerance to the captiues, and recovering of sight to the blinde, that I shulde set at libertie them that are bruised,

19 And that I shulde preache the acceptable yere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and sat downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This daye is this Scripture fulfilled in your eares.

22 And all bare him witnes, & wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye wil surely saye vnto me this prouerbe, Physicion, heale thy self: what soeuer we haue heard done in Capernaum, do it here likewise in thine owne countrey.

24 And he said, Verely I saye vnto you, \* No Prophet is accepted in his owne co-

untry.

25 But I tell you of a trueth, manie widowes were in Israel in the dayes of \* Elias, when heauen was shut thre yeres and six moneths, when great famine was throughout all the land,

26 But vnto none of them was Elias sent, saue into Sarepta, a cite of Sidon, vnto a certaine widdowe.

27 Also manie lepers were in Israel, in the time of \* Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled with wrath, and rose vp, and thrust him out of the cite, and led him vnto the edge of the hill, whereon their cite was buylt, to cast him downe headlong.

29 But he passed through the middes of them, and went his way,

30 ¶ \* And came downe into Capernaum a cite of Galile, and there taught them on the Sabbath dayes.

31 \* And they were astonied at his doctrine: for his worde was with autoritie.

32 And in the Synagogue there was a man which had a spirit of an vncleane deuill, which cryed with a loude voyce,

33 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I knowe who thou art, euen the Holie one of God.

34 And Iesus rebuked him, saying, Holde thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

35 So feare came on them all, and they spake among them selues, saying, What thing is this? for with autoritie and power he commandeth the foule spirits, and they come out?

36 And the fame of him spread abroad throughout all the places of the countrey rounde about.

37 ¶ \* And he rose vp, and came out of the Synagogue, & entered into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

38 Then he stode ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.

39 Now when the sunne was downe, all they which had sicke folks of diuers diseases, brought them vnto him, and he laied his hands on euery one of them, and healed them.

40 ¶ \* And deuils also came out of manie, crying, and saying, \* Thou art the Christ the Sonne of God: but he rebuked them, & suffered them not to say that they knewe him to be the Christ.

41 And when it was day, he departed & went

III. i.

1. King. 17. 9.  
iam. 5. 27.

m He sheweth by examples y God oft times preferreth the strangers to the of the household.

2. King. 5. 5. 4.

n Because they perceived that the grace of God shulde be taken from them & giuen to others.

o And escaped miraculously out of their hands: for his house was not yet come.

Mat. 4. 13.

mar. 1. 21.

Mat. 7. 29.

mar. 1. 22.

p Full of dignitie & maiestie, w touched the heart of the auditions and caused them to beare reuerence to his wordes.

q That is, the motion of the deuill, or y was tormented w a verie deuill.

Mat. 8. 14.

mar. 1. 29.

Mar. 1. 35.

r The deuils are constrained to confesse Christ to be y Sonne of God, & yet it doeth nothing auant them, because it cometh not of faith.



for the intent desert place, and the people sought him, and came to him, and kept him that he shulde not departe from them.

43 But he said vnto them, Surely I must also preache the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galilee.

## CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 12 He cleanseth the leper. 18. He healeth the man of the palseie. 27 He calleth Mattheue the customer, 30 Eateth with sinners, 34 And excuseth him, as touching fasting.

Mat. 4. 13.  
mar. 1. 16.

1 **T**hen \*it came to passe, as the people prealled vpon him to heare the worde of God, that he stode by the lake of Gennesaret,

2 And sawe two shippes stand by the lake side, but the ffishermen were gone out of them, and were washing their nettes.

a To the intent that he might not be thronged of y prealle, & also that he might the better be heard.

3 And he entred into one of the shippes, which was Simons, and required him that he wolde thrust of a litle from the land: and he satte downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said vnto Simon, Lanche out into the deepe, and let downe your nettes to make a draught.

b The worde signifieth him that is made ruler ouer a nie thing.  
c He sheweth his prompt obedience to Christs commandement.

5 Then Simon answered, & said vnto him, Master, we haue trauailed all night, and haue taken nothing: neuertheles at thy worde I wil let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckned to their parteners, which were in y other ship, that thei shulde come and helpe them, who came then, and filled bothe the shippes, that they did sinke.

d Thei were so laden that thei almoste sinke.

8 Now when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, go from me: for I am a sinful man.

e The feeling of Gods presence maketh alwayed.

9 For he was vtterly astonied, and all that were with him, for the draught of fishes, which they toke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from hence forth thou shalt catch men.

f He appointeth him to y office of an Apostle.

11 And when they had brought the shippes to land, they forsoke all, & followed him.

Mat. 8. 2.  
mar. 1. 40.

12 ¶ Now it came to passe, as he was in a certeine citie, beholde, there was a man full of leprosie, and when he sawe Iesus, he fel on his face, and besought him, saying, Lord if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, & touched him, sayig, I will, thou cleane. And immediatly the leprosie departed from

him.

14 And he commanded him that he shulde tell it no man: but Go, saith he, and shewe thy self to the Priest, and offer for thy cleansing, as \* Moses hath commanded, for a witness vnto them.

Leui. 14. 4.  
g Hereby he shewed them that he wolde not transgress the Law, and thei shulde be inexcusable, who seig y miracle wrought, wolde not beleue Christ.

15 But so muche more went there a same abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him self aparte in the wilderness, and praied.

17 ¶ And it came to passe, on a certeine daye, as he was teaching, that the Pharises & doctours of the Law sate by, which were come out of euerie towne of Galilee, and Iudea, and Ierusalem, & the power of the Lord was in him to heale them.

18 \*Then beholde, men broght a man lyig in a bed, which was taken with a palseie, and they sought meanes to bring him in, and to laie him before him.

Mat. 9. 1.  
mar. 2. 3.

19 And when they colde not finde by what way they might bring him in, because of the preasse, they went vp on the house, & let him downe through the tiling, bed & all, in the middes before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy sinnes are forgiuen thee.

h Christ toucheth the principal cause of all our euils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? who can forgiue sinnes, but God onelie?

22 But when Iesus perceiued their thoughts, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

i Forasmuche as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand y he had power to forgiue sinnes.

24 But that ye may knowe that the Sonne of man hath autoritie to forgiue sinnes in earth, (he said vnto the sicke of the palseie) I say to thee, Arise: take vp thy bed, & go to thine house.

25 And immediatly he rose vp before them, and toke vp his bed whereon he laie, and departed to his owne house, praising God.

26 And they were all amased, and praised God, and were filled with feare, saying, Doubteles we haue sene strange things to daye.

Or, almost expectation.

27 ¶ And after that, he went forth and sawe a Publicane named Leui, sitting at the receite of custome, & said vnto him, Followe me.

Mat. 9. 9.  
mar. 2. 14.  
Or, Mattheue.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, & of other, that sate at table with them.



# Christ answereth for his. Chap. VI. Who are blessed. 30

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eat ye & drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto the, They that are whole, nede not the physicion, but they that are sicke.

32 \*I came not to call the \*righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eat, and drinke?

34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes wil come, euen when the bridegrome shal be taken away frō them: then shal they fast in those dayes.

36 Againe he spake also vnto the a parable, No mā putteth a piece of a newe garmēt into an olde vesture: for then the newe retereth it, and the piece taken out of the new, agreeth not with the olde.

37 ¶ Also no man powreth newe wine into olde vessels: for then the newe wine wil breake the vessels, and it wil runne out, & the vessels wil perish.

38 But newe wine must be powred into newe vessels: so bothe are preserued.

39 Also no man that drinketh olde wine, straight way desireth newe: for he saith, The olde is better.

## CHAP. VI.

Christ standeth in his disciples defence and his owne, as touching the breache of the Sabbath. 12 After watching and prayer he electeth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoide hypocrisie.

And it came to passe on the seconde Sabbath, after the first, that he went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certeine of the Pharises said vnto them, Why do ye that which is not lawful to do on the Sabbath dayes?

3 Then Iesus answered them, & said, \*Hau ye not red this, that Dauid did when he him self was an hungred, & they which were with him,

4 How he went into the house of God, and toke, and ate the shewe bread, & gaue also to them which were with him, which was not lawful to eate, but for the \*Priests onely?

5 And he said vnto them, The Sonne of mā is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched

him, whether he wolde heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoghts, and said to the man which had the withered hand, Arise, & stand vp in the middes. And he arose, and stode vp.

9 Then said Iesus vnto the, I wil aske you a question, Whether is it lawful on the Sabbath dayes to do good, or to do euil: to saue life, or to destroye it?

10 And he behelde them all in compasse, & said vnto the mā, Stretch forth the thine hād. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled ful of madnes, & communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, y he went into a mountaine to pray, & spent the night in prayer to God.

13 ¶ And whē it was day, he called his disciples, and of them he chose twelue, which also he called Apostles.

14 (Simon whome he named also Peter, and Andrew his brother, Iames and Iohn, Philippe, and Bartlemewe:

15 Matthewe, and Thomas: Iames the sonne of Alpheus, and Simon called zelous,

16 Iudas Iames brother, and Iudas Iscariot, which also was the traytour.)

17 Then he came downe with them, and stode in a plaine place, with the companie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus & Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude soght to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpō his disciples, and said, Blessed be ye \*poore: for yours is the kingdome of God.

21 \*Blessed are ye that hunger now: for ye shal be satisfied: blessed are ye that \*wepe now: for ye shal laugh.

22 \*Blessed are ye when men hate you, and when they separate you, and reuile you, & put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for beholde, your rewarde is great in heauen: for after this maner their fathers did to the Prophetes.

24 \*But wo be to you that are riche: for ye haue receiued your consolation.

25 \*Wo be to you that are ful: for ye shal hunger. Wo be to you that now laugh: for ye shal waile and wepe.

¶ That put your trust in your riches, & forget life to come. \* I/4 65, 13.

¶ Signifying them that liue at ease & after the pleasures of the flesh.

Or, apostles.

Mat. 10, 1. mar. 3, 13. & 6, 7.

chap. 9, 1.

According to the similitude of the twelue Patriarkes, of whome the Church of God is sprung. d Ambassadors or messengers whome he had elected before, but now enioyneth the their charge. Or, champion.

e They that are humble & submit the selues willingly to obeie God.

Mat. 5, 3.

I/4 65, 13

I/4 61, 3.

Mat. 5, 3.

f He meaneth excommunication which also he calleth putting out their names. S. Iohn calleth it casting out of the Synagogue: S. Paul, deliueing to Satan, w punishment as it is most terrible when it is iustly executed, so is it comfortable to godlie whē they are cast out of wicked mens companie, as the Prophet declareth, Psal. 11, 1.

g The worde signifieth to leape for ioye, or to shewe mirth by outward gesture.

Amos 6, 1.

eccl. 3, 1.

I/4 65, 13.

HH. ii.



k He repro-  
ueth ambition  
& vaine glorie  
when as men  
go about by  
all meanes to  
get fauour; &  
worldlie po-  
pe

Mat. 5. 44.  
Mat. 5. 39.  
I rather endu-  
re more iniu-  
rie then reuen-  
ge your selues.  
1 Cor. 6. 7.

m Be not so  
careful for the  
losse of thy  
goods, & thou  
shuldest be dis-  
courage to  
serue God.  
Mat. 7. 12.  
Job. 4. 16.

Mat. 5. 45.  
o They are  
commonly  
called sinners,  
ware of a wic-  
ked life, and  
without all  
feare of God.  
Mat. 5. 42.  
Gen. 25. 8.

o Not onely  
not hopig for  
profite, but to  
lose the roo-  
ke & principal  
forasmuche as  
Christ bindeth  
him self to re-  
pay the who-  
le with a mo-  
re liberal in-  
terest.

Mat. 5. 43.  
Mat. 7. 1.

Mat. 7. 3.  
Mar. 4. 24.

Mat. 15. 14.

Mat. 10. 24  
Iohn 13. 16.  
1 Cor. 15. 10.

Mat. 7. 3.  
p He repro-  
ueth the hypo-  
cric of suche  
as wake at  
their owne  
horrible fau-  
tes, & yet are  
to curious to  
spie out yleast  
faute in their  
brother.

Mat. 7. 17.

Mat. 13. 33.

26 Wo be to you whē all k men speake wel of  
you: for so did their fathers to the false  
prophetes.

27 ¶ But I say vnto you which heare, Loue  
your enemies: do wel to the w hate you.

28 Blesse them that curse you, and pray for  
them which hurt you.

29 ¶ And vnto him that l smiteth thee on the  
one cheke, offer also the other: & him that  
taketh away thy cloke, forbid not to take  
thy coate also.

30 Giue to euerie man that asketh of thee:  
and of him that taketh away thy goods, m a-  
ske them not againe.

31 ¶ And as ye wolde that men shulde do to  
you, so do ye to them likewise.

32 ¶ For if ye loue them which loue you,  
what thanke shal ye haue? for euen the  
sinners loue those that loue them.

33 And if ye do good for them which do  
good for you, what thāke shal ye haue? for  
euen the sinners do the same.

34 ¶ And if ye lend to them of whome ye ho-  
pe to receiue, what thāke shal ye haue? for  
euen the sinners lend to sinners, to receiue  
the like.

35 Wherefore loue ye your enemies, and  
do good, and lend, o loking for nothing  
againē, and your rewarde shal be great,  
and ye shal be the children of \* the moste  
High: for he is kinde vnto the vnkinde, &  
to the euil.

36 Be ye therefore merciful, as your Father  
also is merciful.

37 ¶ Iudge not, and ye shal not be iudged:  
condemne not, and ye shal not be condem-  
ned: forgiue, and ye shal be forgiuen.

38 Giue, and it shal be giuen vnto you: \* a  
good measure, pressed downe, shakē toge-  
ther and running ouer shal men giue in-  
to your bosome: for with what measure  
ye mette, with the same shal men mette to  
you againe.

39 And he spake a parable vnto them, \* Can  
the blinde lead the blinde? shal they not  
bothe fall into the ditch?

40 ¶ The disciple is not aboue his master:  
but whosoever wil be a perfite disciple, shal  
be as his master.

41 ¶ And why seeest thou a mote in thy bro-  
thers eye, and considerest not the beame,  
that is in thine owne eye?

42 Either how canst thou saye to thy bro-  
ther, Brother, let me pul out the mote that  
is in thine eye, whē thou seeest not the bea-  
me that is in thine owne eye? Hypocrite,  
cast out the beame out of thine owne eye  
first, & then shalt thou see perfectly, to pul  
out the mote that is in thy brothers eye.

43 ¶ For it is not a good tre that bringeth  
forthe euil frute: nether an euil tre, that  
bringeth forthe good frute.

44 ¶ For euerie tre is known by his owne

frute: \* for nether of thornes gather me fig-  
ges, nor of bushes gather they grapes. Mat 7. 18.

45 A good man out of the good treasure  
of his heart bringeth forthe good, and an  
euil man out of the euil treasure of his he-  
art bringeth forthe euil: for of the abun-  
dance of the heart his mouth speaketh.

46 ¶ But why call ye me \* Master, Master,  
and do not the things that I speake?

47 Whosoever cometh to me, and heareth  
my wordes, & doeth the same, I wil shewe  
you to whome he is like.

48 He is like a man which buylt an house,  
and digged depe, and laid the fundacion  
on a rocke: and when the waters arose, the  
flood bet vpon that house, and colde not  
shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is li-  
ke a man that buylt an house vpon y earth  
without fundaciō, against which the flood  
did beat, and it fel by and by: and the fall  
of that house was great.

#### CHAP. VII.

1 He healeth the captaines seruant. 11 He raiseth vp  
the widowes sonne from death to life. 19 He answereth  
the disciples whome Iohn Baptiste sent vnto him.  
24 He commendeth Iohn. 31 And reproveth the  
Iewes for their unfaithfulness. 36 He eateth with the  
Pharise. 37 The woman wassheth his feet with her  
teares, and he forgiveth her finnes.

W Hē he had ended all his sayings Mat 8. 5.  
in the audience of the people, he  
entred into Capernaum.

2 And a certeine Centurions seruant was  
sicke and ready to dye, which was dere vn-  
to him.

3 And when he heard of Iesus, he sent vnto  
him y Elders of the Iewes, beseeching him  
that he wolde come and heale his seruant.

4 So they came to Iesus, and besoght him  
instantly, saying that he was worthie that  
he shulde do this for him.

5 For he loueth, said they, our nacion, and he  
hathe buylt vs a b Synagogue.

6 Then Iesus went with them: but when  
he was now not farre from the house, the  
Centurion sent friends to him, c saying  
vnto him, Lord, trouble not thy self: for I  
am not worthie that thou shuldest enter  
vnder my roofe.

7 Wherefore I thought not my self worthie  
to come vnto thee: but d say the worde, &  
my seruant shal be whole.

8 For I likewise am a man set vnder autori-  
tie, and haue vnder me souldiers, and I say  
vnto one, Go, and he goeth, & to another,  
Come, and he cometh, and to my seruant,  
Do this, and he doeth it.

9 When Iesus heard these things, he mar-  
ueiled at him, & turned him, & said to the  
people, that followed him, I say vnto you,  
I haue not found so e great faith, no nor in  
Israel.

10 And when they that were sent, turned  
backe

q The name  
and title are  
nothing wor-  
the to proue y  
a man is sent  
of God, except  
in effect he  
shewe the sa-  
me.

Mat. 7. 21.  
Rom. 2. 13.

Iam. 1. 22.  
r He speaketh  
not onely to  
the false pro-  
phetes, but  
to all false pa-  
stours, hire-  
lings and hy-  
pocrites.

s It might be,  
that this cap-  
taine did lie  
with his gar-  
rison in Ca-  
pernaum.

b In buylding  
them a Tēple  
for their as-  
semblies, he  
shewed his  
zeale toward  
des the true  
seruice of  
God.

c The friends  
spake to Je-  
sus in the cap-  
taines name.  
d O, comman-  
de by a worde  
onely that it  
so be.

e He commen-  
deth this hea-  
then captaine  
because he as-  
soreth him self  
vpon Christs  
worde alone.



backe to the house, they founde the seruāt that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called Nain, and manie of his disciples went with him, and a great multitude.

12 Now when he came nere to the gate of the citie, beholde, there was a dead man carryed out, who was the onelie begotten sonne of his mother, which was a widowe, & muche people of the citie was with her.

13 And when the Lord sawe her, he had compassion on her, and said vnto her, Wepe not.

14 And he went and touched the coffin (and they that bare him, stood stil) and he said, Young man, I say vnto thee, Arise.

15 And he that was dead, sat vp, & began to speake, & he deliuered him to his mother.

16 Thē there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region rounde about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certeine men of his disciples, and sent them to Iesus, saying, Art thou he that shulde come, or shal we waite for another?

20 And when the mē were come vnto him, they said, Iohn Baptiste hathe sent vs vnto thee, sayig, Art thou he that shulde come, or shal we wait for another?

21 And at that time, he cured manie of their sickenes, and plagues, and of euil spirits, and vnto manie blinde men he gaue sight.

22 And Iesus answered, and said vnto thē, Go your wayes and shewe Iohn, what things ye haue sene and heard: y<sup>e</sup> the blinde se, the halte go, the lepers are clensed, the deafe heare, the dead rise againe, & the poore receiue the Gospel.

23 And blessed is he, that shal not be offended in me.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What wēt ye out into the wilderness to se? A rede shaken with the winde?

25 But what went ye out to se? A man clothed in soft raiment? beholde, they which are gorgeously appparelled, and liue delicately, are in Kings courtes.

26 But what wēt ye forth to se? A Prophet? yea, I say to you, & greater thē a Prophet.

27 This is he of whome it is writē, Beholde, I send my messenger before thy face, which shal prepare thy way before thee.

28 For I say vnto you, there is no greater

Prophet then Iohn, among them that are begotten of women: neuertheles, he that is the least in y<sup>e</sup> kingdome of God is greater then he.

29 Then all the people that heard, and the Publicanes iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises & the expōnders of the Law despised the counsel of God against them selues, & were not baptized of him.

31 ¶ And the Lord said, Whereunto shal I liken the men of this generacion? & what thing are they like vnto?

32 They are like vnto childre sitting in the market place, and crying one to another, and saying, We haue piped vnto you, & ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptiste came, nether eating bread, nor drinking wine: and ye say, He hathe the deuil.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glotten, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdom is iustified of all her children.

36 ¶ And one of the Pharises desired him that he wolde eat with him: and he went into the Pharises house, and sat downe at table.

37 And beholde, a womā in the citie, which was a sinner, when she knewe that Iesus sat at table in y<sup>e</sup> Pharises house, she broght a boxe of ointment.

38 ¶ And she stood at his fete behinde him weping, and began to wash his fete with teares, and did wipe them with the heeres of her head, & kissed his fete, & anointed them with the ointment.

39 Now when the Pharise which bade him, sawe it, he spake within him self, saying, If this man were a Prophet, he wolde surely haue knowen who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certeine lender which had two detters: the one oght fise hundred pence, and the other fiftie.

42 Whē they had nothing to pay, he forgauē them bothe. Which of thē therefore, tell me, wil loue him moste?

43 Simon answered, & said, I suppose that he, to whome he forgauē moste. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simō, Seest thou this womā? I entred into thine house, and thou gauest me no water to my fete: but she hathe washed my fete with teares, and wiped them with the

HH. iii.

Or, seruāt.

o They praised him as iust, faithful, good and merciful, so that y<sup>e</sup> fruite of their baptisme appeared in them.

Mat. 11, 16.

p This worde comprehendeth the whole doctrine y<sup>e</sup> Iohn taught.

q Meaning to their owne condemnation or as some read, with the felues because they durst not openly speake against Iohans doctrine: for they feared the people.

Matth. 21, 46.

r The songs of little childre are sufficient to condemne the Pharises and such like f liueth according to the facion of other men.

t He sheweth that the wicked, although they turne fro God, shal nothing hinder the elect to continue in the faith of the Gospel.

Mar. 15, 40.

Iohn 20, 17.

(Which was a town of Galilee in the tribe of Nāthanael, as Iohn 1, 44.)

Christ callēth those things that are not, as if they were, & giveth life to them that be dead.

h That is, to establish, and restore them.

i To wit, the Messiah, and redemer.

k He declarēth by the remission, and power y<sup>e</sup> were in him that he was Christ.

l I haue as seuerely their owne miserie, and wretchednes.

m The Gospel is preached to the people.

n The shal persevere and not shrinke backe for anie thing that can come vnto the.

Read Mat. 11, 17.

Matth. 3, 1.

Or, Angel.



heeres of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my fete.

46 Mine head with oyle thou diddest not anoint: but she hath anointed my feete with ointement.

47 Wherefore I saye vnto thee, manie sinnes are forgiven her: for she <sup>a</sup> loued muche. To whome a litle is forgiven, he doeth loue a litle.

48 And he said vnto her, Thy sinnes are forgiven thee.

49 And they that sate at table with him, began to say within them selues, Who is this that euen forgiveth sinnes?

50 And he said to the womā, Thy faith hath saved thee: go in <sup>x</sup> peace.

## CHAP. VIII.

1 Christ with his Apostles go from towne to towne and preache. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the sēde. 21 He telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the heard of swine. 41 He healeth the sicke woman, and Iairus daughter.

1 **A**ND it came to passe afterwarde, that he him self went through euerie citie and towne, preaching, and publishing the kingdome of God, & the twelue were with him.

2 And certeine women, which were healed of euil spirits, and infirmities, as <sup>a</sup> Marie which was called Magdalene, out of whome went seuen deuils,

3 And Ioanna the wife of Chuza Herodes stewarde, & Susanna, & manie other which <sup>a</sup> ministred vnto him of their substance.

4 <sup>a</sup> Now whē muche people were gathered together, and were come to him out of all cities, he spake by a parable,

5 A sower went out to sowe his seed, and as he sowed, some fel by the way side, and it was troden vnder fete, and the foules of heauen deuoured it vp.

6 And some fel on the stones, and when it was sprong vp, it withered away, because it lacked moistnes.

7 And some fel among thornes, and <sup>y</sup> thornes sprang vp with it, and choked it.

8 And some fel on good grounde, and sprāg vp, and bare frute, an hundreth folde. And as he said these things, he cryed, He that hath eares to <sup>b</sup> heare, let him heare.

9 Thē his disciples asked him, demāding, what parable that was?

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to othē in <sup>c</sup> parables, that when <sup>a</sup> they se, they shulde not se, and when they heare, they shulde not vnderstand.

11 <sup>a</sup> The parable is this, The sēde is the worde of God.

12 And thei that are beside the way, are thei

that heare: afterwarde commeth the deuil, and taketh away the worde out of their hearts, lest they shulde beleue, & be saued.

13 But they that are on the stones, are they which when they haue heard, receiue the worde with ioye: but they haue no rootes, which for a while <sup>d</sup> beleue, but in the time of tentation go away.

14 And that which fel among thornes, are they which haue heard, and <sup>e</sup> after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no frute.

15 But that which fel in good ground, are they which with an honest & good heart heare the worde, and kepe it, & bring forth the frute with patience.

16 ¶ No <sup>f</sup> man when he lighteth a candel, couereth it vnder a vessel, nether putteth it vnder the table, but setteth it on a candlesticke, that they that entre in, may see the light.

17 <sup>a</sup> For nothing is secret, that shal not be euident: nether any thing hid, that shal not be knowen, and come to light.

18 Take hede therefore how ye heare: <sup>a</sup> for whosoever hath, to him shal be giuen: and whosoever hath not, frō him shal be taken euen that, which <sup>b</sup> it semeth that he hath.

19 ¶ Then came to him his mother & his brethren, and colde not come nere to him for the preasse.

20 And it was tolde him by certeine which said, Thy mother and thy brethren stand without, and wolde see thee.

21 But he answered, & said vnto them, My mother, and my brethrē are <sup>b</sup> these which heare the worde of God, and do it.

22 ¶ And it came to passe on a certeine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they lanchd forth.

23 And as they sailed, he fel a <sup>i</sup> slepe, & there came downe a storme of winde on the lake, and they were filled with water, and were in iopardie.

24 Then they went to him, and awoke him, saying, Master, master, we perish. And he arose, and rebuked the winde, & the waues of water: & they ceased, and it was calme.

25 Then he said vnto them, Where is your faith! and they feared, & wondered among them selues, saying, Who is this that commandeth bothe the windes and water, and they obey him!

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as he wēt out to land, there met him a certeine man out of the citie, which had a deuil long time, and he ware no clothes, nether abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out, & fel

<sup>a</sup> This great loue is a signe that she felt her self muche bounde vnto Christ, who had forgiven her so manie sinnes.

<sup>b</sup> The peace of conscience cometh onely of faith.

Mar. 16, 9.

<sup>a</sup> Whereby they acknowledged the benefit w<sup>h</sup> they had received of him, & also shewed their perseverance, which proued their knowledg<sup>e</sup> to be of God.

<sup>b</sup> Or, is them.

Mat. 13, 3.

Mat. 4, 1.

<sup>b</sup> That is, to vnderstand, & beleue these things.

<sup>c</sup> Which worde is here taken for an obscure or darke saying.

Isa. 6, 9.

Matth. 13, 14.

Mar. 4, 12.

Ioh. 12, 40.

Act. 28, 26.

Rom. 11, 8.

Mat. 13, 18.

Mar. 4, 11.

<sup>d</sup> That is, as knowledge & consent to the worde, and also reuerence it. When they returne home to their affections.

Chap. 12, 33. Mat. 5, 15.

Mar. 4, 21.

<sup>f</sup> Christ war-

neth his to do

good with

their light &

they haue re-

ceiued, and to

set it forth

before all mē

faces

<sup>Or, be d.</sup>

Chap. 12, 3.

Mat. 10, 26.

Mar. 4, 22.

Mat. 13, 12.

Or, 25, 29.

Mar. 4, 15.

Chap. 19, 29.

Mat. 12, 46.

Mar. 3, 32.

<sup>g</sup> Bothe to him

self, and to

others.

<sup>Or, sufficent</sup>

<sup>h</sup> The spiri-

tual kindred is

to be prefer-

red to the car-

nal & natural

forasmuche

as thereby of

many we are

made one, con-

fessing toge-

ther one God,

one faith, & o-

ne baptisme, Ie-

sus God aboue

all thing, & o-

ur neighbour

as our selues.

Mat. 23, 3.

Mar. 4, 16.

<sup>i</sup> The worde

signifieth a de-

pe or sounde

sleepe.

Mat. 11, 1.

Mar. 5, 4.



fel downe before him, & with a loude voyce said, What haue I to do with thee, Iesus the Sonne of God, the most high? I beseeche thee <sup>k</sup> torment me not.

29 For he commanded the foule spirit to come out of the mā: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, and was <sup>l</sup> caryed of the deuill into wilderneses.)

30 Then Iesus asked him, saying, What is thy name? And he said, <sup>m</sup> Legion, because many deuils were entred into him.

31 And they besoght him, that he wolde not commande them to go out into the <sup>n</sup> deepe.

32 And there was there by, an herd of many swine, feeding on an hil, and the deuils besoght him, that he wolde suffre the to entre into them. So he suffred them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was caryed with violence from a stepe downe place into the lake, and was choked.

34 When the herdmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to se what was done, and came to Iesus, & founde the man, out of whome the deuils were departed, sitting at the fete of Iesus, clothed, & in his right minde: and they were afraid.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besoght him, <sup>y</sup> he wolde departe fro them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whome the deuils were departed, besoght him that he might be with him: but Iesus sent him away, saying,

39 <sup>o</sup> Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached through out all <sup>p</sup> citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that <sup>y</sup> people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and he was the ruler of the <sup>q</sup> Synagogue, who fel downe at Iesus fete, and besoght him that he wolde come into his house.

42 For he had but a daughter onely, about twelue yeres of age, & she laye a dying (& as he went, the people thronged him.

43 And a woman hauing an yssue of blood, twelue yeres long, which had spent all her

substance vpon physicions, and colde not be healed of any:

44 Whē she came behīde him, she touched the <sup>r</sup> hem of his garment, and immediatly her yssue of blood stanchēd.

45 Then Iesus said, Who is it that hath touched me? When euerie man denyed, Peter said & thei that were with him, Master, the multitude thrust thee, & tread on thee, and sayest <sup>y</sup>, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hid, she came trembling, & fel downe before him, & tolde him before all <sup>y</sup> people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy <sup>f</sup> faith hath made thee whole: go in peace.)

49 While he yet spake, there came one fro the ruler of the Synagogues house, which said to him, Thy daughter is dead: disease not the Master.

50 When Iesus heard it, he answered <sup>t</sup> him, saying, Feare not: beleue onely, & she shall be made whole.

51 And when he went into the house, he suffred no man to go in with him, saue Peter, and Iames, and Iohn, and the father & mother of the maide.

52 And all wept, and sorowed for her: but he said, Wepe not: for she is not <sup>u</sup> dead, but slepeth.

53 And they laught him to skorne, knowing that she was dead.

54 So he <sup>x</sup> thrust them all out, and toke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she rose straight way: and he commanded to giue her meat.

56 Then her parents were astonied: but he commanded them that they shulde tell no man what was done.

## CHAP. IX.

<sup>a</sup> He sendeth out the twelue Apostles to preache. <sup>7</sup> Herode beareth tol of him. <sup>13</sup> He feedeth five thousand men with five loaves, & two fishes. <sup>19</sup> Diuerse opinions of Christ. <sup>28</sup> He transfigureth him self vpon the mount. <sup>42</sup> He deliuereth the possessed. <sup>47</sup> And teacheth his disciples to be lordie. <sup>54</sup> They desire vengeance, but he reproveth them.

1 <sup>T</sup>hen <sup>\*</sup> called he the twelue disciples together, and gaue them power and autoritie ouer all deuils, and to heale diseases.

2 <sup>\*</sup> And he sent them to preache the kingdom of God, and to cure the sicke.

3 And he said to them, <sup>\*</sup> Take nothing to your iourney, nether <sup>u</sup> staues, nor scrip, nether bread, nor siluer, nether haue two coates.

HH. iiii.

<sup>r</sup> Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.

<sup>f</sup> Christ doeth not spurne vnto vs the weaknes of our faith, but doeth accept it, as though it were perfect.

<sup>t</sup> Meaning the ruler of the Synagogue.

<sup>u</sup> Although she was verely dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his slepe.

<sup>x</sup> He meaneth those which he founde in the house,

Mat. 10. 1. mar. 3. 13. & 6. 7.

Mat. 10. 7.

mar. 6. 8.

<sup>a</sup> To the end they might do their charge with greater diligence whē they had nothing to let them.

<sup>u</sup> Or, soulders.

<sup>k</sup> Satan is tormented where Christ is present, many a day quere.

<sup>l</sup> The worde signifieth to be possessed with violence, as an harie when he is spurred.

<sup>m</sup> A Legion, as writeth Vegetius, contained 6000 footmen, & 732 horsemen: but here it is taken for an vncertaine and infinite number.

<sup>n</sup> That is, so to depart that they shulde do no harme: and this worde chap. 16. 26. is called hel, where the deuils are chained in the obliuion of darkness. 1. Pet. 3.

<sup>o</sup> Christ knewe that he shulde better sende him being absent then with him. This was his owne cite called Gadara, which was in the countrey of Decapolis, & therefore Lake Galilee is not from Mark who writeth he preached in Decapolis. Mar. 9. 18.

mar. 5. 22. <sup>q</sup> Of the Congregation of the Iewes.



## The five loaves.

## S. Luke. The transfiguration.

4 And whatsoever house ye entre into, there abide, and thence departe.

5 And whosoever wil not receiue you, whē ye go out of that citie, shake of the very dust from your fete for a testimonie against them.

6 And they went out, and went through euerie towne preaching the Gospel, and healing euerie where.

7 ¶ Now Herode the tetrarch heard of all that was done by him: and he doubted, because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: & of some, that one of the olde Prophetes was risen againe.

9 Then Herode said, Iohn haue I beheaded: who then is this of whome I heare suche things? and he desired to se him.

10 ¶ And whē the Apostles returned, they tolde him what great things they had done. ¶ Then he toke them, & went aside into a solitarie place, nere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and he receiued them, & spake vnto them of the kingdome of God, & healed them that had neede to be healed.

12 ¶ And whē the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may go into the townes and villages rounde about, & lodge, and get meat: for we are here in a desert place.

13 But he said vnto them, ¶ Giue ye them to eat. And they said, We haue no mo but five loaves & two fishes, except we shulde go and bye meat for all this people.

14 For they were about five thousand men. Then he said to his disciples, Cause them to sit downe by fifties in a companie.

15 And they did so, and caused all to sit downe.

16 Then he toke the five loaves, and the two fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eat, and were satisfied: & there was take vp of that remained to the, twelue baskets full of broken meat.

18 ¶ And it came to passe as he was alone praying, his disciples were with him, and he asked the, saying, Whome say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: & some say, that one of the olde Prophetes is risen againe.

20 And he said vnto them, But whome say ye that I am? Peter answered, & said, The Christ of God.

21 And he warned, and commanded them, that they shulde tell that to no man,

22 Saying, ¶ The Sonne of man must suffre

many things, and be reprobued of the Elders, & of the hie Priests and Scribes, and be slaine, and the thirde day rise againe.

23 ¶ And he said to them all, If any man wil come after me, let him denye him self, and take vp his crosse daily, and followe me.

24 For whosoever wil saue his life, shal lose it: and whosoever shal lose his life for my sake, the same shal saue it.

25 For what avenge it a man, if he winne the whole worlde, and destroye him self, or lose him self?

26 ¶ For whosoever shalbe ashamed of me, and of my wordes, of him shal the Sonne of man be ashamed, when he shal come in his glorie, and in the glorie of the Father, and of the holie Angels.

27 ¶ And I tell you of a suretie, there be some standing here, which shal not taste of death, til they haue sene the kingdome of God.

28 ¶ And it came to passe about an eight dayes after those wordes, that he toke Peter, & Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the facion of his countenance was changed, & his garment was white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias,

31 Which appeared in glorie, and tolde of his departing, which he shulde accomplishe at Ierusalem.

32 But Peter and they that were with him, were heauie with slepe, and when they awooke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make thre tabernacles, one for thee, and one for Moses, and one for Elias, and wilt not what he said.

34 While he thus spake, there came a cloude & ouersadowed them, & they feared when these were entring into the cloude.

35 ¶ And there came a voyce out of the cloude, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was founde alone: and they kept it close, and tolde no man in those dayes any of those things which they had sene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, muche people met him.

38 ¶ And beholde, a man of the companie cryed out, saying, Master, I beseeche thee, beholde my sonne: for he is all that I haue.

39 And lo, a spirit taketh him, & suddenly he cryeth, and he teareth him, that he cometh, and with muche paine departeth from

b He willerh them not to tary long, but to preache fro towne to towne.

Chap. 10. 11.

act. 13. 31.

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefites which are vnworthie, y one shulde receiue any thig at their hands.

Mat. 14. 1.

mar. 6. 14.

Mar. 6. 30.

Mat. 14. 13.

mar. 6. 32.

Mat. 14. 13.

mar. 6. 35.

iohn 6. 5.

d Christ forsa keth not them that followe him, but sendeth them sufficient relief.

e Iohn sayeth, he gaue thanks, ioh. 6. 11.

Mat. 16. 13.

mar. 8. 27.

f For he knewe best his conuenient time which was appointed for him to be manifested in.

Mat. 17. 33.

mar. 2. 31.

Chap. 14. 27.

mat. 10. 38.

& 16. 24.

mar. 8. 35.

g For as one day followeth another, so doeth one crosse followe in the necke of another.

Chap. 12. 9.

& 17. 33.

mat. 10. 33.

mar. 8. 38.

2. tim. 2. 12.

Mat. 16. 18.

mar. 9. 1.

h Established and enlarged by the preaching of the Gospel.

Mat. 17. 1.

mar. 9. 2.

i That is, what yf such shulde haue and how he shulde dye.

k For other wayes they had not bene able to comprehend his great maiestie.

Mat. 3. 17.

mar. 1. 11.

l Thei concealed it til Christs resurrection, as Marke writeth.

Mat. 17. 14.

mar. 9. 17.



from him, when he hath bruised him.

40 Now I have besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, O generation faithles, and crooked, how long now shall I be with you, & suffer you! bring thy sonne hither.

42 And whiles he was yet coming, the devil rent him, and tare him: and Iesus rebuked the unclean spirit, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amazed at the mighty power of God: & while they all wondered at all things, which Iesus did, he said vnto his disciples,

44 " Marke these wordes diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they vnderstode not that worde: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that worde.

46 ¶ Then there arose a disputacion among them, which of them shulde be the greatest.

47 When Iesus sawe the thoughts of their hearts, he toke a litle childe, and set him by him,

48 And said vnto them, Whosoever receiuet this litle childe in my Name, receiuet me: and whosoever shall receiue me, receiuet him that sent me: for he that is least among you all, he shall be great.

49 ¶ And Iohn answered, & said, Master, we sawe one casting out devils in thy Name, and we forbade him, because he followeth thee not with vs.

50 Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, is with vs.

51 ¶ And it came to passe, when the dayes were accomplished, that he shulde be receiued vp, he setteled him self fully to go to Ierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they wolde not receiue him, because his behauiour was, as though he wolde go to Ierusalem.

54 And when his disciples, James and Iohn sawe it, they said, Lord, wilt thou that we commande, that fyre come downe from heauen, and consume them, euen as Elias did?

55 But Iesus turned about, & rebuked them, and said, Ye knowe not of what spirit ye are.

56 ¶ For the Sonne of man is not come to destroye mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, a certeine man said vnto him,

I wil followe thee, Lord, whether soeuer thou goest.

58 And Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to laie his head.

59 But he said vnto another, Followe me. And the same said, Lord, suffer me first to go and burye my father.

60 And Iesus said vnto him, Let the dead burye their dead: but go thou and preach the kingdome of God.

61 Then another said, I wil followe thee, Lord: but let me first go bid the fare wel, which are at mine house.

62 And Iesus said vnto him, No man putteth his hand to the plough, and looketh backe, is apte to the kingdome of God.

CHAP. X.

He sendeth the seuentie before him to preach, and giueth them a charge how to behaue them selues. 13 He threateneth the obstinate. 21 He giueth thanks to his heauenlie Father. 25 He answereth the Scribe that tempted him. 33 And by the example of the Samaritane sheweth who is a mans neighbour. 38 Martha receiuet the Lord into her house. 40 Marie is seruient in hearing his worde.

¶ After these things, the Lord appointed other seuentie also, and sent them two and two before him into euerie citie and place, whether he him self shulde come.

2 And he said vnto them, ¶ The harvest is great, but the laborers are fewe: pray therefore the Lord of the harvest to send forth the laborers into his harvest.

3 ¶ Go your waies: beholde, I send you forth as lambs among wolues.

4 Beare no bagge, nether scrip, nor shoes, and salute no man by the way.

5 ¶ And into whatsoeuer house ye enter, first say, Peace be to this house.

6 And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tarie still eating, and drinking suche things as by them shall be set before you: for the laborer is worthie of his wages. Go not from house to house.

8 But into whatsoeuer citie ye shall enter, if they receiue you, eat suche things as are set before you,

9 And heale the sicke that are there, & say vnto them, The kingdome of God is come nere vnto you.

10 But into whatsoeuer citie ye shall enter, if they wil not receiue you, go your waies out into the stretes of the same, and say,

11 Euen the verie dust, which cleaueth on vs of your citie, we wipe of against you: notwithstanding knowe this, that the kingdome of God was come nere vnto you.

12 For I say to you, that it shall be easier in that daye for them of Sodom, then for

¶ We must not followe Christ for riches and commodities, but prepare ourselves to povertie and to the crosse by his example.

¶ That is, til he be dead & I haue done my dutie to him in burying him.

¶ We may not followe what seemeth best to vs, but onely Gods calling, & here by dead he meaneth those that are vnprofitable to serue God. To be hindered, or entangled w<sup>th</sup> respect of anie worldlie comoditie, or staid to go forward for anie paine, or trouble.

Chap. X.

¶ A Meaning a great number of people, w<sup>ch</sup> are readie to be brought vnto God.

¶ That is, the preachers.

Mat. 10. 18.

¶ Not y<sup>t</sup> they shall hurt you, but that you shall be persecuted by my prouidence.

Mat. 9. 37.

2. King. 4. 29.

Mat. 10. 12.

Mat. 6. 10.

¶ He willeth y<sup>t</sup> they shulde dispatche this Iourney w<sup>th</sup> diligence not occupying the selues about other duties.

¶ It was their maner of salutation whereby they wished helth & felicitie.

Deut. 24. 14.

Mat. 10. 10.

1. Tim. 5. 18.

¶ Which toucheth the doctrine of peace & the Gospell. ¶ He wolde not y<sup>t</sup> they shulde tarry long in one towne, neither yet to be careful to change their lodging. ¶ Doubte not to receiue nourishment of them, for whome you trauail.

Chap. 9. 5.

Mat. 10. 14.

Mat. 13. 31.

¶ 18. 6. ¶ God did present hi self vnto you by his messengers and wolde haue reigned ouer you.



*Mat. 11. 21.* <sup>13</sup> \*Wo be to thee, Chorazin: wo be to thee, Beth-saida: for if the miracles had bene done in Tyrus & Sidon, which haue bene done in you, they had a great while ago ne repented, sitting <sup>k</sup> in sacke clothe and ashes.

<sup>k</sup> Which were the signes of repentance.

<sup>14</sup> Therefore it shalbe easier for Tyrus, & Sidon, at the iudgement, then for you.

<sup>15</sup> And thou, Capernaum, which art exalted to heauē, shalt be thrust downe to hel.

<sup>16</sup> ¶ He that heareth you, heareth me: & he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

*Mat. 10. 40.*  
*10. 13. 20.*

<sup>1</sup> The mo benedictes y God bestoweth vpon anie people, y more doth their ingratitude deserue to be punished.  
<sup>2</sup> The power of Satan is beaten downe by the preaching of the Gospel.

<sup>17</sup> ¶ And the seuernie turned againe with ioye, saying, Lord, euen the deuils are subdued to vs through thy Name.

<sup>18</sup> And he said vnto them, I sawe <sup>m</sup> Satan, like lightening, fall downe from heauen.

<sup>19</sup> Beholde, I giue vnto you power to treade on serpents, and scorpions, and ouer all the power of the enemye, & nothing shal hurt you.

<sup>20</sup> Neuertheles, in this reioyce not, that y spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

<sup>21</sup> ¶ That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the <sup>n</sup> wise and learned, and hast reueiled them to babes: euen so, Father, because it so pleased thee.

*Or, in his minde.*

<sup>n</sup> He attributeth it to the free electio of God, that the wise & worldlings knowe not the Gospel, & yet the poore base people vnderstand it.  
<sup>o</sup> Christ is the onlie meane to receiue Gods mercies by.  
<sup>p</sup> Therefore we must esteeme him as the fathers voyce hathe taught vs, & not according to mans iudgement.

*Mat. 13. 16.*  
<sup>q</sup> In whome we se God as in his liuelie image.

<sup>22</sup> Then he turned to his disciples, and said, All things are <sup>o</sup> giuen me of my Father: and <sup>p</sup> no man knoweth who the Sonne is, but the Father: nether who the Father is, saue the <sup>q</sup> Sonne, and he to whome the Sonne wil reueile him.

<sup>23</sup> ¶ And he returned to his disciples, and said secretly, \* Blessed are the eyes, which se that ye se.

<sup>24</sup> For I tell you that manie Prophetes & Kings haue desired to se those things, which ye se, and haue not sene them: and to heare those things, which ye heare, & haue not heard them.

<sup>25</sup> ¶ \* Then beholde, a certeine expounder of the Law stode vp, and tempted him, saying, Master, what shal I do, to inherite eternal life?

<sup>26</sup> And he said vnto him, What is written in the Law: how readeest thou?

<sup>27</sup> And he answered, and said, \* Thou shalt loue thy Lord God with all thine heart, & with all thy soule, & with all thy strength, & with all thy thoght, \* & thy neighbour as thy self.

<sup>28</sup> Then he said vnto him, Thou hast answered right: this do, & thou shalt liue.

<sup>29</sup> But he willing to <sup>r</sup> iustifie him self, said vnto Iesus, Who <sup>r</sup> is then my neighbour?

*Deut. 6. 1.*

*Leu. 19. 18.*  
<sup>r</sup> Or, to approue him self as iust.  
<sup>s</sup> For thei counted no man their neighbour, but their friend.

<sup>30</sup> And Iesus answered, and said, A certeine man went downe from Ierusalem to Iericho, and fell among theues, and they robbed him of his rayment, and wounded him, & departed, leauing him halfe dead.

<sup>31</sup> And by chance there came downe a certeine Priest that same way, and when he sawe him, he passed by on the other side.

<sup>32</sup> And likewise also a Leuite, when he was come nere to the place, went and loked <sup>on</sup> him, and passed by on the other side.

<sup>33</sup> Then a certeine <sup>u</sup> Samaritan, as he iourneyed, came nere vnto him, and when he sawe him, he had compassion on him,

<sup>34</sup> And went to him, & bounde vp his woundes, and powred in oyle and wine, and put him on his owne beast, and broght him to an ynne, and made prouision for him.

<sup>35</sup> And on the morowe when he departed, he toke out <sup>x</sup> two pence, and gaue them to the holte, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I wil recompense thee.

<sup>36</sup> Which now of these thre, thinkest thou, was neighbour vnto him that fell among the theues?

<sup>37</sup> And he said, He that shewed mercie on him. Then said Iesus vnto him, Go, <sup>y</sup> and do thou likewise.

<sup>38</sup> ¶ Now it came to passe as they wēt, that he entred into a certeine towne, and a certeine woman named Martha, receiued him into her house.

<sup>39</sup> And she had a sister called Marie, which also sate at Iesus fete, and heard his preaching.

<sup>40</sup> But Martha was combred about muche seruing, and came to him, & said, Master, doeest thou not care that my silter hathe left me to serue alone? bid her therefore, that she helpe me.

<sup>41</sup> And Iesus answered, and said vnto her, Martha, Martha, thou carest, & art <sup>z</sup> troubled about manie things.

<sup>42</sup> But one thing is nedeful, Marie hathe chosen the good parte, <sup>a</sup> which shal not be taken away from her.

**CHAP. XI.**  
<sup>a</sup> He teacheth his disciples to pray. <sup>14</sup> He driueth out a deuill. <sup>15</sup> And rebuketh the blasphemous Pharises. <sup>28</sup> He preferreth the spiritual crasinage. <sup>29</sup> They require signes and tokens. <sup>37</sup> He eateth with the Pharise, and reproveth the hypocrisie of the Pharises, Scribes and hypocrites.

**A**ND so it was, that as he was praying in a certeine place, when he ceased, one of his disciples said vnto him, Master, teache vs to praye, as Iohn also taught his disciples.

<sup>3</sup> \* And he said vnto them, When ye pray, say, Our Father, w art in heauē, halowed be thy Name: Thy kingdome come: Let thy wil be done euē in earth, as it is in heauen:  
<sup>3</sup> Our

<sup>f</sup> For so it seemed to mans iudgement, although this was so appointed, by Gods counsel and prouidence.  
<sup>g</sup> He priuely noteth y great crueltie, w was among this people & chiefly y gouernour.  
<sup>u</sup> This nation was odious to the Iewes.

<sup>x</sup> Which was about 9 pence of sterling money.

<sup>y</sup> Helpe him: hathe neede of thee although he knowe hi owne.

<sup>z</sup> For she sought the principall, w was to heare Gods worde.  
<sup>a</sup> It was not more that she shulde haue bene drawn from so profitable a thing, whereunto she coulde not alwaies haue opportunitye.

*Mat. 6. 9.*



3 Our daily bread giue vs<sup>a</sup> for the day:  
 4 And "forgiue vs our sinnes: for euen we  
 forgiue euery man that is indetted to vs:  
 And lead vs not into temptacion: but de-  
 liuer vs from euil.  
 5 ¶ Moreouer he said vnto them,<sup>b</sup> Which  
 of you shal haue a friend, and shal go to  
 him at midnight, & say vnto him, Friend,  
 lend me thre loaves?  
 6 For a friend of mine is come out of the  
 way to me, and I haue nothing to set be-  
 fore him:  
 7 And he within shulde answer, and say,  
 Trouble me not: the doore is now shut, and  
 my children are with me in bed: I can not  
 rise and giue them to thee.  
 8 I say vnto you, thogh he wolde not arise  
 and giue him, because he is his friend, yet  
 douteles because of his " importunitie,  
 he wolde rise, and giue him as many as he  
 neded.  
 9 ¶ And I say vnto you, Aske, and it shal be  
 giuen you: seke, and ye shal finde: knocke,  
 and it shal be opened vnto you.  
 10 For euery one that asketh, receiueth: &  
 he that seketh, findeth: and to him that  
 knocketh, it shal be opened.  
 11 ¶ If a sonne shal aske bread of any of you  
 that is a father, wil he giue him a stone? or  
 if he aske a fishe, wil he for a fishe giue him  
 a serpent?  
 12 Or if he aske an egge, wil he giue him a  
 scorpion?  
 13 If ye then which are euil, can giue good  
 giftes vnto your children, how muche mo-  
 re shal your heauēlie Father giue<sup>c</sup> the ho-  
 lie Gost to them, that desire him?  
 14 ¶ Then he cast out a deuil which was  
 domme: and when the deuil was gone out,  
 the domme spake, and the people won-  
 dered.  
 15 But some of them said, He casteth out  
 deuils through Beelzebub the chief of  
 the deuils.  
 16 And others tempted him, seking of him  
 a signe from heauen.  
 17 But he knewe their thoghtes, and said  
 vnto them, ¶ Euery kingdome deuided a-  
 gainst it self, shalbe desolate, and an house  
 deuided against an house, fallerh.  
 18 So if Satan also be deuided against him  
 self, how shal his kingdome stand, be-  
 cause ye say that I cast out deuils through  
 Beelzebub?  
 19 If I through Beelzebub cast out deuils,  
 by whome do your<sup>d</sup> children cast them  
 out? Therefore shal they be your iudges.  
 20 But if I by the "finger of God cast out  
 deuils, douteles the kingdome of God is  
 come vnto you.  
 21 When a strong man armed, kepeth his  
 palace, the things that he possesseth, are  
 in peace.

22 But when a stronger then he, commeth  
 vpon him, and ouercommeth him: he tak-  
 eth from him all his armour wherein he  
 trusted, and deuiderh his spoiles.  
 23 He that is not<sup>e</sup> with me, is against me:  
 and he that gathereth not with me, scat-  
 tereth.  
 24 ¶ When the vncleane spirit is gone out  
 of a man, he walketh through drye places,  
 seking<sup>f</sup> rest: and when he findeth none, he  
 saith, I wil returne vnto mine house when-  
 ce I came out.  
 25 And when he commeth, he findeth it  
 swept and<sup>g</sup> garnished.  
 26 Then<sup>h</sup> goeth he, and taketh to him<sup>i</sup> se-  
 uen other spirits worse then him self: and  
 they entre in, and dwell there, " so the last  
 state of that man is worse then the first.  
 27 ¶ And it came to passe as he said these  
 things, a certeine woman of the cōpanie  
 lifted vp her voyce, & said vnto him, Bles-  
 sed is the wombe that bare thee, and the  
 pappes which thou hast sucked.  
 28 But he said,<sup>m</sup> Yea, rather blessed are they  
 that heare the worde of God, and ke-  
 pe it.  
 29 ¶ And when the people were gathered  
 thicke together, he began to say, This is a  
 wicked generacion: they seke a signe, and  
 there shal no signe be giuen them, but the  
 signe of " Ionas the Prophet.  
 30 For as Ionas was a signe to the Nineui-  
 tes, so shal also the Sōne of man be to this  
 generacion.  
 31 ¶ The Quene of the South shal rise in  
 iudgement, with the men of this genera-  
 tion, and shal condemne them: for she ca-  
 me from the vtmost partes of the earth to  
 heare the wisdom of Solomon, and beholde,  
 a greater then Solomon is here.  
 32 The men of Nineue shal rise in iudge-  
 ment with this generacion, and shal con-  
 demne it: for they<sup>n</sup> repented at the prea-  
 ching of Ionas: and beholde, a greater  
 then Ionas is here.  
 33 ¶ No man lighteth a candel, & putteth  
 it in a priuie place, nether vnder a bushel:  
 but on a candlesticke, that thei which co-  
 me in, may se the light.  
 34 ¶ The light of the bodie is the<sup>o</sup> eye: the-  
 refore when thine eye is<sup>p</sup> single, then is  
 thy whole bodie light: but if thine eye be  
 euil, then thy bodie is darke.  
 35 Take hede therefore, that y<sup>q</sup> light which  
 is in thee, be not darkened.  
 36 If therefore thy whole bodie shalbe light,  
 hauing noparte darke, the shal all be light,  
 euen as when a candel doeth light thee  
 with the brightnes.  
 37 ¶ And as he spake, a certeine Pharise  
 besoght him to dyne with him: & he went  
 in, and sate downe at table.  
 38 And when the Pharise sawe it, he mar-

g They that  
do not wholly  
aplye them  
selues to de-  
stroy the king-  
dome of Sa-  
tan, can not be  
counted to be  
on Christs side  
but are his ad-  
uersaries: how  
much more is  
he against him  
that maketh  
open warre w  
him as Satan  
doeth?

Mat. 12. 43.  
h To the intēt  
that he might  
worke accord-  
ing to his ma-  
licious nature  
Ebr. 6. 4.

1. pet. 2. 20.  
i More apt to  
receiue him  
then it was a-  
fore.  
k If by inside-  
lie we turne  
backe fro God,  
Satan hath  
greater power  
ouer vs then  
he had before.

Mat. 12. 48.  
l He meaneth  
an infinite nō-  
ber.

Ion. 2. 2.  
m Christ gaue  
her a priuie  
taunt for that  
she omitted y<sup>r</sup>  
chief praise w  
was due vnto  
him: that was,  
that they are  
blessed in deed  
to whome he  
communicateh  
hi self by his  
worde.

1. King. 10. 1.  
n chro. 9. 1.

Ion. 3. 5.

Chap. 8. 16.  
mat. 5. 15.  
mat. 4. 21.

Mat. 6. 22.  
"Or, candle.  
n Because it  
shulde guide  
and lead the  
bodie.  
o Without  
spot or vice.



# The keye of knowledge. S. Luke. The leauen of the Pharises.

CHAP. XII.

Mat. 23, 25.

veiled that he had not first washed before dyner.

39 And the Lord said to him, In dede ye Pharises make cleane the outside of the cup, and of the platter: but the inwarde parte is ful of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, giue almes of those things which are within, and beholde, all things shalbe cleane to you.

42 But wo be to you, Pharises: for ye tithe the mynt and the rewe, and all maner herbes, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 Wo be to you, Pharises: for ye loue the vppermost seates in the Synagogues, and gretings in the markets.

44 Wo be to you, Scribes and Pharises, hypocrites: for ye are as graues which appeare not, & the men that walke ouer the, perceiue not.

45 Then answered one of the expounders of the Lawe, and said vnto him, Master, thus saying thou putttest vs to rebuke also.

46 And he said, Wo be to you also, ye interpreters of the Lawe: for ye lade men with burdens grievous to be borne, and ye your selues touche not the burdens with one of your fingers.

47 Wo be to you: for ye buylde the sepulchres of the Prophetes, and your fathers killed them.

48 Truly ye beare witnes, and allow the dedes of your fathers: for they killed the, and ye buylde their sepulchres.

49 Therefore said the wisdom of God, I wil send them Prophetes and Apostles, & of them they shal slay and persecute, That the blood of all the Prophetes, shed fro the fundacion of the worlde, may be required of this generacion,

50 From the blood of Abel vnto the blood of Zacharias, which was slaine betwene the altar and the Temple: verely I say vnto you, it shalbe required of this generacion.

51 Wo be to you, interpreters of the Law: for ye haue take away the keye of knowledge: ye entred not in your selues, and the that came in, ye forbade.

52 And as he said these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things,

53 Laying wait for him, and seking to catch some thing of his mouth, whereby they might accuse him.

1 Christ commandeth to auoide hypocrisie. 4 That we shulde not feare man but God. 5 To confesse his Name. 10 Blasphemie against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to comenous care of this life. 32 But to righteousness, almes, watching, patients, wisdom and concord.

IN the meane time, there gathered together an innumerable multitude of people, so that they trode one another: & he began to say vnto his disciples first, Take hede to your selues of the leauen of the Pharises, which is hypocrisie.

2 For there is nothing couered, that shal not be reueiled: nether hid, that shal not be knownen.

3 Wherefore whatsoever ye haue spoken in darkenes, it shalbe heard in the light: and that which ye haue spoken in the eare, in secret places, shalbe preached on the houses.

4 And I say vnto you, my friends, be not afraid of them that kil the bodie, and after that are not able to do any more.

5 But I wil forewarne you, whome ye shal feare: feare him which after he hathe killed, hathe power to cast into hel: yea, I say vnto you, him feare.

6 Are not siue sparowes bought for two farthings, & yet not one of them is forgottē before God?

7 Yea, and all the heeres of your head are nombred: feare not therefore: ye are more of value then many sparowes.

8 Also I say vnto you, Whosoever shal confesse me before men, him shal the Sonne of man confesse also before the Angels of God.

9 But he that shal denye me before men, shalbe denyed before the Angels of God.

10 And whosoever shal speake a worde against the Sonne of man, it shalbe forgiven him: but vnto him that shal blaspheme the holie Gost, it shal not be forgiven.

11 And when they shal bring you vnto the Synagogues, & vnto the rulers & princes, take no thought how, or what thing ye shal answer, or what ye shal speake.

12 For the holie Gost shal teache you in y same houre, what ye ought to say.

13 And one of the companie said vnto him, Master, bid my brother deuide the inheritance with me.

14 And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he said vnto them, Take hede, and beware of couetousnes: for though a man haue abundance, yet his life standeth not in his riches.

16 And he put forth a parable vnto them, saying, The grounde of a certeine riche man brought forth the frutes plenteously.

17 The-

p Christ here requireth two things: first y we come truly by our meate and drinke: and next that we distribute parte to y pore: for charitie is the perfection of the Lawe.

Or, of that that you haue.

Or, that which is iust & right.

Chap. 20, 46.

Mat. 23, 6.

Mat. 23, 38.

q He wolde not breake the very least commandement before all things were accomplished: but taught them to sticke to the chiefest & not preferre the inferior ceremonies & must quickly be abolished. r Whose sinne and infection appeare not suddenly.

Act. 15, 10.

f Whereby you kepe in remembrance the execrable dedes of your fathers.

t You shewe your selues as great hypocrites as were your fathers, making men beleue ye honour God when you dishonour him. u They were more curious to buylde their graves the to followe their doctrine.

Gen. 4, 8.

2. Chro. 24, 22.

Or, cruelly expelled them.

x Because they were culpable of the same fault y their ancestors were y They hid & toke away the pure doctrine & true vnderstanding of the Scriptures.

Mat. 23, 5.

Mat. 23, 6.

Mat. 23, 26.

Mat. 23, 31.

Openly that all men may heare.

Mat. 23, 28.

Chap. 9, 26.

Mat. 10, 32.

Mat. 8, 38.

2. Tim. 2, 12.

b He that shal resist against the worde of God purposefully, and against his conscience e Be not so doubtful that you shulde be discouraged or distrust.

Or, moment.

Mat. 10, 29.

Mat. 13, 32.

d Christ chiefly came to be iudged & not to iudge, not withstanding he willett the Christians to be iudges and decide controversies betwixt their brethren. 1 Cor. 6, 1 e Christ condemneth the arrogancie of the riche worldlings, who as though they had God locked vp in their coffres & barnes, set their whole felicitie in their goods, not considering that God giue the life and allso can take it away when he will.

Or, country.

Eccle. 1, 2.



17 Therefore he thoght with him self, say-  
ing, What shal I do, because I haue no  
volume, where I may lay vp my frutes?

18 And he said, This wil I do, I wil pul  
downe my barnes, and buyld greater, &  
therein wil I gather all my frutes, and my  
goods.

19 And I wil say to my soule, Soule, thou  
hast muche goods laid vp for many ye-  
res: liue at ease, eat, drinke, and take thy  
pastime.

20 But God said vnto him, O foole, this  
night wil they fetch away thy soule from  
thee: the whose shal those things be which  
thou hast prouided?

21 So is he that gathereth riches to him self,  
and is not riche in God.

22 And he spake vnto his disciples, There-  
fore I say vnto you, \* Take no thoght for  
your life, what ye shal eat: nether for your  
bodie, what ye shal put on.

23 The life is more then meat: and the bodie  
more then the raiment.

24 Consider the rauens: for they nether  
sowe nor reape: which nether haue store  
house nor barne, & yet God fedeth them:  
how muche more are ye better the foules?

25 And which of you with taking thoght,  
can adde to his stature one cubit?

26 If ye then be not able to do the least  
thing, why take ye thoght for the rem-  
nant?

27 Consider the lilies how they grow: they  
labour not, nether spin they: yet I say vnto  
you, y<sup>e</sup> Solomon him self in all his royaltie  
was not clothed like one of these.

28 If then God so clothe the grasse which is  
to day in the field, & to morow is cast into  
the ouē, how muche more wil he clothe you,  
O ye of litle faith?

29 Therefore aske not what ye shal eat, or  
what ye shal drinke, nether stand in doute.

30 For all suche things the people of the  
worlde seke for: and your Father knoweth  
that ye haue nede of these things.

31 But rather seke ye after the kingdome of  
God, & all these things shalbe ministred  
vnto you.

32 Feare not, litle flocke: for it is your Fa-  
ther's pleasure, to giue you the kingdome.

33 \* Sel that ye haue, and giue almes: ma-  
ke you bagges, which waxe not olde, a  
treasure that can neuer faile in heauen,  
where no these commeth, nether moth  
corrupteth.

34 For where your treasure is, there wil your  
hearts be also.

35 \* Let your loines be girde about, and  
your lights burning,

36 And ye your selues like vnto men that  
wait for their master, when he wil returne  
from the wedding, that when he commeth  
and knocketh, they maye open vnto him

immediatly.

37 Blessed are those seruants, whome the  
Lord when he cometh shal finde waking:  
verely I say vnto you, he wil<sup>m</sup> girde him  
self about, and make them to sit downe at  
table, and wil come forth, & serue them.

38 And if he come in the seconde watche,  
or come in the thirde watche, & shal finde  
them so, blessed are those seruants:

39 \* Now vnderstande this, that if the good  
man of y<sup>e</sup> house had knowen at what houre  
the these wolde haue come, he wolde haue  
watched, and wolde not haue suffered his  
house to be digged through.

40 Be ye also prepared therefore: for the  
Sonne of man wil come at an houre when  
ye thinke not.

41 Then Peter said vnto him, Master, tel-  
lest thou this parable vnto vs, or euen  
to all?

42 And the Lord said, Who is a faithful  
steward, & wise, whome the master shal  
make ruler ouer his housholde, to giue  
them their<sup>n</sup> portion of meat in season?

43 Blessed is that seruant, whome his master  
when he cometh, shal finde so doing.

44 Of a trueth I say vnto you, that he wil  
make him ruler ouer all that he hathe.

45 But if that seruant say in his heart, My  
master doeth deferre his comming, and  
shal beginne to smite the seruants, and  
maidens, and to eat, and drinke, and to  
be drunken,

46 The master of that seruāt wil come in a  
day whē he thinketh not, & at an houre whē  
he is not ware of, and wil cut him of, & gi-  
ue him his portion with the vnbeleuers.

47 ¶ And that seruant that knewe his ma-  
sters wil, and prepared not him self, nether  
did according to his wil, shalbe beate with  
manie stripes.

48 But he that knewe it not, and yet did com-  
mit things<sup>o</sup> worthie of stripes, shalbe bea-  
ten with fewe stripes: for vnto whome so-  
euer<sup>p</sup> muche is giue, of him shalbe muche  
required, and to whome men muche com-  
mit, the more of him wil they aske.

49 ¶ I am come to put fyre on the earth, &  
what is my desire, if it be all ready kindled?

50 Notwithstanding I must be<sup>t</sup> baptized w<sup>t</sup>  
a baptisme, and how am I griued, til it be  
ended?

51 \* Thinke ye that I am come to giue peace  
on earth? I tel you, nay, but rather debate.

52 For from hence forth there shalbe fure  
in one house deuided, thre against two, &  
two against thre.

53 The father shalbe deuided against the  
sonne, and the sonne against the father: the  
mother against y<sup>e</sup> daughter, & the daugh-  
ter against the mother: the mother in law  
against her daughter in law, & the daugh-  
ter in law, against her mother in law.

II.iii.

m Because they did use long garmets, the maner was to girde or trusse the vp whē they wēt about any bu-  
sines.

Mat. 24. 43.  
Yer. 16. 15.

n The porciō of seruants e-  
uerie moneth was foure pec-  
kes of corne, as Donatus writeth in  
Phormio.

o Therefore ignorance is  
inexcusable.

p To whome  
God hathe gi-  
uen manie gra-  
ces.

q The Gospell  
is as a burnig  
fyre moste ve-  
hement, which  
maketh a chā-  
ge of things  
through all y<sup>e</sup>  
worlde.

Mat. 10. 34.

r If there be  
great troubles  
and alteratiōs  
vpon y<sup>e</sup> earth,  
w<sup>t</sup> things come  
not by the  
proprietie of  
the Gospell, but  
through the  
wickednes of  
man.

f He compa-  
reth his death  
to baptisme.

f To depende  
only on his  
prouidence  
knowing that he  
hath enough  
for all.

Mat. 6. 25.

1 Pet. 5. 7.

Ps. 11. 26.

g He exhorts  
us to cast  
our care on  
God, & to sub-  
meour selues  
to his prouidence.

h The libera-  
litye of God  
which shineth  
in the herbes  
and flowers, sur-  
mounteth all  
that man can  
do by his ri-  
ches or force.

i, make dif-  
ference in the  
eye.

j Which are  
but accessa-  
ries, and are  
commune as  
wel to the  
wicked men  
as to the god-  
ly.

Mat. 6. 20.

k Which is y<sup>e</sup>  
chiefest thing  
that can be gi-  
uen, and there-  
fore you can  
not wāt those  
things which  
are of lesse im-  
portance.

1 Pet. 1. 13.

l Be in a rea-  
dines to execu-  
te the charge  
which is com-  
mitted vnto  
you.



Mat. 16. 2.

54 ¶ Then said he to the people, When ye see a cloude rise out of the West, straight way ye say, A shower cometh: and so it is.

55 And when ye see the South winde blow, ye say, that it wil be hote: and it cometh to passe.

56 Hypocrites, ye can discern the face of the earth, and of the skie: but why discern ye not this time?

57 Yea, and why iudge ye not of your selues what is right?

Mat. 3. 11.

58 ¶ While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, y thou maist be deliuered from him, lest he bring thee to the iudge, & the iudge deliuer thee to the iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not departe thence, til thou hast payed the vtmost mite.

a Though it be to thy losse & hinderance.

CHAP. XIII.

1 The crueltie of Pilate. 2 We ought not to condemne all to be wicked men which suffre. 3 Christ exhorteth to repentance. 11 He healeth the croked woman, 15 Answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is, 23 Also that the number of them which shal be saued, is smale. 33 Finally he sheweth that no worldelie policie or force can let the worke and counsel of God.

1 There were certeine men present at the same season, that shewed him of y Galileas, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, y these Galileans were b greater sinners then all the other Galileans, because they haue suffered suche things?

3 I tell you, nay: but except c ye amende your liues, ye shal all likewise perish.

4 Or thinke you that those eightene, vpon whome the towre in d Siloam fel, & slewe them, were e sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except ye amede your liues, ye all shal likewise perish.

6 ¶ He spake also this parable, A certeine mā had a figge tre planted in his vineyarde: and he came and soght frute thereon, and founde none.

7 Then said he to the dresser of his vineyarde, Beholde, e this thre yeres haue I come and soght frute of this figge tre, and finde none: f cut it downe: why kepeth it s also the ground barren?

8 And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round about it, and dongue it.

9 And if it beare frute, wel: if not, the after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a h spirit of infirmitie eightene yeres,

h Whome Satan had broken with a disease, as the spirit of couetousnes is that spirit, that maketh a man couetous.

a He murdered them as they were sacrificing: & so their blood was mingled with y blood of the beastes which were sacrificed.

b For y Iewes toke occasion hereby to condemne them as most wicked men.

c He warneth the rather to consider their owne estate, the to reprove other mens.

d Which towre Rode by the riuer Siloe or fispoole in Ierusalem.

e Or, deterr.

f By this similitude is declared the great patience that God vseth toward sinners in looking for their amendment: but this delay auailleth them nothing, when they stil remaine in their corruption.

g We see our state, if we bring not forth frute.

h For bothe it is vnfruitful it self, and doeth hurt to the ground where it groweth.

& was i bowed together, and colde not lift vp herself in anie wise.

12 When Iesus sawe her, he called her to him, and said to her, Woman, thou art l loosed from thy disease.

13 And he laid his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, & said vnto the people, There are six dayes in which men ought to worke: in the therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not eiche one of you on the Sabbath day lose his ox or his asse fro the stall, & lead him away to y water?

16 And ought not this daughter of Abraham, whome Satā had bounde, lo, eightene yeres, be loosed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ Then said he, What is the k kingdome of God like? or whereto shal I compare it?

19 It is like a graine of mustarde seed, which a man toke and sowed in his garden, and it grewe, and waxed a great tre, and the foules of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Whereunto shal I liken the kingdome of God?

21 It is like leauen, which a womā toke, and hid in thre peckes of floure, til all was leauened.

22 ¶ And he went through all cities and townes, teaching, & journeying towards Ierusalem.

23 Then said one vnto him, Lord, are there fewe y shal be saued? And he said vnto the,

24 \* I Striue to entre in at the straite gate: for manie, I say vnto you, wil seke to enter in, and shal not be able.

25 When the good man of the house is risen vp, and hath shut to the dore, and ye beginne to stand without, and to knocke at the dore, saying, Lord, Lord, open to vs, and he shal answer and say vnto you, I knowe you not whence ye are,

26 m Then shal ye beginne to say, We haue eaten and drunke in thy presence, & thou hast taught in our stretes.

27 \* But he shal say, I tel you, I know you not whence ye are: departe from me, all ye workers of iniquitie.

28 There shal be weping and gnashing of teeth, when ye shal see Abraham and Isaac, and Iacob, and all the Prophetes in the kingdome of God, and your selues thruste out

i As they are whole sinners are through.

k Or, for an li. herile one of Sa. tans bandes.

Mat. 13. 31.

Mat. 4. 31.

k By these similitudes he sheweth the increase, whereby God augmenteth his kingdome, contrary to all mens opinions.

Mat. 9. 35.

Mat. 6. 6.

Mat. 7. 13.

l We must endeavour & cut off all impediments, which may let vs.

m He warneth the Iewes, y they deprecate not the schuler by their own negligence o that salutatio. which was offered vnto the.

Mat. 7. 13.

Ps. 4. 1.

Ps. 4. 1.



out at dores.

29 Then shal come manie from the East, & from the West, and from the North, and from the South, and shal sit at table in the kingdome of God.

30 \* And beholde, ° there are last, which shalbe first, and there are first, which shalbe last.

31 The same day there came certeine Pharises, and said vnto him, Departe, and go hence: for Herode wil kil thee.

32 The said he vnto the, Go ye & tell that foxe, Beholde, I p cast out deuils, and wil heale stil to day, and to morowe, and the third day I shalbe perfited.

33 Neuertheles I must walke to daye, and to morowe, and the day following: for it can not be, that a Prophet shulde perish out of Ierusalem.

34 \* O Ierusalem, Ierusalem, which killest the Prophetes, and stonest them that are sent to thee, how often wolde I haue gathered thy children together, as the henne gathered her broode vnder her wings, & ye wolde not!

35 Beholde, your house is left vnto you desolate: and verely I tel you, ye shal not seme vntil the time come that ye shal say, Blessed is he that cometh in the name of the Lord.

#### CHAP. XIII.

1 Iesus eateth with the Pharise. 4 Healeth the dropsie vpon the Sabbath. 8 Teacheth to be lowlie & to bid the poore to our table. 15 He telleth of the great supper. 28 He warneth them that wil followe him, to lay their accountes before, what it wil cost them. 34 The salt of the earth.

1 And it came to passe that whē he was entred into the house of one of the chief Pharises on the Sabbath day, to eat bread, they watched him.

2 And beholde, there was a certeine mā before him, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Law, and Pharises, saying, Is it lawful to heale on the Sabbath day?

4 And they held their peace. Then he toke him, and healed him, and let him go,

5 And answered them, saying, Which of you shal haue an asse, or an oxe fallen into a pit, and wil not straightway pul him out on the Sabbath day?

6 And they colde not answer him againe to those things.

7 He spake also a parable to the ghefts, when he marked how they chose out the chief rouses, and said vnto them,

8 When thou shalt be bidden of anie mā to a weddig, set not thy self downe in the chiefest place, lest a more honorable man then thou, be bidden of him,

9 And he that bade bothe him and thee, come, and say to thee, Giue this man rounge, and thou then beginne with shame to take the lowest rounge.

10 \* But whē y art bidden, go & sit downe in the lowest rounge, that when he that bade thee, cometh, he may say vnto thee, Friend, sit vp hier: the shalt thou haue worship in the presence of them that sit at table with thee.

11 \* For whosoever exalteth him self, shalbe brought low, and he that humbleth him self, shalbe exalted.

12 ¶ The said he also to him that had bidden him, \* When thou makest a dynor or a supper, call not thy friends, nor thy brethren, nether thy kinsmen, nor the riche neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, & the blind,

14 And thou shalt be blessed, because they can not recōpense thee: for thou shalt be recōpensed at the resurrection of the iuste.

15 ¶ Now whē one of them that sate at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him, \* A certeine man made a great supper, and bade manie,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde begā to make excuse: The first said vnto him, I haue boght a ferme, and I must nedes go out & se it: I pray thee haue me excused.

19 And another said, I haue boght fiue yoke of oxen, and I go to proue them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I can not come.

21 So y seruant returned, & shewed his master these things. The was the good mā of the house angrie, & said to his seruāt, Go out quickly into y places & stretes of the citie, and bring in hither the poore, & the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast cōmāded, & yet there is rounge.

23 Then the master said to the seruant, Go out into the hie wayes, and hedges, and compel them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shal taste of my supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 If anie man come to me, and hate not his father, and mother, & wife, & children, and brethren, and sisters: yea, and his owne life also, he can not be my disciple.

¶ I. l. iiii.

*Trou. 2. 1. 7.*

*Chap. 18. 14. mat. 23. 2.*

*Trou. 3. 9.*

*Job. 4. 7. b Christ reprehendeth one-ly the blinde affectio of mā, which regardeth nothing but a worlde-ly recompense.*

*Mat. 23. 2.*

*reuel. 19. 9.*

*c He casteth the lewes in y teeth & their ingratitude, w wolde not eat of those holie meates of Gods worde, which was presented vnto the, & whereunto they were bid a long time before.*

*d Here is signified the calling of the Gentiles.*

*e God wil rather receiue all the raskal people of the worlde to his banquet, then them which are vnthakful, f This cōpulsion cometh of the feling of the power of Gods worde, after that his worde hath bene preached.*

*g That is, he casteth not of all affectio and desires, y drawe vs vs Christ.*



# The lost shepe.

# S. Luke. The prodigal sonne.

Chap. 9. 33.  
mat. 10. 37.  
e 16. 24.  
mar. 8. 24.

h He that wil  
professe the  
Gospel, muste  
diligently con  
sider what his  
profession re  
quireth, & not  
rashely take  
in hand so  
great an enter  
prise: nether  
yet when he  
hathe taken in  
hand, in anie  
case to forsake  
it.

h He that is  
not perswaded  
to leaue all at  
euery houre  
to bestowe hi  
self frankely  
in Gods ser  
uice.

Mat. 5. 13.  
mar. 9. 50.  
k If they that  
shulde season  
others, haue  
lost it the sel  
ues, where shul  
de a man re  
couer it?  
\*Or, seasond.

Mat. 22. 12.

a Which Tasi  
se the selues,  
& knowe not  
their owne  
fautes.  
b The worde  
is drachma,  
which is some  
what more in  
value then fy  
ue pence of  
alde sterling  
money, & was  
equal with a  
Romaine pe  
nie.

27 \*And whosoever beareth not his crosse,  
and cometh after me, cannot be my disci  
ple.  
28 For which of you minding to buyld a  
towre, sitteth not downe before, and cou  
teth the cost, whether he haue sufficient to  
performe it,  
29 Lest that after he hath laid the funda  
tion, and is not able to performe it, all  
that beholde it, beginne to mocke him,  
30 Saying, This man began to buyld, and  
was not able to make an end?  
31 Or what King going to make warre a  
gainst another King, sitteth not downe  
first, & taketh counsel, whether he be able  
with tē thousand, to mete him that cometh  
against him with twentie thousand?  
32 Or els while he is yet a great way of, he  
sendeth an ambassage, and desireth condi  
tions of peace.  
33 So likewise, whosoever he be of you, that  
forsaketh not all that he hath, he can not  
be my disciple.  
34 \*Salt is good: \* but if salt haue losse his  
saueur, wherewith shal it be salted?  
35 It is nether mete for the land, nor yet  
for the dongue hil, but men cast it out. He  
that hath eares to heare, let him heare.

## CHAP. XV.

2 The Pharises murmure because Christ receiuet sin  
ners. 4 The losing mercie of God is openly set forth  
in the parable of the hundreth shepe. 7 Ioye in heauen  
for one sinner. 12 Of the prodigal sonne.

1 **T**hen resorted vnto him all the Publi  
canes, and sinners, to heare him.  
2 Therefore the Pharises and scribes mur  
mured, saying, He receiuet sinners, & ea  
teth with them.  
3 Then spake he this parable to them,  
saying,  
4 \*What man of you hauing an hundreth  
shepe, if he loose one of them, doeth not  
leauē ninetie and nine in the wilderness, &  
go after that which is lost, vntil he finde it?  
5 And when he hath founde it, he laieth  
it on his shulders with ioye.  
6 And whē he cometh home, he calleth to  
gether his friends and neighbours, saying  
vnto them, Reioyce with me: for I haue  
founde my shepe, which was lost.  
7 I say vnto you, that likewise ioye shal be  
in heauen for one sinner that conuerteth,  
more then for ninetie and nine iuste men,  
which nede none amendement of life.  
8 Either what woman hauing ten pieces  
of siluer, if she loose one piece, doeth not  
light a candel, & swepe the house, and seke  
diligently til she finde it?  
9 And when she hath founde it, she calleth  
her friends, and neighbours, saying, Re  
ioyce with me: for I haue founde the piece  
which I had lost.  
10 Likewise I say vnto you, there is ioye

in the presence of the Angels of God, for  
one sinner that conuerteth.

11 ¶ He said moreouer, A certeine man had  
two sonnes.

12 And the yonger of the said to his father,  
Father, giue me the portion of the goods  
that faileth to me. So he deuided vnto  
them his substance.

13 So not long after, when the yonger son  
ne had gathered all together, he toke his  
iorney into a farre countrey, and there he  
wasted his goods with riotous liuing.

14 Now when he had spent all, there arose  
a great dearth throughout that land, and  
he began to be in necessitie.

15 Then he went and claued to a citizen of  
that countrey, and he sent him to his far  
me, to feede swine.

16 And he wolde faine haue filled his bel  
lie with y huskes, that the swine ate: but  
no man gaue them him.

17 Then he came to him self, and said, How  
manie hired seruants at my fathers haue  
bread ynough, and I dye for hunger?

18 I wil rise and go to my father, and say  
vnto him, Father, I haue sinned against  
heauen, and before thee,

19 And am no more worthie to be called thy  
sonne: make me as one of thy hired seruants.

20 So he arose and came to his father, and  
whē he was yet a great way of, his father  
sawe him, and had compassion, and ran &  
fel on his necke, and kissed him.

21 And the sonne said vnto him, Father,  
I haue sinned against heauen, and before  
thee, and am no more worthie to be called  
thy sonne.

22 Then the father said to his seruants,  
Bring forth the best robe, and put it on  
him, and put a ring on his hand, and shoes  
on his feete,

23 And bring the fat calf, and kil him, and  
let vs eat, and be merie.

24 For this my sonne was dead, and is aliue  
again: and he was lost, but he is founde.  
And they began to be merie.

25 Now the Elder brother was in the field,  
and when he came and drewe nere to the  
house, he heard melodie, and dancing,

26 And called one of his seruants, & asked  
what those things ment.

27 And he said vnto him, Thy brother is  
come, and thy father hath killed the fat  
ted calfe, because he hath receiued him  
safe and founde.

28 Thē he was angrie, & wolde not go in:  
therefore came his father out and entrea  
ted him.

29 But he answered & said to his father, Lo  
these manie yeres haue I done thee serui  
ce, nether brake I at anie time thy comā  
dement, & yet thou neuer gauest me a kid  
that I might make merie with my friends.  
30 But

e This deely  
reth that we  
ought not to  
d. fire to haue  
our portion  
separate from  
God except we  
wil lose all.

d The Greke  
worde signif  
eth, so to wa  
ste all that a  
man receiuet  
nothing to him  
self.

e For no man  
had pi. is vpo  
him.

f That is, a  
gainst God.

g God prech  
eth vs and  
heareth our  
groanings be  
fore we crye  
to him.

h He was tou  
ched with the  
feeling of his  
sinne & there  
fore was asha  
med thereof,  
and heauie in  
heart.

i God repro  
ueth the enuie  
of such as  
grudge when  
God receiuet  
sinners to mer  
cie.



# The riches of iniquitie. Chap. XVI. Abrahams bosome. 37

30 But whē this thy sonne was come, which hathe deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, <sup>k</sup> Sonne, thou art euer with me, and all that I haue, is thine. It was mere that we shulde make mery, & be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is founde.

## CHAP. XVI.

*Christ exhorteth his to wisdom and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reproveth the couetous and hypocrisie of the Pharises. 16 Of the end and force of the Law. 18 Of the holie state of marriage. 19 Of the riche and Lazarus.*

1 And he said also vnto his disciples, <sup>a</sup> There was a certeine riche man, which had a stewarde, and he was accused vnto him, that he wasted his goods.

2 And he called him, and said vnto him, How is it that I heare this of thee? Giue an accounts of thy stewardship: for thou maiest be no longer stewarde.

3 Then the stewarde said within him self, What shal I do: for my master wil take away from me the stewardship: I can not digge, & to begge I am ashamed.

4 I knowe what I wil do, that when I am put out of the stewardship they may receiue me into their houses.

5 Then called he euerie one of his masters detters, & said vnto the first, How muche owest thou vnto my master?

6 And he said, An hūdreth measures of oyle. And he said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How muche owest thou? And he said, An hūdreth measures of wheat. Then he said to him, Take thy writing, and write foure score.

8 And the Lord commended <sup>b</sup> the vniust stewarde, because he had done wisely. Wherefore the children of this worlde are in their generacion wiser thē the children of light.

9 And I saye vnto you, Make you friends with the riches of iniquitie, that when ye shal want, they may receiue you into euerlasting habitacions.

10 He that is faithful in the least, he is also faithful in muche: and he that is vniust in the least, is vniust also in muche.

11 If thē ye haue not bene faithful in <sup>d</sup> the wicked riches, who wil trust you in <sup>e</sup> true treasure?

12 And if ye haue not bene faithful in another mans goods, who shal giue you that which is <sup>f</sup> yours?

13 \*No seruant can serue two masters: for either he shal hate the one, and loue the other: or els he shal leane to the one, & despise the other. Ye can not serue God and riches.

14 All these things heard the Pharises also which were couetous, and they <sup>g</sup> mocked him.

15 Then he said vnto them, Ye are they, which <sup>h</sup> iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed amōg men, is abomination in the sight of God.

16 \* The Law and the Prophetes endured vntil Iohn: and since that time the kingdom of God is preached, and euerie man <sup>i</sup> preasseth into it.

17 \* Now it is more easie that heauen and earth shulde passe away, then that one tittle of the Law shulde fall.

18 \* Whosoever putteth away his wife, & marieth another, committeth adulterie: & whosoever marieth her that <sup>k</sup> is put away from her housband, committeth adulterie.

19 \* There was a <sup>l</sup> certeine riche mā, which was clothed in purple and fine linen, and fared wel and delicately euerie day.

20 Also there was a certeine begger named Lazarus, which was laied at his gate full of sores,

21 And desired to be refreshed with the crommes that fell from the riche mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger dyed, and was caryed by the Angels into <sup>m</sup> Abrahams <sup>n</sup> bosome. The riche man also dyed and was buried.

23 And being in hel in torments, he lift vp his eyes, and sawe Abraham a farre of, & Lazarus in his bosome.

24 Then he cryed, and said, Father Abraham, haue mercie on me, and send Lazarus that he may dippe <sup>o</sup> typ of his <sup>p</sup> finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, <sup>p</sup> Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betwene you and vs there is a great <sup>q</sup> gulfe set, so that they which wolde go from hence to you, can not, neither can they come from thence to vs.

27 Then he said, I pray thee therefore father, that thou woldest send him to my fathers house,

28 (For I haue five brethre) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham said vnto him, They haue Moses & the <sup>r</sup> Prophetes: let them <sup>s</sup> heare them.

30 And he said, Nay, father Abraham:

*\*Or, good things. \*Or, euil things. \*Or, following pit. q Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuelie worde of God. r As faith cometh by Gods worde, so is it maintained by the same. So that neither we ought to loke for Angels from heauen, or the dead to confirme vs therein, but onlie the worde of God is sufficient to life euerlasting.*

<sup>g</sup> Because they iudged no man happie, but those y were riche.

<sup>h</sup> Which lone outward appearance, and vaine glorie.

<sup>i</sup> Their zeale is so inflamed, y they followe the Gospel without respect of worldlie things.

<sup>k</sup> That is, & is not lawfully diuorced

<sup>l</sup> By this storie is declared what punishment thei shal haue, which liue deliciously & neglect the poore.

<sup>m</sup> As the fathers in the olde Law were said to be gathered into y bosome of Abraham, because they receiued the frute of the same faith w him.

<sup>n</sup> Whereby is signified that moste blessed life, & they y dye in the faith that Abraham did, shal enioye after this worlde.

<sup>o</sup> Christ describeth spiritual things by such maner of speache, as is moste propre to our vnderstanding: for our soules haue ne ther fingers nor eyes, neither are they thirstie or speake: but y Lord as it were in a table, painteth forth the state of the life to come, as our capacitie is able to comprehend it.

<sup>p</sup> In calling him sonne, he toucheth his vaine boasting, who in his life vnted him self to be the sonne of Abraham: warning vs also hereby how little glorious titles auale.

<sup>q</sup> Which declareth that it is to late to be instructed by the dead, if in their life time they can not profite by the liuelie worde of God. r As faith cometh by Gods worde, so is it maintained by the same. So that neither we ought to loke for Angels from heauen, or the dead to confirme vs therein, but onlie the worde of God is sufficient to life euerlasting.



but if one came vnto the from the dead, they wil amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophetes, nether wil thei be perswaded, thogh one rise from the dead againe.

CHAP. XVII.

2 Christ teacheth his disciples to auoide occasiōs of offences.  
3 One to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the Vertue of faith, 10 And sheweth the vnhabilitie of mā, 11 Healeth ten lepers, 20 Speaketh of the latter dayes, and of the end of the worlde.

Mat. 18. 7.  
Mar. 9. 42.

1 Then said he to the disciples, \* It can not be auoided, but that offences wil come, but woe be to him by whome they come.

2 It were better for him that a great milstone were hanged about his necke, and that he were cast into the sea, then that he shulde offend one of these litle ones.

a That is, to turne him backe from his knowledge of God, and his saluation.

Mat. 18. 21.  
b That is, many times: for by a certeine number he meaneth an vcerteine.

3 ¶ Take hede to your selues: if thy brother trespace against thee, rebuke him: & if he repent, forgiue him.

4 \* And thogh he sinne against thee <sup>b</sup> seven times in a daye, and seven times in a daye turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

Mat. 17. 20.

c That is, if they had neuer so litle of pure and perfect faith.  
d Meaning, they shulde do wonderful and incredible things.

6 And the Lord said, \* If ye had faith as <sup>e</sup> muche as <sup>e</sup> a graine of mustard seede, and shulde say vnto this mulbery tre, ¶ plucke thy self vp by the rootes, and plante thy self in the sea, it shulde euen obey you.

7 ¶ Who is it also of you that hauing a seruant plowing or feding cartel, wolde saye vnto him by & by, when he were come fro the field, Go, and sit downe at table?

e Hereby is declared, that it is not ynough to do a piece of our dutie for a time, but also we must continue to the end.

8 And wolde not rather say to him, \* Dresse wherewith I may suppe, and girde thy self, and serue me, til I haue eaten and dronken, and afterward eat thou, & drinke thou?

9 Doeth he thanke that seruant, because he did that which was commāded vnto him? I trowe not.

10 So likewise ye, when ye haue done all those things, which are commanded you, say, We are vnprofitable seruants: we haue done that which was our dutie to do.

f For God receiueth nothing of vs, whereby he shulde be bounde vnto vs.

11 ¶ And so it was when he went to Ierusalem, that he passed through the middes of Samaria and Galile.

12 And as he entred into a certeine towne, there met him ten menthat were lepers, which stode a farre of.

13 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.

Leui. 14. 2.

14 And when he sawe them, he said vnto them, \* Go, shewe your selues vnto the

8 Priestes. And it came to passe, that as they went, they were censed.

15 Then one of them, when he sawe that he was healed, turned backe, and with a loud voyce praised God,

16 And fell downe on his face at his fete, and gaue him thanks: and he was a Samaritan.

g To whome it did appertene to iudge of the leprosie, Leui. 14. 2. and hereby also the Priestes shulde haue no occasion to grudge, or murmur.

17 And Iesus answered, and said, Are there not ten censed? but where are the <sup>h</sup> nine?

h He noteth hereby their ingratitude, & the greater parte neglected the benedictions of God.

18 There are none founde that returned to giue God praise, saue this stranger.

19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharises, when the kingdome of God shulde come, he answered them, & said, The kingdome of God cometh not with obseruacion.

i It can not be discerned by any outward shew, or maner, whereby it might rather be knowne.

21 Nether shal men say, Lo here, or lo there: for beholde the kingdome of God is <sup>k</sup> within you.

22 And he said vnto the disciples, The dayes wil come, when ye shal desire to see <sup>l</sup> one of the dayes of the Sonne of man, and ye shal not see it.

k Either by reason of the word of God, which is receiued by faith, or that the Messias, whom they sought, as absent, is now present, euen within their owne doores, and yet they knowe him not, Iohn 1. 11.

23 \* Then they shal saye to you, Beholde here, or beholde there: but go not thither, nether followe them.

24 For as the lightening that lighteneth out of the one parte vnder heauen, shinerh vnto the other parte vnder heauen, so shal the Sonne of man be in his <sup>m</sup> daye.

Mat. 24. 23.  
mar. 13. 27.

25 But first must he suffer manie things, & be reprobued of this generacion.

l He speaketh of his first coming into the worlde.

26 \* And as it was in the <sup>n</sup> dayes of Noe, so shal it be in the dayes of the Sonne of man.

Gen. 7. 1. mat. 24. 38. 1. pet. 3. 20.

27 They ate, they dranke, they married wives, and gaue in mariage vnto the daye that Noe went into the Arke: & the flood came, and destroyed them all.

m Meaning his seconde coming, wherein he shal appeare in glorie.  
n When men contemned the iudgement of God, wherewith they were before menaced.

28 \* Likewise also, as it was in the dayes of Lot: they ate, they dranke, they boght, they solde, they planted, they buyt.

Gen. 19. 34.

29 But in the daye that Lot went out of Sodom, it rained fyre and brimstone from heauen, and destroyed them all.

o We must for get that which we haue left behinde vs, to the end, that we may better followe the heauenlie vocacion.

30 After these ensamples shal it be in the daye when the Sonne of man shal be reueiled.

Gen. 19. 36.  
Chap. 9. 24.  
1. cor. 15. 51.

31 At that daye he that is vpon the <sup>p</sup> house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

matth. 10. 33.  
mar. 8. 35.

32 \* Remember Lots wife.

33 \* Whosoever wil seke to saue his soule, shal lose it: & whosoever shal lose it, <sup>p</sup> shal get it life.

p This corporal death shal engendre life euermoring.

34 \* I tell you, in that night there shal be

Mat. 24. 42.



two in one bed: the one shalbe receiued, and the other shalbe left.

35 Two women shalbe grinding together: the one shalbe taken, and the other shalbe left. ¶

36 And they answered, and said to him, Where, Lord? And he said vnto them, \* Where soeuer y<sup>e</sup> bodie is, thither wil also the egles resorte.

CHAP. XVIII.

By the example of the widowe, and the Publicane Christ teacheth how to pray. 15 By the example of children he exhorteth to humilitie. 18 Of the way to be saued, and what things let. 29 The rewarde promised to his, 31 And of the crosse.

And he spake also a parable vnto the, to this end, that they ought alwayes to pray, and not to waxe fainte,

2 Saying, There was a iudge in a certeine citie, which feared not God, nether reuerenced man.

3 And there was a widowe in y<sup>e</sup> citie, which came vnto him, saying, " Do me iustice against mine aduersarie.

4 And he wolde not for a time: but afterwarde he said with him self, Thogh I feare not God, nor reuerence man,

5 Yet because this widowe troubleth me, I wil do her right, lest at the last she come and make me wearie.

6 And the Lord said, Heare what the vnrighteous iudge saith.

7 Now shal not God aduenge his elect, w<sup>ch</sup> crye day and night vnto him, yea, thogh he suffer long for them?

8 I tel you he wil aduenge the quickly: but when the Sonne of man cometh, shal he finde faith on the earth?

9 ¶ He spake also this parable vnto certeine which trusted in them selues that they were iuste, and despised other,

10 Two men wet vp into y<sup>e</sup> Tēple to pray: the one a Pharise, and the other a Publican.

11 The Pharise stood & prayed thus with him self, O God, I thanke thee that I am not as other me, extortioners, vniust, adulterers, or euen as this Publican.

12 I fast twise in the weke: I giue tithe of all that euer I possesse.

13 But the Publicane standing a farre of, wolde not lift vp so muche as his eyes to heauē, but smote his brest, saying, O God, be merciful to me a sinner.

14 I tel you, this man departed to his house iustified, rather then the other: \* for euerie man that exalteth him self, shalbe brought low, & he that humbleth him self, shalbe exalted.

15 ¶ They brought vnto him also babes, that he shulde touche them. And when his disciples sawe it, they rebuked them.

16 But Iesus called s<sup>th</sup> them vnto him and said, Suffer the babes to come vnto me, &

forbid them not: for of such is the kingdome of God.

17 Verely I say vnto you, whosoever receiveth not the kingdome of God as a babe, he shal not enter therein.

18 ¶ The a certeine ruler asked him, saying, Good master, what ought I to do, to inherit eternal life?

19 And Iesus said vnto him, Why callest thou me good? none is good, saue one, euen God.

20 Thou knowest the commandements, \* Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnes: Honour thy father and thy mother.

21 And he said, All these haue I kept from my youth.

22 Now whē Iesus heard that, he said vnto him, Yet lackest thou one thing. Sel all y<sup>e</sup> euer thou hast, & distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me.

23 But when he heard those things, he was verie heauie: for he was marueilous riche.

24 And when Iesus sawe him sorowful, he said, With what difficultie shal they that haue riches, entre into the kingdome of God?

25 Surely it is easier for a camel to go through a needles eye, then for a riche man to entre into the kingdome of God.

26 Then said they that heard it, And who then can be saued?

27 And he said, The things which are vnpossible with me, are possible with God.

28 ¶ Then Peter said, Lo, we haue left all, and haue followed thee.

29 And he said vnto the, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or childre for the kingdome of Gods sake,

30 Which shal not receiue muche more in this worlde, and in the worlde to come life euerlasting.

31 ¶ Then Iesus toke vnto him the twelue, and said vnto them, Beholde, we go vp to Ierusalem, and all things shalbe fulfilled to the Sonne of man, that are written by the Prophetes.

32 For he shalbe deliuered vnto the Gētiles and shalbe mocked, and shalbe spitefully entreated, and shalbe spitted on.

33 And when they haue scourged him, they wil put him to death: but the third day he shal rise againe.

34 But they vnderstode none of these things, and this saying was hid from them, nether perceiued they the things, which were spoken.

35 ¶ And it came to passe, that as he was come nere vnto Iericho, a certeine blinde man sat by the way side begging.

KK.ii.

h He comprehendeth alwey them y<sup>e</sup> are infants of age, as them also, w<sup>ch</sup> are like vnto infants in simplicitie and plainenes.

Mat. 19, 16.

Mat. 19, 17.

i Signifying y<sup>e</sup> they ought to lay aside all malice and pride.

Exod. 20, 13.

k Because comonly they abused this worde, Iesus sheweth him that he coulde not confesse him to begood except alio he acknowledged that he was of God.

\*Or, table 199.

I For he so gouerneth the hearts of his, that their riches do not blinde them.

Mat. 19, 27.

Mat. 19, 28.

m The little y<sup>e</sup> a mā hatheth the grace of God, is an hundredfold better then all abundance y<sup>e</sup> one can haue without him: but the chief recompense is in heauen.

Mat. 10, 17.

Mat. 10, 32.

Mat. 10, 19.

Mat. 10, 46.



36 And when he heard the people passe by, he asked what it ment.

37 And thei said vnto him, that Iesus of Nazaret passed by.

38 Then he cryed, saying, Iesus the Sonne of Dauid, haue mercie on me.

39 And they which wet before, rebuked him, that he shulde holde his peace, but he cryed muche more, O Sonne of Dauid, haue mercie on me.

40 And Iesus stode stil, and commanded him to be broght vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praising God: and all the people, when they sawe this, gaue praise to God.

## CHAP. XIX.

Of Zaccheus. 12 The ten pieces of money. 28 Christ rideth to Ierusalem, & wepe for it. 41 He chaseth out the marchants, 47 And his enemies seke to destroy him.

**N**OW when Iesus entred and passed through Iericho,

2 Beholde, there was a mā named Zaccheus, which was the chief receiuer of the tribute, and he was riche.

3 And he sought to se Iesus, who he shulde be, and colde not for the preasse, because he was of a lowe stature.

4 Wherefore he ran before, and climed vp into a wilde figge tre, that he might se him: for he shulde come that way.

5 And when Iesus came to the place, he looked vp, and sawe him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinneful man.

8 And Zaccheus stode forth, & said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poore: and if I haue taken frō anie man by forged cauillation, I restore him foure folde.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuche as he is also become the sonne of Abraham.

10 \* For the Sonne of man is come to seke, and to saue that which was lost.

11 And whiles they heard these things, he continued and spake a parable, because he was nere to Ierusalem, and because also they thoght that the kingdome of God shulde shortly appeare.

n The people vied to call y Messias by this Nam, because they knewe he shulde come of y Roche of Dauid, Psal 132, 11 ad 2, 30.

o He was mindeful of the benighte receiued & also the people were moued thereby to glorifie God.

Dr, a man of a wicked life.

Dr, false accusation. a Zaccheus adoption was a signe that y whole familie was receiued to mercie. Notwithstanding this promise, God reserueth to him self fre libertie ether to chuse or forsake as in Abrahams house.

Mat. 18, 11.

b To be the sonne of Abraham, is to be chosen frely, Rom. 9, 8. to walke in the steppes of the faith of Abraham, Rom. 4, 12: to do the workes of Abraham, Iohn 8, 39. by the y things we are moſte assured of life cuerlasting, Ro. 8, 19.

He said therefore, \* A certeine noble mā went into a farre countrey, to receiue for him self a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten<sup>d</sup> pieces of money, and said vnto them, \* Occupie til I come.

14 Now his citizēs hated him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, y he comanded the seruants to be called to him, to whome he gaue his money, that he might knowe what euerie mā had gained.

16 The first came, saying, Lord, thy piece hath encreased ten pieces.

17 And he said vnto him, Wel, good seruāt: because y hast bene faithful in a verie litle thing, take thou autoritie ouer tē cities.

18 And the seconde came, saying, Lord, thy piece hath encreased fīue pieces.

19 And to the same he said, Be thou also ruler ouer fīue cities.

20 So the other came and said, Lord, beholde thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laidest not downe, and feapest that thou diddest not sowe.

22 Then he said vnto him, Of thine owne mouth wil I iudge thee, o euil seruāt. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore the gauest not thou my money into the bāke, that at my comming I might haue required it with vantage?

24 And he said to them that stode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 \* For I say vnto you, that vnto all them that haue, it shalbe<sup>h</sup> giuen: and from him that hath not, euen that he hath, shalbe taken from him.

27 Moreouer those mine enemies, which wolde not that I shulde reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forth, ascending vp to Ierusalem.

29 \* And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein, as sone as ye are come, ye shal finde a colt tied, whereon neuer man sate: lose him, and bring him hither.

31 ¶ And if anie man aske you, why ye lose him, thus shal ye say vnto him, Because the

Mat. 25, 14.

c This was to declare to the that he must yet take great paines before his kingdome shulde be established.

d This piece of money is called Mina, and the whole some moietie about the value of 17 pounde, euerie piece, about fīue nobles & seven pence.

e God wil not that his graces remaine idle with vs.

f Whereby we learneth that the seconde coming of our Saviour Christ shalbe more glorious, and excellent, then it doeth now appeare.

g They that suppress the gittes of God, & lye in idleness, are without all excuse.

Chap 8, 18.

Matth. 13, 12.

& 25, 39.

Mar. 4, 25.

h He y faithfully bestoweth the graces of God, shal haue them increased: but they shalbe taken away frō him that is vnprofitable, and vseth them not to Gods glorie.

Mat. 21, 1.

Mar. 11, 1.

i Hereby we perceiue the excellencie of Christ, who notwithstanding he did now fight against the terror of death, and Gods iudgement: yet wet before his fearful disciples, and led the way to death. k Christ presenteth such difficulties as might haue troubled his disciples.



the Lord hath the nede of him.

32 So they that were sent, went their way, and founde it as he had said vnto them.

33 And as they were losing the colte, the owners thereof said vnto them, Why lose ye the colte?

34 And they said, The Lord hath the nede of him.

35 ¶ So they broght him to Iesus, and they cast their garments on the colte, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when he was now come nere to the going downe of the mount of oliues, the whole multitude of the disciples began to reioyce, & to praise God with a loude voice, for all the great workes y<sup>e</sup> thei had sene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glorie in the hiest places.

39 Then some of the Pharises of the companie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tel you, that if these shulde holde their peace, the stones wolde crye.

41 ¶ And whē he was come nere, he behelde the citie, and wept for it,

42 Saying, O if thou haddest euen knowē at the least in this thy day those things, which belong vnto thy peace: but now are they hid from thine eyes.

43 For the dayes shal come vpon thee, that thine enemies shal cast a tréche about thee, and compass thee rounde, and kepe thee in on euerie side,

44 And shal make thee eauen with the groude, and thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou knewest not the time of thy visitation.

45 ¶ He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, \* Mine house is the house of prayer, \* but ye haue made it a denne of theues.

47 And he taught daily in the Tēple. And the high Priests & the Scribes, & the chief of the people sought to destroye him.

48 But they colde not finde what thei might do to him: for all the people hanged vpō him when they heard him.

## CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by another question. 9 Sheweth their destruction by a parable. 22 The autoritie of princes. 27 The resurrection, & his diuine power. 45 He reproveth the ambition of the Scribes.

And \* it came to passe that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests & the Scribes came vpon

him with the Elders,

And spake vnto him, saying, Tell vs by what autoritie thou doest these things, or who is he that hath giuen thee this autoritie?

3 And he answered and said vnto them, I also wil aske you one thing: tell me therefore:

4 The baptisme of Iohn was it from heauen, or of men?

5 And they reasoned within them selues, saying, If we shal say from heauen, he wil say, Why then beleued ye him not?

6 But if we shal say, Of men, all the people wil stone vs: for thei be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they colde not tell whence it was.

8 Then Iesus said vnto them, Nether tell I you, by what autoritie I do these things.

9 ¶ Thē began he to speake to the people this parable, \* A certeine man planted a vineyarde, & let it forth to housbandmen, and went into a strange countrey, for a great season.

10 And at a time he sent a seruant to the housbandmen, that they shulde giue him of the frute of the vineyarde, but the housbandmen did beat him, and sent him away emptie.

11 Againe he sent yet another seruant: and they did beat him, and fowle entreated him, and sent him away emptie.

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyarde, What shal I do? I wil send my beloued sonne: it may be that thei wil do reuerence, when they se him.

14 But when the housbandmen sawe him, they reasoned with them selues, saying, This is the heire: come, let vs kil him, that the enheritance may be ours.

15 So they cast him out of the vineyarde, & killed him. What shal the Lord of the vineyarde therefore do vnto them?

16 He wil come & destroy these housbandmen, and wil giue out his vineyarde to others. But when they heard it, they said, God forbid.

17 ¶ And he behelde them, and said, What meaneth this then that is written, \* The stone that the buylders refused, that is made the head of the corner?

18 Whosoever shal fall vpon that stone, shalbe broken: & on whome soeuer it shal fall, it wil grinde him to powder.

19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ¶ And they watched him, & sent for the

a By baptisme he comprehēdeth all Iohns ministerie, who bare witnes to Christ.

b By this meanes he made them ashamed and astonished Mat. 21. 33.

Mar. 12. 1.

Isa. 5. 1.

Ier. 2. 21.

c The Iewes were as Gods plantes & his owne grafting. d God committed his people to the Gouernors & Priests e He raised vp Prophets.

Psal. 117. 22.

Isa. 28. 16.

Mat. 4. 21.

Rom. 9. 33.

1. Pet. 2. 4.

f For by it the building is ioyed together & made strong g They that stumbe & fall on Christ, thinking to oppress him, shalbe ouerthrowen, them selues & destroyed.

Mat. 22. 16.

Mar. 12. 13.

h They were red for a convenient time and place.



# The practises of the wicked. S. Luke. Of the poore widdow.

spies, which shulde faine them selues iust men, to take him in his talke, and to deliuer him vnto the power and autoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, nether doest thou accept mas persone, but teachest the way of God truly.

1 They thought it unlawful to pay to a prince being an infidel, that which they were wont to pay to God in his Temple.

22 Is it lawful for vs to giue Cesar tribute or no?

23 But he perceiued their craftines, & said vnto them, Why tempt ye me?

24 Shewe me a penie. Whose image and superscription hathe it? They answered and said, Cesars.

Rom. 13. 7. k The due tie we owe to princes, letteth nothing that is due vnto God.

25 Then he said vnto them, \* Giue the vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they colde not reprove his saying before the people: but they marueiled at his answer, and helde their peace.

Mat. 22. 23. Mar. 12. 18.

27 \* Then came to him certeine of the Sadduces (which denie that there is anie resurrection) and they asked him,

Deu. 25. 5

28 Saying, Master, \* Moses wrote vnto vs, If anie mans brother dye hauing a wife, and he dye without children, that his brother shulde take his wife, and raise vp sede vnto his brother.

29 Now there were seuen brethren, and the first toke a wife, & he dyed without children.

1 In this place he calleth all them children of this worlde which remaine in the same: or els matrimonie shulde not seme to appertaine to children of God, as that wicked monstre pope Cyrcius taught against the manifest Scriptures.

30 And the seconde toke the wife, and he dyed childeles.

31 Then the third toke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman dyed also.

33 Therefore at the resurrection, whose wife of them shal she be? for seuen had her to wife.

34 The Iesus answered, & said vnto them, The children of this worlde marie wiues and are married.

35 But they which shalbe counted worthie to enioye that worlde, and the resurrection from the dead, nether marie wiues, nether are married.

36 Since mariage is ordeined to mainteine & increase mans kinde, wher we shal be immortal, it shal not be in anie vsc. For although the wicked rise againe, yet that life is but death and an eternal destruction.

36 For they can dye no more, forasmuche as they are equal vnto the Angels, and are the Sonnes of God, since they are the children of the resurrection.

37 And that the dead shal rise againe, euen \* Moses shewed it besides the bushe, when he said, The Lord is the God of Abraham, & the God of Isaac, & the God of Iacob.

Exo. 3. 6. a Of them which are not, but of the which are. b The immortalitye of the soule cannot be separate from the resurrection of the bodie whereof here Christ properly speaketh.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certeine of the Pharises answered and said, Master, thou hast wel said.

40 And after that, durst they not aske him anie thing at all.

Mat. 22. 44. Mar. 12. 35.

41 \* Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid him self saith in the booke of the Psalmes, \* The Lord said vnto my Lord, sit at my right hand,

43 Til I shal make thine enemies thy foestole.

44 Seing Dauid calleth him Lord, how is he then his sonne?

45 ¶ Then in the audiece of all the people he said vnto his disciples,

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God. Chap. 11. 43. Mat. 23. 9. Mar. 12. 38.

46 \* Beware of the Scribes, which desire to go in long robes, and loue salutations in the markers, and the hiest seates in the Synagogues, and the chief rounes at feasts:

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shal receiue greater damnation.

## CHAP. XXI.

Christ commendeth the poore widdowe. 6 He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the worlde. 37 And of his daylie exercise.

And \* as he behelde, he sawe the riche Amen, which cast their giftes into the treasure,

Mar. 12. 41.

And he sawe also a certeine poore widdowe, which cast in thither two mites,

And he said, Of a trueth I say vnto you, that this poore widdowe hathe cast in more then they all.

For they all haue of their superfluitie cast into the offrings of God: but she of her penurie hathe cast in all the liuing that she had.

a God esteemeth not the gift, or almes by the quantitie or value, but by the heart & affection.

\* Now as some spake of the Temple, how it was garnished with goodlie stones and with consecrat things, he said,

Chap. 13. 43. Mat. 24. 1. Mar. 13. 1. 20. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Are these the things that ye loke vpon? the dayes wil come wherein a stone shal not be left vpon a stone, that shal not be throwen downe.

Then they asked him, saying, Master, but when shal these things be? and what signe shal there be when these things shal come to passe?

\* And he said, Take hede, that ye be not deceiued: for many wil come in my Name, saying, I am Christ, & the time draweth nere: followe ye not them therefore.

b Christ then maketh answer of that which was more necessarie for them, and not to the question they demanded.

And when ye heare of warres and seditions, be not afrayed: for these things must first come, but the end followeth not by and by.

Then said he vnto them, Nacion shal rise against nacion, and kingdome against kingdome,

\* And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearful things, and great signes shal there be from heauen.

Mat. 24. 8. Mar. 13. 8.

But before all these, they shal lay their hands on you, & persecute you, deliuering you vp to the Synagogues, and into prisonnes,



sones, and bring you before Kings and rulers for my Names sake.

13 And this shall turne to you, for a testimonial.

14 \*Lay it vp therefore in your hearts, that ye premeditate not, what ye shall answer.

15 For I wil giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake, nor resist.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 \*Yet there shall not one heere of your heades perish.

19 By your patience possesse your soules.

20 ¶ And when ye see Ierusalem besieged with souldiers, then vnderstand that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, departe out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfil all things that are written.

23 But wo be to them that be with childe, & to them that giue sucke in those dayes: for there shall be great distresse in this land, & wrath ouer this people.

24 And they shall fall on the edge of the sworde, and shall be led captiue into all nations, and Ierusalem shall be troden vnder fote of the Gentiles, vntil the time of the Gentiles be fulfilled.

25 \*Then there shall be signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, and for looking after those things which shall come on the worlde: for the powers of heauen shall be shaken,

27 And then shall they see the Sonne of man come in a cloude, with power and great glorie.

28 And when these things begin to come to passe, then loke vp, and lift vp your heads: \* for your redemption draweth nere.

29 And he spake to them a parable, Beholde, the figge tre, and all trees,

30 When they now shote forth, ye seeing them, knowe of your owne selues, that sommer is then nere.

31 So likewise ye when ye see these things come to passe, knowe ye that the kingdom of God is nere.

32 Verely I say vnto you, This age shall not passe, til all these things be done.

33 Heauen and earth shall passe away, but my wordes shall not passe away.

34 Take hede to your selues, lest at any time your hearts be oppressed with surfeiting and drunkennes, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watche therefore, & pray continually, that ye may be counted worthie to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

37 ¶ Now in the day time he taught in the Temple, & at night he went out, and abode in the mount that is called the mount of oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eat the Passeeuer. 19 The institution of the Lords supper. 24 They strue who shall be greatest, and he reproveth the. 42 He prayeth vpon the mount. 47 Iudas treason. 54 They take him, & bring him to the hie Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Council, where he maketh ample confession.

1 Now the feast of vnleauened bread drewe nere, which is called the Passeeuer.

2 And the hie Priests & Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and comuned with the hie Priests & captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ The came y day of vnleauened bread when the Passeeuer must be sacrificed.

8 And he sent Peter and Iohn, saying, Go, and prepare vs the Passeeuer, that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Beholde, when ye be entred into the citie, there shall a man mete you, bearing a pitcher of water: folowe him into y house that he entred in,

11 And say vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shall eat my Passeeuer with my disciples?

12 Then he shall shewe you a great hie chamber trimmed: there make it readie.

13 So they went & founde as he had said vnto them, and made readie the Passeeuer.

KK. iiii.

k To catch & intangle them, wherefore they be in the worlde.  
Or, that ye may be made worthe

Mat. 26. 1.  
mar. 14. 1.  
a The feast was so called, because they colde eat no leuened bread for the space of seuen daies: so: so long the feast of y Passeeuer continued.

b Suche as were appointed to kepe the Temple.  
c For thei were in doute what way to take before this occasion was offered.

Mat. 26. 17.  
mar. 14. 13.  
d According to Gods commandement it was first to offer it, and after to eat it.

¶ This their distance shall be a greater confirmation to the Gospel, and also by their conscience the tyrannie of their enemies shall be lengthened before God & man  
Chap. 12. 12.

Mat. 10. 19.  
mar. 13. 11.  
¶ For though they were so impudent to resist, yet crueth overgaue them.

Mat. 10. 13.  
¶ That is, liue joyfully and blessedly, even vnder the crosse.

Mat. 24. 15.  
mar. 13. 14.  
dan. 9. 7.

¶ Gods wrath against this people shall appeare by the calamities and plagues, where-with he wil punish them.  
¶ He meaneth their iniquities to receive likewise their punishment afterwards.

Mat. 13. 10.  
mar. 4. 32. 7.  
mat. 13. 29.

¶ For all these things came within so yea after.



# The Lords Supper. S. Luke. Droppes of blood.

Mat. 26, 20.

Mar. 14, 18.

e Which was in the evening about 7 tyme light, which tyme was appointed to eat the Pasche.

f He meaneth that this is the last time that he wolde be conuerfant w<sup>th</sup> the as he was before, or so eat with them

Mat. 26, 28.

Mar. 14, 22.

3. Cor. 11, 24.

g The bread is a true signe, and an assured testimonie that the bodie of Iesus Christ is giuen for the nouriture of our soules: likewise the wine signifieth his blood is our drinke to refresh and quicken vs eternally.

Iohn 13, 18.

Psal. 40, 11.

h The signe of the new couenant which is established & ratified by Christs blood.

Mat. 20, 25.

Mar. 10, 42.

i By the secret counsel of God, as A. 4, 28.

k Meaning y<sup>e</sup> thei haue vaine & flattering titles. giuen them, for as much as they are nothing lesse then their names do signifie.

Or, y<sup>e</sup>ngers.

Or, y<sup>e</sup>ngers.

Mat. 19, 28.

l By these similitudes he declareth that they shalbe partakers of his glorie: for in heauen is neither eating nor drinking.

1. Pet. 5, 8.

m Satan seeketh by all meanes to disquiet the Church of Christ, to disperse it, and to shake it from the true faith.

n It was foretold, but yet not overthrowen.

Mat. 26, 34.

Mar. 14, 30.

Iohn 13, 38.

Mat. 10, 9.

14 \*And when the \*houre was come, he sate downe, and the twelue Apostles with him.  
15 Then he said vnto them, I haue earnestly desired to eat this Pasche with you before I suffre.  
16 For I say vnto you, Hence forth I wil not eat of it any more, vntil it be fulfilled in the kingdome of God.  
17 And he toke the cup, and gaue thanks, and said, Take this, and deuide it among you.  
18 For I say vnto you, I wil not drinke of the frute of the vine, vntil the kingdome of God be come.  
19 \*And he toke bread, and when he had giuen thanks, he brake it, and gaue to them, saying, This is my bodie, which is giuen for you: do this in the remembrance of me.  
20 Likewise also after supper he toke the cup, saying, This cup is the new Testament in my blood, which is shed for you.  
21 \*Yet beholde, the hand of him that betrayeth me, is with me at the table.  
22 And truly the Sonne of man goeth as it is appointed: but woe be to that man, by whome he is betrayed.  
23 Then they began to enquire among the selues which of the it shulde be, that shulde do that.  
24 \*And there arose also a strife among the, which of them shulde seme to be the greatest.  
25 But he said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer the, are called Gracious lords.  
26 But ye shal not be so: but let the greatest among you be as the least: & the chiefest as he that serueth.  
27 For who is greater, he that sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as he that serueth.  
28 And ye are they which haue continued with me in my tentations.  
29 Therefore I appoint vnto you a kingdome, as my Father hath appointed to me,  
30 \*That ye may eat, and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.  
31 \*And the Lord said, Simon, Simon, beholde, \*Satan hath desired you, to wynn you, as wheat.  
32 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.  
33 \*And he said vnto him, Lord, I am ready to go with thee into prison, and to death.  
34 But he said, I tell thee, Peter, the cocke shal not crowe this day, before thou hast thrise denied that thou knewest me.  
35 \*And he said vnto the, \*Whē I sent you without bagge, and scrip, and shoes, lacked

ye any thing? And they said, Nothing.

36 Then he said to them, But now he that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sel his coate, and bye a sworde.

37 For I say vnto you, That yet the same which is written, must be performed in me, \*Euen with the wicked was he nombred: for douteles those things which are written of me, haue an end.

38 And they said, Lord, beholde, here are two swordes. And he said vnto them, It is ynough.

39 \*And he came out, and went (as he was wonte) to the mounte of oliues: and his disciples also followed him.

40 \*And when he came to the place, he said to them, Pray, lest ye enter into tentation.

41 And he gate him self from them, about a stones cast, and kneled downe, & prayed,

42 Saying, Father, if thou wilt, take away this cup from me: neuertheles, not my wil, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an agonie, he prayed more earnestly: and his sweate was like droppes of blood, trickling downe to the grounde.

45 And he rose vp from prayer, & came to his disciples, and founde them sleping for heauines.

46 And he said vnto them, Why slepe ye? rise and pray, lest ye entre into tentation.

47 \*And while he yet spake, beholde a companie, and he that was called Iudas one of the twelue, went before them, and came nere vnto Iesus to kisse him.

48 And Iesus said vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, sawe what wolde followe, they said vnto him, Lord, shal we smite with sword?

50 And one of them smote a seruant of the hie Priest, and strake of his right eare.

51 Then Iesus answered, and said, Suffre them thus farre: and he touched his eare, & healed him.

52 Then Iesus said vnto the hie Priests, & captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a thefe with swordes and staues?

53 When I was daily with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the power of darkenes.

54 \*Then toke they him, and led him, and brought him to the hie Priests house. And Peter followed a farre of.

55 \*And whē they had kindled a fyre in the middes of the hall, and were set downe together, Peter also sate downe among the.

56 And a certeine maide behelde him as he sate by the fyre, and hauing wel looked on him,

o By this he sheweth them that they must susteine great troubles and afflictions.

p They were yet so rude that they thought to haue resisted with material weapons, whereas Christ warneth them of a spiritual fight, wherein as wel their liues as faith shulde be in danger.

Mat. 26, 36.

Mar. 14, 32.

Iohn 18, 1.

Mat. 26, 41.

Mar. 14, 38.

q Meaning, his death and passion.

r The worde signifieth that horroure that Christ had conceived not only for feare of death, but of his fathers iudgement & wrath against sinne.

Mat. 26, 47.

Mar. 14, 43.

Iohn 18, 3.

s For now God gaue libertie to Sati whose ministers they were, to execute his rage against him: which thing we see is governed by the providence of God.

Mat. 26, 54.

Mar. 14, 66.

Iohn 18, 26.



him, said, This man was also with him.

57 But he denied him, saying, Woman, I knowe him not.

58 And after a litle while, another mā sawe him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after a certeine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I knowe not what thou saiest. And immediatly while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and loked vpon Peter: and Peter remembred the worde of the Lord, how he had said vnto him, \* Before the cocke crowe, thou shalt denie me thrise.

62 And Peter went out, & wept bitterly.

63 ¶ And the men that helde Iesus, mocked him, and stroke him.

64 And when they had blindfolded him, thei smote him on the face, & asked him, saying, \* Prophecie who it is y smote thee.

65 And manie other things blasphemously spake they against him.

66 \* And as soon as it was day, the Elders of the people, and the hie Priests & the Scribes came together, and led him into their Council,

67 Saying, \* Art thou the Christ? tell vs. And he said vnto the, If I tell you, ye wil not beleue it.

68 And if also I aske you, ye wil not answer me, nor let me go.

69 \* Hereafter shal the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to the, Ye say that I am.

71 Then said they, What nedewe anie further witnes? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herode. 28 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentacion. 33 Christ crucified. 34 He praieth for his enemies. 40 He conuerteth the thefe & manie others at his death. 53 And is buried.

1 **T**HEN \* the whole multitude of them arose, and led him vnto \* Pilate.

2 And they began to accuse him, saying, We haue founde this man peruertering the people, and forbidding to paye tribute to Cesar, saying, That he is Christ a King.

3 \* And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou saist it.

4 Then said Pilate to the hie Priests, and to the people, I finde no faute in this man.

5 But they were the more fierce, saying, He moueth the people, teaching through

out all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herodes iurisdiction, he <sup>b</sup> sent him to Herode, which was also at Ierusalem in those daies.

8 And when Herode sawe Iesus, he was exceedingly glad: for he was <sup>c</sup> desirous to se him of a long season, because he had heard manie things of him, and trusted to haue sene some <sup>d</sup> signe done by him.

9 Then questioned he with him of manie things: but he answered him <sup>e</sup> nothing.

10 The hie Priests also and Scribes stode forth and accused him vehemently.

11 And Herode with his <sup>f</sup> men of warre, despised him, and mocked him, and arrayed him in <sup>g</sup> white, and sent him againe to Pilate.

12 \* And the same daye Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

14 And said vnto them, Ye haue brought this man vnto me, as one that peruerterd the people: and beholde, I haue examined him before you, and haue founde no faute in this man, of those things whereof ye accuse him:

15 No, nor yet Herode: for I sent you to him: and lo, nothing worthie of death is done <sup>h</sup> to him.

16 I wil therefore chastise him, and let him lowse.

17 (For of <sup>i</sup> necessitie he must haue let one lowse vnto them at the feast.)

18 Then all the multitude cryed at once, saying, Away with him, and deliuer to vs Barabbas:

19 Which for a certeine insurrection made in the citie, & murther was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus lowse.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euil hath he done? I finde <sup>j</sup> no cause of death in him: I wil therefore chastise him, and let him lowse.

23 But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it shulde be as they required.

25 And he let lowse vnto them him that for insurrection and murther was cast into prison, whome thei desired, and deliuered Iesus to do with him what they wolde.

26 ¶ And as they led him awaye, they

<sup>b</sup> To rid his hands, and to gratifie Herode.

<sup>c</sup> Or, as that time

<sup>d</sup> Of a certeine curiositie.

<sup>e</sup> Or, miracle.

<sup>f</sup> For Christ came not to defend him self, nether yet wolde please the vaine curiositie of this tyrant.

<sup>g</sup> Or, bande, or traine.

<sup>h</sup> Commonly this was a robe of honour, or excellencie: but it was giuen to Christ in mockage.

Mat. 27, 23.

Mat. 15, 14.

Iohn 18, 38.

Or, 19, 4.

<sup>i</sup> Or, in bright colour.

<sup>j</sup> For the Romans had giuen suche traches & liberties to <sup>k</sup> Iewes, which was but a tradition, & not according to the worde of God.

<sup>k</sup> The iudge giueth sentence with Christ: before he condemneth him, whereby plainly appeareth Iesus innocencie.

Mat. 27, 33.  
Mar. 15, 21.



caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, " Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children.

29 For beholde, the daies wil come, when men shal say, Blessed are the barren, & the wombes that neuer bare, and the pappes which neuer gaue sucke.

*Isa. 2. 19. hope.  
10. 8. reuel. 6.  
16.*

*1. Pet. 4. 17.*

*Mat. 27. 38.*

*mar. 15. 27.*

*1. Cor. 15. 18.*

*1. Tim. 2. 15.*

*1. Tim. 2. 15.*

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31 \* For if they do these things to a brentre, what shalbe done to the drye?

32 \* And there were two others, which were euil doers, led with him to be slayne.

33 And when they were come to the place, which is called " Caluerie, there thei crucified him, and the euil doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgieue them: for they knowe not what thei do. And thei parted his rayment, and cast lots.

35 And the people stode, and behelde: and the rulers mocked him with them, saying, He saued others: let him saue him self, if he be the Christ, the Chosen of God.

36 The souldiers also mocked him, and came and offred him \* vineger,

37 And said, If thou be the King of the Iewes, saue thy self.

38 And a superscription was also written ouer him, in <sup>1</sup> Greke lettres, and in Latin, & in Hebrew, THIS IS THE KING OF THE IEWES.

39 \* And one of the euil doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy self and vs.

40 But the other answered, and rebuked him, saying, m Fearest thou not God, seig thou art in the same condemnation?

41 We are in dede righteously here: for we receiue things worthie of that we haue done: but this man hathe done nothing amisse.

42 And he said vnto Iesus, Lord, remember me, when thou comest into thy kingdom.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

*a Which was middaye.*

44 \* And it was about the \* sixt houre: and there was a darkenes ouer all the land, vntil the ninth houre.

45 And the sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cryed with a loude voyce, and

said, \* Father, into thine hands I commēd my spirit. And when he thus had said, He gaue vp the gost.

47 ¶ Now whē the \* Cēturion sawe what was done, he glorified God, saying, Of a suretie this man was iuste.

48 And all the people that came together to that sight, beholding the things, which were done, smote their breasts, and returned.

49 And all his acquaintance stode a farre of, & the women that followed him from Galile, beholding these things.

50 ¶ \* And beholde, there was a mā named Ioseph, which was a counsellor, a good mā and a iust.

51 He did not consent to the counsel and dede of them, which was of Arimathea, a citie of y Iewes: who also him self \* r wai- red for the kingdom of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And toke it downe, and wrapped it in a linnen cloth, & laid it in a tomb hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the ¶ Preparacion, & the Sabbath \* drewe on.

55 And the women also that followed after, which came with him frō Galile, behelde the sepulchre, & how his bodie was laid.

56 And thei returned and prepared odores, and ointments, and rested the Sabbath day according to the commandement.

#### CHAP. XXIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that go toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their understanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 53 His disciples worship him, 53 And of their daiesly exercise.

NOW the \* first day of y weke early in the morning, they came vnto the sepulchre, and brought the odores, which they had prepared, & certeine women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the bodie of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, beholde, b two men suddenly stode by them in shining vestures.

5 And as they were afrayed, and bowed downe their faces to the earth, they said to them, Why seke ye him that liueth, among the dead?

6 He is not here, but is risen: remember how he spake vnto you, when he was yet in Galile,

7 Saying, that the sonne of man must be deliuered into the hands of unfaulmen, and be crucified, and the third daye rise againe.

8 And

*\* Or, Capraine.  
o The Romaine  
Captaine who  
had charge o-  
uer an hundred  
men.*

*Mat. 27. 37.  
mar. 15. 43.  
1. Cor. 15. 38.*

*\* Or, had em-  
bed-  
phie looked for  
the redemer,  
by whome all  
shulde be re-  
stored.*

*¶ When men  
prepared all  
things readie  
for the feast.  
¶ That is, begi-  
ning the same eu-  
ning.*

*Mat. 28. 1.  
mar. 16. 1.  
1. John 20. 1.  
a Which was  
the first day of  
the first Sab-  
bath of the  
feast.*

*b Two Angels  
in forme of  
men.*

*Chap. 9. 22.  
mat. 17. 23.  
mar. 1. 31.*



# The iourney to Emmaus. Chap. XXIIII. The eyes opened. 42

8 And they remembred his wordes,  
9 And returned from the sepulchre, & tolde all these things vnto the eleuen, and to all the remnant.

10 Now it was Marie Magdalene & Ioanna, & Marie the mother of Iames, & other women with them, which tolde these things vnto the Apostles.

11 But their wordes semed vnto them, as a fained thing, nether beleued they them.

12 Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes laid by them selues, & departed wondering in him self at that which was come to passe.

13 ¶ And beholde, two of them went that same day to a towne which was from Ierusalem aboute thre score furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus him self drewe nere, and went with them.

16 But their eyes were holden, that they colde not knowe him.

17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered and said vnto him, Art thou onely a stranger in Ierusalem, & hast not knowen the things which are come to passe therein in these dayes?

19 And he said vnto them, What things? And they said vnto him, Of Iesus of Nazaret, which was a Prophet, mightie in dede and in worde before God, and all the people,

20 And how the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had bene he that shulde haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certeine women among vs made vs astonied, which came early vnto the sepulchre.

23 And whē they founde not his bodie, they came, saying, that they had also sene a visiō of Angels, which said that he was aliue.

24 Therefore certeine of them which were with vs, went to the sepulchre, and founde it euen so as the women had said, but him they sawe not.

25 Then he said vnto them, O fooles and slowe of heart to beleue all that the Prophetes haue spoken,

26 Oght not Christ to haue suffred these things, and to enter into his glorie?

27 And he began at Moses, & at all the Prophetes, and interpreted vnto them in all

the Scriptures the things which were written of him.

28 And they drewe nere vnto the towne, which they went to, but he made as thogh he wolde haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towardes night, and the day is farre spent. So he went in to tarry with them.

30 And it came to passe, as he sate at table with them, he toke the bread, and gaue thanks, and brake it, and gaue it to them.

31 Thē their eyes were opened, & thei knewe him: but he was taken out of their sight.

32 And they said betwene them selues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and founde the Eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in dede, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how he was knowen of thei in breaking of bread.

36 ¶ And as they spake these things, Iesus him self stode in the middes of them, and said vnto them, Peace be to you.

37 But they were abashed & afraid, supposing that they had sene a spirit.

38 Then he said vnto them, Why are ye troubled? and wherefore do doutes arise in your hearts?

39 Beholde mine hands and my fete: for it is I my self: handle me, and se: for a spirit hath not flesh & bones, as ye se me haue.

40 And when he had thus spoken, he shewed them his hands and fete.

41 And while they yet beleued not for ioye, and wondered, he said vnto them, Haue ye here any meat?

42 And they gaue him a peece of a broiled fish, and of an honie combe,

43 And he toke it, & did eat before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophetes, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffre, & to rise againe from the dead the thirde day,

47 And that repentance, and remission of sinnes shulde be preached in his Name among all nacions, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I wil send the promises of my Father vpon you: but tary ye in the citie

k Because Christ did be- the shut their eyes and open the, he wolde kepe them in suspens til his time came to manifest him self vnto them

l Accordig to the custome: y which maner of praying be- fore meals they vse in this day.

m So sone as he beganne to breake bread. Mar. 16. 14. iohn 20. 19.

John 13. 28. Act. 1. 4.



n Which was  
til wifontide,  
when the  
holie Gost was  
sent from hea-  
uen.

Mar. 16. 19.  
ad. 1. 9.

of Ierusalem, vntil ye be endued with  
power from an hie.

50 Afterwarde he led them out into Betha-  
nia, and lift vp his hands, & blessed them.  
51 And it came to passe, that as he blessed  
them, \* he departed from them, and was

caryed vp into heauen.

52 And they worshipped him, and returned  
to Ierusalem with great ioye,  
53 And were continually in the Temple,  
praising, and lauding God, Amen.

# THE HOLY GOSPEL

of Iesus Christ, according to Iohn.

## CHAP. I.

1. 14. 17. The diuinitie, humanitie, & office of Iesus Christ.  
15 The testimone of Iohn. 39 The calling of An-  
drew, Peter, &c.

<sup>a</sup> Or, before the  
beginning  
a Christ is  
God before  
all time.

<sup>b</sup> The Sonne is  
of the same  
substance with  
the Father.

<sup>c</sup> No creature  
was made with  
out Christ.

<sup>d</sup> Whereby all  
things are quick-  
ened and pre-  
served.

<sup>e</sup> The life of  
man is more  
excellent then  
of any other  
creature, be-  
cause it is ioy-  
ned with light  
and vnderstan-  
ding.

Mat. 3. 1.

mar. 1. 4.

luk. 3. 3.

<sup>f</sup> Mans minde  
is ful of darke-  
nes because of  
the corruption  
thereof.

<sup>g</sup> Or, are borne.

Ebr. 11. 4.

<sup>h</sup> Because they  
did not wor-  
ship him as  
their God, Ro.  
1. 21. ad. 14. 15.  
h To the Israe-  
lites who we-  
re his peculiar  
people.

<sup>i</sup> Meaning  
priuiledge, or  
dignitie.

Mat. 1. 16.

luk. 3. 7.

Mat. 17. 3.

apet. 1. 17.

Colos. 1. 19.

& 2. 9.

<sup>k</sup> He was for-  
med and made  
man by the  
operation of  
the holie Gost  
without the o-  
peration of mā

<sup>l</sup> Or, proceeding  
frō the Father.

<sup>m</sup> Or, more excel-  
lent then I.

<sup>n</sup> More abun-  
dant grace the  
by Moses.



<sup>n</sup> the beginning was  
the Worde, and the  
Worde was with<sup>a</sup> God  
and that Worde was  
God.

The same was <sup>b</sup> in  
the beginning w<sup>c</sup> God.

3 All things were made by it, & without it  
was made nothing that was made.

4 In it was <sup>d</sup> life, and the life was the <sup>e</sup> light  
of men.

5 And the light shineth in <sup>f</sup> y darkenes, &  
the darkenes comprehended it not.

6 ¶ There was a man sent frō God, whose  
name was Iohn.

7 The same came for a witnes, to beare wit-  
nes of the light, that all mē through him  
might beleue.

8 He was not that light, but was sent to bea-  
re witnes of the light.

9 That was the true light, which lighteth  
euerie man that cometh into the worlde.

10 He was in the worlde, and the worlde  
was <sup>\*</sup> made by him: & the worlde sknewe  
him not.

11 He came vnto <sup>b</sup> his owne, and his owne  
receiued him not.

12 But as many as receiued him, to them  
he gaue power to be the sonnes of God,  
euen to them that beleue in his Name,

13 Which are borne not of blood, nor of  
the wil of the flesh, nor of the wil of man,  
but of God.

14 ¶ And the Worde was made <sup>k</sup> flesh, and  
dwelt among vs, (and we <sup>\*</sup> sawe the glorie  
thereof, as the glorie of the onely begot-  
ten Sonne of the Father) <sup>\*</sup> ful of grace and  
trueth.

15 ¶ Iohn bare witnes of him, & cryed, say-  
ing, This was he of whome I said, He  
that cometh after me, is preferred before  
me: for he was <sup>l</sup> before me.

16 And of his fulnes haue all we receiued,  
and grace for grace.

17 For the Lawe was giuen by Moses, but  
grace and trueth came by Iesus Christ.

18 ¶ No man hathe sene God at any time: <sup>1. Tim. 6. 16.</sup>  
the onely begotten Sonne, which is in the <sup>1. Iohn 4. 12.</sup>  
<sup>m</sup> bosome of the Father, he hathe <sup>n</sup> decla-  
red him. <sup>m</sup> Meaning he  
is more dea-  
re, and strait-  
ly ioyned to  
his Father, not  
onely in loue,  
but also in na-  
ture and vnion  
n And so God  
that before  
was inuisible,  
was made, as  
it were, visible  
in Christ.

19 ¶ Then this is the recorde of Iohn, whē  
the Iewes sent Priests and Leuites from  
Ierusalem, to aske him, Who art thou?

20 And he confessed and denyed not, and  
said plainly, I <sup>\*</sup> am not the Christ.

21 And they asked him, What the? Art thou  
Elias? And he said, I am not. Art thou the  
Prophet? And he answered, No.

22 Then said they vnto him, Who art thou  
that we may giue an answer to them that  
sent vs? what saist thou of thy self?

23 He said, I <sup>\*</sup> am the voyce of him that  
cryeth in the wilderness, Make straight the  
way of <sup>y</sup> Lord, as said the Prophet Esaias. <sup>Isa. 40. 3.</sup>

24 Now they which were sent, were of the  
Pharises. <sup>mat. 3. 3.</sup>

25 And they asked him, and said vnto him,  
Why baptizest thou then, if thou be not  
the Christ, nether Elias, nor the Prophet? <sup>luk. 3. 4.</sup>

26 Iohn answered them, saying, I baptize  
with water: but there is one among you,  
whome ye knowe not.

27 ¶ He it is that commeth after me, which  
is preferred before me, whose shoe latcher  
I am not worthie to vnlose. <sup>Mat. 3. 11.</sup>

28 These things were done in Bethabara  
beyond Jordan, where Iohn did baptize. <sup>mar. 1. 7.</sup>

29 ¶ The next day Iohn seeth Iesus coming  
vnto him, and saith, Beholde the lambe  
of God, which taketh away the <sup>p</sup> sinne of  
the worlde. <sup>luk. 3. 16.</sup>

30 This is he of whome I said, After me co-  
meth a mā, which is preferred before me:  
for he was before me. <sup>ad. 1. 5.</sup>

31 And I knewe <sup>q</sup> him not: but because he  
shulde be declared to Israel, therefore am  
I come, baptizing with water. <sup>& 11. 16.</sup>

32 So Iohn bare recorde, saying, I sawe <sup>\*</sup> the  
Spirit come downe from heauen, like a do-  
ue, and it abode vpon him. <sup>& 19. 4.</sup>

33 And I knewe him not: but he that sent me  
to baptize with water, he said vnto me,  
Vpon whome thou shalt se the Spirit come  
downe, & tary stil on him, that is he which  
baptizeth with the <sup>r</sup> holie Gost. <sup>mat. 3. 16.</sup>



34 And I sawe, and bare recorde that this is the Sonne of God.

35 ¶ The next day, Iohn stode againe, and two of his disciples:

36 And he behelde Iesus walking by, and said, Beholde the lambe of God.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them followe, & said vnto them, What seke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?

39 He said vnto them, Come, and se. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrewe, Simō Peters brother, was one of the two which had heard it of Iohn, & that followed him.

41 The same founde his brother Simon first, and said vnto him, We haue founde the Messias, which is by interpretation, the Christ.

42 And he brought him to Iesus. And Iesus behelde him, & said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Iesus wolde go into Galile, and founde Philippe, and said vnto him, Followe me.

44 Now Philippe was of Bethsaida, the citie of Andrewe and Peter.

45 Philippe founde Nathanael, and said vnto him, We haue founde him, of whom \* Moses did write in the Law, and the \* Prophetes, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philippe said to him, Come, and se.

47 Iesus sawe Nathanael coming to him, & said of him, Beholde, in dede an Israelite, in whome is no guile.

48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, & said vnto him, Before that Philippe called thee, whē thou wast vnder the figge tre, I sawe thee.

49 Nathanael answered, & said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tre, beleuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely, I say vnto you, hereafter shal ye see heauen open, & the Angels of God \* ascending, and descending vpon the Sonne of man.

CHAP. II.

8 Christ turneth the water into wine. 14 He driueth the byers, and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He converteth many, and distrusteth man.

And the thirde day, was there a marriage in Cana a towne of Galile, & the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

5 His mother said vnto the seruants, Whatsoeuer he saith vnto you, do it.

6 And there were set there, six waterpottes of stone, after the maner of the purifying of the Iewes, containing two or thre firkins a peece.

7 And Iesus said vnto them, Fil the waterpottes with water. Then they filled them vp to the brim.

8 Then he said vnto them, Drawe out now & beare vnto the gouernour of the feast. So they bare it.

9 Now whē the gouernour of the feast had tasted the water that was made wine, (for he knewe not whence it was: but the seruants, which drew the water, knewe) the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning set forthe good wine, and when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntil now.

11 This beginning of miracles did Iesus in Cana a towne of Galile, and shewed forthe his glorie: & his disciples beleued on him.

12 After this he went downe into Capernaū, he and his mother, and his brethren, and his disciples: but they continued not manie dayes there.

13 For the Iewes Passecouer was at hand. Therefore Iesus went vp to Ierusalem.

14 \* And he founde in the Temple those that solde oxen, and shepe, and doues, and changers of money, sitting there.

15 Thē he made a scourge of smale cordes, & draue them all out of the Temple with the shepe, and oxen & powred out the chāgers money, and ouerthrewe the tables,

16 And said vnto them that solde doues, Take these things hence: make not my Fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, \* The zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and said vnto him, What signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, \* Destroye this temple, and in thre dayes I will raise it vp againe.

20 Then said the Iewes, Fortie and six yeres was this Temple a buylding, and wilt thou reate it vp in thre dayes?

He alludeth to the Paschal lambe, which was a figure of Christ.

Or where is the lodging? or whether good thou? For he dwelled in Nazaret, and was there as a stranger. That was, two houres before night. How Iohn said, that Iesus was the lambe of God.

Or, Antioch.

Or, Petrus.

Gen. 49, 10.

Isa. 42, 1, 2.

Isa. 42, 4, 10.

Isa. 42, 1.

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Isa. 42, 1.

a Who vsed continual washing to purifie them selues. Which superstition Herod the heretike wolde haue brought into the Church and now the Papistes haue receiued it. Or, measures. b Whereof euery one contained 15 gallons. Or, seruants.

Or, signis.

Or, confus.

Mat. 21, 12. Mar. 11, 17. Luk. 19, 46.

Psal. 68, 29. c This affectio was to burnig in him, that it surmoured and swallowed vp all the others. Or, miracle.

Mat. 26, 61. Or 27, 40. Mar. 14, 58. Or 15, 26.



<sup>a</sup> Christ's bodie might iustly be called the temple, because the fulnes of the God head dwelleth in it corporally, Colo. 2.9. <sup>e</sup> For he toke not them for true disciples, as he knewe by their inward thoughts, what religion forer they did pretende outwardly.

21 But he spake of the temple of his<sup>d</sup> bodie. 22 Assone therefore as he was risen from the dead, his disciples remembred that he thus said vnto them: and they beleued the Scripture, and the worde which Iesus had said.

23 Now when he was at Ierusalé at y<sup>e</sup> Pas-seouer in y<sup>e</sup> feast, many beleued in his Name, when they sawe his miracles w<sup>h</sup> he did.

24 But Iesus<sup>e</sup> did not commit him self vn-to them, because he knewe them all,

25 And had no nede that any shulde testifie of man: for he knewe what was in man.

## CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the worlde. 23 The doctrine and baptisme of Iohn. 28 And the witness that he beareth of Christ.

1 **T**Here was now a mā of y<sup>e</sup> Pharises named Nicodemus, a ruler of y<sup>e</sup> Iewes.

2 He came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man colde do these miracles that thou doest, except God were with him.

3 Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not<sup>a</sup> see the<sup>b</sup> kingdome of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of<sup>c</sup> water and of the Spirit, he can not enter into the kingdom of God.

6 That which is borne of the flesh, is flesh: & that that is borne of the Spirit, is spirit.

7 Matueile not that I said to thee, Ye must be borne againe.

8 The<sup>d</sup> winde bloweth where it listeth, & thou hearest the sounde thereof, but canst not tel whence it cometh, and whether it goeth: so is euerie man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and<sup>e</sup> knowest not these things?

11 Verely, verely I say vnto thee, we speake that we<sup>f</sup> knowe, & testifie, that we haue sene: but ye<sup>g</sup> receiue not our witness.

12 If when I tel you<sup>h</sup> earthlie things, ye beleue not, how shulde ye beleue, if I shal tell you of heauenlie things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in<sup>i</sup> heauen.

14 \*And as Moses lift vp the serpent in the wilderness, so must the Sonne of man be<sup>k</sup> lift vp,

15 That whosoever beleueth in him, shulde not perish, but haue eternal life.

16 \*For God so loued the worlde, that he hath giuen his onely begotten Sone, that whosoever beleueth in him, shulde not perish, but haue euerlasting life.

17 \*For God sent not his Sonne into the worlde, that he shulde<sup>l</sup> condemne the worlde, but that the<sup>m</sup> worlde through him might be saued.

18 He that beleueth in him, shal not be condemned: but he that beleueth not, is condemned already, because he beleueth not in y<sup>e</sup> Name of the onely begottē Sone of God.

19 \*And this is the<sup>n</sup> condemnation, that light is come into the worlde, & mē loued darkenes rather then light, because their dedes were euil.

20 For euerie man that euil doeth, hateth the light, nether commeth to light, lest his dedes shulde be reprobued.

21 But he that doeth<sup>o</sup> trueth, commeth to the light, that his dedes might be made manifest, that they are wrought<sup>p</sup> according to God.

22 ¶ After these things, came Iesus and his disciples into the<sup>q</sup> land of Iudea, and there taried with them, and<sup>r</sup> baptized.

23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Thē there arose a questiō betwene Iohns disciples & the Iewes, about<sup>s</sup> purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, \* he that was with thee beyonde Iordan, to whome<sup>t</sup> thou barest witness, beholde, he baptizeth, and all men come to him.

27 Iohn answered, & said, A mā can receiue nothing, except it be giue him frō heauē.

28 Ye your selues are my witnesses, that<sup>u</sup> I said, I am not the Christ, but y<sup>e</sup> I am sent before him.

29 He that hath the bride, is the bridegrome: but the friēd of the bridegrome which standeth and heareth him, reioyceth greatly, because of y<sup>e</sup> bridegromes voice. This my ioye therefore is fulfilled.

30 He must<sup>v</sup> increase, but I must decrease.

31 He that is come from on high, is aboue all: he that is of the<sup>w</sup> earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hath sene and heard, that he testifieth: but no man receiueh his testimony.

33 He that hath receiued his testimony, hath sealed that<sup>x</sup> God is true.

34 For he whome God hath sent, speaketh the wordes of God: for God giueh him not the Spirit by<sup>y</sup> measure.

35 The Father loueth the Sonne, and hath giuen<sup>z</sup>

<sup>a</sup> To entre therein.

<sup>b</sup> Which thing is to be assembled and incorporated into Church of God.

<sup>c</sup> Which is the spiritual water where the holie Ghost doeth wasthe vs into newnes of life.

<sup>d</sup> As y<sup>e</sup> power of God is manifest by the moving of the aire, so is it in changing and renewing vs, although the manner be hid frō vs.

<sup>e</sup> Although he was excellently learned, yet knewe he not those things which the verie babes in Christs schole ought to knowe. f We may not teach our owne inuentions.

<sup>g</sup> He reproueh him, for that men do teache things which they vnderstande not, and yet others beleue them: but Christ teacheth things most certaine & known, & mē will not receiue his doctrine.

<sup>h</sup> Which was after a common and grosse manner.

<sup>i</sup> By reason of the vnion of his Godhead with his manhood.

<sup>k</sup> His power must be manifest, which is not yet knowne.

1. Iohn 4.9.

Chap. 9. 39. and 12. 47.

1 The contempt of Christ and the sinners of the wicked condemneth: yet Christ as a iustice giueh sentence against the reprobate.

2 Not onely Iewes, but whosoever shulde beleue in him.

Chap. 1. 9. 3 The cause and matter of condemnation.

4 In walking roundly, and sincerely.

5 Or, in God.

6 As they do which see God onely before their eyes, and followe the rule of his worde.

7 Or, terrisimie.

Chap. 4. 14.

8 That is, how they might be made cleane, before God, w<sup>h</sup> the washings vnder the law did represent.

Chap. 1. 17.

9 They were led w<sup>h</sup> ambicio fearung lest their master shulde haue lost his fame.

Chap. 1. 20.

10 No mā ought to v<sup>h</sup>surpe anything further then God giueh him.

11 And be exalted, and I esteemed as his seruant.

12 The minister compared to Christ is but earth.

Rom. 3. 4.

13 For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of y<sup>e</sup> onely fountaine.



\*giuen all things into his hand.

36 \* He that beleueth in the Sonne, hath euerlasting life, & he that obeieth not the Sonne, shal not se life, but the wrath of God abideth on him.

## CHAP. IIII.

1 The communication of Christ with the woman of Samaria. 34 His zeale towards his Father & his harvest. 39 The conuersion of the Samaritans, 45 And Galileans. 47 How he healeth the rulers sonne.

**N**OW when the Lord knewe, how the Pharises had heard, that Iesus made and baptized mo disciples then Iohn,

3 (Thogh Iesus him self baptized not: but his disciples)

4 He left Iudea, and departed againe into Galile.

5 And he must nedes go through Samaria.

6 Then came he to a citie of Samaria called Sychar, nere vnto the possession that Iacob gaue to his sonne Ioseph.

7 And there was Iacobs well. Iesus the wearied in the iorney, sate thus on the well: it was about the sixth houre.

8 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue me drinke.

9 For his disciples were gone away into the citie, to bye meat.

10 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

11 Iesus answered & said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, and he wolde haue giuen thee water of life.

12 The woman said vnto him, Syr, thou hast nothing to drawe with, & the well is depe: from whence then hast thou that water of life?

13 Art thou greater then our father Iacob, which gaue vs the well, & he him self drake thereof, & his children, and his cattell?

14 Iesus answered, and said vnto her, Whosoever drinketh of this water, shal thirst againe:

15 But whosoever drinketh of the water that I shal giue him, shal neuer be more thirsty: but the water that I shal giue him, shal be in him a well of water, springing vp into euerlasting life.

16 The woman said vnto him, Syr, giue me of that water, that I may not thirst, nether come hither to drawe.

17 Iesus said vnto her, Go, call thine housband, and come hither.

18 The woman answered, and said I haue no housband. Iesus said to her, Thou hast wel said, I haue no housband.

19 For thou hast had fve housbands, and he

whome thou now hast, is not thine housband: that saidest thou truly.

20 The womā said vnto him, Syr, I se that thou art a Prophet.

21 Our fathers worshiped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship.

22 Iesus said vnto her, Woman, beleue me, the houre cometh, when ye shal nether in this mountaine, nor at Ierusalem worship the Father.

23 Ye worship that which ye knowe not: we worship that which we knowe: for saluation is of the Iewes.

24 But the houre cometh, and now is, when the true worshippers shal worshippe the Father in spirit, & trueth: for the Father requireth euen suche to worship him.

25 \*God is a Spirit, and they that worship him, must worship him in spirit & trueth.

26 The woman said vnto him, I know wel that Messias shal come, which is called Christ: when he is come, he wil tell vs all things.

27 Iesus said vnto her, I am he, that speake vnto thee.

28 And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

29 The woman then left her waterpot, and wet her way into the citie, & said to her me,

30 Come, se a mā which hath tolde me all things that euer I did: is not he the Christ?

31 Then they went out of the citie, & came vnto him.

32 In the meane while, the disciples prayed him, saying, Master, eat.

33 But he said vnto the, I haue meat to eat, that ye knowe not of.

34 Then said the disciples betwene the selues, Hath anie man brought him meat?

35 Iesus said vnto them, My meat is that I may do the wil of him that sent me, and finish his worke.

36 Say not ye, There are yet foure moneths, & then cometh haruest? Beholde, I say vnto you, Lift vp your eyes, and loke on the regions: for they are white already vnto haruest.

37 And he that reapeth, receiueeth wages, & gathereth frute vnto life eternal, that both he that soweth, & he that reapeth, might reioyce together.

38 For herein is the saying true, that one soweth and another reapeth.

39 I sent you to reape that, whereon ye bestowed no labour: other men laboured, & ye are entred into their labours.

40 Now manie of the Samaritans of the citie beleued in him, for the saying of the womā which testified, He hath tolde me all things that euer I did.

L.L.iiii.

1 Til she was liuely touched with her fautes, she mocked and wolde not heare Christ.

Deut. 10, 6.

2. Kin. 17, 29.

2. Cor. 3, 17. k God being of a spiritual nature, requirith a spiritual service, and agreeable to his nature.

1 There is nothing, that I hunger for more, or wherein I take greater pleasure.

Mat. 9, 37. Luk. 10, 2.

m Without grudging the one at the others labour.

o Or, preuerbe.

n Meaning, the Prophetes.

o The Samaritans shewed them selues willing to receive his doctrine, who being but straggers and scarcely knowing Christ, are a condemnation to the Iewes, & all others, which neglect Gods word when it is offered.



40 Then when the Samaritans were come vnto him, they besoght him, that he wolde tarie with them: and he abode there two dayes.

*p. That is, had the right and true faith.*

41 And manie more beleued because of his owne worde.

42 And thei said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, & knowe that this is in dede the Christ the Sauour of the worlde.

43 ¶ So two dayes after he departed thence, and went into Galile.

*Mat. 13. 35.*

*mar. 6. 4.*

*luk. 4. 24.*

*q. Here by his owne countrey he meaneth Ierusalem, & the countrey about.*

44 For Iesus him self had testified that a Prophet hath none honour in his owne countrey.

45 Then whē he was come into Galile, the Galileans receiued him, which had sene all the things that he did at Ierusalem at the feast: for they went also vnto the feast.

*Chap. 3. 1.*

46 And Iesus came againe into Cana a towne of Galile, where he had made of water wine. And there was a certeine ruler, whose sonne was sicke at Capernaum.

*r. The worde signifieth royal or one of Kings court: & it semeth, y he was one of Herods court, who was in great estimation with Herode, whome the people called King, Mar. 6. 14.*

*Or, come.*

47 Whē he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besoght him that he wolde go downe, & heale his sonne: for he was euen ready to dye.

48 Then said Iesus vnto him, Except ye se signes and wonders, ye wil not beleue.

49 The ruler said vnto him, Sir, go downe before my sonne dye.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleued the worde that Iesus had spoken vnto him, & went his way.

*thy, returning.*

51 And as he was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of the houre whē he began to amende. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleued, and all his household.

54 This seconde miracle did Iesus againe, after he was come out of Iudea into Galile.

#### CHAP. V.

*He healeth the man that was sicke eight and thirtie yeres. 10 The Iewes accuse him. 19 Christ answereth for him self, and reproveth them. 32 Shewing by the testimonie of his Father. 33 Of Iohn. 36 Of his workes. 39 And of the Scriptures who he is.*

*Leu. 23. 2.*

*deu. 16. 1.*

*Or, the shepe marker.*

*a. Where the shepe were washed, that shulde be sacrificed. b. Which signifieth the house of powring out, because the water ranne out by conduits.*

1 After that, there was a feast of the Iewes, & Iesus wēt vp to Ierusalem.

2 And there is at Ierusalem by the place of the shepe, a poole called in Ebrewe Bethesda, hauing fīue porches:

3 Which signifieth the house of powring out, because the water ranne out by conduits.

3 In the which lay a great multitude of sicke folke, of blinde, halte, & withered, waiting for the mouing of the water.

4 For an Angel went downe at a certeine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certeine man was there, which had bene diseased eight and thirtie yeres.

6 When Iesus sawe him lie, and knewe that he now long time had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put me into y poole: but while I am coming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the mā was made whole, and toke vp his bed, and walked: & the same day was the Sabbath.

*e. This was, to the end that the miracle might be so euident, that no mā coulde speake against it.*

10 The Iewes therefore, said to him that was made whole, It is the Sabbath day: it is not lawful for thee to carie thy bed.

*1st. 17. 22.*

11 He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, & walke?

13 And he that was healed, knewe not who it was: for Iesus had conueyed him self away from the multitude that was in that place.

14 And after that, Iesus founde him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.

*d. The afflictions that we endure, are chastisements for our finnes.*

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, & soght to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered the, My Father worketh hitherto, and I worke.

18 Therefore the Iewes soght the more to kil him: not onely because he had broken the Sabbath: but said also that God was his Father, and made him self equal with God.

19 Then answered Iesus, & said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of him self, saue that he seeth y Father do: for whatsoeuer things he doeth, the same things doeth y Sonne also.

20 For the Father loueth the Sonne, & sheweth him all things, whatsoeuer he him self doeth, and he wil shewe him greater workes then these, that ye shulde marueile.

21 For likewise as the Father raiseth vp the dead, & quickeneth them, so the Sonne quickeneth

*e. That is, proper & peculiar to him alone. f. It was lawful for all Israel to call God their Father, Exod. 4. 22, but because Christ did attribute to his self, y he had power ouer all things, and wrought as his Father did, thei gathered y Christ did not onely make him self y Sonne of God, but also equal with him. g. That is, he doeth communicate w him, hauing the same power and the same will.*



quickeneth whome he wil.

22 For the Father iudgeth no man, but hath committed all <sup>b</sup> iudgement vnto the Sonne,

23 Because that all men shulde honour the Sonne, as they honour the Father: he that honoreth not the Sonne, the same honoreth not the Father, which hath sent him.

24 Verely, verely, I say vnto you, he that heareth my worde, & beleueth in him that sent me, hath euerlasting life, & shal not come into condemnation, but hath passed from death vnto life.

25 Verely, verely, I say vnto you, the houre shal come, and now is, when the dead shal heare the voyce of the Sone of God: and they that heare it, shal liue.

26 For as the Father hath life in <sup>h</sup> him self, so likewise hath he giue to the Sonne to haue life in him self,

27 And hath giuen him power also to execute iudgement, in that he is the Sone of man.

28 Marueile not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce.

29 And they shal come forth, <sup>\*</sup> that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnation.

30 I can do nothing of mine owne self: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne wil, but the wil of the Father who hath sent me.

31 If I <sup>\*</sup> shulde beare witness of my self, my witness were not <sup>m</sup> true.

32 There is another that beareth witness of me, and I knowe that the witness, which he beareth of me, is true.

33 <sup>\*</sup> Ye sent vnto Iohn, and he bare witness vnto the trueth.

34 But I receiue not the recorde of man: neuertheles these things I say, <sup>y</sup> ye might be saued.

35 He was a burning, and a shining <sup>"</sup> candle: and ye wolde for a <sup>\*</sup> season haue reioyced in his light.

36 But I haue greater witness then the witness of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I do, beare witness of me, that the Father sent me.

37 And the <sup>\*</sup> Father him self, which hath sent me, <sup>\*</sup> beareth witness of me. Ye haue not heard his voyce at anie time, <sup>\*</sup> nether haue ye sene his shape.

38 And his worde haue ye not abiding in you: for whome he hath sent, him ye beleue not.

39 <sup>\*</sup> Search the Scriptures: for in them ye thinke to haue eternal life, & they are they which testifie of me.

40 But ye wil not come to me, <sup>y</sup> ye might

haue life.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if <sup>p</sup> another shal come in his owne name, him wil ye receiue.

44 How can ye beleue, which I receiue <sup>\*</sup> honour one of another, and seeke not the honour that cometh of God alone!

45 Do not thinke that I wil accuse you to my Father: there is one that <sup>r</sup> accuseth you, <sup>euen</sup> Moses, in whome ye trust.

46 For had ye beleued Moses, ye wolde haue beleued me: <sup>\*</sup> for he wrote of me.

47 But if ye beleue not his writings, how shal ye beleue my wordes!

CHAP. VI.

10 Iesus fedeth five thousand men with five loaves & two fishes, 15 He departeth away, that they shulde not make him King, 26 He reproveth the flesholie hearers of his worde 41 The carnal are offended at him. 63 The flesh profiteth not.

**A**fter these things, Iesus went his way ouer the <sup>a</sup> sea of Galile, or of <sup>b</sup> Tiberias.

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Now <sup>y</sup> Pascheouer, a <sup>\*</sup> feast of the Iewes, was nere.

5 <sup>\*</sup> Then <sup>i</sup> <sup>e</sup> <sup>s</sup> <sup>v</sup> <sup>s</sup> lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philippe, Whence shal we bye bread, that these might eat?

6 (And this he said to proue him: for he him self knewe what he wolde do)

7 Philippe answered him, <sup>\*</sup> Two hundreth penyworthe of bread is not sufficient for them, that euerie one of them may take a litle.

8 Then said vnto him one of his disciples, Andrewe, Simon Peters brother,

9 There is a litle boye here, which hath five barlie loaves, and two fishes: but what are they among so manie?

10 And Iesus said, Make the people sit downe. (Now there was muche grasse in that place) Then the men sate downe in number, about fift thousand.

11 And Iesus toke the bread, and <sup>d</sup> gaue thanks, and gaue to the disciples, and the disciples to them that were set downe: & likewise of the fishes as muche as they wolde.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that <sup>e</sup> nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meat

<sup>p</sup> The people are more ready to receiue false prophetes, then Iesus Christ.

<sup>q</sup> Vaine glorie is a great let for a man to come to God.

Chap. 12, 43. Gen. 3, 15. &

22, 28. & 49, 10. deut. 18, 15

<sup>r</sup> As Moses shal accuse the that trust in him: so they shal haue no greater enemies at the daye of iudgement, then the virgine Marie & the Saintes, vpon whome now they call: but whosoener doeth accuse, Christ & their owne conscience, shal condemne <sup>y</sup> reprobate.

<sup>a</sup> Called the lake of Genesareth.

<sup>b</sup> Tiberias, Bethsaida, and Capernaum were on this side the lake, in respect of Galilee: but it is here said <sup>y</sup> he went ouer, because there were diuers cries & turnings, ouer the which he feried.

Leui. 23, 2.

deut. 16, 1.

Mat. 14, 16.

mar. 6, 38.

luk. 9, 13.

<sup>c</sup> This summe amounteth to about five pound sterling.

<sup>d</sup> Prayer and thanksgiving do sanctifie our meates wherewith we are nourished.

<sup>e</sup> The abundance of Gods gifts ought not to make vs prodigal to waste them.



# To feke Christ for the bellie. S. Iohn. Who come to Christ.

of the five barlie loaves, which remained vnto them that had eaten.

14 Then the men when they had sene the miracle that Iesus did, said, This is of a trueth the Prophet that shulde come into the worlde.

15 When Iesus therefore perceiued that they wolde come, and take him to make him a King, he departed againe into a mountaine him self alone.

16 ¶ Whē euen was now come, his disciples went downe vnto the sea,

17 \* And entred into a ship, and went ouer the sea towards Capernaum: and now it was darke, & Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about five & twentie, or thirtie<sup>h</sup> furlongs, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afraied.

20 But he said vnto them, It is I: be not afraied.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whether they went.

22 ¶ The day following, the people which stode on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other shippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people sawe that Iesus was not there, nether his disciples, thei also toke shipping, & came to Capernaum, seeking for Iesus.

25 And when they had founde him on the other side of the sea, thei said vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seke me not, because ye sawe the miracles, but because ye ate of the loaves, and were filled.

27 Laboure not for the meat which perisheth, but for the meat that endureth vnto euerlasting life, which the Sonne of mā shal giue vnto you: for him hath \* God the Father<sup>m</sup> sealed.

28 Then said they vnto him, What shal we do, that we might worke the<sup>m</sup> workes of God?

29 Iesus answered, & said vnto them, \* This is y<sup>e</sup> worke of God, that ye beleue in him, whome he hath sent.

30 They said therefore vnto him, What signe shewest thou then, that we maye se it, and beleue thee? what doest thou worke?

31 \* Our fathers did eat Māna in the desert, as it is \* written, He gaue them bread frō heauen to eat. *Exod. 16. 14. nomb. 11. 7. Psal. 77. 24. Wisd. 16. 20.*

32 Then Iesus said vnto them, Verely, verely I say vnto you, \* Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen. *o He compar- reth Moyses to the Father, & manna with Christ, who feedeth vs into euerlasting life. 1. Cor. 10. 3.*

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the worlde.

34 Then thei said vnto him, Lord, euermore giue vs this bread.

35 And Iesus said vnto thei, I am the bread of life: he that cometh to me, shal not hunger, and \* he that beleueth in me, shal neuer thirst. *Eccles. 24. 29. p He shal neuer want spiri- tual nourish- ment.*

36 But I said vnto you, that ye also haue sene me, and beleue not.

37 All that the Father giueth me, shal come to me: and him that cometh to me, I call not away. *q God doeth regenerate his elect, & causeth them to obey the Gospel.*

38 For I came downe from heauen, not to do mine owne wil, but his wil which hath sent me.

39 And this is the Fathers wil which hath sent me, that of all which he hath giuen me, I shulde lose nothing, but shulde raise it vp againe at the last day.

40 And this is the wil of him that sent me, that euerie man which seeth the Sonne, & beleueth in him, shulde haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

42 And they said, \* Is not this Iesus the sonne of Ioseph, whose father & mother we knowe? how thei saith he, I came downe from heauen? *Mat. 13. 55.*

43 Iesus then answered, & said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hath sent me, drawe him: and I wil raise him vp at the last day. *r That is, or beleue in me. s By lightening his heart with his holie Spirit. Ista. 54. 13. ierem. 31. 33.*

45 It is written in the \* Prophetes, And they shalbe all taught of God. Euerie man therefore that hath heard, & hath learned of the Father, cometh vnto me, *Mat. 11. 27.*

46 \* Not that anie man hath sene the Father, saue he which is of God, he hath sene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hath euerlasting life.

48 I am the bread of life.

49 \* Your fathers did eat Manna in the wilderness, and are dead. *Exod. 16. 15.*

50 This is the bread, which cometh downe from heauen, that he which eateth of it, shulde not dye. *t Then there is no fode that can nourish o soules, but Ie- sus Christ.*

51 I am the liuing bread, which came downe from heauen: if anie man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I wil giue *u Which giue life to the worlde.*

f Thei imagi- ned an earthlie kingdome with- out the testi- monie of Gods worde, so that by this meanes his spiritual kingdome shul- de haue bene abolished. *Mat. 14. 25.*

may. 6. 47. g Ouer a cor- ner of y lake. h Whereof eight make a mile.

i Wherefore it must nedes fol- lowe y Christ passed miracu- lously.

k This was not straight o- uer y lake frō side to side, but ouer acrike, or arme of y la- ke, which sa- ued much la- bour to them y shulde haue gone about by land.

l Which nou- risheth & aug- menteth our faith.

Chap. 1. 32.

mat 3. 17. & 17. 3.

1. Iohn 3. 23. m For when he appointed him to be the Mediator, he set his marke & seale in him to be y onelie one to reconci- le God & man together.

n Suche as be acceptable vnto God.



giue for the life of the worlde.

51 Then the Iewes stroue among them selues, saying, How can this man giue vs his flesh to eat?

52 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eat the flesh of the Sone of man, and drinke his blood, ye haue no life in you.

53 Whosocuer eateth my flesh, and drinketh my blood, hath eternal life, and I wil raise him vp at the last day.

54 For my flesh is meat in dede, & my blood is drinke in dede.

55 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

56 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shal liue by me.

57 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shal liue for euer.

58 These things spake he in the Synagogue as he taught in Capernaum.

59 Manie therefore of his disciples (when thei heard this) said, This is an hard saying: who can heare it?

60 But Iesus knowing in him self, that his disciples murmured at this, said vnto the, Doeth this offende you?

61 What then if ye shulde see the Sone of man ascende vp where he was before?

62 It is the Spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.

63 But there are some of you that beleue not: for Iesus knewe from the beginning, which they were that beleued not, & who shulde betraye him.

64 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

65 From that time, manie of his disciples went backe, and walked no more with him.

66 The said Iesus to the twelue, Wil ye also go away?

67 Then Simon Peter answered him, Master to whom shal we go? Thou hast the wordes of eternal life:

68 And we beleue and knowe that thou art the Christ the Sonne of the liuing God.

69 Iesus answered the, Haue not I chosen you twelue and one of you is a deuill?

70 Now he spake it of Iudas Iscariot. the sonne of Simo: for he it was that shulde betraye him, though he was one of the twelue.

CHAP. VII.

6 Iesus reproveth the ambition of his cousins. 13 There are diuers opinions of him among the people. 17 He sheweth how to knowe the trueth. 20 The iniurie they do vnto him. 47 The Pharises rebuke the officers because they haue not taken him. 52 And chide with Nicodemus for taking his parte.

1 After these things, Iesus walked in Galile, and wolde not walke in Iudea: for the Iewes sought to kil him.

2 Now the Iewes feast of the Tabernacles was at hand.

3 His brethren therefore said vnto him, Departe hence, and go into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth anie thing secretly, & he him self seeketh to be famous. If thou doest these things, shewe thy self to the worlde.

5 For as yet his brethren beleued not in him.

6 Then Iesus said vnto the, My time is not yet come: but your time is alway readie.

7 The worlde can not hate you: but me it hateth, because I testified of it, that the workes thereof are euil.

8 Go ye vp vnto this feast: I wil not go vp yet vnto this feast: for my time is not yet fulfilled.

9 These things he said vnto them, and abode stil in Galile.

10 But as sone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuely.

11 Then the Iewes sought him at the feast, & said, Where is he?

12 And muche murmuring was there of him among the people. Some said, He is a good man: other said, Naye: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Now when half the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, How knoweth this man the Scriptures, seeing that he neuer learned.

16 Iesus answered them, & said, My doctrine is not mine, but his that sent me.

17 If anie man wil do his wil, he shal knowe of the doctrine, whether it be of God, or whether I speake of my self.

18 He that speaketh of him self, seeketh his owne glorie: but he that seeketh his glorie that sent him, the same is true, and no vnrighteousnes in him.

19 Did not Moses giue you a Law, and yet none of you kepeth the Law? Why go ye about to kil me?

20 The people answered, and said, Thou hast a deuill: who goeth about to kil thee?

21 Iesus answered, and said to them, I haue done one worke, and ye all marueile.

22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circuncise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses shulde not be broken, be ye angrie with me, because I

MM.ii.

Leui. 23. 34. At this feast they dwelled seven dayes in the tentes, & put the in remembrance, & they had no cite here permanent, but they must seeke one to come. Or, manifest.

b Why the worlde hateth Christ. c Christ doeth not vnto the denie that he wolde go to the feast, but signifieth that as yet he was not fully determined.

d These were the heads of the people who did enuie Christ.

Or, leuiter.

e In that, that he is man only.

f By this marke we may knowe whether the doctrine be of God, or of man.

g Nothing contrary or vntrue.

Exod. 24. 3.

Chap. 5. 18.

h Who did not knowe the feache of the Scribes.

i Because I did it on the Sabbath day.

Leui. 23. 3.

Gen. 17. 10.



# The riuers of water of life. S.Iohn. Nicodemus counsel.

haue made a man euerie whit whole on the Sabbath day?

**Deu. 1, 16.** 24 \*Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then said some of them of Ierusalem, Is not this he, whome they go about to kill?

**Or, freely.** 26 And beholde, he speaketh openly, and they say nothing to him: do y rulers know in dede that this is the verie Christ?

27 Howbeit we know this man whence he is: but when the Christ cometh, no man shal knowe whence he is.

**k He speaketh this, as it were scornfully.** 28 ¶ Then cryed Iesus (in the Temple as he taught, saying, Ye k bothe knowe me, and knowe whence I am: yet am I not come of my self, but he that sent me, is true, whome ye knowe not.

29 But I knowe him: for I am of him, and he hathe sent me.

30 Then they sought to take him, but no mā laid hands on him, because his houre was not yet come.

**I They were wel minded to heare him: w preparation is here called (although improperly) faith** 31 Now manie of the people<sup>1</sup> beleued in him, and said, When the Christ cometh, wil he do mo miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

**As He sheweth vnto the that they haue no power ouer hī, til the time come that his Father hathe ordeined.** 33 Then said Iesus vnto them, Yet am I<sup>m</sup> a litle while with you, and then go I vnto him that sent me.

**Chap. 13, 35. Or, shall be.** 34 \*Ye shal seke me, & shal not finde me, & where I am, can ye not come.

35 Then said the Iewes amongs them selues, Whither wil he go, that we shal not finde him? Wil he go vnto them that are "dispersed among the" Grecians, and teach the Grecians?

**"Grecs, dispersion. n Among the Iewes w were scatered here and there among the Gentiles.** 36 What saying is this that he said, Ye shal seke me, and shal not finde me? and where I am, can ye not come?

**Leu. 23, 36.** 37 Now in the last & \*great day of y feast, Iesus stode and cryed, saying, If anie man thirst, let him come vnto me, and drinke.

**Deu. 18, 15.** 38 He that<sup>o</sup> beleueth in me, \*as faith the Scripture, out of his bellie shal flowe riuers of water<sup>p</sup> of life.

**o The true way to come to Christ, is by faith. p Which shal neuer drye vp.** 39 (\*This spake he of the Spirit which they that beleued in him, shulde receiue: for the whole Gost was not yet giuen because that Iesus was not yet glorified)

**Joel. 2, 28. A. 3, 17. q These were the visible graces, which were giuen to the Apostles after his ascension. r They looked for some notable Prophet besides the Messias, chap. 1, 21.** 40 So manie of the people, whē they heard this saying, said, Of a trueth this is the<sup>r</sup> Prophet.

**Micah 5, 2. Mat. 3, 5.** 41 Other said, This is the Christ: and some said, But shal Christ come out of Galile?

42 \*Saith not the Scripture that the Christ shal come of the sede of Dauid, and out of the towne of Beth-lehē, where Dauid was?

43 So was there dissention amōg the people for him.

44 And some of them wolde haue taken him, but no man laid hands on him.

45 Then came the officers to y high Priests & Pharises, & they said vnto them, Why haue ye not broght him?

46 The officers answered, Neuer mā spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth anie of the<sup>r</sup> rulers, or of the Pharises beleue in him?

49 But this people, which knowe not the Law, are cursed.

50 Nicodemus said vnto the, (\*he that came to Iesus by night, & was one of them.)

51 Doeth our Law iudge a man before it heare him, & knowe what he hath done?

**Deu. 17, 1. & 19, 15.** 52 They answered and said vnto him, Art thou also of Galile? Search and loke: for out of Galile ariseth no Prophet.

53 And euerie man went vnto his owne house.

## CHAP. VIII.

**11 Christ deliuereth her that was taken in adulterie. 12 He is the light of the worlde. 14 He sheweth from whence he is come, wherefore, and whether he goeth. 32 Who are fre, & who are bounde. 34 Of fre men and slaues, & their rewardes. 46 He desieth his enemies, 59 And being persecuted, withdraweth him self.**

**A**ND Iesus went vnto the mount of oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he satte downe, and taught them.

3 Then the Scribes, & the Pharises broght vnto him a woman, taken in adulterie, & set her in the middes,

4 And said vnto him, Master, this woman was taken in adulterie, in the verie act.

**Leu. 20, 10.** 5 \*Now Moses in the Law commanded vs, that suche shulde be stoned: what saist thou therefore?

6 And this they said to tempt him, that thei might haue, whereof to<sup>a</sup> accuse him. But Iesus stouped downe, and with his finger wrote on the grounde.

**a Either for breaking the Law, if he did deliuer her, or of lightnes, & inconstancie, if he did condemne her. Deu. 17, 7.** 7 And while they continued asking him, he list him self vp, & said vnto them, \*Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrote on the grounde.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had list vp him self againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said,

b Nether



6 Nether do I condemne thee: go and sinne no more.

7 Then spake Iesus againe vnto them, saying, I am the light of y<sup>e</sup> worlde: he that followeth me, shal not walke in darkenes, but shal haue the<sup>e</sup> light of life.

8 The Pharises therefore said vnto him, Thou bearest recorde of thy self: thy recorde is not true.

9 \* Iesus answered, and said vnto them, Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came & whether I go: but ye can not tel<sup>d</sup> when- ce I come, and whether I go.

10 Ye iudge after the flesh: I iudge no man.

11 And if I also iudge, my iudgemēt is true: for I am not alone, but I and the Father, that sent me.

12 And it is also written in your Law, \* that the testimonie of two men is true.

13 I am<sup>e</sup> one that beare witness of my self, & the Father that sent me, beareth witness of me.

14 Then said they vnto him, Where is thy Father? Iesus answered, Ye nether knowe me, nor my Father. If ye had knowen me, ye shulde haue knowen my Father also.

15 These wordes spake Iesus in the<sup>s</sup> trea- surie, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

16 Then said Iesus againe vnto them, I go my way, and ye shal seeke me, and shal dye in your<sup>s</sup> sinnes. Whether I go, can ye not come.

17 Then said the Iewes, Wil he kil him self because he saith, Whether I go, can ye not come?

18 And he said vnto them, I Ye are frō be- neth: I am frō aboue; ye are of this worlde: I am not of this worlde.

19 I said therefore vnto you, That ye shal dye in your sinnes: for except ye beleue, that I am he, ye shal dye in your sinnes.

20 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I said vnto you<sup>s</sup> from the beginning.

21 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the worlde.

22 They vnderstode not that he spake to them of the Father.

23 Then said Iesus vnto them, Whē ye haue<sup>l</sup> lift vp the Sonne of man, then shal ye knowe that I am<sup>e</sup> he, and that I do no- thing of my self, but as my Father hath taught me, so I speake these things.

24 For he that sent me, is with me: the Fa- ther hath not left me alone, because I do alwayes those things that please him.

30 ¶ As he spake these things, many bele- ued in him.

31 Then said Iesus to the Iewes which be- leued in him, If ye continue in my worde, ye are verely my disciples,

32 And shal knowe the trueth, & the trueth shal make you fre.

33 They answered him, We be Abrahams fede, and were neuer bonde to any man: why saist thou then, Ye shal be made fre?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the<sup>e</sup> seruant of sinne.

35 And the seruant abideth not in the hou- se for euer: but the Sonne abideth for euer.

36 If the Sōne therefore shal make you fre, ye shal be fre in dede.

37 I knowe that ye are Abrahams fede, but ye seke to kill me, because my worde hath no place in you.

38 I speake that which I haue sene with my Father: and ye do that which ye haue sene with your father.

39 They answered, and said vnto him, A- braham is our father. Iesus said vnto the<sup>s</sup>, If ye were Abrahams children, ye wolde do the<sup>s</sup> workes of Abraham.

40 But now ye go about to kill me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then said they to him, We are not borne of for- nicatiō: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then wolde ye loue me: for I proceded forth, & came from God, nether came I of my self, but he sent me.

43 Why do ye not vnderstand my talke? be- cause ye can not<sup>e</sup> heare my worde.

44 \* Ye are of your father the deuil, and the lustes of your father ye wil do: he hath bene a murtherer<sup>e</sup> from the beginning, & abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his<sup>e</sup> owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, ye be- leue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why do ye not be- leue me?

47 \* He that is of God, heareth Gods wor- des: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not wel that thou art a Sama- ritan, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue disho- nored me.

50 And I seke not mine owne praise: but there is one that seketh it, and iudgeth.

51 Verely, verely I say vnto you, If a man

MM. iii.

o For we were  
sclaues to sin.  
p These were  
not the bele-  
uing Iewes, but  
the mockers  
that answered  
thus.

Rom. 6, 20.  
2 pet. 2, 19.

q He granteth  
their sayings  
in such sorte,  
y he sheweth  
vnto them that  
their owne de-  
des proue the  
licia.

r Which were  
his obedience,  
charitie & su-  
che good wor-  
kes which pro-  
ceeded of faith.

s For you are  
carnal and can  
not vnderstand  
spiritual things  
1. Iohn 3, 8.  
t Since the  
first creation  
of man.  
u It followeth  
then that he  
was once in  
the trueth: for  
he was not  
created euil.  
x Accordig to  
his wont and  
custome.

1. Iohn 4, 6.

y Who will re-  
uenge y iniurie  
that you do a-  
gainst me, or  
rather against  
him,



<sup>2</sup> For the faith-  
ful euen in  
death se life.

kepe my worde, he shal neuer <sup>2</sup> se death.

52 Then said <sup>5</sup> Iewes to him, Now knowe we that thou hast a deuill. Abrahā is dead, and the Prophetes, and thou saist, If a man kepe my worde, he shal neuer tast of death.

53 Art thou greater then our father Abraham, which is dead: and the Prophetes are dead: whome makest thou thy self?

54 Iesus answered, If I honour my self, mine honour is nothing worthe: it is my Father that honoureth me, whome ye say, that he is your God.

55 Yet ye haue not knowē him: but I knowe him, and if I shulde say I knowe him nor, I shulde be a liar like vnto you: but I knowe him, and kepe his worde.

56 Your father Abraham reioyced to se my <sup>a</sup> day, and he sawe it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yere olde, and hast thou sene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, <sup>b</sup> I am.

59 <sup>\*</sup> The toke they vp stones, to cast at him, but Iesus hid him self, and went out of the Temple.

CHAP. IX.

<sup>1</sup> Of him that was borne blinde. <sup>11</sup> The confession of him that was borne blinde. <sup>39</sup> To what blinde men Christ giueth sight.

<sup>1</sup> And as Iesus passed by, he sawe a mā which was blinde from his birth.

<sup>2</sup> And his disciples asked him, saying, Master, who did sinne, this man, or his parēts, that he was borne blinde?

<sup>3</sup> Iesus answered, <sup>a</sup> Nether hathe this man sinned, nor his parents, but that the workes of God shulde be shewed on him.

<sup>4</sup> I must worke the workes of him that sent me, while it is <sup>b</sup> day: the night cometh whe no man can worke.

<sup>5</sup> As long as I am in the worlde, <sup>\*</sup> I am the light of the worlde.

<sup>6</sup> As sone as he had thus spoken, <sup>c</sup> he spate on the grounde, & made claye of the spittle, and anointed the eyes of the blinde with the clay,

<sup>7</sup> And said vnto him, Go wash in the poole of Siloam (which is by interpretatiō, <sup>d</sup> Sēt) He went his way therefore, and washed, & came againe seing.

<sup>8</sup> Now the neighbours and they that had sene him before, when he was blinde, said, Is not this he that sate and begged?

<sup>9</sup> Some said, This is he: & others said, He is like him: but he him self said, I am he.

<sup>10</sup> Therefore they said vnto him, How were thine eyes opened?

<sup>11</sup> He answered, and said, The man that is called Iesus, made claye, and anointed mine eyes, and said vnto me, Go to the poole of Siloam and wash. So I went and washed

and receiued sight.

<sup>12</sup> Then they said vnto him, Where is he? He said, I can not tell.

<sup>13</sup> <sup>¶</sup> They brought to the Pharises him that was once blinde.

<sup>14</sup> And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

<sup>15</sup> The againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid claye vpon mine eyes, & I washed, and do se.

<sup>16</sup> Then said some of the Pharises, This man is not of God, because he kepeth not the Sabbath day. Others said, How can a man that is a sinner, do suche miracles? and there was a dissension among them.

<sup>17</sup> Then spake they vnto the blinde againe, What saist thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

<sup>18</sup> Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntil they had called the parents of him that had receiued sight.

<sup>19</sup> And they asked the, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now se then?

<sup>20</sup> His parents answered them, & said, We knowe that this is our sonne, and that he was borne blinde:

<sup>21</sup> But by what meanes he now seeth, we knowe not: or who hath opened his eyes, <sup>e</sup> can we not tell: he is olde ynough: aske him: he shal answer for him self.

<sup>22</sup> These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined alreadie, that if any mā did confesse that he was the Christ, he shulde be excommunicate out of the Synagogue.

<sup>23</sup> Therefore said his parents, He is olde ynough: aske him.

<sup>24</sup> Then againe called they the man that had bene blinde, and said vnto him, <sup>f</sup> Giue glorie vnto God: we knowe that this man is a sinner.

<sup>25</sup> Then he answered, and said, Whither he be a sinner or no, <sup>g</sup> I can not tell: one thing I knowe, that I was blinde, and now I se.

<sup>26</sup> <sup>h</sup> The said they to him againe, What did he to thee? how opened he thine eyes?

<sup>27</sup> He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore wolde ye heare it againe? <sup>i</sup> wil ye also be his disciples?

<sup>28</sup> Then checked they him, & said, Be thou his disciple: we be Moses disciples.

<sup>29</sup> We knowe that God spake with Moses: but this man we knowe not frō whence he is.

<sup>30</sup> The man answered, and said vnto them, Doubtes, this is a marucilous thing, that ye <sup>k</sup> knowe not whence he is, and yet he hath

<sup>a</sup> Which was to se <sup>5</sup> coming of Christ in <sup>5</sup> flesh: w<sup>h</sup> thing Abrahā sawe farre of with <sup>5</sup> eyes of faith, ebr 11.10.

Chap. 10. 31. <sup>b</sup> Not ouely God, but the Mediator betwene God, & mā, appointed from before all eternitie.

And he passed through the midst of them and so went his way.

<sup>a</sup> God doeth not alwayes punish me for their sinnes.

<sup>b</sup> Whe oppor tunitie & the season serueth Chap. 1. 9. & 8. 12.

<sup>c</sup> 12. 35. This was not for any verue that was in the earth, in the spittle, or in the claye so make one se: but it onely pleased him so vie these signes & meanes.

<sup>d</sup> He by was pre- curred the Measias, who shulde be sent vnto them.

<sup>e</sup> They durst not speake the truth for feare they shulde be excommunicate.

<sup>f</sup> That is, Consider that nothing is hid frō God: therefore sel vs. <sup>5</sup> trust that God may be glorified thereby. Ios. 7. 29. 1 sam. 6. 5.

<sup>g</sup> He spake this in mockery. <sup>h</sup> They thought ether to driue him from the truth, or to make hi swerue by their oft times examining hi: which practise Satā members ener do obserue in examining the Christians.

<sup>i</sup> He derideth their wilful malice and ignorance.

<sup>k</sup> They doubted not of his countrey or parents, but of his office and autoritie.



hathe opened mine eyes.

Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

Since the worlde began was it not heard that any man opened the eyes of one that was borne blinde.

If this man were not of God, he coulde haue done nothing.

They answered, & said vnto him, Thou art altogether borne in sinnes, and dost thou teache vs? so they cast him out.

Iesus heard that they had cast him out: and when he had founde him, he said vnto him, Dost thou beleue in the Sonne of God?

He answered, and said, Who is he, Lord, that I might beleue in him?

And Iesus said vnto him, Bothe thou hast sene him, & he it is that talketh with thee.

Then he said, Lord, I beleue, and worshipped him.

And Iesus said, I am come vnto iudgement into this worlde, that they which se not, might se: & that they which se, might be made blinde.

And some of the Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

Iesus said vnto them, If ye were blinde, ye shulde not haue sinne: but now ye say, We se: therefore your sinne remaineth.

CHAP. X.

*Christ is the true shepherd, and the dore. 19 Diuers opinions of Christ. 24 He is asked if he be Christ. 32 His workes declare that he is God. 34 The princes called gods.*

Verely, verely I say vnto you, He that entreteth not in by the dore into the shepefolde, but climeth vp another way, he is a thefe and a robber.

But he that goeth in by the dore, is the shepherd of the shepe.

To him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out.

And when he hathe sent forth his owne shepe, he goeth before them, and the shepe followe him: for they knowe his voyce.

And they wil not followe a stranger, but they flee from him: for they knowe not the voyce of strangers.

This parable spake Iesus vnto them: but they vnderstode not what things they were which he spake vnto them.

Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the dore of the shepe.

All, that euer came before me, are theues & robbers: but the shepe did not heare them.

I am the dore: by me if any man enter in, he shalbe saued, and shal go in and go

out, and finde pasture.

The thefe commeth not, but for to steale, and to kill, and to destroye: I am come that they might haue life, and haue it in abundance.

I am the good shepherd: the good shepherd giueth his life for his shepe.

But an hireling, and he which is not the shepherd, nether the shepe are his owne, seeth the wolfe coming, & he leaueth the shepe, and fleeth, and the wolfe catcheth them, and scattereth the shepe.

So the hireling fleeth, because he is an hireling, and careth not for the shepe.

I am the good shepherd, and knowe mine, and am knowne of mine.

As the Father knoweth me, so knowe I the Father: and I lay downe my life for my shepe.

Other shepe I haue also, which are not of this folde: them also must I bring, and they shal heare my voyce: and there shal be one shepefolde, & one shepherd.

Therefore doeth my Father loue me, because I lay downe my life, y I might take it againe.

No man taketh it from me, but I lay it downe of my self: I haue power to lay it downe, and haue power to take it againe: this commandement haue I receiued of my Father.

Then there was a dissention againe among the Iewes for these sayings.

And many of them said, He hathe a deuil, and is madde: why heare ye him?

Others said, These are not the wordes of him that hathe a deuil: can the deuil open the eyes of the blinde?

And it was at Ierusalem the feast of the Dedication, and it was winter.

And Iesus walked in the Temple, in Solomons porche.

Then came the Iewes rounde about him, and said vnto him, How long dost thou make vs doute? If thou be the Christ, tell vs plainly.

Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers Name, they beare witnes of me.

But ye beleue not: for ye are not of my shepe, as I said vnto you.

My shepe heare my voyce, and I knowe them, and they followe me,

And I giue vnto them eternal life, and they shal neuer perish, nether shal any plucke them out of mine hand.

My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand.

I and my Father are one.

Then the Iewes againe toke vp stones, to stone him.

Iesus answered them, Many good workes

MM. iiii.

*Isa. 40. 11. 22. 34. 23.*

*d Christ knoweth his because he loveth them, careth and prouideth for them. e As y Father can not forget him, no more can he forget vs.*

*f In that he loueth and approoueth me. Ez. 37. 22.*

*g To wit, among the Gentiles, which then were strangers from the Church of God.*

*Isa. 53. 7.*

*Act. 2. 24.*

*h Christ euen in that that he is ma, hathe deserued his Fathers loue and euermore lasting life, not to his selfe onely, but to vs also which by his obedience and perfect iustice are imputed righteous. Ro. 5. 19. phil. 2. 7.*

*i. Mac. 4. 59. i Which was institute, that the people might giue thanks to God for their deliuerance and restoring of their religion and Temple, which Antiochus had corrupted and polluted.*

*k Which was builded againe after the patron of that which Solomons builded.*

*l Or, holdest our minde in suspension.*

*m The cause wherefore the reprobate can not beleue.*

*n Whereby we learne how safely we are preserved against all dangers.*

*Chap. 8. 19.*

*Or, wicked men, contempters of God & his as delictors.*

*Or, excommunicated him.*

*As all also which he fel downe & worshipped him. n Meaning, wile & authority, to make the poore blinde to se, and prouide seers blinde.*

*Chap. 3. 17. 6. 12. 47.*

*o You shulde not be so muche in fault.*

*That is, the mutual agreement & consent of faith betweene the pastor and flocke.*

*He meaneth all false prophets, who led not men to Christ, but fro him. e He shalbe sure of his life*



# Twelue houres in the day. S. Iohn. Marthas confession.

haue I shewed you from my Father : for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy self God.

34 Iesus answered them, Is it not written in your Law, \*I said, ye are gods?

35 If he called them gods, vnto whome the worde of God was *giuen*, and the Scripture can not be broken,

36 Say ye of him, whome the Father hathe sanctified, and sent into the worlde, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I do, then thogh ye beleue not me, yet beleue the workes, that ye may knowe & beleue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyonde Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleued in him there.

## CHAP. XI.

*Christ raiseth Lazarus from death. 47 The his Priests and Pharises gather a counsel against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.*

1 And a cerreine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that Marie which anointed the Lord with ointment, and wiped his feet with her heere, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is sicke.

4 When Iesus heard it, he said, This sickness is not vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 Now Iesus loued Martha and her sister and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes stil in y same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately soght to stone thee, & dost thou go thither againe.

9 Iesus answered, Are there not twelue houres in the day? If a man walke in the day, he stonbleth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stonbleth, because there is no light in him.

11 These things spake he, and after he said vnto the, Our friend Lazarus slepeth: but I go to wake him vp.

12 Then said his disciples, Lord, if he slepe, he shal be safe.

13 Howbeit, Iesus spake of his death: but they thoght that he had spoken of the natural slepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellowe disciples, Let vs also go, that we may dye with him.

17 ¶ The came Iesus, & founde that he had line in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusalē, about fiftene furlongs of.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, wēt to mete him: but Marie sate stil in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

22 But now I knowe also, that whatsoever thou askest of God, God wil giue it thee.

23 Iesus said vnto her, Thy brother shal rise againe.

24 Martha said vnto him, I knowe that he shal rise againe in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: he that beleueth in me, thogh he were dead, yet shal he liue.

26 And whosoever liueth, and beleueth in me, shal neuer dye. Beleuest thou this?

27 She said vnto him, Yea, Lord, I beleue that thou art the Christ the Sonne of God, which shulde come into the worlde.

28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to wepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his fete, saying vnto him, Lord, if thou haddest

*Psal. 82. 6.*  
n Meaning of Princes and rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it apper- tained to him that is the Son ne of God equal with his Father.

Whereby they gathered that Christ was more excellent then Iohn.

*Chap. 12. 3.*  
*mat. 26. 7.*

For although he dyed, yet being restored so (one to life, it was almost no death in co- parison.

*Chap. 7. 30.*  
*& 8. 59.*  
*& 10. 33.*

He that wal- leth in his vo- cation, & ha- the light of God for his guyde, nedeth no feare no da- gers. The day also, bothe so- mer & winter was with the Iewes diuided into 12 houres

They labo- red to say Christ from going into Iu- dea, as thogh there had been no neede. Or, sumbering slepe.

Which signi- feth in our ro- gue, a twyned in birth.

Which were almost two mile.

She sheweth some faith, & notwithstanding was almost overcome by her affections.

Christ resto- reth vs from death to giue vs euertlasting life.

Wherein she declared her affection and reuerence that she bare to Christ.



haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her wepe, & the Iewes also wepe which came with her, he i groned in the spirit, & was troubled in him self,

34 And said, Where haue ye laid him? Thei said vnto him, Lord, come, and se.

35 And Iesus <sup>k</sup> wept.

36 Then said the Iewes, Beholde, how he loued him.

37 And some of them said, Colde not he, which opened the eyes of the blinde, haue made also, that this man shulde not haue dyed?

38 Iesus therefore againe groned in him self, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh alreadie: for he hath bene dead foure daies.

40 Iesus said vnto her, Said I not vnto thee, that if thou diddest beleue, thou shuldest se the glorie of God?

41 Then they toke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they maye beleue, that thou hast sent me.

43 As he had spoken these things, he cryed w<sup>a</sup> loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bounde hand and fote with bandes, & his face was bounde with a napkin. Iesus said vnto them, Lose him, and let him go.

45 ¶ Then manie of the Iewes, which came to Marie, and had sene the things, which Iesus did, beleued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a council, and said, What shal we do? For this man doeth manie miracles.

48 If <sup>m</sup> we let him thus alone, all men wil beleue in him, and the Romaines wil come and take away bothe our place, and the nacion.

49 Then one of them named Caiaphas, which was the hie Priest <sup>a</sup> that same yere, said vnto the, Ye perceiue nothing at all,

50 Nor yet do you consider that it is expedient for vs, that one man dye for the people, and that the whole nacion perish not.

51 This spake he not of him self: but being hie Priest that same yere, he <sup>o</sup> prophecied that Iesus shulde dye for the nacion:

52 And not for the nacion onely, but that

he shulde gather together in one <sup>y</sup> children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey nere to the wildernes, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and manie went out of the countrey vp to Ierusalem before the Passeouer, to <sup>p</sup> purifie them selues.

56 Then sought they for Iesus, and spake among them selues, as thei stode in the Temple, What thinke ye, that he cometh not to the feast?

57 Now bothe the hie Priests and the Pharises had giuen a commandement, that if anie man knewe where he were, he shulde shewe it, that they might take him.

#### CHAP. XII.

7 Christ excuseth Maries fact. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answer of the Father. 32 His death, and the frute thereof. 36 He exhorteth to faith. 40 The blindenes of some, and the infirmities of others.

Then Iesus six daies before the Passeouer came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead.

There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

Then toke Marie a pound of ointment of spikenarde verie costlie, and anointed Iesus <sup>a</sup> fete, & wipre his fete with her heere, & the house was filled with the sauour of the ointment.

Then said one of his disciples, *euen* Iudas Iscariot Simons sonne, which shulde betraye him,

Why was not this ointment solde for <sup>b</sup> thre hundreth pence, and giuen to the poore?

Now he said this, not that he cared for the poore, but because he was a thefe, and <sup>\*</sup> had the bagge, and bare that which was giuen.

Then said Iesus, Let her alone: against the day of my burying she kept it.

For the poore alwayes ye haue with you, but me ye shal not haue alwaies.

Then muche people of the Iewes knewe that he was there: and they came, not for Iesus sake onely, but that they might se Lazarus also, whome he had raised from the dead.

The hie Priests therefore cōsulted, that they might put Lazarus to death also,

Because that for his sake manie of the Iewes went away, and beleued in Iesus.

¶ On the morowe a great multitude

NN.i.

p Because thei thought hereby to make them selues more holie against thei shulde eat the Passeouer: but they were not commanded by God to vse this ceremonye.

Mat. 26. 6.  
mar. 14. 3.

a Euen fro the head to fete.

b Read Mar. 14. 15.

Chap. 13. 29.

Mat. 27. 9.  
mar. 11. 7.  
luk. 19. 35.

1 For compas-  
sion for he felt  
her mileries,  
as though he  
had y like.

2 We read not  
that his affec-  
tion was for  
the sake of  
the people, but  
for the sake  
of the man  
that was  
dead.

1 That is, a  
rule whereby  
Gods Name  
shulde be glo-  
rified.

3 They resist  
God, thinking  
to hinder his  
worke by the-  
ir own poli-  
cies.

4 Or, for that  
present time.

5 God made  
him to speake,  
rather colde  
his impetie  
let Gods pur-  
pose, who cau-  
sed this wic-  
ked man euen  
as he did Ba-  
lam, to be an  
instrument of  
holie Gods.



## The wheat corne.

## S. Iohn. Christ the light.

that were come to the feast, when they heard that Iesus shulde come to Ierusalem,  
**13** Toke branches of palme trees, & went forth to mete him, and cryed, Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.

*c That is, saue, I beseech thee.*

*8 This doeth wel declare y his kingdome shode not in onwarde things. Zach. 9. 9.*

*Zach. 9. 9.*

*Or, the people.*

*e They were of the race of the Iewes, and came out of Asia & Grecia, for els y Iewes wolde not haue permitted y they shulde worship with them in the Temple.*

*f Which is, y knowledge of him shulde be manifest through all y worlde.*

*Mat. 10. 39. & 16. 5. Mar. 8. 35. Luk. 9. 24. & 17. 33. Chap. 17. 24. g If the loue thereof let h from coming to Christ. h And so lo- seth it for Christ sake.*

*i The reformation and restoring of those things, which were out of order. Chap. 3. 14. k The crosse is the meane to gather the Church of God together, and to drawe me to heauen. l Not onely Iewes but also the Gentiles.*

**14** And Iesus founde a yong alle, and sate thereon, as it is written,

**15** \* Feare not, daughter of Sion: beholde, thy King cometh sitting on an asses colte.

**16** But his disciples vnderstode not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

**17** The people therefore that was with him, bare witnes that he called Lazarus out of the graue, and raised him from the dead.

**18** Therefore met him the people also, because thei heard that he had done this miracle.

**19** And the Pharises said among them selues, Perceiue ye how ye preuaile nothing? Beholde, the worlde goeth after him.

**20** ¶ Now there were certeine Grekes among them that came vp to worship at the feast.

**21** And they came to Philippe, which was of Bethsaida in Galile, and desired him, saying, Syr, we wolde se Iesus.

**22** Philippe came and tolde Andrew: and againe Andrew & Philippe tolde Iesus.

**23** And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

**24** Verely, verely I say vnto you, Except the wheate corne fall into the ground & dye, it bideth alone: but if it dye, it bringeth forth the muche frute.

**25** \* He that loueth his life, shal lose it, & he that hateth his life in this worlde, shal kepe it vnto life eternal.

**26** \* If anie man serue me, let him followe me: for where I am, there shal also my seru- ant be: and if anie man serue me, him wil my Father honour.

**27** Now is my soule troubled: & what shal I say? Father, saue me from this houre: but therefore came I vnto this houre.

**28** Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue bothe glorified it, and wil glorifie it againe.

**29** Then said the people that stode by and heard, that it was a thundre: others said, An Angel spake to him.

**30** Iesus answered, and said, This voyce came not because of me, but for your sakes.

**31** Now is the iudgement of this worlde: now shal the prince of this worlde be cast out.

**32** \* And \* I, if I were lift vp from the earth, wil drawe all men vnto me.

**33** Now this said he, signifying what death he shulde dye.

**34** The people answered him, We haue heard out of the Law, that the Christ bydeth for euer: and how saist thou, that the Sonne of man must be lift vp? who is that Sonne of man?

**35** Then Iesus said vnto them, Yet a litle while is the light with you: walke while ye haue light, lest the darkenes come vpon you: for he that walketh in the darke, knoweth not whether he goeth.

**36** While ye haue light, beleue in y light, that ye may be the children of the light. These things spake Iesus, and departed, & hid him self from them.

**37** ¶ And thogh he had done so manie miracles before them, yet beleued they not on him:

**38** That the saying of Esaia the Prophet might be fulfilled, that he said, \* Lord, who beleued our reporte? and to whome is the arme of the Lord reueiled?

**39** Therefore colde thei not beleue, because that Esaia saith againe,

**40** \* He hath blinded their eyes, and hardened their heart, that they shulde not se with their eyes, nor vnderstand with their heart, and shulde be conuerted, & I shulde heale them.

**41** These things said Esaia when he sawe his glorie and spake of him.

**42** Neuertheles euen among the chief rulers manie beleued in him: but because of the Pharises, they did not confesse him, lest they shulde be cast out of the Synagogue.

**43** \* For they loued the praise of men, more then the praise of God.

**44** And Iesus cryed, and said, He that beleueth in me, beleueth not in me, but in him that sent me.

**45** And he that seeth me, seeth him that sent me.

**46** I am come a light into the worlde, that whosoever beleueth in me, shulde not abide in darkenes.

**47** And if anie man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the worlde, but to saue the worlde.

**48** He that refuseth me, and receiueh not my wordes, hath one that iudgeth him: \* the worde that I haue spokē, it shal iudge him in the last day.

**49** For I haue not spoken of my self: but the Father, which sent me, he gaue me a commandement what I shulde say, and what I shulde speake.

**50** And I knowe that his commandement is life euertlasting: the things therefore that I speake, I speake the so as the Father said vnto me.

*Psal. 89. 37. & 110. 4 & 117. 2.*

*2 Ek. 37. 25.*

*Chap. 1. 9.*

*Isa. 53. 1. Rom. 10. 16.*

*m That is, the Gospel, which is power of God to saluation to euery one that doeth beleue. Isa. 6. 9. Mat. 13. 14. Mar. 4. 12. Luk. 8. 10. Act. 28. 26. Rom. 11. 8. n By deliue- ring the from their miseries, & giuing them true felicitie.*

*Or, excommuni- cation.*

*Chap. 5. 44. o so be ches- med of men.*

*Chap. 3. 19. & 9. 32.*

*Or, condemn- Or, condemn.*

*Or, condemn- Mar. 16. 26.*

*Chap. 3. 17.*

*p For that day shal be the ap- probation of the Gospel.*



CHAP. XIII.

3 Christ washeth the disciples fete. 14 Exhorting them to humilitie & charitie. 21 Telleth them of Iudas the traitour. 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters denial.

**N**OW \* before the feast of the Passeeouer, when Iesus knewe that his houre was come, that he shulde departe out of this worlde vnto the Father, for asmuche as he loued his owne which were in the worlde, vnto the end he <sup>a</sup> loued them.

And when <sup>b</sup> supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons sonne, to betraye him)

Iesus knowing that the Father had giuen all things into his hands, & that he was come from God, and went to God,

He riseth from supper, and layeth aside his <sup>c</sup> upper garments, and toke a towel, and girde him self.

After that, he powred water into a basin, and began to wash the disciples fete, and to wipe them with the towel, wherewith he was girde.

Then came he to Simon Peter, who said to him, Lord, dost thou wash my fete?

Iesus answered and said vnto him, What I do, thou knowest not now: but thou shalt knowe it hereafter.

Peter said vnto him, Thou shalt neuer wash my fete. Iesus answered him, 'If I wash thee not, thou shalt haue no parte with me.

Simon Peter said vnto him, Lord, not my fete onely, but also the hands & the head.

Iesus said to him, He that is washed, nedeth not, saue to <sup>d</sup> wash his fete, but is cleane euerie whit: and ye are \* cleane, but not all.

For he knewe who shulde betraye him: therefore said he, Ye are not all cleane.

¶ So after he had washed their fete, and had taken his garments, and was set downe againe, he said vnto them, Knowe ye what I haue done to you?

Ye call me Master, and Lord, and ye say wel: for so am I.

If I then your Lord, and Master, haue washed your fete, ye also ought to wash <sup>e</sup> one anothers fete.

For I haue giuen you an example, that ye shulde do, euen as I haue done to you.

Verely, verely I say vnto you, \* The seru-  
uant is not greater then his master, nether the ambassadour greater then he that sent him.

If ye knowe these things, blessed are ye, if ye do them.

¶ I speake not of you all: I knowe whome I haue chosē: but it is that the Scripture might be fulfilled, \* He y eateth bread with me, hath <sup>f</sup> lift vp his heele against me.

19 From hence forth he tell I you before it come, y when it is come to passe, ye might beleue that I am <sup>g</sup> he.

20 \* Verely, verely I say vnto you, If I send anie, he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, he was <sup>h</sup> troubled in the Spirit, & <sup>i</sup> testified, and said, Verely, verely I say vnto you, that one of you shal betraye me.

22 \* Then the disciples looked one on another, douting of whome he spake.

23 Now there was one of his disciples, w<sup>h</sup> leaned on Iesus <sup>k</sup> bosome, whome Iesus loued.

24 To him beckened therefore Simon Peter, y he shulde aske who it was of whome he spake.

25 He then, as he leaned on Iesus brest, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I shal giue a soppe, when I haue dipte it: and he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, <sup>l</sup> Satan entred into him. The said Iesus vnto him, That thou dost, do quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto hi, Bie those things that we haue nede of against the feast: or that he shulde giue some thing to the poore.

30 Allone then as he had receiued the soppe, he went immediatly out, and it was night.

¶ When he was gone out, Iesus said, <sup>m</sup> Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shal also glorifie him in him self, & shal straight way glorifie him.

33 Litle childre, yet a litle while am I with you: ye shal seeke me, but as I said vnto the \* Iewes, Whither I go, can ye not come: Chap. 7. 34. also to you say I now,

34 \* A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shal all mē knowe that ye are my disciples, if ye haue loue one to another.

36 Simō Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I go, thou canst not followe me now: but thou <sup>n</sup> shalt followe me afterwarde.

37 Peter said vnto him, Lord, why can I not followe thee now? \* I wil lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shal not crowe,

NN. ii.

<sup>g</sup> To wit, the Christ and redeemer of the worlde. Mat. 10. 40. Luk. 10. 16.

<sup>h</sup> For very honor & indignation of such an abominable acte as Iudas shulde commit i He did openly affirme. Mat. 26. 21. Luk. 22. 21.

<sup>k</sup> Their faces was not to sit at table, but hauing their shoes on, and cushions vnder their el-bowes, leaned on their sides, as it were halfe lying.

<sup>l</sup> Satan toke full possession of him.

<sup>m</sup> Meaning, y his crosse shal ingender a mar- uellous glorie, and that in it shal shine the infinite bountie of God.

<sup>n</sup> Whereof we ought to haue continual remembrance as though it were euen newly giuen. o When thou shalt be more strong. Mat. 26. 34. Mar. 14. 30.

Mat. 26. 3. Mar. 14. 1. Luk. 22. 1.

<sup>a</sup> Because he sawe the danger great sh<sup>e</sup> was towards the, therefore he toke y<sup>e</sup> greater care for them. Which was the caring of the Passeeouer.

<sup>b</sup> And make thee cleane from thy sin-  
nes.

<sup>c</sup> That is, to be continually purged of his corrupt affections and worl-  
delie cares. v<sup>e</sup> remaine day-  
ly in vs.

Chap. 13. 3.

<sup>e</sup> To serue one another.

Chap. 13. 30. Mat. 20. 4. Luk. 4. 40.

¶ Psal. 41. 20. Under preten-  
se of friend-  
ship sekerh his  
destruction.



til thou haue denyed me thrise.

CHAP. XIII.

*1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare vs a place. 6 The way, the trueth and the life. 10 The Father and Christ one. 13 How we shoulde pray. 15 The promes vnto them that kepe his worde.*

**A**ND he said to his disciples, Let not your heart be troubled: ye beleue in God,<sup>a</sup> beleue also in me.

<sup>a</sup> For in so beleuig no troubles shal ouercome them.  
<sup>b</sup> So that there is not onely place for him, but for all his.  
<sup>c</sup> At the latter day, Act. 1. 11.

<sup>2</sup> In my Fathers house are <sup>b</sup> many dwelling places: if it were not so, I wolde haue tolde you: I go to prepare a place for you.

<sup>3</sup> And thogh I go to prepare a place for you, I wil<sup>c</sup> come againe, and receiue you vnto my self, that where I am, there may ye be also.

<sup>4</sup> And whither I go, ye knowe, and the way ye knowe.

<sup>d</sup> He was not altogether ignorant, but his knowledge was weake and imperfect.  
<sup>e</sup> Therefore we must begin in him, continue in him, and in him.

<sup>5</sup> Thomas said vnto him, Lord, we <sup>d</sup> knowe not whither thou goest: how can we then knowe the way?

<sup>6</sup> Iesus said vnto him, I am the <sup>c</sup> Way, and the Trueth, & the Life. No man cometh vnto the Father, but by me.

<sup>7</sup> If ye had knowen me, ye shulde haue knowen my Father also: and from hence forthe ye knowe him, and haue sene him.

<sup>8</sup> Philippe said vnto him, Lord, shewe vs <sup>thy</sup> Father, and it suffiseth vs.

<sup>9</sup> Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe? he that hathe sene me, hathe sene my Father: how the<sup>e</sup> saist thou, Shewe vs <sup>thy</sup> Father?

<sup>10</sup> Beleuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my self: but the Father that dwelleth in me, he <sup>h</sup> doeth the workes.

<sup>f</sup> For the verie fulnes of the diuinitie remaineth in Christ.

<sup>g</sup> In that, that he is man.

<sup>h</sup> Who declarereth his maiestie and vertue by his doctrine and miracles.

<sup>i</sup> This is referred to the whole bodie of the Church in whome this vertue of Christ doeth shine & remaine for euer.

Chap. 16. 23.

mat. 7. 7.

mat. 11. 24.

iam. 1. 5.

<sup>k</sup> I haue comforted you which I was with you, but henceforth the holie Ghost shal comfort you, and preferue you. So called because he worketh in vs the trueth.

<sup>m</sup> Which thing he doeth by the vertue of his Spirit.

<sup>11</sup> Beleue me, that I <sup>am</sup> in the Father, and the Father in me: at the least, beleue me for the very workes sake.

<sup>12</sup> Verely, verely I say vnto you, he that beleueth in me, the workes that I do, <sup>i</sup> he shal do also, & greater then these shal he do: for I go vnto my Father.

<sup>13</sup> \*And whatsoeuer ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

<sup>14</sup> If ye shal aske any thing in my Name, I wil do it.

<sup>15</sup> If ye loue me, kepe my comandements,

<sup>16</sup> And I wil pray the Father, and he shal giue you another <sup>k</sup> Comforter, that he may abide with you for euer,

<sup>17</sup> *Euen* the Spirit of <sup>l</sup> trueth, whome the worlde can not receiue, because it seeth him not, nether knoweth hi: but ye knowe him: for he dwelleth with you, and shalbe in you.

<sup>18</sup> I wil not leaue you comfortles: but I wil <sup>m</sup> come to you.

<sup>19</sup> Yet a litle while, and the worlde shal se me no more, but ye shal se me: because I liue, ye shal liue also.

<sup>20</sup> At that day shal ye knowe that I am in my Father, and you in me, and I in you.

<sup>21</sup> He that hathe my commandements, and kepeth them, is he that loueth me: and he that loueth me, <sup>n</sup> shalbe loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

<sup>n</sup> He shal sensibly fee the grace of God abiding in him.  
<sup>o</sup> But the brother of Iames.

<sup>22</sup> Iuda said vnto him (not <sup>o</sup> Iscariot) Lord, what is the cause that thou wilt shewe thy self vnto vs, and not vnto the worlde?

<sup>23</sup> Iesus answered, and said vnto him, If any man loue me, he wil <sup>p</sup> kepe my worde, & my Father wil loue him, and we wil come vnto him, and wil dwell with him.

<sup>p</sup> Whereby he aduertiseth the not to haue respect to the worlde, lest they shulde be drawn backe by euil example.

<sup>q</sup> That is, not his alone: for he had nothing separate from his Father.

<sup>24</sup> He that loueth me not, kepeth not my wordes, and the worde which ye heare, is not <sup>q</sup> mine, but the Fathers which sent me.

<sup>25</sup> These things haue I spoken vnto you, being present with you.

<sup>26</sup> But the Comforter, which is the holie Ghost, whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I haue tolde you.

<sup>r</sup> All comfort & prosperitie.

<sup>27</sup> \*Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

<sup>28</sup> Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wolde verely reioyce, because I said, I go vnto the Father: for my Father is <sup>s</sup> greater then I.

<sup>s</sup> In that, that Christ is become man to be Mediator betwene God & vs.

<sup>29</sup> And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

<sup>30</sup> Hereafter wil I not speake many things vnto you: for the <sup>t</sup> prince of this worlde commeth, and hathe <sup>u</sup> noight in me.

<sup>t</sup> Satan exerciseth his rage & tyrannie by the permission of God.

<sup>u</sup> Satan shal assaile me with all his force, but he shal not finde that in me which he looketh for: for I am that kinde of lambe without spot.

<sup>31</sup> But it is that the worlde may knowe that I loue my Father: & as the Father hathe commanded me, so I do. Arise, let vs go hence.

CHAP. XV.

*6 The sweete consolation, and mutual loue betwene Christ and his membres: vnder the parable of the vine. 12 Of their comune afflictions and persecutions. 16 The office of the holie Ghost and the Apostles.*

**I** Am the true vine, and my Father is an housband man.

<sup>2</sup> \*Euerie branche that beareth not frute in me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forth the more frute.

Mat. 11. 11.

<sup>3</sup> \*Now are ye cleane through the worde, which I haue spoken vnto you.

Chap. 13. 11.

<sup>4</sup> Abide in me, and I in you: as the brache can not beare frute of it self, except it abide in the vine, no more can ye, <sup>a</sup> except ye abide in me.

<sup>a</sup> We can bring forth no frute, except we be ingrafted in Christ.

<sup>5</sup> I am the vine: ye are the branches: he that abideth



abideth in me, & I in him, the same bringeth forth the muche frute: for without me can ye do nothing.

6 If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast them into the fyre, and they burne.

7 If ye abide in me and my wordes abide in you, aske what ye wil, and it shall be done to you.

8 Herein is my Father glorified, that ye beare muche frute, and be made my disciples.

9 As the Father hath loved me, so have I loved you: continue in my loue.

10 If ye shall kepe my commandements, ye shall abide in my loue, as I have kept my Fathers commandements, and abide in his loue.

11 These things have I spoken vnto you, that my ioye might remaine in you, and that your ioye might be full.

12 \*This is my commandement, that ye loue one another, as I have loved you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoever I commande you.

15 Henceforth, call I you not seruants: for the seruant knoweth not what his master doeth: but I have called you friends: for all things that I have heard of my Father, have I made knowne to you.

16 Ye have not chosen me, but I have chosen you, and ordeined you, that ye go & bring forth the frute, and that your frute remaine, that whatsoever ye shall aske of the Father in my Name, he may giue it you.

17 These things commande I you, that ye loue one another.

18 If the worlde hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde wolde loue his owne: but because ye are not of the worlde, but I have chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the worde that I said vnto you, \*The seruant is not greater then his master. \*If they haue persecuted me, they wil persecute you also: if they haue kept my worde, they wil also kepe yours.

21 But all these things wil they do vnto you for my Names sake, because they haue not knowne him that sent me.

22 If I had not come and spoken vnto the, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they bothe sene, &

haue hated bothe me, and my Father.

15 But it is that the worde might be fulfilled, that is written in their Law, \*They hated me without a cause.

16 But when the Comforter shall come, whom I wil send vnto you from the Father, even the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

17 And ye shall witnesse also, because ye haue bene with me from the beginning.

CHAP. XVI.

1 He putteth them in remembrance of the crosse, and of their owne infirmities to come. 7 And therefore doeth comfort the with the promises of the holie Ghost. 16 Of the coming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. Peace in Christ, & in the worlde affliction.

1 These things have I said vnto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, wil thinke that he doeth Gods seruice.

3 And these things wil they do vnto you, because they haue not knowne the Father, nor me.

4 But these things have I tolde you, that when the houre shall come, ye might remember, that I tolde you the. And these things said I not vnto you from the beginning, because I was with you.

5 But now I go my way to him that sent me and none of you asketh me, \*Whither goest thou?

6 But because I have said these things vnto you, your hearts are full of sorowe.

7 Yet I tel you the trueth, It is expedient for you that I go away: for if I go not away, the Comforter wil not come vnto you: but if I departe, I wil send him vnto you.

8 (And when he is come, he wil reprove the worlde of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleue not in me:

10 Of righteousness, because I go to my Father, and ye shall see me no more:

11 Of iudgement, because the prince of this worlde is iudged.

12 I haue yet many things to say vnto you, but ye can not beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, he wil lead you into all trueth: for he shall not speake of him self, but whatsoever he shall heare, shall he speake, and he wil shewe you the things that come.

14 He shall glorifie me: for he shall receiue of mine, and shall shewe it vnto you.

15 All things that the Father hath, are mi-

not condemned by him as a blasphemor or transgressor. 8 When they shall knowe that I (whome they called the carpenters sonne, and willed to come downe fro the crosse) am the verie Sonne of God which haue ouercome all the power of hel and reigne ouer all, 2 Cor. 10, 12. eph. 1, 19. h These things are contained in the doctrine of the Apostles which onely is sufficient. i As touching the spiritual kingdome of God: for the Apostles knewe not that til after the resurrection.

Psal. 35, 19.  
1 That is, in the holie Scriptures.  
Chap. 14, 26.  
Luk. 24, 49.

a And so shoulde he from me.  
b Greke, pur you out of the Synagogue.

b He bare them because they were but weaklings.

c For if you did consider, ye wolde reioyce.

d Or, conscience. This is to be vnderstand of the coming of the holie Ghost when his vertue and strength shall shine in the Church.

e His enemies which contemned him, & put him to death, shall be convinced by their owne conscience, for that they did not beleue in him, Act 2, 37, and shall know that without Iesus Christ there is nothing but sinne.

f Wherefore wicked must needs confess he was iuste, & beloued of his Father, &

g When they shall knowe that I (whome they called the carpenters sonne, and willed to come downe fro the crosse) am the verie Sonne of God which haue ouercome all the power of hel and reigne ouer all, 2 Cor. 10, 12. eph. 1, 19.

h These things are contained in the doctrine of the Apostles which onely is sufficient. i As touching the spiritual kingdome of God: for the Apostles knewe not that til after the resurrection.



*h* Mine absence shal not be long: for I wil send you y<sup>e</sup> holie Gost, who shal remaine with you for euer. I Fro death I passe to glorie and so wil I in due you with mine beautilie vertue.

*en* By y<sup>e</sup> power and vertue of the holie Gost. *n* For it shal be grounded vpon my resurrection & the grace of the holie Gost. *Chap. 14. 13.* *mat. 7. 7.* *& 21. 22.* *mar. 11. 24.* *luk. 11. 9.* *iam. 1. 5.* *a* For ye shal haue perfect knowledge, & shal no more doute as you were wont. *p* In respect of that that you shal obtaine, if you aske in faith.

*Chap. 17. 8.* *q* Christ denieth not that he is y<sup>e</sup> mediator, but sheweth that they shal obtaine their requestes without difficultie or any paine.

*Mat. 26. 31.* *mat. 14. 27.*

ne: therefore said I, that he shal take of mine, and shewe it vnto you.

16 *a* A litle while, and ye shal not se me: and againe a litle while, and ye shal se me: for I go to my Father.

17 The said some of his disciples among the selues, What is this that he saith vnto vs, A litle while, and ye shal not se me, & againe, a litle while, and ye shal se me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A litle while? we knowe not what he saith.

19 Now Iesus knewe that they wolde aske him, and said vnto them, Do ye enquire among your selues, of that I said, A litle while, and ye shal not se me: and againe, a litle while, and ye shal se me?

20 Verely, verely I say vnto you, that ye shal wepe and lament, and the worlde shal reioyce: & ye shal sorowe, but your sorowe shal be turned to ioye.

21 A woman when she trauaileth, hathe sorowe, because her houre is come: but also, as she is deliuered of the childe, she remembreth no more the anguish, for ioye that a man is borne into the worlde.

22 And ye now therefore are in sorowe: but I wil se you againe, and your hearts shal reioyce, and your ioye shal no man take from you.

23 And in y<sup>e</sup> day shal ye aske me nothing. Verely, verely I say vnto you, whatsoever ye shal aske the Father in my Name, he wil giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, and ye shal receiue, that your ioye may be full.

25 These things haue I spoken vnto you in parables: but the time wil come, when I shal no more speake to you in parables: but I shal shewe you plainly of y<sup>e</sup> Father.

26 At that day shal ye aske in my Name, & I say not vnto you, that I wil pray vnto the Father for you.

27 For the Father him self loueth you, because ye haue loued me, & haue beleued that I came out from God.

28 I am come out from the Father, & came into the worlde: againe I leaue the worlde, and go to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.

30 Now knowe we that thou knowest all things, and nedeest not that any mā shulde aske thee. By this we beleue, that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 Beholde, the houre cometh, & is already come, that ye shal be scattered euerie mā into his owne, and shal leaue me alone:

but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, y<sup>e</sup> in me ye might haue peacet in the worlde ye shal haue affliction, but be of good comfort: I haue overcome the worlde.

CHAP. XVII.

*The prayer of Christ vnto his Father, both for him self and his Apostles, and also for all suche as receiue the trueth.*

These things spake Iesus, and lift vp his eyes to heauen, & said, Father the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

*a* As thou hast giuen him a power ouer all flesh, that he shulde giue eternal life to all them that thou hast giuen him.

3 And this is life eternal, that they knowe thee to be the onely verie God, and whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to do.

5 And now glorifie me, thou Father, with thine owne self, with y<sup>e</sup> glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gauest me out of the worlde: thine they were, and thou gauest them me, and they haue kept thy worde.

7 Now they knowe that all things whatsoever thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued them, & haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for y<sup>e</sup> worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the worlde, but these are in the worlde, & I come to thee. Holie Father, kepe them in thy Name, euen them whome thou hast giuen me, that they may be one, as we are.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition; that the Scripture might be fulfilled.

13 And now come I to thee, & these things speake I in y<sup>e</sup> worlde, that they might haue my ioye fulfilled in them selues.

14 I haue giuen them thy worde, and the worlde hathe hated them, because they are not of the worlde, as I am not of y<sup>e</sup> worlde.

15 I pray not that thou shuldest take them out of the worlde, but that thou kepe them from euil.

16 They are not of the worlde, as I am not of the worlde.

*h* Although he forsaue Christ, yet is he no whit diminished: for he & his Father are one. We haue rest & comfort when we are truly grafted in Christ.

*Mat. 28. 18.* *a* Christ hathe all rule & dominion ouer men. *b* Which are the elect.

*c* That is, that they acknowledge bothe y<sup>e</sup> Father, & the Sonne to be verie God. *d* As wel by doctrine as by miracles.

*e* Our election standeth in the good pleasure of God, which is the onely foundation, & cause of our saluation, and is declared to vs in Christ, through whome we are iustified by faith and sanctified, Rom. 8. 39. eph. 1. 4.

*Chap. 16. 27.* *f* That is, the reprobate.

*g* That they may be ioyed in vntire of faith & spirit.

*h* He was so called, not onely for y<sup>e</sup> he perished, but because God had appointed and ordeined him to this end, Act. 1. 16. & 4. 27.

*Tsal. 109. 8.* *i* But are separate by the spirit of regeneration.



17 \* Sanctifie the with thy trueth: thy wor-  
de is trueth.

18 As thou diddest send me into the worl-  
de, so haue I sent them into the worlde.

19 And for their sakes sanctifie I my self,  
that they also may be <sup>1</sup> sanctified through  
the trueth.

20 I pray not for these alone, but for them  
also which shal beleue in me, through  
their worde,

21 That they all may be one, as thou, o Fa-  
ther, art in me, and I in thee: <sup>euē</sup> that they  
may be also one in vs, that the <sup>m</sup> worlde  
may beleue that thou hast sent me.

22 And the glorie that thou gauest me, I  
haue giuen them, that they may be one,  
as we are one,

23 I in them, and thou in me, that they may  
be made perfect in one, & that the worlde  
may know, that thou hast sent me, & hast  
loued them, as thou hast loued me.

24 \* Father, I wil that they which thou hast  
giuen me, be <sup>o</sup> with me euē where I am,  
that they may beholde my glorie, which  
thou hast giuen me: for thou louedst me  
before the fundation of the worlde.

25 O righteous Father, the worlde also ha-  
the not knowen thee, but I haue knowen  
thee, and these haue knowen, that thou hast  
sent me.

26 And I haue declared vnto them thy  
Name, and wil declare it, that the loue  
wherewith thou hast loued me, may be in  
them, and I in <sup>p</sup> them.

CHAP. XVIII.

3 *Christ is betrayed. 6 The wordes of his mouth smite  
the officers to the grounde. 10 Peter smiteth of Mal-  
chus eare. 13 Iesus is brought before Annas and Caiaphas.  
25 Where Peter denieth him. 36 He telleth  
Pilate what his kingdome is.*

1 **W**Hen Iesus had spokē these things,  
he went forth with his disciples  
ouer <sup>y</sup> a broke <sup>\* Cedrō</sup>, where was a gardē,  
into the which he entered, and his disciples.

2 And Iudas which betrayed him, knewe  
also the place: for Iesus oft times resorted  
thither with his disciples.

3 \* Iudas then after he had receiued a <sup>b</sup> bā-  
de of men and officers of the high Priests,  
and of the Pharises, came thither with lan-  
ternes and torches, and weapons.

4 Then Iesus, knowing all things that shul-  
de come vnto him, went forth and said  
vnto them, Whome seke ye?

5 They answered him, Iesus of Nazaret. Ie-  
sus said vnto the, I am he. Now Iudas also  
which betrayed him, stode with them.

6 Aflone then as he had said vnto them, I  
am he, they wēt backwards, and fel to the  
grounde.

7 Then he asked them againe, Whome seke  
ye? And they said, Iesus of Nazaret.

8 Iesus answered, I said vnto you, that I

am he: therefore if ye seke me, let these go  
their way,

9 *This was* that the worde might be fulfil-  
led which he spake, \* <sup>c</sup> Of the which thou  
gauest me, haue I lost none.

10 Then Simon Peter hauing a sworde,  
drew it, and smote the high Priests ser-  
uant, and cut of his right eare. Now the  
seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy  
sworde into the sheath: shal I not drinke  
of <sup>y</sup> cup which my Father hath giue me?

12 Then the bande and the captaine, & the  
officers of the Iewes toke Iesus, and bound-  
de him,

13 And led him away to \* <sup>d</sup> Annas first (for  
he was Father in law to Caiaphas, which  
was the high Priest: that same yere)

14 \* And Caiaphas was he, that gaue coun-  
sel to the Iewes, that it was expedient that  
one man shulde dye for the people.

15 ¶ Now Simon Peter followed Iesus, &  
another disciple, and that disciple was  
knowē of the high Priest: therefore he wēt  
in with Iesus into the hall of <sup>y</sup> high Priest.

16 But Peter stode at the dore without.  
Then went out the other disciple which  
was knowen vnto the high Priest, and spa-  
ke to her that kept the dore, and brought  
in Peter.

17 Then said the maide that kept the dore,  
vnto Peter, Art not thou also one of this  
mans disciples? He said, I am not.

18 And the seruants and officers stode the-  
re, which had made a fyre of coles: for it  
was colde, and they warmed them selues.  
And Peter also stode among them & war-  
med him self.

19 (¶ The high Priest then asked Iesus of  
his disciples, and of his doctrine.

20 Iesus answered him, I spake <sup>f</sup> openly  
to the worlde: I euer taught in the Syna-  
gogue & in the Tēple, whither the Iewes  
resorte continually, and in secret haue I  
said nothing.

21 Why askest thou me? aske them which  
heard me what I said vnto them: beholde,  
they knowe what I said.

22 When he had spoken these things, one of  
the officers which stode by, smote Iesus  
with his rod, saying, Answerest thou the  
high Priest so?

23 Iesus answered him, If I haue euil spo-  
ken, beare witnes of the euil: but if I haue  
wel spoken, why smitest thou me?

24 ¶ Now Annas had sent him bounde vn-  
to Caiaphas the high Priest)

25 \* And Simon Peter stode and warmed  
him self, and they said vnto him, Art not  
thou also of his disciples? He denied it, &  
said, I am not.

26 One of the seruants of the high Priest,  
his cousin whose eare Peter smote of, said,

NN.iiii.

*Chap. 17. 12.  
c He bothe  
spareth their  
bodies & also  
saureth their  
soules.*

*Luk. 9. 8.  
d Who sent  
Christ vnto  
Caiaphas the  
high Priest  
bounde.*

*Chap. 11. 30.  
e Although this  
office was for  
terme of life  
by Gods ordi-  
nance, yet the  
ambition, and  
dissension of  
Iewes caused  
the Romaines  
from time to  
time to chan-  
ge it either  
for briberie or  
fauour.*

*Mat. 26. 58.  
mat. 14. 54.  
luk. 22. 54.*

*f That is, frā-  
kely, and plat-  
nely.*

*g After that  
Caiaphas had  
first sent him  
to him.*

*Mat. 26. 57.  
mar 14. 59  
luk. 22. 54.*



## Peters denial.

## S. Iohn. Pilates testimonie.

Did not I see thee in the garden with him?  
27 Peter then denied againe, and immediately the cocke crewe.

Mat. 27. 2.  
mar. 15. 1.  
luk. 22. 1.  
Act. 10. 32.  
G. 11. 3.

28 ¶ Then led they Iesus from Caiaphas into the commune hall. Now it was morning & thei them selues went not into the comune hall, lest they shulde be defiled, but that they might eat the Pasceouer.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euil doer, we wolde not haue deliuered him vnto thee.

b He spake this disdainfully, because they were so bent against all right and equitie.

31 Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawful for vs to put anie man to death.

Mat. 20. 19.  
i As if they shulde say, Thou wilt not suffice vs to do it: for he knew that it was not permitted to them by the Romaines to punish with death.

32 It was that the worde of Iesus might be fulfilled which he spake, signifyig what death he shulde dye.

33 ¶ So Pilate entred into the commune hall againe, and called Iesus, & said vnto him, Art thou the King of the Iewes?

Mat. 27. 11.  
mar. 15. 2.  
luk. 23. 31.

34 Iesus answered him, Saist thou that of thy self, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

k It standeth not in strength of men nor in worldlie defence.

36 Iesus answered, My kingdome is not of this worlde: if my kingdome were of this worlde, my seruants wolde surely fight, that I shulde not be deliuered to y Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King the? Iesus answered, Thou saist that I am a King: for this cause am I borne, & for this cause came I into the worlde, that I shulde beare witnes vnto the trueth: euerie one that is of the trueth, heareth my voyce.

l This was a mocking and disdainful question.

38 Pilate said vnto him, What is trueth? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.

Mat. 27. 15.  
mar. 15. 6.  
luk. 23. 27.  
m This was one of their blinde abuses: for the Law of God gaue no libertie to quice a wicked trespasser.

39 ¶ But you haue a custome, that I shulde deliuer you one lose at the Pasceouer: wil ye then that I lose vnto you the King of the Iewes?

40 ¶ The cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

### CHAP. XIX.

1 When Pilate coulde not aswage the rage of the Iewes against Christ, he deliuereth him vp with his superscription to be hanged betwixt two theues. 23 They cast lottes for his garments. 26 He commendeth his mother vnto Iohn. 28 Calleth for drinke. 33 Dyeth, and his side is perced, and taken downe from the crosse. 38 He is buried.

Mat. 27. 38.  
mar. 15. 18.  
a He thought to haue pacified the furie of the Iewes by some indifferent correction.

¶ Then ¶ Pilate toke Iesus & scourged him.

1 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

2 And said, Hail, King of the Iewes. And they smote him with their rodde.

3 Then Pilate went forth againe, and said vnto them, Beholde, I bring him forth to you, that ye may knowe, y I finde no faute in him at all.

4 The came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Beholde the man.

b He spake in mockerie, because Christ called him self King.

5 Then when the high Priests and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faute in him.

6 The Iewes answered him, We haue a Law, and by our Law he ought to dye, because he made him self the Sonne of God.

c Christ was in dede the Sonne of God, and therefore might iustly call him self so without breache of Law: wherefore their colored accusation was falsely applied.

7 ¶ Whē Pilate then heard that worde, he was the more afraide,

8 And went againe into the commune hall and said vnto Iesus, Whēce art thou? But Iesus gaue him none answer.

9 The said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to lose thee?

d Hereby he sheweth him, that he ought not to abuse his office and autoritie.

10 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

11 From thence forth Pilate sought to lose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cæsars friend: for whosoever maketh him self a King, speaketh against Cesar.

12 ¶ When Pilate heard that worde, he brought Iesus forth, and sate downe in the iudgement seat in a place called the Pament, and in Hebrew, Gabbatha.

e A place somewhat high & raised vp.

13 And it was the Preparation of the Pasceouer, and about the sixt houre: and he said vnto the Iewes, Beholde your King.

f Which was midday.

14 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your King? The high Priests answered, We haue no King but Cesar.

15 Then deliuered he him vnto them, to be crucified. ¶ And they toke Iesus, and led him away.

Mat. 27. 31.  
mar. 15. 21.  
luk. 23. 25.

16 And he bare his crosse, and came into a place named of dead mens Skulles, which is called in Ebrew, Golgotha:

g Which was the place of execution.

17 Where thei crucified him, & two other with him, on either side one, & Iesus in y middes.

18 ¶ And Pilate wrote all a title and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 Thi



20 This title then red manie of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in  
 h Hebrew, Greke and Latin.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the \* souldiers, when they had crucified Iesus, toke his garments & made foure partes, to euerie souldier a parte, & his coate: and the coate was without seame, wouen from the top throughout.

24 Therefore thei said one to another, Let vs not deuide it, but cast lots for it, whose it shalbe. *This was that y<sup>e</sup> Scripture might be fulfilled, which saith, \* They departed my garmets among them, & on my coate did cast lottes.* So the souldiers did these things in dede.

25 ¶ Then stode by the crosse of Iesus his mother, and his mothers sister, Marie the wife of Cleopas, and Marie Magdalene.

26 And when Iesus sawe his mother, & the disciple standing by whome he loued, he said vnto his mother, Womā, beholde thy sonne.

27 Then said he to the disciple, Beholde thy mother: and from that houre, the disciple toke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that y<sup>e</sup> \* Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessel ful of vinegre: & they filled a sponge with vinegre, and put it about an hyssope stalke, and put it to his mouth.

30 Now when Iesus had receiued of the vinegre, he said, It is finished, and bowed his head, and gaue vp the gost.

31 The Iewes then (because it was the Preparacion, that the bodies shulde not remaine vpō the crosse on the Sabbath day: for that Sabbath was an \* hie day) besoght Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead alreadie, they brake not his legges.

34 But one of the souldiers with a speare perced his side, & forthewith came there out blood and water.

35 And he that sawe it, bare recorde, & his recorde is true: and he knoweth that he saith true, that ye might beleue it.

36 For these things were done, y<sup>e</sup> \* Scripture shulde be fulfilled, Not a bone of him shalbe broken.

37 And againe another Scripture saith, \* Thei shal se him whome thei haue thrust through.

38 \* And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besoght Pilate that he might take downe the bodie of Iesus. And Pilate gaue him licēce. He came then and toke Iesus bodie.

39 And there came also Nicodemus (which first came to Iesus by night) and broght of myrrhe & aloes mingled together about an hundreth pounce.

40 ¶ Then toke thei y<sup>e</sup> bodie of Iesus, and wrapped it in linnen clothes with the odours, as the maner of y<sup>e</sup> Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, because of the Iewes Preparacion day, for the sepulchre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So do Peter & Iohn. 12 The two Angels appeare. 17 Christ appeareth to Marie Magdalene. 19 And to all his disciples. 27 The incredulitie & confession of Thomas.

1 **N**OW \* the first day of the weke came Marie Magdalene, earely when it was yet a darke, vnto the sepulchre, and sawe the stone taken away from the robe.

2 Then she ranne, and came to Simon Peter, and to the other disciple whome Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not where they haue laid him.

3 Peter therefore went forth, & the other disciple, & they came vnto the sepulchre.

4 So they ranne bothe together, but the other disciple did out runne Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter folowing him, and went into the sepulchre, and sawe the linnen clothes lye,

7 And the kercheff that was vpō his head, not lying w<sup>th</sup> the linnen clothes, but wrapped together in a place by it self.

8 Then went in also the other disciple, which came first to the sepulchre, and he sawe it, & beleued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ \* But Marie stode without at the sepulchre weping: & as she wept, she bowed her self into the sepulchre,

12 And sawe two Angels in white, sitting, the one at the head, & the other at the fe-

Because all nations might understand it.

Mat. 27. 37.  
mar. 15. 42.  
luk. 23. 50.

That which was prophesied in Daniel, was accomplished in Iesus Christ.  
Ysa. 53. 10.

40. 11. 12.

Ysa. 41. 22.

1 Or fastened upon an hyssope stalke.  
It may appeare that y<sup>e</sup> crosse was not hie, for a man might reache Christs mouth with an hyssope stalke, & as appeareth, 1. Aug. 4. 33. was the lowest among herbes, as y<sup>e</sup> cedre was hie among trees.

2 Mans salvation is perfected by the oblation sacrifice of Christ: & all ceremonies of the Law are ended.  
3 Because the day of the Passover sel on the Sabbath day.

4 Which declareth that he was dead in death, & rose from death to life.

End. 22. 46.

Mat. 27. 57.  
mar. 15. 42.  
luk. 23. 50.  
p That is to say, before Christs death, but now he declareth himself manifestly  
Chap. 3. 2.

¶ This honorable burial was as a preparation & entrance vnto the resurrection.

Mar. 16. 3.  
luk. 24. 1.  
a She departed from home before day, & came thither about the sunne rising, Mar. 16. 2.

b That is, Iohn who wrote this Gospel.  
c He beleued Christs bodie was taken away, according as Marie reported.

d Or, in their company.  
Mat. 28. 1.  
mar. 16. 3.



te, where the bodie of Iesus had laine.

13 And they said vnto her, Woman, why wepest thou? She said vnto them, Thei haue taken away my Lord, and I knowe not where they haue laid him.

14 When she had thus said, she turned her self backe and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her, Woman, why wepest thou? whome sekest thou? She supposing that he had bene the gardener, said vnto him, Syr, if thou hast borne him hence, tell me where thou hast laid him, and I wil take him away.

16 Iesus saith vnto her, Marie. She turned her self, & said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touche me not: for I am not yet ascended to my Father, but go to my brethren, and say vnto them, I ascend vnto my Father, & to your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken these things vnto her.

19 ¶ The same daye then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stode in the middes, & said to them, Peace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had sene the Lord.

21 Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And whē he had said that, he breathed on them, and said vnto them, Receiue the holie Gost.

23 ¶ Whoſoeuers sinnes ye remit, they are remitted vnto them: & whoſoeuers sinnes ye retaine, they are retaine.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue sene the Lord: but he said vnto them, Except I se in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I wil not beleue it.

26 ¶ And eight daies after againe his disciples were within, and Thomas with them. Then came Iesus, whē the doores were shut, and stode in the middes, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and se mine hands, and put forth the thine hand, and put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and said vnto

him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast sene me, thou beleuest: blessed are they that haue not sene, and haue beleued.

30 ¶ And manie other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, y<sup>e</sup> ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleuing ye might haue life through his Name.

#### CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He commaundeth Peter earnestly to fede his shepe. 18 He forewarneth him of his death, 25 And of Christs manifolde miracles.

After these things, Iesus shewed him self againe to his disciples at y<sup>e</sup> sea of Tiberias: and thus shewed he him self.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Nathanael of Cana in Galile, and the sonnes of Zebedeus, & two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, We also wil go with thee. They went their way and entered into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shore: neuertheles the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye anye meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, & ye shal finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whome Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girde his coate to him (for he was naked) and cast him self into the sea.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundreth cubites) & they drew the net with fishes.

9 Allone then as they were come to land, they sawe hotte coles, and fish laid thereon, and bread.

10 Iesus said vnto the, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, ful of great fishes, an hundreth, fiftie and thre: and albeit there were so manie, yet was not the net broken.

12 Iesus said vnto them, Come, & dyne. And none of the disciples durst aske him, Who art thou, seing they knewe that he was the Lord.

13 Iesus then came & toke bread, and gaue them, and fish likewise.

14 This

d Because she was so muche addicted to the corporal presence, Christ teacheth her to lift vp her mind by faith into heauē where onely after his ascension he remaineth, & where we sit with him at y<sup>e</sup> right hand of the Father.

Mar. 16, 14.

luk. 24, 35.

1. cor. 15, 5

e That is, the disciples: for he was y<sup>e</sup> first borne amongst manie brethren.

Psal. 22, 23.

rom 8, 29. col. 1, 18.

f He is our Father & God, because Iesus Christ is our brother.

Mat. 28, 18.

g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is red, Act. 5, 19 & 27, 30.

h Or all prosperitie: & manner of greting y<sup>e</sup> Iewes vsed. i To giue the greater power & vertue to exacute y<sup>e</sup> weightie charge that he wolde commit vnto them.

Or, place.

k Which depend vpon the simplicitie of Gods worde, & grounde not the selues vpon mans sense and reason.

Chap. 21, 24.

Or, Lake of Genesareth.

Or, Children.

a Albeit they knewe him not, yet they folowed his counsel, because they had all night takē paines in vaine.

b It was some linnen garment, which fishers vsed to weare, which beinge crused vnto him, couered his nether partes, & also letted not his swimming.



# THE DESCRIPTION OF THE

COVNTREIS AND PLACES MENCIONED IN THE

Actes of the Apostles frō Italie on the West parte, vnto the Medes & Persians towards the East, conteining about 2200 mile in length. The which description serueth for the peregrination of S. Paul, & other of the Apostles, and for the vnderstanding of manie things conteined in this boke.

*The names of the yles and countreis mencioned in this mappe.*

|                     |                        |             |                  |
|---------------------|------------------------|-------------|------------------|
| Achaia.             | Clauda y               | Lesbos yle. | Pontus.          |
| Arabia the deserte. | Coos yle.              | Lycaonia.   | Phenicia.        |
| Arabia the stonie.  | Creta or Candia yle.   | Lycia.      | Pisidia.         |
| Armenia.            | Cyprus.                | Malta yle.  | Phrygia.         |
| Asia the lesse.     | Galatia.               | Macedonia.  | Rhodes yle.      |
| Bythinia.           | Grecia.                | Myfia.      | Samos yle.       |
| Cappadocia.         | Italie.                | Media.      | Samothracia yle. |
| Chios yle.          | Illyria, or Sclauonie. | Pamphilia.  | Sicilia yle.     |
| Cilicia.            | Iudea.                 | Persia.     | Syria.           |
| Chaldea.            |                        |             |                  |

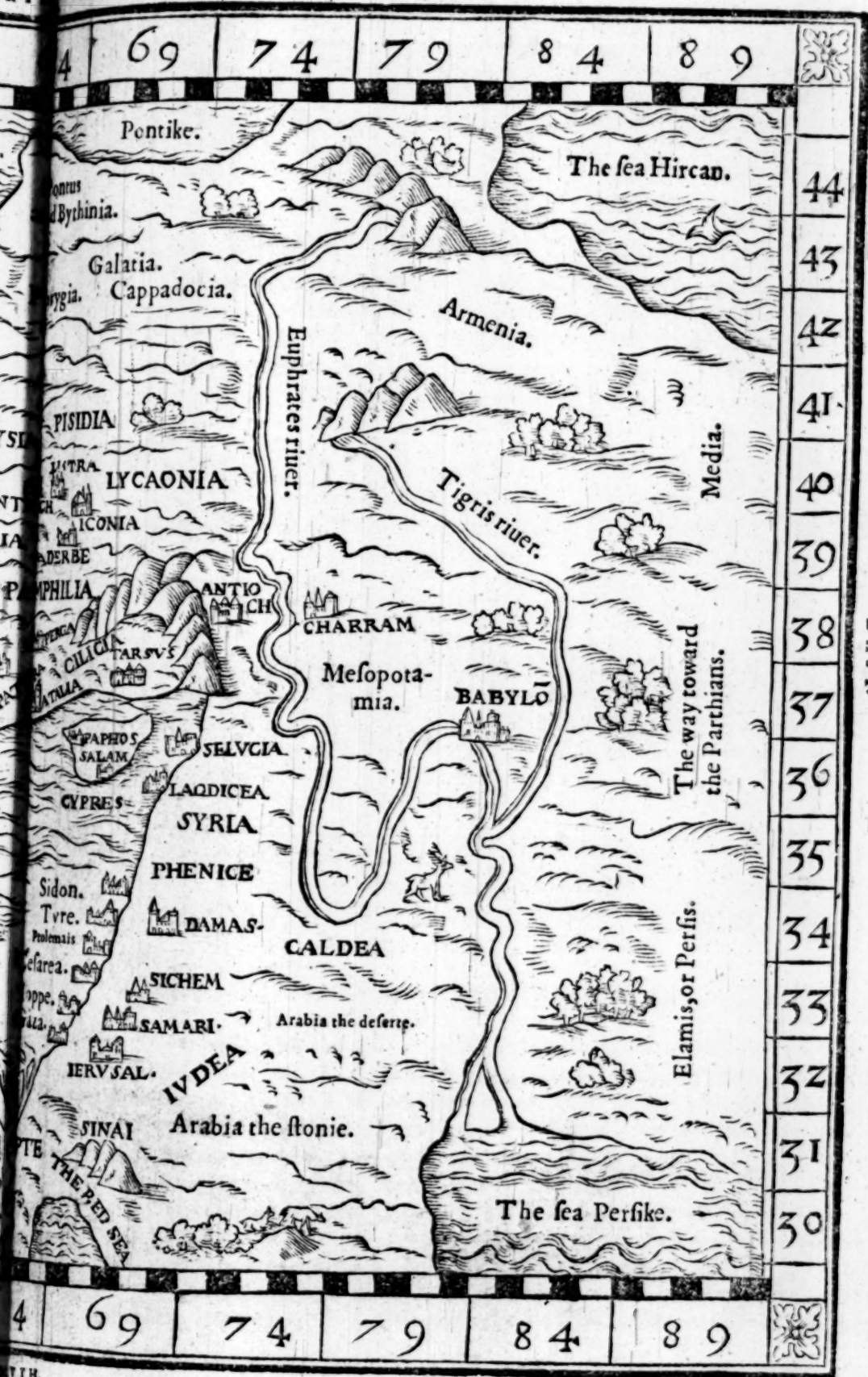
*The Townes specified in this mappe and their situation with the obseruation of the length and breadth*

|                      |              |                        |              |
|----------------------|--------------|------------------------|--------------|
| Amphipolis           | 50,0:41,30.  | Lystri                 | 64,0:39,0.   |
| Antiochia of Syria   | 70,15:37,20. | Miletum                | 58,0:37,0.   |
| Antiochia of Pisidia | 62,30:39,0.  | Myra                   | 61,36:40,0.  |
| Apollonia            | 49,30:40,30. | Mytilene               | 55,0:35,0.   |
| Allos                | 56,0:40,15.  | Neapolis               | 51,15:41,40. |
| Athenes              | 52,45:37,15. | Paphos in Cyprus       | 65,0:36,0.   |
| Attalia              | 62,15:36,30. | Parara                 | 60,30:36,0.  |
| Babylon              | 79,0:35,0.   | Perge                  | 62,15:36,56. |
| Beroe                | 48,45:39,50. | Phenix an hauen        | 53,45:34,20. |
| Cenchrea hauen       | 51,20:37,0.  | Philippi               | 50,45:41,46. |
| Cesarea Straton.     | 66,16:32,25. | Prolemais              | 66,50:32,58. |
| Charram              | 73,55:37,10. | Puteoli                | 39,50:41,0.  |
| Corinthus            | 51,15:36,55. | Rhegium                | 40,0:39,0.   |
| Damascus             | 68,55:33,0.  | Rome                   | 56,40:41,40. |
| Derbe                | 64,20:38,15. | Salamine yle of Cyprus | 66,40:35,30. |
| Ephesus              | 57,40:37,40. | Samaria                | 66,20:32,19. |
| Fayre hauens         | 56,46:35,10. | Seleucia               | 68,35:25,40. |
| Gaza                 | 65,10:31,40. | Sidon                  | 67,15:33,30. |
| Gnidum               | 57,10:35,30. | Syracuse               | 39,30:37,15. |
| Iconium              | 64,30:38,45. | Tarsus                 | 67,40:36,50. |
| Ierusalem            | 66,0:31,55.  | Theffalonica.          | 49,50:40,30. |
| Ioppe                | 66,40:31,55. | Troas                  | 55,0:41,0.   |
| Laodicea.            | 68,30:35,5.  | Tyrus                  | 67,3:33,20.  |















14 This is now the third time that Iesus shewed him self to his disciples, after that he was risen againe from the dead.

15 ¶ So whē they had dined, Iesus said to Simon Peter, Simon *sonne* of Iona, <sup>c</sup> louest thou me more thē these? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my lambes.

16 He said to him againe the secōde time, Simon *the sonne* of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my shepe.

17 He said vnto him the <sup>d</sup> third time, Simon *the sonne* of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me: and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Fede my shepe.

18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy self, & walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch forth the thine hands, & another shall <sup>e</sup> girde thee, & lead thee whither thou woldest not.

19 And this spake he, signifying by what death he shulde glorifie God. And whē he had said this, he said to him, Followe me.

20 Then Peter turned about, and sawe the disciple whome <sup>i</sup> Iesus loued, following, which had also <sup>leaned</sup> on his brest at supper; and had said, Lord, which is he that betrayeth thee? Chap. 13, 22.

21 When Peter therefore sawe him, he said to Iesus, Lord, what shal this man do?

22 Iesus said vnto him, If I wil that he tarie til I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this disciple shulde not dye. Yet Iesus said not to him, He shal not dye: but if I wil that he tarie til I come, what is it to thee?

24 This is that disciple, which testifieth of these things, & wrote these things, and we knowe that his testimonie is true.

25 \* Now there are also manie other things which Iesus did, the which if they shulde be written euerie one, <sup>f</sup> I suppose the worlde coulde not containe the booke that shulde be written, Amen. Chap. 20, 2.

<sup>f</sup> But God wolde not charge vs w<sup>th</sup> so great an heape: seeing therefore that we haue so muche as is necessarie, we ought to conteine our selues and praise his mercie.

## THE ACTES OF THE holie Apostles written by Luke the Euangeliste.

### THE ARGUMENT.

CHRIST, after his ascension, performed his promes to his Apostles, and sent them the holie Ghost, declaring thereby, that he was not onely minded of his Church, but wolde be the head & maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan & the worlde resisted neuer so muche against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the sounde of his Gospel. And here, in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise and malice which Satan continually vseth to suppress, and ouerthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, scanders and all kinde of crueltie. Againe we shall here beholde the providence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly and constantly to followe their captaine Christ, leauing as it were by this historie a perpetual memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, persecutions, imprisonings and tentations of his, to a good yssue, giuing them as it were, in sorrowe, ioye: in bandes, freedom: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke conteineth manie excellent sermons of the Apostles & disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs stocke. Of repentance, & feare of God, with other principal points of our faith: so that this onelie historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

### CHAP. I.

7 The wordes of Christ & his Angels to the Apostles.  
9 His ascension. 14 Wherein the Apostles are occupied til the holie Ghost be sent. 26 And of the electiō of Matthias.



HAVE made the former treatise, & Theophilus, of all that IESVS began to do, & teach, Vntil the day, that he was taken vp, after that he through the holie

Ghost, had giuen <sup>b</sup> commandements vnto the <sup>c</sup> Apostles, whome he had chosen:

3 To whome also he preseted him self aliue after that he had suffred, by manie infallible tokens, being sene of them by the space of fourtie dayes, & speaking of those things which apperteine to <sup>y</sup> kingdome of God.

4 And whē he had <sup>g</sup> gathered them together, he commanded them, that they shulde not departe frō Ierusalem, but to wait for

<sup>b</sup> To preache the Gospel.

<sup>c</sup> Who as they were called by God, so had they their consciences assured by his holie Spirit.

<sup>d</sup> Whereby God reigneth in vs.

<sup>e</sup> Because they shuld be all witnesses of his ascension.



Luk. 24. 49.  
Iohn 14. 25.  
& 15. 26.  
& 16. 7.

Mat. 3. 11.  
mar. 1. 8.

Luk. 3. 12  
Ioh. 1. 26.  
chap. 2. 3.  
& 11. 16.

& 19. 4.  
f That is, with  
those spiritual  
graces & Iesus  
onely giueth  
by his Spirit.  
g This decla-  
reth mans im-  
paciencie who  
can not abide  
quietly til  
Gods appoin-  
ted time come,  
but wolde ha-  
ue all things  
accomplished  
according to  
their affections,  
read Zach.  
6. 14.

Luk. 24. 12.  
h For this pas-  
seth our capa-  
citate, and God  
reneweth it to  
him self.

i To stand in  
the face of  
whole worlde  
& signifieth  
that they must  
entre into hea-  
uen by afflic-  
tions, & there-  
fore must fight  
before they get  
the victorie.

k Henceby they  
might learne  
that the Mes-  
sias was not  
onely for the  
Iewes, but also  
for Gentiles.

l Whereby  
they knewe  
certeinly  
whether he  
went.

m Which we-  
re Angels in  
mens forme.

n And seeking  
him with car-  
nal eyes.

o As the true  
redemer to ga-  
ther vs vnto  
him.

p Which was  
two mile, ac-  
cording to the  
Iewestraddition,  
albeit it was  
not so appoin-  
ted by Scrip-  
tures.

Psal. 49. 9.

Iohn 13. 18.  
q A liuelie pa-  
tron to learne  
how to dispo-  
se our selues  
to receiue the  
giftes of the  
holie Gost.

Mat. 27. 5.

r Partely to  
obtaine the  
holie Gost, &  
partely to be  
deliuered from the present dangers. Or, when. f The offense,  
which might haue come by Iudas fall, is hereby taken away, because the  
Scripture had so forewarned. Or, periculum. Perpetual infamie is the rewarde  
of all suche as by vnlawfully gotten goods by any thing.

the promes of the Father, \*which, said he,  
ye haue heard of me.

5 \*For Iohn in dede baptized with water,  
but ye shalbe baptized with the holie Gost  
within these fewe dayes.

6 When they therefore were come toge-  
ther, they asked of him, saying, Lord, wilt  
thous at this time restore the kingdome  
to Israel?

7 And he said vnto them, It is not for you  
to knowe the times, or the seasons, which  
the Father hath put in his owne power,

8 But ye shal receiue power of y holie Gost,  
when he shal come on you: and ye shalbe  
witnesses vnto me bothe in Ierusalem, &  
in all Iudea, and in Samaria, and vnto the  
uttermost parte of the earth.

9 \*And when he had spoken these things,  
while they behelde, he was taken vp: for  
a cloude toke him vp out of their sight.

10 And while they looked stedfastly towarde  
heauen, as he went, beholde, two men  
stode by them in white apparel,

11 Which also said, Ye men of Galile, why  
stand ye gazing into heauen? This Iesus  
which is taken vp from you into heauen,  
shal so come, as ye haue sene him go into  
heauen.

12 ¶ Then returned they vnto Ierusalem  
from the mount that is called the mount of  
olives, which is nere to Ierusalem, contei-  
ning a Sabbath dayes iourney.

13 And when they were come in, they wet vp  
into an vpper chamber, where abode bothe  
Peter, and Iames, and Iohn, and Andrewe,  
Philippe, and Thomas, Bartlemewe, and  
Matthewe, Iames the sonne of Alpheus, and  
Simon zelotes, and Iudas Iames brother.

14 These all continued with one accord  
in prayer and supplicatiō with the wo-  
men, and Marie the mother of Iesus, and  
with his brethren.

15 ¶ And in those dayes Peter stode vp in y  
middles of the disciples and said (now the  
number of names that were in one place,  
were about an hundreth and twentie)

16 Ye men & brethré, this Scripture must  
nedes haue bene fulfilled, which the holie  
Gost by the mouth of Dauid spake before  
of Iudas, which was guide to them that  
toke Iesus.

17 For he was nombred with vs, and had  
obtained felowship in this ministratiō.

18 He therefore hath purchased a field  
with the rewarde of iniquitie: and when  
he had throwe downe him selfe headlong  
he brast a sondre in the middes, and all his  
bowels gushed out.

19 And it is knowen vnto all the inhabitāts  
of Ierusalem, in so muche, that that field

is called in their owne langage, Acceldama,  
that is, The field of blood.

20 For it is written in the booke of Psalmes,  
\*Let his habitation be voyde, and let no  
man dwell therein: \*also, Let another ta-  
ke his charge.

21 Wherefore, of these men which haue co-  
panied with vs, all the time that the Lord  
Iesus was conuersant among vs,

22 Beginning from the Baptisme of Iohn,  
vnto the day that he was taken vp from  
vs, must one of the be made a witnes with  
vs of his resurrection.

23 And they presented two, Ioseph called  
Barsabas, whose surname was Iustus, and  
Matthias.

24 And they prayed, saying, Thou Lord,  
which knowest the hearts of all men, shewe  
whether of these two thou hast chosen,

25 That he may take the roume of this  
ministratiō and Apostleship, from which  
Iudas hath gone astray, to go to his owne  
place.

26 Then they gaue forth their lottes: and  
the lot fel on Matthias, and he was by a  
commune consent counted with the Eleue  
Apostles.

CHAP. II.

1 The Apostles hauing receiued the holie Gost, make  
their hearers astonished. 14 When Peter had stopped  
the mouthes of the mockers, he sheweth by the visible  
graces of the holie Spirit that Christ is come. 41 He  
baptizeth a great nōber that were conuerted. 42 The  
godlie exercise, charitie, and diuers vertues of the  
faithful.

1 And when the day of Pentecoste  
was come, they were all with one  
acorde in one place.

2 And suddenly ther came a sounde from  
heauen, as of a rushing and mightie  
winde, and it filled all the house where  
they sate.

3 And there appeared vnto them clouen  
tongues, like fyre, and it sate vpon eche  
of them.

4 And they were all filled with the holie  
Gost, and began to speake with other ton-  
gues, as the Spirit gaue them vterance.

5 And there were dwelling at Ierusalem  
Iewes, men that feared God, of euerie na-  
tion vnder heauen.

6 Now when this was noised, the multi-  
tude came together and were astonied, be-  
cause that euerie man heard them speake  
his owne langage.

7 And they wondred all, and marueiled,  
saying amōg them selues, Beholde, are not  
all these which speake, of Galile?

8 How then heare we euerie man our owne  
langage, wherein we were borne?

9 Parthians, and Medes, and Elamites, and  
the inhabitants of Mesopotamia, and of  
Iudea, & of Cappadocia, of Pontus, and  
Asia,

Psal. 68. 26.

Psal. 109. 1.

Or, ministratiō.

Or, he went in  
& went out.

u In that he  
mentioneth  
principal arti-  
cle of our  
faith, he com-  
prehendeth al  
to the rest.

x To the in-  
tent that he  
that shoulde ta-  
ke in hand  
the excellent  
office of an Apo-  
stle, might be  
chosen by the  
authoritie of  
God.

a The holie  
Gost was sent  
when muche  
people was af-  
sembled in Ie-  
rusalem at the  
feast. Exod 25.  
16. leui 23. 16.  
den 16. 9. be-  
cause y thing  
might not o-  
nely be knowe  
there, but also  
through the  
worlde.

Chap. 1. 5.  
and 11. 15.  
& 19. 6.

mat. 3. 11.  
mar. 1. 8.

Luk. 3. 16.

b That is, the  
Apostles.

c Whereby it  
signified the  
holie Gost.

d This signe  
agreeth with  
y thing, which  
is signified  
thereby.

e To declare  
the verue, and  
force y shoulde  
be in them.

f How the  
Apostles spake  
diuers lan-  
gages.

g For they  
colde speake  
all languages,  
so that they  
were able to  
speake to eue-  
rie man in his  
owne langage.



10 And of Phrygia, & Paphlagonia, of Egypt, and of the parties of Lybia, which is beside Cyrene, and "strangers of Rome, and Iewes, and "profelytes,

11 Cretes, and Arabians: we heard the speake in our owne tongues the wonderful workes of God.

12 They were all then amased, and doubted, saying one to another, What may this be?

13 And others "mocked, and said, They are full of "newe wine.

14 ¶ But Peter standing with the Eleuten, lift vp his voice, and said vnto them, Ye me of Iudea, and ye all that inhabit Ierusalem, be this knowen vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the thirde houre of the day.

16 But this is that, which was spoken by the "Prophet "Ioel,

17 And it shalbe in "y last dayes, faith God, I wil powre out of my Spirit vpon all "flesh, and your sonnes, and your daughters shal propheticke, and your yong me shal see visions, and your "olde men shal dreame dreames.

18 And on my seruants, and on mine handmaidens I wil "powre out of my Spirit in those dayes, and they shal propheticke.

19 And I wil shewe wonders in heauē above, and tokens in the earth beneth, blood, and fyre, and the vapour of smoke.

20 \* The "sunne shalbe turned into darkenes, & the moone into blood, before that great and notable day of the Lord come.

21 And it shalbe, \* that whosoever shal call on the "Name of the Lord, shalbe saved.

22 Ye me of Israel, heare these wordes, Iesus of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as ye your selues also knowe:

23 Him, I say, haue ye taken by the hands of the wicked, being deliuered by the "determinate counsel, & "foreknowledge of God, and haue crucified and slaine:

24 Whome God hathe raised vp, & losed the "sorrowes of death, because it was vnpowre that he shulde be holden of it.

25 For Dauid saith concerning him, \* I beheld the Lord alwayes before me: for he is at my "right hand, that I shulde not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreover also my flesh shal rest in "hope,

27 Because thou wilt not leaue my "soule in graue, neither wilt suffer thine holie one to "se corruption.

28 Thou hast shewed me the "wayes of life, and shalt make me full of ioye with thy countenance.

29 Men & brethre, I may boldly speake vnto you of the Patriarke Dauid, that he is bothe dead and buryed, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seing he was a "Prophet, and knewe that God had "sworne with an othe to him, that of the frute of his loines he wolde raise vp Christ concerning the flesh to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that "his "soule shulde not be left in a graue, neither his flesh shulde "se corruption.

32 This Iesus hathe God raised vp, whereof we all are witnesses.

33 Since then that he by the "right hand of God hathe bene exalted, and hathe "receiued of his Father the promes of the holie Gost, he hathe shed for the this which ye now se and heare.

34 For Dauid is not ascended into heauen, but he saith, \* The Lord said to my Lord, "Sit at my right hand,

35 Vntil I "make thine enemies thy foete-stole.

36 Therefore, let all the house of Israel knowe for a suretie, that God hathe "made him bothe Lord, and Christ, this Iesus, I say, whome ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter & the other Apostles, Men & brethren, what shal we do?

38 Then Peter said vnto them, Amend your liues, and be "baptized euerie one of you in the Name of Iesus Christ for the remission of sinnes: & ye shal receiue the "gift of the holie Gost.

39 For the promes "is made vnto you, and to your children, and to all that are a farre-off, euen as many as the Lord our God shal call.

40 And with many other wordes he "besought, & exhorted them, saying, Saue your selues from this frowarde generacion.

41 Then they that gladly receiued his word, were baptized: and the same day, there were added to the Church about thre thousand "soules.

42 And they continued in the Apostles doctrine, and "fellowship, and "breaking of bread, and prayers:

43 ¶ And feare came vpo euerie soule: and many wonders and signes were done by the Apostles.

44 And all that beleued, were in one place, and had all things "commune.

45 And thei solde their possessions & "goods, and gaue the price thereof to the Apostles, that they might distribute vnto euery man as he had neede.

46 And they continued daily with one accord, multiplying the number of the disciples in Ierusalem: and a great multitude of the Iewes were added vnto them.

y In restoring me from death to life.

r. King. 2. 10.

z And so knowe by reuelation & special promes that he els he colde not haue knowen.

Chap. 13. 36.

psal. 131. 11.

psal. 135. 10.

chap. 13. 33.

Or, person.

a The worde signifieth a place where one can se nothing

Or, feele.

b By the vertue & power.

c He obtained of his father

power to accom- plish the pro- mes which he made to his A- postles, as tou- ching the holie Gost to be sent vnto them

psal. 110. 1.

d And there- fore Christ doeth farre ex- cell Dauid.

e Christ is the onelle redemer vnto whome all powers are subiect & must obey.

f That is, ha- the appointed as King & ru- ler: and more, that in all this Sermon Peter speaketh of Christs manho- de, as he was dead, buryed, risen & ascen- ded to heauen.

g He speaketh not here of the forme of bap- tisme, but tea- cheth that the whole effect thereof consisteth in Iesus Christ.

h The visible signes.

i Christ is pro- mised bothe to the Iewes and Gentiles, but the Iewes haue the first pla- ce.

Or, promised to the Iewes.

Or, person.

k Which An- deth in bro- therlie loue, & liberalitie.

Rom. 12. 10.

2 cor. 9. 13.

eb. 13. 16.

l Which was a ministracion of the Lords supper.

Chap. 4. 38.

order was ob-



# Christ the Lord of life. The Actes. Christs bodie is in heauen.

Chap. 20. 7.

n. They did eat together, and at these feasts did vse to minister the Lords supper, 1 Cor. 11. 21. Jude 12.

Or, from house to house.

o. Whereby we see that the Apostles remained not in vaine.

a. Which is vs, there a cloke after none, w was their evening sacrifice, at which the Apostles were present to teache y the shadowes of the Law were abolished by that law be that toke away the sinnes of the worlde.

b. Because his disease was incurable, he gaue him self to liue of almes.

c. He had the gift of healing sicknesses.

d. In the vertue of Iesus: for Christ was y autor of this miracle, and Peter was the minister.

e. He correcteth the abuse of men who attribute that so many holiness, which onely appertei neth to God.

Chap. 3. 30.

Mat. 27. 30.

Mat. 15. 11.

Luk. 23. 18.

John. 18. 40.

f. To wit, Barabbas.

and parted them to all men, as euerie one had nede.

46 And they continued daily with one accorde in the Temple, & breaking bread at home, did eat their meat together with gladnes and singlenes of heart,

47 Praising God, and had fauour with all the people: and the Lord added to the Church from day to day, suche as shulde be saued.

## CHAP. III.

The lame is restored to his feet. 12 Peter preacheth Christ vnto the people.

1 Now Peter and Iohn went vp together into the Temple, at the ninth hour of prayer.

2 And a certaine man which was a creple fro his mothers wombe, was caryed, whome they laid daily at the gate of the Temple called Beautiful, to aske almes of the that entred into the Temple.

3 Who seing Peter and Iohn, that they wolde entre into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Loke on vs.

5 And he gaue hede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and golde haue I none, but suche as I haue, that giue I thee: In the Name of Iesus Christ of Nazaret rise vp and walke.

7 And he toke him by the right hand, and lift him vp, and immediatly his fete and ancle bones receiued strength.

8 And he leaped vp, stode, and walked, and entred with them into the Temple, walking and leaping, and praising God.

9 And all the people saue him walke, and praising God,

10 And thei knewe him, that it was he which sate for the almes at the Beautiful gate of the Temple: & they were amased, and sore astonied at that, which was come vnto him.

11 And as the creple which was healed, helde Peter and Iohn, all the people ran amased vnto them in the porche which is called Solomons.

12 So whē Peter sawe it, he answered vnto the people, Ye men of Israel, why marueile ye at this? or why loke ye so stedfastly on vs, as thogh by our owne power or godlines, we had made this man go?

13 The God of Abraham, and Isaac, and Iacob, the God of our fathers hathe glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, whē he had iudged him to be deliuered.

14 But ye denied the holie one & the iust, and desired a murderer to be giuen you,

15 And killed the Lord of life, whome God hathe raised from the dead, whereof we

are witnesses.

16 And his Name hathe made this man sounde, whome ye see, and knowe, through faith in his Name: & the faith which is by him, hathe giue to him this disposition of his whole bodie in y presēce of you all.

17 And now brethré, I knowe that through ignorance ye did it, as did also your gouerners.

18 But those things which God before had shewed by the mouth of all his Prophetes, that Christ shulde suffre, he hathe thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, whē the time of refreshing shal come from the presence of the Lord.

20 And he shal send Iesus Christ, which before was preached vnto you.

21 Whome the heauen must containe vntil the time that all things be restored, which God had spoken by the mouth of all his holie Prophetes since the worlde began.

22 For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, euen of your brethren like vnto me: ye shal heare him in all things, whatsoever he shal say vnto you.

23 For it shalbe that euerie persone which shal not heare that Prophet, shalbe destroyed out of the people.

24 Also all the Prophetes from Samuel, and thence forth as many as haue spoken, haue likewise foretolde of these dayes.

25 Ye are the children of the Prophetes, & of the couenant, which God hathe made vnto our fathers, saying to Abraham, Euen in thy sede shal all the kinreds of the earth be blessed.

26 First vnto you hathe God raised vp his Sonne Iesus, & him he hathe sent to blesse you, in turning euerie one of you from your iniquities.

## CHAP. IIII.

3 Peter and Iohn deliuered out of prison, preache the Gospel boldly. 10 Thei cōfesse plainly the Name of Christ.

16 They are commanded to preache no more in that name. 24 They pray for the good successe of the Gospel.

32 The increase, vnitie and charitie of the Church.

1 And as they spake vnto the people, y Priests & the captaine of the Temple, & the Sadduces came vpon them,

2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they laid handes on them, & put the in holde, vntil y next day: for it was now euentide.

4 Howbeit, many of them which heard the worde, beleued, and the nombre of the men was aboute fve thousand.

5 And it came to passe on y morrow, that their

g. To wit, Gods Names whereby it appereth that they did striue against God. 1. Peter. 1. 21. Or, in Christ.

h. He doeth not excuse their malice, but because that ignorance and a blinde zeale led many, he putteth them in hope of saluation.

i. He meaneth some, & not all. k. When Iesus shal come to iudge the worlde, ye shal knowe that he wilbe your redeemer & not your Iudge. l. We therefore beleue constantly, y he is in none other place.

m. Which is begun & continueth: but the full accomplishment, & perfection is deferred to the last day.

Deut. 18. 15.

chap. 7. 37.

n. Of the stocke of Abraham. o. Because they came of the same nation, and therefore were heires of the same promise w appertained to the whole bodie of y people.

Gen. 12. 1.

gala. 3. 8.

p. Bothe Iew & Gentile.

q. None are blessed but in Christ.

r. So that our regeneration and newnes of life is inclosed vnder this blessing.

s. It is to be thought that this was the Captaine of the Romanes garrison.

t. The Sadduces were great enemies to this doctrine.

u. The whole Church was increased in this number.



their rulers, and Elders, and Scribes, were gathered together at Ierusalem;

6 And Annas the chief Priest, & Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priestes.

7 And when they had set the before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holie Gost, said vnto them, Ye rulers of the people, & Elders of Israel,

9 For as muche as we this day are examined of the good dede done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye haue crucified, whome God raised againe from the dead, *euē* by him doeth this man stand here before you, whole.

11 \* This is the stone cast a side of you & buylders, which is become the head of the corner.

12 Nether is there saluation in any other: for among men there is giuen none other name vnder heauen, whereby we must be saued.

13 Now when they sawe the boldnes of Peter and Iohn, & vnderstode that they were vncarned men and without knowledge, they marueiled, & knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the Council, and conferred among them selues,

16 Saying, What shal we do to these men? for surely a manifest signe is done by the, & is openly knowen to all the that dwell in Ierusalem: and we can not denye it.

17 But that it be noised no farther among the people, let vs threaten and charge the, that they speake henceforth to no man in this Name.

18 So they called them, and commanded them, that in no wise they shulde speake or teache in the Name of Iesus.

19 But Peter and Iohn answered vnto the, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we can not but speake the things which we haue seene and heard.

21 So they threatened them, and let them go, and founde nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fourtie yere olde, on whome this miracle of healing was shewed.

23 Then as soon as they were let go, they came to their felowes, & shewed all that the hie Priests & Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accorde, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them.

25 Which by the mouth of thy seruāt David hast said, \* Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against thy Lord, and against his Christ.

27 For douteles, against thine holie Sonne Iesus, whome thou haddest anointed, bothe Herode & Pontius Pilate, with the Gentiles and the people of Israel gathered them selues together,

28 To do whatsoeuer thine hand, and thy counsel had determined before to be done.

29 And now, O Lord, beholde their threatenings, & grant vnto thy seruants with all boldenes to speake thy worde,

30 So that thou stretche forth thine hand, that healing, and signes and wonders may be done by the Name of thine holie Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holie Gost, and they spake the worde of God boldly.

32 And the multitude of them that beleued, were of one heart, and of one soule: nether any of them said, that any thing of that which he possessed, was his owne, but they had all things commune.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Nether was there any among them, that lacked: for as many as were possessors of lands or houses, solde them, and brought the price of the things that were solde,

35 And laid it downe at the Apostles fete, and it was distributed vnto euerie man, according as he had nede.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Where as he had land, solde it, & brought the money, and laid it downe at the Apostles fete.

CHAP. V.

The hypocrisie of Ananias and Sapphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bolde confession before the Council. 34 The counsel of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

p To encourage one another, & to glorifie God.

q They groud their praier vpo Gods promises, who had assured that he wolde enlarge the Kingdome of Christ. Psal. 118. r This is the verifying of prophetic. s And appointed to be King

t Power, and iustice. u All things are done by force of Gods purpose, according to the decree of his will. Eph. 1. 11. x Aswage their rage and malice which they entrepri- se against thee y They seke not how to liue at ease, but whereby they may moste glo- rifie God. z This was a signe of Gods presence and the performis of his promes a This boldnes & constan- cie declared that their praier toke ef- fect.

Chap. 3. 44. b Of one min- de, wil, consent and affection. c Their hearts were so ioi- ned in God, y being all mem- bers of one bodie, they coulde not suffer their fellow members to be destitute. d As the Apo- stles suffred none to lacke, so S. Paul com- mandeth, that no idle loy- ters be main- teined, 2. Thes. 3. 10. e The goods were not ali- ke deuided among all, but as euerie man had want, so was his neces- sities moderate- ly relieved.



# Lying vnto the holie Gost. The Actes. To obey God.

**B**Vt a certeine man named Ananias,  
with Sapphira, his wife, solde a pos-  
session,

<sup>a</sup> Which signi-  
fied their sacril-  
ledge, distrust,  
& hypocrisie.

And kept away parte of the price, his  
wife also being of counsell, & brought a cer-  
teine parte, and laid it downe at the Apo-  
stles fete.

Then said Peter, Ananias, why hathe Sa-  
tan filled thine heart, that thou shuldest  
lie vnto the holie Gost; and kepe away  
parte of the price of the possession?

<sup>b</sup> Who moued  
thine heart to  
fel thy posses-  
sion: where as  
thou turnest par-  
te to another  
vse, as if God  
did not see thy  
dissimulation.  
<sup>c</sup> His sinne the  
refore was so  
much greater  
in that he com-  
mitted it wil-  
lingly.

Whiles it remained, & appertained it not  
vnto thee: and after it was solde, was it not  
in thine owne power? how is it that thou  
hast conceiued this thing in thine heart?  
thou hast not lied vnto me, but vnto God.

<sup>d</sup> Then no mā  
was compellid  
to fel his pos-  
sessions, nor to  
put his money  
to the commu-  
ne vse.

Now when Ananias heard these wordes,  
he fel downe, and gaue vp the gost. Then  
great feare came on all them that heard  
these things.

<sup>e</sup> Because that  
God so dispos-  
sed it.

And the yong men rose vp, and toke him  
vp, and caryed him out, and buried him.

And it came to passe about the space of  
thre houres after, that his wife came in,  
ignorant of that which was done.

And Peter said vnto her, Tell me, solde  
ye the lād for so muche? And she said, Yea,  
for so muche.

<sup>f</sup> And to mocke  
him, as if he  
shulde not  
haue knowne  
your craftie  
fetche, which  
declareth that  
when men do  
any thing of an  
euil conscience,  
they do not on-  
ely pronouice  
the sentence of  
damnation vpon  
them selues, but  
also prouoke  
the wrath of  
God, because  
they do prom-  
ise, as it were,  
purposely, whe-  
ther God be  
righteous and  
almightie.

Then Peter said vnto her, Why haue ye  
agreed together, to tempt the Spirit of  
the Lord? beholde, the fete of them which  
haue buried thine housbād, are at the do-  
re, and shal carye thee out.

<sup>g</sup> Read the  
annotation vpon  
the figure. 1.  
King. 4. page  
220.

Then she fell downe straight way at his  
fete, and yelded vp the gost: and the yong  
men came in, and founde her dead, and  
caryed her out, and buried her by her  
housband.

<sup>h</sup> Because of  
their owne euil  
consciences  
which made  
them so trem-  
ble: for they  
saw were not  
assured of  
Gods mercies  
in Christ,  
were astoni-  
shed at these  
his strage iud-  
gements.

And great feare came on all the Church,  
and on as many as heard these things.

Thus by the hands of the Apostles were  
many signes and wonders shewed among  
the people (and they were all with one ac-  
corde in Solomons porche.

<sup>i</sup> That is, they  
gave them  
great praise.

And of the other durst no man ioyne  
him self to them: neuertheles the people  
magnified them,

Also the nombre of them that beleued  
in the Lord, bothe of men & womē, grewe  
more and more)

In somuche that thei brought the sicke in-  
to the stretes, and laid them on beddes and  
couches, that at the least way the shadowe  
of Peter, whē he came by, might shadowe  
some of them.

There came also a multitude out of the  
cities rounde about vnto Ierusalē, bring-  
ing sicke folkes, & them which were vex-  
ed with vnclane spirits, who were all  
healed.

<sup>k</sup> Which then  
were the chief  
among them.

Then the chief Priest rose vp, & all  
they that were with him (which was the  
secte of the Sadduces) and were ful of

indignation,

And laid hands on the Apostles, and put  
them in the commune prison.

But the Angel of the Lord, by night ope-  
ned the prison dores, & brought them for-  
the, and said,

<sup>l</sup> They were  
ful of blinde  
zeale, emulation,  
and iclouise, in  
defence of  
their supersta-  
tion.

Go your way, and stand in the Temple,  
& speake to the people all the wordes of  
this life.

<sup>m</sup> That is, of  
the liuelie do-  
ctrine, where-  
by the way to  
life is declar-  
ed.

So when they heard it, they entred into  
the Tēple early in the morning & taught.  
And the chief Priest came, and they that  
were with him, and called the Council to-  
gether, and all the Elders of the children  
of Israel, and sent to the prison, to cause  
them to be brought.

But when the officers came, and founde  
them not in the prison, they returned and  
tolde it,

Saying, Certainely we founde y prison  
shut as sure as was possible, & the keepers  
standing without, before the dores: but  
when we had opened, we founde no man  
within.

<sup>n</sup> So y there  
was no fraude  
nor deceit, nor  
negligence, but  
it liueth for the  
power of God  
& his provid-  
ce for his.

Then whē the chief Priest, and the cap-  
taine of the Temple, and the chief Priests  
heard these things, they doubted of them,  
whereunto this wolde growe.

Then came one and shewed the, saying,  
Beholde, the men that ye put in prison, are  
standing in the Temple, and teache the  
people.

Then went the captaine with the offi-  
cers, and brought them without violence  
(for they feared the people, lest they shul-  
de haue bene stoned)

And when they had brought them, they  
set them before the Council, and the chief  
Priest asked them,

Saying, Did not we straitely commande  
you, that ye shulde not teache in this Na-  
me, and beholde, ye haue filled Ierusalem  
with your doctrine, & ye wolde bring this  
mans blood vpon vs.

<sup>o</sup> He accuseth  
them of rebel-  
lion & sediti-  
on. And to make  
vs guiltie of  
Christs death.

Then Peter and the Apostles answered,  
and said, We ought rather to obey God  
then men.

The God of our fathers hathe raised vp  
Jesus, whome ye slew, & hanged on a tre.

Him hathe God lift vp with his right  
hand, to be a Prince and a Sauour, to giue  
repentance to Israel, and forgiveness of  
sinnes.

<sup>p</sup> When they  
comande, or  
forbid vs any  
thing contra-  
ry to the wor-  
de of God.  
<sup>q</sup> Chap. 3. 13.  
Meaning that  
he is the me-  
diator & onelie  
meane betwe-  
ne God & man

And we are his witnesses cōcerning the-  
se things which we say: yea, and the holie  
Gost, whome God hathe giuen to them  
that obey him.

<sup>r</sup> That is,  
Christ.

Now when they heard it, they braist for  
anger, and consulted to slay them.

Then stode there vp in the Coucil a cer-  
teine Pharise named Gamaliel, a doctour  
of the Law, honored of all the people,  
and commāded to put the Apostles for the  
a litle



a litle space, \*

35 And said vnto them, Men of Israel, take hede to your selues, what ye entend to do touching these men.

36 For before these times, rose vp \* Theudas boasting him self, to whome resorted a number of men, about a foure hundreth, who was slayne: and thei all which obeyed him, were scattered, & brought to nought.

37 After this man, arose vp \* Iudas of Galilee, in the daies of the tribute, and drewe away muche people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, refraine your selues from these men, and let them alone: for if this counsel, or this worke be of men, it wil come to nought:

39 But if it be of \* God, ye can not destroe it, lest ye be founde euen fighters against God.

40 And to him they agreed, and called the Apostles: and when thei had beaten them, they commanded that they shulde not speake in the Name of Iesus, & let the go.

41 So they departed from the Council, reioycing, that they were counted worthie to suffer rebuke for his Name.

42 And daiely in the Temple, & fro house to house they ceased not to teache, and preache Iesus Christ.

#### CHAP. VI.

3 *Seuen Deacons are ordeined in the Church. 8 The graces and miracles of Steuen, whome they accused falsly.*

1 **A**ND in those daies, as the number of the disciples grewe, there arose a murmuring of the \* Grecians towards the Hebrewes, because their widdowes were neglected in the daiely ministring.

2 Then the twelue called the multitude of the disciples together, and said, It is not mete that we shulde leaue the worde of God to serue the \* tables.

3 Wherefore brethren, loke ye out among you seuen men of honest reporte, and full of the holie Gost, and of wisdom, which we may appoint to this busines.

4 And we wil giue our selues continually to prayer, and to the ministracion of the worde.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith & of the holie Gost, and \* Philippe, and Prochorus, and Nicanor, & Timon, and Parmenas, and Nicolas a \* profelyte of Antiochia,

6 Which they set before the Apostles: and they prayed, and laid their hands on the.

7 And the worde of God increased, & the number of the disciples was multiplied in Ierusalem greatly, and a great companie of the Priests were obedient to y<sup>e</sup> \* faith.

8 ¶ Now Steuen full of faith and power, did

great wonders and miracles among the people.

9 Then there arose certeine of the \* Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of the of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisdom, & the Spirit by the which he spake.

11 The they suborned me, which said, We haue heard him speake blasphemous wordes against Moses, and God.

12 Thus they moued the people & the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council,

13 And set forth the false witnesses, which said, This man ceaseth not to speake blasphemous wordes against this holie place, and the Law.

14 For we haue heard him say, that \* this Iesus of Nazaret shal destroye this place, and shal change the ordinances, which Moses gaue vs.

15 And as all that sate in the Coucil, looked fastly on him, they sawe his face as it had bene the face of an Angel.

#### CHAP. VII.

*Steuen maketh answer by the Scriptures to his accusers.*

31 *He rebuketh the hardnecked Iewes, 37 And is stoned to death. 38 Saul kepeth the tormentours clothes.*

1 **T**HEN said the chief Priest, Are these things so?

2 And he said, Ye \* men, brethren and fathers, hearken. The God of \* glorie appeared vnto our father Abraham, while he was in \* Mesopotamia, before he dwelt in Charran,

3 \* And said vnto him, Come out of thy countrey, and from thy kinred, and come into the land, which I shal shewe thee.

4 Then came he out of the land of \* Chaldeans, & dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a fote: yet he promised that he wolde giue it to him for a possession, and to his sede after him, when as yet he had no childe.

6 But God spake thus, that his \* sede shulde be a sojourner in a strange land, and that thei shulde kepe it in bondage, & entreate it euil \* foure hundreth yeres.

7 But the nation to whome they shalbe in bondage, wil I \* iudge, saith God: and after that, they shal come forth and serue me in this place.

8 \* He gaue him also the couenant of circumcision: and so Abraham begate \* Isaac, and circumcised him the eight daye: and Isaac begate \* Iacob, and Iacob the twelue

h Or colledge: diuers nations had colledges at Ierusalem, wherein their youth was instructed, as we see in vniuersities.

i That is, instructed & set forth the false witnesses: and thus malice seeketh false shiftes when truth faileth her.

k They speake this in conceipt.

l Not onely a certeine confidence, but also great malice appearing in him.

a Steuen was accused that he denied God, & therefore he is more diligent to purge this crime.

Gen. 12, 1. b Hereby he is discerned from the false gods.

c He speaketh here of Mesopotamia, as it containeth Babylon & Chaldeia in it.

Gen. 15, 23.

d Beginning to reckon the yeres from the time that Isaac was borne. e Take vengeance of them & deliuer my people.

Gen. 17, 9. Gen. 21, 3.

Gen. 23, 24.



Gen. 29.33.

Gen. 30.5. & 35.23.

Gen. 37.28.  
That is, pfer-  
red & brought  
all things to a  
good yssue.

Gen. 41.37.

Gen. 42.1.

Gen. 45.4.

After the  
Hebrews, thre  
score & ten.

Gen. 46.5.

Gen. 49.33.

Gen. 50.7.

Josh. 24.32.

Gen. 23.16.

Exod. 1.7.

It is proba-  
ble that some  
writer through  
negligence put  
in Abraham in  
this place, in  
steede of Iacob,  
who bought  
this field, Gen.  
33.19, or, by A-  
braha he mea-  
neth the poste-  
ritie of Abra-  
ham.

Exod. 2.2.

Exr. 11.23.

He inuented  
craftie waies  
bothe to des-  
troie the Is-  
raelites wouet  
much labour,  
& also to get  
great profite  
by the, Exod.  
1.10.

Or, that their  
race shulde  
faile.

Exod. 2.11.

Exod. 2.11.

\* Patriarkes.

9 And the Patriarkes moued with enuie  
solde \* Ioseph into Egypt: but God was  
f with him,

10 And deliuered him out of all his afflic-  
tions, and \* gaue him fauour and wisdom  
in the sight of Pharaos King of Egypt,  
who made him gouernour ouer Egypt, &  
ouer his whole house.

11 ¶ Then came there a famine ouer all the  
land of Egypt and Canaan, and great af-  
fliction, that our fathers founde no sulte-  
nance.

12 But when \* Iacob heard that there was  
corne in Egypt, he sent our fathers first.

13 \* And at the seconde time, Ioseph was  
knowne of his brethren, and Iosephs kin-  
red was made knowne vnto Pharaos.

14 Then sent Ioseph and caused his father  
to be brought, & all his kinred, euen & the  
score and fiftene soules.

15 So \* Iacob went downe into Egypt, and  
he \* dyed, and our fathers,

16 And were remoued into \* Sychem, and  
were put in the sepulchre, that<sup>h</sup> Abraham  
had bought \* for money of the sonnes of  
Emor, sonne of Sychem.

17 But when the time of the promes drewe  
nere, which God had sworne to Abraham,  
the people \* grewe & multiplied in Egypt,  
18 Til another King arose, which knewe  
not Ioseph.

19 The same dealt i subtelly with our kin-  
red, and euil intreated our fathers, & ma-  
de them to cast out their yong children,  
that they shulde not remaine alieue.

20 \* The same time was Moses borne, and  
was acceptable vnto God, which was nour-  
ished vp in his fathers house thre mo-  
neths.

21 And whē he was cast out, Pharaos daugh-  
ter toke him vp, & nourished him for her  
owne sonne.

22 And Moses was learned in all the wis-  
dome of the Egyptians, and was mightie  
in wordes and in dedes.

23 Now when he was ful fortie yere olde, it  
came into his heart to visit his brethren,  
the children of Israel.

24 \* And when he sawe one of them suffer  
wrong, he defended him, and auenged his  
quarrel that had the harme done to him, &  
smote the Egyptian.

25 For he supposed his brethren wolde ha-  
ue vnderstand, that God by his hand shul-  
de giue them deliuerance: but thei vnder-  
stode it not.

26 \* And the next day, he shewed him self  
vnto them as they stroue, and wolde haue  
set them at one againe, saying, Syrs, ye are  
brethré: why do ye wrong one to another?

27 But he that did his neighbour wrong,  
thrust him away, saying, Who made thee

a prince, and a iudge ouer vs?

28 Wilt thou kil me, as thou diddest the  
Egyptian yesterday?

29 Then fled Moses at that saying, & was  
a stranger in the land of Madian, where  
he begate two sonnes.

30 And when fourtie yeres were expired,  
there appeared to him in the \* wildernes  
of mount Sina, an Angel of the Lord in a  
flame \* of fyre, in a bush.

31 And when Moses sawe it, he wondred at y  
sight: & as he drewe nere to consider it, the  
voyce of the Lord came vnto him, saying,

32 I am the<sup>l</sup> God of thy fathers, the God  
of Abraham, and the God of Isaac, & the  
God of Iacob. Then Moses trembled, &  
durst not beholde it.

33 Then the Lord said to him, m Put of thy  
shooes from thy fete: for the place where  
thou standest, is holie grounde.

34 I haue sene, I haue sene the affliction of  
my people, which is in Egypt, and I haue  
heard their groning, and am come downe  
to deliuer them: and now come, and I wil  
send thee into Egypt.

35 This Moses whome thei forsoke, saying,  
Who made thee a prince and a iudge: the  
same God sent for a prince, and a deliue-  
rer by the hands of the Angel, which ap-  
peared to him in the bush.

36 He \* brought them out, doing wonders,  
and miracles in the land of Egypt, and  
in the red sea, and in the wildernes \* four-  
tie yeres.

37 This is that Moses, which said vnto the  
childré of Israel, \* A<sup>o</sup> Prophet shal y<sup>e</sup> Lord  
your God raise vp vnto you, euen of your  
brethren, like vnto me: him shal ye heare.

38 \* This is he that was in the Congrega-  
tion, in the wildernes with the<sup>o</sup> Angel,  
which spake to him in mount Sina, & with  
our fathers, who receiued the<sup>r</sup> liuelie o-  
racl'es to giue vnto vs.

39 To whome our fathers wolde not obey,  
but refused, & in their hearts turned backe  
againe into Egypt,

40 Saying vnto Aaron, \* Make q vs gods  
that may go before vs: for<sup>t</sup> we knowe not  
what is become of this Moses that brought  
vs out of the land of Egypt.

41 And they made a calfe in those daies,  
and offred sacrifice vnto the idole, and re-  
ioyced in the workes of their owne hāds.

42 Then God turned himself away, & \* ga-  
ue them vp to serue the<sup>c</sup> hoste of heauen,  
as it is written in the boke of the Prophe-  
tes, \* O house of Israel, haue ye offred to  
me slayne beasts & sacrifices by the space  
of fourtie yeres in the wildernes?

43 And ye<sup>u</sup> toke vp the tabernacle of \* Mo-  
loch, & y<sup>e</sup> starre of your god Remphan, fi-  
gures, w<sup>e</sup> ye made to worship them: there-  
fore I wil carie you away beyōde Babylō.

Exod. 3.2.

k This fyre re-  
presented the  
furnace of af-  
fliction where-  
in the people  
of God were.

l Seing this  
Angel called  
him self God,  
it declareth y  
he was Christ  
the Mediator,  
who is the e-  
ternal God.  
m In signe of  
reuerence, read  
Exod 3.5.

Exod. 7.1.9.10

11.14.

Exod. 16.1.

Deut. 18.15.

chap. 3.22.

n He proueth  
that Christ is  
the end of the  
Law and the  
Prophetes.

Exod. 19.2.

o Moses was  
the Angels or  
Christ's mini-  
ster, & a guide  
to the fathers.  
p By oracles is  
ment y sayings  
that God spake  
ke to Moses.

Exod. 32.1.

q Figures, or  
cerimonies of  
the presence  
of God.

r Yet they  
knewe he was  
ablet for their  
commoditie, &  
so wolde thortely  
returne &  
bring them  
the Law.

Rom. 1.24.

s As the sunne,  
moone & other  
starres, Deut.

17.3.

Amos. 5.25.

t Your fathers  
begin in wil-  
dernes to con-  
fēt mine or-  
dināces, & you  
now farre pas-  
se them in im-  
pietie.

Leui. 20.2.

u And caried  
it vpon your  
shulders.



They ought to have bene content with this covenant only, & not to have gone after their lewd fantasies.

Exo. 25. 40.

1st. 3. 5.

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44 Our fathers had the tabernacle of witnesses in the wilderness, as he had appointed, speaking vnto Moses, that he shulde make it according to the facion that he had sene.

45 Which tabernacle also our fathers receiued, and brought in with Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 Who founde fauour before God, and desired that he might finde a tabernacle for the God of Iacob.

47 But Solomon buylt him an house.

48 Howbeit the moste High dwelleth not in temples made with hands, as saith the Prophet,

49 Heauen is my throne, & earth is my foote stole: what house wil ye buylde for me, saith the Lord? or what place is it that I shulde rest in?

50 Hathe not mine hand made all these things?

51 Ye stiffenecked and of vncircumcised hearts & cares, ye haue alwayes resisted the holie Ghost: as your fathers did, so do you.

52 Which of the Prophetes haue not your fathers persecuted? and they haue slaine them, which shewed before of the coming of that Iust, of whome ye are now the betrayers and murtherers,

53 Which haue receiued the Law by the ordinance of Angels, & haue not kept it.

54 But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 But he being ful of the holie Ghost, looked stedfastly into heauen, and sawe the glorie of God, and Iesus standing at the right hand of God,

56 And said, Beholde, I se the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once,

58 And cast him out of the citie, and stoned him: and the witnesses laid downe their clothes at a yong mans fete, named Saul.

59 And they stoned Steuen, who called on God, & said, Lord Iesus, receiue my spirit.

60 And he kneeled downe, and cryed with a loude voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

CHAP. VIII.

1 Steuen lamented & buried. 2 The rage of the Iewes and of Saul against them. 3 The faithful scattered, preache here & there. 4 Samaria is seduced by Simon the sorcerer, but was conuerted by Philippe, and confirmed by the Apostles. 5 The couetousnes and hypocrisie of Simon. 6 And conuersion of the Eunuche.

And Saul consented to his death, and at that time, there was a great persecution against the Church which was at Ierusalem, & they were all scattred abroad through the regions of Iudea & of Samaria, except the Apostles.

2 Then certaine men fearing God, caryed Steuen amongs the, to be buried, and made great lamentation for him.

3 But Saul made hauocke of the Church, and entred into euerie house, and drewe out bothe men and women, and put them into prison.

4 Therefore they that were scattred abroad, went to and fro preaching the worde.

5 Then came Philippe into the citie of Samaria, & preached Christ vnto them.

6 And the people gaue hede vnto those things which Philippe spake, with one accorde, hearing & seing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, & that halted, were healed.

8 And there was great ioye in that citie.

9 And there was before in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, that he him self was some great man.

10 To whome they gaue hede from the least to the greatest, saying, This man is the great power of God.

11 And they gaue hede vnto him, because that of long time he had bewitched them with forceries.

12 But as sone as they beleued Philippe, which preached the things that concerned the kingdome of God, and in the Name of Iesus Christ, they were baptized bothe men and women.

13 Then Simon him self beleued also and was baptized, & continued with Philippe, and wondred, when he sawe the signes and great miracles which were done.

14 Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the holie Ghost.

16 (For as yet, he was come downe on none of them, but they were baptized onely in the Name of the Lord Iesus)

17 Then laid they their hands on them, & they receiued the holie Ghost.

18 And when Simon sawe, that through laying on of the Apostles hands the holie Ghost was giuen, he offered them money,

19 Saying, Giue me also this power, that on whome soeuer I lay the hands, he may receiue the holie Ghost.

a Fro the place where he was stoned.

b When the Church is depriued of any worthie member, there is iust cause of sorrowe: and note that here is no mention of any reliques or prayers for the dead, or worshipping.

c The conuersion of Samaria was as it were the first frutes of the calling of the Gentiles.

d This declareth how muche more we are inclined to follow the illusions of Satan then the truth of God. e This is the craft of Satan to couer all his illusions vnder the Name of God.

f The maiestie of Gods worde forced him to confesse the truth: but yet was he not regenerate therefore.

g Meaning the particular gifts of the holie Spirit. h They had onely receiued the commune grace of adoption & regeneration which are offered to all faithful in baptisme, & as yet had not receiued the gift to speake in diuers languages, & to do miracles.



20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that y<sup>e</sup> gift of God may be obtained with money.

21 Thou hast nether parte nor fellowship in this busines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in y<sup>e</sup> gall of bitterness, and in the bonde of iniquitie.

24 Then answered Simon, & said, Pray ye to the Lord for me, y<sup>e</sup> none of these things which ye haue spoken, come vpon me.

25 So they, when they had testified and preached the worde of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angel of the Lord spake vnto Philippe, saying, Arise, and go towarde the South vnto the way that goeth downe fro Ierusalem vnto Gaza, which is a waste.

27 And he arose and went on: and beholde, a certeine Eunuche of Ethiopia Cadaces the Quene of the Ethiopians chief Gouverner, who had the rule of all her treasure, & came to Ierusalem to worship:

28 And as he returned sitting in his charer, he read Esaias the Prophet.

29 Then the Spirit said vnto Philippe, Go nere & ioyne thy self to yonder charer.

30 And Philippe ranne thether, and heard him read the Prophet Esaias, & said, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? And he desired Philippe, that he wolde come vp and sit with him.

32 Now the place of the Scripture which he red, was this, \* He was led as a shepe to y<sup>e</sup> slaughter: & like a lambe domme before his shearer, so opened he not his mouth.

33 In his humilitie his iudgement hath bene exalted: but who shal declare his generation: for his life is taken fro the earth.

34 Then the Eunuche answered Philippe, and said, I pray thee of whome speaketh the Prophet this? of him self, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certeine water, and the Eunuche said, Se, here is water: what doeth let me to be baptized?

37 And Philippe said vnto him, If thou beleeuest with all thine heart, thou maist. Then he answered, and said, I beleue that

i Thou art not worthie to be of the number of y<sup>e</sup> faithful. k That is, turne away from thy wickednes: hereby he wolde make him to feele his sinne and not y<sup>e</sup> he doubted of Gods mercies, if he wolde repent. Deut. 32. 18. m Or thine heart is full of displeafull malice, & deuillish poyson of impietie, so that now Satan hath thee tied as captiue in his hands. n After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in respect was as waste. o Eunuche signifieth him that is gelded: but because in the East partes great affaires were committed to suche, it came in vse that noble men were called Eunuches, although they were not gelded: also all manner officers and seruants, that were put in credit or necessarie affaires, were called by this name, as Isa. 39. 7. Isa. 53. 7. p Albeit Christ was in graue and in deathes bandes, feeling also his Fathers angre against sinne, yet he brake the bandes of death and was exalted, Act. 2. 24. q The punishment which he suffered, was the beginning of his glorie. r That is, how long his age shal endure: for being risen fro death, death shal no more reigne, neither shal his kingdom euer haue end: or els we may take generation, for his Church & neuer shal haue end: for now they sit in the heauellie places: with Christ their head, as Ephes. 2. 6. s And he now reigneth in heauen. t He declared at length this matter of so great importance. u With a pure and perfect heart.

Iesus Christ is the Sonne of God.

38 Then he commanded the charer to stand still: and they went downe bothe into the water, bothe Philippe & the Eunuche, and he baptized him.

39 And as sone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that y<sup>e</sup> Eunuche sawe him no more: so he went on his way reioycing.

40 But Philippe was founde at Azotus, & he walked to and fro preaching in all the cities, til he came to Cefarea.

## CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the Apostleship. 20 His zeale to execute the same. 25 How he escapeth the Iewes conspiracies. 26 His access to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas. 40 Raiseth Tabitha. 42 He conuerteth many to Christ. 43 And lodgeth in a taners house.

And Saul yet breathing out threatenings & slaughter against the disciples of the Lord, went vnto the hie Priest, and desired of him letters to Damascus to the Synagogues, that if he founde any that were of that way (ether men or women) he might bring them bounde vnto Ierusalem.

Now as he iourneyed, it came to passe y<sup>e</sup> as he was come nere to Damascus, suddenly there shined rounde about him a light from heauen.

And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Iesus whome thou persecutest: it is hard for thee to kicke against prickes.

He then bothe trembling and astonied, said, Lord, what wilt thou that I do? And y<sup>e</sup> Lord said vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

The men also which iorneyed with him, stood amased, hearing his voyce, but seeing no man.

And Saul arose from the grounde, and opened his eyes, but sawe no man. Then led they him by the hand, and broght him into Damascus,

Where he was thre dayes without sight, and nether ate nor dranke.

And there was a certeine disciple at Damascus named Ananias, & to him said the Lord in a vision, Ananias. And he said, Beholde, I am here, Lord.

Then the Lord said vnto him, Arise, and go into y<sup>e</sup> strete which is called Straight, and seke in the house of Iudas after one called Saul of Tarsus: for beholde, he prayeth.

(And he sawe in a vision a man named Ananias coming in to him, & putting his hands

x This was, to the intent that he might knowe to muche the better y<sup>e</sup> Philip was sent to him by God.

y Or: persecuted him self to be. y Some thinke this citie was also called Afsodolof. 15:47

Rom. 9. 3. gal. 1. 13.

a He persecuted with a great rage, and crueltie the innocent blood which he shed for: w<sup>ch</sup> declareth whereunto man is led by his rauine zeale, before he haue the true knowledge of God. b That is of y<sup>e</sup> secte, or sorte. Chap. 22. 6. 1207. 15. 8.

c That is, to resist God wh<sup>ch</sup> he pricketh & soliciteth our consciences.

d Meaning Sauls voyce, as Chap. 22. 9.

e For onely Saul knewe that Iesus spake vnto him. f For he was blinde.

g He was so rauished with the vision that he did meditate nothing, but heauellie things and therewith was satisfied.



hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this mā, how much euil he hath done to thy sainctes at Ierusalē.

14 Moreouer here he hath the autoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a <sup>h</sup> chosen vessel vnto me, to beare my Name before the Gentiles, & Kings, and the children of Israel.

16 For I wil shewe him, how many things he must suffre for my Names sake.

17 Then Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (euen Iesus <sup>y</sup> appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holie Gost.

18 And immediatly there fel from his eyes as it had bene scales, & suddenly he receiued sight, and arose, and was baptized,

19 And receiued meat, & was strenghtened. So was Saul certeine dayes with the disciples which were at Damascus.

20 And straight way he preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amased, and said, Is not this he, that destroyed the which called on this Name in Ierusalem, & came hither for that intent, <sup>y</sup> he shulde bring them bounde vnto the hie Priests?

22 But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, <sup>k</sup> confirming, that this was the Christ.

23 And after <sup>l</sup> that many dayes were fulfilled, the Iewes toke counsell together, to kill him.

24 But their laying await was knowne of Saul: now they <sup>m</sup> watched the gates day and night, that they might kill him.

25 Then the disciples toke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, he assaide to ioine him self with the disciples: but they were all afraid of him, and beleued not that he was a disciple.

27 But Barnabas toke him, and brought him to the Apostles, and declared to them, how he had sene the Lord in the way, & that he had spoken vnto him, & how he had spokē boldly at Damascus in <sup>y</sup> Name of Iesus.

28 And he <sup>n</sup> was conuersant with <sup>a</sup> them at Ierusalem,

29 And spake boldly <sup>o</sup> in the Name of the Lord Iesus, & spake and disputed with the Greciās: but they went about to slay him.

30 But when the brethren knewe it, they

brought him to Cesarea, & sent him forth to <sup>1</sup> Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holie Gost.

32 And it came to passe, as Peter walked through out all quarters, he came also to the sainctes which dwelt at Lydda.

33 And there he founde a certeine man named Aeneas, which had kept his bed eight yeres, and was sicke of the palsey.

34 The said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make vp thy bed. And he arose immediatly.

35 And <sup>p</sup> all that dwelt at Lydda and <sup>q</sup> Saron, sawe him, and turned to the Lord.

36 There was also at Ioppa a certeine woman a disciple named Tabitha (which by interpretation is called <sup>r</sup> Dorcas) she was <sup>s</sup> full of good workes & almes which she did.

37 And it came to passe in those dayes, that she was sicke and dyed: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuche as Lydda was nere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he wolde not delaye to come vnto them.

39 Then Peter arose and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes stode by him weping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and knelled downe, and praid, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, fate vp.

41 Then he gaue her the hand & lift her vp, and called the <sup>t</sup> sainctes & widdowes, and restored her aliue.

42 And it was knowne throughout all Ioppa, and manie beleued in the Lord.

43 And it came to passe that he taryed manie dayes in Ioppa w<sup>th</sup> one Simon a <sup>u</sup> tanner.

#### CHAP. X.

3 Cornelius admonished by the Angel. 7 He sendeth to Ioppa. 11 The visio that Peter sawe. 17 How he was sent to Cornelius. 19 The Gentiles also receiue the Spirit, and are baptized.

1 Furthermore there was a certeine mā in Cesarea called Cornelius, a captaine of the bande called the Italian bande, A deuout mā, and <sup>v</sup> one that feared God with all his houtholde, which gaue muche almes to the people, and prayed God continually.

2 He sawe in a vision evidently (about the ninte houre of the day) an Angel of

<sup>q</sup> Because it was his owne countrey, and there he might haue some autoritie.

<sup>r</sup> Or, ruffe thy couche together

<sup>s</sup> Meaning, the greatest parte. <sup>t</sup> A place so called, and not a citie.

<sup>t</sup> That is, a deere, or rebucke. <sup>u</sup> Or, richer.

<sup>v</sup> To the intē they might burye her afterwards: for this was their custom.

<sup>x</sup> For she was restored to life, rather than others might haue occasion to beleue, and glorifie God, then for her owne sake. <sup>y</sup> Or, tanner.

<sup>z</sup> Who had forsaken all superstitions, & gaue him self to the true seruice of God.



God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? And he said vnto him, Thy prayers & thine almes are come vnto remembrance before God.

5 Now therefore send men to Ioppa, & call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, & a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morowe as they went on their iorney, and drewe nere vnto the citie, Peter went vp vpon the house to pray, about the sixth houre.

10 Then waxed he an hungred, and wolde haue eatē; but while they made *some thing* readie, he fel into a trance.

11 And he sawe heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheet, knit at the foure corners, and was let downe to the earth.

12 Wherein were all manner of foure footed beastes of the earth, and wilde beastes and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the seconde time, The things that God hath purified, pollute thou not.

16 This was so done thrise: and the vessel was drawn vp againe into heauen.

17 ¶ Now while Peter doubted in his self what this vision which he had sene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, & asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Beholde, three men seke thee.

20 Arise therefore, and get thee downe, & go with them, and doute nothing: for I haue sent them.

21 ¶ Then Peter wet downe to the men, which were sent vnto him from Cornelius, & said, Beholde, I am he whome ye seke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good reporte among all the nation of the Iewes, was warned from heauen by an holie Angel, to send for thee into his house,

se, and to heare thy wordes.

23 Then called he them in, & lodged them, and the next day, Peter went forth with them, and certeine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Caesarea. Now Cornelius waited for them, & had called together his kinsmen, and special friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and worshipped him.

26 But Peter toke him vp, saying, Stand vp: for euen I my self am a man.

27 And as he talked with him, he came in, & founde manie that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawful thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath shewed me, that I shulde not call anie man polluted, or vncleane.

29 Therefore came I vnto you without saying naye, when I was sent for. I aske therefore, for what intent haue ye sent for me.

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninth houre I praid in mine house, and beholde, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he cometh, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast wel done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceiue, that God is no acceptor of persones.

35 But in euerie natiō he that feareth him, and worketh righteousnes, is accepted with him.

36 Ye knowe the worde which God hath sent to your childre of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Euen the worde which came through all Iudea beginning in Galilee, after the baptism which Iohn preached,

38 To wit, how God annointed Iesus of Nazaret with the holie Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which he did bothe in the land of the Iewes, and in Ierusalem: whome they slewe, hanging him

b That is, God did accept the: wherof it foloweth that he had faith: for els it is impossible to please God.

c He shall speake wordes vnto thee where-by thou shalt be saved & all thine house.

e Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine & such like which man nourisheth for his use.

f Or, command.

g In taking away the difference betwixt vncleane beastes and cleane he sheweth there is no difference betwixt Jewes and Gentiles. f Take it not for polluted & impure.

h The true obedience which procedeth of faith, ought to be without doubt or questioning.

h Shewed to muche reuerence, and farre passing deepe ordre, although Peter had bene God.

i Or, command.

Den 10, 17. 2. Chr. 19, 17. Job. 34, 19. Wisd. 6, 8. Eccles. 35, 10. Rom. 2, 11. Gal. 2, 6. Eph. 6, 9. Col. 3, 25.

1. Pet. 1, 17. i By this speche the Hebrews meane the whole religio of God, which without faith profiteth vs nothing.

Luk. 4, 14. k That is, he that is upright & doeth hurt to no man, but doeth good to all.

l Meaning the reconciliation betwene God & man through Christ Iesus.

Luk. 2, 14. m That is, endowed him with graces & gifts above all others.



him on a tre.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, *euen* to vs which did eat and drinke with him, after he arose from the dead.

42 And he commanded vs to preache vnto the people, & to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the Prophetes witness, that through his Name all that beleue in him, shal receiue remission of sinnes.

44 While Peter yet spake these wordes, the holie Gost fel on all them which heard the worde.

45 So they of the circumcision which beleued, were astonied, as manie as came with Peter, because that on the Gentiles also was powred out the gift of the holie Gost.

46 For they heard them speake with tongues, & magnifie God. Then answered Peter,

47 Can anie man forbid water, that these shulde not be baptized, which haue receiued the holie Gost, as wel as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certein dayes.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preache at Antiochia. 28 Agabus prophesieth dearth to come. 29 And the remedie.

**N**OW the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the worde of God.

1 And when Peter was come vp to Ierusalem, they of the circumcision<sup>a</sup> contended against him,

2 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

3 Then Peter began, and expounded the thing in order to<sup>b</sup> them, saying,

4 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certeine vessel coming downe as it had bene a great shete, let downe from heauen by the foure corners, and it came to me.

5 Toward the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping things, & foules of the heauē.

6 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eat.

7 And I said, God forbid, Lord: for nothing polluted or vncleane hath at anie time entred into my mouth.

8 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done thre times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were thre men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I shulde go with them, without doubting: moreover these six brethren came with me, & we entred into the mans house.

13 And he shewed vs, how he had sene an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shal speake wordes vnto thee, whereby bothe thou and all thine house shalbe saved.

15 And as I began to speake, the holie Gost fel on them, *euen* as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, how he said, \* Iohn baptized with water, but ye shalbe *c* baptized with the holie Gost.

17 For as muche then as God gaue them a like gift, as he did vnto vs, when we beleued in the Lord Iesus Christ, who was I, that I colde let God?

18 When they heard these things, *d* they helde their peace, and glorified God, saying, Then hath God also to the Gentiles granted *e* repentance vnto life.

19 ¶ And they which were *f* scattered abroad because of the affliction that arose about Streuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the *g* Grecians, and preached the Lord Iesus.

21 And the *h* hand of the Lord was with them so that a great number beleued & turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, & they sent for the Barnabas that he shulde go vnto *i* Antiochia.

23 Who when he was come & had sene the grace of God, was glad, and exhorted all, that with purpose of heart they wolde *j* cleaue vnto the Lord.

24 For he was a good man, and full of the holie Gost, and faith, and muche people ioyned them selues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seke Saul:

26 And when he had founde him, he broght him vnto Antiochia, and it came to passe that a whole yere they were conuersant with the Church, and taught muche people, in so muche, that the disciples were first called *k* Christians in Antiochia.

Chap. 2, 4. & 3, 6.

Chap. 1, 5. & 19, 4.

mat. 3, 11.

mar. 1, 8.

luk. 3, 16.

iohn. 1, 17.

*c* That is, indued with the graces of the holie Gost.

*d* Not to giue them the holie Gost

*e* Their mode of life declareth that they were not ashamed to vnshame that whereof they had vnjustly blamed Peter.

Chap. 8, 1.

*f* This repentance depedeth vpon faith.

*g* Or, trouble.

*h* He meaneth not the Iewes which being scattered abroad in diuers countreys were called by this name, but the Grecians, who were Gentiles.

*i* The power and vertue.

*j* This was the most famous citie of Syria, and bordered vpon Cilicia.

*k* Or, continue with the Lord.

*l* Where as before they were called disciples, now they are named Christians.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

We ought not to charge them of baptism whom God testifieth to be his: for seeing they have the principle, that is the gift, ought not to be denied them.

*a* For they could not yet comprehend this secret, who was hid from the Angels and the spirits, even from the creation of the world, Eph. 3, 10. *b* He purgeth his fact before the Church.



# Herodes tyrannie. The Actes. The plague of tyrants.

<sup>1</sup> This prophete was an occasion to the Antiochians to relieue the necessity of their brethren in Ierusalem.

<sup>1</sup> To signifie that it came of a charitable minde towards them.

<sup>1</sup> Who was called Agrippa the sonne of Aristobolus: he was nephew vnto Herodes the Great, and brother of Herodias.  
<sup>2</sup> There was another son named which was the sonne of Alpheus.  
<sup>3</sup> It came thereof of no zeale nor religion, but onely to flatter the people.  
<sup>4</sup> The nobler being fixtene was deuicid by foures, to keepe diuers wardes.

Chap. 12.

<sup>1</sup> Read Marke 6.9.

27 In those dayes, also came Prophetes from Ierusalem vnto Antiochia.  
28 And there stode vpon one of them named Agabus, and signified by the Spirit, that there shulde be great famine throughout all the worlde, which also came to passe vnder Claudius Cesar.  
29 Then the disciples, euerie man according to his habilitie, purposed to send succour vnto the brethren which dwelt in Iudea.  
30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

## CHAP. XII.

<sup>1</sup> Herode persecuteth the Christians. <sup>2</sup> He killeth Iames. <sup>3</sup> And putteth Peter in prison. <sup>4</sup> Whome the Lord deliuereth by an Angel. <sup>5</sup> The horrible death of Herode. <sup>6</sup> The Gospel flourisheth. <sup>7</sup> Barnabas & Saul returning to Antiochia take Iohn Marke with them.

**N**OW about that time, <sup>a</sup> Herode the King stretched forth his hands to vex certaine of the Church.  
2 And he killed Iames the brother of Iohn with the sword.  
3 And when he sawe that it pleased the Iewes, he proceeded further, to take Peter also (then were y<sup>e</sup> daies of vnleauened bread)  
4 And whē he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passecouer to bring him forth to the people.  
5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.  
6 And when Herode wolde haue brought him out vnto the people, the same night slept Peter betwene two souldiers, bounde with two chaines, and the keepers before the dore kept the prison.  
7 And beholde, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fel off from his hands.  
8 And the Angel said vnto him, Gird thy self, and binde on thy sandals. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.  
9 So Peter came out and followed him, & knewe not that it was true, which was done by the Angel, but thought he had sene a vision.  
10 Now when they were past the first and the secōde watche, they came vnto the y<sup>r</sup> gate, that leadeth vnto the citie, which opened to them by it owne accorde, and they went out, and passed through one strete, and by and by the Angel departed from him.  
11 And when Peter was come to him self, he said, Now I know for a trueth, that the

Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the waiting for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where manie were gathered together and prayed.

13 And when Peter knocked at the entrie dore, a maide came forth to hearken, named Rhode.

14 But when she knew Peters voyce, she opened not the entrie dore for gladnes, but ran in, and tolde how Peter stode before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and whē thei had opened it, and sawe him, they were astonied.

17 And he beckened vnto them with the hand, to holde their peace, and tolde them how the Lord had brought him out of the prison. And he said, Go shewe these things vnto Iames and to the brethren: and he departed and went into another place.

18 Now as it was day, there was no smale trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, & founde him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and there abode.

20 Then Herode intended to make warre against them of Tyrus and Sidō, but they came all with one accorde vnto him, and persuaded Blastus the Kings chamberlaine, and they desired peace, because their courtrey was nourished by the Kings land.

21 And vpon a day appointed, Herode arrayed him self in royal apparel, and sate on the iudgement seat, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voyce of God, and not of man.

23 But immediatly the Angel of the Lord smote him, because he gaue not glorie vnto God, so that he was eatē of wormes, and gaue vp the goft.

24 And the worde of God grewe, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and toke with them Iohn, whose surname was Marke.

## CHAP. XIII.

<sup>1</sup> Paul and Barnabas are called to preache among the Gentiles. <sup>2</sup> Of Sergius Paulus, and Elymas the sorcerer. <sup>3</sup> The departure of Marke. <sup>4</sup> Paul preacheth at Antiochia. <sup>5</sup> The faith of the Gentiles. <sup>6</sup> The Iewes reiected. <sup>7</sup> Thei that are ordeined to life, beleue. <sup>8</sup> The frute of faith.

<sup>1</sup> For they thought Herode wolde haue put him to death, as he had purposed.

<sup>1</sup> For thei did know by Gods worde that Angels were appointed to defende y<sup>e</sup> faithful, and also in those dayes thei were accustomed to se such fights.

<sup>1</sup> Which was lesse suspected, by reason of the brethren.

<sup>1</sup> Bothe by flattering wordes, & also by bribery.

<sup>1</sup> Which he shulde haue done, if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.

<sup>1</sup> The vilenes of the punishment declareth how God detesteth pride, and tyrannie: his grand father also was eaten of life. <sup>2</sup> The more that tyrants go about to suppress Gods worde, the more doth it increase. <sup>3</sup> Which was to distribute y<sup>e</sup> almes sent from Antiochia, Chap. 11.29.

1 There



1 **T**Here were also in the Church that was at Antiochia, certeine Prophetes and teachers, as Barnabas, & Simeon called Niger, and Lucius of Cyrene, & Manahen (which had bene broght vp with Herode the Tetrarch) and Saul.

2 Now as they ministred to the Lord, & fasted, the holie Gost said, Separate me Barnabas & Saul, for the worke whereunto I haue called them.

3 Then fasted they and praied, and laid their hands on them, and let them go.

4 And they, after they were sent forth of the holie Gost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And whē thei were at Salamis, thei preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they founde a certeine forcerer, a false prophet, being a Iewe, named Bariesus,

7 Which was with y Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God.

8 But Elymas, the forcerer (for so is his name by interpretation) withstode them, & sought to turne away the Deputie frō the faith.

9 Then Saul (which also is called Paul) being ful of the holie Gost, set his eyes on him,

10 And said, O ful of all subtiltie and all mischief, the childe of the deuil, & enemye of all righteousnes, wilt y not cease to peruert the straight waies of y Lord?

11 Now therefore beholde, the hand of the Lord is vpon thee, & thou shalt be blinde, & not se the sunne for a season. And immediatly there fell on him a miste and a darkenes, and he went about, seeking some to lead him by the hand.

12 Then the Deputie when he sawe what was done, beleued, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But when thei departed from Perga, thei came to Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the Law & Prophetes, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue anie worde of exhortacion for the people, say on.

16 Then Paul stood vp and beckened with

the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, & with an high arme broght them out thereof.

18 And about the time of fortie yeres, suffered he their manners in the wildernes.

19 And he destroyed seuen nacions in the land of Chanaan, & deuided their land to them by lot.

20 Then afterwarde he gaue vnto them Iudges: about foure hundreth and fiftie yeres, vnto the time of Samuel y Prophet.

21 So after that they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fortie yeres.

22 And after he had take him away, he raised vp Dauid to be their King, of whome he witnessed, saying, I haue founde Dauid the sonne of Iesse, a man after mine owne heart, which wil do all things that I wil.

23 Of this mans sede hathe God accordig to his promes raised vp to Israel, the Saviour Iesus:

24 When Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his course, he said, Whome ye thinke that I am, I am not he: but beholde, there cometh one after me, whose shoe of his fete I am not worthie to lose.

26 Ye men and brethren, children of the generacion of Abraham, and whosoever among you feareth God, to you is the worde of this saluacion sent.

27 For the inhabitants of Ierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophetes, which are red euerie Sabbath daye, they haue fulfilled them in condemning him.

28 And thogh thei founde no cause of death in him, yet desired thei Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they toke him downe from the tre, and put him in a sepulchre.

30 But God raised him vp from the dead.

31 And he was sene manie dayes of them, which came vp with him from Galile to Ierusalem, which are his witnessses vnto the people.

32 And we declare vnto you, that touching the promes made vnto the fathers,

33 God hathe fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the seconde Psalme, Thou art my Sonne: this day haue I begotē thee.

34 Now as concerning that he raised him vp frō the dead, no more to returne to the graue, he hathe said thus, I wil giue you

Exod. 1. 1.

Exod. 13. 14.

Exod. 16. 1.

f Here is declared the great patience & long suffering of God before he punisheth.

Iosh. 14. 1.

Iud. 3. 9.

1. Sam. 8. 5.

1. Sam. 9. 15.

1. Sam. 10. 1.

g For these 450 yeres were not fully accomplished, but there lacked 3. yeres counting from the birth of Isaac to the distribution of the land of Canaan.

1. Sam. 16. 13.

psal. 89. 21.

Isa. 11. 1.

Mat. 3. 1.

mar. 1. 2. luk. 3. 2.

Mar. 1. 7.

ioh. 1. 20.

h Whē his office drew to an end, he sent his disciples to Christ.

i That is, this message & tidings of saluacion.

k He rebuketh them for their ignorance.

l Although thei red the Law, yet their hearts are couered that they can not vnderstand.

2. Cor. 3. 14.

Mat. 27. 32.

mar. 15. 13.

luk. 23. 23.

ioh. 19. 6.

Mat. 28. 2.

mar. 16. 6.

luk. 24. 7.

ioh. 20. 19.

m In Christ all y promises are Yea, & Amen.

2. Cor. 1. 20.

n In that he was borne and incarnate.

psal. 2. 7. ebr. 1. 5. & 5. 5.

Isa. 55. 3.



*Tsal. 15. 10.**chap. 2. 31.*

o Meaning, y<sup>e</sup> he wolde faithfully accomplishe the promises, & he made of his fire mercie w<sup>th</sup> the foresaithers: and he sheweth that as the grace, & God hath giuen to his Sonne, is permanent for euer, so likewise the life of y<sup>e</sup> Sonne is eternal.

*1. King. 2. 10. chap. 2. 29.*

*Habak. 1. 5.*

p He reproveth them sharply because softness wolde not preuaile. q Which is, vengeance vnspokeable, for the contempt of Gods worde.

r Thei disdained y<sup>e</sup> Gentiles shulde be made equal w<sup>th</sup> them.

*Mat. 10. 6.*

f Which is, to knowe one onelie God, and whome he hath sent, Iesus Christ.

*Isa. 49. 6.**luk. 2. 31.*

t None can beleeue, but they whome God doeth appoint before all beginnings to be saued.

u He meaneth superstitious women, & such, as were led w<sup>th</sup> a blinde zeale, albeit y<sup>e</sup> commune people esteemed the godlie: & therefore Luke speaketh as y<sup>e</sup> world esteemed them.

*Mat. 10. 14.**mat. 6. 11.**luk. 9. 5.**chap. 18. 6.*

the o holie things of Dauid, which are faithful.

35 Wherefore he saith also in another place, \* Thou wilt not suffre thine Holie one to se corruption.

36 Howbeit, Dauid after he had serued his time by y<sup>e</sup> counsel of God, he \* slept, & was laid with his fathers, & sawe corruption.

37 But he whome God raised vp, sawe no corruption.

38 Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you y<sup>e</sup> forgiuenes of sinnes.

39 And from all things, from which ye colde not be iustified by the Law of Moses, by him euerie one that beleueth, is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophetes,

41 \* Beholde, ye p despisers, & wonder, and vanish away: for I worke a worke in your daies, a worke which ye shal not beleue, if a man wolde declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they wolde preache these wordes to them the next Sabbath day.

43 Now when the Congregation was dissolved, manie of the Iewes, and proselytes that feared God, folowed Paul & Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole citie together, to heare y<sup>e</sup> worde of God.

45 But whē the Iewes sawe the people, they were ful of r enuie, & spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, \* It was necessarie that the worde of God shulde first haue bene spoken vnto you: but seeing ye put it fro you, and iudge your selues vnworthie of euerlasting life, lo, we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, \* I haue made thee a light of the Gentiles, that thou shuldest be the saluacion vnto the end of the worlde.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were ordeined vnto eternal life, beleued.

49 Thus the worde of the Lord was published throughout the whole countrey.

50 But y<sup>e</sup> Iewes stirred certaine deuoute & honorable womē, & the chief men of y<sup>e</sup> citie, & raised persecucio against Paul & Barnabas, & expelled the out of their coasts.

51 But they \* shooke of the dust of their fete against them, and came vnto Iconium.

52 And the disciples were filled with ioye, and with the holie Gost.

3 God giueth successe to his worde. 6 Paul and Barnabas preache at Iconium and are persecuted. 13 At Lystra thei wolde do sacrifice to Barnabas & Paul, which refuse it, & exhorre the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and pacience. 23 Appointe ministers. 26 And passing through manie places, make reports of their diligence at Antiochia.

And it came to passe in Iconiu, that they went bothe together into the Synagogue of the Iewes, and so spake, that a great multitude bothe of the Iewes and of the Grecians beleued.

2 But the vnbeleuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

4 But the people of the citie were diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made bothe of the Gentiles, and of the Iewes with their rulers, to do them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, & vnto the region rounde about,

7 And there were preaching the Gospel.

8 ¶ Now there sate a certeine man at Lystra, impotent in his fete, which was a creple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with a loude voyce, ¶ Stand vp right on thy fete. And he leaped vp, & walked.

11 Then whē the people sawe what Paul had done, thei lift vp their voyces, sayig in the speache of Lycaonia, Gods are come downe to vs in the likenes of men.

12 And thei called Barnabas, Iupiter, & Paul, Mercurius, because he was y<sup>e</sup> chief speaker.

13 Then Iupiters priest, which was before their citie, brought bulles with garlandes vnto the gates, & wolde haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, thei rent their clothes, & ran in among the people, crying,

15 And saying, O men, why do ye these things? We are euen men subiect to the like passions that ye be, and preache vnto you, that ye shulde turne from these vaine idoles vnto the living God, \* which made heauen and earth, and the sea, & all things that in them are.

16 Who in times past \* suffred all the Gentiles to walke in their owne waies.

a Which wolde not obey y<sup>e</sup> doctrine, neither suffer thei selues to be persuaded, to beleue y<sup>e</sup> truth and to embrace Christ.

b In so muche that all the people were moued at the doctrine.

c So bothe Paul & Barnabas remained at Lystra.

d I say to thee in the Name of the Lord Iesus Christ.

e That is, trimmed w<sup>th</sup> flowers & garlandes.

f He meaneth before the gates of y<sup>e</sup> house where y<sup>e</sup> Apostles lodged: for the temple was without the towne, & therefore y<sup>e</sup> Priest brought the sacrifice (as he thought) to the gods them selues.

g In signe of detesting & abhorring it.

h That is, not without our infirmities and sinnes, & also subiect to death.

i Gen. 1. 1. psal. 145. 6. reuel. 14. 7.

k To liue after their owne fantasies not prescribing vnto them anie religion.

l Tsal. 81. 13. rom. 1. 2.



17 Neuertheles, he left not him self without witness, in that he did good and gave vs raine from heaven, and frutefull seasons, filling our hearts with foode, and gladnes,

18 And speaking these things, scarce refrained they the people, that they had not sacrificed vnto them.

19 Then there came certeine Iewes from Antiochia and Iconium, which when they had persuaded the people, stoned Paul, and drew him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stood rounde about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that citie, & had taught manie, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, & exhorting them to continue in the faith, affirming y<sup>e</sup> we must through manie afflictions entrie into the kingdome of God.

23 And when they had ordeined the Elders by election in euerie Church, and praid, and fasted, they commended them to the Lord in whome they beleued.

24 Thus they went through out Pisidia, & came to Pamphilia.

25 And when they had preached the worde in Perga, they came downe to Attalia,

26 And thence sailed to Antiochia, from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come & had gathered y<sup>e</sup> Church together, they rehearsed all the things that God had done by them, and how he had opened the dore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preache at Antiochia, 39 And separate companie because of Iohn Marke.

Then came downe certeine from Iudea, and taught the brethren, saying, Except ye be circumcised after the maner of Moses, ye can not be saued.

2 And when there was great dissention, and disputation by Paul & Barnabas against them, they ordeined that Paul and Barnabas, and certeine other of them, shulde go vp to Ierusalem vnto the Apostles & Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioye vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certeine of the secte of the Pharises, which did beleue, rose vp, saying, that it was nedeful to circumcise the, and to commande them to kepe the Law of Moses.

6 Then the Apostles & Elders came together to loke to this matter.

7 And when there had bene great disputation, Peter rose vp, & said vnto them, Ye me & brethre, ye knowe that a good while ago, among vs God chose out me, that the Gentiles by my mouth shulde heare the worde of the Gospel, and beleue.

8 And God which knoweth the hearts, bare them witness, in giuing vnto them the holie Ghost, euen as he did vnto vs.

9 And he put no difference betwene vs & them, after that by faith he had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on y<sup>e</sup> disciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be saued, euen as they do.

12 Then all the multitude kept silence, and heard Barnabas & Paul, which tolde what signes and wondres God had done among the Gentiles by them.

13 And when they helde their peace, Iames answered, saying, Men brethren, hearken vnto me.

14 Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agre the wordes of the Prophetes, as it is written,

16 After this I wil returne, and wil buylde againe the tabernacle of Dauid, which is fallen downe, and the ruines thereof wil I buylde againe, and I wil set it vp,

17 That the residue of men might seke after the Lord, and all the Gentiles vpon whome my Name is called, saith y<sup>e</sup> Lord which doeth all these things.

18 From the beginning of the worlde God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we write vnto them, that they abstaine them selues from filthines of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in euerie

they were not vnlawful of the selues, & therefore were obserued but for a time. And whatsoever they wolde not shulde be done to them selues, that they shulde not do it to others. Therefore the ceremonies commanded by God coulde not be abolished, til the liberte of the Gospel were better knowne.

b Which were factious, & giuen to dissension.

Chap. 10. 29.

c As touching adoption, and eternal life.

1 Cor. 1. 2.

chap. 10. 43.

d By faith God purifieth the heart.

Mat. 23. 4.

e Their purpose, sely tept God w<sup>ch</sup> lay greater charges on mens consciences, then they are able to beare.

f And not by the Law: for it is a clog to y<sup>e</sup> conscience, and we can not be deliuered thereby.

1 Pet. 1. 1.

Amos. 9. 12.

g That is, the Church where of the Temple was a figure.

h Which are gathered into one familie w<sup>ch</sup> the Iewes to the intent shulde acknowledge all one God, and one Saviour Christ Iesus.

i For some thought it none offence to be present in the idoles temples, & there to be ket: w<sup>ch</sup> S. Paul saith, is to drinke the cup of the deuils, 1. Cor. 10. 21.

k The heathen thought this no vice, but made it a com mune custome. As touching a strangled thing & blood.



# The Apostles epistle.

# The Actes. Pauls vision.

citie them that preache him, seing he is red in y<sup>e</sup> Synagogues euerie Sabbath day.

22 Then it semed good to the Apostles and Elders with y<sup>e</sup> whole Church, to send chosen men of their owne cōpanie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas and Silas, w<sup>h</sup> were chief men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, AND y<sup>e</sup> Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia, & in Syria, and in Cilicia, send greting.

24 Forasmuche as we haue heard, that certeine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised & kepe the Law: to whome we gaue no suche commandement,

25 It semed therefore good to vs, when we were come together with one accorde, to send chosen men vnto you, w<sup>h</sup> our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shal also tell you the same things by mouth.

28 For it semed good to the holie Gost, and to vs, to lay no more burden vpon you, then these necessarie things,

29 That is, that ye absteine from things offered to idoles, and blood, and that that is strangled, and from fornication: || from which if ye kepe your selues, ye shal do wel. Fare ye wel.

30 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the epistle.

31 And when they had red it, they reioyced for the consolation.

32 And Iudas and Silas being Prophetes, exhorted the brethre with manie wordes, and strengthened them.

33 And after they had taried there a space, they were let go in<sup>a</sup> peace of the brethren vnto the Apostles.

34 Notwithstanding o Silas thoght good to abide there stil ||.

35 Paul also and Barnabas cōtinued in Antiochia, teaching and preaching with manie other the worde of the Lord.

36 ¶ But after certeine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euerie citie, where we haue preached y<sup>e</sup> worde of y<sup>e</sup> Lord, & se how thei do.

37 And Barnabas counseled to take with them Iohn, called Marke.

38 But Paul thoght it not mete to take him vnto their companie, which departed frō them from Pamphilia, and went not with them to the worke,

39 Then were they so stirred that they departed a sunder one from the other, so that Barnabas toke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

## CHAP. XVI.

1 When Paul had circumcised Timothee, he toke him with him. 7 The Spirit calleth them from one country to another. 24 Lydia is conuerted. 38 Paul and Silas imprisoned conuert the iailer. 37 And are deliuered as Romaines.

1 Then came he to Derbe & to Lystra: and beholde, a certeine disciple was there named \* Timotheus, a womans sonne, which was a Jewesse & beleued, but his father was a Grecian.

2 Of whome the brethren which were at Lystra and Iconium, reported wel.

3 Therefore Paul wolde that he shulde go forth with him, & toke and a circumcised him, because of the Jewes, which were in those quarters: for they knew all, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to kepe, ordeined of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and encreased in nombre daily.

6 ¶ Now when they had gone through out Phrygia, and the region of Galacia, they were forbidden of the holie Gost to preache the worde in Asia.

7 Then came they to Mysia, & sought to go into Bithynia: but y<sup>e</sup> Spirit suffred the not.

8 Therefore they passed through Mysia, & came downe to Troas,

9 Where a vision appeared to Paul in the night. There stode a man of Macedonia, & prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had sene the vision, immediately we prepared to go into Macedonia, being assured that the Lord had called vs to preache the Gospel vnto them.

11 The went we forth from Troas, & with a straight course came to Samothracia, & the next day to Neapolis,

12 ¶ And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwell there, and we were in that citie abiding certeine dayes.

13 And on the Sabbath day, we went out of the citie, besides a riuer, where they were wont to pray: and we sate downe, and spake vnto the women, which were come together.

14 And a certeine woman named Lydia, a seller

p God suffreth the moste perfitte to fall, and yet turneth their infirmities to the setting forth of his glorie, as this breach of compaignie caused the worde to be preached in mo places.

Rom. 16. 21. phil 2. 19. 1. thes. 3. 2.

a Lett the Jewes shulde disdain him as one that were prophane, and without God.

b God chuseth not onely me, but also appointeth countreis where his worde shal be preached, and onely as he wil. c Meaning, Asia the lesse. d Called also Antigonis, & Alexandria.

e We ought not to credit visions, except we be assured thereof by y<sup>e</sup> Spirit of God. f Which is in the borders of Thracia and Macedonia. g In Greke & Latine y<sup>e</sup> worde is called Colonia which can not other wise be wel expressed, but by suche circumstance of wordes. h Where the Christians accustomed to assemble their Church, whē the infideles persecuted the.

m Whome the holie Gost hath moued & directed to ordeine, & write these things, not as the authors of this doctrine, but as y<sup>e</sup> ministers of Gods ordinance, Exod 14. 31. iudg. 7. 20. hag 1. 12.

¶ and what soeuer ye wolde not that men shulde do vnto you, do not to others.

¶ Or, comforted. n Having desired leaue of the Church, y<sup>e</sup> brethre prayed God to prosper their iorney.

¶ and onely Iudas went. o Who for in the causes, charged his minde.

¶ wolde take Iohn, &c.



seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

15 And when she was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, and abidethere: and she constrained vs.

16 And it came to passe that as we went to prayer, a certeine maide hauing \* a spirit of diuination, met vs, which gate her masters muche vantage with diuining.

17 She followed Paul and vs, and cried, saying, These men are the seruants of the moste high God, which shewe vnto vs the way of saluation.

18 And this did she manie dayes: but Paul being griued, turned about, and said to the spirit, I commande thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now whē her masters sawe that the hope of their gaine was gone, they caught Paul & Silas, and drewē the into the market place vnto the magistrates,

20 And broght them to the gouernours, saying, These mē which are Iewes, trouble our citie,

21 And preache ordinances, which are not lawful for vs to receiue, nether to obserue, seing we are Romaines.

22 The people also rose vp together against them, and the gouernours rent their clothes, and \* commanded them to be beaten with roddes.

23 And when they had beatē them sore, they cast them into prison, cōmanding the iailer to kepe them surely.

24 Who hauing receiued suche commandement, cast them into the inner prison, & made their fete fast in the stocks.

25 Now at midnight Paul and Silas prayed, & sang a psalme vnto God: and the prisoners heard them.

26 And suddēly there was a great earthquake, so that the fundation of the prison was shaken: & by and by all the dores opened, and euerie mans bandes were losed.

27 Then the keeper of the prison waked out of his slepe, and when he sawe the prison dores open, he drewē out his sworde and wolde haue killed him self, supposing the prisoners had bene fled.

28 But Paul cryed w a loude voyce, saying, Do thy self no harme: for we are all here.

29 Then he called for a light and leaped in and came trembling, and fel downe before Paul and Silas,

30 And broght the out, and said, Syrs, what must I do to be saued?

31 And they said, Beleue in the Lord Iesus Christ, & y shalt be saued, and thine household.

32 And they preached vnto him the worde of y Lord, & to all that were in his house.

33 Afterwarde he toke the same houre of the night, & washed their stripes, and was baptized with all that belonged vnto him, straight way.

34 And when he had broght them into his house, he set meat before them, and reioycied that he with all his household beleued in God.

35 And when it was day, the gouernours sent the sergeants, saying, Let those men go.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The gouernours haue sent to lose you: now therefore get you hence, and go in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncōdemned, which are Romaines, they haue cast vs into prison, & now wolde they put vs out priuely? nay verely: but let them come & bring vs out.

38 And the sergeants tolde these wordes vnto the gouernours, who feared when they heard that they were Romaines.

39 Then came they and prayed them, and broght them out, and desired them to departe out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had sene the brethre, they comforted them, and departed.

CHAP. XVII.

1 Paul commeth to Thessalonica, 4 Where some receiue him, and others persecute him. 11 To searche the Scriptures. 17 He disputeth at Athens, and the fruite of his doctrine.

Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, & thre Sabbath dayes disputed with them by the Scriptures,

3 Opening, and alledging that Christ must haue suffred, and risen againe from the dead: and this is Iesus Christ, whome, said he, I preache to you.

4 And some of them beleued, & ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, & of the chief women not a fewe.

5 But the Iewes which beleued not, moued with enuie, toke vnto them certeine vagabondes & wicked felowes, and when they had assembled the multitude, they made a tumulte in the citie, & made assaut against the house of Iason, & sought to bring them out to the people.

6 But when they founde them not, they drewē Iason & certeine brethren vnto the heades of the citie, crying, These are they

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Leu. 19. 27.  
Deu. 17. 7.

1 Sam. 16. 7.  
Which colde  
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knowledge in  
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God permit  
eth to the  
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Isa. 46. 10.  
I will althogh  
he spake the  
truth, yet was  
his malicious  
purpose to cau  
te the Apostles  
to be trou  
bled at sedi  
cious perlon  
and teachers  
of strange re  
ligion.

1 For Satans  
subtiltie in  
crept, & also  
it might seme  
that Satans, &  
the Spirit of  
God taught  
bothe one do  
ctrine, Read  
Mat. 13. 34.

11 To wit, the  
clothes of  
Paul & Silas.

2 Cor. 11. 3.  
1 thes. 2. 2.

10, in the bo  
tome of the pri  
son, or in a  
dungeon.

Or, wounded by  
briues.

Greke, he set  
the table.

The Gouer  
nours assen  
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ther in the

market, &  
remēbring  
the earth

quake that  
was, they

feared and  
sent, &c.

11 No man had  
authoritie to  
beat, or put to  
death a citizen  
Romaine, but  
the Romaines  
them selues  
by the cōsent  
of the People.

12 For the pu  
nishment was  
great against  
them that did  
iniurie to a ci  
tizen Romaine



# To search the Scriptures. The Actes. Pauls sermon.

which haue subuerted the state of the worlde, and here they are,

7 Whome Iason hath receiued, and these all do against the decrees of Cesar, saying that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them go.

10 And the brethren immediately sent away Paul & Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which receiued the worde with all readines, and searched the Scriptures daily, whether those things were so.

12 Therefore manie of them beleued, & of honeste women, which were Grecians, and men not a fewe.

13 But when the Iewes of Thessalonica knewe, that the worde of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by & by brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that did conduit Paul, brought him vnto Athenes: and when they had receiued a commandement vnto Silas and Timotheus that they shulde come to him at once, they departed.

16 Now while Paul waited for them at Athenes, his spirit was stirred in him, when he sawe the citie subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with whome soeuer he met.

18 Then certeine philosophers of the Epicures, and of the Stoikes, disputed with him, and some said, What wil this babler say? Others said, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, & the resurrectiō.)

19 And they toke him, and brought him into Mars strete, saying, May we not knowe, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certeine strange things vnto our eares: we wolde knowe therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, gaue them selues to nothing els, but ether to tel, or to heare some newes.

22 Then Paul stode in the middes of Mars strete, & said, Ye me of Athenes, I perceiue that in all things ye are to superstitious.

23 For I have founde because of y<sup>e</sup> resort of people whose eares euer tickled to heare newes.

23 For as I passed by, & behelde your deuotions, I founde an altar wherein was written, VNTO THE VNKNOEN GOD. Whome ye then ignorantly worshipp, him shewe I vnto you.

24 God that made the worlde, & all things that are therein, seing that he is Lord of heauen & earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hāds, as though he needed any thing, seing he giueth to all life and breath and all things,

26 And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath assigned the times which were ordeined before, and the boundes of their habitation,

27 That they shulde seke the Lord, if so be they might haue groped after him, and founde him, though douteles he be not farre from euerie one of vs.

28 For in him we liue, and moue, and haue our being, as also certeine of your owne Poetes haue said, For we are also his generacion.

29 Forasmuche then, as we are the generacion of God, we ought not to thinke that the Godhead is like vnto gold, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorāce God regarded not: but now he admonisheth all men euerie where to repent,

31 Because he hath appointed a day in the which he wil iudge the worlde in righteousness, by that man whome he hath appointed, whereof he hath giuen an assurance to all me, in that he hath raised him from the dead.

32 Now when they heard of the resurrectiō from the dead, some mocked, & other said, We wil heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certeine men claue vnto Paul, and beleued: among whome was also Denis Areopagita, and a woman named Damaris, and other with them.

## CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is despised of the Iewes. 8 Yet receiued of many. 9 And comforted of the Lord. 14 Gallio refuseth to medle with religion. 18 Pauls vowe. 21 His faith in the prouidence of God. 22 And care for the brethren. 24 The praise of Apollos.

After these things, Paul departed frō Athenes, and came to Corinthus, and founde a certeine Iewe, named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to departe frō Rome) and he came vnto them. And because he was of the same craft, he abode

a Like quarell-piking theiue against Christ: & these be the weapons wherewith y<sup>e</sup> worlde continually fighteth against the membes of Christ, trayson & sedition. Or, a sufficient answer.

b Not more excellent of birth, but more prompt, and courageous in receiuing the worde of God: for he compareth the of Berea w<sup>th</sup> the of Thessalonica who persecuted y<sup>e</sup> Apostles in Berea. Joh. 5. 39.

c This was not onely to trie if these things which they had heard, were true, but also to confirme them selues in the same, and to increase their faith.

Or, had the charge to conduite him safely.

d That citie was the fountaine of all knowledge, was now the sinke of more horrible idolatrie.

e Suche was his feruent zeale towards Gods glorie, that he labored to amplifye the same both in season, and out of season, as he taught afterwarde to Timothee.

f Who helde, that pleasure was māns whole felicitie.

g Who taught y<sup>e</sup> vertue was onely māns felicitie, which notwithstanding they neuer attained vnto.

Or, a scall, or, a trifler.

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of y<sup>e</sup> resort of people whose eares euer tickled to heare newes. Or, had leasure, i Which was also called Areopagus.

k Hereby Paul taketh an occasion to bring them to y<sup>e</sup> true God.

Chap. 7. 48.

Tsal. 8. 8.

l Before man was created, God had appointed his habite & condition. This is ment as touching the sondrie changes of the worlde, as when some people departe out of a countrey, & others come to dwell therein. Men grope in darkenes til Christ the true light shine in their hearts. Isa. 42. 23.

o As Aratus & others.

p He condemneth the matter and the forme wherewith God is counterfained.

q But pardoned it, and did not punish it as it deserved.

r This is ment of the vniuersal worlde, and not of euery particular man: for whosoever sinneth without the Lawe, shall die without the Lawe.

Or, a iudge of Mars street.

Rom. 16. 3.

a This was Claudius Cesar who then was Emperour.



abode with them and wrought (for their craft was to make tentes.)

And he disputed in the Synagogue euerie Sabbath day, and exhorted the Iewes, & the Grecians.

Now when Silas & Timotheus were come from Macedonia, Paul burned in spirit, testifying to the Iewes that Iesus was the Christ.

And when they resisted and blasphemed, he shooke his raiment, & said vnto them, Your blood be vpon your owne head: I am cleane: fro hence forth wil I go vnto the Gentiles.

So he departed thence, and entred into a certeine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue,

And Crispus the chief ruler of the Synagogue, beleued in the Lord with all his housholde: and many of the Corinthians hearing it, beleued & were baptized.

Then said the Lord to Paul in the night by a vision, Feare not, but speake, & holde not thy peace.

For I am with thee, and no man shal lay hands on thee to hurt thee: for I haue much people in this cite.

So he continued there a yere and six moneths, and taught the worde of God among them.

Now when Gallio was Deputie of Achaia, the Iewes arose with one accorde against Paul, and broght him to the iudgement seat,

Saying, This fellow persuadeth men to worship God contrary to the Law.

And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euil dede, o ye Iewes, I wolde according to reason mainteine you.

But if it be a question of wordes, and names, and of your Law, loke ye to it your selues: for I wil be no iudge of those things.

And he draue them from the iudgement seat.

Then toke all the Grecians Sosthenes the chief ruler of the Synagogue, and bet him before the iudgement seat: but Gallio cared nothing for those things.

But when Paul had taried there yet a good while, he toke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had a vow.

Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

Who desired him to tary a longer time with them: but he wolde not consent,

But bade them fare wel, saying, I must nedes kepe this feast that commeth, in Ierusalem: but I wil returne againe vnto you, \*if God wil. So he sailed from Ephesus.

¶ And when he came downe to Cesarea, he went vp to Ierusalem: & when he had saluted the Church, he wet downe vnto Antiochia.

Now when he had taried there a while, he departed, and went through the countrey of Galacia & Phrygia by order, strengthening all the disciples.

And a certeine Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, & mightie in the Scriptures.

The same was instructed in the way of the Lord, & he spake feruently in the Spirit, and taught diligently the things of the Lord, & knewe but the baptisme of Iohn onely.

And he began to speake boldly in the Synagogue. Whome when Aquila & Priscilla had heard, they toke him vnto them, and expounded vnto him the way of God more perfectly.

And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receaue him: and after he was come thither, he holpe the much which had beleued through grace.

For mightely he confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

The holie Gost is giuen by Pauls hands. ¶ The Iewes blaspheme his doctrine, which was confirmed by miracles. ¶ The rashenes, and punishment of the conuicers, & the frute that came thereof. ¶ Demetrius raiseth sedition vnder pretence of Diana. ¶ Yet God deliuereth his and appeaseth it by the towne Clarke.

¶ And it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, and founde certeine disciples,

And said vnto the, Haue ye receiued the holie Gost sence ye beleued? And they said vnto him, We haue not so muche as heard whether there be an holie Gost.

And he said vnto them, Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

Then said Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shulde beleue in him, which shulde come after him, that is, in Christ Iesus.

So when they heard it, they were baptized in the Name of the Lord Iesus.

And Paul laid his hands vpon them, and

to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one bodie, vnto remission of sinnes, is, that sinned by Christs death may be abolished, and dye in vs, & that we may growe in Christ our head, and that our sinnes may be washed away by the blood of Christ. \* Mat. 3. 11. mar. 1. 8. Luk. 3. 16. Iohn 1. 27. chap. 1. 5. & 2. 2. & 11. 16. c Endowed with the visible graces of the holie Gost.



the holie Gost came on them, & they spake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, & spake boldly for the space of thre moneths, disputing & exhorting to the things that apperteyne to the kingdome of God.

9 But when certeyne were hardened, and disobeyed, speaking euil of the way of God before the multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one Tyrannus.

d That is, of a certeyne man so called.

¶ From nine a clocke vnto ten.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, bothe Iewes and Grecians.

11 And God wrought no smale miracles by the hands of Paul,

12 So that from his bodie were brought vnto the sicke, kerchefts or handkerchefts, and the diseases departed from them, and the euil spirits went out of them.

Or, napkins. e This was to authorize the Gospel, and to confirme Pauls ministerie, not to cause men to worship him or his napkins.

Or, conuincers. f They abuse Pauls autoritie, & without any vocation of God, vsurpe that which is not in mans power.

13 Then certeyne of the vagabonde Iewes, exorcists, toke in hand to name ouer the which had euil spirits, the Name of the Lord Iesus, saying, We iadiure you by Iesus, whome Paul preacheth.

14 (And there were certeyne sonnes of Sceua a Iewe, the Priest, about seuen which did this)

15 And the euil spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whome y euil spirit was, ran on them, & ouercame them, & preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes & Grecians also, which dwelt at Ephesus, & feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and confessed, and shewed their workes.

g That is, declared by confession of their sinnes and by their good workes y they were faithful. h This mouneth of our money about 1000 markes.

19 Many also of them which vsed curious artes, brought their bokes, and burned them before all men, and they counted the price of them, & founde it fiftie thousand pieces of siluer.

20 So the worde of God grewe mightely, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaja, and to go to Ierusalem, saying, After I haue bene there, I must also se Rome.

i By the motion of the holie Gost, he vnderooke this iorney.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

k That is, about the state of the Christians: for they contemned the Christians because they left the olde religion, & brought in another trade of doctrine.

23 And the same time there arose no finale trouble about that way.

24 For a certeyne man named Demetrius a

silversmith, which made siluer temples of Diana, brought great gaines vnto the craftes men:

Or, priuies. l What impleme doeth not counterfeit drive a man vnto?

25 Whome he called together, with the workemen of like things, and said, Sirs, ye knowe that by this craft we haue our goods.

m He was moued with his profit: & the others for their bellies, so that they wolde rather lose both their liues, & religion then their filthy gaines.

26 Moreouer ye se and heare, that not alone at Ephesus, but almoste throughout all Asia this Paul hath persuaded, & turned away muche people, saying, That they be not gods which are made with hands,

n Meaning their arte and occupation.

27 So that not onely this thing is dangerous vnto vs, that the state shulde be reproued, but also that the temple of the great goddesse Diana shulde be nothing esteemed, and that it wolde come to passe that her magnificence, which all Asia and the world worshippeth, shulde be destroyed.

o Religion is his seconde argument which he lesse esteemeth, then his profit, and therefore putteth it last, which thing is contrary to the doing of the faithful: for they preferre religion aboue all.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

p He groueth his religion vpon the multitude & autoritie of y worlde, as do the Papistes.

29 And the whole citie was full of confusion, and they rushed into the commune place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, & Pauls companions of his iourney.

q And let him in an hie place where the people coulde not come nere him but whēce he might wel heare his voyce.

30 And whē Paul wolde haue entred in vnto the people, the disciples suffered him not.

31 Certeyne also of the chief of Asia which were his friends, sent vnto him, desiring him that he wolde not present him self in the commune place.

32 Some therefore cryed one thing, and some another: for the assemblie was out of order, and the more parte knewe not wherefore they were come together.

33 And some of the companie drew forth Alexander, the Iewes thrusting him forwardes. Alexander then beckened with the hand, and wolde haue excused the matter to the people.

r Antiquitie & the countenances of the Priests brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer chaged.

34 But when they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephesians.

s He pacifieth the people by worldlie wisdom, & hath no respect to religion.

35 Then the towne clarke when he had stayed the people, said, Ye me of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seing then that no man can speake against these things, ye ought to be appeased, and to do nothing rashly.

t By such conclusions y worlde is moued easily abused.

37 For ye haue brought hither these men, which haue nether commit sacrilege, neither do blaspheme your goddesse.

u Which is called otherwise.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any mā, the lawe is open, & there are Deputies: let them accuse one another.

39 But



- 39 But if ye inquire anie thing concerning other matters it maye be determined in a lawfull assemblie.
- 40 For we are euen in ieopardie to be accused of this daies sedicion, forasmuche as there is no cause, whereby we may giue a reason of this concourse of people.
- 41 And when he had thus spoken, he let the assemblie departe.

CHAP. XX.

*Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Troas he raiseth vp Eutyphus. 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his praier with them, and departeth by ship towards Ierusalem.*

**N**OW after the tumulte was ceased, Paul called the disciples vnto him, and embrased them, and departed to go into Macedonia.

2 And when he had gone through those parties, and had exhorted them with manie wordes, he came into Grecia.

3 And hauing taried there thre moneths, because the Iewes laid waite for him, as he was about to faile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, and Trophimus.

5 These wet before, & taried vs at Troas.

6 And we sailed forthe from a Philippi, after the daies of vnleauened bread, & came vnto them to Troas in fīue daies, where we abode seuen daies.

7 And the first day of the weke, the disciples being come together to breake bread, Paul preached vnto the, readie to departe on the morowe, and continued the preaching vnto midnight.

8 And there were manie lightes in an upper chamber, where they were gathered together.

9 And there sate in a window a certēine yong man, named Eutyphus, fallen into a depe slepe: & as Paul was log preaching, he ouercome with slepe, fell downe from the third lofte, and was taken vp dead.

10 But Paul went downe, and laid him self vpon him, & embrased him, saying, Trouble not your selues; for his life is in him.

11 So when Paul was come vp againe, and had broken bread, & eaten, he commoned a long while til the dawning of the daye, and so he departed.

12 And they broght the boie aliue, and they were not a litle comforted.

13 ¶ Then we went forthe to ship, & sailed vnto the cite of Assos, that we might receiue Paul there: for so had he appointed, and wolde himself go a fote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next daye we arriued at Samos, and rariied at Trogyllium: the next daye we came to Miletum.

16 For Paul had determined to faile by Ephesus, because he wolde not spend the time in Asia: for he hasted to be, if he colde possible, at Ierusalem, at the day of Pentecoste.

17 ¶ Wherefore from Miletum he sent to Ephesus, & called the Elders of y Church.

18 Who when they were come to him, he said vnto them, Ye knowe fro the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 ¶ Seruing the Lord with all modestie, and with manie teares, and tentacions, which came vnto me by the layings awaite of the Iewes,

20 And how I kept & backe nothing that was profitable, but haue shewed you, and taught you openly, & throughout euerie house,

21 Witnessing bothe to the Iewes, & to the Grecians the repentance towarde God, & faith towarde our Lord Iesus Christ.

22 And now beholde, I go bounde in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,

23 Saue that the holie Gost witnesseth in euerie cite, saying, that bandes and afflictions abide me.

24 But I passe not at all, nether is my life deare vnto my self, so that I may fulfil my course with ioye, and the ministracion which I haue receiued of the Lord Iesus, to testifie y Gospel of the grace of God.

25 And now beholde, I knowe that hence forth ye all, through whome I haue gone preaching the kingdome of God, shal se my face no more.

26 Wherefore I take you to recorde this day, that I am pure from the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsel of God.

28 Take hede therefore vnto your selues, and to all the flocke, whereof the holie Gost hath made you Ouerseers, to fede the Church of God, which he hath purchased with his owne blood.

29 For I knowe this, that after my departing shal grievous wolues entre in among you, not sparing the flocke.

30 Moreouer of your owne selues shal arise speaking peruerse things, to drawe disciples after them.

31 ¶ Therefore watche and remember, that by the space of thre yeres I ceased not to

RR.i.

*Or, Mitylene*

*e In my vocation & ministration.*

*f This vertue is contrarie to boasting & he minded: & vices are detestable in the seruants of Iesus Christ.*

*g I nether held my tongue for feare, nor dissembled for gaine.*

*h Which is y turning to God by newnes of life.*

*i Which is the receiving of y grace, which Christ doeth offer vs.*

*k That is, by the impulsio & commandment of the holie Gost, who draweth me as with a band.*

*l By the Prophet.*

*In Ierusalem.*

*m I am not the occasion of a nie of your destructions.*

*n Which concerneth your saluacion.*

*o That & appertaineth to y humanitie of Christ, is here attributed to his diuinitie, because of the communion of the spirities, & vniō of the two natures in one persone.*

*p Through their ambitio, & is mother of all heresie and wickednes.*

*a He remained there these daies, because he had better opportunitie to teach: also y abolishing of the Law was not yet knowne. b Which we call Soday. Of this place and also of the 1. Cor. 16, 2 we gather that the Christians vsed to haue their solenne assemblies this day, laying aside y ceremonie of the Iewish Sabbath. c To celebrate the Lords Supper, Chap. 2, 46. d yeres.*

*Which was a cite of Mysia, called otherwise Apollonia, Plin. l. 5. chap. 32.*



warne euerie one, bothe night and daye with teares.

32 And now brethren, I commende you to God, and to the worde of his grace, which is able to buyld further, & to giue you an inheritance among all them, which are sanctified.

33 I haue coueted no mans siluer, nor golde, nor apparel.

34 Yea, ye knowe, that these hands haue ministred vnto my necessities, & to them that were with me.

35 I haue shewed you all things, how that so laboring, ye ought to supporte the weak, & to remember the wordes of the Lord Iesus, how that he said, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fel on Pauls necke, and kissed him,

38 Being chiefly sorie for the wordes which he spake, That they shulde se his face no more. And thei accompanied him vnto the ship.

## CHAP. XXI.

3 The commune prayers of the faithful & Philipps foure daughters propheteesses 23 Pauls constancie to beare the crosse, as Agabus & others forespake, although he was otherwise counseled by the brethren. 28 The great danger that he was in, and how he escaped.

1 And as we lauched forth, and were departed from them, we came with a straight course vnto Cods, and the daye following vnto the Rhodes, & from thence vnto Patara.

2 And we founde a ship that went ouer vnto Phenice, and went aboarde, & set forth.

3 And when we had discovered Cyprus, we left it on the left hand, and sailed towarde Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had founde disciples, we taryed there seuen dayes. And they tolde Paul a through the Spirit, that he shulde not go vp to Ierusalem.

5 But whē the daies were ended, we departed, and went our way, and thei all accompanied vs with their wiues and children, euen out of the citie: & we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we toke ship, & thei returned home.

7 And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one daye.

8 And the next day, Paul & thei that were with him, departed, and came vnto Cefarea: and we entred into the house of Philippe the Euangelist, which was one of the seuen Deacons, and abode with him.

9 Now he had foure daughters virgines, which did prophecie.

10 And as we taryed there manie dayes, there came a certeine Prophet fro Iudea, named Agabus.

11 And when he was come vnto vs, he toke Pauls girdle, and bounde his owne hands and fere, and said, Thus saith the holie Ghost, So shal the Iewes at Ierusalem binde the man that oweth this girdle, and shal deliuer him into the hands of Gentiles.

12 And when we had heard these things, bothe we and other of the same place besoght him that he wolde not go vp to Ierusalem.

13 Then Paul answered, and said, What do ye weping and breaking mine heart? For I am readie not to be bounde onely, but also to dye at Ierusalem for the Name of the Lord Iesus.

14 So when he wolde not be perswaded, we ceased, saying, The wil of the Lord be done.

15 And after those dayes we trusted vp our fardeles, and went vp to Ierusalem.

16 There went with vs also certeine of the disciples of Cefarea, & broght with them one Mnason of Cyprus, an olde disciple, with whome we shulde lodge.

17 And when we were come to Ierusalem, the brethren receiued vs gladly.

18 And the next daye Paul went in with vs vnto James: and all the Elders were there assembled.

19 And when he had embraced them, he tolde by ordre all things, that God had wrought among the Gentiles by his ministracion.

20 So when thei heard it, they glorified the Lord, and said vnto him, Thou seest, brother, how manie thousand Iewes there are which beleue, and they are all zealous of the Law.

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and saist, that they ought not to circumcise their children, nether to liue after the customes.

22 What is then to be done? the multitude must nedes come together: for they shal heare that thou art come.

23 Do therefore this that we saye to thee. We haue foure men, which haue made a vowe.

24 Them take, & purifie thy self with the, and contribute with them, that they maye shauer their heades: and all shal knowe, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy self also walkest and keepst the Law.

25 For as touching the Gentiles, which beleue

q To increase you with further graces, & to finish his worke in you. He promitteth to the faithful continual increase of grace, til they enter into possession of that inheritance, which is prepared for them.

1. Cor. 4. 12.

2. thes. 2. 9.

2. thes. 3. 8.

f Although this be not orderly so writ in anie one place, yet it is gathered of diuers places of Scripture in effect.

a By the reuelacio of Gods Spirit.

b The holie Spirit reueiled vnto them the persecucions which Paul shulde haue made against him, and the same Spirit also strengthened Paul to saffine them.

Chap. 6. 3.

c This office of Deaconschip was but for a time, accordig as the Congregation had need, or otherwise.

d God wolde haue his seruants bandes knowne, to the intent that no man shulde thinke that he cast him into wilful danger. e This was not to make Paul afraid, but to encourage him against y brunt.

f Who was chief, or superintendent of the Church of Ierusalem.

g That is, according to the manners that fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

Nomb. 6. 11.

chap. 15. 11.

i The end of this ceremonie was thankesgiving, & was instituted by God, and partly of ignorance and infirmities retained: therefore S. Paul supported therein y weaknes of others & made him self all to all men, not hindring his conscience.

Which re vnder tains and charge of an hundred soldiers.

A notable example of Gods power for the fear of him.

Chap. 1. 3. Josephus Antiq. 20. 11. & de b. Iuda. 11. 2.

Chap. 23.



beleue, we haue written, and determined  
\*that thei obserue no suche thing, but that  
they kepe them selues from things offred  
to idoles, and from blood, and frō that that  
is strangled, and from fornication.

26 Then Paul toke the men, and the next  
day was purified with them, and entred in-  
to the Temple, \* declaring the accōplish-  
ment of the daies of the purification, vn-  
til that an offering shulde be offered for e-  
uerie one of them.

27 And when the seuen dayes were almoſte  
ended, the Iewes which were of Asia (whē  
they sawe him in the Temple) moued all  
the people, and \* laid hands on him,

28 Crying, Men of Israel, helpe: this is the  
man that teacheth all men euery where a-  
gainst the people, and the Law, and this  
place: moreouer, he hath brought Greciās  
into the Temple, and hath<sup>1</sup> polluted this  
holie place.

29 For they had sene before Trophimus an  
Ephesiā with him in the citie, whome they  
supposed that Paul had brought into the  
Temple.

30 Then all the citie was moued, & the peo-  
ple ran together: and they toke Paul, and  
drew him out of the Tēple, & forthewith  
the dores were shut.

31 But as they went about to kill him, ty-  
dings came vnto the chief Captaine of  
the bāde, that all Ierusalem was on an vp-  
roare.

32 Who immediatly toke souldiers and  
Centurions, and ran<sup>n</sup> downe vnto them:  
and when they sawe the chief Capaine &  
the souldiers, they left beating of Paul.

33 Then the chief Captaine came nere and  
toke him, & commanded him to be boun-  
de with two chaines, and demāded who he  
was, and what he had done.

34 And one cryed this, another that, among  
the people. So when he colde not knowe  
the certeinētie for the tumulte, he cōman-  
ded him to be led into the castle.

35 And whē he came vnto the grieces, it was  
so that he was borne of the souldiers, for y<sup>e</sup>  
violence of the people.

36 For the multitude of y<sup>e</sup> people followed  
after, crying, Away with him.

37 And as Paul shulde haue bene led into  
the castle, he said vnto the chief Captaine,  
May I speake vnto thee? Who said, Canst  
thou speake Greke?

38 Art not thou the \* Egyptian, who befo-  
re these dayes raised a sedition, & led out  
into the wildernes foure thousand mē that  
were murderers?

39 Then Paul said, Douteles I am a man  
which am a Iewe, & citizen of \* Tarsus, a  
famous citie in Cilicia, & I beseeche thee,  
suffre me to speake vnto the people.

40 And when he had giue him licence, Paul

stode on the grieces, & beckened with the  
hand vnto the people: and when there was  
made great silence, he spake vnto them in  
the Hebrue tongue, saying,

## CHAP. XXII.

3 Paul rendreth an account of his life and doctrine.  
25 He escapeth the whippe by reason he was a citizen  
of Rome.

1 Y E men, brethren & fathers, heare my  
"defence now towards you.

2 (And whē they heard that he spake in the  
Hebrue tongue to them, they kept the mo-  
re silence, and he said)

3 I am verely a man, which am a Iewe, borne  
in \* Tarsus in Cilicia, but brought vp in  
this citie at the \* fete of Gamaliel, and  
instructed according to the perfect maner  
of the Law of the Fathers, and was zea-  
lous towarde God, as ye all are this day.

4 \* And I persecuted this way vnto the  
death, binding and deliuering into prison  
bothe men and women,

5 As also y<sup>e</sup> chief Priest doeth beare me wit-  
nes, & all the state of the Elders: of who-  
me also I receiued letters vnto the b<sup>r</sup> bre-  
thren, and went to Damascus to bring the  
which were there, bounde vnto Ierusalem,  
that they might be punished.

6 ¶ And so it was, as I iourneid and was co-  
me nere vnto Damascus about noone, that  
suddenly there shone from heauen a great  
light rounde about me.

7 So I fel vnto the earth, and heard a voy-  
ce, saying vnto me, Saul, Saul, why perse-  
cutest thou me?

8 Then I answered, Who art thou, Lord?  
And he said to me, I am Iesus of Nazaret,  
whome thou persecutest.

9 Moreouer they that were with me, sawe  
in dede a light and were afraid: but they  
heard not the voyce of him that spake vn-  
to me.

10 Then I said, What shal I do, Lord? And  
the Lord said vnto me, Arise, and go into  
Damascus: and there it shalbe tolde thee  
of all things, which are appointed for thee  
to do.

11 So when I colde not se for the glorie  
of that light, I was led by the hand of  
them that were with me, and came into  
Damascus.

12 And one Ananias a godlie man, as pertei-  
ning to the Law, hauing good reporte of  
all the Iewes which dwelt there,

13 Came vnto me, and stode, and said vnto  
me, Brother Saul, receiue thy sight: & that  
same houre I looked vpon him.

14 And he said, The God of our fathers ha-  
th<sup>e</sup> appointed thee, that y<sup>e</sup> shuldest know  
his wil, and shuldest se that \* Iust one, and  
shuldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men

RR. ii.

Or, 24<sup>th</sup>, 25<sup>th</sup>

Chap. 21, 39.  
a Whereby he  
declareth his  
modestie, dili-  
gence & docu-  
ment.

Chap. 9, 3.  
b Or, this profes-  
sion of the Chris-  
tians.

b To y<sup>e</sup> Iewes  
to whome the  
letters were di-  
rected.

c This may be  
referred to the  
eternal cōseil  
of God, or els  
to the execu-  
tion & declara-  
tion of y<sup>e</sup> same  
which seemeth  
here to be mo-  
re prope.  
d Which is  
Christ, 1 Ioh 2,  
1.

Aug. 11, 20.

Rom. 1, 13.  
Chap. 24, 1.

It is thinking  
to appeare the  
faithful, and  
to support the  
judgemente fal-  
len into the  
hands of his  
enemies.  
By bringing  
in such as  
were not circu-  
cised.

Which we-  
re undercap-  
tains and had  
charge ouer  
an hundred  
souldiers.  
A notable  
example of  
Gods provide-  
ce for the de-  
liverance of his.

Chap. 9, 36.  
o Iosephus li.  
Antiq. 20. cha.  
11 & de bello  
Iudaico. 2. cha.  
12.

Chap. 22, 3.



of the things, which thou hast sene and heard.

16 Now therefore why tarieſt thou? Arise, and be baptized, and waſhe away thy ſinnes, in calling on the Name of the Lord.

*e He ſheweth that ſinnes ca not be waſhed away, but by Chriſt who is the ſubſtance of Baptiſme: in whom alſo is comprehended the Father & the holie Goſt.*

*Chap. 8. 3.*

17 ¶ And it came to paſſe, that when I was come againe to Ieruſalem, and prayed in the Temple, I was in a trance,

18 And ſawe him ſaying vnto me, Make haſte, & get thee quickly out of Ieruſalem: for they wil not receiue thy witnes cōcerning me.

19 Then I ſaid, Lord, they knowe y I \* priſoned, and bet in euerie Synagogue them that beleued in thee.

*Chap. 7. 58.*

20 And when the blood of thy martyr Steuen was ſhed, I alſo \* ſtoode by, and conſented vnto his death, and kept the clothes of them that ſlewe him.

21 Thē he ſaid vnto me, Depart: for I wil ſend thee farre hence vnto the Gentiles.

22 ¶ And they heard vnto this worde, but thē they liſt vp their voyces, and ſaid, Away with ſuche a felowe from the earth: for it is not mete that he ſhulde liue.

23 And as they cryed and caſt of their clothes, and threwe duſt into the aire,

24 The chief captaine commanded him to be led into the caſtle, & bade that he ſhulde be ſcourged, and examined, that he might knowe wherefore they cryed ſo on him.

25 And as they bounde him with thongs, Paul ſaid vnto the Cēturion that ſtoode by, Is it lawful for you to ſcourge one that is a Romaine, and not condemned?

*f Not becauſe he was borne at Rome, but by reaſon of his citie: for Tarſus was inhabited by the Romains, and was their Colonia, whereof read cha. 16. 12.*

26 Now when the Centurion heard it, he went, and tolde the chief captaine, ſaying, Take hede what thou doeſt: for this man is a Romaine.

27 Then the chief captaine came, and ſaid to him, Tell me, art thou a Romaine? And he ſaid, Yea.

28 And the chief captaine answered, With a great ſumme obtained I this burgeſſhip. Then Paul ſaid, But I was ſo borne.

*g This priuiledge was oft times giuen in recompence of ſeruice to them that were farre of Rome, & to their childre, though they were not borne in the citie.*

29 Then ſtraight way they departed from him, which ſhulde haue examined him: & the chief captaine alſo was afraid, after he knewe that he was a Romaine, and that he had bounde him.

30 On the next day, becauſe he wolde haue knowne the certeinetic wherefore he was accused of the Iewes, he loſed him from his bondes, & commanded the hie Priests and all their Council to come together: and he brought Paul, and ſet him before them.

#### CHAP. XXIII.

*3 The answer of Paul being ſmit, and the overthrowe of his enemies. 21 The Lord encourageth him. 33 And becauſe the Iewes layed waite for him, he is ſent to Ceſarea.*

And Paul behelde carneſtly y Council, and ſaid, Men and brethren, I haue in all good conſcience ſerued God vntil this day.

2 Then the hie Priest Ananias commanded thē that ſtoode by, to ſmite him on the mouth.

3 Then ſaid Paul to him, God \* wil ſmite thee, thou whited wall: for thou ſitteſt to iudge me according to the Law, and commandeſt thou me to be ſmiten contrary to the Law?

4 And thē that ſtoode by, ſaid, Reuielt thou Gods hie Priests?

5 Then ſaid Paul, I b knewe not, brethren, that he was the hie Priest: for it is written, \* Thou ſhalt not ſpeake euil of y Ruler of thy people.

6 But whē Paul perceiued that the one parte were of the Sadduces, and the other of y Pharises, he cried in the Council, Men and brethren, \* I am a Pharise, the ſonne of a Pharise: I am accused of the hope and \* resurrection of the dead.

7 And when he had ſaid this, there was a diſſenſion betwene the Pharises and the Sadduces, ſo that the multitude was deuided.

8 \* For the Sadduces ſay that there is no resurrection, nether Angel, nor ſpirit: but y Pharises confeſſe \* bothe.

9 Then there was a great crye: & the Scribes of the Pharises parte roſe vp, and ſtrove, ſaying, We finde none euil in this mā: but if a ſpirit or an Angel haſte ſpoken to him, let vs not fight againſt God.

10 And when there was a great diſſenſion, the chief captaine, fearing leſt Paul ſhulde haue bene pulled in pieces of them, commanded the ſouldiers to go downe, and to take him from among them, and to bring him into the caſtel.

11 ¶ Now the night following the Lord ſtoode by him, & ſaid, Be of good courage, Paul: for as thou haſt teſtified of me in Ieruſalem, ſo muſt thou beare witnes alſo at Rome.

12 And when the day was come, certeine of the Iewes made an aſſembly, and bounde them ſelues with an \* othe, ſaying, that they wolde nether eat nor drinke, til they had killed Paul.

13 And they were more then fourtie, which had made this conſpiracie.

14 And they came to the chief Priests and Elders, and ſaid, We haue bounde our ſelues with a ſolēne othe, that we wil eat nothing, vntil we haue ſlaine Paul.

15 Now therefore, ye and the Council ſignifie to the chief captaine, that he bring him forth vnto you to morow, as though ye wolde knowe ſome thing more perfectly of him, and we, or euer he come nere, wil be readie to kill him.

*a Paul doeth not curſe the hie Priest, but denounceth ſharply y puniſhment of God & ſhulde liſt vp him, who vnder preſence of mainteining y Law doeth tranſgreſſe it.*

*Exod. 22. 11. b He made this excuſe as it were in mockerie, as if he wolde ſay, I knowe nothing in this man worthe y offence of the hie Priest.*

*Phil. 3. 5.*

*chap. 24. 15. c He denieth not but there were other points, but he expreſſeth that for the which the Sadduces that were the chief gouerners, hated him moſte for.*

*Mat. 22. 23. d Vnderſtanding both kinde, the Angels & the ſpirits, which he concludeth vnder one, & the resurrection w is the other parte.*

*e The worde ſignifieth curſing, as when a man either ſweareth, voweth or wither him ſelf to die, or to be giuen to the deuill, except he bring his purpoſe to paſſe.*

16 But



*This declaration that God hath so many means to deliver his children out of danger as there are creatures in the world, so that the aduersaries can not easily against them, but he hath infinite means to defeat their wicked practices.*

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castle, and tolde Paul,

17 And Paul called one of y<sup>e</sup> Ceturions vnto him, & said, Bring this yong man vnto the chief captaine: for he hathe a certeine thing to shewe him.

18 So he toke him, and broght him to the chief captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong mā vnto thee, which hathe some thing to say vnto thee.

19 Then the chief captaine toke him by the hand, and went aparte with him alone, and asked him, What hast thou to shewe me?

20 And he said, The Iewes haue conspired to desire thee, that thou woldest bring for the Paul to morow into the Council, as thogh they wolde inquire somewhat of him more perfetely.

21 But let them not persuaide thee: for there lie in waite for him of them, more then fourtie men, which haue bounde them selues with an othe, that they wil nether eat nor drinke, til they haue killed him: and now are they readie, and wait for thy promes.

22 The chief captaine then let the yong man departe, and charged him to speake it to no man, that he had shewed him these things.

23 And he called vnto him two certeine Centurions, saying, Make readie two hundred souldiers, that they may go to Cesarea, and horsmen thre score and ten, and two hundred, with dartes at the thirde houre of the night.

24 And let them make readie an horse that Paul being set on, may be broght safe vnto Felix the Gouvernour.

25 And he wrote an epistle in this maner, Claudius Lysias vnto the moste noble Gouvernour Felix sendeth greting.

26 As this man was taken of the Iewes, and shulde haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romaine.

27 And when I wolde haue knowen the cause, wherefore they accused him, I broght him forthe into their council.

28 There I perceiued that he was accused of questions of their Law, but had no crime worthe of death, or of bondes.

29 And whē it was shewed me, how that the Iewes laid wait for the man, I sent him straight way to thee, and commanded his accusers to speake before thee the things that they had against him. Fare wel.

30 Then the souldiers as it was commanded them, toke Paul, and broght him by night to Antipatris.

31 And the next day, they left the horsmen

to go with him, and returned vnto the castel.

32 Now when they came to Cesarea, they deliuered the epistle to the Gouvernour, & presented Paul also vnto him.

33 So when the Gouvernour had red it, he asked of what prouince he was: and whē he vnderstode that he was of Cilicia,

34 I wil heare thee, said he, when thine accusers also are come, & commanded him to be kept in Herodes iudgement hall.

#### CHAP. XXIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix gropeth him, thinking to haue a bribe, 28 Ad after leaueth him in prison.

1 Now after fise dayes, Ananias the high Priest came downe with the Elders, and with Tertullus a certeine orator, which appeared before the Gouvernour against Paul.

2 And whē he was called forthe, Tertullus began to accuse him, saying, Seing that we haue obtained great quietnes through thee, and that manie worthie things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, moste noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that y<sup>e</sup> woldest heare vs of thy courtelie a fewe wordes.

5 Certainely we haue founde this man a pestilent felowe, and a mouer of sedition among all the Iewes throughout the worlde and a chief maintainer of the secte of the Nazarites:

6 And hathe gone about to pollute the Temple: therefore we toke him, and wolde haue iudged him according to our Law:

7 But the chief captaine Lysias came vpon vs, and with great violence toke him out of our hands,

8 Comāding his accusers to come to thee: of whome thou maist (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouvernour had beckened vnto him that he shulde speake, answered, I do the more gladly answer for my self, for asmuche as I knowe that thou hast bene of manie yeres a iudge vnto this nation,

11 Seing that thou maist knowe, that there are but twelue dayes since I came vnto worship in Ierusalem.

12 And thei nether founde me in the Temple disputing with anie man, nether making vproate among the people, nether in

factions. f Not that his purpose was to worship there, but the Iewes so founde him by the counsell of others: for he thought to haue worshipped the simple brethren, and to stop the enemies mouthes.

i By this name the Romaines called ene ric country which they had subdued.

a For Felix by his diligence had taken Eleazarus the captaine of y<sup>e</sup> murderers, & put the Egyptian to flight which raised vp tumultes in Iudea: for the orator praiseth him: otherwise he was bothe cruel & covetous, read Ioseph li. 20. Antiqu. chap. 11. & 12. & li. 2. de bello Iudaico chap. 12.

b Or heretic: for so the wicked termed y<sup>e</sup> true Christian religion.

c Which taught the people to maintaine their libertie against the Romaines: and thogh y<sup>e</sup> accusers approued bothe this secte and their doctrine, yet to get Paul punished, thei seemed to condēne it.

d Or, captaine of a thousand.

e Or, gouernour: for before this he ruled Trachonites, Batanea, and Gaulanites.

f So that thou art not ignorant of their



the Synagogues, nor in the citie.

13 Nether can they proue the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleuing all things which are written in the Law & the Prophetes,

15 And haue hope towards God, that the resurrection of the dead which they them selues loke for also, shalbe bothe of iust and vniust.

16 And hercin I endeavour my self to haue alway a cleare conscience towarde God, & towarde men.

17 Now after many yeres, I came and brought almes to my nacion & offrings.

18 \* At what time, certeine Iewes of Asia founde me purified in the Temple,

19 Nether with multitude, nor with tumult.

20 Who ought to haue bene present before thee, and accuse me, if they had oght against me.

21 Or let these them selues say, if they haue founde any vniust thing in me, while I stode in the Council,

22 Except it be for this one voyce, that I cryed standing among them, \* Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he differred them, & said, When I shal more perfectly knowe the things which concerne this way, by the coming of Lysias y chief Capitaine, I wil decise your matter.

24 Then he commanded a Centurion to kepe Paul, and that he shulde haue case, and that he shulde forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 ¶ And after certeine dayes, came Felix with his wife Drusilla, which was a Iewesse, & he called for the Paul, & heard him of the faith in Christ.

26 And as he disputed of righteousness, and temperance, & of the iudgement to come, Felix trembled, & answered, Go thy way for this time, and when I haue conuenient time, I wil call for thee.

27 He hoped also that money shulde haue bene giuen him of Paul, that he might lose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeres were expired, Porcius Festus came into Felix rourne: and Felix willing to get fauour of the Iewes, left Paul bounde.

## CHAP. XXV.

¶ The Iewes accuse Paul before Festus. 8 He answereth for himself. 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa. 23 And he is brought forth.

¶ When Festus was then come into the prouince, after thre dayes he went vp from Cesarea vnto Ierusalem.

¶ Then the high Priest, and the chief of the Iewes appeared before him against Paul: and they besoght him,

¶ And desired fauour against him, that he wolde send for him to Ierusalem: and they laid wait to kil him by the way.

¶ But Festus answered, that Paul shulde be kept at Cesarea, & y he him self wolde shortly departe thither.

¶ Let them therefore, said he, which among you are able, come downe with vs: and if there be anie wickednes in the man, let them accuse him.

¶ Now when he had taried among the no more then ten dayes, he went downe to Cesarea, and the next day sate in the iudgement seat, & commanded Paul to be brought.

¶ And when he was come, the Iewes which were come from Ierusalem, stode about him and laid manie and grievous complaints against Paul, which they colde not proue,

¶ Forasmuche as he answered, that he had nether offended anie thing against y Law of the Iewes, nether against the Temple, nor against Cesar.

¶ Yet Festus willing to get fauour of the Iewes, answered Paul, and said, Wilt thou go vp to Ierusalem, and there be iudged of these things before me?

¶ Then said Paul, I stand at Cesars iudgement seat, where I oght to be iudged: to the Iewes I haue done no wrong, as thou verie wel knowest.

¶ For if I haue done wrong, or committed anie thing worthie of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

¶ Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cesar vnto Cesar shalt thou go.

¶ And after certeine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

¶ And when they had remained there manie dayes, Festus proposed Pauls cause vnto the King, saying, There is a certeine man left in prison by Felix.

¶ Of whome when I came to Ierusalem, the high Priests & Elders of the Iewes informed me, and desired to haue iudgement against him.

¶ To whome I answered, that it is not the maner of the Romaines for fauour to deliuer anie man to the death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

¶ Therefore when they were come hither, without delay the day following I sate on the

As the Scribes and Pharisees termed the Christians doers.

h Meaning, y it was a long time since he had bene at Ierusalem, & was when he brought almes.

Chap. 11, 29. Rom. 15, 26.

2 Cor. 9, 2. Chap. 21, 27.

i For his accusers spake but upon a false report, which these beloues of Satan had blowen a broad, and durst not them selues appeare.

Chap. 23, 7.

Or, for.

h By whose counsel Felix called for Paul

i The worde of God maketh the verie wicked astonished, and therefore to them it is the fauour of death vnto death.

Or, to do a pleasure.

a The enuious sure of the Priests against Paul.

b Which may moue commotion.

c Paul defendeth him self in iudgement.

Or, to do a pleasure.

d Seing him self betrayed by the ambition of the iudge, he desired that in consideration of his freedom, he may be sent to Rome.

e It is lawfull to require the defense of the Magistrate to maintaine our right.

f Without whose consent he coulde do nothing.

g This was his owne sister whome he entertained.



on the iudgement seat, and cōmanded the man to be broght forth.

18 Against whome when the accusers stode vp, they broght no crime of suche things as I supposed:

19 But had certeine questions against him of their owne <sup>b</sup> superstition, and of one Iesus which was dead, whome Paul affirmed to be alieue.

<sup>a</sup> This worde doeth also signifye religion: but he speakeh in contempt of the true doctrine.

20 And because I doubted of suche maner of question, I asked him whether he wolde go to Ierusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I cōmanded him to be kept, til I might send him to Cesar.

22 Then Agrippa said vnto Festus, I wolde also heare the man my self. To morowe, said he, thou shalt heare him.

<sup>a</sup> ad iudic.

23 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the Cōmune hall with the chief captaines and chief men of the citie, at Festus commandement Paul was broght forth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye se this man, about whome all the multitude of the Iewes haue called vpō me, bothe at Ierusalem, and here, crying, that he ought not to liue anie longer.

25 Yet haue I founde nothing worthie of death, y<sup>e</sup> he hath cōmitted: neuertheles, seing that he hath appealed to Augustus, I haue determined to send him.

26 Of whome I haue no certeine thing to write vnto my Lord: wherefore I haue broght him forth vnto you, & specially vnto thee, King Agrippa, y<sup>e</sup> after examination had, I might haue somewhat to write.

<sup>a</sup> Flatterers first vied to call Tyrants by this name, and after it so grew into vici, that vertuous princes refused it not, as appeareth by Plinius epistles to Traian.

27 For me thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are layed against him.

#### CHAP. XXVI.

1 The innocencie of Paul is approved by rehearsing his conuersation: 25 His modest answer against the injuries of Festus.

1 **T**HEN Agrippa said vnto Paul, Thou art permitted to speake for thy self. So Paul stretched forth the hand, and answered for him self.

2 I thinke my self happie, King Agrippa, because I shall answer this daye before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among y<sup>e</sup> Iewes: wherefore, I beseeche thee, to heare me patiently.

<sup>a</sup> Forasmuche as he best vnderstande the religion, he ought to be more attentive.

4 As touching my life from my childehode and what it was from the beginning among mine owne nation at Ierusalem,

knowe all the Iewes,

5 Which knewe me heretofore (if they wolde testifie) that after the moste straitest sect of our religion I liued a Pharise.

6 And now I stand and am accused for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for y<sup>e</sup> which hopes sake, o King Agrippa, I am accused of the Iewes.

<sup>b</sup> Paul speakeh of this sect according to the peoples estimation who preferred it as moste holie about all others: for their doctrine was least corrupt.

8 Why shulde it be thought a thing incredible vnto you, that God shulde raise againe the dead?

9 I also verely thought in my self, that I ought to do manie contrarie things against the Name of Iesus of Nazaret.

10 Which thing I also did in Ierusalem: <sup>Chap. 8. 9.</sup> for manie of the Sainctes I shut vp in prison, hauing receiued autoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished the throughout all y<sup>e</sup> Synagogues, and cōpelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

<sup>c</sup> That is, I approued their crueltie which they vsed against him.

12 At which time, euen as I went to <sup>Chap. 9. 8.</sup> Damascus with autoritie, & cōmission from the high Priests,

13 At midday, o King, I sawe in the way a light from heauen, passing the brightness of the sunne, shine rounde about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickles.

<sup>Chap. 9. 4.</sup> & 22. 7.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whome thou persecutest.

16 But rise and stand vp on thy fete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnes, bothe of the things which thou hast sene, & of the things in the which I wil appeare vnto thee,

17 Deliuering thee from the <sup>d</sup> people, & fro the Gētiles, vnto whome now I send thee,

<sup>d</sup> Of the Iewes.

18 To <sup>e</sup> opē their eyes, that they may turne from darkenes to light, and fro the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

<sup>e</sup> Although this properly apperteineth vnto God, yee he applieth this vnto his ministers vnto whome he giueth his holie Spirit.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenlie vision,

20 But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudea, and then to the Gētiles, that they shulde repent, and turne to God, and do workes worthie amendement of life.

<sup>Chap. 13. 46.</sup>

21 For this cause the Iewes caught me in the Temple, and went about to kil me.

<sup>Chap. 21. 30.</sup>



# Paul counted mad. The Actes. Pauls counfel.

22 Neuertheles, I obtained helpe of God, and continue vnto this day, witnessing bothe to smal & to great, sayig none other things, then those which the Prophetes & Moses did say shulde come,

23 To wit, that Christ shulde suffer, and that he shulde be the first that shulde rise from the dead, and shulde shewe light vnto the people, and to the Gentiles.

24 And as he thus answered for him self, Festus said with a loude voyce, Paul, thou art besides thy self: muche learning doeth make thee mad.

25 But he said, I am not mad, & noble Festus, but I speake the wordes of trueth and sobernes.

26 For the King knoweth of these things, before whome also I speake boldly: for I am perswaded that none of these things are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophetes? I know that thou beleuest.

28 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christiā.

29 The Paul said, I wolde to God that not onely thou, but also all that heare me to daye, were bothe almost, & altogether such as I am, except these bondes.

30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone aparte, they talked betwene them selues, saying, This man doeth nothing worthie of death, nor of bondes.

32 Then said Agrippa vnto Festus, This mā might haue bene losed, if he had not appealed vnto Cesar.

## CHAP. XXVII.

Pauls dangerous viage and his companie towards Rome. 44 How, and where they arrive.

Now when it was concluded, that we shulde saile into Italie, they deliuered bothe Paul, & certeine other prisoners vnto a Centurion named Iulius, of the bande of Augustus.

2 And we entred into a ship of Adramyttium purposing to saile by the costes of Asia, and launched forthe, and had Aristarchus of Macedonia, a Thessalonian, & vs.

3 And the next day we arriued at Sidon: & Iulius courteously entreated Paul, & gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we launched, and sailed harde by Cyprus, because the windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion founde a ship of Alexandria, sailing into Italie, and put

vs therein.

7 And when we had sailed slowly manie dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed harde by Candie, nereto Salomone,

8 And with muche a do sailed beyonde it, and came vnto a certeine place called the Faire hauens, nere vnto the which was the citie Lasea.

9 So when muche time was spent, and sailing was now ieoperdous, because also the Fast was now passed, Paul exhorted the,

10 And said vnto them, Syrs, I se that this viage wil be with hurt & muche damage, not of the lading & shippe onely, but also of our liues.

11 Neuertheles, Centurion beleued rather the gouernour & the master of the ship, the those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, manie toke counfel to departe thence, if by anie meanes they might attein to Phenice, there to winter, which is an hauen of Candie, and lieth towarde the Southwest and by West, and Northwest and by West.

13 And when the southerne winde blewe softly, they supposing to obtaine their purpose, losed nerer, and sailed by Candie.

14 But anone after, there arose by it a stormie winde called Euroclydon.

15 And when the ship was caught, & colde not resist the winde, we let her go, & were caryed away.

16 And we ra vnder a litle yle named Clauda, and had muche a do to get the boat.

17 Which they toke vp and vsed all helpe, vndergirding the ship, fearing lest they shulde haue fallen into Syrtes, and they let downe the vessel, and so were caryed.

18 The next day when we were tossed with an exceding tempest, they lightened the shippe.

19 And the third day we cast out with our owne hands the takling of the ship.

20 And when nether sunne nor starres in manie dayes appeared, and no smal tēpest lay vpon vs, all hope that we shulde be saued, was then taken away.

21 But after long abstinence, Paul stode forthe in the middes of the, and said, Syrs, ye shulde haue hearkened to me, and not haue losed from Candie: so shulde ye haue gained this hurt and losse.

22 But now I exhorre you to be of good courage: for there shalbe no losse of anie mans life among you, saue of the shippe onely.

23 For there stode by me this night the Angel of God, whose I am, & whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hathe giuen

He knewe the Law and the Prophetes were of God, but he did not understand the true applying of the same.

b Which was an high hill of Candie bowing to the sea wards.

c This fast the Iewes obserued about the moneth of October in the Feast of their exprociō, Leuit. 23. 37. So that Paul thought it better to winter there, then to saile in the diepe of winter was at hand.

d That is, the Northeast winde, or euerie East winde that is furious and stormie.

e This yle was West and by South from Candie straight towarde the goulf Syrtis, which were certeine boiling sandes swallowed vp all that they caught.

f That is, ye shulde haue saued the losse by auoiding the danger.

g They colde not the reprocue him of rashenes, seeing that this was the ordinance of God.

2 Cor. 11. 25.

a From Sidon to Myra they shulde haue sailed north, & by west: but the windes caused them to saile to Cyprus plain North: thence to Cilicia North and by East, and so to Pamphylia, & Myra plaine West.



<sup>b</sup> The graces  
& blessings, &  
God giueth to  
his children,  
profer manie  
times the ene-  
mies, & are vn-  
worthy to re-  
ceiue & frute  
thereof.  
<sup>i</sup> Faith is gro-  
unded vpon &  
worde of God.  
<sup>j</sup> This sea in  
Strabos time  
was taken for  
all that parte,  
which was a-  
bout the mou-  
ntaines called  
Ceraunij, & so  
describeth Italie  
fro Dalmatia,  
& goeth vp to  
Ytalie.

<sup>i</sup> Paul wolde  
visuche mea-  
ter, as God had  
ordained, lest  
he shulde seme  
to haue repced  
him.

<sup>m</sup> He meaneth  
an extraordi-  
nary abstin-  
ce, & came of  
the feare of  
death, & so to  
ke away their  
appetite.  
<sup>n</sup> By this He-  
brew phrase  
is meant, y they  
shulde be in  
all points safe  
and sounde. 1.  
Sam. 14. 45. 1.  
king. 1. 51. mat.  
30. 30.

giuen vnto <sup>h</sup> thee all that faile with thee.

25 Wherefore, sirs, be of good courage: for  
I beleue God, that it shalbe so as it hath  
bene tolde me.

26 Howbeit, we must be cast into a certeine  
yland.

27 And when the fourteenth night was co-  
me, as we were caryed to & fro in the <sup>k</sup> A-  
driaticall sea about midnight, the shipmen  
demed that some countrey approached vn-  
to them,

28 And founde, and founde it twentie fa-  
thoms: & when they had gone a litle fur-  
ther, they founde againe, and founde fif-  
tene fathoms.

29 Then fearing lest they shulde haue fal-  
len into some rough places, they cast fou-  
re ankers out of the sterne, & wished that  
the day were come.

30 Now as the mariners were about to flee  
out of the ship, & had let downe the boate  
into the sea vnder a colour as thogh they  
wolde haue cast ankers out of the foreship,

31 Paul said vnto the Centurion and the  
souldiers, Except these abide in the ship,  
ye can not be safe.

32 Then the souldiers cut of the ropes of  
the boat, and let it fall away.

33 And when it began to be daye, Paul ex-  
horter them all to take meat, saying, This  
is the fourteenth daye that ye haue raryed,  
and continued <sup>m</sup> fasting, receiuing no-  
thing.

34 Wherefore I exhorte you to take meat:  
for this is for your sauegarde: for there  
shal not <sup>n</sup> an heere fall from the head of  
anie of you.

35 And when he had thus spoken, he toke  
bread, and gaue thanks to God, in pre-  
sence of them all, and brake it, and began  
to eat.

36 Then were they all of good courage, &  
they also toke meat.

37 Now we were in the ship in all two hun-  
dred, thre score and fixtene soules.

38 And when they had eaten ynough, they  
lightened the ship, and cast out the wheat  
into the sea.

39 And when it was daye, they knewe not  
the countrey, but they spyed a certeine  
creeke with a banke, into the which they  
were minded (if it were possible) to thrust  
in the ship.

40 So when they had taken vp the ankers,  
they committed the ship vnto the sea, and  
losed the rudder bondes, and hoyfed vp  
the maine saile to the winde, & drewe to  
the shore.

41 And when they fell into a place, where  
two seas met, they thrust in the ship: and  
the fore parte stucke fast, and colde not  
be moued, but the hinder parte was broke  
with the violence of the waues.

42 Then the souldiers counsel was <sup>o</sup> to kil  
the prisoners, lest anie of them, when he  
had swome out, shulde flee away.

43 But the Centurion willing to saue Paul,  
staied them from this counsel, and com-  
manded that they that colde swimme, shul-  
de cast them selues first into the sea, and  
go out to land:

44 And the other, some on boardes, & so-  
me on certeine pieces of the ship: and so it  
came to passe, y they came all safe to land.

## CHAP. XXVIII.

<sup>2</sup> Paul with his companie are gently intreated of the  
barbarous people. <sup>3</sup> The viper burteth him not. <sup>4</sup> He  
healeth Publius father and others, and being furni-  
shed by them of things necessarie, he fared towards Ro-  
me. <sup>5</sup> Where being receiued of the brethren, he decla-  
reth his busines. <sup>30</sup> And there preacheth two yeres.

<sup>1</sup> And when they were come safe, then  
they knewe that the yle was called  
<sup>a</sup> Melita.

<sup>2</sup> And the Barbarians shewed vs no litle  
kindenes: for they kindled a fyre, and re-  
ceiued vs euerie one, because of the pre-  
sent showre, and because of the colde.

<sup>3</sup> And when Paul had gathered a number  
of stickes, and laid them on the fyre, there  
came a viper out of the heat, and leapt on  
his hand.

<sup>4</sup> Now when the Barbarians sawe the wor-  
me hang on his hand, they said among  
them selues, This man surely is a <sup>b</sup> mur-  
therer, whome, thogh he hath escaped the  
sea, yet <sup>c</sup> Vengeance hath not suffred to  
liue.

<sup>5</sup> But he shoke of the worme into the fyre,  
and felt no harme.

<sup>6</sup> Howbeit they waited when he shulde ha-  
ue swolne, or fallen downe dead sudden-  
ly: but after they had loked a great while,  
and sawe no inconuenience come to him,  
they changed their mindes, and said, That  
he was a <sup>d</sup> God.

<sup>7</sup> In the same quarters, the chief man of  
the yle (whose name was Publius) had pos-  
sessions: the same receiued vs, and lodged  
vs thre daies courteously.

<sup>8</sup> And so it was, that the father of Publius  
lay sicke of the feuer, & of a bloodie flixe:  
to whome Paul entred in, & when he prai-  
ed, he laid his hands on him, and healed  
him.

<sup>9</sup> When this then was done, other also in  
the yle, which had diseases, came to him  
and were healed,

<sup>10</sup> Which also did vs great honour: and  
when we departed, they laded vs w things  
necessarie.

<sup>11</sup> ¶ Now after thre moneths we departed  
in a ship of Alexadria, which had wintred  
in the yle, whose badge was <sup>e</sup> Castor and  
Pollux.

<sup>12</sup> And when we arriued at Syracuse, we ta-  
SS.i.

<sup>o</sup> This decla-  
reth the great  
and barbarous  
ingratitude of  
the wicked, &  
can not be won-  
ne by no beas-  
ties.

<sup>a</sup> Now called  
Malta.

<sup>Or, heape.</sup>

<sup>b</sup> Suche is the  
peruers iudge-  
ment of men,  
that they con-  
demne suche  
as thei se in a-  
nie affliction.  
<sup>c</sup> Whome thei  
made a God-  
desse & called  
her Dice, or  
Nemesis.

<sup>d</sup> Beholde the  
extremite of  
the seinfidels,  
& how muche  
thei are bent  
to superstition:  
for after one  
rage & errour  
thei fell into  
another.

<sup>e</sup> These 3 Pay-  
nims faired to  
be Iupiters  
children, & gods  
of the sea.



# The hope of Israel. The Actes. Saluacion of the Gentiles.

ryed there thre dayes.

13 And from thence we fet a compasse, and came to Rhegium: and after one daye, the South winde blew, & we came the secōde daie to Putioli,

14 Where we founde brethren, and were desired to tarie with them seuen dayes, & so we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the Thre<sup>r</sup> tauerne, whome when Paul sawe, he thanked God, and waxed bolde.

*Or, Shipper.*  
f These places were distant from Rome a daies iourney, or there about

g No doute the Captaine vnderstande bothe by Festus letters, & also by the reporte of the vader captaine y Paul had committed no faulte.

16 So when we came to Rome, the Centurion deliuered the prisoners to the general Captaine: but Paul was s<sup>u</sup>ffred to dwel by him self with a souldier that kept him.

17 And the third day after, Paul called the chief of the Iewes together: & when they were come, he said vnto them, Men & brethren, thogh I haue committed nothing agāst the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalē into the hands of the Romaines.

18 Who when they had examined me, wolde haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to se<sup>e</sup> you, and to speake with you: for the hope<sup>h</sup> of Israels sake, I am bounde with this chaine.

h That is, for Iesus Christs cause, whome they had long looked for as he that shulde be y redeemer of y worlde.

21 Then they said vnto him, We nether receiued letters out of Iudea concerning thee, nether came anie of the brethré that shewed or spake anie euil of thee.

22 But we wil heare of thee what thou thin-

kelt: for as cōcerning this secte, we knowe that euerie where it is spoken agāst.

23 And when they had appointed him a daye, there came manie vnto him into his lodging, to whome he expounded and testified the<sup>i</sup> kingdome of God, and preached vnto them concerning Iesus bothe out of the Law of Moses and out of the Prophetes, from morning to night.

i That this kingdome, & was spoken of by the Prophetes, was offered vnto them by the cōming of Christ.

24 And some were perswaded with the things, which were spoken, and some beleued not.

25 Therefore when they agreed not among them selues, they departed, after that Paul had spoken one worde, to wit, Wel spake y holie Gost by Esaia the Prophet vnto our fathers,

26 Saying, \*<sup>k</sup> Go vnto this people, and say, By hearing ye shal heare, and shal not vnderstand, and seing ye shal se, and not perceiue.

Isa. 6. 9.  
mat. 13. 14.  
mar. 4. 12.  
luk 8. 10.  
ioh. 12. 40.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they shulde se with their eyes, & heare with their eares, & vnderstand with their hearts, and shulde returne that I might<sup>l</sup> heale them.

k Hereby the hearts of the infideles ought to be mollified, & y weaklings confirmed that they be not offended by the stubbornnes of the wicked.

28 Be it knowne therefore vnto you, that this saluacion of God is sent to the Gentiles, and they shal heare it.

l The worde of God healeth when the vertue of the Spirit is ioyned w it: & it is preached generally, y all might be inexcusable.

29 And when he had said these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remained two yeres ful in an house hired for him self, and receiued all that came in vnto him,

31 Preaching the kingdome of God, & teaching those things, which concerne the Lord Iesus Christ, with all boldenes of speache, without let.

THE



# THE EPISTLE OF the Apostle Paul to the Romaines.

70

## THE ARGUMENT.

**T**He great mercie of God is declared towarde man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption coulde not fulfil the Law, yea, committed moste abominably, bothe against the Law of God and nature, the infinite bountie of God, mindeful of his promes made to his seruant Abraham, the father of all beleuers, ordeined that mans saluation shulde onely stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles shulde be saued by faith in him: euen as Abraham before he was circumcised, was counted iuste onely through faith, and yet afterwarde receiued circumcision, as a seale or badge of the same righteousness by faith. And to the intent, that none shulde thinke that the covenant which God made to him, and his posteritie, was not performed: either because the Iewes receiued not Christ (which was the blessed seede) or els beleued not that he was the true redeemer, because he did not onely, or at least more notably preserve the Iewes, the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the verie strangers and Gentiles grafted in by faith, are made heires of the promes. The cause whereof is the onelie wil of God: forasmuche as of his fre mercie he electeth some to be saued, and of his iuste iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes shulde not be to muche beaten downe, nor the Gentiles to muche puffed vp, the example of Elias prometh, that God hathe yet his elect euen of the natural posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it procedeth of the liberal mercie of God, which he at length wil stretch towarde the Iewes againe, and so gather the whole Israel (which is his Church) of them bothe. This groundeworke of faith and doctrine layed, instructions of Christian maners followe: teaching euerie man to walke in roundenes of conscience in his vocation, with all patience and humblenes, reuerencing, and obeying the magistrate, exercising charitie, putting of the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally S. Paul after his commendacions to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

### CHAP. I.

1 Paul sheweth by whome, and to what purpose he is called. 13 His ready wil. 16 What the Gospel is. 20 The vse of creatures and wherefore they were made. 21. 24 The ingratitude, perversitie and punishment of all mankinde.

God, called to be Saints: \* h Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole worlde.

9 For God is my witnes (whome I serue in my spirit in y<sup>e</sup> Gospel of his Sonne) that without ceasing I make mencion of you

10 Alwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the wil of God, to come vnto you.

11 \* For I long to se you, that I might bestowe among you some spiritual giste, to strengthen you,

12 That is, that I might be comforted together with you, through our mutual faith, bothe yours and mine.

13 Now my brethren, I wolde that ye shulde not be ignorant, how that I haue often times purposed to come vnto you (but haue bene m<sup>e</sup> let hitherto) that I might haue some frute also among you, as I haue among the other Gentiles.

14 I am deterred bothe to the Grecians, and to the Barbarians, bothe to the wisemen & vnto the vnwise.

15 Therefore, as muche as in me is, I am ready

SS.ii.

1. Cor. 1. 3.

gal. 1. 3.

1. Tim. 1. 6.

h The fre mercie of God & prosperous successe in all things.

i That is, through all Christian Churches.

k Earnestly, and from the heart.

l In preaching the Sonne of God, that is, reconciliation and peace through Christ

Chap. 15. 23.

m Either by Satan 1. Thess. 2. 18. or by the helie God, Act 16. 6. or called to some other place to preache the Gospel, Chap. 15. 20. n Whereof is spoken Iohn 15. 16.

**P**AVLA seruāt of IESVS CHRIST, a called to be an Apostle, b put aparte to preache the Gospel of God,

(Which he had promised afore by his Prophe

tes in the holie Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the d<sup>e</sup> seede of Dauid according to the flesh,

4 And declared mightely to be the Sonne of God, touching the Spirit of sanctification by the resurrection frō the dead)

5 By whome we haue receiued f grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,

6 Among whome ye be also the s called of Iesus Christ:

7 To all you that be at Rome beloued of

Through Gods mercie, and also appointed by co-mentent to this Apostleship. All. 13. 2. Deu. 10. 17. All. 3. 22. b Or chosen by the eternal cōsil of God, or by the declaration of the same cōsil. c The Scriptures onely set forth y<sup>e</sup> great benefite of God promised and performed to the worlde in Iesu Christ. d Meaning of the posteritie and of y<sup>e</sup> Resh of the virgine Marie. e By the Spirit he declareth that Christ is God whose power did so sanctifie his humanitie, that it coulde not fele corruption, nor yet remaine in death. f Which was that moste liberal benefite to preache the vnsearchable riches of Christ. g That is, by the mercie of God are adopted in Iesus Christ.



# The rewarde of ingratitude. To the Romaines. All are sinners.

o He passeth not for the mocking of y wicked.

1. Cor. 1. 18. p Or, effectual instrument.

Or, Gentle. Habak. 2. 4. gal. 3. 11.

cor. 10. 37.

q The perfection, & integrity of whoeuer hathe, & appeareth before God holie, blameles, & can be accused of no fault: and this iustice is contrarie to mans iustice, or y iustice of workes, & onely is apprehended by faith which daily increaseth, Psal 84. 7.

r Which God approueth.

Eph. 4. 18.

f He deuied the law of nature corrupt into vngodlines, & vnrighteousnes. Vngodlines conteineth the false worshiping of God: vnrighteousnes, breache of loue toward man.

t In that they neither worship God, as nature partly teacheth the, nor loue one another.

u They worshipped him not as he prescribed, but after their good intentions.

x Or deliuered them as a iust iudge.

y Seing men wolde not according to the knowledge y God gaue the, worship him a right, he smote their hearts with blindness that they shulde not knowe them selues, but do iniurie one to another and commit such horrible wilentie.

Or, about the Creator.

Or, apperise.

z That is, such one as was destitute of all iudgement.

to preache the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluatiō to euerie one that beleueth, to the Iewe first, and also to the Grecian.

17 For by it the righteousness of God is reueiled, from faith to faith: as it is writtē, \*The iuste shal liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlines, and vnrighteousnes of men, which withholde the trueth in vnrighteousnes,

19 Forasmuche as y, which may be known of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power and Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent that they shulde be without excuse:

21 \* Because that when they knewe God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, & of birdes, and foure footed beastes, & of creeping things.

24 Wherefore also God gaue them vp to their hearts lustes, vnto vnclēnes, to defile their owne bodies betwene the selues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the men left the natural vse of the woman, and burned in their luste one toward another, and man with man wrought filthines, & receiued in them selues suche recompense of their error, as was mete:

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate minde, to do those things which are not conuenient,

29 Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murder, of debate, of disceite, taking all things in the euil parte, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, couenant breakers, without natural affection, suche as can neuer be ap-

peased, merciles.

31 Which me, though they knewe the Law of God, how that they which commit suche things, are worthe of death, yet not onely do the same, but also fauour them that do them.

## CHAP. II.

He feareth the hypocrites with Gods iudgemēt, 7 And comforteth the faithfull. 12 To beat downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth all men to be sinners. 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

1 Herefore thou art inexcusable, o mā, whoeuer thou art that iudgeth: \*for in that that thou iudget another, thou condemnest thy self: for thou that iudget, doest the same things.

2 But we knowe that the iudgemēt of God is according to trueth, against the which commit suchethings.

3 And thinkest thou this, o thou man, that iudget them which do suche things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnes, and pacience, and long sufferance, not knowing that the bountifulnes of God leadeth thee to repentance?

5 But thou, after thine hardnes and heart that can not repent, \*heapest vnto thy self wrath against the day of wrath and of the declaration of the iuste iudgement of God,

6 \*Who wil rewarde euerie mā according to his workes:

7 That is, to them which by continuance in wel doing seke glorie, and honour, & immortallitie, eternal life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnes, shalbe indignation and wrath.

9 Tribulation and anguish shalbe vpon the soule of euerie man that doeth euil: of the Iewe first, and also of the Grecian.

10 But to euerie man that doeth good, shalbe glorie, and honour, and peace, to the Iewe first, and also to the Grecian.

11 For there is no respect of persones with God.

12 For as manie as haue sinned without the Law, shal perish also without the Law: & as manie as haue sinned in the Law, shalbe iudged by the Law

13 (\*For the hearers of the Law are not righteous before God: but y doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, do by nature the things comend in the Law, they hauing not the Law, are a Law vnto them selues,

15 Which shewe y effect of the Law written

his vessels, he doeth appoint some to glorie, and others to ignominie. h That is, without the knowledge of the Law written, which was giuen by Moses.

a Which Law God writ in their consciences, and y Philosophers called it the Law of nature: the lawes, y law of nations, whereof Moses Law is a plaine exposition. b Or, righteousnes to the: which is the fulmeasure of all iniquitie.

c Or, blameles. d Neither they which do approue euil doers, nor they which reprove them, are excusable before God.

Mat. 7. 1.

1 Cor. 4. 5.

b For letther thou art gilty of the same fault, or like.

c For he iudgeth the heart and regardeth not the outward person.

2 Pet. 3. 13.

Iam. 3. 3.

d The wicked shalbe condemned, and y faithfull deliuered.

Psal. 62. 13.

rom. 2. 2.

mat. 16. 7.

e The common sorte of me are moste valuable to be instructed by their workes, seing Abraham the father of beleeuers hathe nothing to glorie of before God, & therefore all mens workes shal condemn them, & they onely shalbe saued, which apprehende Iesus Christ by faith to be their onely iustice, & sanctification.

Deu. 10. 17.

2 chro. 19. 7.

job. 37. 19.

act. 10. 34.

Mat. 7. 21.

Iam. 1. 23.

f By the Grecian he vnderstandeth the Gentile, & euerie one that is not a Iewe. g As touching our wardo qualitie, but as the poiter before he make

in their



For mans to  
further sheweth  
him when he  
doeth good or  
evil.

He awaketh  
the Jewes, w  
were a slepe  
through a cer  
tain securitie  
& confidence  
in the Law.

Chap. 3.4.  
He, wist the  
things that dis  
put from is.

The way to  
teache others  
in the know  
ledge of the  
truth.

Gal. 3.3.  
Gal. 3.20.

The end of  
circumcision  
was keeping  
of the Law, &  
the Sacrament  
separated fro  
his end is of  
none effect.

He, wist the

When the  
Law is called  
the letter, or  
that it pronou  
neth death in  
vigor that it  
killeth, or is y  
ministerie of  
death, or y it  
is y strength of  
sinne, it is mee  
at we consider  
the Law of  
itselfe with  
our Christ.

Gal. 3.11.

In the in  
ward man &  
heart.

Or, wist the

Gal. 3.13.

Chap. 3.5.

Gal. 3.12.

Or, wist the

in their hearts, their conscience also bearing witness, & their thoughts accusing one another, or excusing,)

16 At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

17 Beholde, thou art called a Iewe, and retest in the Law, and gloriest in God,

18 And knowest his wil, and allowest the things that are excellent, in that thou art instructed by the Law:

19 And persuadest thy self that thou art a guide of the blinde, a light of them which are in darkenes.

20 An instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in the Law.

21 Thou therefore, wistest another, teachest thou not thy self? y that preacheest, A man shulde not steale, doest thou steale?

22 Thou that saist, A man shulde not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law dishonorest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, as it is written:

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.

26 Therefore if the vncircumcision kepe the ordinances of the Law, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it kepe the Law) iudge thee, which by the letter and circumcision art a transgressor of the Law?

28 For he is not a Iewe, which is one outward: nether is that circumcision, which is outward in the flesh:

29 But he is a Iewe which is one within, & the circumcision of the heart, in the spirit, not in y letter, whose praise is not of men, but of God.

CHAP. III.

1 Having granted some prerogatives to the Iewes, because of Gods fre and stable promes, 10 He proueth by the Scriptures, bothe Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, & not by workes, 31 And so the Law to be established.

1 What is then the preferment of the Iewe? or what is the profite of circumcision?

2 Muche euerie maner of way: for chiefly, because vnto them were committed the oracles of God.

3 For what, though some did not beleue? shall their vnbelief make the faith of God

without effect?

4 God forbid: yea, let God be true, and euerie man a liar, as it is writtē, That thou mightest be iustified in thy wordes, and ouercome, when thou art iudged.

5 Now if our vnrighteousnes commendeth the righteousness of God, what shall we say? Is God vnrighteous which punisheth? (I speake as a man.)

6 God forbid: els how shall God iudge the worlde?

7 For if y veritie of God hath more abused through my lie vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) why do we not euill, that good may come thereof? whose damnation is iust.

9 What then? are we more excellent? No, in no wise: for we haue already proued, that all, bothe Iewes and Gentiles are vnder sinne.

10 As it is writtē, There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 Their throte is an open sepulchre: they haue vsed their tongues to deceit: the poyson of aspes is vnder their lippes.

14 Whose mouth is ful of cursing and bitterness.

15 Their fete are swift to sheade blood.

16 Destruction and calamitie are in their wayes,

17 And the way of peace they haue not known.

18 The feare of God is not before their eyes.

19 Now we knowe that whatsoeuer the Law saith, it saith it to them which are vnder the Law, that euerie mouth may be stopped, and all the worlde be culpable before God.

20 Therefore by the workes of the Law shall no flesh be iustified in his sight: for by the Law cometh the knowledge of sinne.

21 But now is the righteousness of God made manifest without the Law, hauing witness of the Law and of the Prophetes,

22 To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deprived of the glorie of God,

24 And are iustified frely by his grace, through the redemption that is in Christ Iesus,

25 Whome God hath set forth to be a re-

John 3.34.

Psal. 116.11.

Psal. 51.6.

a That thou maist be declared iust, and thy goodnes and truth in performing thy promises may appeare, when man either of curiositie or arrogancie wolde iudge thy workes.

b He sheweth how y wicked do reason against God.

c Whose carnal wisdom will not obey the wil of God. Let the Iewes shulde be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, for as muche as bothe Iewe and Gentile through sinne are subiect to Gods wrath, that they might bothe be made equal in Christ.

Gal. 3.31.

Psal. 14.1.

Gal. 3.4.

Psal. 5.10.

Psal. 143.4.

Psal. 10.7.

Isa. 59.7.

Prou. 1.16.

e A peaceable & innocent life.

Psal. 36.1.

Gal. 3.17.

f That is, the olde testament

g The Law doeth not make vs guiltie, but doeth declare that we are guiltie before God, & deserue condemnation.

h He meaneth the Law either written or vnwritten which commandeth or forbiddeth any thing, whose workes can not iustifie because we can not performe them.

Chap. 3.17.

i The worde significeth them which are left behind in the race and are not able to runne to the marke, y is to everlasting life, which here is called the glorie of God.



# Justification by faith. To the Romaines. The nature of faith.

k Or fidelitie  
in performing  
his promise.

l The Law of  
faith is the  
Gospel which  
offereth salua-  
tion with con-  
dition (if thou  
beleuest) & co-  
dition also  
Christ freely  
giueth to vs.  
So the condi-  
tion of the Law  
is (if thou do-  
est all these  
things) the v-  
nely Christ  
hath fulfilled  
for vs.

m Meaning,  
that they are  
all iustified by  
one meane, &  
if they will ha-  
ue anie differ-  
ence, it onely  
standeth in  
wordes: for in  
effect there is  
none.

n The doctri-  
ne of faith is the ornament of the Law: for it embraceth Christ, who by his  
death hath satisfied the Law: so that the Law which colde not bring vs to  
saluation by reason of our owne corruption, is now made effectual to vs by  
Christ Iesus.

## CHAP. IIII.

1. 17 He declareth that iustification is a free gift euen  
by them them selues, of whome the lawes moste boasted  
as of Abraham and of Dauid, 18 And also by the  
office of the Law & faith.

a That is, by  
workes.

b He might  
pretende some  
merite or wor-  
ke worthe to  
be recompen-  
sed.

Gen. 15. 6.

Gal. 3. 6.

1am. 3. 23.

c Meriteth by  
his workes.

d That depen-  
deth not on  
his workes,  
nether thinketh  
to merit by  
them.

e Which maketh  
him that  
is wicked in  
him self, iust  
in Christ.

Psal. 32. 1.

f Vnder this  
excellent sacra-  
ment he com-  
prehendeth the  
whole Law.

Gen. 17. 11.

1 **W**Hat shal we say then, that Abra-  
ham our father hath founde a co-  
cerning the flesh?

2 For if Abraham were iustified by workes,  
he hath wherein to reioyce, but not with  
God.

3 For what faith the Scripture? \* Abraham  
beleued God, and it was counted to him  
for righteousness.

4 Now to him that worketh, the wages is  
not counted by fauour, but by dette,

5 But to him that worketh not, but bele-  
ueth in him that iustificieth the vngodlie,  
his faith is counted for righteousness.

6 Euen as Dauid declareth the blessed-  
nes of the mā, vnto whome God imputeth  
righteousnes without workes, saying,

7 \* Blessed are they, whose iniquities are for-  
giuen, and whose sinnes are couered.

8 Blessed is the mā, to whome the Lord im-  
puteth not sinne.

9 Came this blessednes then vpon the cir-  
cumcision onely, or vpon the vncircumci-  
sion also? For we say, that faith was impu-  
ted vnto Abraham for righteousness.

10 How was it then imputed? when he was  
circumcised, or vncircumcised? not when  
he was circumcised, but when he was vn-  
circumcised.

11 \* After he receiued the signe of circum-  
cision, as y<sup>e</sup> seale of the righteousness of the  
faith which he had, when he was vncircu-

cised, that he shulde be the father of all  
them that beleue, not being circumcised,  
that righteousness might be imputed to  
them also,

12 And the father of circumcision, not vn-  
to them onely which are of the circumci-  
sion, but vnto them also that walke in the  
steppes of the faith of our father Abra-  
ham, which he had when he was vncircum-  
cised.

13 For the promes that he shulde be the  
heire of the worlde, was not giuen to Abra-  
ham, or to his seed, through the Law, but  
through the righteousness of faith.

14 For if they which are of the Law, be  
heires, faith is made voyde, & the promes  
is made of none effect.

15 For the Law causeth wrath: for where  
no Law is, there is no transgression.

16 Therefore it is by faith, that it might co-  
me by grace, and the promes might be su-  
re to all the seade, not to that onely which  
is of the Law: but also to that which is of  
the faith of Abraham, who is the father  
of vs all,

17 (As it is written, \* I haue made thee a fa-  
ther of many nacions) euen before God  
whome he beleued, who quickeneth the  
dead, and calleth those things which be  
not, as thogh they were.

18 Which Abraham aboue hope, beleued  
vnder hope, that he shulde be the father of  
many nacions: according to that which was  
spoken to him, \* So shal thy seade be.

19 And he not weake in the faith, confide-  
red not his owne bodie, which was now  
dead, being almost an hundreth yere olde,  
nether the deadnes of Saras wombe.

20 Nether did he doute of the promes of  
God through vbeliefe, but was streng-  
thened in y<sup>e</sup> faith, & gaue glorie to God,

21 Being fully assured that he which had  
promised, was also able to do it.

22 And therefore it was imputed to him  
for righteousness.

23 Now it is not written for him onely, that  
it was imputed to him for righteousness,

24 But also for vs, to whome it shalbe im-  
puted for righteousness, which beleue in him  
that raised vp Iesus our Lord from the  
dead.

25 Who was deliuered to death for our sin-  
nes, & is risen againe for our iustification.

## CHAP. V.

1 He declareth the frute of faith, 7 And by comparison  
setteth forth the loue of God and obedience of Christ,  
which is the fundacion and ground of the same.

1 **T**HEN being iustified by faith, we haue  
peace towarde God through our  
Lord Iesus Christ.

2 \* By whome also we haue access through

when we are deliuered from all terror of conscience, & fully  
the fauour of God: and this peace is the frute of faith. \* Ephes. 2. 17.

faith

g This may  
not be vnder-  
stande of the  
frutes of faith  
(for thereof y<sup>e</sup>  
Apostle doth  
hereafter ex-  
pressly intreat)  
but of y<sup>e</sup> faith  
it selfe.

h In fulfilling  
the workes the  
reof.

i And think  
to performe y<sup>e</sup>  
same by wor-  
kes.

k If it be re-  
quisite to fulfil  
the Law for  
him that shal-  
be of Abrahams  
inheritance,  
then it is in  
vaine to bele-  
ue y<sup>e</sup> promes:  
for it serueth  
to no vfe.

Gen. 17. 4.

l Through our  
defaut, and not  
of it selfe.

m That is no  
breache of co-  
mandement.

n Which bele-  
ue.

o By a spiri-  
tual kindred  
which God  
chiefly accep-  
teth.

Gen. 15. 5.

p Abraham be-  
gaue the circi-  
cised enes by y<sup>e</sup>  
vertue of faith  
and not by y<sup>e</sup>  
power of natu-  
re, which was  
extinguished:

so the Gentils  
which were  
norig, are cal-  
led by the  
power of God  
to be of the no-  
ber of y<sup>e</sup> faith-  
ful.

q But more  
strong & con-  
stant.

r In that he  
was past child-  
de bearing.

s For his mer-  
cie and truth.

t For our in-  
struction: for  
we shalbe iu-  
stified by the  
same meane.

u To accom-  
plish & make  
perfect our iu-  
stification.

a By peace he  
re is met that  
incredible and  
more constant  
ioye of minde

is fully persuaded of



faith vnto this grace, wherein we stand, & reioyce vnder y hope of the glorie of God.

10. 3 Nether do we so onely, but also we reioyce in tribulation, knowing that tribulation bringeth forth the patience,

4 And patience experience, and experience hope,

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holie Ghost, which is giue vnto vs.

6 For Christ, when we were yet of no strength, at his time, dyed for the vngodlie.

7 Douteles one wil scarce dye for a righteous man: but yet for a good mā it may be that one dare dye.

8 But God setteth out his loue toward vs, seing y while we were yet sinners, Christ dyed for vs.

9 Muche more then, being now iustified by his blood, we shal be saued from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, muche more being reconciled, we shal be saued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whome we haue now receiued y atonement.

12 Wherefore, as by one man sinne entred into the worlde, and death by sinne, and so death wet ouer all men: for as muche as all men haue sinned.

13 For vnto the time of the Law was sinne in the worlde, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moses euen ouer them also that sinned not after the like maner of the transgression of Adam, which was y figure of him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, muche more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Nether is the gift so, as that which entred in by one that sinned: for the faute came of one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by y offence of one, death reigned through one, muche more shal they which receiue the abundance of grace, and of the gift of righteousness, reigne in life through one, that is Iesus Christ.

18 Likewise the as by the offence of one the faute came on all men to condemnation, so by the iustifying of one the benefite abounded toward all men to y iustification of life.

19 For as by one mans disobedience many were made sinners, so by the obedience of one shal many also be made righteous.

20 Moreouer the Law entred thereupon that the offence shulde abunde: neuertheless where sinne abounded, there grace abounded muche more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternal life, through Iesus Christ our Lord.

## CHAP. VI.

Because no man shulde glorie in the flesh, but rather seke to subdue it to the Spirit. 3 He sheweth by the vertue & end of Baptisme. 5 That regeneration is ioyned with iustification, and therefore exhorteth to godly life. 21 Setting before mens eyes the rewards of sinne and righteousness.

1 What shal we say then: Shal we continue stil in sinne, that grace may abound? God forbid.

2 How shal we, that are dead to sinne, liue yet therein?

3 Knowe ye not, that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death?

4 We are buried then with him by baptism into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also shulde walke in newnes of life.

5 For if we be grafted with him to the similitude of his death, euen so shal we be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the bodie of sinne might be destroyed, that henceforth we shulde not serue sinne.

7 For he that is dead, is freed from sinne.

8 Wherefore, if we be dead with Christ, we beleue that we shal liue also with him,

9 Knowing that Christ being raised from y dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he dyed, he dyed once to sinne: but in that he liueth, he liueth to God.

11 Likewise thinke ye also, that ye are dead to sinne, but are aliue to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the lusts thereof.

13 Nether giue ye your membres as weapons of vnrighousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your membres as weapons of righteousness vnto God.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

by the participation of Christs death, by whome also being quickened we liue to God, that is, to righteousness. k In that ye are led with the Spirit of God, the minde first ministreth euil motions, whereby mans will is enticed & he burst forth the lusts, by them y bodie is prouoked, and the bodie by his actions doeth sollicite the minde: therefore he commandeth, at the least that we rule our bodies. m Which is the declaration of sinne. n Indewed with the Spirit of Christ.

p The Lawe of Moses. p That it might be more manifestly knowne, & see before all mens eyes.

a He dyeth to sinne in whome the strength of sinne is broken by y vertue of Christ, and so now liueth to God. Gal. 3. 27.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man. Ephes. 4. 13.

c The Greke worde meaneth, that we growe vp together with Christ, as we se moss, yuie, mistletoe, or suche like growe vp by a tree and are nourished with the ioyse thereof.

d If we by his vertue dye to sinne. e The flesh wherein sinne picketh fast. f Because that being dead we can not sinne. g Or, iustitiam, or aymour.

g That he might destroy sinne in our flesh.

h And sitteth at the right hand of the Father.

i We may gather y we are dead to sinne, when sinne begetteth to dye in vs: which is



# We must be holie. To the Romaines. Mans imperfection.

John 8.34.  
3. ps. 2.19.

o Shewig that  
none can be  
iust which  
doeth not o-  
bey God.

p To confor-  
me yourselues  
vnto it.  
q It is a most  
vile thing for  
him that is de-  
liuered fro  
slauerie of sin-  
ne, to returne a-  
gaine to the sa-  
me.  
r Learning to  
speake of hea-  
uonlie things,  
according to  
your capaci-  
tie, I vse the-  
se similitudes  
of seruitude &  
freedome, that  
ye might the  
better vnder-  
stand.  
s Or, s rew-  
arde and recom-  
pense.  
t Sinne is com-  
pared to a ty-  
rant which  
reigneth by  
force, who gi-  
ueth death as  
an allowance  
to them that  
were preferred  
by the Lawe.

a Meaning, s  
moral Lawe.

2. Cor. 7.39.

b Bothe in this  
first marriage  
& in the secon-  
de, the hous-  
band & the wi-  
fe must be con-  
sidered within  
our selues: the  
first husband  
was Sinne, and  
our flesh was  
the wife: their  
children were  
the frutes of  
the flesh, Gal 3  
39. In the seco-  
de marriage s  
4 Spirit is the  
hous band, the  
new creature  
is the wife, &  
their children  
are the frutes  
of the Spirit,  
Gal 5.22.

c Which is s  
Spirit or the  
seconde hous-  
band.

d When we  
were decture  
of the Spirit  
of God.

e Or, aff. thons,  
e Meaning to  
sinne, our first  
housband.

15 What then shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 \*Knowe ye not, that to whome soeuer ye giue your selues as seruants to obey, his seruants ye are to whome ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were deliuered.

18 Being then made free from sinne, ye are made the seruants of righteousness.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as ye haue given your members seruants to vncleannes and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousness in holines.

20 For when ye were the seruants of sinne, ye were freed from righteousness.

21 What frute had ye then in those things, whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your frute in holines, and the end, euerlasting life.

23 For the wages of sinne is death: but the gifte of God is eternal life through Iesus Christ our Lord.

## CHAP. VII.

1.7 12 The use of the Law, 6.24 And how Christ hath deliuered vs from it. 16 The infirmitie of the faithful. 23 The dangerous fight betwene the flesh & the Spirit.

1 **K**Nowe ye not, brethren, (for I speake to them that knowe the Lawe) that the Law hath dominion ouer a man as long as he liueth?

2 \*For the woman which is in subiection to a man, is bounde by the law to the man, while he liueth: but if the man be dead, she is deliuered from the law of the man.

3 So then, if while the man liueth, she take another man, she shal be called an adulteresse: but if the man be dead, she is free from the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to Law by the bodie of Christ, that ye shulde be vnto another, euen vnto him that is raised vp from the dead, that we shulde bring forth the frute vnto God.

5 For when we were in the flesh, the motions of finnes, which were by the Law, had force in our membres, to bring forth the frute vnto death.

6 But now we are deliuered from the Law, being dead vnto it, wherein we were holden, that we shulde serue in newnes of Spirit, and not in the oldenes of the letter.

7 What shal we say then? Is the Law sinne? God forbid. Nay, I knewe not sinne, but by the Law: for I had not knowne lust, except the Law had said, \*Thou shalt not lust.

8 But sinne toke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the Law sinne is dead.

9 For I once was a liue, without the Law: but when the commandement came, sinne reuiued,

10 But I dyed: and the same commandement which was ordeined vnto life, was founde to be vnto me vnto death.

11 For sinne toke occasion by the commandement, and disceiued me, and thereby slew me.

12 Wherefore the Law is holie, and the commandement is holie, and iust, & good.

13 Was that the which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinful by the commandement.

14 For we knowe that the Lawe is spiritual, but I am carnal, solde vnder sinne.

15 For I allowe not that which I do: for what I wolde, that do I not: but what I hate, that do I.

16 If I do then that which I wolde not, I consent to the Law, that it is good.

17 Now then, it is no more I, that do it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I finde no meanes to performe that which is good.

19 For I do not the good thing, which I wolde, but the euil, which I wolde not, that do I.

20 Now if I do that I wolde not, it is no more I that do it, but the sinne that dwelleth in me.

21 I finde then by the Law, that when I wolde do good, euil is present with me.

22 For I delite in the Law of God, concerning the inner man:

23 But I see another law in my membres, rebelling against the law of my minde, & leading me captiue vnto the law of sinne, which is in my membres.

24 O wretched man that I am, who shal deliuer me from the bodie of this death?

25 I thanke God through Iesus Christ our Lord. Then I myself in my minde serue the Law of God, but in my flesh the law of sinne.

## CHAP. VIII.

The assurance of the faithful and of the frutes of the holie Ghost in them. 3 The weakenes of the Lawe & who accomplish it. 4 And wherefore. 5 Of what sorte

f There is no-  
thing more ene-  
mie to sinne  
the Law:  
if so be there-  
fore that sinne  
rage more by  
reason thereof  
then before,  
why shulde it  
be imputed to  
the Lawe &  
disceiue the  
frutes of  
sinne her ene-  
mie?

Exod. 20.17.

deut. 5.21.

g Which is an  
inward vice  
not openly  
knowne.

h He thought  
him self to be  
aliue, when he  
knewe not the  
Lawe.

1. Tim. 3.5.

i Sinne being  
disceiued by  
the Lawe, is so  
much more  
detestable, be-  
cause it turne-  
th the good-  
nes of Lawe  
to our destru-  
ction.

k So that it ca-  
iudge the ad-  
ditions of the  
heart.

l He is not a-  
ble to do that  
which he de-  
sireth to do, &  
therefore is  
farre from the  
true perfection  
in it doth  
not excuse hi  
self, but shew-  
eth that he  
is not able to  
accomplish  
good desire  
is in him.

o Or, in my nature.

n The flesh  
stayeth euen  
more perfect  
to runne for-  
warde as the  
spirit witheth.

o That is, in  
my spirit.

p Or, commande-  
ment.

q Euen the cor-  
ruption which  
yet remaineth.

r This flesh  
lump of fane  
and death.

s In that parte  
which is rege-  
nerate.

t Which is the  
parte corrup-  
ted.



sorte the faithful ought to be. *a* The frute of the Spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 19 Of the mutual loue betwixt God and his children. 20 Of his foreknowledge.

**N**OW then there is no *a* cōdemnation to them that are in Christ Iesus, which walke not *b* after the flesh, but after the Spirit.

For the *c* Law of the Spirit of life which is in *d* Christ Iesus, hath freed me from the law of sinne and of death.

For (that that was impossible to the Law, in as much as it was *e* weake, because of the flesh) God sending his owne Sonne, in the *f* similitude of sinful flesh, and *g* for sinne, condemned sinne in the flesh,

That the *h* righteousness of *i* Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

For they that are after the flesh, fauour the *j* things of the flesh: but they that are after the Spirit, the things of the Spirit.

For the wisdom of the flesh is death: but the wisdom of the Spirit is life & peace,

Because the wisdom of the flesh is enmitie against God: for it is not subiect to the Law of God, nether in dede can be.

So then they that are in the flesh, can not please God.

Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if anie man hath not the Spirit of Christ, the same is not his.

And if Christ be in you, the *k* bodie is dead, because of sinne: but the *l* Spirit is life for righteousness sake.

But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shal also quicken your mortal bodies, because that his Spirit dwelleth in you.

Therefore brethren, we are debtors not to the flesh, to liue after the *m* flesh:

For if ye liue after the flesh, ye shal dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shal liue.

For as manie as are led by the Spirit of God, they are the sonnes of God.

For ye haue not receiued the Spirit of bondage to feare againe: but ye haue receiued the Spirit of *n* adopcion, whereby we cry *o* Abba, Father.

The same Spirit *p* beareth witnes with our Spirit, that we are the childre of God.

If we be children, we are also *q* heires, euen the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we maye also be glorified with him.

For I counte that the afflictions of this present time are not *r* worthe of the glorie, which shalbe shewed vnto vs.

For the feruent desire of the creature

waiteth when the sonnes of God shalbe reueiled.

Because the *s* creature is subiect to *t* vannie, not of it owne wil, but by reason of him, which hath subdued it vnder hope,

Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of *u* sonnes of God.

For we knowe that euerie *v* creature groweth with vs also, and trauaileth in paine together vnto this present.

And not onely the creature, but we also which haue the *w* first frutes of the Spirit, euen we do sigh in our selues, waiting for the adopcion, *x* euen the redemption of our *y* bodie.

For we are saued by hope: but *z* hope that is sene, is not hope: for how can a man hope for that which he seeth?

But if we hope for that we se not, we do with patience abide for it.

Likewise the Spirit also helpeth our infirmities: for we knowe not what to praie as we ought: but the Spirit it self maketh request for vs with sighs, which can not be expressed.

But he that searcheth *aa* hearts, knoweth what is the meaning of the Spirit: for he *ab* maketh request for the Sainctes, according to the *ac* wil of God.

Also we knowe that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

For those which he *ad* knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren.

Moreouer whome he predestinate, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.

What shal we then say to these things? If God be on our side, who *ae* can be against vs?

Who spared not his owne Sonne, but gaue him for vs all to death, how shal he not with him giue vs all things also?

Who shal lay anie thing to the charge of Gods chosen? *af* it is God that *ag* iustificieth,

Who shal condemne? *ah* it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

Who shal separate vs from the loue of *ai* Christ? shal tribulacion or anguish, or persecucion, or famine, or nakednes, or peril, or sword?

As it is writtē, *aj* For thy sake are we *ak* led all day long: we are counted as shepe for the slaughter.

Neuertheles, in all these things we are more then conquerers through him that loued vs.

*n* The creature shal not be restored before that Gods children be brought to their perfection in the meane season they waite.

*o* That is, to destruction, because of mans sinne.

*p* He meaneth not the Angels nether deuils nor men.

*q* And yet are farre from the perfection.

*Luk 21.28.*

*r* Which shalbe in the resurrection when we shalbe made cōformable to our head Christ.

*s* By hope is meant *y* thing, which we hope for.

*t* In *y* he stirreth their hearts to pray, & sheweth both the whome to affect, and how.

*u* He sheweth by the order of our election that afflictions are meanes to make vs like the Sonne of God.

*Isa 50.3.*

*x* Who pronounceth his iust in his Sonne Christ.

*y* Wherewith he loued vs, or God in Christ: *w* loue is grounded vpon his determinate purpose, and Christ is the pledge thereof.

*Psal 44.23.* *z* Which is to signifie the cōdicio of Christes Church.



# Christ is verie God. To the Romaines. Predestinacion.

38 For I am perswaded that nether death, nor life, nor Angels, nor<sup>a</sup> principallities, nor<sup>a</sup> powers, nor things present, nor things to come,

39 Nor height, nor depth, nor anie other creature shalbe able to separate vs from the<sup>b</sup> loue of God, which is in Christ Iesus our Lord.

## CHAP. IX.

1 Having testified his great loue towards his nacion, & the signes thereof. 11 He entreateth of the election and reprobacion. 24 Of the vocacion of the Gentiles, 30 And reuocation of the Iewes.

1 I Say the trueth<sup>a</sup> in Christ, I lye not, my conscience bearing me witness in the holie Gost,

2 That I haue great heavines and continual sorowe in mine heart.

3 \* For I wolde wish myself to be<sup>b</sup> separate from Christ, for my brethren that are my kinsmen according to the flesh,

4 Which are the Israelites, to whome pertaineth the adoption, and the<sup>c</sup> glorie, and the<sup>d</sup> \* Couenantes, and the giuing of the Law, and the seruice of God, and the promises.

5 Of whome are the fathers, and of whome concerning the flesh, Christ came, who is<sup>e</sup> God ouer all blessed for euer, Amen.

6 \* Notwithstanding it can not be that the worde of God shulde<sup>f</sup> take none effect: for all they are not<sup>g</sup> Israel, which are of Israel:

7 Nether<sup>h</sup> are they all children, because they are the sede of Abraham: \* but, In<sup>i</sup> Isaac shal thy sede be called:

8 That is, they which are the children of the<sup>j</sup> flesh, are not the children of God: but the<sup>k</sup> children of the promes are counted for the sede.

9 For this is a worde of promes, \* In this same time wil I come, and Sara shal haue a sonne.

10 Nether<sup>l</sup> he onelie felt this, but also \* Rebecca when she had conceived by one, euen by our father Isaac.

11 For yer the children were borne, & when they had nether done good, nor euil (that the purpose of God might remaine according to electio<sup>m</sup> not by workes, but by him that calleth)

12 It was said vnto her, \* The elder shal serue the yonger.

13 As it is written, \* I haue loued Iacob, & haue hated Esau.

14 What shal we say then? Is there vnrighteousnes with God? God forbid.

15 For he saith to Moses, \* I wil haue mercie on him, to whome I wil shewe mercie: and wil haue compassion on him, on whome I wil haue compassion.

16 So then it is not in him that willeth, nor in him that runeth, but in God that shew-

eth mercie.

17 For the<sup>n</sup> Scripture saith vnto Pharaoh, \* For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared through out all the earth.

18 Therefore he hathe mercie on whome he wil, & whome he wil, he hardeneth.

19 Thou wilt say then vnto me, Why doeth he yet complaine? for who hathe resisted his wil?

20 But, o man, who art thou which<sup>o</sup> pleadest against God? shal the<sup>p</sup> thing formed say to him that formed it, Why hast thou made me thus?

21 Hathe not the potter power of the claie to make of the same lompe one vessel to honour, and another vnto dishonour?

22 What and if God wolde, to shewe his wrath, and to make his power known, suffice with long pacience the vessels of wrath, prepared to destruction?

23 And that he might declare the riches of his glorie vpon<sup>q</sup> vessels of mercie, which he hathe prepared vnto glorie?

24 Euen vs, whome he hathe called, not of the Iewes onely, but also of the Gentiles,

25 As he saith also in Osee, \* I wil call them, My people, which were not my people: & her, Beloued, which was not beloued.

26 And it shalbe in the place where it was said vnto them, \* Ye are not my people, that there they shalbe called, The childre of the liuing God.

27 Also Esaias cryeth concerning Israel, \* Thogh the number of the children of Israel were as the sand of the sea, yet shal but a remnant be saued.

28 For he wil make his account, & gather it into a short sume with righteousness: for the Lord wil make a short count in the earth.

29 \* And as Esaias said before, Except the Lord of hostes had left vs a sede, we had bene made as<sup>r</sup> Sodom, and had bene like to Gomorrha.

30 What shal we say then? That the Gentiles which folowed not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith.

31 But Israel which folowed the Law of righteousness, colde not attaine vnto the Law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stombled at the stombing stone,

33 As it is written, \* Beholde, I lay in Sion a<sup>s</sup> stombing stone, and a rocke to make men fall: and euerie one that beleueth in him, shal not be ashamed.

## CHAP. X.

1 After that he had declared his rage towards them, he

<sup>a</sup> Paul setteth forth by these wordes the wonderful nature of the spirits, as well the good, Eph 1, 21 col. 1, 1. as the euil spirits, Ephes. 6, 12. col. 7, 15.

<sup>b</sup> That is, where with God loneth vs in his Sonne Christ Iesus.

<sup>c</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>d</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>e</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>f</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>g</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>h</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>i</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>j</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>k</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>l</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>m</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>n</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>o</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>p</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>q</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>r</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>s</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>t</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

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<sup>v</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>w</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>x</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>y</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>z</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>aa</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>ab</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>ac</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>ad</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>ae</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>af</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>ag</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>ah</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

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<sup>am</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>an</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

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<sup>at</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>au</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>av</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>aw</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>ax</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>ay</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>az</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>ba</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>bb</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

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<sup>bd</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

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<sup>bf</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>bg</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>bh</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.

<sup>bi</sup> As becometh him that reuerenceth Christ, or whose tongue Christ useth & so taketh Christ for his witness.



3 He sheweth the cause of the ruine of the Iewes.  
4 The end of the Lawe. 5 The difference betwene the iustice of the Lawe, and of faith. 17 Whereof faith cometh, and to whome it belongeth. 19 The reuersion of the Lawe, and calling of the Gentiles.

1 **B**rethren, mine hearts desire & prayer to God for Israel is, that they might be saued.

2 For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

3 For they, being ignorant of the righteousness of God, & going about to stablish their owne righteousness, haue not submitted themselves to the righteousness of God.

4 \* For Christ is the end of the Law for righteousness vnto euery one y beleueth.

5 For Moses thus describeth the righteousness which is of the Lawe, \* That the man which doeth these things, shall liue thereby.

6 But the righteousness which is of faith, speaketh on this wise, \* Say not in thine heart, Who shall ascende into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descende into the deep? (y is to bring Christ againe from the dead)

8 But what saith it? \* The worde is nere thee, *euem* in thy mouth, and in thine heart. This is y<sup>d</sup> worde of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation.

11 For the Scripture saith, \* Whosoever beleueth in him, shall not be ashamed.

12 For there is no difference betwene the Iewe & the Grecian: for he y is Lord ouer all, is riche vnto all, that call on him.

13 \* For whosoever shall call vpon the Name of the Lord, shall be saued.

14 But how shall they call on him, in whome they haue not beleued? and how shall they beleue in him, of whome they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, \* How beautiful are the fete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospel: for Esaias saith, \* Lord, who hath beleued our report?

17 Then faith is by hearing, & hearing by the worde of God.

18 But I demaend, Haue they not heard? No doute their sounde went out through all

the earth, & their wordes into the ends of the worlde.

19 But I demaend, Did not Israel knowe God? First Moses saith, \* I wil prouoke you to enuie by a nation that is not my nation, & by a foolish nation I wil anger you.

20 \* And Esaias is bolde, and saith, I was founde of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, \* All the day long haue I stretched forth mine hand vnto a disobedient, and gainesaying people.

#### CHAP. XI.

4 God hath his Church althogh it be not sene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reueiled him self to the Gentiles. 15 Whome he warneth to humble themselves. 20 The giftes of God without repentance. 33 The depth of Gods iudgement.

1 **I** Demaend then, Hathe God cast away his people? God forbid: for I also am an Israelite, of the seide of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he knewe before. Knowe ye not what the Scripture saith of Elias, how he maketh request vnto God against Israel, saying,

3 \* Lord, they haue killed thy Prophetes, & digged downe thine altars: and I am left alone, and they seke my life?

4 But what saith y answer of God to him? \* I haue reserued vnto my self a fewe thousand men, which haue not bowed the knee to Baal.

5 Euē so then at this present time is there a remnant through the election of grace.

6 And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obtained y he sought: but the election hath obtained it, and the rest haue bene hardened.

8 According as it is written, \* God hath giuen them the spirit of slumber: eyes that they shulde not se, & eares that they shulde not heare vnto this day.

9 And Dauid saith, \* Let their table be made a snare, & a net, & a stumbling block, *euem* for a recompense vnto them.

10 Let their eyes be darkened that they se not, & bowe downe their backe alwayes.

11 I demaend then, Haue they stumbled, that they shulde fall? God forbid: but through their fall saluation cometh vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them be the riches of the worlde, & the diminishing of the riches of the Gentiles, how much more shall their abundance be?

k Then seeing all the worlde knewe God by his creatures, the Iewes coulde not be ignorant, and so blinded of malice.

Deut 32, 21. Isa. 65, 1.

Or, vnto beniamin.

a And elected before all beginning.

1. King 19, 10. b He talked with God not that he shulde punish Israel, but yet lamented their fall: shode & so his wordes made against them.

1. King 19, 18 c Meaning an infinit number

Or, free election

Isa. 6, 29.

Or 9, 10.

mat. 13, 14.

John 12, 40.

act. 28, 26.

Isa. 69, 22.

Or, slumbering

d Christ by y

mouth of the

Prophet

witheth that

which came

vpon y Iewes,

that is, that as

birds are taken

where as they

thinke to finde

foode, so y

Law which the

Iewes of a blinde

zeale preferred

to the Gospel

thinking to haue

saluation by it, shulde

turne to their

destruction.

e Take from the

thy grace and

strength.

f Without hope to be reho-

red.

g The Iewes to followe the

Gentiles.

h In that the

Gentiles haue

the knowledge

of the Gospel.



# The true & wilde oliue. To the Romaines. Exhortacions.

- 13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,
- 14 *To witte* any meanes I might prouoke them or my flesh to followe them, & might saue some of them.
- 15 For if the casting away of them be the recōciling of the worlde, what shal the receiuing be, but life from the dead?
- 16 For if the first frutes be holie, so is the whole lompe: and if the roote be holie, so are the branches.
- 17 And though some of the brāches be broken of, & thou being a wilde oliue tre, wast grafte in for them, and made partaker of the roote, and fatnesse of the oliue tre,
- 18 Boast not thy self against the branches: and if thou boast thy self, thou bearest not the roote, but the roote thee.
- 19 Thou wilt say then, The brāches are broken of, that I might be grafte in.
- 20 Wel: through vnbelefe they are broken of, and thou standest by faith: be not hie minded, but feare.
- 21 For if God spared not the natural branches, take hede, lest he also spare not thee.
- 22 Beholde therefore the bountifulnes, & seueritie of God: towarde them which haue fallen, seueritie: but towarde thee, bountifulnes, if thou continue in his bountifulnes: or els thou shalt also be cut of.
- 23 And thei also, if thei abide not stil in vnbelefe, shalbe graffed in: for God is able to graffe them in againe.
- 24 For if thou wast cut out of the oliue tre, which was wilde by nature, and wast graffed contrary to nature in a right oliue tre, how muche more shal they that are by nature, be graffed in their owne oliue tre?
- 25 For I woldenot, brethre, that ye shulde be ignorant of this secret (lest ye shulde be arrogant in your selues) y<sup>e</sup> partely obstinacie is come to Israel, vntil the fulnes of the Gentiles be come in.
- 26 And so all Israel shalbe saued, as it is written, \* The deliuerer shal come out of Sion, and shal turne away the vngodlines from Iacob.
- 27 And this is my couenāt to them, \* When I shal take away their sinnes.
- 28 As cōcerning the Gospel, they are enemies for your sakes: but as touching the electiō, they are beloved for the fathers sakes.
- 29 For the giftes and calling of God are without repentance.
- 30 For euen as ye in time past haue not beleued God, yet haue now obtained mercie through their vnbelefe,
- 31 Euen so now haue they not beleued by the mercie shewed vnto you, that they also may obtaine mercie.
- 32 For God hathe shut vp all in vnbelefe, that he might haue mercie on all.

i That they might be seloued ouer Christ against the Gentiles, and so to be more seruēt in loue toward Christ then the Gentiles.

k The Iewes now remaine, as it were, in death for lacke of the Gospel: but when both they & the Gentiles shal embrace Christ, the worlde shal be restored to a newe life.

l Abraham was not onely sanctified, but his seede also & neglected not the promises.

m Meaning Abraham.

n Or, in them.

o That is, the Church of the Israelites.

p Be careful: worship God, & trust in his promises.

q He speaketh of the Iewes and Gentiles in general.

q Meaning Rubernes & induration against Gods worde.

Isa. 59. 20.

r He sheweth that the time shal come that the whole nation of Iewes thogh not euery one particularly, shalbe ioyned to the Church of Christ.

Isa. 27. 9.

Isa. 22. 33.

Ebr. 8. 8.

Ebr. 10. 16.

s To whome God giueth his Spirit of adoption, and whome he calleth effectually, he can not perish: for Gods eternall counsel neuer changeth.

t Or, that by your mercie.

u That is, both the Iewes and Gentiles.

O the depnes of the riches, bothe of the wisdom, & knowledge of God! how vnsearcheable are his iudgements, & his wayes past finding out!

34 \*For who hath knowen the minde of the Lord? or who was his counsellor?

35 Or who hath giuen vnto him first, and he shalbe recompensed?

36 For of him, and through him, and for him are all things: to him be glorie for euer. Amen.

## CHAP. XII.

The conuersation, loue and workes of suche as beleue in Christ. 19 Not to seeke reuengeance.

I Beseeche you therefore, brethre, by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holie, acceptable vnto God, which is your reasonable seruing of God.

2 And facion not your selues like vnto this worlde, but be ye changed by y<sup>e</sup> renewing of your minde, y<sup>e</sup> ye may proue what is the good wil of God, & acceptable, & perfite.

3 For I say through the grace that is giuen vnto me, to euerie one that is among you, y<sup>e</sup> no man presume to vnderstand aboue that which is mete to vnderstand, but that he vnderstand according to sobrietie, as God hathe dealt to euerie man the measure of faith.

4 For as we haue many mēbers in one bodie, and all members haue not one office,

5 So we being many are one bodie in Christ, and euerie one, one anothers members.

6 \*Seeing then y<sup>e</sup> we haue giftes that are diuers, according to y<sup>e</sup> grace that is giue vnto vs, whether we haue prophecie, let vs prophecie according to y<sup>e</sup> proportiō of faith:

7 Or an office, let vs waite on the office: or he that teacheth, on teaching:

8 Or he y<sup>e</sup> exhorteth, on exhortatiō: he that distributeth, let him do it with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with cherefulness.

9 Let loue be without dissimulation. \* Abhorre that which is euil, and cleaue vnto that which is good.

10 \*Be affectioned to loue one another with brotherlie loue. In giuing honor, go one before another,

11 Not slouthful to do seruice: seruēt in spirit: seruing the Lord,

12 Reioycing in hope, paciēt in tribulatiō, continuing in prayer,

13 \*Distributing vnto the necessities of the Saītes: giuing your selues to hospitalitie.

14 \*Blesse thē which persecute you: blesse, / I say, and curse not.

15 Reioyce with them that reioyce, & wepe with them that wepe.

meaneth preaching and teaching, & by office or ministration, all suche offices, as appertene to the Church, as Elders, Deacons, &c. By faith he meaneth the knowledge of God in Christ with the gifts of the holie Ghost. Of these officers some are Deacons, some Gouernors, some kepe the poore. He meaneth thm which were appointed to loke vnto the poore, as for the more part were the widowes, A.C. 6. 1. 1. tim. 5. 9.

Isa. 40. 13.

Wisdo. 9. 13.

1. Cor. 2. 16.

u He repro-

ueth the rali-

nes of men &

murmure agāst

the iudgements

of God.

x That is, prou-

oked him by

his good wor-

kes?

y All things are

created and

preserued of

God to set for

the his glorie.

a In Rede of

dead beas, li-

uēlie sacrifici-

in Rede of the

blood of beas-

tes which was

but a shadowe

& pleased not

God of it self,

the acceptable

sacrifice of the

spiritual man,

framed by

faith to godli-

nes and chari-

tie.

Ephes. 3. 17.

1. thess. 3. 1.

b That is, true,

lawful & spiri-

tual, 1. Pet. 3. 6.

1. Cor. 12. 11.

ephes. 4. 7.

c Whatsoeuer

is not agreeable

to Gods will,

euil, displeasit

and vaperit.

1. Pet. 4. 10.

d Two things

are required,

if we wil iud-

ge soberly of

Gods giftes in

vs: the one that

we do not ar-

rogate to our

selues that we

haue not:

next, that we

boast not of

the giftes, but

reuerently vie

them to Gods

honour.

Mat. 6. 2.

2. Cor. 9. 7.

Amos. 5. 11.

e That is, sober-

ly, not negli-

ging Gods gif-

tes, but vñg

them to his

glorie.

Ephes. 4. 2.

1. pet. 2. 17.

Ebr. 13. 1.

f Or, the same.

Luk. 18. 1.

1. Cor. 16. 1.

Ebr. 13. 2.

1. pet. 4. 13.

Mat. 5. 44.

g By proph-



16 Be of like affection one towards another: \*be not hie minded: but make your selues equal to them of the lower sorte: be not wise in <sup>k</sup> your selues.

17 \*Recōpense to no mā euil for euil: procure things honest in the sight of all men.

18 \*If it be possible, as much as in you is, haue peace with all men.

19 Dearly beloued, \*auenge not your selues, but giue place vnto wrath: for it is written, \*Vengeāce is mine: I wil repaye, saith the Lord.

20 \*Therefore, if thine enemy hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape <sup>m</sup>coles of fyre on his head.

21 Be not overcome of euil, but overcome euil with goodnes.

## CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the sword. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie & puritie of life.

1 **L**et euerie soule be subiect vnto the higher powers: for there is no power but of God: & the powers that be, are ordeined of God.

2 Whosoever therefore resisteth <sup>y</sup> power, resisteth the ordinance of God: and they that resist, shall receiue to them selues iudgement.

3 For princes are not to be feared for good workes, but for euil. Wilt <sup>y</sup> then be without feare of the power? do wel: so shalt thou haue praise of the same.

4 For he is the minister of God for thy wealth: but if thou do euil, feare: for he beareth not the sword for nought: for he is the minister of God to take vengeāce on him that doeth euil.

5 Wherefore ye must be subiect, not because of wrath onely, but also for <sup>b</sup> conscience sake.

6 For, for this cause ye paye also tribute: for they are Gods ministers, applying them selues for the same thing.

7 \*Giue to all men therefore their duetie: tribute, to whome ye owe tribute: custome, to whome custome: feare, to whome feare: honour, to whome ye owe honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the <sup>d</sup> Law.

9 For this, \*Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, <sup>e</sup> *en* in this, \*Thou shalt loue thy neighbour as thy self.

10 Loue doeth not euil to his neighbour: therefore is loue <sup>y</sup> fulfilling of the Law.

11 And that, cōsidering the season, that it is now time that we shulde arise from slepe:

for now is our saluation <sup>e</sup> nerer, then when we beleued it.

12 The night is past, & the day is at hand: let vs therefore cast away the workes of darkenes, and let vs put on the <sup>f</sup> armour of light,

13 So that we walke honestly, as in the day: not in <sup>g</sup> glorie, and dronkennes, neither in chambering and wantonnes, nor in strife and enuying:

14 \*But put ye on the Lord IESVS CHRIST, and take no thought for the flesh, to fulfil the lustes of it.

## CHAP. XIII.

1 The weake ought not to be despised. 10 No man shulde offende another's conscience. 15 But one to supporte another in charitie and faith.

1 **H**im that is weake in the <sup>a</sup> faith, receiue vnto you, but not <sup>b</sup> for controuersies of disputations.

2 One beleueth <sup>y</sup> he may eat of all things: & another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 \*Who art thou that condemnest another mans seruant? he standeth or falleth to his owne <sup>c</sup> master: yea, he shalbe established: for God is able to make him stande.

5 This mā esteemeth one day aboue another day, & another man counteth euerie daye a like: let euerie man be <sup>d</sup> fully persuaded in his minde.

6 He that <sup>e</sup> obserueth the day, obserueth it to the <sup>f</sup> Lord: and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to the Lord: for he giueth God thākes: and he <sup>y</sup> eateth not, <sup>h</sup> eateth not to the Lord, and giueth God thākes.

7 For none of vs liueth <sup>i</sup> to him self, neither doeth anie dye to him self.

8 For whether we liue, we liue vnto the Lord: or whether we dye, we dye vnto the Lord: whether we liue therefore, or dye, we are the Lords.

9 For Christ therefore dyed and rose againe, and reuiued, that he might be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? \*for we shal all appeare before the iudgement seat of Christ.

11 For it is written, \*I <sup>k</sup> liue, saith the Lord, and euerie knee shal bowe to me, and all tongues shal <sup>l</sup> confesse vnto God.

12 So then euerie one of vs shal giue accountes of him self to God.

13 Let vs not therefore iudge one another anie more: but vse <sup>m</sup> your iudgement rather

firmly to whome as yet God had not reucaled the perfitte libertie. 1 Bothe our life, and death ought to profite our brother. 2 Cor. 5. 10. 11a. 43. 23 phil. 3. 10. k This orbe particularly appertaineth to God who is the true life of him self, & giueth it to all others. 1 And acknowledge me for their God.

T T. III.

e Before we beleued, it had bene in vaine to tel vs these things: but now seeing our saluation is nere, let vs take heed that we neglect not this occasion. Luk. 21. 34. f That is, honest maners & godlie. Or, iust. Gal. 3. 16. i pet. 3. 11.

a That is, the doctrine of y Gospel. b Let he shulde departe rather more ignorant then he came, or els w a greater scruple of conscience.

1am. 4. 12.

c It is the Lords matter & not thine. d We must be assured in our conscience by Gods worde in all things that we do: y if we be strōg, we may know what is our libertie: and if we be weake, we may learne to profite daily. e That counteth one day more holie then another.

f Who iudgeth whether he doeth wel or no. g Because he thinketh the meates vnclean by y Law. h Here we must note three things: first, y he speaketh of things which of them selues are indifferēt, albeit in the Law they were not next, that he reprobeth not the condemning of the <sup>a</sup> & but of the persones: thirdly, that he meaneth not the stubburne and malicious, who me he calleth dogges & confection, but the weake and in-

firmly to whome as yet God had not reucaled the perfitte libertie. 1 Bothe our life, and death ought to profite our brother. 2 Cor. 5. 10. 11a. 43. 23 phil. 3. 10. k This orbe particularly appertaineth to God who is the true life of him self, & giueth it to all others. 1 And acknowledge me for their God.



# Christian libertie. To the Romaines. Brotherlie loue.

*m* He preuenteth the obiection which the Christians might vse.

*1. Cor. 8. 11.*

*n* Which is the benefite of Christiā libertie by abusing whereof ye cause y<sup>e</sup> weakes to blasphem the Gospel which might seme to them contrarie to Gods wil, and the doctrine of the Lawe.

*Tit. 1. 15.*

*1. Cor. 8. 13.*

*q* Faith here is taken for a full persuasion of the Christian libertie in things indifferent as the Apostle interpreteth it in the 14 verse.

*r* Which hath the none euil remore of conscience in his doing.

*f* Meaning, of a right conscience.

*Psal. 69. 10.*

*a* To edifie, signifieth to do all maner duties to our neighbour, either to bring him to Christ, or if he be wone, that he may growe from faith to faith: for y<sup>e</sup> faithfull are called the temple of God wherein he is resident by his holie Spirit: & these faithfull are the stones of y<sup>e</sup> newe Ierusalem: that is, the vniuersal Church.

in this, that no man putte an occasion to fall, or a stonbling blocke before his brother.

*14* *m* I knowe, & am perswaded through the Lord Iesus, that there is nothig vncleane of it self: but vnto him that iudgeth any thing to be vncleane, to hi<sup>m</sup> it is vncleane.

*15* But if thy brother be grieved for the meat, now walkest thou not charitably: \*destroy not him with thy meat, for whome Christ dyed.

*16* Cause not your<sup>a</sup> commoditie to be euil spoken of.

*17* For the<sup>o</sup> kingdome of God is not meat nor drinke, but righteousness, and peace, & ioye in the holie Gost.

*18* For whosocuer<sup>p</sup> in these things serueth Christ, is acceptable vnto God, and is approved of men.

*19* Let vs then followe those things which concerne peace, and wherewith one may edifie another.

*20* Destroy not y<sup>e</sup> worke of God for meats sake: \*all things in dede are pure: but it is euil for the man which eateth with offence.

*21* \*It is good nether to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stonbleth, or is offended, or made weake.

*22* Hast thou<sup>a</sup> faith<sup>a</sup> haue it with thy self before God: blessed is he y<sup>e</sup> condemneth not him self in y<sup>e</sup> thing which he alloweth.

*23* For he that douterh, is condemned if he eat, because he<sup>b</sup> eateth not of faith: & whatsoeuer is not of f<sup>a</sup>ith, is sinne.

## CHAP. XV.

*a* Paul exhorteth the to support & loue one another by the example of Christ. *9* And by the onely mercie of God which is the cause of saluation bothe of the one & the other. *14* He sheweth his zeale to warde them, & the Church. *30* And requirerh the same of them.

*1* **W**hich are strong, ought to beare the infirmities of the weake, and not to please our selues.

*2* Therefore let euerie mā please his neighbour in that that is good to edification.

*3* For Christ also wolde not please him self, but as it is written, \*The rebukes of them which rebuke thee, fel<sup>b</sup> on me.

*4* For whatsoever things are written afore time, are written for our learning, that we through pacience, & cōferte of the Scriptures, might haue hope.

*5* Now the God of<sup>c</sup> pacience and consolation giue you that ye be<sup>c</sup> like minded one towards another, according to Christ Iesus,

*6* That ye with one minde, and with one mouth may praise God euē the Father of

*154. 24. reuel. 21.* of the which buylding Christ is the chief corner stone, Eph. 2. 20. *b* I did so beare them, as if they had bene done to me and not to my Father. *c* Which is y<sup>e</sup> autor of pacience. 1. Cor. 13. 10. philip 3. 16.

our Lord Iesus Christ.

*7* Wherefore receiue ye one another, as Christ also receiued vs to the<sup>d</sup> glorie of God.

*8* Now I say, that Iesus Christ was a<sup>e</sup> minister of the circumcision, for the<sup>f</sup> trueth of God, to cōfirme the promises made vnto the fathers.

*9* And let the Gentiles praise God for his mercie, as it is writtē, \*For this cause I wil confesse thee amōg the Gentiles, and sing vnto thy Name.

*10* And againe he saith, \*Reioyce, ye Gentiles with his people.

*11* And againe, \*Praise the Lord, all ye Gentiles, & laude ye him, all people together.

*12* And againe Esaias saith, \*There shalbe a roote of Iesse, and<sup>g</sup> he that shal rise to reigne ouer<sup>h</sup> the Gentiles, in him shal the Gentiles trust.

*13* Now the God of hope fil you with all ioye, and peace in beleuing, that ye may abunde in hope through the power of the holie Gost.

*14* And I my self also am perswaded of you, my brethren, that ye also are ful of goodnes, and filled with all knowledge, and are able to admonish one another.

*15* Neuertheles brethrē, I haue somewhat boldly after a sort writtē vnto you, as one that putterh you in remembrāce, through the grace that is giuen me of God,

*16* That I shulde be the minister of Iesus Christ towarde the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable<sup>i</sup> being sanctified by the holie Gost.

*17* I haue therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God.

*18* For I dare not<sup>k</sup> speake of anie thing, which Christ hathe not wrought by me, to make the Gentiles obedient in worde and dede,

*19* With the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abunde the Gospel of Christ.

*20* Yea, so I enforced my self to preache the Gospel, not where Christ was named, lest I shulde haue buylt on another mans fundation.

*21* But as it is written, \*To whome he was not spoken of, they shal se him, & they that heard not, shal vnderstand him.

*22* Therefore also I haue bene<sup>l</sup> oft let to go me vnto you.

*23* But now seing I haue no more place in these quarters, and also haue<sup>m</sup> bene delirous manie yeres agone to come vnto you,

*24* When I shal take my iourney into Spaine, I wil come to you: for I trust to se you in my

*d* To make partakers of Gods glorie.

*e* First to gather y<sup>e</sup> Iewes, and then the Gentiles that bothe might be made one Rocke.

*f* That God might be knowen true.

*g* Which is Christ who did spring as a yong budde out of y<sup>e</sup> Iewes and dead sort.

*h* Then seing he took bothe the Iewes and Gentiles to his Fathers glorie, they ought by his example to loue together.

*i* The minister offereth vp the people to God by the Gospel.

*k* God gave him such ample occasions to set forth his excellent workes y<sup>e</sup> he had done by him, that the Apostle neede not to seke anie other thing to boast vpon.

*l* Chap. 1. 23.

*m* 1. thes. 2. 17.

*n* Chap. 1. 10.



in my iorney, & to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your *companie*.

<sup>1</sup> Which was to care the same. 25 But now go I to Ierusalem, to <sup>1</sup> minister vnto the Saintes.

26 For it hathe pleased them of Macedonia and Achaia, to make a certeine distributiō vnto the poore Saintes which are at Ierusalem.

<sup>1</sup> Cor. 9. 21. 27 For it hathe pleased them, and their detters are they: \*for if the Gentiles be made partakers of their spiritual things, their duetie is also to minister vnto them in carnal things.

28 When I haue therefore performed this, and haue <sup>m</sup> sealed them this <sup>n</sup> frute, I wil passe by you into Spaine.

29 \*And I knowe when I come, that I shal come to you with <sup>o</sup> abundance of the blessing of the Gospel of Christ.

30 Also brethré I beseeche you for our Lord Iesus Christs sake, and for the loue of the Spirit, that ye \*wolde strue with me by prayers to God for me.

31 That I may be deliuered frō them which are disobediet in Iudea, & that my seruice which I haue to do at Ierusalem, may be accepted of the Saintes,

32 That I may come vnto you with ioy by the wil of God, & may w<sup>th</sup> you be refreshed.

33 Thus the \*God of peace be with you all. Amen.

CHAP. XVI.

<sup>1</sup> After manie recommendations, <sup>17</sup> He admonisheth them to beware false brethren and to be circumspect. <sup>20</sup> He prayeth for them, and giueth thanks to God.

<sup>1</sup> Commende vnto you Phebe our sister which is a seruant of the Church of Cenchrea,

<sup>2</sup> That ye receiue her in the Lord, as it becometh Saintes, and that ye assit her in whatsoeuer busines she nedeth of your aide: for she hathe giuen hospitalitie vnto manie, and to me also.

<sup>3</sup> Grete \*Priscilla and Aquila my fellow helpers in Christ Iesus.

<sup>4</sup> (Which haue for my life laid downe their owne necke. Vnto whome not I onely giue thanks, but also all the Churches of the Gentiles)

<sup>5</sup> Likewise grete the Church that is in their house. Salute my beloued Epenetus, which is the <sup>a</sup> first frutes of <sup>a</sup> Achaia in Christ.

<sup>6</sup> Grete Marie which bestowed muche labour on vs.

<sup>7</sup> Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and <sup>b</sup> were in Christ before me.

<sup>8</sup> Grete Amplias my beloued in the Lord.

<sup>9</sup> Salute Virbanus our felowe helper in

Christ, and Stachys my beloued.

<sup>10</sup> Salute Apelles approued in Christ. Salute them which are of Aristobulus friends,

<sup>11</sup> Salute Herodion my kinsman. Grete the which are of the friends of Narcissus which are in the Lord.

<sup>12</sup> Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hathe laboured muche in the Lord.

<sup>13</sup> Salute Rufus chosen in the Lord, & his mother and mine.

<sup>14</sup> Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethré which are with them.

<sup>15</sup> Salute Philologus and Iulias, Nereas, & his sister, and Olympas, & all the Saintes which are with them.

<sup>16</sup> Salute one another with an \*holie kisse. The Churches of Christ salute you.

<sup>17</sup> ¶ Now I beseeche you brethren, marke them diligently which cause diuision and offences, contrarie to the doctrine which ye haue learned, and \*auoide them.

<sup>18</sup> For they that are suche, serue not the Lord Iesus Christ, but their owne <sup>d</sup> bellies, and with <sup>e</sup> faire speache & flattering deceiue the hearts of the simple.

<sup>19</sup> For your obediēce is come abroad among all: I am glad therefore of you: but yet I wolde haue you wise, vnto that which is good, and simple concerning euil.

<sup>20</sup> The God of peace shal treade Satan vnder your fete shortly. The grace of our Lord Iesus Christ be with you.

<sup>21</sup> \*Timotheus my companion, and Lucius and Iason, and Sosipater my kinsmen, salute you.

<sup>22</sup> I Tertius, which wrote out this epistle, salute you in the Lord.

<sup>23</sup> \*Gaius mine hoste, & of <sup>y</sup> whole Church saluteth you. Erastus the <sup>chamberlaine</sup> of the citie saluteth you, and Quartus a brother.

<sup>24</sup> The grace of our Lord Iesus Christ be with you all. Amen.

<sup>25</sup> \*To him now that is of power to establi she you according to my Gospel, and preaching of Iesus Christ, \*by the reuelation of the mysterie, which was kept secret since the worlde began:

<sup>26</sup> (But now is opened, & published among all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God for the obedience of faith)

<sup>27</sup> To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

Written to the Romaines from Corinthus and sent by Phebe, seruant of the Church, which is at Cenchrea.



# THE FIRST EPISTLE of Paul to the Corinthians.

## THE ARGUMENT.

**A**fter that S. Paul had preached at Corinthus a yere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false Apostles entred into the Church, who being puffed vp with vaine glorie, and affect at eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition suche factions & schismes sprang vp in the Church, that frō opinions in pollicies & ceremonies they fel to false doctrine and heresies, calling into doute the resurrection frō the dead, one of the chiefest points of Christian religio. Against these euils the Apostle procedeth, preparing the Corinthians hearts, & eares with gentle salutations: but sone after he reproveth their contentions and debates, their arrogancie & pride, and exhorteth the to cōcorde & humilitie, setting before their eyes the spiritual vertue, & heauenlie wisdom of the Gospel, which cā not be persuaded by worldlie wit and eloquent reasons, but is renewed by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attribute to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued him self skilfully, buylding according to the fundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glorie, neither yet how he might liue, but onely the glorie of Christ: which thing at his coming he wolde declare more amply, to the shame of those vaine glorious braggers, who sought them selues onely, & therefore suffered moste horrible vices vnreproved & unpunished, as incest, contentions, pleadings before infideles, fornication, & suche like, to the great slander of the Gospel. This done, he answereth to certeine points of the Corinthians letter, as touching single life, duetie of mariage, of discorde & dissension among the married, of virginite, & seconde mariage. And because some thought it noiling to be present at idole seruice, seing in their heart they worshipped the true God, he warneth them to haue respect to their weak brethren, whose faith by that disssembling was hindered, & their consciences wounded, which thing rather the he wolde do, he wolde neuer vse that libertie which God had giuen him. But forasmuche as pride, & self wil was the cause of those great euils, he admonisheth them by the example of the Iewes not to glorie in these outwarde giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords Supper, the abuse of the spiritual giftes, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and wel doing, sending his commendations, and wishing them peace.

### CHAP. I.

<sup>a</sup> He praiseth the great graces of God shewed towards them, <sup>10</sup> Exhorting them to concorde and humilitie. <sup>19</sup> He beateth downe all pride, and wisdom which is not grounded on God, <sup>26</sup> Shewing whome God hath chosen to confounde the wisdom of the worlde.

**P**AUL called to be an Apostle of IESUS CHRIST, through the wil of God, and our brother Sostenes, Vnto y Church of God which is at Corinthus, to them that are <sup>a</sup> sanctified in Christ Iesus, <sup>b</sup> Saintes by calling, <sup>c</sup> with all that call on the Name of our Lord Iesus Christ in euerie place, bothe their Lord, and ours:

<sup>a</sup> 1. thes. 4. 7.  
<sup>Rom.</sup> 1. 7.  
<sup>eph.</sup> 1. 1.  
<sup>col.</sup> 1. 22.  
<sup>1. tim.</sup> 1. 9.  
<sup>tit.</sup> 2. 1.  
<sup>2. tim.</sup> 2. 23.  
<sup>a</sup> Whome God

hath separate from the rest of the worlde, purified, and giuen to his Sonne, that he might be in them, and they in him. <sup>b</sup> Made holie by the fre mercie & calling of God. <sup>c</sup> Which is to acknowledge him to be verie God, to worship him, and seke vnto him for helpe.

<sup>3</sup> Grace be with you, and peace from God our Father, & from the Lord Iesus Christ. <sup>4</sup> I thanke my God alwayes on your behalfe for the <sup>d</sup> grace of God, which is giuen you in Iesus Christ, <sup>5</sup> \*That in all things ye are made riche in him, in <sup>e</sup> all kinde of speache, and in all knowledge: <sup>6</sup> As the testimonie of Iesus Christ hath bene confirmed in you. <sup>7</sup> So that ye are not destitute of anie gift: \*wayting for the appearing of our Lord Iesus Christ. <sup>8</sup> Who shal also confirme you vnto y end, that ye may be <sup>f</sup> blamelesse in the day of our Lord Iesus Christ. <sup>9</sup> \*God is faithful, by whome ye are called vnto y fellowship of his Sonne Iesus Christ our Lord.

and their knowledge of Gods worde. <sup>g</sup> For there is no condemnation to them that are grafted in Christ Iesus. <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup>

10 Now

<sup>d</sup> For all the benedictions w<sup>ch</sup> ye haue receiued by the Gospel <sup>Colos.</sup> 1. 10. <sup>e</sup> 2. 7. <sup>philip.</sup> 3. 20. <sup>tit.</sup> 2. 11. <sup>f</sup> As mem<sup>br</sup>s of the fam<sup>ly</sup> bodie which communicate with their head. <sup>1. thes.</sup> 3. 12. <sup>g</sup> 5. 23. <sup>h</sup> He commendeth those giftes in them, whose abuse after he doth reprove, as eloquence, philosophie



# The worldelie wifdome: Chap.II. The wifdome of God. 77

10 Now I beſeeche you, brethré, by the Name of our Lord Ieſus Chriſt, \* that ye all ſpeake one thing, and that there be no diſſentions among you: but be ye knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto me, my brethren, of you by them that are of the houſe of <sup>1</sup> Cloe, that there are cōtentions among you.

12 Now this I ſay, that euerie one of you faith, I am Paules, and I am \* Apollos, and I am Cephas, and I am Chriſts.

13 Is Chriſt deuided? was Paul crucified for you? ether were ye baptized <sup>k</sup> into the name of Paul?

14 I thanke God, that I baptized none of you, but \* Crifpus, and <sup>l</sup> Gaius,

15 Left anie ſhulde ſay, that I had baptized into mine owne name.

16 I baptized alſo the houſholde of Stephanas: furthermore knowe I not, whether I baptized anie other.

17 For Chriſt ſent me not to <sup>m</sup> baptize, but to preache the Goſpel, not with \* <sup>n</sup> wiſdome of wordes, <sup>o</sup> left the croſſe of Chriſt ſhulde be made of none effect.

18 For the preaching of the croſſe is to the <sup>r</sup> that periſh, fooliſhnes: but vnto vs, which are ſaued, it is the \* power of God.

19 For it is written, I \* wil deſtroye the wiſdome of the wiſe, and wil caſt away the vnderſtanding of the prudent.

20 Where is the wiſe? where is the <sup>p</sup> Scribe? where is the <sup>q</sup> diſputer of this worlde? hath the not God made the wiſdome of this worlde fooliſhnes?

21 For ſeing the worlde by wiſdome knewe not God in the wiſdome of God, it pleaſed God by the fooliſhnes of preaching to ſaue them that beleue:

22 Seing alſo that the Iewes require a \* ſigne, and the Grecians ſeke after wiſdome.

23 But we preache Chriſt crucified: vnto the Iewes, euen a ſtombling blocke, & vnto the Grecians, fooliſhnes:

24 But vnto them which are called, bothe of the Iewes & Grecians <sup>we preache</sup> Chriſt, the power of <sup>g</sup> o d, and the wiſdome of God.

25 For the \* fooliſhnes of God is wiſer the men, and the weakenes of God is ſtronger then men.

26 For brethren, you ſe your calling, how that not manie wiſe men <sup>ſ</sup> after the fleſh, not manie mightie, not manie noble <sup>are called</sup>.

27 But God hath choſen the fooliſh things of the worlde to confounde the wiſe, and God hath choſen the weake things of the worlde, to confounde the mightie things.

28 And vile things of the worlde & things which are deſpiſed, hath God choſen, &

things \* which are not, to bring to noght things <sup>u</sup> that are,

29 That no \* fleſh ſhulde reioyce in his preſence.

30 But ye are of him in Chriſt Ieſus, who of God is made vnto vs \* wiſdome and righteouſnes, and ſanctificacion, and redemption,

31 That, according as it is written, \* He that reioyceth, <sup>y</sup> let him reioyce in the Lord.

## CHAP. II.

<sup>1</sup> He putteth for example his manner of preaching, which was according to the tenor of the Goſpel. <sup>2</sup> Which Goſpel was contemptible & hid to the carnal, so And againe honorable and manifeſt to the ſpiritual.

<sup>3</sup> And I, brethren, when I came to you, came not with \* excellencie of wordes, or of wiſdome, ſhewing vnto you the \* <sup>a</sup> teſtimonie of God.

<sup>4</sup> Nor I eſteemed not to \* knowe anie thing among you, ſaue Ieſus Chriſt, and him crucified.

<sup>5</sup> \* And I was among you in <sup>b</sup> weakenes, and in feare, & in muche trembling.

<sup>6</sup> Nether <sup>ſtole</sup> my worde, & my preaching in the \* entiling ſpeache of mans wiſdome, but in plaine euidence of <sup>c</sup> the Spirit and of power,

<sup>7</sup> That your faith ſhulde not be in the wiſdome of men, but in the power of God.

<sup>8</sup> And we ſpeake wiſdome among them that are <sup>c</sup> perſite: not the wiſdome of this worlde, nether of the <sup>d</sup> princes of this worlde, which come to noght.

<sup>9</sup> But we ſpeake the wiſdome of God in a myſterie, <sup>euen</sup> the hid <sup>wiſdome</sup>, which God had determined before the worlde, vnto our glorie.

<sup>10</sup> Which \* none of the princes of this worlde hath known: for had thei knowe it, thei wolde not haue crucified <sup>y</sup> <sup>f</sup> Lord of glorie.

<sup>11</sup> But as it is written, \* The things which eye hath not ſene, nether care hath heard, nether came into mans heart, <sup>are</sup>, which God hath prepared for them that loue him.

<sup>12</sup> But God hath reueiled <sup>them</sup> vnto vs by his Spirit: for the Spirit <sup>h</sup> ſearcheth all things, yea, the deepe things of God.

<sup>13</sup> For what man knoweth the things of a man, ſaue the ſpirit <sup>i</sup> of a man, which is in him? euen ſo the things of God knoweth <sup>no</sup> man, but the Spirit of God.

<sup>14</sup> Now we haue <sup>k</sup> receiued not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the <sup>l</sup> things that are giuen to vs of God.

<sup>15</sup> Which things alſo we ſpeake, not in the \* wordes which mans wiſdome teacheth,

<sup>16</sup> Man is not able to thinke Gods providence towards his one God with the Father and the Sonne. <sup>17</sup> Mans minde, which vnderſtandeth and iudgeth. <sup>18</sup> We are not moued with that Spirit, which teacheth things wherewith the worlde is delited, and which men vnderſtand by nature. <sup>19</sup> All the benefites of God in Ieſus Chriſt.

<sup>1</sup> Which are in mans indgement almoſt nothing, but taken for abſcits & caſtawayes. <sup>2</sup> Eſteemed & in reputation. <sup>3</sup> Jerem. 23. 5. <sup>4</sup> Thus he calleth man in cōtempt & to beate downe his arrogancie. <sup>5</sup> Jerem. 9. 24.

<sup>6</sup> 2. Cor. 10. 17. <sup>7</sup> That is, aſſure bute all things to God with thankſgiuing

<sup>8</sup> Chap. 1. 17. <sup>9</sup> That is, the Goſpel, wherby God doeth manifeſt him ſelfe to <sup>10</sup> worde, or whereof God is the author & witneſſe. <sup>11</sup> Or, I thought nothing worthe to be knowne.

<sup>12</sup> Act. 18. 1. <sup>13</sup> Chap. 1. 17.

<sup>14</sup> 2. pet. 1. 16. <sup>15</sup> Herein appeareth his great modeſtie, who was not glorious, but abſcits & humble, not full of vaine boaſtings & arrogancie, but <sup>16</sup> feare & trembling ſet forth the <sup>17</sup> mightie power of God.

<sup>18</sup> They whoſe vnderſtandings are illuminate by faith, acknowledge this wiſdome, & the worlde calleth folliſh. <sup>19</sup> The worde is here taken for the whome either for wiſdome, riches or power men moſte eſteeme.

<sup>20</sup> Iſa. 64. 4. <sup>21</sup> That is, very fewe. <sup>22</sup> He calleth Ieſus <sup>23</sup> mightie God, full of true glorie & maiestie, whome Dauid alſo calleth <sup>24</sup> King of glorie. <sup>25</sup> Pſal. 24. 7. and Steuen nameth him the God of glorie. <sup>26</sup> Act. 7. 2. & thereby appeareth the diuinitie of Chriſt & cōiunction of two natures in one perſone.

<sup>27</sup> Chap. 1. 17. <sup>28</sup> 2. pet. 1. 16.

<sup>29</sup> For he is one God with the Father and the Sonne. <sup>30</sup> Mans minde, which vnderſtandeth and iudgeth. <sup>31</sup> We are not moued with that Spirit, which teacheth things wherewith the worlde is delited, and which men vnderſtand by nature. <sup>32</sup> All the benefites of God in Ieſus Chriſt.



*m* As that we teache is spiritual, so the kinde of teaching must be spiritual: that words may agree with the matter. n Whose knowledge & iudgement is not cleared by Gods Spirit. *Trou. 17, 19.*

*Isa. 40, 13.*  
*wisd. 9, 17.*  
*rom 11, 34.*  
o For the truth of God is not subiect to the iudgement of man.  
p That is, Christs Spirit, *Iohn 16, 13.*  
*rom 8, 9.*

a Being ingrafted in Christ by faith, we be grafted to moue by his Spirit, & as we profite in faith, we growe vp to a ripe age. And here let him take hede that teacheth, lest for milke he giue payson: for milke and strong meat in effect are one, but onely differ in maner & forme.

*Psal. 62, 13.*

*galat. 6, 5.*

b He chargeth them with two fautes: the one, y<sup>e</sup> they attributed to muche to y<sup>e</sup> ministers, & y<sup>e</sup> other, that they preferred one minister to another.

c So made by his grace.

d He reproveth the ministers of Corinth, as teachers of curious doctrines & questions.

e Or the time: which is, when the light of y<sup>e</sup> truth shal expel the darkness of ignorance, then the curious ostentation of mans wisdom shal be brought to nought.

f By the tryal of Gods Spirit.

but which the holie Gost teacheth, comparing spiritual things with spiritual things.

14 But the natural man perceiveth not the things of the Spirit of God: for they are foolishnes vnto him: nether can he knowe them, because they are spiritually discerned.

15 But he that is spiritual, discerneth all things: yet he him self is iudged of no man.

16 For who hath known the minde of the Lord, that he might instruct him? But we haue the minde of Christ.

#### CHAP. III.

Paul rebuketh the scribes and autours thereof. 7 No man ought to attribute his saluacion to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the fundacion of his Church. 15 The dignitie and office bothe of the ministers and also of all the faithful.

1 And I colde not speake vnto you, brethren, as vnto spiritual me, but as vnto carnal, even as vnto babes in Christ.

2 I gaue you milke to drinke, & not meat: for ye were not yet able to beare it, nether yet now are ye able.

3 For ye are yet carnal: for where as there is among you enuying, and strife, and diuisions, are ye not carnal, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnal?

5 Who is Paul then? and who is Apollos, but the ministers by whome ye beleued, & as the Lord gaue to euerie man?

6 I haue planted, Apollos watred, but God gaue the encrease.

7 So then, nether is he that planteth, anie thing, nether he that watreth, but God that giueth the encrease.

8 And he that planteth, & he that watreth, are one, and euerie man shal receiue his wages, according to his labour.

9 For we together are Gods laborers: ye are Gods housbandrie, and Gods buylding.

10 According to the grace of God giuen to me, as a skilful master buylder, I haue laid the fundacion, and another buyldeth thereon: but let euerie man take hede how he buyldeth vpon it.

11 For other fundacion can no man lay, then that which is laid, which is Iesus Christ.

12 And if anie man buylde on this fundacion, golde, siluer, precious stones, tymbre, haye, or stubble,

13 Euerie mans worke shalbe made manifest: for the daye shal declare it, because it shalbe reueiled by the fyre: & the fyre shal trye euerie mans worke of what sorte it is.

14 If anie mans worke, that he hath buylded vpon the fundacion, he shal receiue wages.

15 If anie mans worke burne, he shal lose it, but he shalbe safe him self: neuertheles yet as it were by the fyre.

16 Knowe ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If anie man destroy the Temple of God, him shal God destroy: for the Temple of God is holie, which ye are.

18 Let no man deceiue him self. If anie man among you seme to be wise in this worlde, let him be a foole, that he may be wise.

19 For y<sup>e</sup> wisdom of this worlde is foolishnes with God: for it is written, He catcheth the wise in their owne craftines.

20 And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death: whether they be things present, or things to come, even all are yours,

23 And ye Christs, and Christ Gods.

#### CHAP. IIII.

After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him suche one, 4 He appealeth to Gods iudgement, 7 Beating downe their glorie which hindered them to praise that, which they dispraised in him. 16 He sheweth what he requirerh on their parte, & what they ought to loke for of him at his returne.

1 Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, y<sup>e</sup> euerie man be founde faithful.

3 As touching me, I passe verie litle, to be iudged of you, or of mans iudgement: no, I iudge not mine owne self.

4 For I knowe nothing by my self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore iudge nothing before the time, vntil the Lord come, who will lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shal euerie man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne self & Apollos, for your sakes, that ye might learne by vs, that no man presume aboue that which is written, that one swel not against another for anie mans cause.

7 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadest not receiued it?

8 Now ye are ful: now ye are made rich: ye reigne as Kings without vs, and wolde to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth

g Bothe his labour & reward.

Chap. 3, 19.

2 cor. 6, 16.

h He reproveth the not as false apostles, but as curious teachers of humane sciences, as they which looking at the simplicitie of Gods words, preache philosophical speculations.

i As touching his life, if he holde fast the fundacion.

Iob. 5, 13.

k When they them selues are entangled in y<sup>e</sup> same snares, & they laid for others.

Psal. 94, 11.

l But in God who worketh by his ministers to his owne glorie & the comfort of his Church.

a As it is a thing intollerable to counte y<sup>e</sup> true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meet.

Mat. 23, 1.

greek, many day.

Mat. 7, 1.

rom. 12, 3.

b Whether I haue great gifts or litle, few or manie.

c For as I do not knowe, whereby I shal de take anie occasion of glorie.

d I am certaine y<sup>e</sup> before God another maner of iustice is required.

e Concerning mine office.

f By our example.

g To wit, from other men and preereth thee.



vs the laste Apostles, as men appointed to death: for we are made a gasing stocke vnto the worlde, and to the Angels, and to men.

10 We are<sup>h</sup> fooles for Christs sake, and ye are wise in Christ: we are weake, and ye strong: ye are honorable, and we are despised.

11 Vnto this houre we bothe honger, & thirst, and are naked, and are buffered, and haue no certeine dwelling place,

12 \* And labour, working w our owne hands: we are reuiled, & yet we blisse: we are persecuted, and suffer it.

13 \* We are euil spoken of, and we pray: we are made as the filthe of the worlde, the ofskowring of all things, vnto this time.

14 I write not these things to shame you, but as my beloued childre I admonish you: 15 For thogh ye haue ten thousand<sup>\*</sup> instructors in Christ, yet haue ye not manie fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithful in the Lord, w<sup>h</sup> shal put you in remembrance of my wayes in Christ as I teache euerie where in euerie Church.

18 Some are puffed vp as thogh I wolde not come to you.

19 But I wil come to you shortly, \* if the Lord wil, and wil knowe, not the speache of them which are puffed vp, but the power.

20 For the<sup>\*</sup> kingdome of God is not in worde, but in<sup>l</sup> power.

21 What wil ye? shal I come vnto you with a rod, or in loue, and in the spirit of mekenes?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed incest, 3 Wiling them to excommunicate him, 7 To embrace puritie, 9 And flee wickednes.

1 **I**T is heard certainly that there is fornication among you, and such fornication as is not once named among the<sup>a</sup> Gentils, \* that one shulde haue his fathers wife.

2 And ye are puffed vp & haue not rather sorowed, that he which hath done this dede, might be put from among you.

3 \* For I verely as absent in bodie, but present in spirit, haue determined already as thogh I were present, that he that hath thus done this thing,

4 When ye are gathered together, and my<sup>c</sup> spirit, d in the Name of our Lord Iesus Christ, that suche one, I say, by the power of our Lord Iesus Christ,

5 \* Be deliuered vnto<sup>e</sup> Satan, for the

destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not<sup>s</sup> good: \* know ye not that a litle leauē, leaueneth the whole lump?

7 Purge out therefore the olde leauen, that ye may be a newe lump, <sup>h</sup> as ye are vnleavened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs kepe the feast, not with olde leauē, nether in the leauen of malicioufnes and wickednes: but with the vnleauened bread of sinceritie and truethe.

9 I wrote vnto you in an epistle, \* that ye shulde not cōpanie together w fornicators,

10 And<sup>i</sup> not all together with the fornicators of this worlde, or with the couetous, or with extorcioners, or with idolaters: for then ye muste go out of the worlde.

11 But now I haue written vnto you, that ye companie not together: if anie that is called a brother, be a fornicator, or couetous, or<sup>k</sup> an idolater, or a railar, or a drunkard, or an extorcioner, with suche one eat not.

12 For what haue I to do, to iudge them also, which are<sup>l</sup> without? do ye not iudge the that are<sup>m</sup> within?

13 But God iudgeth them that are without. Put away therefore frō among your selues that wicked man.

present at idole seruice, & yet professe the Gospel. I vnto whome the Ecclesiastical discipline doeth not stretch. m Which are iudged to Gods worde, & to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for going to law together before the Hea:hen. 7 Christians ought rather to suffer. 12 He reproveth the abusing of Christian libertie, 13 And sheweth that we ought to serue God purely both in bodie, and in soule.

1 **D**Are anie of you, hauing busines against another, be iudged vnder<sup>a</sup> the<sup>a</sup> vniust, and not vnder the Saintes?

2 \* Do ye not knowe, that the Saintes shal iudge the worlde? If the worlde then shal be iudged by you, are ye vnworthie to iudge the smallest matters?

3 Knowe ye not y we shal iudge the<sup>b</sup> Angels? how muche more things that pertaine to this life?

4 If then ye haue iudgemēt of things pertaining to this life, set vp them which are<sup>d</sup> least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, y can iudge betwene his breithre?

6 But a brother goeth to lawe with a brother, and that vnder the infideles.

7 Now therefore there is viterly<sup>a</sup> a faute among you, because ye go to law one with another: \* why rather suffer ye not wrong? why rather susteine ye not harme?

8 \* Nay, ye your selues<sup>e</sup> do wrong, and do harme, and that to your brethren.

not reprove y godlie, which with a good conscience useth y magistrat to defende his right, but condemneth hatred, grudges & desires of reuengance.

f For being wounded with shame & sorrowe, his flesh or olde man shal dye: and the spirit or newe man shal remaine aliue & enioye the victorie in y day when the Lord shal indige the quicke and dead, 2 Cor 4.18. 1 pet 4.6.

Gal. 5.9. g Seing you suffer such mostrous vices among you. Mat. 18.17. 2 thess. 3.14.

h As euerie mā particular ly is pure, so y whole Church in general may be pure. i But he meate of those that were conuersant in the Church, whome they ought by discipline to haue corrected: for as touching sinners they ought by all meanes godly to winne the to Christ. k Who to please bothe parties wolde be

\* Or, iudges & magistrates which are iusticiars

Wis. 3.2.

a He calleth them vniuste, whosoever are not sanctified in Christ.

b Who are now apostates & deiles, Mat. 23.41.

c That is, make them iudges.

d If ye so burne with desire to please, kepe a court among your selues, and make the least esteemed your iudges: for it is moite easie to iudge betwene brethren.

\* Or, impotencie of minde.

Mat. 5.39.

luk. 6.29.

rom. 12.19.

1. thess. 4.6.

e He doeth



*Eph. 5. 3.*  
*1. Tim. 1. 9.*

9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Be not deceiued: \* nether fornicatours, nor idolaters, nor adulterers, nor wātōns, nor bouggerers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extorcioners shal inherite the kingdome of God.

*Eph. 2. 12.*  
*Tit. 3. 3.*  
*1. Pet. 4. 3.*  
*Chap. 10. 23.*  
*eccl. 37. 31.*

f Here he spea-  
keth of things  
indifferent of  
their nature, &  
first touching  
carnall libertie  
g For we are  
subiect to tho-  
se things which  
we can not  
want.  
h They abu-  
sed meates,  
bothe in that  
they offended  
others there-  
by, & also pro-  
uoked their  
owne lusts to  
vncleannes.

*Rom. 6. 5.*

i God wil be  
Lord both of  
the soul and  
bodie.

k Whereby he  
signifieth, that  
bothe we shal  
se the glorie  
of the re-  
surrection of  
the iuste, and  
also that dig-  
nitie, and pri-  
uiledge where  
by we be ma-  
de the members  
of Christ.

*Gen. 2. 24.*

*Mat. 19. 5.*

*Mar. 10. 7.*

*Eph. 5. 31.*

*Chap. 3. 17.*

*2. Cor. 6. 16.*

*Chap. 7. 23.*

*1. Pet. 1. 10.*

l That is, he  
more pollu-  
teth his owne  
bodie, then he  
that commit-  
teth anie other  
sinne.

a Or, expediet  
because maria-  
ge, through  
mans corrup-  
tion, and not  
by Gods insti-  
tution bring-  
eth cares and  
troubles.

b Speaking to  
all men in ge-  
neral.

c Which con-  
taineth all due-  
ties pertaining  
to mariage.

11 And such were \* some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ All things are lawful vnto me: but all things are not profitable. I may do all things, but I wil not be broght vnder the power of anie thing.

13 Meates are ordeined for the bellie, and the bellie for y meates: but God shal destroe bothe it, and them. Now the bodie is not for h fornication, but for the Lord, & the Lord for the bodie.

14 And God hathe also raised vp y Lord, and shal raise vs vp by his power.

15 Knowe ye not, that your bodies are the members of Christ? shal I then take the members of Christ, and make them the members of an harlot? God forbid.

16 Do ye not knowe, that he which coupleth him self with an harlot, is one bodie? \* for two, saith he, shal be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euerie sinne that a man doeth, is without the bodie: but he y comitteth fornicatiō, sinneth against his owne bodie.

19 Know ye not, that \* your bodie is y temple of the holie Ghost, which is in you, whome ye haue of God? and ye are not your owne.

20 \* For ye are boght for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

#### CHAP. VII.

1 The Apostle answereth to certeine questions, which the Corinthians desired to knowe, 2 As of single life, 3 Of the duetie of mariage, 11 Of discordes & dissension in mariage, 13 Of mariage betwene the faithful & vnfaithful. 18 Of vncircumcising the circumcised. 21 Of seruitude. 25 Of virginities, 39 And seconde mariage.

1 Now concerning the things whereof ye wrote vnto me, It were a good for a man not to touche a woman:

2 Neuertheles, to auoide fornication, let euerie man haue his wife, and let euerie woman haue her owne housband.

3 \* Let the housbād giue vnto the wife due beneuolence, and likewise also the wife vnto the housband.

4 The wife hathe not y power of her owne bodie, but the housband: and likewise also the housband hathe not the power of his owne bodie, but the wife.

5 Defraude not one another, except it be with

consent for a time, that ye may giue your selues to fasting and prayer, & againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, not by commandement.

7 For I wolde that all men were euen as I my self am: but euerie man hathe his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I do.

9 But if they can not abstaine, let the marie: for it is better to marie the to burne.

10 And vnto the married I comāde, not I, but the Lord, Let not the wife departe from her housband.

11 But and if she departe, let her remaine vnmarried, or be recōciled vnto her housband, and let not the housband put away his wife.

12 But to the remnant I speake, & not the Lord: If anie brother haue a wife, that beleueth not, if she be content to dwell with him, let him not forsake her.

13 And the womā which hathe an housbād that beleueth not, if he be content to dwell with her, let her not forsake him.

14 For the vnbeleuing housband is sanctified by the wife, & the vnbeleuing wife is sanctified by the housband, els were your childre vncleane: but now are they holie.

15 But if the vnbeleuing departe, let him departe: a brother or a sister is not in subiection in such things: but God hathe called vs in peace.

16 For what knowest thou, o wife, whether thou shalt saue thine housband? Or what knowest thou, o mā, whether thou shalt saue thy wife?

17 But as God hathe distribute to euerie mā, as the Lord hathe called euerie one, so let him walke: and so ordeine I, in all Churches.

18 Is anie man called being circumcised? let him not gather his vncircumcision: is anie called vncircumcised? let him not be circumcised.

19 \* Circumcision is nothing, & vncircumcision is nothing, but the keeping of the commandements of God.

20 \* Let euerie man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? \* care not for it: but if yet thou maist be free, vse it rather.

22 For he that is called in the Lord being a seruant, is the Lords freman: likewise also

phan lib. de ponderib & mensur. r. Maccab. 1. 16. It is all one whether thou be Iewe or Genill. \* Eph. 4. 1. 1. Tim. 6. 1. p. Although God hathe called thee to serue in this life, yet thinke not thy condition vnworthie for a Christian: but reioyce, that thou art deliuered by Christ from the miserable seruitude of sinne and death. q. Being seruant by condition is made partaker of Christ.

d He sheweth that he com-  
mandeth not  
precisely all  
men to marie,  
but that God  
hathe granted  
this remedie  
vnto them &  
can not lye  
chaſte.

e With the fy-  
re of concupis-  
cence, that is  
when mans  
will so giueth  
place to the  
lust that tem-  
teth, that he  
can not call  
vpo God with  
a quiet con-  
science.

*Mat. 5. 31.*

*19. 9.*

*Mar. 10. 11.*

*Luk. 16. 18.*

f For hatred,  
dissension, an-  
gre, &c.

g Saue for  
whoredome, as  
Matth. 5. 31.

h In as much  
as there is  
nothing ex-  
pressly spoken  
hereof in the  
Law, or Pro-  
phets: or els  
he speake this  
moued by the  
Spirit of God  
as he testifieth  
in the 25. ver.

i Meaning, that  
the faith of y  
beleuer hathe  
more power  
to sanctifie ma-  
riage then the  
wickednes of  
the other to  
pollute it.

k They that  
are borne of  
ether of the  
parents faith-  
ful, are also  
counted mem-  
bers of Christs  
Church, be-  
cause of y pro-  
mes, Ad. 3. 19.

l When such  
things come  
to passe, that  
the faithful &  
vnfaithful be  
married toge-  
ther, and the  
one forsake  
y other with-  
out cause.

m The law-  
ful vocation  
in outwarde  
things must  
not lightly  
be neglected.

n Which is  
when the sur-  
geon by arte  
draweth out  
the skinned  
to couer the par-  
re, Celsus lib.

7 ca. 25. Epi-

It is all one whether

Although God hathe cal-

condition vnworthie for a

deliuered by Christ from the miserable

of sinne and death. q. Being seruant by condition is made partaker

of Christ.

he that



he that is called being free, is Christ's seruāt.

23 \*Ye are bought with a price: be not the seruants of men.

24 Brethren, let euery man, wherein he was called, therein abide with God.

25 Now concerning virgines, I haue no commandement of the Lord: but I giue mine aduise, as one that hath obtained mercie of the Lord to be faithful.

26 I suppose then this to be good for the present<sup>a</sup> necessitie: I meane that it is good for a man so to be.

27 Art thou bound vnto a wife? seke not to be losed: art thou losed from a wife? seke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marie, she sinneth not: neuertheles, such shall haue<sup>a</sup> trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that bothe they which haue wiues, be as though they had none:

30 And they that wepe, as though they wept not: and they that reioyce, as though they reioyced not: & they that bie, as though they possessed not:

31 And they that vse this worlde, as though they vsed it not: for the facion of this worlde goeth away.

32 And I wolde haue you without care. The vnmarried careth for the things of y Lord, how he may please the Lord.

33 But he that is married, careth for the things of the<sup>d</sup> worlde, how he maie please his wife.

34 There is difference also betwene a virgine & a wife: the vnmarried woman careth for the things of the Lord, that she may be<sup>e</sup> holie, bothe in bodie and in spirit: but she that is married, careth for the things of the worlde, how she may please her husband.

35 And this I speake for your owne comoditie, not to tangle you in a snare, but that ye followe that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if anie man thinke that it is vncomlie for his virgine, if she passe the flowre of her age, & s nede so require, let him do what he wil, he sinneth not: let them be married.

37 Neuertheles he<sup>h</sup> that standeth firme in his heart, that he hath no nede, but hath power ouer his owne wil, & hath so decreed in his heart, that he wil kepe his virgine, he doeth wel.

38 So then he that giueth her to mariage, doeth wel, but he that giueth her not to mariage, doeth<sup>k</sup> better.

39 The wife is bounde by the<sup>l</sup> law, as long as her husband<sup>m</sup> liueth: but if her husband

be dead, she is at libertie to mary w<sup>n</sup> whome she wil, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: and I thinke that I haue also the Spirit of God.

## CHAP. VIII.

*He rebuketh those that use their libertie to the slander of other, in going to the idolatrous sacrifices. 9 And sheweth how men ought to behaue them towards such as be weake.*

And as touching things sacrificed vnto idoles, we knowe that we all haue<sup>a</sup> knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is knowne of him.

4 Concerning therefore meat sacrificed vnto idoles, we knowe that an idol is<sup>b</sup> nothing in the worlde, & that there is none other God but one.

5 For though there be that are called gods, whether in heauē, or in earth, (as there be many gods, and many lords)

6 Yet vnto vs there is but one God, which is the Father, of whome are all things, & we in him: & one Lord Iesus Christ, by whome are all things, and we by him.

7 But euery man hath not knowledge: for some hauing<sup>d</sup> conscience of the idole, vntil this houre, eat as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meat maketh not vs acceptable to God: for nether if we eat, haue we<sup>e</sup> more: nether if we eat not, haue we the lesse.

9 But take hede lest by any meanes this power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be<sup>f</sup> boldened to eat those things which are sacrificed to idoles?

11 And through thy knowledge shall the<sup>g</sup> weake brother perish, for whome Christ dyed.

12 Now when ye sinne so against the brethren, and wounde their weake conscience, ye sinne against Christ.

13 \*Wherefore if meat offend my brother, I wil eat no flesh while the worlde standeth, that I may not offend my brother.

## CHAP. IX.

*He exhorteth them by his example to use their libertie to the edification of other. 24 To runne on for the in the course that they haue begonne.*

Am I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord: are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet

VV. iii.

<sup>a</sup> Of the libertie that God hath giuen vs touching outwarde things.

<sup>b</sup> Or, taught.

<sup>c</sup> This he speaketh in their person which bragged so much of their libertie, saying that an image amongst all things that are made, is of no force. Which being idoles, yet are esteemed of men as Lords and Seignours.

<sup>d</sup> John 13, 33.

<sup>e</sup> In that they thought meat offered vp to the image, not to be pure, and therefore coulde not eat it with a good conscience.

<sup>f</sup> This abundance and wāt is referred to spiritual things Rom 14, 17.

<sup>g</sup> Or, libertie in things indifferents.

<sup>h</sup> Greke, buylded vp.

<sup>i</sup> By thine example without any ground of doctrine.

<sup>j</sup> Rom. 14, 15.

<sup>k</sup> Which eateth against his conscience, or in doute.

<sup>l</sup> Rom. 14, 21.

Chap. 8, 20.  
1 Pet. 1, 20.  
Or, deary.  
I sincerely:  
as in the presence of God.  
Or, the state of virginity.  
He bindeth a man to that God hath the fire: but sheweth what in some agreeable to Gods will, according to the circumstance of the time, place & persons.  
Or, husband.  
To be single.  
In these afflictions and persecutions.  
As worldlie cares of their children & familie.  
He doeth us preferre singleness as a thing more holie then marriage, but by reason of incommodities, & the one hath more then the other.  
In wishing that you coulde liue without wiues.  
Or, it remaineth that.  
Which be laueritie.  
Which be in prosperitie.  
In this worlde there is nothing but mere vanitie.  
Which onely apperteyne to this present life.  
And he is dissuaded, meaning into diuers cares.  
She may attaine vnto it sooner then the other, because she is without cares.  
Seeing S. Paul coulde binde no mans conscience to single life, what presumption is it that anie other shoulde do it.  
That is, that they shoulde make to auoide fornication.  
Meaning, he that is fully persuaded that he hath no nede.  
For the fathers wil depend on his children in this point: in so much as he is bounde to haue respect to their infirmities, neither can he fully require of the single ones, if they haue not that gift of God so to liue.  
k And more comodious for his children in prietuing them from cares.  
l Of matrimonie. \* Rom. 7, 1.



# The true ministers.

# I. Corinthians. Olde examples.

a I nede no further declaratiō but the wor- kes that I haue wrought among you.

b And call into doute mine office.

c On y Church charges.

d The Apostles led their wiues about with them.

e A faithful & Christiā wife.

f Or, confus?

g Whether shei might not as lawfully liue without labouring for their liuing w their owne hāds, as other Apokles.

Deu. 23. 4.

1 Tim. 5. 18.

h Had God respect properly to the oxe when he made this Law, and not rather vnto men?

Rom. 15. 27.

i To line on other mens charges?

Or, take in worth.

Deu. 18. 7.

j For y parte y was burned, was denored of the altar, & the other was due vnto the Priests by the Law.

k For now you haue no iuste cause against me, seing that I preached the Gospel freely vnto you.

l Seing he is charged to preache, he must willingly and earnestly followe it: for if he do it by constraint, he doeth not his duetie.

m That I be not chargeable to the vnto whome I preache, seing that they thinke that I preache for gaines.

Act. 16. 3.

gal. 2. 3.

douteles I am vnto you: for ye are the scale of mine Apostleship in the Lord.

My defense to the b y examine me, is this,

4 Haue we not power to eat & to drinke?

5 Or haue we not power to lead about a wife being a c sifter, as wel as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power f not to worke?

7 Who goeth a warfare anie time at his owne cost? who planteth a vineyard, and eateth not of the frute thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? faith not the Law the same also?

9 For it is writtē in y Law of Moses, Thou shalt not muffle the mouth of the oxe that treadeth out the corne: doeth God take care for oxen?

10 Ether faith he it not all together for our sakes? For our sakes no doute it is written, that he which eareth, shulde eare in hope: and that he that thresheth in hope, shulde be partaker of his hope.

11 \* If we haue sown vnto you spiritual things, is it a great thing if we reape your carnal things?

12 If others with you be partakers of this power, are not we rather? neuertheles, we haue not vsed this power: but suffre all things, that we shulde not hinder the Gospel of Christ.

13 Do ye not knowe, that they which minister about the holie things, eat of y things of the Temple? and they which wait at the altar, are partakers i with the altar?

14 So also hath the Lord ordeined, that they which preache the Gospel, shulde liue of the Gospel.

15 But I haue vsed none of these things: nether wrote I these things, that it shulde be so done vnto me: for it were better for me to dye, then that anie man shulde make my k reioycing vaine.

16 For thogh I preache the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and wo is vnto me, if I preache not the Gospel.

17 For if I do it willingly, I haue a reward: but if I do it against my wil, i notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that whē I preache the Gospel, I make the Gospel of Christ m fre that I abuse not mine autoritie in the Gospel.

19 For thogh I be fre frō all men, yet haue I made my self seruant vnto all men, that I might winne the mo.

20 \* And vnto y Iewes I become as a Iewe, that I may winne the Iewes: to them that

are vnder the Lawe, as thogh I were vnder the Law, that I may winne the that are vnder the Law:

21 To them that are without lawe, as thogh I were without law (whē I am not without Law as pertaining to God, but am in the Law through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, that I may winne y weake: I am made o all things to all men, that I might by all meanes saue some.

23 And this I do for the Gospels sake, that I might be partaker thereof with you.

24 Knowe ye not, that they which runne in a race, runne all, yet one receiue the price? so runne, that ye may obteine.

25 And euerie man that proueth masteries, abstaineth from all things: and they do it to obteine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainly: so fight I, not as one that beateth the ayre.

27 But I beat downe my i bodie, & bring it into subiection, lest by any meanes after that I haue preached to other, I my self shulde be reproued.

## CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And of fence of their neighbour.

1 Moreouer, brethrē, I wolde not that Mye shulde be ignorā, that all our fathers were vnder the cloude, and all passed through the sea,

2 And were all baptizēd vnto a Moses, in the cloude, and in the sea,

3 And did all eat y same b c spiritual meate,

4 \* And did all drinke the same spiritual drinke (for they dranke of the spiritual Rocke that followed them: and the Rocke d was Christ)

5 But with many of the God was not pleased: for they were ouerthrowen in the wilderness.

6 Now these are ensamples to vs, to the intent y we shulde not lust after cuil things \* as they also lusted.

7 Nether be ye idolaters as were some of them, as it is written, \* The people sate downe to eat and drinke, and rose vp to playe.

8 Nether let vs commit fornication, as some of them committed fornication, and fel in one f daye thre & twētie thousand.

9 Nether let vs tempt Christ, as some of them also tempted him, & were destroyed of serpents.

e Because hereby occasion was taken to forget God, & comk fore these indifferent things are counted idolatrie. f Moses and twētie thousand, which declarē an infinise number. g Why was their leader and was called the Angel of God.

As touching ceremonies.

o In things indifferēt, as eating of meate, oblation of feasts & daies and such like, he facioned him selfe to men in such sorte as he might best gaue them to Christ. p That is, keepeth a strait dyet & refraineth from such things as might disteppa his bodie. q Or, olde mā which rebelled against the Spirit. r Lest he shulde be reproued of men when they shulde se him do contrary, or contemne y thing which he taught others to do.

Exod. 13. 11.

numb. 9. 18.

Exod. 14. 22

Exod. 16. 15.

a Moses being their guide, or minister, or as some read, the i were baptizēd vnto Moses.

Exod. 17. 8.

numb. 20. 10.

b That is, Man na which was the outward signe or Sacrament of y spiritual grace.

Nom. 26. 61.

Nom. 32. 4.

Exod. 16. 6.

psal. 106. 14.

c They ate y same meate that we do, because the substance of theirs and our Sacramēts is all one.

d That is, signified Christ as all Sacramēts do.

Exod. 32. 6.

Nom. 21. 9.

Nom. 21. 6.

psal. 106. 14.

idolatrie, there readeth four

g Why was

10 Nether



*Meaning e-  
ther the good  
or euil Angel  
whose ministe  
rie God vseth  
to execute his  
iudgement to  
vnter destru-  
tion of the  
wicked.  
How God  
will plague vs  
if we be sub-  
iect to the like  
vices.  
Or, later  
daies of Christs  
comming.  
He that led  
ye into this  
tentatio which  
commeth vnto  
ye either in  
prosperitie or  
adversitie, or  
for your finnes  
past, will turne  
it to your com-  
moditie & de-  
liuery you.*

*Or, sheweth  
yeuing.  
Or, prepare  
to this holie v-  
se with praise  
and thankes gi-  
uing.  
The effectual  
badge of our  
consolidation and  
incorporation  
with Christ.  
If we that  
are many in  
number, are but  
one bodie in ef-  
fect, ioyned  
with our head  
Christ, as ma-  
ny comes ma-  
ke but one loa-  
fe, let vs reno-  
unce idolatrie  
which doeth  
separate our  
vnitie.  
Which is go-  
uermed accord-  
ing to the ce-  
rimonies of  
Law.  
Which is to  
assemble in  
company whe-  
re idoles are  
called vpon.*

*Chap. 6. 13.  
and 37. 31.*

*For in those  
daies they we-  
re accustomed  
to sel certeine  
of the flesh of  
beastes sacrific-  
ed in shambles  
& turned  
the money to  
priests pro-  
fit.  
Psal. 14. 1.  
Or, doe not*

10 Nether murmure ye, as some of them  
\*also murmured, and were destroyed of  
the <sup>h</sup> destroyer.

11 Now all these things came vnto them  
for ensamples, and were written to admo-  
nishi vs, vpo whome <sup>y</sup> kinds of the worl-  
de are come.

12 Wherefore, let him <sup>y</sup> thinketh he stan-  
deth, take hede lest he fall.

13 There hath no tentation taken you, but  
suche as apperteineth to man: and God is  
faithful, which wil not suffer you to be  
tempted aboue that you be able, but <sup>i</sup> wil  
euen giue the yssue with the t<sup>e</sup>ration, that  
ye may be able to beare it.

14 Wherefore my beloued, flee from ido-  
latrie.

15 I speake as vnto them which haue vnder-  
standing: iudge ye what I say.

16 The cuppe of blessing which we mblef-  
se, is it not the communion of the blood  
of Christ? The bread which we breake, <sup>n</sup> is  
it not the communion of the bodie of  
Christ?

17 For we that are many, are <sup>o</sup> one bread &  
one bodie, because we all are partakers of  
one bread.

18 Beholde Israel *which is* after the <sup>p</sup> flesh:  
are not they which eat of the sacrifices,  
partakers of the altar?

19 What say I then? that the idole is any  
thing? or that that which is sacrificed to  
idoles, is any thing?

20 Nay, but that these things which the  
Gentiles sacrifice, they sacrifice to deuils,  
and not vnto God: and I wolde not that  
ye shulde haue a felowshippe with the de-  
uils.

21 Ye can not drinke the cup of the Lord,  
and the cup of the deuils. Ye can not be  
partakers of the Lords table and of the ta-  
ble of deuils.

22 Do we prouoke the Lord to anger? are  
we stronger then he?

23 \*All things are lawfull for me, but all  
things are not expedient: all things are  
lawful for me, but all things edifie not.

24 Let no man seke his owne, but euerie m<sup>a</sup>  
anothers wealth.

25 Whatsoeuer is solde in the <sup>r</sup> shambles,  
eat ye, & <sup>r</sup> aske no question for conscien-  
ce sake.

26 \*For the earth <sup>is</sup> the Lords, and all that  
therein is.

27 If any of them which beleue not, call  
you to a feast, and if ye wil go, whatsoeuer  
is set before you, eat, asking no question  
for conscience sake.

28 But if any man say vnto you, This is sa-  
crificed vnto idoles, eat it not, because of  
him that shewed it, and for the conscien-  
ce (for the earth <sup>is</sup> the Lords, and all that  
therein is)

29 And the conscience I say, not thine, but  
of that other: for why shulde my libertie  
be cond<sup>e</sup>ned of another mans conscience?

30 For <sup>if</sup> I through Gods benefite be par-  
taker, why am I euil spoken of, for that  
wherefore I giue thanks?

31 \*Whether therefore ye eat or drinke, or  
whatsoeuer ye do, do all to the glorie of  
God.

32 Giue none offence, nether to the Iewes,  
nor to the Grecians, nor to the Church  
of God:

33 Euen as I please <sup>\*</sup> all men <sup>y</sup> in all things,  
not seking mine owne profite, but the profi-  
te of many, that they might be saued.

CHAP. XI.

*He rebuketh the abuses which were crept into their  
Church. 4 As touching prayer, prophecyng. 18 And  
ministring the Lords Supper. 23 Bringing them agai-  
ne to the first institution thereof.*

1 **B**E <sup>\*</sup>ye the followers of me, euen as I <sup>2</sup> *Thes. 1. 9.*  
am of Christ.

2 Now, brethren, I commend you, that ye  
remembre <sup>"</sup> all my things, & kepe the ordi-  
nances, as I deliuered them to you.

3 But I wil that ye knowe, that Christ is the  
\*head of euerie man: & the man is the wo-  
mans head: and God is Christs head.

4 Euerie m<sup>a</sup> <sup>a</sup> praying or <sup>r</sup> prophecyng ha-  
uing any thing on <sup>his</sup> head, <sup>b</sup> dishonoreth  
his head.

5 But euerie woman that prayeth or <sup>r</sup> pro-  
phecieth bareheaded, dishonoreth her  
head: for it is eu<sup>e</sup> one very thing, as thogh  
she were shauen.

6 Therefore if the woman be not couered,  
let her also be shorne: and if it be shame  
for a woman to be <sup>"</sup> shorne or shauen, let  
her be couered.

7 For a man ought not to couer <sup>his</sup> head: for  
asmuche as he is the <sup>\*</sup> <sup>d</sup> image and glorie  
of God: but the woman is the <sup>e</sup> glorie of  
the man.

8 For the man is not of the woman, but the  
woman of the man.

9 \*For the man was not created for the wo-  
mans sake: but the woman for the mans  
sake.

10 Therefore ought <sup>y</sup> wom<sup>a</sup> to haue <sup>f</sup> power  
on <sup>her</sup> head, because of the <sup>r</sup> Angels.

11 Neuertheles, nether is the man without  
the woman, nether the woman without the  
man in the <sup>h</sup> Lord.

12 For as the woman is of the man, so is the  
man also by the woman: but all things are  
of God.

13 Iudge in your selues, is it comelie that a  
woman praye vnto God vncouered?

14 Doeth not nature it self teache you, that  
if a m<sup>a</sup> haue long <sup>"</sup> heere, it is a shame vn-  
to him?

*ner of their mutual cōiunction. i For as God made the womā  
is man multiplied by the woman. k As women vse to weare.*

*We must ta-  
ke hede that  
through our  
abuse, our li-  
bertie be not  
condemned.  
u If by the be-  
nefit of God  
I may eat any  
kinde of meat,  
why shulde I  
by my default  
cause this be-  
nefit to be  
euil spokē of?  
Colos. 3. 17.*

*x That is, the  
infirmē.  
y Which are  
indifferent.*

*"Or, in all thinge  
remember me.*

*Ephes. 5. 23.*

*a This is refer-  
red to commu-  
ne prayer and  
preaching: for  
although one  
speake, yet the  
action is com-  
mune, so <sup>y</sup> the  
whole Church  
may be said to  
praye or prea-  
che.*

*"Or preaching.  
b This tradi-  
tion was ob-  
serued accord-  
ing to the ti-  
me and place  
that all things  
might be done  
in comelinesse  
to edification.*

*Gen. 1. 26.*

*Or 1. 1.*

*Or 9. 6.*

*col. 3. 3. 10.*

*c Read chap.  
14. 34.*

*Gen. 2. 22.*

*"Or, pouled.  
d The image  
of Gods glo-  
rie, in whome  
his maiestie &  
power shine  
concerning his  
authoritie.*

*e Or receiueth  
her glorie, in  
commendation  
of m<sup>a</sup>, & there-  
fore is subiect.*

*f Some thing  
to couer her  
head in signē  
of subiection.*

*g To whome  
thei also shew  
their dissolu-  
tion, and not  
onely to Christ.*

*h Who is au-  
tor & maintei-  
ner of m<sup>a</sup>, so now*



# The Lords supper.

# I. Corinthians. Of Gods gifts.

*I For God ha-  
the glen to  
woman longer  
heere the va-  
to man, to the  
end she shulde  
truse it vp a-  
bout her head,  
whereby she  
declareth that  
the must couer  
her head.*

*m Not that all  
were so, but  
moste parte.  
n Gods Church  
is not onely  
subic & to di-  
cension as tou-  
ching ordres  
and maners,  
but also to he-  
resies as tou-  
ching doctrine*

*o Who ought o-  
nely to beare  
autorie in  
Church.*

*Mat. 26. 26.  
mar. 14. 22.*

*luk. 22. 19.*

*p Signifying  
maner of his  
death whē his  
bodie shulde,  
as it were, be  
tome and bro-  
ken with most  
griuous tor-  
ments (albeit  
not as y<sup>e</sup> thies  
of the thieues  
were) y<sup>e</sup> which  
thing the brea-  
kig of y<sup>e</sup> bread,  
as a figure,  
doeth moste li-  
uely represent*

*q By perueritg  
y<sup>e</sup> true & pu-  
re of the  
sac.*

*2 Cor. 11. 21.*

*r But as thogh  
these holie my-  
series of the  
Lords bodie &  
blood were co-  
mune meats, so  
without reue-  
rence he com-  
meth vnto the  
sac, dye. Let  
them loke to  
them selues  
which either  
adde or take  
away fro the  
Lords institu-  
tion.*

15 But if a woman haue long heere, it is a praise vnto her: for her heere is<sup>1</sup> giue her for a couering.

16 But if any man luste to be contentious, we haue no suche custome, nether y<sup>e</sup> Churches of God.

17 ¶ Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are disensions among you: and I beleue it to be true<sup>m</sup> in some parte.

19 For there must be<sup>n</sup> heresies euen among you, that they which are approued among you, might be knowne.

20 When ye come together therefore into one place, this is not to eat the Lords Supper.

21 For euerie man when they shulde eat, taketh his owne supper afore, and one is hungry, and another is drunken.

22 Haue ye not houses to eat & to drinke in? dispise ye y<sup>e</sup> Church of God, and shame the that haue not? what shal I say to you? shal I praise you in this? I praise you not.

23 For I haue receiued of the<sup>o</sup> Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night that he was betrayed, toke bread.

24 \*And when he had giuen thākes, he brake it, and said, Take, eat: this is my bodie, which is<sup>p</sup> broken for you: his do ye in remembrance of me.

25 After the same maner also he toke the cup, when he had supped, saying, This cup is the Newe testament in my blood: this do as oft as ye drinke it, in remembrance of me.

26 For as often as ye shal eat this bread, & drinke this cup, ye shewe the Lords death til he come.

27 Wherefore, whosoever shal eat this bread, and drinke the cup of the Lord vnworthely, shal be gilty of the bodie & blood of the Lord.

28 \*Let a man therefore examine him self, and so let him eat of this bread, & drinke of this cup.

29 For he that eateth and drinketh vnworthely, eateth and drinketh his owne damnation, because he discerneth not y<sup>e</sup> Lords bodie.

30 For this cause many are weake, and sicke among you, and many slepe.

31 For if we wolde iudge our selues, we shulde not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we shulde not be condemned with the worlde.

33 Wherefore, my brethren, when ye come together to eat, tary one for another.

34 And if any man be hungry, let him eat

at home, that ye come not together vnto condemnation. Other things wil I set in order when I come.

## CHAP. XII.

*The diuersitie of the giftes of the holie Gost ought to be used to the edifying of Christs Church. 12 As the members of mans bodie serue to the use one of another.*

Now concerning spiritual giftes, brethren, I wolde not haue you<sup>a</sup> ignorant.

2 Ye knowe that ye were Gentiles, and were caryed away vnto the<sup>b</sup> domme idoles, as ye were<sup>c</sup> led.

3 Wherefore, I declare vnto you, that no man<sup>\*</sup> speaking by the<sup>d</sup> Spirit of God, calleth Iesus<sup>\*</sup> execrable: also no man can say that Iesus is the Lord, but by the holie Gost.

4 Now there are diuersities of giftes, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euerie man, to<sup>e</sup> profit withall.

8 For to one is giuen by the Spirit the worde of wisdom: and to another the worde of<sup>f</sup> knowledge, by the same Spirit:

9 And to another<sup>g</sup> is giuen<sup>h</sup> faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another<sup>i</sup> y<sup>e</sup> operations of great workes: and to another, i prophecie: and to another, the discerning of spirits: and to another, diuersities of tongues: & to another the interpretation of tongues.

11 \*And all these things worketh euen the self same Spirit, distributing to euerie man<sup>j</sup> seuerally as he wil.

12 For as the bodie is one, and hath many membres, and all the membres of the bodie, which is one, thogh they be many, yet are but one bodie: euen so is Christ.

13 For by one Spirit are we all baptized into<sup>k</sup> one bodie, whether we be Iewes or Grecians, whether we be bonde, or fre, and haue bene all made to drinke into one Spirit.

14 For the bodie also is not one member, but many.

15 If the fote wolde say, Because I am not the hand, I am not of the bodie, is it therefore not of the bodie?

16 And if the eare wolde say, Because I am not the eye, I am not of the bodie, is it therefore not of the bodie?

17 If the whole bodie were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the membres euerie one of them in the bodie at his owne pleasure.

*a The Cori-  
thians hauing  
notable gifts,  
seemed to ha-  
ue forgotten, of  
whome, & for  
what end they  
had receiued  
them*

*Mar. 9. 39.*

*b Which col-  
de not heare  
your prayers.*

*Iohn 13. 12.*

*chap. 8. 6.*

*phil. 2. 10.*

*c By Satans sug-  
gestion.*

*d As no mi-  
hath the Spi-  
rit of God, can  
blaspheme  
Christ, and  
worship ido-  
les, so none can  
acknowledge  
Christ for  
Lord and God  
without the  
same Spirit.*

*e To wit, the  
Church, which  
is the whole  
body.*

*f That is, the  
understanding  
of the Scriptu-  
res.*

*g To do onely  
miracles by.*

*h To worke by  
miracles a-  
gainst Satan &  
hypocrites, as  
was done a-  
gainst Ananias,  
Elymas, &c.*

*i Rom. 2. 3.*

*j 1 Cor. 12. 11.*

*k Meaning the  
declaration of  
Gods myste-  
ries.*

*l To trie ba-  
the y<sup>e</sup> doctrine  
& y<sup>e</sup> persones.*

*m That we  
might be one  
bodie with  
Christ, and the  
whole Church  
one Christ: of  
the which con-  
iunction Baptis-  
me, & y<sup>e</sup> Lords  
Supper are ef-  
fectual signes:  
for by baptis-  
me we are re-  
generate into  
one Spirit, and  
by the Lords  
Supper we are  
incorporate in-  
to Christs bo-  
die to be go-  
uerned by the  
same Spirit.*

*n*

*o*

*p*

*q*

*r*

*s*

*t*

*u*

*v*

*w*

*x*

*y*

*z*

*A*

*B*

*C*

*D*

*E*

*F*

*G*

*H*

*I*

*K*

*L*

*M*

*N*

*O*

*P*

*Q*

*R*

*S*

*T*

*V*

*W*

*X*

*Y*

*Z*

*A*

*B*

*C*

*D*

*E*

*F*

*G*

*H*

*I*

*K*

*L*

*M*

*N*

*O*



19 For if they were all one member, where were the bodie?

20 But now are there manie membres, yet but one bodie.

21 And the eye can not say vnto the hand, I haue no nede of thee: nor the head againe to the fete, I haue no nede of you.

22 Yea, muche rather those membres of the bodie, which seme to be more feble, are necessarie.

23 And vpon those membres of the bodie, which we thinke moste vn honest, put we more honestie on: and our vncomelie partes haue more comelines on.

24 For our comelie partes nede it not: but God hath tempered the bodie together, and hath giuen the more honour to that parte which lacked,

25 Lest there shulde be anie diuision in the bodie: but that the members shulde haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the membres reioyce with it.

27 Now ye are the bodie of Christ, & membres for your parte.

28 And God hath ordeined some in the Church: as first, Apostles, secondly Prophetes, thirdly reachers, then them that do miracles: after that, the giftes of healing, helpers, gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues? do all interprete?

31 But desire you the best gifts, and I will yet shewe you a more excellent way.

## CHAP. XIII.

*Because loue is the fountaine and rule of edifying the Church, he setteth forth the nature, office and praise thereof.*

**T**Hogh I speake with the tongues of men and Angels, and haue not loue, I am as sounding brasse, or a tinkling cymbal.

2 And thogh I had the gift of prophecie, and knewe all secretes and all knowledge, yea, if I had all faith, so that I colde remoue mountaines and had not loue, I were nothing.

3 And thogh I fede the poore with all my goods, and thogh I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffreth long: it is bountiful: loue enuieth not: loue doeth not boast it self: it is not puffed vp:

5 It disdaineth not: it seketh not her owne things: it is not prouoked to anger: it thinketh not euil:

6 It reioyceth not in iniquitie, but reioy-

ceth in the truth:

7 It Suffreth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 Loue doeth neuer fall away, thogh that prophecyings be abolished, or the tongues cease, or knowledge vanish away.

9 For we knowe in parte, and we prophecie in parte.

10 But when that which is perfite, is come, then that which is in parte, shalbe abolished.

11 When I was a childe, I spake as a childe, I vnderstode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For now we see through a glasse darkely: but then shal we see face to face. Now I knowe in parte: but then shal I knowe euen as I am known.

13 And now abideth faith, hope & loue, euen these thre: but the chiefest of these is loue.

## CHAP. XIII.

*He exhorteth to loue, commendeth the gift of tongues, & other spiritual gifts, but chiefly prophecie. 34 He comandeth women to kepe silence in the Church, 40 And sheweth what good ordre ought to be obserued in the Church.*

**F**ollowe after loue, and couet spiritual gifts, and rather that ye maye prophecie.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

3 But he that prophecieth, speaketh vnto men to edifying, and to exhortacion, and to comfort.

4 He that speaketh strange language, edifieth him self: but he that prophecieth, edifieth the Church.

5 I wolde that ye all spake strange languages, but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh diuers tongues, except he expounde it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shal I profite you, except I speake to you, ether by reuelacion, or by knowledge, or by prophecie, or by doctrine?

7 Moreouer things without life which giue a sounde, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shal it be known what is piped or harped?

8 And also if the trumpet giue an vntertaine sounde, who shal prepare him self to battell?

9 So likewise you, by the tongue, except ye utter wordes that haue significacion, how

XX.i.

c Not is suffreth it self to be abused, but iudgeth others by all loue & humanitie.

d Which may be without offense of Gods worde.

e Knowledge it self shalbe perfited in the worlde to come, & not abolished: but the manner of knowing & teaching shal cease, when we shal be before Gods presence, where we shal neither nede scholes nor teachers.

f That is, imperfectly.

g The mysteries of God.

h Because it serueth both here & in the life to come: but faith and hope appertene only to this life.

i That is, to expounde the worde of God to the edification of the Church.

j Vnderstandeth him.

k By the spiritual gift, which he hath receiued.

l For he profiteth none saue him self.

m The prophecie expoundeth that which God hath reueiled: & the doctrine teacheth, that which he hath giuen vs to vnderstand.

n Or, first.

And therefore to what fouer the diuinitie hath the promise ought to be commune, and serueth to the edification of the Church. whose use serueth to be more vile.

We are more careful to correct them.

Every one in his office for the preservation of the bodie.

For all Churches dispersed throughout the world are diuers members of one bodie.

Or, rather use for his parte.

Ephe. 4.11.

As Dracons.

As Elders.

Or, you shew the best gifts.

Chap. XIII.

As the Angels had tongues, & I had the use thereof, & did not bestowe them to profite my neighbour, it were nothing but vaine babbling.

Mat. 17.20.

Mat. 17.6.

Mat. 7.22.

Mat. 7.23.

Mat. 7.24.

Mat. 7.25.

Mat. 7.26.

Mat. 7.27.

Mat. 7.28.

Mat. 7.29.

Mat. 7.30.

Mat. 7.31.

Mat. 7.32.

Mat. 7.33.

Mat. 7.34.

Mat. 7.35.

Mat. 7.36.

Mat. 7.37.



# Interpretacion necessarie. I. Corinthians. Of decent ordre.

f Your wordes  
shalbe loke:  
for ye shal ne-  
ther glorifie  
God thereby,  
nor profit ma.  
Or, as the thing  
requirith.  
g That is, they  
may be able to  
be vnderstand.  
h He condem-  
neth the Corin-  
thians of bar-  
barousnes in y  
thing, whereby  
thei thought to  
haue attained  
to the greatest  
praise of elo-  
quence.

i And doeth  
his parte.  
k Not in re-  
spect of him, y  
praieth, but in  
respect of the  
Church, which  
is nothing edi-  
fied thereby.  
l Or, giue than-  
kes by singing  
m One onely  
made the prai-  
ers, & the rest  
of the people  
followed in  
heart his wor-  
des, & when he  
had prayed,  
thei all said,  
Amen, signify-  
ing that they  
beleued assu-  
redly that God  
wolde grante  
their requests.  
n That is, mo-  
re fewe.

Mat. 18. 3.

Isa. 28. 11.

deut. 28. 49.

ierem. 5. 15.

exek. 3. 6.

o He threat-

ned the moste

sharply, that

God wil pu-

nish the con-

tempt of his

worde, & their

cōtrefait igno-

rance, forasmu-

che as to spea-

ke w vnknewe

tongues is a

signe of Gods

curse towards

the wicked.

p Of Gods cur-

se when they

are not vnder-

stand.

q By hearing

his secret fau-

ces ript vp, &

his sinnes re-

proued by

Gods worde,

he is compell-

ed by his ow-

ne conscience

to praise God.

r Which expo-

unde the wor-

de of God.

shal it be vnderstand what is spoken? for  
ye shal speake in the same ayre.

10 There are so manie kindes of voyces,  
(as it cometh to passe) in the worlde, and  
none of them is domme.

11 Except I knowe then the power of the  
voyce, I shalbe vnto him that speaketh, as  
a barbarian, and he that speaketh, shalbe a  
barbarian vnto me.

12 Euen so, for asmuche as ye couet spiritual  
gifts, seke that ye maye excel vnto the  
edifying of the Church.

13 Wherefore, let him that speaketh a strange  
tongue, praiſe, that he may interpret.

14 For if I pray in a strange tongue, my  
spirit praieth: but mine vnderstanding is  
without fruite.

15 What is it then? I wil praye with the spi-  
rit, but I wil pray with the vnderstanding  
also: I wil sing with the spirit, but I wil  
sing with the vnderstanding also.

16 Els, when thou blestest with the spirit,  
how shal he that occupieth the roume of  
the vnlearned, say Amen, at thy giuing  
of thanks, seing he knoweth not what  
thou saist?

17 For thou verely giuest thanks wel, but  
the other is not edified.

18 I thanke my God, I speake languages  
more then ye all.

19 Yet had I rather in the Church to spea-  
ke fewe wordes with mine vnderstanding  
that I might also instruct others, then ten  
thousand wordes in a strange tongue.

20 Brethren, be not children in vndersta-  
ding, but as concerning maliciouſnes be  
children, but in vnderstanding be of a ri-  
pe age.

21 In the Law it is written, By men of o-  
ther tongues, & by other languages wil I  
speake vnto this people: yet so shal they  
not heare me, saith the Lord.

22 Wherefore strange tongues are for a si-  
gne, not to them that beleue, but to the that  
beleue not: but prophesying serueth not  
for the that beleue not, but for the which  
beleue.

23 If therefore, when the whole Church is  
come together in one, and all speake strange  
tongues, there come in they that are vn-  
learned, or they which beleue not, wil thei  
not say, that ye are out of your wittes?

24 But if all prophesie, and there come in  
one that beleueth not, or one vnlearned,  
he is rebuked of all men, and is iudged  
of all.

25 And so are the secretes of his heart ma-  
de manifest, & so he wil fall downe on his  
face and worship God, and say plainly  
that God is in you in dede.

26 What is to be done then, brethren? when  
ye come together, according as euerie one  
of you hathe a psalme, or hathe doctrine,

or hathe a tongue, or hathe reuelacion, or  
hathe interpretation, let all things be do-  
ne vnto edifying.

17 If anie man speake a strange tongue, let it  
be by two, or at the most, by thre, and that  
by course, and let one interpret.

18 But if there be no interpreter, let him  
kepe silence in the Church, which speaketh  
languages, and let him speake to him self,  
and to God.

19 Let the Prophetes speake two, or thre,  
and let the other iudge.

20 And if anie thing be reueiled to another  
y sitteth by, let the first holde his peace.

21 For ye may all prophecie one by one, y  
all may learne, & all may haue comfort.

22 And the spirits of the Prophetes are  
subiect to the Prophetes.

23 For God is not the autor of confusion, but  
of peace, as we see in all the Churches of  
the Saintes.

24 Let your women kepe silence in the  
Churches: for it is not permitted vnto the  
to speake: but they ought to be subiect, as also  
the Law saith.

25 And if thei wil learne anie thing, let the  
aske their housbands at home: for it is a  
shame for women to speake in y Church.

26 Came the worde of God out from you?  
either came it vnto you onely?

27 If anie man thinke him self to be a Pro-  
phet, or spiritual, let him acknowledge,  
that the things, that I write vnto you, are  
the commandements of the Lord.

28 And if anie man be ignorant, let him  
be ignorant.

29 Wherefore, brethren, couet to prophecie,  
& forbid not to speake languages.

40 Let all things be done honestly and by  
order.

if he mentioned this abuse afore, yet he referred it to this place to be re-  
proued, because there he broght it in for another purpose. y Are ye the first  
or the last Christians, that ye nether submit your selues to the Churches, of  
whome you haue receiued the Gospel? nor haue respect to the others to who-  
me the Gospel doeth likewise appertene? z To haue vnderstanding of spi-  
ritual things. a If anie man haue iudgement, let him acknowledge that I  
speake of the Spirit of God, and so let him obey: and if he haue no iudgement,  
let him acknowledge his ignorance, and trouble not the Church, but credit  
them that are learned.

## CHAP. XV.

He proueth the resurrection of the dead, 3 And first that  
Christ is risen: 22 Then that we shal rise, 53 And the  
maner how.

1 Moreouer, brethren, I declare vnto  
you the Gospel, which I preached  
vnto you, which ye haue also receiued,  
and wherein ye continue,

2 And whereby ye are sau'd, if ye kepe in  
memorie, after what maner I preached it  
vnto you, except ye haue beleued in  
vaine.

3 For first of all, I deliuered vnto you that  
which I receiued, how that Christ dyed  
for our sinnes according to y Scriptures,

4 And that he was buried, & that he arose  
the third day accordig to the Scriptures,

5 And

f Paul beareth  
as yet w their  
weakenes, be-  
cause also the  
se were the  
gifts of God:  
but yet he  
sheweth that  
thei shuld not  
passe this me-  
sure the first  
one, after ano-  
ther & at y re-  
most the third  
shulde read in  
a strange lan-  
guage, which  
was to decla-  
re Gods mira-  
cle in the gift  
of tongues: but  
chiefly he co-  
mandeth that  
nothing be do-  
ne without in-  
terpretation.

1 Tim. 2. 11.

Or learning,

w Gods Spirit

moueth them

to vter.

Gen. 3. 16.

u To the inter-

y others maye

iudge of him y

hathe spoken,

if he haue pu-

sed the copu-

of Gods wor-

de: wherefore

S Iohn commi-

deh to taye y

spirits whether

thei be of

God.

x Because this

disordre was

in the Church,

that women v-

surped that w

was peculiar

to men, the A-

postle here

sheweth what

is mete to be

done, & what

is not: & albe-

it is not: & albe-

it is not: & albe-

it is not: & albe-

it is not: & albe-

it is not: & albe-

it is not: & albe-

it is not: & albe-

it is not: & albe-

it is not: & albe-

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it is not: & albe-



John 20. 7.  
Although I  
dismayed, yet  
they were so  
called.

1st. 9. 4.

1st. 9. 3.

1st. 9. 2.

1st. 9. 1.

1st. 9. 0.

1st. 8. 9.

1st. 8. 8.

1st. 8. 7.

1st. 8. 6.

1st. 8. 5.

1st. 8. 4.

1st. 8. 3.

1st. 8. 2.

1st. 8. 1.

1st. 7. 9.

1st. 7. 8.

1st. 7. 7.

1st. 7. 6.

1st. 7. 5.

1st. 7. 4.

1st. 7. 3.

1st. 7. 2.

1st. 7. 1.

1st. 6. 9.

1st. 6. 8.

1st. 6. 7.

1st. 6. 6.

1st. 6. 5.

1st. 6. 4.

1st. 6. 3.

1st. 6. 2.

1st. 6. 1.

1st. 5. 9.

1st. 5. 8.

1st. 5. 7.

1st. 5. 6.

1st. 5. 5.

1st. 5. 4.

1st. 5. 3.

1st. 5. 2.

1st. 5. 1.

1st. 4. 9.

1st. 4. 8.

1st. 4. 7.

1st. 4. 6.

1st. 4. 5.

1st. 4. 4.

1st. 4. 3.

1st. 4. 2.

1st. 4. 1.

1st. 3. 9.

1st. 3. 8.

1st. 3. 7.

1st. 3. 6.

1st. 3. 5.

1st. 3. 4.

1st. 3. 3.

1st. 3. 2.

1st. 3. 1.

1st. 2. 9.

1st. 2. 8.

5 \*And that he was sene of Cephas, then of the twelve.

6 After that, he was sene of mo then five hundreth brethren at once: whereof many remaine vnto this present, & some also are a slepe.

7 After that, he was sene of Iames: then of all the Apostles.

8 \*And last of all he was sene also of me as of one, borne out of due time.

9 For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God.

10 \*But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preache, and so haue ye beleued.

12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are founde also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he hath not raised vp, if so be the dead be not raised.

16 For if y dead be not raised, the is Christ not raised.

17 And if Christ be not raised, your faith is vaine: ye are yet in your sinnes.

18 And so they which are a slepe in Christ, are perished.

19 If in this life onely we haue hope in Christ, we are of all men the moste miserable.

20 But now is Christ risen from the dead, and was made the first frutes of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all dye, euē so in Christ shal all be made alieue,

23 But euerie man in his owne order: the first frutes is Christ, afterwarde, they that are of Christ, at his comming shal rise againe.

24 Then shalbe the end, whē he hath deliuered vp the kingdome to God, euē the Father, when he hath put downe all rule, and all autoritie and power.

25 For he must reigne til he hath put all his enemies vnder his fete.

26 The last enemy that shalbe destroyed,

is death.

27 \*For he hath put downe all things vnder his fete. (And when he saith that all things are subdued to him, it is manifest y he is excepted, which did put downe all things vnder him.)

28 And when all things shalbe subdued vnto him, then shal the Sōne also him self be subiect vnto him, that did subdue all things vnder him, that God may be all in all.

29 Els what shal they do which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are we also in ieopardie euerie houre?

31 ¶ By our reioycing which I haue in Christ Iesus our Lord, I dye daily.

32 If I haue fought with beastes at Ephesus after the maner of men, what aduantage it me, if the dead be not raised vp? let vs eat & drinke: for to morowe we shal dye.

33 Be not deceiued: euil speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man wil say, How are the dead raised vp? and with what bodie come they forth?

36 O foole, that which thou sowest, is not quickened, except it dye.

37 And y which thou sowest, thou sowest not that bodie that shalbe, but bare corne, as it falleth, of wheat, or of some other.

38 But God giueth it a bodie at his pleasure, euē to euerie sede his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There are also heauenlie bodies, and earthlie bodies: but the glorie of the heauenlie is one, and the glorie of the earthlie is another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of y starres: for one starre differeth from another starre in glorie.

42 So also is the resurrection of the dead. The bodie is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glorie: it is sown in weaknes, & is raised in power.

44 It is sown a natural bodie, & is raised a spiritual bodie: there is a natural bodie, & there is a spiritual bodie.

45 As it is also writen, The first man Adam was made a liuing soule: and the last Adam was made a quickening Spirit.

46 Howbeit that was not first made which is spiritual: but that which is natural, & afterwarde that which is spiritual.

XX. ii.

Psalm 97.  
1st. 2. 2.

We shalbe perfectly fulfilled with his glorie and felicitie.

That is, as dead, & because they were but newly come to Christ, wolde be baptized before they dyed.

Except these things be true of Christs kingdome and his subiection, what shal become of them whome the Church daily baptizeth, for to destroye death in the world is the end of baptism, and so they to rise againe?

Isa. 22. 13.

Wisdo 2. 6.

Menander

in Thaidi.

¶ I take to witte all my sorowes, where in I may iustly reioyce in y Lord, that I haue sustained them among you.

That is, hauing regard to this present life, & not to Gods glorie, & to liue euerlasting. There is one substance as touching the flesh bothe of man and beast, but the difference is as touching the quality.

¶ Even as the sunne and the moone being of one substance differ in dignitie: so in the resurrection our bodies shal haue more excellent qualities then they haue now.

¶ For what is more vile to loke vnto the dead carkeis?

Gen. 1. 7.

¶ Not changing the substance, but made partaker of the diuine nature.

¶ Christ bringeth vs from heauen the Spirit of life.



*a* This is attri-  
bute to Christ  
as concerning  
his diuinitie,  
not in respect  
of his humani-  
tie whose flesh  
hath this glo-  
rie by power  
of God who  
dwelleth in it.  
*a* Bothe in sub-  
stance & forme  
we are earth-  
lie.

*b* This natu-  
ral bodie as it  
is now, til it be  
made newe by  
the Spirit of  
Christ.

*c* When the  
Lord cometh  
to iudgement,  
some of the  
Saintes shalbe  
aliue, whome  
he wil change  
euen as if they  
were dead, so  
that this chan-  
ge is in steade  
of death to the

*Mat. 24. 31.*

*1. thess. 4. 16.*

*1. sa. 25. 8.*

*reuel. 7. 17.*

*¶ O death, where*

*is thy sting?*

*Hose 13. 14.*

*1. cor. 2. 14.*

*d* Sinne first  
brought death  
and giueth it  
power ouer vs,  
and strength  
of sinne is the  
Law, because  
it doeth reuei-  
le the iudgement  
of God against  
vs: or els the  
chief cause of  
our destructio  
is in our selues

*1. John 5. 5.*

*e* The hope of  
resurrection  
causeth the  
faithful to sur-  
mounte all dif-  
ficulties.

*Act. 11. 29.*

*& 12. 25.*

*rom 12. 13.*

*a* Vpon the  
first day of the  
weke which  
Scripture cal-  
leth the Lords  
day, others so-  
day, they accu-  
stomed not one-  
ly in Church  
but at home al-  
so according to  
euery mans ze-  
le, to lay vp so  
much piece of mo-  
ney towards  
relief of the  
poore brethre

*Act. 18. 23.*

47 The first mā is of the earth, earthlie: the  
seconde mā is the Lord from heauen.

48 As is the earthlie, such are they that are  
earthlie: & as is the heauenlie, such are  
they also that are heauenlie.

49 And as we haue borne the image of the  
earthlie, so shal we beare the image of the  
heauenlie.

50 This say I, brethren, y flesh & blood can  
not inherit y kingdom of God, nether  
doeth corruption inherit incorruption.

51 Beholde, I shewe you a secret thing, We  
shal not all slepe, but we shal all be chan-  
ged,

52 In a moment, in the twinkling of an eye  
at the last trumpet: for the trumpet shal  
blowe, and the dead shal be raised vp in-  
corruptible, and we shal be changed.

53 For this corruptible must put on incor-  
ruption: and this mortal must put on im-  
mortalitie.

54 So when this corruptible hath put on  
incorruption, & this mortal hath put on  
immortalitie, then shal be broght to passe  
the saying that is written, \* Death is swa-  
lowed vp into victorie.

55 ¶ O death, where is thy sting! O graue whe-  
re is thy victorie!

56 The sting of death is sinne: and the  
strength of sinne is the Law.

57 \* But thanks be vnto God which hath  
giuen vs victorie through our Lord Iesus  
Christ.

58 Therefore my beloued brethren, be ye  
stedfast, vnmooueable, abundant alwayes in  
the worke of the Lord, for asmuche as ye  
knowe, that your labour is not in vaine  
in the Lord.

#### CHAP. XVI.

*He putteth them in remembrance of the gathering for  
the poore brethre at Ierusalem. 13 We must perseuere  
in faith, in the loue of Christ & our neighbour. 15 Af-  
ter his commendations he wisheth to the all prosperitie.*

1 Concerning the gathering for the  
Saintes, as I haue ordeined in the  
Churches of Galacia, so do ye also.

2 Euerie first day of the weke, let euerie one  
of you put aside by him self, and laye vp  
as God hath prospered him, that the the-  
re be no gatherings when I come.

3 And when I am come, whosoever ye shal  
alowe by letters, the wil I send to bring  
your liberalitie vnto Ierusalem.

4 And if it be mete that I go also, they shal  
go with me.

5 Now I wil come vnto you, after I haue

*b* Which ye shal send by them that carry the money.

gone through Macedonia (for I wil passe  
through Macedonia)

6 And it may be that I wil abide, yea, of  
winter with you, that ye may bring me on  
my way whither soeuer I go.

7 For I wil not se you now in my passage:  
but I trust to abide a while with you, if  
the Lord permit.

8 And I wil tary at Ephesus vntil Petecost.

9 For a great dore and effectual is opened  
vnto me: but there are many aduersaries.

10 ¶ Now if Timotheus come, se that he be  
without feare with you: for he worketh  
the worke of the Lord, euen as I do.

11 Let no man therefore despise him: but  
conuaye him forthe in peace, that he may  
come vnto me: for I loke for him with the  
brethren.

12 As touching our brother Apollos, I great-  
ly desired him, to come vnto you with the  
brethren; but his minde was not at all to  
come at this time: howbeit he wil come  
when he shal haue conuenient time.

13 ¶ Watch ye: stand fast in the faith: quite  
you like men, & be strong.

14 Let all your things be done in loue.

15 Now, brethren, I beseeche you (ye knowe  
the house of Stephanas, that it is the first  
frutes of Achaia, & that they haue giuen  
them selues to minister vnto the Saintes)

16 That ye be obedient euen vnto such, &  
to all that helpe with vs and labour.

17 I am glad of the comming of Step-  
hanas, & Fortunatus, and Achaicus: for they  
haue supplied the want of you.

18 For they haue comforted my spirit and  
yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila  
and Priscilla with the Church that is in  
their house, salute you greatly in the Lord.

20 All the brethren grete you. Grete ye o-  
ne another with an holie kisse.

21 The salutation of me Paul with mine  
owne hand.

22 If any mā loue not y Lord Iesus Christ,  
let him be had in execration, yea excom-  
municate to death.

23 The grace of our Lord Iesus Christ be  
with you.

24 My loue be with you all in Christ Iesus,  
Amen.

The first Epistle to the Corinthians, writ-  
ten fro Philippi, & sent by Stephanas,  
and Fortunatus, and Achaicus, and Ti-  
motheus.

*c* Because God  
blesed his la-  
bour.

*d* Willing that  
they shal de-  
fende him a-  
gainst the ad-  
uersaries of

Christ because  
it is y Church  
duetie to be  
careful for the  
preseruatio of  
their ministers

*e* As though he  
were to yoge  
be a minister.

*f* That is, laud  
and sounde.

*g* Left Satan  
scale vpon you  
at vnwares.

*h* For they had  
euery man re-  
spect to his self  
contrary to lo-  
ue.

*i* That is, the  
first which em-  
braced y Gos-  
pel.

*k* And reueren-  
ce them.

*l* The grief y  
I toke for your  
absence, was  
greatly alwa-  
ged by their  
presence.

*Or, misde.*

*Rom. 16. 16.*

*1. cor. 13. 12.*

*1. pet. 3. 18.*

*m* In token of  
mutual loue,  
which thing  
was obserued  
in the primi-  
tiue Church  
when y Lords  
Supper was mi-  
nistred.

*Or, Marassa*

*tha.*

*n* Or, as it most  
probable, from  
Ephesus.

THE



# THE SECONDE EPI- stle of Paul to the Corinthians.

## THE ARGUMENT.

**A** S nothing can be written, either so perfectly, or with so great affection and zeale, which is not Unprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a love towards them farre passing all natural affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbernes, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iuste occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the worke which he had begonne among them. First therefore he wisheth them wel in the Lord, declaring that alheit certeine wicked persones abused his afflictions to condemne thereby his autoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherlie affection, he shulde haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former epistle, it came through their faute, as is now euident bothe in that, that he pardoneth the trespasser, seing he doeth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuche as the false Apostles went about to vndermine his autoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which se not the brightnes of the Gospel in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorrowe which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, where as he contrariwise, sought them, and not their goods, as those ambitious persones scandered him: wherefore at his comming he menaceth such as rebell against his autoritie, that he wil declare by liuelie example, that he is the faithful ambassadour of Iesus Christ.

### CHAP. I.

**4** He declareth the great profite that cometh to the faithful by their afflictions. 15. 17 And because they shoulde not impute to lightnes, that he differed his comming contrarie to his promes, he proueth his constancie, betwixt by the sinceritie of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holie Ghost.



Paul an Apostle of IESVS CHRIST by the wil of God, & our brother Timotheus, to the Church of God, which is at Corinthus with all the Saintes, which are in all

**1** Achaia:

**2** Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

**3** \* Blessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte,

**4** Which comforteth vs in all our tribulation; that we may be able to comforte the which are in anie affliction by the comforte wherewith we our selues are comforted of God.

**5** For as the sufferings of Christ abunde in vs, so our consolation abundeth through Christ.

**6** And whether we be afflicted, it is for your

consolation and <sup>d</sup> saluation, which <sup>e</sup> is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

**7** And our hope is stedfast concerning you, in as much as we knowe that as ye are partakers of the sufferings, so shal ye be also of the consolation.

**8** For brethren, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we all together doubted, euen of life.

**9** Yea, we received the sentence of death in our selues, because we shoulde not trust in our selues, but in God, who raiseth the dead.

**10** Who deliuered vs from so <sup>h</sup> great a death, and doeth deliuer vs: in whome we trust, that yet here after he wil deliuer vs;

**11** \* So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for manie, thankes may be giuen by manie persones for vs.

**12** For our reioycing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, & not in fleshlie wisdom, <sup>k</sup> but by the grace of God we haue had our conuersation in the worlde, and mooste of all to you wardes.

XX.iii.

<sup>d</sup> For seing hi indure so muche, they had occasion to be confirmed in the Gospel. <sup>e</sup> As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such means as he hathe here left in this life for vs to be exercised in. <sup>f</sup> Hereby he sheweth his owne infirmities, & it might appear: how wonderfully Gods graces wrought in him. <sup>g</sup> I was vterly resolved in my self to dye. <sup>h</sup> So manie dangers of death.

Rom 15. 30.

<sup>i</sup> He rendereth a reason why they ought to praye vnto God for his recovery. <sup>k</sup> Vnto that wisdom which God gaue me from beauen.

<sup>a</sup> Meaning y country where Corinthus was the chief citie. <sup>b</sup> Or praise & glorie begun.

<sup>c</sup> Which I suffer for Christ, or which I suffereth in me. Rom 7. 5 & 2 Cor. 1. 14.



<sup>1</sup> Ye knowe partly my cōfancie bothe by my dwelling with you, and also my writing vnto you: and I trust ye shal knowe me to be the same to y very end. <sup>m</sup> In that we haue taught you y Gospel so syncerely. <sup>n</sup> Because we haue wōne you to Christ. <sup>o</sup> Which shal abolish all worldelie glorie. <sup>p</sup> Which is rather to promys and not to performe. <sup>q</sup> Now to asseme one thing, and then to de my it, which is a signe of incōfancie. <sup>r</sup> He taketh God to witness that he preacheth y truth: f He preached nothing vnto them but onely Iesus Christ who is the moe constant and infallible truth of the Father. <sup>s</sup> They are made, performed & we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Ephē. 4. 30.* <sup>u</sup> In that I say I came not because I wolde spare you, I meane not that I haue auctoritie to alter true religiō, or to binde your cōsciences: but that I am Gods minister to confirme and comfort you. <sup>v</sup> And faith is not in subiection to man.

<sup>13</sup> For we write none other things vnto you, then y ye read or els that ye acknowledge, & I trust ye shal acknowledge vnto the end. <sup>14</sup> Euen as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lord Iesus. <sup>15</sup> And in this confidence was I minded first to come vnto you, that ye might haue had a double grace, <sup>16</sup> And to passe by you into Macedonia, & to come againe out of Macedonia vnto you, and to be led forth towarde Iudea of you. <sup>17</sup> When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, according to y flesh, that w me shulde be, <sup>18</sup> Yea, yea, and Nay, nay? <sup>19</sup> Yea, & God is faithful, that our worde towarde you was not Yea, and Nay. <sup>20</sup> For the Sonne of God Iesus Christ who was preached among you by vs, that is by me, and Siluanus, and Timotheus, was not Yea, and Nay; but in him it was Yea. <sup>21</sup> For all the promises of God in him are Yea, and are in him Amen, vnto the glorie of God through vs. <sup>22</sup> And it is God which stablisheth vs with you in Christ, and hath anointed vs. <sup>23</sup> Who hath also sealed vs, & hath giue the earnest of the Spirit in our hearts. <sup>24</sup> Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus. <sup>25</sup> Not that we haue dominion ouer your faith, but we are helpers of your ioye: for by faith ye stande.

CHAP. II.

*He sheweth his loue towards them, & requiring like wise that they wolde be fauorable to the incestuous adulterer, seeing he did repent. 14 He also reioyceth in God for the efficacie of his doctrine. 17 Consuting thereby suche quarelpickers, as vnder pretence of speaking against his persone, sege nothing, but the overthrowe of his doctrine.*

<sup>1</sup> **B**UT I determined thus in my self, that I wolde not come againe to you in heauines. <sup>2</sup> For if I make you sorie, who is he then that shulde make me glad, but the same which is made sorie by me? <sup>3</sup> And I wrote this same thing vnto you, lest when I came, I shulde take heauines of them, of whome I ought to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all. <sup>4</sup> For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye shulde be made sorie, but that ye might perceiue the loue which I haue, specially vnto you. <sup>5</sup> And if any hath caused sorow, the same

<sup>a</sup> Which was giuen to Satan but now doeth repent. <sup>b</sup> Which made you & him sorie in my further epistle.

hath not made me sorie, but partely (lest I shulde more charge him) you all. <sup>6</sup> It is sufficient vnto the same man, that he was rebuked of manie. <sup>7</sup> So that now contrarie wise ye ought rather to forgiue him, and comforte him lest the same shulde be swallowed vp with ouer muche heauines. <sup>8</sup> Wherefore, I praye you, that you wolde confirme your loue towards him. <sup>9</sup> For this cause also did I write, y I might knowe the prose of you, whether ye wolde be obedient in all things. <sup>10</sup> To whome ye forgiue anie thing, I forgiue also: for verely if I forgave anie thing, to whome I forgave it, for your sakes forgave I it in the sight of Christ, <sup>11</sup> Lest Satan shulde circumuent vs: for we are not ignorant of his enterprises. <sup>12</sup> Furthermore, when I came to Troas to preache, Christs Gospel, & a dore was opened vnto me of the Lord, <sup>13</sup> I had no rest in my spirit, because I founde not Titus my brother, but toke my leaue of the, and went away into Macedonia. <sup>14</sup> Now thanks be vnto God which alwayes maketh vs to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euerie place. <sup>15</sup> For we are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish. <sup>16</sup> To the one we are the sauour of death, vnto death, and to the other the sauour of life, vnto life, and who is sufficient for these things? <sup>17</sup> For we are not as manie, which make marchandise of the worde of God: but as of synceritie, but as of God in the sight of God speake we in Christ.

<sup>k</sup> In working mightly by vs he maketh vs partakers of his victorie and triumph. <sup>l</sup> The preaching of the crosse bringeth death to them which onely consider Christs death as a comune death, & be thereat offended, or els thinke it folie: & bringeth againe life to the who in his death beholde their life. <sup>m</sup> That is, he preache for gaine, & corrupt it to seue mens afflictions. *Or, through Christ, or of Christ*

CHAP. III.

<sup>1</sup> He taketh for example the faith of the Corinthians for a probation of the truth which he preached. <sup>6</sup> And to exalte his Apostleship against the bragges of the false apostles. <sup>7. 13</sup> He maketh comparison betwixt the Law and the Gospel.

<sup>1</sup> **D**O we begine to praise our selues againe? or nede we as some other, epistles of recommendation vnto you, or letters of recommendation from you? <sup>2</sup> Ye are our epistles, written in our hearts, which is vnderstand and red of all men, <sup>3</sup> In that ye are manifest, to be the epistle of Christ, ministered by vs, and written, not with yncke, but with the Spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart. <sup>4</sup> And suche trust haue we through Christ to God:

<sup>a</sup> Meaning himself, Timotheus and Siluanus. <sup>b</sup> Who were Gods penne. <sup>c</sup> The hardness of mans heart before he be regenerated, is as a Roemie table. *Eze. 11. 19. & 36. 26:* but being regenerated by the Spirit of God, it is as softe as flesh, y the grace of the Gospel may be written in it, as in new tables. *Ier 31. 34*

Not



5 Not that we are sufficient of our selues, to thinke anie thing, as of our selues: but our sufficiencie is of God.

6 Who also hathe made vs able ministers of the New testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministrations of death written w letters & ingraued in stones, was glorious so y the childre of Israel colde not beholde the face of Moses for the glorie of his countenance (which glorie is done away)

8 How shal not the ministrations of the Spirit be more glorious?

9 For if the ministerie of condonation was glorious, muche more doeth the ministrations of righteousness excede in glorie.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceding glorie.

11 For if that which shulde be abolished, was glorious, much more shal that which remaineth, be glorious.

12 Seing then that we haue suche trust, we vse great boldenes of speache.

13 And we are not as Moses, which put a vaile vpon his face, that the children of Israel shulde not looke vnto the end of that which shulde be abolished.

14 Therefore their mindes are hardened: for vntil this day remaineth the same couering vntaken away in the reading of the Olde testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is red, the vaile is layed ouer their hearts.

16 Neuertheles when their heart shalbe turned to the Lord, the vaile shalbe taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is libertie.

18 But we all beholde as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. IIII.

He declareth his diligence, and roundenes in his office. And that which his enemies toke for his disadvantage, to wit, the crosse and afflictions which he endured, he turned it to his great aduantage, 11. 17 Shewing what profit cometh thereby.

Therefore, seing that we haue this ministerie, as we haue receiued mercie, we fainte not:

But haue cast from vs the clokes of shame & walke not in craftines, nether handle we the worde of God disceitfully: but in declaration of the trueth we approue our selues to euerie mans conscience in the sight of God.

If our Gospel be then hid, it is hid to them that are lost.

In whome the god of this worlde hathe blinded the mindes, that is, of the infideles, that the light of the glorious Gospel of Christ, which is the image of God, shulde not shine vnto them.

For we preache not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

For God that commanded the light to shine out of darkenes, who which hathe shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.

But we haue this treasure in earthe vessels, y the excellencie of that power might be of God and not of vs.

We are afflicted on euerie side, yet are we not in distresse: in pouertie, but not overcome of pouertie.

We are persecuted, but not forsaken: cast downe, but we perish not.

Euerie where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh.

So then death worketh in vs, and life in you.

And because we haue the same Spirit of faith, according as it is written, I beleue, & therefore haue I spoken, we also beleue, and therefore speake,

Knowing that he which hathe raised vp the Lord Iesus, shal raise vs vp also by Iesus, and shal set vs with you.

For all things are for your sakes that moste plenteous grace by the thanksgiving of manie may redoude to the praise of God.

Therefore we faint not, but thogh our outwarde man perish, yet the inward man is renewed daily.

For our light affliction which is but for a moment, causeth vnto vs a farre moste excellent & an eternal waight of glorie:

While we loke not on the things which are sene, but on the things, which are not sene: for the things which are sene, are temporal: but the things which are not sene, are eternal.

for this infinite benefite of deliuerance, but also you all, which are bothe partakers of mine affliction and comforte, may abundantly set forth his glorie. Or be corrupted. Groweth stronger. Which is so called in respect of the euerlasting life.

CHAP. V.

Paul proceedeth to declare the utilitie that cometh by the crosse. 4 How we ought to prepare our selues vnto it. 5 By whome. 9 And for what end. 14. 19 He setteth forth the grace of Christ. 20 And the office of ministers, and all the faithful.

To wit 2a. 12, 13, 14, 15. Eph. 6, 12. In whome God doeth shewe him self to be sene: and here Christ is called so in respect of his office.

Gen. 1, 3. As they, who preache for gaine, or els rather seke to be sene and known, then to edifie.

Which are your seruants. That we haueing receiued light, shuld communicate the same w others and therefore Christ calleth the light of the world.

Mat. 5, 14. Albeit the ministers of the Gospel be contemptible as touching their persons, yet the treasure which they carie, is nothing worse or inferior.

All faithful, & chiefly the ministers must drinke of this cup, because the world hateth Christ: & also that the members shulde be conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerours.

Psal. 116, 10. By our death you haue life: so that the fruit of our afflictions cometh to you.

The same faith by inspiration of the holie Ghost.

In deliuering vs from these dangers, which is as it were a reuoluing from death to life.

That I be deliuered and restored to you againe, may not onely my self giue God thanks

Whose minister Moses was which Christ was. Meaning, the spiritual do. drine, w is in our hearts. Thus he nameth the Law in comparison of the Gospel. After God had spoken w him and giuen him the Law. For the Law declareth all men to be vnder condemnation. Meaning, of the Gospel & declareth that Christ, is made our righteousness.

In preaching the Gospel. Ex. 34, 35. Moses shewed the Law as it was couered w shadows, so that the eyes were not lightened but blinded, and so could not come to Christ who was the end thereof: againe the Gospel setteth forth the glorie of God clearly, not couering our eyes, but drawing away from them.

1st. 4, 24. Christ is our mediator, & autor of the New testament, whose doctrine is spiritual, & giueth life to the Law.

In Christ, who is God manifested in the flesh, we see God & Father at in a moste cleare glasse.

For anie troubles or afflictions. Meaning, such afflictions & pteciences as become not them that haue suche a great office in hand.

Chap. 2, 17.



# The earnest of the Spirit. II. Corinthians. Of trouble & ioy.

<sup>a</sup> After this bodie shalbe dissolved, it shalbe made incorruptible and immortal.

<sup>b</sup> Or, if so be we shalbe founde clothed, & not naked.

Reuel. 16. 15.  
<sup>c</sup> Or, where as.

<sup>d</sup> Not onely quiet in minde, but also ready to susteine all dangers: being assured of the good successe thereof.

<sup>e</sup> Or, strangers in the bodie.

<sup>f</sup> For here onely we beleue in God, & see him not.

<sup>g</sup> In this bodie.

Rom. 14. 10.  
<sup>h</sup> Out of this bodie, to heauen.

<sup>i</sup> That is, ether glorie, or shame.

<sup>j</sup> His feareful iudgement.

<sup>k</sup> He proneth the dignitie of his ministerie by y<sup>e</sup> fruite and effect thereof, which is to bring men to Christ.

<sup>l</sup> By imbracing the same faith which we preache to others.

<sup>m</sup> As they, & more esteemed the outwarde shewe of wisdom and eloquence, then true godlines.

<sup>n</sup> As the aduersaries said, & wolde not abide to heare them praised.

<sup>o</sup> Our folie serueth to Gods glorie.

<sup>p</sup> Therefore whosoever giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ.

Isa. 43. 19.  
<sup>q</sup> Reuel. 21. 3.

<sup>r</sup> As the onely faithful do in Christ.

<sup>s</sup> According to the estimation of the worlde: but as he is guided by the Spirit of God.

<sup>t</sup> We do not esteeme, nor commend Christ him self now, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whome God dwelled corporally: and do you thinke, that I wil flatter my self or anye man in setting forth his giftes? Yea, when I praise my ministerie, I comende the power of God: when I commende our worthie factes, I praise the mightie power of God, set forth by vs wormes and wretches.

<sup>u</sup> Let him be regenerat, and renounce him self, els all the rest is nothing.

**F**Or we knowe that if our earthlie house of this tabernacle be destroyed, we haue a buylding giuen of God, that is, an house not made with hands, but eternal in the heauens.

<sup>1</sup> For therefore we sigh, desiring to be clothed with our house, which is fro heauen.

<sup>2</sup> "Because that if we be clothed, we shal not be founde naked.

<sup>3</sup> For in dede we that are in this tabernacle, sigh and are burdened, because we wolde not be vnclodeth, but wolde be clothed vpon, that mortalitie might be swallowed vp of life.

<sup>4</sup> And he that hathe created vs for this thing, God, who also hathe giuen vnto vs the earnest of the Spirit.

<sup>5</sup> Therefore we are alway bold, though we knowe that whiles we are at home in the bodie, we are absent from the Lord.

<sup>6</sup> (For we walke by faith, & not by sight)

<sup>7</sup> Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

<sup>8</sup> Wherefore also we couet, that bothe dwelling at home, and remouing from home, we may be acceptable to him.

<sup>9</sup> For we must all appeare before the iudgemēt seat of Christ, that euerie man may receiue the things which are done in his bodie, according to that he hathe done, whether it be good or euil.

<sup>10</sup> Knowing therefore the terror of the Lord, we persuade men, & we are made manifest vnto God, & I trust also that we are made manifest in your consciences.

<sup>11</sup> For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answer against them, which reioyce in the face, and not in the heart.

<sup>12</sup> For whether we be out of our wit, we are it to God: or whether we be in our right minde, we are it vnto you.

<sup>13</sup> For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were all dead,

<sup>14</sup> And he dyed for all, that they which liue, shulde not hence forth liue vnto the selues, but vnto him which dyed for the, and rose againe.

<sup>15</sup> Wherefore, hence forth know we no mā after the flesh, yea though we had knowen Christ after the flesh, yet now hence forth we know we him no more.

<sup>16</sup> Therefore if anye man be in Christ, let him be a new creature. Olde things are

passed away: beholde, all things are become new.

<sup>17</sup> And all things are of God, which hathe recōciled vs vnto him self by Iesus Christ, and hathe giuen vnto vs the ministerie of reconciliation.

<sup>18</sup> For God was in Christ, and reconciled the worlde to him self, not imputing their sinnes vnto them, and hathe committed to vs the worde of reconciliation.

<sup>19</sup> Now then are we ambassadours for Christ: as though God did beseeche you through vs, we praye you in Christs stede, that ye be reconciled to God.

<sup>20</sup> For he hathe made him to be sinne for vs, which knew no sinne, that we shulde be made the righteousness of God in him.

## CHAP. VI.

<sup>1</sup> An exhortation to Christian life. <sup>21</sup> And so beare him like affection, as he deeth them. <sup>24</sup> Also to kepe them selues from all pollution of idolatrie bothe in bodie, and soule, and to haue none acquaintance with idolaters.

<sup>1</sup> SO we therefore as workers together be selecte you, that ye receiue not the grace of God in vaine.

<sup>2</sup> For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I suckered thee: beholde now the accepted time, beholde now the daye of saluation.

<sup>3</sup> We giue no occasion of offence in anye thing, that our ministerie shulde not be reprehended.

<sup>4</sup> But in all things we approue our selues as the ministers of God, in muche patience, in afflictions, in necessities, in distresses,

<sup>5</sup> In stripes, in prisonnes, in tumultes, in labours,

<sup>6</sup> By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the holie Ghost, by loue vnfained,

<sup>7</sup> By the worde of trueth, by the power of God, by the armour of righteousness on the right hand and on the lefte,

<sup>8</sup> By honour, and dishonour, by euil reporte & good reporte, as deceiuers, and yet true:

<sup>9</sup> As vnknown, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

<sup>10</sup> As sorowing, & yet alway reioycing: as poore, and yet make manie riche: as hauing nothing, and yet possessing all things.

<sup>11</sup> O Corinthians, our mouth is open vnto you: our heart is made large.

<sup>12</sup> Ye are not kept strait in vs, but ye are kept strait in your owne bowelles.

<sup>13</sup> Now for the same recompense, I speake as to my children, Be you also enlarged.

he was towards them. i Shewe like affection towards me.

<sup>f</sup> Therefore without Christ we can not enioye the life everlasting nor come to God.

<sup>g</sup> That is, a sacrifice for sinne.

<sup>h</sup> By imputation, when we shalbe clad with Christs iustice.

<sup>i</sup> To wit, Gods fre mercie, wherein he hathe powred forth his infinite loue.

<sup>j</sup> By the infidelles, if they sawe no fruite come thereof.

1. Cor. 4. 15.

<sup>k</sup> He declareth what weapons he resisted his afflictions.

<sup>l</sup> Who is the efficient cause.

<sup>m</sup> Which is, the final cause.

<sup>n</sup> By the Gospel, and the power of God and his owne integritie, he ouerthrew Satan, and the worlde, as weapons on euerie side most ready.

<sup>o</sup> Signifying his most vehement affection.

<sup>p</sup> Their indgement was so corrupted, if they were not likewise affected towards him, as



Exil. 3. 21.  
He lemeth  
to allude to y  
is written,  
Deut. 22. 10.  
where y Lord  
commandeth  
that an oxe &  
an ass be not  
yoked toge-  
ther, because y  
march is vne-  
quall, so if the  
faithful marie  
with the infid-  
els, or els  
how to do w  
them in anie  
thig vnlawful,  
it is here rep. o  
wed.  
1 Cor. 3. 13.  
6. 19.  
Lui. 26. 11.  
16. 12. 11.  
Ierem. 31. 2.  
Ierem. 31. 2.  
I so called be-  
cause he haue  
not onely life  
in him self, but  
gave it also  
to all liuing  
creatures.

Consider this  
well, ye y ferue  
holes y your  
bodies, & yet  
thinke your co-  
sciences pure  
towards God:  
God wil one  
day smite you  
for your hal-  
ling.  
b Of bodie &  
soule.  
c That we may  
maie you.  
d y greddie co-  
municat.

He had ne-  
ther in bo-  
dy, nor spirit.  
It lemeth y  
he alludeth to  
the which is  
written, Deut.  
12. 17. for the  
croffe to mans  
eye is commu-  
ne bothe to y  
godlie & to the  
wicked, al-  
though to con-  
traie ends.  
I This ioye o-  
uercame all  
my sorowes.

- 14 \* Be not vnequally yoked with the infi-  
deles: for what fellowship hath righteouf-  
nes with vnrighteousnes? and what com-  
munion hath light with darkenes?
- 15 And what concorde hath Christ with  
Belial? or what parte hath the beleuer  
with the infidel?
- 16 And what agreement hath the Tem-  
ple of God with idoles? \* for ye are the  
Temple of the <sup>1</sup> liuing God: as God ha-  
th said, \* I wil dwell among them, and  
walke there: and I wil be their God, and  
they shalbe my people.
- 17 \* Wherefore come out from among the,  
and separate your selues, saith the Lord:  
and touche none vncleane thing, & I wil  
receiue you.
- 18 \* And I wil be a Father vnto you, and ye  
shalbe my sonnes and daughters, saith the  
Lord almightie.

CHAP. VII.

*He exhorteth them by the promises of God to kepe them  
selues pure, 3. 7 Assuring them of his loue, 8. 13 And  
doeth not excuse his seueritie towards them, but reioy-  
ceth thereat, considering what profite came thereby.  
10 Of two sortes of sorow.*

- 1 **S**eing then we haue these promises,  
dearely beloued, let vs \* cleanse our sel-  
ues from all filthines of the <sup>b</sup> flesh & spi-  
rit, and growe vp vnto ful holines in the  
feare of God.
- 2 \* Receiue vs: we haue done wrong to no  
man: we haue consumed no man: we haue  
d defrauded no man.
- 3 I speake it not to <sup>c</sup> our condemnacion: for  
I haue said before, that ye are in our he-  
arts, to dye and liue together.
- 4 I vse great boldenes of speache towards  
you: I reioyce greatly in you: I am filled  
with comfort, and am excedding ioyous  
in all our tribulacion.
- 5 For whē we were come into Macedonia,  
our flesh had no reste, but we were trou-  
bled on euerie side, fightings \* without, &  
terroures within.
- 6 But God, that comforteth the abiect,  
comforted vs at the comming of Titus:
- 7 And not by his comming onely, but also  
by the consolacion wherewith he was co-  
forted of you, whē he tolde vs your great  
desire, your mourning, your feruent min-  
de to mearde, so that I reioyced <sup>f</sup> muche  
more.
- 8 For though I made you sorie with a let-  
ter, I repent not, though I did repent: for I  
perceiue that the same epistle made you  
sorie, though it were but for a season.
- 9 I now reioyce, not that ye were sorie, but  
that ye sorowed to repentance: for ye so-  
rowed godly, so that in nothing ye were  
hurt by vs.
- 10 \* For godlie sorowe causeth repentance  
vnto saluacion, not to be repented of: but

the worldlie sorowe causeth death.

- 11 For beholde, this thing that ye haue be-  
ne & godly sorie, what great care it hath  
wrought in you: yea, what <sup>h</sup> clearing of your  
selues: yea, what indignacion: yea, what fea-  
re: yea, how great desire: yea, what a zeale:  
yea, what <sup>i</sup> punishmēt: in all things ye haue  
shewed your selues, that ye are pure in  
this matter.
- 12 Wherefore, though I wrote vnto you, I  
did not it for his cause that had done the  
wrog, nether for his cause that had the in-  
iurie, but that our care towards you in the  
sight of God might appeare vnto you.
- 13 Therefore we were comforted, because  
ye were comforted: but rather we reioy-  
ced muche more for the ioy of Titus, be-  
cause his <sup>j</sup> spirit was refreshed by you all.
- 14 For if y I haue boasted anie thig to him  
of you, I haue not bene ashamed: but as I  
haue spoken vnto you all things in trueth,  
euen so our boasting vnto Titus was true.
- 15 And <sup>k</sup> his inwarde affection is more a-  
bundant towards you, when he remem-  
breth the obedience of you all, and how  
with feare & trembling ye receiued him.
- 16 I reioyce therefore that I may <sup>l</sup> put my  
confidence in you in all things.

CHAP. VIII.

*By the example of the Macedonians, 9 And Christ  
he exhorteth them to continue in relieuing the poore  
Saintes, commending their good beginning. 23 After  
he commendeth Titus and his felowes vnto them.*

- 1 **W**E do you also to wit, brethren, of  
the <sup>a</sup> grace of God bestowed vp-  
on the Churches of Macedonia,
- 2 Because in great tryal of affliction their  
ioye abunded, and their moste extreme  
pouertie <sup>b</sup> abunded vnto their riche libe-  
ralitie.
- 3 For to <sup>c</sup> their power (I beare recorde) yea, &  
beyond their power, they were willing,
- 4 And praied vs with great instance that  
we wolde receiue the <sup>d</sup> grace, & fellowship  
\* of the ministring which is towards the  
Saintes.
- 5 And <sup>e</sup> thus they did, not as we looked for: but  
gaue their owne selues, first to the Lord,  
and after vnto vs by the wil of God,
- 6 That we shulde exhorre Titus, that as  
he had begonne, so he wolde also accom-  
plish the same grace among you also.
- 7 Therefore, as ye abunde in euerie thing,  
in faith and worde, and knowledge, and in  
all diligence, and in your loue towards vs,  
euen so <sup>f</sup> se that ye abude in this grace also.
- 8 This say I not by commandement, but  
because of the diligence of others: there-  
fore proue I the naturalnes of your loue.
- 9 For ye knowe the grace of our Lord Ie-  
sus Christ, that he being riche, for your sa-  
kes became poore, that ye through his po-  
uertie might be made riche.

YY.i.

Whose heart  
Gods Spirit  
doeth touche,  
he is sorie for  
his finnes com-  
mitted against  
so mercifull a  
Father: & the-  
se are the frui-  
tes of his repe-  
tance, as wit-  
nes Dauids &  
Peters teares:  
others which  
are sorie for  
their finnes o-  
nely for feare  
of punishment  
& Gods ven-  
geance, fall in-  
to desperacio,  
as Cain, Saul,  
Achitophel &  
Iudas.  
h In asking  
God forgive-  
nes.  
i For in iudg-  
ing & chastis-  
ing your sel-  
ues, you preue-  
nt Gods an-  
gre.  
j Heart.  
k The Greke  
worde signifi-  
eth, his bowels,  
wherby is  
ment moste  
great loue and  
tender affecti-  
ons.  
l Bothe in thin-  
king & repor-  
ting wel of  
you.

a This benefite  
of God appea-  
red in two  
things: first, y  
the Ma cedoni-  
ans being in so  
great afflic-  
tions were so prompt  
to helpe o-  
thers: & next y  
being in great  
pouertie, were  
verie liberal  
towards o-  
thers.  
b So that a  
moste abundā-  
rour of riches  
flowed out of  
their pouertie.  
c So he calleth  
their liberali-  
tie, either be-  
cause they we-  
re the best w-  
ers of Gods gra-  
ces, or because  
they receiued  
them of God  
freely, and so  
they desired  
Paul to se to y  
distribution  
thereof.



# Gathering for the Churches. II. Corinthians. Liberal sowing.

*d* Euerie man may do good that hathe ability thereto, but to wil, and haue a minde to do good, cometh of perfitte charitie.

*e* That as you helpe others in their nede, so others shal releeue your want.  
*Exod. 16. 18.* f That bothe you & others, as occasiō shal serue, may releeue y<sup>e</sup> godlie according to their necessities. g And willingly offered him self to gather your almes.

*h* In preaching the Gospel. Some vnderstand Luke, others Barnabas.

*Rom. 12. 17.* i this weldoing is approued before God & man.

*k* That is, by whome Christs glorie is greatly aduanced.

- 10 And I shewe *my* minde herein : for this is expedient for you, w<sup>h</sup> haue begonne not to do onely, but also to *d* wil, a yere ago.
- 11 Now therefore performe to do it also, that as *there was* a readines to wil, euē so ye maye performe it of that which ye haue.
- 12 For if there be first a willing minde, it is accepted according to that a mā hathe, & not according to that he hathe not.
- 13 Nether *is it* that other men shulde be eased and you grieved.
- 14 But vpon like condicion, at this time your *e* abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be equalitye:
- 15 As it is written, \* He that gathered muche, had nothing ouer, and he that gathered little, had not the lesse.
- 16 And thanks be vnto God, which hathe put in the heart of Titus the same care for you.
- 17 Because he accepted the *s* exhortacion, yea, he was so careful that of his owne accord he went vnto you.
- 18 And we haue sent also with him the brother, whose praise is *h* in y<sup>e</sup> Gospel throughout all the Churches,
- 19 (And not so onely, but is also chosen of the Churches to be a felowe in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lord, and declaration of your prōpt minde)
- 20 Auoyding this, that no man shulde blame vs in this abundance that is ministred by vs,
- 21 \* Prouiding for *i* honest things, not onely before the Lord, but also before men.
- 22 And we haue sent with the our brother, whome we haue oft times proued to be diligent in manie things, but now muche more diligent, for the great confidence, which I haue in you.
- 23 Whether *any* do enquire of Titus, he is my felowe and helper to you warde: or of our brethren, they are messengers of the Churches, & the *k* glorie of Christ.
- 24 Wherefore shewe towarde them, & before the Churches the proue of your loue, and of the reioycing that we haue of you.

## CHAP. IX.

- 3 The cause of Titus and his companions comming to the.
- 6 He exhorteth to giue almes cherefully. 7 Shewing what frute wil come thereof.

- F**Or as touching the ministring to the Saintes, it is superfluous for me to write vnto you.
- 2 For I knowe your readines of mīde, whereof I boast my self of you vnto them of Macedonia, & say, that Achaia was prepared a yere ago, and your zeale hathe prouoked manie.
- 3 Now haue I sent the brethren, lest our reioycing ouer you shulde be in vaine in

this behalfe, that ye (as I haue said) be readie:

- 4 Lest if thei of Macedonia come with me, and finde you vnprepared, we (I nede not to say, you) shulde be ashamed in this my constant boasting.
- 5 Wherefore, I thoght it necessarie to exhorthe the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, and come as of beneuolence, and not as of sparing.
- 6 This yet remember, that he which soweth sparingly, shal reape also sparingly, and he that soweth liberally, shal reape also liberally.
- 7 As euerie man wisheth in his heart, so let him giue, not \* grudgingly, or of necessity: \* for God loueth a chereful giuer.
- 8 And God is able to make all grace to abounde towarde you, that ye alwaies haue *a* all sufficiencie in all things, may abounde in euerie *b* good worke,
- 9 \* As it is written, *c* He hathe sparfed abroad and hathe giuen to the poore: his beneuolence remaineth for euer.
- 10 Also he that findeth seede to the sower, wil minister likewise bread for foode, and multiplie your seede, and increase the frutes of your beneuolence,
- 11 That on all partes ye may be made rich vnto all liberalitie, w<sup>h</sup> causeth through vs thankegiuing vnto God.
- 12 For the ministracion of this seruice not onely supplieth the necessities of y<sup>e</sup> Saintes, but also is abundant by the thankegiuing of manie vnto God,
- 13 (Which by the experimēte of this ministracion praise God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)
- 14 And by *d* their praier for you, desiring after you greatly, for the abundant grace of God in you.
- 15 Thanks therefore be vnto God for his vnspokeable gift.

## CHAP. X.

*He toucheth the false apostles and defendeth his autoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he useth it.*

- N**OW I Paul my self beseeche you by the mekenes, & gentlenes of Christ, which when I am present among you, am *a* base, but am bolde towarde you being absent:
- 2 And *this* I require you, that I nede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, w<sup>h</sup> esteeme vs as thogh we walked *b* according to the flesh.
- 3 Neuertheles, thogh we walke in the flesh, yet we do not warre after the flesh,

*a* Lest thei shulde giue but little, distrustiūg to impouerish thei selues thereby, he sheweth y<sup>e</sup> God wil so blisse their liberal heart, y<sup>e</sup> bothe they shal haue y<sup>e</sup>ough for thei selues & also to helpe others withall.  
*Psal. 112. 9.* b That ye may do good & helpe others at all times.  
*c* David speaketh of that man w<sup>h</sup> feareth God & loueth his neighbour.

*d* Besides that by their liberalitie God shal be praised, thei also shal be commēded to God by their prayers whome thei haue holpen, yea, & all men shal reuerence them, as being endued with an excellent gift of God.  
*e* Or, greatly offe fūuord toward

*a* These were des his bacbiters vied, thinking thereby to diminish his autoritie, as verie. 10.

*b* As thogh we boasted of our selues by a carnal affection.



- 4 (For the weapons of our warrefare are not carnal, but mightie through God, to cast downe holdes)
- 5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euerie thought to the obedience of Christ,
- 6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.
- 7 Loke ye on things after the appearance: If anie man trust in him self that he is Christs, let him consider this againe of him self, that as he is Christs, euē so are we Christs.
- 8 For thogh I shulde boast somewhat more of our autoritie, which the Lord hathe giuen vs for edification, and not for your destruction, I shulde haue no shame.
- 9 This I say that I may not seme as it were to feare you with letters.
- 10 For the letters, saith he, are sore and strong, but his bodelie presence is weake, and his speache is of no value.
- 11 Let suche one thinke this, that suche as we are in worde by letters when we are absent, suche wil we be also in dede, when we are present.
- 12 For we dare not make our selues of the number, or to compare our selues to the, which praise them selues: but they vnderstand not that they measure them selues with them selues; & compare them selues with them selues.
- 13 But we wil not reioyce of things, which are not within our measure, \* but according to the measure of the line, whereof God hathe distributed vnto vs a measure to attaine euen vnto you.
- 14 For we stretch not our selues beyonde our measure, as thogh we had not attained vnto you: for euen to you also haue we come in preaching the Gospel of Christ,
- 15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shal increase, to be magnified by you according to our line abundantly,
- 16 And to preache the Gospel in those regions which are beyode you: not to reioyce in another mans line, that is in the things that are prepared already.
- 17 \* But let him that reioyceth, reioyce in the Lord.
- 18 For he that praiseth him self, is not allowed, but he whome the Lord praiseth.

CHAP. XI.

He declareth his affection towards them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The peruerse iudgement of the Corinthians, 22 And his owne praises.

- 1 W Olde to God, ye colde suffer a litle my foolishnes, and in deed, bye suffer me.
- 2 For I am ielous ouer you, with godlie ielousie: for I haue prepared you for one housband, to present you as a pure virgine to Christ:
- 3 But I feare lest as the serpent beguiled Eue through his subtiltie, so your mindes shulde be corrupte from the simplicitie that is in Christ.
- 4 For if he that cometh, preacheth another Iesus then him whome we haue preached: or if ye receiue another spirit then that which ye haue receiued: ether another Gospel, then that ye haue receiued, ye might wel haue suffered him.
- 5 Verely I suppose that I was not inferior to the verie chief Apostles.
- 6 And thogh I be rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifeste to the vtmost, in all things.
- 7 Haue I committed an offence, because I abased my self, that ye might be exalted, & because I preached to you the Gospel of God frely?
- 8 I robbed other Churches, and toke wages of them to do you seruice.
- 9 And when I was present with you, and had nede, I was not slothful to the hindrance of anie man: for that which was lacking vnto me, the brethren which came fro Macedonia, supplied, and in all things I kept and wil kepe my self that I shulde not be grieuous to you.
- 10 \* The trueth of Christ is in me, that this reioycing shal not be shut vp against me in the regions of Achaia.
- 11 Wherefore? because I loue you not? God knoweth.
- 12 But what I do, that wil I do: that I may cut away occasion from them which desire occasion, that they might be founde like vnto vs in that wherein they reioyce.
- 13 For suche false apostles are deceitful workers, and transforme them selues into the Apostles of Christ.
- 14 And no marueile: for Satan him self is transformed into an Angel of light.
- 15 Therefore it is no great thing, thogh his ministers transforme them selues, as thogh they were the ministers of righteousness, whose end shalbe according to their workes.
- 16 I say againe, let no mā thinke, that I am foolish: or els take me euē as a foole, that I also may boast my self a litle.
- 17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

to the Lord: but his facion of boasting semed according to man, whereunto they compelled him.

YY.ii.

a He calleth the praising of hi self dorage to the w thig the arrogancie of the false apostles copelled him, who sought nothing els, but to ouerthrowe the Church by diminishing the autoritie of his ministerie. Gene. 3. 4. b To speake in mine owne commendation. c The minister marieth Christ & his Church as housband and wife by preaching of the Gospel. d That is, more perfit doctrine concerning Christ Iesus. e More excellent giftes of the spirit by other mens preaching. f They did not preache Christ more purely then I did: for in this behalfe I was nothing inferior to the chiefest Apostles. g That is, vnto no worldlie eloquence. h Other Churches relieved me. i He did not onely labour with his hands for his living, but in his extreme power he preached diligently, without burdening anie mā, or els waxing slothful to do his due-tie to euerie man. Chap. 12. 13. k Let not the trueth of Christ be thought to be in me, if I suffer my ioye to be shut vp, w I haue concealed of Grecia. l To slander my ministerie, if I shulde receiue wages. m By false apostles here is not ment suche as teache false doctrine (w doubtles, they wolde haue growen vnto) but suche as were vaine glorious, and did not their due-tie sincerely. n In his heart he had respect

Meaning, a certaine man among the, w thus spake of Paul.

d He y measureth himselfe, shig, must haue some line or measure to mete by, and not to measure a thing by it selfe: these boasters must measure them selues by their worthe adtes: & if they wil compare with others, let the shewe what countreys, what cities, & people they haue wonne to the Lord: for who wil praise y soldier, w o-ly at the table can finely talke of the warres, & whē he cometh, to the brunt, is neither valiant nor expert. Eph. 4. 8.

e That is, the giftes & vocation, w God had giuen him to winne others by. f God gaue y whole worlde to y Apostles to preache in, so that Paul here meaneth by y line his portion of the countreys wher he preached. 1st. 9. 24. 2nd. 1. 31.



<sup>o</sup> In outward things.

18. Seing that manie reioyce <sup>o</sup> after the flesh, I wil reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffre euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalte him self, if a man smite you on the face.

<sup>p</sup> I note this dishonour, & they do vnto you.

<sup>Philip 3.5.</sup>

<sup>q</sup> That is, abject, vile, miserable, a craftie man, an idler, & subiect to a thousand calamities, which things the false apostles ob-  
<sup>r</sup> ledded against him as moſte certeine testi-  
<sup>s</sup> monies of his vaworthines.  
<sup>t</sup> Put case ye terme it so, yet is it true.

<sup>Deu. 25.3.</sup>

<sup>Al. 16.25.</sup>

<sup>Al. 14.19.</sup>

<sup>Al. 37.14.</sup>

<sup>f</sup> In the present danger of death.

<sup>t</sup> At five several times euerie time thirtie, and nine.

<sup>u</sup> Of the Ro-  
<sup>v</sup> maine magi-  
<sup>w</sup> strates.

<sup>z</sup> As Imprisonements, bea-  
<sup>a</sup> tings, hunger, thirst, colde, nakednes and such like: which things the aduersaries condemne as infirmities in me.

<sup>Al. 9.34.</sup>

<sup>Al. 9.3</sup>

<sup>a</sup> That is, a Christian, or, I speake in Christ.

<sup>b</sup> That is to say, into the highest heauen.

21 <sup>p</sup> I speake as concerning the reproche: as though that we had bene <sup>q</sup> weake: but wherein anie man is bolde (I speake foolishly) I am bolde also.

22 They are Ebrewes, <sup>\*</sup> so am I: they are Israelites, so am I: they are the seide of Abraham, so am I:

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes about measure: in prison more plenteously: in death oft.

24 Of the Iewes fivē times receiued I fortie stripes <sup>\*</sup> saue one.

25 <sup>u</sup> I was thrise <sup>\*</sup> beaten with rodde: I was <sup>\*</sup> once stoned: I suffered thrise <sup>\*</sup> shipwracke: night & day haue I bene in <sup>y</sup> depe sea.

26 In iornaying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderness, in perils in <sup>y</sup> sea, in perils among false brethren,

27 In wearines & painefulnes, in watching often, in hunger & thirst, in fastings oft, in colde and in nakednes.

28 Beside the things which are outwarde, I am combred daily, and haue the care of all the Churches.

29 Who is weake, and I am not weake: who is offended, and I burne <sup>o</sup> not?

30 If I must nedes reioyce, I wil reioyce of mine <sup>\*</sup> infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lye not.

32 In <sup>\*</sup> Damascus the gouerner of the people vnder King Aretas, laide watche in the citie of the Damascē, and wolde haue caught me.

33 But at a windowe was I let downe in a basket through the wall, & escaped his hāds.

#### CHAP. XII.

<sup>1</sup> He reioyceth in his preferment, 5. 7 But <sup>2</sup> ch. fly in his humblenes, 11 And layeth the cause of his boasting vpon the Corinthiā. 14 He sheweth what good wil he beareth them, 20 And promisceth to come vnto them.

<sup>1</sup> It is not expedient for me no dout to reioyce: for I wil come to visions and reuelations of the Lord.

<sup>2</sup> <sup>\*</sup> I knowe a man <sup>\*</sup> in Christ aboute fourtene yerres agoe, (whether he were in the bodie, I can not tel, or out of the bodie, I can not tel: God knoweth) which was taken vp into the <sup>b</sup> thirde heauen.

<sup>3</sup> And I knowe suche a man (whether in the

bodie, or out of <sup>y</sup> bodie, I can not tel: God knoweth.)

4 How that he was takē vp into Paradise, & heard wordes which can not be spoken, which are not possible for man to vtter.

5 Of suche a man wil I reioyce: of my self wil I not reioyce, except it be of mine infirmities.

6 For though I wolde reioyce, I shulde not be a foole: for I wil say the trueth, but I refraine, lest anie mā shulde thinke of me aboute that he seeth in me, or <sup>y</sup> he heareth of me.

7 And lest I shulde be exalted out of measure through the abundance of reuelations, there was giuen vnto me <sup>d</sup> a pricke in the flesh, <sup>y</sup> messenger of Satā to buffet me, because I shulde not be exalted out of measure.

8 For this thing I besoght the Lord <sup>e</sup> thrise, that it might departe from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made <sup>f</sup> perfite through weakenes. Verie gladly therefore wil I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for where I am weake, then am I strong.

11 I was a foole to boast my self: ye haue compelled me: for I ought to haue bene comended of you: for in nothing was I inferior vnto the verie chief Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiours vnto other Churches, <sup>\*</sup> except that I haue not bene slothful to your hinderāce? for-gine me this wrong.

14 Beholde, the <sup>h</sup> thirde time I am readie to come vnto you, and yet wil I not be slothful to your hinderāce: for I seke not yours, but <sup>i</sup> you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I wil moste gladly bestowe, and wil be bestowed for your <sup>i</sup> soules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: <sup>\*</sup> yet forasmuche as I was craftie, I toke you with guile.

17 Did I pill you by anie of them whome I sent vnto you?

18 I haue desired <sup>1</sup> Titus, & with him I haue sent a brother: did Titus pil you of anie thing? walked we not in the self same spirit? walked we not in the same steppes?

19 Againe, thinke ye that we excuse our selues vnto you? we speake before God in Christ. But we do all things, dearly beloved, for your edifying.

<sup>c</sup> Mans infirmities was not able to declare the, neither were they shewed vnto him for that end.  
<sup>Or, lawfull.</sup>

<sup>d</sup> The greke wordes signifyeth a sharpe piece of wood as a pale, or stake, and also a little spilde or sharpe thing which pricketh one as he goeth through bushes & thicke places, and entering into the flesh, can not be taken out without cutting of the flesh: and this was the rebelling of <sup>y</sup> flesh against the spirit, & warned him that Satā was at hand.

<sup>e</sup> That is to say, often times.

<sup>f</sup> Is known, & evidently sene.

<sup>g</sup> He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.

<sup>Chap. 11.9.</sup>

<sup>h</sup> Or, chargeable. For first, he was minded to departe from Ephesus into Macedonia, & so to Corinthus, 1. Cor. 16. 5. Then when the Lord letted this purpose, he appointed to go straight from Ephesus to Corinthus.

<sup>Chap. 15. 15</sup> & intent being charged, he went to Macedonia, from whence now he appointeth the third time to come vnto them.

<sup>i</sup> Which declareth his fatherly affection.

<sup>Or, your cause or person.</sup> & Thus said his aduersaries that though he toke it not by him self, yet he did it by <sup>j</sup> means of others.

<sup>1</sup> To go to you.

20 For



20 For I feare lest when I come, I shal not finde you suche as I wolde : and that I shalbe founde vnto you <sup>m</sup> suche as ye wolde not, and lest there be strife, enuying, wrath, conientions, backbitings, whisperings, swellings & discorde.

21 I feare lest when I come againe, my God <sup>a</sup> abase me among you, and I shal bewaile manie of them which haue sinned already, and haue not repented of the <sup>\*</sup> vncleannes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1 He threateneth the obstinate, 3 And declareth what his power is by their owne testimonie. 10 Als he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their dutie, he wisheth them all prosperitie.

2 **T**His is the <sup>\*</sup> thirde time y I come vnto you. <sup>\*</sup> In the mouth of two or thre witnessess shal euerie worde stand.

3 I tolde you before, and tel you before: as thogh I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I wil not spare,

3 Seing that ye seke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.

4 For thogh he was crucified concerning his <sup>c</sup> infirmitie, yet liueth he through the power of God. And we no dout are weake in him: <sup>d</sup> but we shal liue w him, through

the power of God towarde you.

5 <sup>\*</sup> Proue your selues whether ye are in the faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shal knowe that we are not reprobates.

7 Now I pray vnto God y ye do none euil, not that we shulde seme approued, but y ye shulde do that which is honest: thogh we be as <sup>\*</sup> reprobates.

8 For we can not do anie thing against the trueth, but for the trueth.

9 For we are glad when we are weake, and that ye are <sup>c</sup> strong: this also we wish for euen your perfection.

10 Therefore write I these things being absent, lest when I am present, I shulde vse sharpenes, according to the power which the Lord hathe giuen me, to <sup>s</sup> edification, and not to destruction.

11 Finally brethren, fare ye wel: be perfite: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 Grete one another with an <sup>\*</sup> holie <sup>b</sup> kisse. All the Saintes salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the comunion of the holie Gost be with you all, Amen.

The seconde epistle to the Corinthians, written fro Philippi, a citie in Macedonia, & sent by Titus and Lucas.

# THE EPISTLE OF the Apostle Paul to the Galatians.

## THE ARGUMENT.

**T**He Galatians after they had bene instructed by S. Paul in the trueth of the Gospel gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the overthrowe of mans saluacion purchass'd by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as thogh they had bene sent of the chief Apostles, and that Paul had no autoritie, but spake of him self, he proueth bothe that he is an Apostle ordeined by God, and also that he is not inferior to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are frely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnprouitable figures, but also pernicious, because Christ the trueth and the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hathe purchass'd by his blood, & not to haue their consciences snared in the grennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertene thereunto.

YY.iii.

<sup>a</sup> Meaning, sharpe & severe.  
<sup>b</sup> There was nothing where as he so muche grieved, as when his preachers protested: therefore he calleth y the saluacion his glorie & ioye: as also nothing did more cast downe his heart as whē his labour did no good.

<sup>c</sup> His first coming was his dwelling among them: his seconde was his first epistle, & now he is ready to come y third time: w three comings he calleth his three witnessess *Deu. 19. 15. mat. 18. 16. iohn 8. 17. act. 10. 22.*

<sup>d</sup> In my first epistle, Chap. 4. 10.

<sup>e</sup> In that he humbled him self and toke vpon him the forme of a seruant.

<sup>f</sup> Christ as touching the flesh in mans iudgement was vile & abied: therefore we that are his members, can not be otherwise esteemed: but being crucified, he thewed him self verie God: so thinke, that we whome ye count as dead men & castaways, haue through Gods such power to execute against you, y ye may feel sensibly that we liue in Christ.

<sup>e</sup> In mans iudgement who for the most parte reiecteth the best, and approveth the worse.  
<sup>f</sup> Having abundance of the grace of God.

<sup>g</sup> Commit not by your negligence that, that which is ordeined to saluacion, turne to your destruction.

*Rom. 16. 16.*

*1. cor. 16. 20.*

*1. pet. 3. 14.*

<sup>h</sup> Which was according to those countreys bothe of the Iewes and of other nations.



# An Angel from heauen. To the Galatians. Paules constancie.

## CHAP. I.

8 Paul rebuketh their inconstancie which suffered them selues to be seduced by the false apostles who preached that the obseruation of the ceremonies of the Law were necessarie to saluation, 9 And detesteth them that preache anie otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office & Apostleship, and declareth him self to be equal with the chief Apostles.

**Tit 1.3.**

a For God is the autor of all ministerie. b This prerogative was peculiar to the Apostles.

**Luk. 1.74.**

c Which is, y corrupt life of man without Christ.

**Or, doctrine.**

d That is, to be partakers of the saluation offered freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by Law, or our workes: therefore to ioyne these two together, is to ioyne light with darknes, death with life, & doeth vnderly ouerthrow the Gospel.

f If it were possible, that an Angel shuld do so where by Paul declareth the certietie of his preaching.

**1. Cor. 13.1.**

g Since that of a Pharise I was made an Apostle.

h That is, doctrine inuited by mā, neither by mā's autoritie do I preache it.

**Ab. 9.1.**

i By an extraordinary reuelation.

**Or, age.**

k That is, of Law of God was giuen to the ancient fathers.

l He maketh three degrees in Gods eternal predestination: first his eternal counsel, then his appointing from the mothers wombe, & thirdly his calling.

**Ephes 3.1.**

m That is, w anie man, as though I had neede of his counsel to approve my doctrine.



Paul an Apostle (not of men, nether by mā, but by IESVS CHRIST, and God the Father who hath raised him from the dead)

And all the brethren who are with me, vnto y Churches of Galatia:

Grace be with you and peace from God the Father, & from our Lord Iesus Christ,

Which gaue him self for our sinnes, that he might deliuer vs from this present euil worlde according to the wil of God euen our Father,

To whome be glorie for euer and euer, Amen.

I marueile that ye are so sone remoued away vnto another Gospel, from him that had called you in the grace of Christ,

Which is not another Gospel, saue y there be some which trouble you, and intende to peruert the Gospel of Christ.

But thogh that we, or an Angel from heauen preache vnto you other wise, the that which we haue preached vnto you, let him be accursed.

As we said before, so say I now againe, If anie man preache vnto you otherwise, the y ye haue receiued, let him be accursed.

For s now preache I mans doctrine, or Gods? or go I about to please men? for if I shulde yet please men, I were not the seruant of Christ.

\* Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

For nether receiued I it of man, nether was I taught it, but by the reuelation of Iesus Christ.

For ye haue heard of my conuersation in time paste, in the Iewish religiō, how that I persecuted the Church of God extremely, and wasted it,

And profited in the Iewish religiō aboute manie of my companions of mine owne nacion, and was muche more zealous of y traditions of my fathers.

But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

To reueile his Sonne in me, that I shulde preache him among the Gentiles, immediately I communicated not with m flesh and blood:

Nether came I againe to Ierusalem to

them which were Apostles before me, but I went into Arabia, & turned againe vnto Damascus.

Then after thre yeres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

And none other of the Apostles sawe I, saue Iames the Lords brother.

Now the things which I write vnto you, beholde, I witnesse before God, that I lie not.

After that, I went into the coastes of Syria & Cilicia: for I was vnknownen by face vnto the Churches of Iudea, which were in Christ.

But they had heard onely some say, He w persecuted vs in time past, now preacheth the faith, which before he destroyed.

And they glorified God for me.

b That is, the Gospel which is the doctrine of faith.

## CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reprov'd Peter the Apostle of the Iewes.

16 After he cometh to the principal scope, which is to proue that iustification onely commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

Then fourtene yeres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

And I went vp by reuelation, and communicated with the of the Gospel which I preache among the Gentiles, but particularly with them that were the chief, lest by any meanes I shulde runne, or had runne in vaine:

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to other Apostles, which rumors hindered the course of the Gospel, he endeavored to remedie it, and to proue that they consented with him.

**Ab. 15.1.**

b Grek. without profit.

c Which declareth that the other Apostles agreed with him.

d Left we shuld haue beene deceived by Christian libertie.

e Albeit they had bene conuersant with Christ afore tū me.

**Deut. 10.17.**

**2. chro. 19.7.**

**Job. 34.19.**

**Wisdo. 6.8.**

**eccl. 35.16.**

**act. 10.34.**

**rom. 2.11.**

**ephe. 6.9.**

**col. 3.16.**

**1. pet. 1.17.**

e But approved my doctrine perfect in all points.

But nether yet Titus which was with me, thogh he were a Greeian, was compelled to be circumcised

For all the false brethren that crept in: who came in priuely to spie out our libertie, which we haue in Christ Iesus, y they might bring vs into bondage.

To whome we gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

And of them which seemed to be great, I was not taught (what they were in time past, it maketh no matter to me: God accepteth no mans persone) neuer theles, they y are the chief, did communicate nothing with me.

But contrarywise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the Circumcision was vnto Peter:

(For he that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me towarde the Gentiles)

And when Iames, and Cephas, and Iohn knewe of the grace that was giuen vnto me, w are counted to be pillars, thei gaue



f To teke that we all agreed in doctrine.

Act. 15. 30.

g Meaning, be- fore all men.

nght, with a right face. h In bringing their consciences into doubt by thine exhortation? and here the Apostle cometh to his chief point. i For so y<sup>e</sup> Iewes called the Gentiles in reproche.

Or, man. k Except our frutes be agreeable to f<sup>a</sup>ith, we declare y<sup>e</sup> we have not Christ.

Rom. 3. 9.

Phil. 3. 9.

l For he caused the not to know, but disclosed it, neither toke he away y<sup>e</sup> righteousness of the Law, but shewed their hypocritie which were not able to performe y<sup>e</sup> whereof they boasted.

m For my doctrine is to destroy sinne by faith in Christ and not to establish sinne.

n And seke his strength in me which killeth sinne.

o Not as I was once, but regenerated, and changed into a new creature, in qualitie, & not in substance.

p In alius mortal bodie.

q As did the false Apostles which preached not the faith in Christ.

Or for nothing.

r To whome Christ was so lively preached, as if his lively image were set before your eyes, or els had bene crucified among you.

to me and to Barnabas the right hands of fellowship, that we shulde preache vnto the Gentiles, and thei vnto the Circumcision,

10 \*Warning onely that we shulde remember the poore: which thing also I was diligent to do.

11 ¶ And whē Peter was come to Antiochia, I withstode him to his face: for he was to be blamed.

12 For before that certeine came from Iames, he ate with the Gentiles: but when they were come, he withdrewe & separated him self, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in somuche that Barnabas was brought into their dissimulation also.

14 But when I sawe, that they went not the right way to the trueth of the Gospel, I said vnto Peter before all men, If y<sup>e</sup> being a Iewe, liuest as the Gētiles, & not like the Iewes, why<sup>e</sup> dost thou straine the Gentiles to do like the Iewes?

15 We which are Iewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ: euen we, I say, haue beleued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law no flesh shalbe iustified.

17 \*If then while we seke to be made righteous by Christ, we our selues are founde sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I buylde againe the things that I haue destroyed, I make my self a trespasser.

19 For I through the Law am dead to the Law, & that I might liue vnto God, I am crucified with Christ.

20 Thus I liue yet, not I now, but Christ liueth in me: & in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, & giuen him self for me.

21 I do not abrogate the grace of God: for if righteousness be by y<sup>e</sup> Law, then Christ dyed without a cause.

CHAP. III.

1 He rebuketh them sharply. 2 And proueth by diuers reasons that iustification is by faith. 6 As appeareth by the example of Abraham. 19. 24. And by the office, & the end, bothe of the Law. 25. And of faith.

¶ Foolish Galatiās, who hath bewitched you that ye shulde not obey the trueth, to whome Iesus Christ before was described in your sight, & among you crucified?

¶ This onely wolde I learne of you, Recei-

ued ye the Spirit by the workes of y<sup>e</sup> Law, or by the hearing of f<sup>a</sup>ith preached?

3 Are ye so foolish, that after ye haue begonne in the Spirit, ye wolde now be made perfit by the flesh?

4 Haue ye suffered so many things in vaine, if so be it be euen in vaine.

5 He therefore y<sup>e</sup> ministrereth to you the Spirit, & worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 Yea rather as Abraham beleued God, & it was imputed to him for righteousness.

7 Knowe ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, y<sup>e</sup> God wolde iustifie y<sup>e</sup> Gētiles through faith, preached before y<sup>e</sup> Gospel vnto Abraham, saying, \*In thee shal all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithful Abraham.

10 For as many as are of the workes of the Law, are vnder the curse: for it is written, \*Curfed is euerie man that continueth not in all things, which are writte in the boke of the Law, to do them.

11 And that no man is iustified by the Law in the sight of God, it is euident: \*for the iust shal liue by faith.

12 And the Law is not of faith: but the man that shal do those things, shal liue in them.

13 Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs (for it is written, \*Curfed is euerie one that hangeth on tre)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the promises of the Spirit through faith.

15 Brethren, I speake as men do, \*Thogh it be but a mans couenant when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his sēde were the promises made. He saith not, And to thy sēdes, as speaking of many: but, And to thy sēde, as of one, which is Christ.

17 And this I say, that the Law which was foure hundred and thirtie yeres after, can not disanul the couenant that was confirmed afore of God in respect of Christ, y<sup>e</sup> it shulde make the promises of none effect.

18 For if the inheritance be of the Law, it is no more by the promises, but God gaue it vnto Abraham by promises.

19 Wherefore then serueth the Law? It was added because of the transgression, til y<sup>e</sup> sēde came vnto y<sup>e</sup> which the promises was

b Meaning the giftes of the Spirit.

c That is, the doctrine of saluatiō through faith in Iesus Christ, as cha.

1. 22.

d The false apostles taught y<sup>e</sup> Christ profited nothing, except they were circumcised, and that the Lawe was the perfection, & Christs doctrine onely the rudiments thereof.

e And ceremonies of the Lawe.

Gen. 15. 6.

Rom. 4. 3.

Iam. 2. 23.

Gen. 22. 18.

Eccl. 4. 4. 20.

Act. 3. 25.

f Which thinge to be iustified by them.

Deut. 27. 26.

Habak. 2. 4.

Rom. 1. 17.

Ebr. 10. 38.

Leu. 18. 5.

g The Lawe pronounceth not the iust, which beleue, but y<sup>e</sup> worke, and so condemneth all them which in all points do not fulfill it.

Deut. 25. 25.

h Which is y<sup>e</sup> Gospel.

Ebr. 9. 17.

i I wil vse a comune example y<sup>e</sup> you may be ashamed to attribute lesse vnto God, the to such couenants, which one man maketh to another. k No more is the promise or couenant of God abrogated by y<sup>e</sup> Law, nor yet is the Law added to the promises to take any thing away that was superfluous, or to supplie any thing that wanted.

l Which declareth that y<sup>e</sup> Iewes and Gētiles are bothe partakers of y<sup>e</sup> sēde. m That sinne might appere and be made more abundant, and so all to be shut vp vnder sinne.



# Testimonie of the spirit. To the Galatians. Fre & bonde.

<sup>a</sup> Who as ministers gaue it to Moses by the autoritie of Christ

<sup>b</sup> But serueth bothe for the Jewes & Gentiles to Ioyne them to God: Constant & alwayes lik him self.

Rom. 3.9.  
<sup>c</sup> Bothe men and all their workes.

<sup>r</sup> The ful reuelation of things which were hid vnder the shadowes of Law.

Rom. 10.4.  
<sup>s</sup> Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

Rom. 6.3.  
<sup>t</sup> So that Baptisme succeedeth Circumcision, and so through Christ bothe Jewe and Gentile is saved.  
<sup>u</sup> As all one man.

<sup>a</sup> The Church of Israel was vnder Lawe as the pupil subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and the her tutelship ended.

<sup>b</sup> That is, the Lawe, which before becalled a scholemaster, chap. 3, 25.

<sup>c</sup> That is, vnder the Law, which was but an, a b.c. in respect of Gospel.

<sup>d</sup> That is, who was subiect vnto the Lawe.

Rom. 8.13.  
<sup>e</sup> For our adoption vnto Christ is sealed by him.  
<sup>f</sup> He strueth both Jewes, & Gentiles to call God their Father in euerie language, so that none are excepted.

<sup>g</sup> Which maist not vse thy libertie. <sup>h</sup> When ye receiued the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie and become seruants, yea, and seing the Jewes desire to be out of theiur tutelship. <sup>i</sup> Not in dede, but in opinion.

made: & it was ordeined by Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one: but God is one.

21 Is the Law then against the promes of God? God forbid: for if there had bene a Law giue which colde haue giuen life, surely righteousness shulde haue bene by the Law.

22 But the Scripture hathe concluded all vnder sinne, that the promes by the faith of Iesus Christ shulde be giuen to them that beleue.

23 But before faith came, we were kept vnder the Law, and shut vp vnto the faith, which shulde afterwarde be reueiled.

24 Wherefore the Law was our scholemaster to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a scholemaster.

26 For ye are all y sonnes of God by faith, in Christ Iesus.

27 For all ye y are baptized into Christ, haue put on Christ.

28 There is nether Iewe nor Grecian: there is nether bonde nor fre: there is nether male nor female: for ye are all one in Christ Iesus.

29 And if ye be Christs, then are ye Abrahams seide, and heires by promes.

## CHAP. IIII.

<sup>a</sup> He sheweth wherefore the ceremonies were ordeined. <sup>b</sup> Which being shadowes must end when Christ the truth commeth. <sup>c</sup> He moueth them by certaine exhortations. <sup>d</sup> And confirmeth his argument with a strong example or allegorie.

Then I say, that the heire as long as he is a childe, differeth nothing from a seruant, thogh he be Lord of all,

2 But is vnder tutors and gouerners, vntil the time appointed of the father.

3 Euen so, we when we were children, were in bondage vnder the rudiments of the worlde.

4 But when the fulnes of time was come, God sent forth his Sonne made of a woman, & made vnder the Law,

5 That he might redeme them which were vnder the Law, that we might receiue the adoption of the sonnes.

6 And because ye are sonnes, God hathe sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba, Father.

7 Wherefore, thou art no more a seruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 But euen then, when ye knewe not God, ye did seruice vnto them, which by nature are not gods.

9 But now seing ye knowe God, yea, rather are knowen of God, how turne ye againe vnto impotent and beggerlie rudiments, whereunto as from the beginning ye will be in bondage againe?

10 Ye obserue dayes, and moneths, and times, and yeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Be ye as I: for I am euen as you: brethren, I beseeche you: ye haue not hurt me at all.

13 And ye knowe, how through infirmitie of the flesh I preached the Gospel vnto you at the first.

14 And the tryal of me which was in my flesh, ye despised not, nether abhorred: but ye receiued me as an Angel of God, yea, as Christ Iesus.

15 What was then your felicitie? for I beare you recorde, that if it had bene possible, ye wolde haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ielous ouer you amisse: yea, they wolde exclude you, that ye shulde altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, & not onely when I am present with you,

19 My litle children, of whome I trauaile in birth againe, vntil Christ be formed in you.

20 And I wolde I were with you now, that I might change my voyce: for I am in doute of you.

21 Tell me, ye that wil be vnder the Law, do ye not heare the Law?

22 For it is writen, that Abraham had two sonnes, one by a seruant, & one by a fre woman.

23 But he which was of the seruant, was borne after the flesh: and he which was of the fre woman, was borne by promes.

24 By the which things another thing is ment: for these mothers are the two Testaments, the one which is Agar of mounte Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in Arabia, & it answereth to Ierusalem which now is) and she is in bondage with her children.

26 But Ierusalem, which is aboue, is free: which is the mother of vs all.

27 For it is writen, Reioyce thou barren that bearest no children: breake forth, & crye, thou that trauailest not: for the desolate hathe many mo children, then she which hathe an housband.

28 Therefore, brethren, we are after the man-

<sup>k</sup> The Galatians, of Paulinus began to be Christians, but by false apostles were turned backward to beginne a newe the law with ceremonies, and so in feare of going forward toward Christ, they ran backward from him.

<sup>l</sup> Ye obserue dayes, as Sabbathes, newe moones, &c. ye obserue moneths as the first and seventh month: ye obserue times, as Easter, withoute the feast of Tabernacles: ye obserue yeres as the lubile, or yere of forgiveness, which beggerlie ceremonies are more pernicious to them which haue receiued the libertie of the Gospel, and thrust the backe into superstitious seruicie.

<sup>m</sup> So friendly to me, as I am affectioned toward you. <sup>n</sup> For I pardon you, if you repent.

<sup>o</sup> Being in great dangers and afflictions, or without hope & orientation.

<sup>p</sup> That is, the troubles and vexacions which God sent to trie me while I was among you.

<sup>q</sup> For my ministeries sake. <sup>r</sup> For they are but ambitious. <sup>s</sup> They wolde turne you from me that you might followe them.

<sup>t</sup> And imprinted so in your hearts, you loue none other.

Gen. 28.12.

Gen. 22.3.

<sup>u</sup> That is, signified. <sup>v</sup> Agar, and Sina represent the Lawe: Sara and Ierusalem Gospel: Imael Jewish Synagogue, and Isaac the Church of Christ.

Isa. 54.1.  
<sup>y</sup> That is, out of the land of promes.

Rom. 8.8.

<sup>Or. his & heauenslie.</sup> <sup>z</sup> Meaning Sara.



ner of Isaac, children of the promes.

29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 But what saith the Scripture? Put out the seruant and her sonne: for the sonne of the seruant shal not be heire with the sonne of the fre woman.

31 Then brethren, we are not children of the seruant, but of the fre woman.

CHAP. V.

1 He laboureth to drawe them away from Circumcision, 17 And sheweth them the battel betwixt the Spirit & the flesh, and the frutes of them bothe.

1 Stand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

2 Beholde, I Paul say vnto you, that if ye be circumcised, Christ shal profite you nothing.

3 For I testifie againe to euerie man, which is circumcised, that he is bounde to kepe the whole Law.

4 Ye are abolished from Christ: whosoever are iustified by the Law, ye are fallen from grace.

5 For we through the Spirit waite for the hope of righteousness through faith.

6 For in Iesus Christ nether Circumcision auaieth anie thing, nether vncircumcision, but faith which worketh by loue.

7 Ye did runne wel: who did let you, that ye did not obeye the truth?

8 It is not the persuation of him that calleth you.

9 A litle leauen doeth leauen the whole lump.

10 I haue trust in you through the Lord, that ye wil be none otherwise minded: but he that troubleth you, shal beare his condemnation, whosoever he be.

11 And brethren, if I yet preache circumcision, why do I yet suffer persecution? Then is the slander of the crosse abolished.

12 Wolde to God they were euen cut of, which do disquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For all the Law is fulfilled in one worde, which is this, Thou shalt loue thy neighbour as thy self.

15 If ye byte & deuoure one another, take hede lest ye be consumed one of another.

16 Then I say, walke in the Spirit, and ye shal not fulfil the lustes of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye wolde.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murders, dronkennes, glottonie, and suche like, whereof I tell you before, as I also haue tolde you before, that they which do suche things, shal not inherite the kingdome of God.

22 But the frute of the Spirit is loue, ioye, peace, long suffering, gentlenes, goodnes, faith,

23 Mekenes, temperancie: against suche there is no Law.

24 For they that are Christs, haue crucified the flesh with the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vse gentlenes towards the weak.

2 And to shewe their brotherlie loue and modestie:

6 Also to prouide for their ministers. 9 To perseuere.

14 To reioyce in the crosse of Christ. 15 To newnes of life.

16 And last of all wisheth to them with the rest of the faithful all prosperitie.

1 Brethren, if a man be fallen by occasion into anie faute, ye which are spiritual, restore suche one with the spirit of mekenes, considering thy self, lest thou also be tempted.

2 Beare ye one anothers burden, and so fulfil the Law of Christ.

3 For if anie man seme to him self, that he is some what, when he is nothing, he deceiueth him self in his imaginacion.

4 But let euerie man proue his owne worke, and then shal he haue reioycing in him self onely and not in another.

5 For euerie man shal beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his goods.

7 Be not deceived: God is not mocked: for whatsoeuer a man soweth, that shal he also reape.

8 For he that soweth to his flesh, shal of the flesh reape corruptio: but he that soweth to the spirit, shal of the spirit reape life euerlasting.

9 Let vs not therefore be wearie of wel doing: for in due season we shal reape, if we faint not.

10 While we haue therefore time, let vs do good vnto all men, but specially vnto the, which are of the housholde of faith.

11 Ye see how large a lettre I haue written

22i.

1 If you be guided by the Spirit of adoption, that which ye do, is agreeable to God although it be not perfect.

m For the Lord vnder the Spirit of grace, Christ hath not onely remitted their finnes, but sanctified the into newnes of life. That being dead to sinne & liuing to God, we may declare the same in holines & innocencie of life.

Chap. VI.

a Either by reason of his flesh or Satan.

b Christ exhorteth in sondrie places to mutual loue, and therefore brotherlie loue is here called by Law of Christ, & his commandement, 1 John 13.34 & 15.12.

c He sheweth that man hath nothing of himself whereof he shulde reioyce.

d For his reioycing is a testimony of a good conscience, 2. Cor. 1.12 wherein he may reioyce before men, but not before God.

e For it were a shame not to prouide for their corporal necessities, & seduce soules to the heauellie deuities.

1. Cor. 3.8.

1. Cor. 9.7

f He proueth the ministers must be nourished: for if men onely prouide for worldly things without respect of life euerlasting, they procure to them selues death, & mocke God, who hath given them his ministers to teach them heauellie things.

2. The. 3.13.

g The frute of God hath promised.

Gen. 21.10. By the libertie wherewith Christ hath made vs free.

For we are in the Church of Christ, which is our mother, & not of the Synagogue which is a seruant vnder the Law.

Ab. 11.2. If you ioyne circumcision to the Gospel, as a thing necessary to saluation.

1. Cor. 1.17.

We liue in hope through the Spirit which causeth faith, & is given to the faithful: we shulde by faith & not by the Law obtayne the crowne of glorie, which Christ giueth freely.

1. Cor. 1.3.6.

e Then whatsoeuer is not by worde of God, & here he calleth truth, is verie lies.

d Which is God.

e A litle corruption doeth destroy the whole doctrine.

f That ye wil embrace the worde of God purely.

g That is, the doctrine of the Gospel, which the world abhorred, as a scandalous thing, & therefore were offended.

h Meaning the seconde table.

Leui. 19.18.

Mat. 22.39.

Mat. 22.31.

1. Tim. 3.2.

Rom. 13.14.

1. Pet. 2.10.

i In the man regenerate.

k That is, the natural man which is against the Spirit of regeneration.



# Eternal predestinacion. To the Ephesians. Redemption in Christ.

vnto you with mine owne hand.

h By the out-  
warde cere-  
monies.

i That is, for  
preaching  
Christ crucifi-  
ed.

k That thei  
haue made you  
Iewes.

l By y<sup>e</sup> worlde  
hemcaneth all  
outwarde pom-  
pe, ceremonies  
& thing which  
please mens  
fantasies.

12 As manie as desire to make a faire shewe  
in the flesh, they constraine you to be cir-  
cumcised, onely because they wolde not  
suffer persecucio<sup>n</sup> for thei crosse of Christ.

13 For they them selues which are circum-  
cised, kepe not the Law, but desire to ha-  
ue you circumcised, that thei might reioy-  
ce<sup>k</sup> in your flesh.

14 But God forbid that I shulde reioyce,  
but in y<sup>e</sup> crosse of our Lord Iesus Christ,  
whereby the<sup>l</sup> worlde is crucified vnto me,  
and I vnto the worlde.

15 For in Christ Iesus nether circumcision  
auaileth anie thing, nor vncircumcision,  
but a newe<sup>m</sup> creature.

16 And as manie as walke according to this  
rule, peace shal be vpon them, & mercie,  
and<sup>n</sup> vpon the Israel of God.

17 From hence forth let no man<sup>o</sup> put me  
to busines: for I beare in my bodie the  
p<sup>r</sup> marks of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus  
Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

m Which is  
regenerate by  
faith.

n That is, vnto  
the Iewes, as  
Rom 2.19.

o Let no man  
trouble my  
preaching, for  
hence forth:  
for my marks  
are witness,  
how valiantly  
I haue fought.  
p Which are  
odious to the  
worlde, but  
glorious be-  
fore God.

## THE EPISTLE OF Paul to the Ephesians.

### THE ARGUMENT.

**W**Hile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who  
corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epi-  
stle to confirme them in that thing, which they had learned of him. And first after his salutacion, he as-  
sureth them of saluacion, because they were thereunto predestinate by the fre election of God, before  
they were borne, and sealed up to this eternal life by the holie Gost, giuen vnto them by the Gospel,  
the knowledge of the which mysterie he prayeth God to confirme towarde them. And to the intent  
they shulde not glorie in them selues, he sheweth them their extreme miserie, wherein they were plon-  
ged before they knewe Christ, as people without God, Gentiles to whome the promises were not made,  
and yet by the fre mercie of God in Christ Iesus, they were saued, and he appointed to be their A-  
postle, as of all other Gentiles: therefore he desirith God to lighten the Ephesians hearts with the per-  
fite vnderstanding of his Sonne, & exhorteth them like wise to be mindeful of so great benefites, ne-  
ther to be moued with the false apostles, which seke to overthrowe their faith, and treade vnder fote the  
Gospel, which was not preached to them, as by chance or fortune, but according to the eternal coun-  
sel of God: who by this meanes preserveth onely his Church. Therefore the Apostle commendeth his  
ministerie, forasmuche as God thereby reigneth among men, and causeth it to bring forth the moste  
plentiful frutes, as innocencie, holines, with all suche offices appertaining to godlines. Last of all, he de-  
clareth not onely in general what ought to be the life of the Christians, but also sheweth particularly,  
what things concerne euerie mans vocacion.

a As with the  
knowledge of  
God in Christ,  
w<sup>th</sup> faith, hope,  
charitie and o-  
ther gifts.

\* Or places.

b This electio<sup>n</sup>  
to life euerla-  
sting can neuer  
be chaged: but  
in temporal of  
fices, w<sup>ch</sup> God  
hathe appoin-  
ted for a cer-  
teine space,  
when the ter-  
me is expired,  
he chaugeth  
his election, as  
we se in Saul  
and Iudas.

1. Cor. 1. 2.

c Whe<sup>n</sup> Christs  
iustice is impu-  
ted ours.

2. Cor. 1. 3.

1. pet. 1. 3.

2. Tim. 1. 9.

d Where as  
we were not y<sup>e</sup>  
natural childre<sup>n</sup>  
he receiued vs  
by grace, and  
made vs his  
children.

Colos. 1. 22.

e The princ<sup>ip</sup>-  
al end of our  
election is to  
praise & glori-  
fie the grace  
of God.

### CHAP. I.

After his salutacion, 4 He sheweth that the chief cause  
of their saluacion standeth in the fre election of God  
through Christ. 16 He declareth his good wil towarde  
them, giuing thanks and praying God for their faith.  
21 The maiestie of Christ.



Paul an Apostle of Iesus  
Christ, by y<sup>e</sup> wil of God,  
to the<sup>s</sup> Saintes, which a-  
re at Ephesus, & to the  
faithful in Christ Iesus:  
Grace be with you, &  
peace fro<sup>m</sup> God our Fa-  
ther, & from the Lord Iesus Christ.

\* Blessed be God euen the Father of our  
Lord Iesus Christ, which hathe blessed vs  
with all<sup>a</sup> spiritual blessing in heauenlie  
things in Christ,

\* As he hathe<sup>b</sup> chosen vs in him, before y<sup>e</sup>  
fundacion of the worlde, y<sup>e</sup> we<sup>c</sup> shulde be<sup>d</sup>  
holie, & without blame before hi<sup>n</sup> in loue:

5 Who hathe predestinate vs, to be<sup>d</sup> adop-  
ted through Iesus Christ vnto him self, ac-  
cording to the good pleasure of his wil,

6 To the<sup>e</sup> praise of the glorie of his gra-

ce, wherewith he hathe made vs accepted  
in his beloued,

7 By whome we haue redemption through  
his blood, euen the forgiuenes of sinnes, ac-  
cording to his riche grace:

8 Whereby he hathe bene abudant toward  
vs in all wisdome & vnderstanding,

9 And hathe opened vnto vs the mysterie  
of his wil according to his good pleasure,  
which he had purposed<sup>f</sup> in him,

10 That in the dispensacion of the fulnes  
of the times he might gather together in  
one<sup>g</sup> all things, bothe which are in heaue<sup>n</sup>  
and which are in earth, euen in Christ:

11 In whome also we are chosen when we  
were predestinate according to the pur-  
pose of him, which worketh all things af-  
ter the counsel of his owne wil,

12 That<sup>h</sup> we, which first trusted in Christ,  
shulde be vnto the praise of his glorie:

13 In whome also ye haue trusted after that  
ye heard the worde of trueth, euen y<sup>e</sup> Gos-  
pel of your saluacion, wherein also after  
that ye beleued, ye were sealed with the  
holie

f That is, in  
Christ.

g By this he  
meaneth the  
whole bodie  
of the Church,  
w<sup>ch</sup> he diuiderh  
into them, w<sup>ch</sup>  
are in heauen,  
& them which  
are in earth:  
also y<sup>e</sup> faithful  
which remaine  
in earth, stand  
of the fewest  
of the Gentiles.  
h To wit, the  
Iewes.



holie Spirit of promes,

14 Which is the earnest of our inheritance, vntil the redēption of the possession purchased vnto the praise of his glorie.

15 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, & loue toward all the Saintes,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ the Father of glorie, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of him,

18 That y<sup>e</sup> eyes of your vnderstanding may be lightened that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes,

19 And what is y<sup>e</sup> exceeding greatnes of his power toward vs, which beleeue, according to the working of his mightie power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heauenlie places,

21 Farre aboue all principalitie, and power, & might, & domination, & euerie Name, that is named, not in this worlde onely, but also in that that is to come,

22 And hath made all things subiect vnder his fete, & hath appointed him ouer all things to be the head to the Church,

23 Which is his bodie, euen the fulnes of him that filleth all in all things.

CHAP. II.

To magnifie the grace of Christ, which is the onlie cause of saluation. 11 He sheweth them what manner of people they were before their conuersion. 18 And what they are now in Christ.

1 And you hath he quickened, that were dead in trespasses and sinnes, 2 Wherein, in time past ye walked, according to the course of this worlde, & after the prince that ruleth in the aire, euen the spirit, that now worketh in the childre of disobedience,

3 Among whome we also had our cōuersation in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, & of the minde, and were by nature the children of wrath, as well as others.

4 But God which is riche in mercie, through his great loue wherewith he loued vs,

5 Euen when we were dead by sinnes, hath he quickened vs together in Christ, by whose grace ye are saued,

6 And hath raised vs vp together, and made vs sit together in the heauenlie places in Christ Iesus,

7 That he might shew in the ages to come the exceeding riches of his grace, through his kindnes toward vs in Christ Iesus.

8 For by grace are ye saued through faith, and that not of your selues: it is the gifte

of God,

9 Not of workes, lest any man shulde boast him self.

10 For we are his workmanship created in Christ Iesus vnto good workes, which God hath ordeined, that we shulde walke in them.

11 Wherefore remember that ye being in time past Gentiles in the flesh, & called vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at y<sup>e</sup> time without Christ, & were alienates from the cōmune welth of Israel, & were strangers frō the cōuenants of promes, & had no hope, & were without God in the worlde.

13 But now in Christ Iesus, ye which once were farre of, are made nere by the blood of Christ.

14 For he is our peace, which hath made of bothe one, & hath broken the stoppe of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandments, which standeth in ordinances, for to make of twaine one newe man in him self, so making peace,

16 And that he might reconcile bothe vnto God in one bodie by his crosse, & slaye hatred thereby,

17 And came, and preached peace to you which were a farre of, & to them that were nere.

18 For through him we bothe haue an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers & foreners: but citizens with the Saintes, and of the housholde of God,

20 And are buylt vpon the fundacion of the Apostles and Prophetes, Iesus Christ him self being the chief corner stone,

21 In whome all the buylding coupled together, groweth vnto an holic Temple in the Lord,

22 In whome ye also are buylt together to be the habitation of God by the Spirit.

CHAP. III.

He sheweth the cause of his imprisonment: 13 Desireth them not to faint because of his trouble. 14 And prayeth God to make them stedfast in his Spirit.

1 For this cause, I Paul am the prisoner of Iesus Christ for you Gentiles, 2 If ye haue heard of the dispensation of the grace of God, which is giuen me to you warde,

3 That is, that God by reuelatiō hath shewed this mysterie vnto me (as I wrote aboue in fewe wordes,

4 Whereby when ye read, ye may know mine vnderstanding in the mysterie of Christ)

5 Which in other ages was not opened

was not in cōparifon of that abundance which was shewed when we were called: neither yet was the time, nor the manner known.

22. 11.

e Here he meaneth, as concerning grace, and not by nature.

f He sheweth here that the further y<sup>e</sup> Gentiles were of from the grace of God, the greater detters they are now to the same.

1. Sam. 17. 26.

2. 44. 7.

Rom. 9. 4.

g It was but a new cōuenant, but because it was diuers times confirmed & established, the more here he calleth them Cōuenants.

10. 4. 1. 1.

h Where no

promes is, there is no hope.

i That is, the

cause of the di

uision that was

between the

Iewes and the

Gentiles.

k For in Christ

all things we

re accompi

shed, which

were prefigu

rate in the

Law.

l For of the

Iewes and the

Gentiles he

made one flocke.

10. 4. 1. 1.

Rom. 8. 2.

m He reioiceth

in that he suf

fered imprison

ment for the

maintenace of

Christ's glorie.

n Which was

his vocation

to preache vnto

the Gentiles.

o That is, in y<sup>e</sup>

first chap. of

this Epistle,

ver. 9.

p Although the

fathers, & the

Prophetes had

reuelations cer

teine, yet it

the Gentiles

l Though we be redeemed frō y<sup>e</sup> bondage of sin by the death of Christ, Rom. 6. 23, yet we hope for this seconde redemption which shalbe when we shal possess our inheritance in the heaues, whereof we haue the holie Ghost for a p<sup>ro</sup>uise, as Chap. 4. 13.

m Of Christ I made him Gouernour of all things bothe in heauen & in earth: so that Christ's bodie is now one ly there, or els it shulde not be a true bodie and his ascension shulde be but a fantastical thing and onely imagined.

Col. 2. 12.

chap. 3. 7.

Psalm. 8.

10. 4. 1. 1.

n This is the

great loue of

Christ toward

his Church

that he conu

erteth not him

self perfect

without vs w

are his mem

bers: and there

fore the

Church is also

called Christ,

as 1. Cor. 12. 12.

Col. 2. 13.

Chap. 6. 12.

a Meaning Sa

tan.

b Not by crea

tion, but by A

dams transgre

ssion, and so by

birth.

c Bothe Iewe

and Gentil.

d We that are

the members,

are raised vp

from death &

reigne with

our head Christ

in heauen by

faith.

e Not by crea

tion, but by A

dams transgre

ssion, and so by

birth.

f Bothe Iewe

and Gentil.

g We that are

the members,

are raised vp

from death &

reigne with

our head Christ

in heauen by

faith.



# The Gentiles inheriters. To the Ephesians. One bodie, one spirit.

vnto the sonnes of men, as it is now re-  
ueiled vnto his holie Apostles and Pro-  
phetes by the Spirit,

6 That the Gentiles shulde be inheriters  
also, and of the same bodie, and partakers  
of his promes in Christ by the Gospel,

7 Whereof I am made a minister by the  
giste of the grace of God giuen vnto me  
through the working of his power.

8 \*Euen vnto me the least of all Saintes is  
this grace giuen, that I shulde preache a-  
mong the \*Gentiles the vnsearcheable rich-  
es of Christ,

9 And to make cleare vnto all men what the  
fellowship of the \*mysterie is, which from  
the beginning of the worlde hath bene  
hid in God, who hath created all things  
by Iesus Christ,

10 To the intent, that now vnto \* principa-  
lities and powers in heauēlie places might  
be knowen by the Church the manifold  
wisdom of God,

11 According to the eternal purpose, which  
he wrought in Christ Iesus our Lord.

12 By whome we haue boldnes & entrance  
with confidence, by faith in him.

13 Wherefore I desire that ye faint not at  
my tribulations for your sakes, which is  
your glorie.

14 For this cause I bowe my knees vnto the  
Father of our Lord Iesus Christ,

15 (Of whome is named the whole \* fami-  
lie in <sup>h</sup> heauen and in earth)

16 That he might grante you according to  
the riches of his glorie, y<sup>e</sup> ye may be strēg-  
thened by his Spirit in the inner man,

17 That Christ may dwell in your <sup>i</sup> hearts  
by faith, that ye, being rooted and ground-  
ed in loue,

18 May be able to cōprehend with all Sain-  
tes, what is the <sup>k</sup> breadth, and length, and  
depth, and height:

19 And to knowe the loue of Christ, which  
passeth knowledge, that ye may be filled  
with all <sup>l</sup> fulnes of God.

20 \*Vnto him therefore that is able to do  
exceeding abundantly aboue all that we  
aske or thinke, according to the power y<sup>e</sup>  
worketh in <sup>m</sup> vs,

21 Be praise in the Church by Christ Iesus,  
throughout all generatiōs for euer, Amen.

## CHAP. IIII.

*He exhorteth them vnto mekenes long suffering, vnto  
loue and peace, y<sup>e</sup> euerie one to serue and edifie ano-  
ther with the gift that God hath giuen him, 14 To  
beware of strange doctrine. 23 To lay aside the olde  
conuersation of griedie lustes, and to walke in a newe  
life.*

1 \*Therefore, being prisoner in y<sup>e</sup> <sup>a</sup> Lord,  
I praye you that ye walke worthie of the  
vocation whereunto ye are called,

2 With all humblenes of minde, and me-  
kenes, with long suffering, supporting one

another through loue,

3 Endeavoring to kepe the vnitie of the Spi-  
rit in the bonde of peace.

4 There <sup>u</sup> <sup>b</sup> one bodie, and one <sup>c</sup> Spirit, e-  
uen as ye are called in one hope of your  
vocation.

5 There <sup>u</sup> <sup>b</sup> one Lord, one Faith, one Baptis-  
me,

6 \*One God & Father of all, which is <sup>d</sup> abo-  
ue all, and <sup>e</sup> through all, & in you all.

7 \*But vnto euerie one of vs is giuen gra-  
ce, according to the measure of the <sup>f</sup> gift  
of Christ.

8 Wherefore he saith, \*When he ascended  
vp on hie, he <sup>g</sup> led captiuitie captiue, and  
gaue giftes vnto men.

9 (Now, in that he ascended, what is it but  
that he had also descended first into the lo-  
west partes of the earth?

10 He that descended, is euen the same that  
ascended, farre aboue all heauens, that he  
might fill <sup>h</sup> all things)

11 \*He therefore gaue some to be Apostles,  
and some Prophetes, & some Euāgelistes,  
and some Pastours, and Teachers,

12 For the <sup>i</sup> gathering together of the Sain-  
tes, for the worke of the ministerie, <sup>k</sup> and  
for the edificatiō of the bodie of Christ,

13 Til we all mere together (in the vnitie of  
faith & knowledge of the Sonne of God)  
vnto a <sup>l</sup> perfite man, & vnto the measure  
of the age of the fulnes of Christ,

14 That we hence forth be no more chil-  
dren, wauering & caryed about with eue-  
rie winde of doctrine, by the deceit of mē,  
and with craftines, whereby they laye in  
waite to deceiue.

15 But let vs followe the trueth in loue, and  
in all things growe vp into him, which is  
the <sup>m</sup> head, that <sup>n</sup> is Christ,

16 By whome all the bodie being coupled  
and knit together by euerie ioynt, for the  
furniture thereof (according to the effe-  
ctual power, which <sup>u</sup> is in the measure of e-  
uerie parte) receiueth increase of y<sup>e</sup> bodie,  
vnto the edifying of it self in loue.

17 This I say therefore and testifie in the  
Lord, that ye henceforth walke not as  
\*other Gentiles walke, in vanitie of their  
minde,

18 Hauing their cogitation darkened, and  
being strangers from the life of <sup>o</sup> God  
through the ignorāce that is in them, be-  
cause of the <sup>p</sup> hardenes of their heart:

19 Which being <sup>q</sup> past \* feeling, haue giuen  
them selues vnto wantonnes, to worke all  
vncleannes, <sup>r</sup> euen with griedines.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue be-  
ne taught by him, as the <sup>s</sup> trueth is in Ie-  
sus,

22 That <sup>t</sup> is, \* that ye cast of, concerning the  
q As they are taught which truly knowe Christ.

b Which by  
differētious you  
separate aion-  
der.

c So that ye  
can not differ  
one from ano-  
ther, seeing the  
Spirit, which  
ioyneth you in  
one bodie, can  
not differ fro  
him self.

d In power.  
e By his prou-  
dence.

f Which he gi-  
ueth vs.

g The Messias  
came downe  
from heauen  
into the earth,  
to triumph ou-  
er Satā, death  
and sinne, and  
led the pri-  
soners & sel-  
ues, & before  
were conque-  
rers, and kept  
all in subiectiō  
which victorie  
he gaue and al-  
so gaue it as a  
most precious  
gift to his  
Church

h With his  
gifts & benefi-  
tes.

i To restore  
which was  
out of order.

k That the bod-  
ie of Christ  
might be per-  
fected.

l That we may  
be of a ripe  
Christiā age &  
come to y<sup>e</sup> ful  
measure of y<sup>e</sup>  
knowledge w  
we shal haue  
of Christ

m Christ being  
head of his  
Church; nou-  
rieth his mē-  
bres & ioyneth  
them toge-  
ther by ioin-  
tes, so that eue-  
rie parte ha-  
th his iuste  
proportion of  
fode, that at  
length the bo-  
die may grow  
vp to perfectiō  
n Man nor re-  
generat hath  
his minde, vnder-  
standing &  
heart corrupt-  
o By y<sup>e</sup> which  
God liueth in  
his.

p The hard-  
enes of heart  
is the founte-  
ne of ignorāce.

q Or, without  
miste of  
science.

r The hard-  
enes of heart  
is the founte-  
ne of ignorāce.

s Tim. 4.2  
Or, without  
miste of  
science.

t That is, \* that ye cast of, concerning the

u As they are taught which truly knowe Christ.

v As they are taught which truly knowe Christ.

w As they are taught which truly knowe Christ.

x As they are taught which truly knowe Christ.

y As they are taught which truly knowe Christ.

z As they are taught which truly knowe Christ.

aa As they are taught which truly knowe Christ.

ab As they are taught which truly knowe Christ.

ac As they are taught which truly knowe Christ.

ad As they are taught which truly knowe Christ.

ae As they are taught which truly knowe Christ.

Chap. 1. 19.

1. Cor. 15. 9.

Gal. 1. 16.

Rom. 16. 25.

col. 1. 26.

2. tim. 1. 10.

tit. 1. 2.

2. pet. 1. 20.

e The Angels

f The Church  
being gathered  
of so many kin-  
des of people,  
is an example,  
or a glasse for  
the Angels to  
beholde the  
wisdom of  
God in, who  
hath turned  
their particu-  
lar discords in  
to an vniuersal  
concorde, & of  
y<sup>e</sup> Synagogue of  
bondage, hath  
made the  
Church of fre-  
dome.

g He that is  
not of the bod-  
ie of Christ,  
is in death.

h The faithfull  
which dyed be-  
fore Christ  
came, were ad-  
opted by him,  
& make one fa-  
mille with the  
Saints which  
yet remaine a-  
liue.

i For we con-  
fesse that, w  
we beleue.

k All persō  
on euerie side  
is in him.

l That all the  
graces of God  
may aboude  
in you.

m In that we  
fele Christ in  
vs.

n In that we  
fele Christ in  
vs.

o In that we  
fele Christ in  
vs.

p In that we  
fele Christ in  
vs.

q In that we  
fele Christ in  
vs.

r In that we  
fele Christ in  
vs.

s In that we  
fele Christ in  
vs.

t In that we  
fele Christ in  
vs.

u In that we  
fele Christ in  
vs.

v In that we  
fele Christ in  
vs.

w In that we  
fele Christ in  
vs.



That is, all  
the natural cor-  
ruption that is  
in vs.

Rom. 6.4.  
Col. 3.1.  
Eph. 4.2.  
1 Pet. 3.1.  
1 Cor. 4.3.  
Zach. 3.16.  
Which is  
created accor-  
ding to the ima-  
ge of God.  
Psalm. 4.5.  
1 Sam. 4.7.  
If so be that  
ye be angry, so  
moderat your  
affection, that  
it burst not  
out into any  
euill worke,  
but be sone ap-  
peased.

Chap. 5.3.  
Col. 3.6.  
u And cause  
them to pro-  
fit in godlines:  
x So behaue  
your selues  
y the holie Ghost  
may willingly  
dwel in you, &  
giue him no  
occasion to de-  
part for sor-  
row by youra-  
busing of Gods  
graces.

Col. 3.8.  
John 13.24.  
1 Cor. 11.2.  
1 John 3.23.  
Alluding to  
the perfumes  
and incensing in  
the Law.  
Mat. 7.21.  
Chap. 4.19.  
Col. 3.5.  
1 Thess. 2.17.  
Which is e-  
ther vaine, or  
els by exaple  
and euil spea-  
king may hurt  
your neigh-  
bour: for other-  
wise there be  
diuers exaples  
in the Scriptu-  
res of pleasant  
talks, which is  
also godlie, as  
1 King. 18.27.  
e Because he  
thinketh that  
his life stan-  
deth in his ri-  
ches.  
Mat. 24.4.  
Mar. 13.5.  
Luk. 21.8.  
2 Thess. 2.3.  
Iudgements of  
God.

conuersation in time past, the olde man, which is corrupt through the deceiueable lustes,

23 And be renewed in the spirit of your minde,

24 \*And put on the new man, which after God is created in righteousness, and true holines.

25 \*Wherefore cast of lying, & speake euerie man trueth vnto his neighbour: for we are members one of another.

26 \*Be angry, but sinne not: let not the sunne go downe vpon your wrath,

27 \*Nether giue place to the deuil.

28 Let him that stole, steale no more: but let him rather labour and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 \*Let no corrupt communication proceed out of your mouths: but that which is good, to the vse of edifying, that it may minister grace vnto the hearers.

30 And \*griue not the holie Spirit of God by whome ye are sealed vnto the day of redemption.

31 Let all bitterness, and angre, and wrath, crying, and euil speaking be put away fro you, with all maliciousnes.

32 \*Be ye courteous one to another, & tender hearted, forgiving one another, euen as God for Christs sake forgauē you.

CHAP. V.

He exhorteth them vnto loue, 3 Warneth them to beware of vncleannes, couetousnes, foolish talking, and false doctrine, 17 To be circumspecte. 18 To auoide drunkennes, 19 To reioyce and to be thankful towards God, 21 To submit them selues one to another. 22 He entreateth of corporal marriage and of the spiri- tual betwixt Christ and his Church.

1 Be ye therefore followers of God, as dere children,

2 \*And walke in loue, euen as Christ hath loued vs, and hath giuen him self for vs, to be an offering and a sacrifice of a sweet smelling sauour to God.

3 \*But fornication, & all vncleannes, or couetousnes, let it not be once named among you, as it becommeth Saintes,

4 Nether filthines, nether foolish talking, nether iesting, which are things not comelie, but rather giuing of thanks.

5 For this ye knowe, that no whoremonger, nether vncleane persone, nor couetous persone, which is an idolater, hath any inheritance in the kingdome of Christ, & of God.

6 \*Let no man deceiue you with vaine wordes: for for suche things commeth the wrath of God vpon the children of disobedience.

7 Be not therefore companions with them.

8 For ye were once darkenes, but are now

d Either in excusing sinne, or in mocking at the menases, and

light in the Lord: walke as children of light,

9 (For the frute of the Spirit is in all goodnes, and righteousness, and trueth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with y vnfruitful workes of darkenes, but euen reprove them rather.

12 For it is shame euē to speake of y things, which are done of them in secret.

13 But all things when they are reprovēd of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore he saith, <sup>h</sup> Awake thou that sleepest, & stand vp from the dead, & Christ shal giue thee light.

15 Take hede therefore that ye walke circumspectly, not as fooles, but as wise,

16 Redeming the time: for the dayes are euil.

17 \*Wherefore, be ye not vnwise, but vnderstand what the wil of the Lord is.

18 And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spiritual songs, singing, and making melodie to the Lord in your hearts,

20 Giuing thākes alwaie for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 Submitting your selues one to another in the feare of God.

22 \*Wiues, submit your selues vnto your housbands, as vnto the Lord.

23 \*For the housband is the wiues head, euē as Christ is the head of the Church, & the same is the sauour of his bodie.

24 Therefore as the Church is in subiectiō to Christ, euen so let the wiues be to their housbands in euerie thing.

25 \*Housbands, loue your wiues, euen as Christ loued the Church, & gaue him self for it,

26 That he might sanctifie it, & clese it by the washing of water through y worde,

27 That he might make it vnto him self a glorious Church, not hauing spot or wrinkle, or anie suche thing: but that it shulde be holie and without blame.

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loveth him self.

29 For no mā euer yet hated his owne flesh, but nourisheth & cherisheth it, euē as the Lord doeth the Church.

30 For we are members of his bodie, of his flesh, and of his bones.

coniuention with Christ must be considered as Christ is the housband, and we the wife, which are not onely ioyned to him by nature, but also by the comunion of substance, through the holie Ghost and by faith: the seale and testi- monie thereof is the Supper of the Lord.

e Seing God  
hathe adopted  
you for his, y  
ye shulde be  
holie.

f And make  
them knowne  
by your honest  
and godlie li-  
fe.

g The worde  
of God disco-  
uereth the vi-  
ces which we  
re hid before.  
h God thus  
speaketh by  
his seruants to  
drawe the ius-  
deles fro their  
blindenes.

Colos. 4.5.  
i Selling all  
worldlie plea-  
sures to bye  
time.

Rom. 12.2.

1. thes. 4.3.

k In these pe-  
rilous dayes &  
crafte of the  
aduersaries, ta-  
ke hede how  
to bye againe  
the occasions  
of godlines, &  
the worlde  
hathe taken  
from you.

Or, songs of  
praise and than-  
ksgiving.  
l Add not on-  
ly with ton-  
gue.

Col. 3.18.

tit. 2.5.

1 pet. 3.1.

1 Cor. 11.3.

m Except our  
friendship be  
ioyned, & knit  
in God, it is  
not to be este-  
med  
n The Church  
so the hous-  
band ought to  
nourish, go-  
uerne and de-  
fend his wife  
from perils.

Col. 3.19.

o Baptisme is  
a token that  
God hath co-  
secrated the  
Church to  
him self, and  
made it holie  
by his worde:  
that is, his pro-  
mes of fre iu-  
stification, and  
sanctification  
in Christ.  
p Because it is  
couered and  
cledded with  
Christs iusti-  
ce and holie-  
nes.

q This our  
coniuention with Christ must be considered as Christ is the housband, and we the wife, which are not onely ioyned to him by nature, but also by the comunion of substance, through the holie Ghost and by faith: the seale and testi- monie thereof is the Supper of the Lord.



## Christian armour.

## To the Ephesians. Prayer for ministers.

Gen. 2, 24.  
mat. 19, 5.  
mar. 10, 7.  
1. cor. 6, 16.

- 31 \*For this cause shal a man leaue father & mother, & shal cleaue to his wife, & they twaine shalbe one flesh.  
32 This is a great secret, but I speake concerning Christ, & cōcerning the Church.  
33 Therefore euerie one of you, do ye so: let euerie one loue his wife, euē as him self, & let the wife se that she feare her hous band.

### CHAP. VI.

1 How children shoulde behaue them selues towarde their fathers and mothers, 4 Likewise parents towarde their children, 5 Seruants towarde their masters, 9 Masters towarde their seruants. 13 An exhortation to the spiritual battyl and what weapons the Christians shoulde fight with all.

Colos. 3, 20.

1 Children, obey your parents in the Lord: for this is right.

Exo. 20, 12.

2 \*Honour thy father and mother (which is the first commandment with a promise)

deut. 5, 16.

3 That it may be wel with thee, and that thou mai st liue long on earth.

eccl. 3, 10.

4 And ye, fathers, prouoke not your childre to wrath: but bring them vp in instruction and information of the Lord.

mat. 15, 4.

5 \*Seruants, be obedient vnto them that are your masters, according to the flesh, with feare and trembling in singlenes of your hearts as vnto Christ,

mar. 7, 10.

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the wil of God from the heart,

a This is the first commandment of the seconde table and hathe the promise with condition.

7 With good wil seruing the Lord, and not men.

b By aueritite

8 And knowe ye that whatsoeuer good thing any man doeth, that same shal he receiue of the Lord, whether he be bonde or fre.

Col. 3, 22.

9 And ye masters, do the same things vnto them, putting away threatning: & knowe that euen your master also is in heauē, neither is there a respect of persone w him.

tit. 2, 9.

10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.

1. pet. 2, 13.

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the deuil.

c That they be not brought vp in wārons, but in the feare of the Lord

12 For we wrestle not against flesh and

d Which haue dominion ouer your bodies, but not ouer your soules.

blood, but against principalities, against powers, and against the worldlie gouernours, the princes of the darkenes of this worlde, against spiritual wickednes, which are in the hie places.

e Or, be ye yeare to their masters

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euil daye; & hauing finished all things, stand fast.

f The seruants purchased by Iesus Christ.

14 Stand therefore, and your loines girde about with veritie, & hauing on the brest plate of righteousness,

g Innocence & godlie life.

15 And your fete shod with the preparation of the Gospel of peace.

h That ye may be ready to suffer all things for the Gospel

16 Aboue all, take the shield of faith, whereby ye may quench all the fyrie darts of the wicked,

i The saluatiō purchased by Iesus Christ.

17 \*And take the helmet of saluation, and the sworde of the Spirit, which is the worde of God.

Col. 4, 3.

18 And pray alwaie with all maner prayer and supplicatiō in the Spirit: and watch thereunto with all perseuerāce and supplication for all Saintes,

2. Thess. 3, 1.

19 \*And for me, that utterance may be giue vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

2. Thess. 3, 1.

20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

Col. 4, 3.

21 ¶ But that ye may also knowe mine affaires, & what I do, Tychicus my deare brother and faithfull minister in the Lord, shal shewe you of all things,

Col. 4, 3.

22 Whome I haue sent vnto you for the same purpose, that ye might knowe mine affaires, & that he might comfort your hearts.

Col. 4, 3.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

Col. 4, 3.

24 Grace be with all them which loue our Lord Iesus Christ, to their immortalitie, Amen.

Col. 4, 3.

Written from Rome vnto the Ephesians, & sent by Tychicus.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

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Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

Col. 4, 3.

## THE EPISTLE OF Paul to the Philippians.

### THE ARGUMENT.

Paul being warned by the holie Gost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preache the Gospel vniuersally to all the Gentiles, he trauielled from place to place, til at the length he was taken prisoner at Rome, whereof the Philippians, being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stode manfully against the false apostles, putting them in minde of his good wil towarde them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace



embrace modestie, promising to send Timotheus vnto them, who shulde instruct them in matters more amply yea, and that he him self wolde also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crisse then the false apostles, he cōfute their false doctrine, by prouing onely Christ to be the end of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certeine admonitions bothe particular and general, with testification of his affection towarde them, and thankesful accepting of their beneuolence.

CHAP. I.

1 S. Paul discovereth his heart towards them, 3 By his thanks giuing, 4 Prayers, 5 And wishes for their faith and saluation. 7. 12. 20. He sheweth the frute of his crosse. 15. 27 And exhorteth them to vnitie, 28 And patience.



Aul & Timotheus the seruants of I E S U S C H R I S T, to all the Saintes in Christ Iesus which are at Philippi, with the Bishops, and Deacons:

Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

\* I thanke my God hauing you in perfect memorie,

(Alwaie in all my prayers for all you, praying with gladnes)

5 Because of the fellowship which ye haue in the Gospel, from the first day vnto now.

6 And I am perswaded of this same thing that he that hath begone this good worke in you, wil performe it vntil the day of Iesus Christ,

7 As it becometh me so to iudge of you all because I haue you in remembrance that bothe in my bādes, and in my defense, and confirmation of the Gospel you all were partakers of my grace.

8 For God is my recorde, how I long after you all from the verie heart rote in Iesus Christ.

9 And this I pray, that your loue may abūde, yet more and more in knowledge, and in all iudgement,

10 That ye may discern things that differ one from another, that ye may be pure, and without offence, vntil the day of Christ,

11 Filled with the frutes of righteousness, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I wolde ye vnderstode, brethren, that the things which haue come vnto me, are turned rather to the furthering of the Gospel,

13 So that my bādes in Christ are famous throughout all the iudgement hall, and in all other places,

14 In so much that manie of the brethren in the Lord are boldned through my bandes, and dare more frankly speake the worde.

15 Some preache Christ euē through enuie and strife, and some also of good wil.

16 The one parte preacheth Christ of contention & not purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I am set for the defense of the Gospel.

18 What then? yet Christ is preached all maner wayes, whether it be vnder a pretence, or syncerely: and I therein ioye: yea, and wil ioye.

19 For I knowe that this shal turne to my saluation, through your prayer, & by the helpe of the Spirit of Iesus Christ,

20 As I hartely loke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as all wayes, sonow Christ shal be magnified in my bodie, whether it be by life or by death.

21 For Christ is to me bothe in life, and in death aduantage.

22 And whether to liue in the flesh were profitable for me, and what to chose I know not.

23 For I am greatly in doute on bothe sides, desiring to be losed and to be with Christ, which is beste of all.

24 Neuertheles, to abide in the flesh is more nedeful for you.

25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioye of your faith,

26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.

27 \* Onely let your cōuersation be, as it becometh Gospel of Christ, that whether I come and se you, or els be absent, I may heare of your matters that ye continue in one Spirit, & in one minde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a token of perdition, & to you of saluation, and that of God.

29 For vnto you it is giuen for Christ, that not onely ye shulde beleue in him, but also suffer for his sake,

30 Hauing the same fight, which ye sawe in me, and now heare to be in me.

CHAP. II.

3 He exhorteth them aboute all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus wil speedily come vnto them, 27 And excuseth the long tarying of Epaphroditus.

22.iiii.

m But with a corrupt minde

Or, lie in bādes

n Their pretence was to preache Christ, & therefore their doctrine was true: but they were full of ambition & enuie thinking to deface Paul & preferre them selues.

o To liue in the flesh is to liue in this brittle bodie, til we be called to liue euertlastingly: but to liue according to the flesh or to be in the flesh, signifies to be destitute of the Spirit and to be plunged in the filthie concupiscences of the flesh.

Or, bodie.

Ephes. 4.1. col. 1.10. 1. thess. 3.12.

Or, Rand.

p The more tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and againe consistence for Christs sake is an euident signe of saluation.

q God sheweth by this meane of bearing the crosse who are his, and who are not. Or, Christs cause.

By bishops here he meaneth them that had charge of the worde & gouerning, as pastors, doctors, elders, by deacons, such as had charge of the distribution, & of the poore and sickes. 1. thess. 5.12. b With other Churches. c That ye received this Gospel. d When you shal receiue the crowne of glorie. e It was a sure token of their loue, that they did helpe him by all meanes possible, when he was absent, & in prison, euen as if they had bene prisoners with him. f Of this peculiar benefit to suffer for Christs sake. g Or, excellēt. h That you so increase in godlines that not onely ye can put difference betwene good & euill: but also that ye profit more and more with out slipping backe, or standing in a waye. i Righteousnes is the true, good worke of the frute. j Which I suffer for Christs cause. k That is, in the court or Palais of the Emperour Nero. l Or, profite the Gospel, considering my cōscience.



# Christ humbleth him self. To the Philippians. All seke there owne.

<sup>a</sup> If you so loue me that you desire my comforte.

<sup>b</sup> From the consent of wils & mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord.

*Mat. 20. 28.*

<sup>a</sup> If Christ being verie God equal with his Father, laid aside his glorie, and being Lord, became a seruant, and willingly submitted himself to most shameful death, shall we which are nothing but vile slaves, through arrogancie treade downe our brethren, & preferre our selues?

*Ebr. 2. 9.*

<sup>d</sup> For he that was God, shulde haue done none iniurie to the Godhead.

*Rom. 14. 11.*

*Isa. 45. 23.*

*Iohn 13. 13.*

*1. Cor. 8. 6.*

*1. Cor. 12. 3.*

<sup>e</sup> The poore and weake nature of man, if he was sene and heard of men, so that his behauiour and persone declared that he was as a miserable man.

*1. Pet. 4. 9.*

<sup>g</sup> Worship, & be subiect to him.

*Mat. 5. 19.*

<sup>h</sup> Runne forward in that race of righteousness, wherein God hath freely pleased you through Iesus Christ and conducteth you his children by his spirit to walke in good workes, and so to make your vocation sure.

<sup>i</sup> Which may make you careful & diligent.

<sup>k</sup> Which is his free grace. <sup>l</sup> As they which in the night set forth a candle to give light to others.

<sup>m</sup> The Gospel. <sup>n</sup> The worde signifieth to power out as the drinke offering was poured on the sacrifice.

<sup>o</sup> To confirme you in your faith.

**I**f there be therefore anie consolation in Christ, if anie comfort of loue, if anie fellowship of the Spirit, if anie compassion and mercie,

<sup>2</sup> Fulfil my ioye, that ye be like minded, hauing the same loue, being of one accorde, and of one iudgement,

<sup>3</sup> That nothing be done through contentio or vaine glorie, but that in mekenes of minde euerie man esteeme other better then him self.

<sup>4</sup> Loke not euerie man on his owne things, but euerie man also on the things of other men.

<sup>5</sup> Let the same minde be in you that was euen in Christ Iesus,

<sup>6</sup> Who being in the forme of God, thought it no robbery to be equal with God:

<sup>7</sup> But he made him self of no reputation, and toke on him the forme of a seruant, and was made like vnto men, and was founde in shape as a man.

<sup>8</sup> He humbled him self, and became obedient vnto the death, euen the death of the crosse.

<sup>9</sup> Wherefore God hath also highly exalted him, and giuen him a Name aboue euerie name,

<sup>10</sup> That at the Name of Iesus shulde euerie knee bowe, bothe of things in heauen, and things in earth, and things vnder the earth,

<sup>11</sup> And that euerie tongue shulde confesse that Iesus Christ is the Lord, vnto the glorie of God the Father.

<sup>12</sup> Wherefore my beloued, as ye haue alwaies obeyed, not as in my presence onely, but now muche more in mine absence, so make an end of your owne saluatiō with feare and trembling.

<sup>13</sup> For it is God which worketh in you, bothe the wil and the dede, euen of his good pleasure.

<sup>14</sup> Do all things without murmuring and reasonings,

<sup>15</sup> That ye may be blameles, and pure, & the sonnes of God without rebuke in the middes of a naughtie and croked nation, among whome ye shine as lights in the worlde,

<sup>16</sup> Holding forth the true worde of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, nether haue labored in vaine.

<sup>17</sup> Yea, and thogh I be offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

<sup>18</sup> For the same cause also be ye glad, and reioyce with me.

<sup>19</sup> And I trust in the Lord Iesus, to send

\* Timotheus shortly vnto you, that I also may be of good comforte, when I knowe your state.

<sup>20</sup> For I haue no man like minded, who wil faithfully care for your matters.

<sup>21</sup> For all seke their owne, & not y which is Iesus Christs.

<sup>22</sup> But ye knowe the profe of him, that as a sonne with his father, he hath serued with me in the Gospel.

<sup>23</sup> Him therefore I hope to send a lone as I knowe how it wil go with me,

<sup>24</sup> And trust in the Lord, that I also my self shal come shortly.

<sup>25</sup> But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, eue your messenger, and he that ministred vnto me suche things as I wanted.

<sup>26</sup> For he longed after all you, and was full of heauines, because ye had heard, that he had bene sicke.

<sup>27</sup> And no doute he was sicke, verie nere vnto death: but God had mercie on him, & not on him onely, but on me also, lest I shulde haue sorowe vpon sorowe.

<sup>28</sup> I sent him therefore the more diligently, that when ye shulde se him againe, ye might reioyce, and I might be the lesse sorowful.

<sup>29</sup> Receiue him therefore in the Lord with all gladnes, and make muche of suche:

<sup>30</sup> Because that for the worke of Christ he was nere vnto death, & regarded not his life, to fulfil that seruice which was lacking on your parte towarde me.

## CHAP. III.

<sup>1</sup> He warneth them to beware of false teachers. <sup>3</sup> Against whome he setteth Christ. <sup>4</sup> Likewise him self. <sup>9</sup> And his doctrine. <sup>12</sup> And reproveth mans owne righteousness.

**M**oreouer, my brethren, reioyce in the Lord. It grieveth me not to write the same things to you, and for you it is a sure thing.

<sup>2</sup> Beware of dogges: beware of euil workers: beware of the concision.

<sup>3</sup> For we are the circumcision, which worship God in the spirit, & reioyce in Christ Iesus, & haue no confidence in the flesh:

<sup>4</sup> Thogh I might also haue confidence in the flesh. If anie other man thinketh that he hath whereof he might trust in his flesh, muche more I:

<sup>5</sup> Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin, an Ebrew of Ebrewes, by the law a Pharise.

<sup>6</sup> Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was vnrebukeable.

<sup>7</sup> But y things that were vantage vnto me, the same I counted losse for Christs sake.

<sup>8</sup> Yea, doubtles I thinke all things but losse for the

*Act. 16. 1.*

*1. Cor. 10. 24.*

<sup>p</sup> They rather ought profite by their preaching then Gods glorie.

<sup>q</sup> He calleth it here y worke of Christ to visit Christ who was bode in the person of Paul, & was in neede of necessities. <sup>r</sup> He approacheth them & hazardeth their life to relieue the prisoners of Christ.

<sup>a</sup> Which ye haue often heard of me. <sup>b</sup> Which barke against the true doctrine to fill their bellies. <sup>c</sup> The false apostles gloried in their circumcision, whereunto Paul here alludeth, calling them concision, & is curring of and rearing of the Church. <sup>d</sup> In outward things. *1. Cor. 11. 22.* *Act. 23. 6.* *Or, professing.*



for the excellēt knowledge sake of Christ Iesus my Lord, for whome I haue couēted all things losse, and do iudge *them* to be dongue, that I might winne Christ,

9 And might be <sup>e</sup> founde in him, *that is*, not hauing mine owne righteousnes, which is of the Law, but that which is through the faith of Christ, *euen* y<sup>e</sup> righteousnes which is of God through faith,

10 That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by anie meanes I might atteine vnto the<sup>r</sup> resurrection of the dead:

12 <sup>g</sup> Not as thogh I had alreadie attained to it, ether were alreadie perfect: but I folowe, if that I may comprehend *that* for whose sake also I am <sup>h</sup> comprehended of Christ Iesus.

13 Brethren, I counte not my self, that I haue attained to it, but one thing I do: I forget that which is behinde, and endeouore my self vnto that which is before,

14 And followe hard toward the <sup>i</sup> marke, for the prise of the hie calling of God in Christ Iesus.

15 Let vs therefore as manie as <sup>k</sup> be <sup>l</sup> perfect, be thus minded: and if ye be otherwise minded, God shal reueile euē them<sup>e</sup> same vnto you.

16 Neuertheles, *in that* whereunto we are come, let vs procede by one rule, <sup>\*</sup> that we may minde one thing.

17 Brethren, be folowers of me, and loke on them, which walke so, as ye haue vs for an ensample.

18 <sup>\*</sup> For manie walke, of whome I haue tolde you often, & now tell you weping, *that they are* the enemies of the <sup>a</sup> Crosse of Christ,

19 Whose <sup>"</sup> end is damnacion, whose God is *their* belie, and whose <sup>o</sup> glorie is to their shame, which minde earthlie things.

20 But our <sup>p</sup> conuersacion is in heauen, frō whence also we loke for the <sup>\*</sup> Sauour, *euen* the Lord Iesus Christ,

21 Who shal change our vile bodie, that it may be facioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto him self.

CHAP. IIII.

1 He exhorteth them to be of honest conuersacion, 15 And thanketh them, because of the prouision that they made for him being in prison, 21 And so concludeth with salutations.

1 Therefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, & beseeche Syntyche, that they be of one accorde in the Lord.

3 Yea, and I beseeche thee, faithful yokefe-

lowe, helpe those *women*, which laboured with me in the Gospel, with Clemente also, and with other my felowe laborers, whose names are in the <sup>\*</sup> boke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient minde be knowne vnto all men. The Lord <sup>is</sup> at hand.

6 <sup>\*</sup> Be nothing careful, but in all things let your requestes be shewed vnto God in praier, and supplicacion with giuing of thanks.

7 And the peace of God which passeth all vnderstanding, shal <sup>e</sup> preserue your hearts and mindes in Christ Iesus.

8 Furthermore, brethré, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good reporte, if there be anie vertue, or if there be anie praise, thinke on these things,

9 Which ye haue bothe learned and receiued, and heard, and sene in me: those thi<sup>ngs</sup> do, and the God of peace shal be with you.

10 Now I reioyce also in the Lord greatly, that now at the last ye are <sup>d</sup> reuiued againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

11 I speake not because of <sup>e</sup> want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be abased, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongrie, and to abunde, and to haue want.

13 I am able to <sup>do</sup> all things through the helpe of <sup>f</sup> Christ, which strēghtheneth me.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 And ye Philippians knowe also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me cōcerning the <sup>h</sup> matter of giuing and receiuing, but ye onely.

16 For euen *when I was* in Thessalonica, ye sent once, and afterwarde againe for my necessitie,

17 Not that I desire a gift: but I desire the frute which may further your reckening.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth swete, a sacrifice acceptable and pleasant to God.

19 And my God shal fulfil all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are w<sup>ith</sup> me, grete you.

AAa.i.

*Psal. 69, 38.*

*luk. 10, 20.*

*reuel. 3, 7. &*

*10, 8. & 21, 27.*

*Mat. 6, 25.*

*a This boke E. zekiel calleth the writing of the house of Israel, & secret of the Lord, Chap. 13, 9.*

*b To succour you.*

*c From Saran, who seeketh to take from vs this peace of conscience.*

*d That is, be- ginne anew to helpe me.*

*e That I was not able to endure my pauer tie.*

*f Not of his owne vertue or stre wil.*

*g When I first preached the Gospel vnto you.*

*h He had giue of his parte in communicatig w<sup>ith</sup> them spiri- tual things, but he receiued no thing of them, w<sup>h</sup> ought at le- ast to haue re- lieued him in his necessitie. <sup>o</sup>g, abunde- quare your counte.*

*g At one graf- ted in him by faith.*

*f That is, to li- se euerting. g Or haue now taken ful pos- session there- of, not that he sought to at- teine vnto it, but because he wolde declare the excellēcie thereof.*

*h We can riue no further the God giueh vs strength, and sheweth vs y way. i That is, to obtine the crowne of glo- rie in the hea- uens. k Or haue mo- re probeth the others.*

*l Rom. 15, 5.*

*m cor. 1, 10.*

*n This perfec- tion Randeth in forsaking sinne, & to be reuued thro- ugh faith: by him which is onely per- fect.*

*o Rom. 16, 17.*

*p That is, that this is y true wisdom, and straight rule of liuing. q That is, of the Gospel, w<sup>h</sup> is y preaching of the crosse.*

*r Or, warde.*

*s cor. 1, 7.*

*t tit. 2, 11.*

*u The vaine glorie which they seke after in this worlde, shal turne to their confusio, and shame. p In minde, & affection.*



Our hope laid vp. To the Colossians. All things created by Christ.

22 All the Saintes salute you, and moste  
of all they which are of Cefars house-  
holde.  
23 The grace of our Lord Iesus Christ be

with you all, Amen.

Written to the Philippians from Rome, &  
sent by Epaphroditus.

## THE EPISTLE OF Paul to the Colossians.

### THE ARGUMENT.

**I**N this Epistle S. Paul putteth difference betwene the linelie, effectual and true Christ, and the fained, contrefait and imagined Christ, whome the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite towards them, teaching them also that saluacion, and whatsoever good thing can be desired, standeth onely in Christ, whome onely we embrace by the Gospel. But forasmuche as the false brethren wolde haue mixed the Law with the Gospel, he toucheth those flatterers Vehemently, and exhorteth the Colossians to staye onely on Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinence from meates, external holines, worshiping of Angels as meanes whereby to come to Christ, he viterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stande in mortification of the flesh, newenes of life, with other like offices appertaining to the generally & particularly to all the faithfull.

#### CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Praieth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discouereth the contrefait Christ of the false apostles. 25 He approueth his autoritie & charge, 28 And of his faithfull executing of the same.

**P**AUL an Apostle of Iesus Christ, by the wil of God, & Timotheus our brother,

To the, which are at Colosse, Sautes & faithfull brethren in Christ: Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

3 We giue thanks to God euē the Father of our Lord Iesus Christ, alwaies praying for you:

4 Since we heard of your faith <sup>b</sup> in Christ Iesus, and of your loue towards all Saintes, 5 For the hopes sake, which is layd vp for you in heauen, whereof ye haue heard before by the worde of trueth, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the worlde, and is fruteful, as it is also among you, from the day that ye heard and truly knewe the grace of God,

7 As ye also learned of Epaphras our deare felowe seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue <sup>c</sup> by the Spirit.

9 For this cause we also, since the daye we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with

knowledge of <sup>d</sup> his wil, in all wisdome, & spiritual vnderstanding, <sup>d That is, Gods.</sup>

10 \* That ye might walke worthie of the Lord, and please him in all things, being <sup>e</sup> fruteful in all good workes, and increasing in the knowledge of God, <sup>ephe. 4. 1. philip. 1. 27. 1. thes. 2. 12. 1. Cor. 3. 2.</sup>

11 Strengthened with all might through his glorious power, vnto all pacience, & long suffering with ioyfulness,

12 Giuing thanks vnto the Father, which hath made vs mete to be partakers of the inheritance of the Saintes in light, <sup>Mat. 3. 17. & 17. 3.</sup>

13 Who hath deliuered vs from the power of darkenes, and hath translated vs into the kingdome <sup>f</sup> of his deare Sonne, <sup>2. pet. 1. 17. e For God is made visible in the flesh of Christ, & the diuinitie dwelleth in him corporally. ebr. 1. 3. f Borne before any thing was created. Iohn 1. 3.</sup>

14 In whome we haue redemption through his blood, that is, the forgiuenes of sinnes,

15 Who is the <sup>g</sup> image of the inuisible God, the <sup>h</sup> first borne of euerie creature.

16 \* For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him, <sup>g He that rose first againe fro the dead to take possession of life euerlasting: which thing may be called a new birth. 1. Cor. 15. 20. reuel. 1. 5. Ioh. 1. 14. chap. 2. 9.</sup>

17 And he is before all things, and in him all things consist. <sup>h That the Church, which is his bodie, might receiue of his abundance. i That is, the whole Church.</sup>

18 And he is the head of the bodie of the Church: he is the beginning, <sup>i</sup> & the first borne of the dead, that in all things he might haue the preeminence.

19 \* For it pleased the Father, that in him shoulde all <sup>j</sup> fulnes dwell,

20 And by him to reconcile <sup>k</sup> all things vnto him self, and to set at peace through the blood of his crosse bothe the things in

1 Of such as did belong to the Emperour Nero.

2 Which was a citie of Phrygia.

3 For without Christ there is no faith to be saved by, but onely a vaine opinion.

4 Which cometh of the holie Ghost.



earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because *your* mindes were set in euil workes, hathe he now also reconciled,

22 In the bodie of his flesh through death, to make you<sup>\*</sup> holie, and vnblameable and without faute in his sight,

23 <sup>\*</sup>If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hathe bene preached to euerie creature which is vnder heauē whereof I Paul am a minister.

24 Now reioyce I in my sufferings for<sup>\*</sup> you, and fulfil<sup>1</sup> the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensatiō of God, which is giuen me vnto youwarde, to fulfil the<sup>m</sup> worde of God,

26 <sup>\*</sup>Which is the mysterie hid since the worlde began, and from all ages, but now is made manifest to his<sup>a</sup> Saintes,

27 To whome God wolde make knowne what is the riches of this glorious mysterie among the Gentiles, w<sup>h</sup> riches is Christ in you, <sup>\*</sup>the hope of glorie,

28 Whome we preache, admonishing euerie man, and teaching euerie man in all wisdome, that we may present euerie man perfect in Christ Iesus:

29 Whereunto I also labour and strue, according to his working which worketh in me mightely.

#### CHAP. II.

3 Having protested his good wil towards them, 4 He admonisheth them not to turne backe frō Christ, 8 To the seruice of angels or anie other inuention, or els ceremonies of the Law, 17 Which haue finished their office, and are ended in Christ.

**F**OR I wolde ye knewe what great<sup>a</sup> fighting I haue for your sakes, and for the of Laodicea, and for as manie as haue not sene my<sup>a</sup> persone in the flesh,

3 That their hearts might be comforted & they knit together in loue, and in all riches of the ful assurance of vnderstāding, to knowe the mysterie of God euen the Father, and of Christ:

In whome are hid all the treasures of wisdom and knowledge.

4 And this I say, lest anie mā shulde beguile you with enticing wordes.

5 <sup>\*</sup>For thogh I be absent in the<sup>b</sup> flesh, yet am I with you in the<sup>c</sup> spirit reioycing, and beholding your ordre, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Roted and buylt in him, and stablished in the faith, as ye haue<sup>\*</sup> bene taught, abū-

ding therein with thankes giuing.

8 Beware lest there be anie man that spoile you through<sup>d</sup> philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the worlde, and not after Christ.

9 <sup>\*</sup>For in him dwelleth all the fulnes of the<sup>e</sup> Godhead<sup>b</sup> bodely.

10 And ye are compleate in him, which is the head of all Principalitie and Power:

11 In whome also ye are circumcised with<sup>\*</sup> circumcision made without hāds, by putting of<sup>f</sup> y<sup>n</sup> sinful bodie of the flesh, through the circumcision<sup>f</sup> of Christ,

12 In that ye are<sup>\*</sup>buried with him through baptisme, in whome ye are also raised vp together through<sup>\*</sup> the faith<sup>s</sup> of the operation of God which raised him from the dead.

13 <sup>\*</sup>And ye which were dead in sinnes, and in the vncircumcisiō of your flesh, hathe he quickened together with him, forgiuig<sup>n</sup> you all your trespasses.

14 And putting out the<sup>\*</sup> hand writing of ordinances that was against vs, w<sup>h</sup> was contrarie to vs, he euen toke it out of the way, & fastened it vpon the crosse,

15 And hathe<sup>i</sup> spoiled the Principalities, and Powers, and hathe made a shewe of them openly, and hathe triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meat and drinke, or in respect of an<sup>k</sup> holie day, or of the new moone, or of the Sabbath<sup>dayes</sup>,

17 Which are but a shaddowe of things to come but the bodie is in Christ.

18 <sup>\*</sup>Let no man<sup>l</sup> at his pleasure beare rule ouer you by humblenes of minde, & worshiping of Angels, aduancing him self in those things which he neuer sawe, rashly pult vp with his fleshlie minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encreaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as thogh ye liued in the worlde, are ye burdened with traditions?

21 *As*, Touche not, Taste not, Handel not.

22 Which all<sup>m</sup> perish with the vsing, and are after the commandements and doctrines of men.

23 Which things haue indeed a shewe of wisdom, in<sup>n</sup> voluntarie religion and humblenes of minde, and in not sparing the bodie: nether haue they it in anie estimation to satisfie the<sup>o</sup> flesh.

and error. <sup>m</sup> And apperteyne nothing to the kingdome of God <sup>n</sup> Or, but they are of no value, save for the plying of the flesh <sup>o</sup> Suche as men haue chosen according to their owne fantasie <sup>p</sup> They pinche and defraude their bodie to shewe them selues greater hypocrites.

<sup>d</sup> Teaching you vaine speculations, as worshiping of Angels, of blinde ceremonies and beggerlie traditions: for now they haue none vnto seeing Christ is come.

<sup>e</sup> Chap. 1. 19. John 1. 14.

<sup>f</sup> Rom. 2. 19.

<sup>g</sup> In saying that the God-head is really in Christ, he sheweth that he is verie God: also saying, in him, he declareth two distinct natures, and by this worde dwelleth he proueth that it is there for euer.

<sup>h</sup> Or, essentially. <sup>i</sup> Or, all out.

<sup>k</sup> Rom. 6. 4.

<sup>l</sup> Ephe. 1. 19.

<sup>m</sup> Ephe. 2. 1.

<sup>n</sup> Ephe. 2. 13.

<sup>o</sup> Made by the Spirit of Christ.

<sup>p</sup> In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme.

<sup>q</sup> Or, obligatiō.

<sup>r</sup> The ceremonies, and rites were as it were a publicke profession,

and hand writing of the miserable state of man kinder for circumcision did declare our natural pollution: the purifying, & washings signified the flesh of sinne: the sacrifices testified that we were guilty of death, which were all taken away by Christs death.

<sup>s</sup> Mat. 24. 4.

<sup>t</sup> As Satan & his Angels: to whom he hathe taken all power.

<sup>u</sup> Or, distinction, as to make difference betwixt dayes.

<sup>v</sup> Or, defraude you of your

prize.

<sup>w</sup> Meaning, that the hypocrites led them at their pleasure into all superstitiō

and error. <sup>m</sup> And apperteyne nothing to the kingdome of God <sup>n</sup> Or, but they are of no value, save for the plying of the flesh <sup>o</sup> Suche as men haue chosen according to their owne fantasie <sup>p</sup> They pinche and defraude their bodie to shewe them selues greater hypocrites.



## CHAP. III.

1 He sheweth where we shoulde seke Christ. 5 He exhorteth to mortification. 10 To put of the olde man and to put on Christ. 12 To the which he addeth exhortations, bothe general and particular to charitie & humilitie.

a After that ye haue bene dead to seggerie ceremonies.

b Which ether serue but for a time, or els are impenitent by men.  
c With Christ.

Ephes. 3. 3.

d Extinguish all the strenght of the corrupt nature which resisteth against the Spirit, that ye may liue in the Spirit, and not in y<sup>e</sup> flesh.

Rom. 6. 4.

ephe. 4. 25.

eb. 12. 2.

1. pet. 2. 1.

4. 1.

Gene. 1. 26.

5. 1. & 9. 6.

Ephes. 6. 11.

e He sheweth what trutes are in the that are dead to y<sup>e</sup> worlde & are risen againe with Christ.  
f Or, the bowels of mercie.

g Let it guide all your doings  
h Or, gracious, or thankful.

i The doctrine of the Gospel.

h Psalms properly containe complainings to God, narrations, & exhortations, hymnes, onely thates giuing: songs containe praises, & thates giuing, but not so largely and amply, as hymnes do.

Ephes. 4. 29.

or, thankes giuing

2. Cor. 10. 31.

Ephes. 5. 21.

1. Pet. 3. 1.

1 If ye then be risen with Christ, seke those things which are aboue, where Christ sitteth at the right hand of God.

2 Set your affections on things which are aboue, and not on things, which are on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ which is our life, shal appeare, then shal ye also appeare with him in glorie.

5 \*d Mortifie therefore your members which are on the earth, fornication, vncleannes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

6 For the which things takes the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye liued in them.

8 \*But now put ye away euē all these things, wrath, angre, maliciousnes, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another, seing that ye haue put of the olde man with his workes,

10 And haue put on the newe, which is renewed in knowledge \* after the image of him that created him,

11 Where is nether Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things.

12 \*Now therefore as the elect of God holie & beloued, put on tender mercie, kindness, humblenes of minde, mekenes, long suffering:

13 Forbearing one another, and forgiuing one another, if anie man haue a quarel to another: euen as Christ forgauē you, euen so do ye.

14 And aboue all these things put on loue, which is the bonde of perfectnes.

15 And let the peace of God rule in your hearts, to the which ye are called in one bodie, and be ye amiable.

16 Let y<sup>e</sup> worde of Christ dwell in you plentifully in all wisdome, teaching & admonishing your owne selues, in psalmes, and hymnes, and spiritual songs, singing with a \* grace in your hearts to the Lord.

17 \*And whatsoever ye shal do, in worde or dede, do all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

18 \*Wiues, submit your selues vnto your housbands, as it is comelie in the Lord.

19 \*Housbands, loue your wiues, and be not bitter vnto them.

10 \*Children, obey your parentes in all things: for that is wel pleasing vnto the Lord.

21 Fathers, & prouoke not your children to anger, lest they be discouraged.

22 \*Seruants, be obedient vnto the that are your masters according to the flesh in all things, not with eye seruice as men please, but in singlenes of heart, fearing God.

23 And whatsoever ye do, do it heartely, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shal receiue the rewarde of the inheritance: for ye serue the Lord Christ.

25 But he that doeth wrong, shal receiue for the wrong that he hath done, & there is no respect of persones.

## CHAP. IIIII.

1 He exhorteth them to be seruient in prayer. 5 To walke wisely towarde them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

1 Ye masters, do vnto your seruants, that which is iuste, and equal, knowing that ye also haue a master in heauen.

2 \*Continue in prayer, and watch in the same with thanks giuing,

3 \*Praying also for vs, that God may open vnto vs the dore of vtterance, to speake the myserie of Christ: wherefore I am also in bondes,

4 That I may vtter it, as it becometh me to speake.

5 \*Walke wisely towarde them that are without, and redeme the time.

6 Let your speache be gracious alwaies, and powdred with salt, that ye may knowe how to answer euerie man.

7 ¶ Tychicus our beloued brother, and faithful minister, and felowe seruant in the Lord, shal declare vnto you my whole state,

8 Whome I haue sent vnto you for the same purpose that he might knowe your state, and might comforte your hearts,

9 \*With Onesimus a faithful & a beloued brother, who is one of you. They shal shewe you of all things here.

10 Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas sisters sonne (touching whome ye receiued comandements, If he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These onely are my workes fellows vnto the kingdome of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwaies struieth for you in prayers, that ye may stande perfite, and ful in all the wil of God.

13 For I beare him recorde, that he hath a great zeale for you, & for the of Laodicea, and

Ephes. 6. 1.

1 Which are in the Lord.

2 By to make rigour.

Ephes. 6. 3.

1st. 2. 9.

1. pet. 2. 18.

1 The cruel master.

Deu. 10. 27.

Wis. 6. 8.

ecclie. 35. 26.

rom. 2. 11.

gal. 2. 6.

ephe. 6. 9.

1m Whether he be master or seruant.

Luk. 12. 1.

1. thes. 5. 17.

2. thes. 5. 11.

Ephes. 3. 1.

a That I may freely preache the Gospel.

Ephes. 5. 15.

b To the commodity of your neighbours.

c Beholue the time wel, & the malice of men euerie where plucketh from you and causeth you to abuse it.

d Pertaining to edification, and mixt with no vanitie.

Philis. 10.

e If they onely did helpe him to preache the Gospel at Rome, where was Peter? or those five & twentie yeres that he abode at Rome?

f In preachi the Gospel.



and them of Hierapolis.

*Tim. 4. 11.* 14 \*Luke the beloued physitiō greteeth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this epistle is red of you, cause that it be red in the Church of the Laodiceans also, and that ye likewise read the epistle written from Laodicea.

17 And say to Archippus, Take hede to the ministerie, that thou hast receiued in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bādes. Grace be with you, Amen.

Written from Rome to the Colossians and sent by Tychicus, and Onesimus.

# THE FIRST EPISTLE of Paul to the Thessalonians.

## THE ARGUMENT.

After that the Thessalonians had bene wel instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as moſt careful for them) sent Timothee to strengthen them, who ſome after admoniſhing him of their eſtate, gave occaſion to the Apoſtle to confirme them by diuers arguments to be conſtant in faith, & to ſuffer whatſoener God calleth them vnto for the teſtimonie of the Gospel, exhorting them to declare by their godlie lining the puritie of their religion. And as the Church can neuer be ſo purged, that ſome cockle remaine not among the wheat, ſo there were among them wicked men, which by mouing vaine and curious queſtions to ouerthrowe their faith, taught falſely, as touching the point of the reſurrection from the dead: whereof he briefly inſtructeth them what to thinke, earneſtly forbidding them to ſeek curioſly to knowe the times, willing them rather to wathe leſt the ſudden comming of Chriſt come vpon them at vnwares: and ſo after certeine exhortations, and his commendations to the brethren, he endeth.

### CHAP. I.

1 He thanketh God for them, that they are ſo ſtedfaſt in faith & good workes. 6 And receiue the Gospel with ſuche earneſtnes. 7 That they are an example to all others.



Paul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

2 \*We giue God thanks alwayes for you all, making \*mētion of you in our prayers 3 Without ceaſing, remēbring your<sup>b</sup> effectual faith, & diligent loue & the patience of your hope in our Lord Iesus Christ in the ſight of God euen our Father, 4 Knowing, beloued brethren, that ye are elect of God. 5 For our<sup>d</sup> Gospel was not vnto you in worde onely, but alſo in power, and in the holie Goſt, & in muche aſſurāce, as ye knowe after what maner we were among you for your ſakes.

6 And ye became followers of vs, and of the Lord, and receiued the worde in muche affliction, with<sup>e</sup> ioye of y<sup>e</sup> holie Goſt, for Chriſts ſake, are moſt certeine ſignes, of our election.

7 So that ye were as<sup>f</sup> enſamples to all that beleue in Macedonia and Achaia.

8 For from you ſounded out the worde of the Lord, not in Macedonia & in Achaia onely: but your faith alſo which is towards God, ſpred abroad in all quarters, that we nede not to ſpeake any thing.

9 For<sup>f</sup> they them ſelues ſhewe of you what maner of entring in we had vnto you, and how ye turned to God from idoles, to ſerue the<sup>g</sup> liuing and true God,

10 And to loke for his Sonne from heauen, whome he raiſed from the dead, euen Iesus which deliuereth vs from the<sup>h</sup> wrath to come.

### CHAP. II.

1 To the intent they ſhulde not ſaine vnder the croſſe, 2 He cōmendeth his diligence in preaching. 13 And theirs in obeing. 18 He excuſeth his abſence, that he coulde not come and open his heart to them.

For ye your ſelues knowe, brethren, that our entrante in vnto you was not in<sup>a</sup> vaine,

2 But euen after that we had ſuffred before, and were ſhamefully entreated at \*Philippi (as ye knowe) we were bolde<sup>b</sup> in our God, to ſpeake vnto you the Gospel of God with muche ſtriving.

3 For our exhortatiō was not by deceit, nor by vnclennes, nor by guile.

4 But as we were allowed of God, that the

AAa. iii.

For there is no Church which is not ioyned together in God.

Thess. 1. 3.

Philipp. 1. 3.

Which declareth it ſelfe by moſt liuelie fruites Whereby you declared your ſelues moſt ready and painful to helpe the poore The effectual preaching of the Gospel is an euident token of our election.

To beleue, & to be truly perſuaded to haue the gifts of the holie Goſt, and ioyfully to ſuffer

To wit, all faithful.

For idoles are dead things and onely faſtned fantaſies.

Which he ſhal execute vpon the wicked.

a Not in ourwarde ſhewe and in pompe, but in traueile in the feare of God.

Act 16. 22. b By his helpe and grace.



# Against menpleasers. I. Theſſalonians. Appointed to afflictions.

<sup>e</sup> Which declar-  
eth a naugh-  
tie conſcience.

Gospel ſhulde be committed vnto vs, ſo we  
ſpeake, not as they that <sup>e</sup> pleaſe men, but  
God, which trieth our hearts.

<sup>f</sup> Neither yet did we euer vſe flattering  
wordes, as ye know, nor colored couetouſ-  
nes, God is recorde.

<sup>g</sup> Neither ſoght we praiſe of men, neither of  
you, nor of others,

<sup>h</sup> When we might haue bene <sup>i</sup> chargeable,  
as the Apoſtles of Chriſt: but we were gen-  
tle among you, euen as a <sup>j</sup> nource cheriſh-  
eth her children.

<sup>k</sup> Thus being affectioned towarde you,  
our good wil was to haue dealt vnto you,  
not the Gospel of God onely, but alſo our  
owne ſoules, becauſe ye were dere vnto vs.

<sup>l</sup> For ye remember, brethren, <sup>m</sup> our labour &  
trauail: for we laboured day & night, be-  
cauſe we wolde not be chargeable vnto a-  
nie of you, & preached vnto you the Gos-  
pel of God.

<sup>n</sup> Ye are witneſſes, and God alſo, how ho-  
lily, & iuſtly, & vnblameably we behaued  
our ſelues among <sup>o</sup> you that beleue.

<sup>p</sup> As ye knowe how that we exhorted you,  
and comforted, and beſoght euerie one of  
you (as a father his children)

<sup>q</sup> That ye <sup>r</sup> wolde walke worthie of God,  
who hath called you vnto his kingdome  
and glorie.

<sup>s</sup> For this cauſe alſo thanke we God with-  
out ceaſing, that whē ye receiued of vs the  
worde of the preaching of God, ye recei-  
ued it not as the worde of men, but as it is  
in dede the worde of God, which alſo wor-  
keth in you that beleue.

<sup>t</sup> For brethren, ye are become followers  
of the Churches of God, which in Iudca  
are in <sup>u</sup> Chriſt Ieſus, becauſe ye haue alſo  
ſuffred <sup>v</sup> ſame things of your owne coun-  
trei men, euen as they haue of the Iewes,

<sup>w</sup> Who bothe killed the Lord Ieſus and  
their owne Prophetes, & haue persecuted  
vs, and God they pleaſe not, and are con-  
traries to all men,

<sup>x</sup> And forbid vs to preache vnto the Gen-  
tiles, that they might be ſaued, to <sup>y</sup> fulfil  
their ſinnes alwaiſ: for the wrath of God is  
come on them, to the vtmoſte.

<sup>z</sup> Forasmuche brethren, as we were kept  
from you for a ſeaſon, cōcerning ſight, but  
not in the heart, we <sup>a</sup> enforced the more to  
ſee your face with great deſire.

<sup>b</sup> Therefore we wolde haue come vnto  
you (I Paul, at leaſt once or twiſe) but Satā  
hindered vs.

<sup>c</sup> For what is our hope or ioye, or crowne  
of reioycing <sup>d</sup> are <sup>e</sup> not eue you it in <sup>f</sup> preſen-  
ce of our Lord Ieſus Chriſt at his cōmīg?

<sup>g</sup> Yes, ye are our glorie and ioye.

## CHAP. III.

<sup>h</sup> He ſheweth how greatly he was affectioned towarde  
them bothe in that he ſent Timotheus to them, <sup>i</sup> And  
alſo prayed for them.

<sup>j</sup> And

<sup>k</sup> Herefore ſince we colde no lon-  
ger forbear, we thought it good  
to remaine at Athens <sup>l</sup> alone,

<sup>m</sup> And haue ſent Timotheus our brother &  
miniſter of God, and our labour ſelow in  
the Gospel of Chriſt, to ſtabliſh you, and  
to comfort you touching your faith,

<sup>n</sup> That no man ſhulde be moued with theſe  
afflictions: for ye your ſelues knowe, that  
we are appointed thereunto.

<sup>o</sup> For verely when we were with you, we  
tolde you before that we ſhulde ſuffre tri-  
bulations, euen as it came to paſſe, and ye  
knowe it.

<sup>p</sup> Euen for this cauſe, when <sup>q</sup> I colde no lon-  
ger forbear, I ſent <sup>r</sup> him <sup>s</sup> y I might knowe  
of your faith, leſt the <sup>t</sup> cepter had tempted  
you in any ſorte, and that our labour had  
bene in vaine.

<sup>u</sup> But now lately when Timotheus came  
from you vnto vs, and brought vs good ti-  
dings of your faith & loue, and that ye ha-  
ue good remembrance of vs alwayes, deſir-  
ing to ſee vs, as we alſo <sup>v</sup> do you,

<sup>w</sup> Therefore, brethren, we had conſolation  
in you, in all our affliction and neceſſitie  
through your faith.

<sup>x</sup> For now are we <sup>y</sup> alie, if ye <sup>z</sup> ſtand faſt  
in the Lord.

<sup>a</sup> For what thakes can we recompence to God  
again for you for all the ioye wherewith  
we reioyce for your ſakes before our God,

<sup>b</sup> Night and day <sup>c</sup> praying exceedingly <sup>d</sup> y  
we might ſee your face, & might <sup>e</sup> accompliſh  
that which is lacking in your faith?

<sup>f</sup> Now God him ſelf, euen our Father, and  
our Lord Ieſus Chriſt, guide our iorney  
vnto you,

<sup>g</sup> And the Lord increaſe you & make you  
abunde in loue one towarde another, and  
towards all mē, eue as we <sup>h</sup> do towards you:

<sup>i</sup> \*To make your hearts ſtable and vnbla-  
meable in holines before God euen our Fa-  
ther, at the comming of our Lord Ieſus  
Chriſt with all his Saints.

## CHAP. IIII.

<sup>1</sup> He exhorteth them to holines, <sup>2</sup> Innocencie, <sup>3</sup> Loue,  
<sup>4</sup> Labour, <sup>5</sup> And moderation in lamenting for the  
dead, <sup>6</sup> Deſcribing the end of the reſurrexion.

<sup>a</sup> And furthermore we beſeeche you, bre-  
thren, & exhorre you in the Lord Ie-  
ſus that <sup>b</sup> ye increaſe more and more, as ye  
haue receiued of vs, how ye ought to walke,  
and to pleaſe God.

<sup>c</sup> For ye knowe what <sup>d</sup> commandements we  
gave you by the Lord Ieſus.

<sup>e</sup> For this is the wil of God <sup>f</sup> euen your ſan-  
ctification, <sup>g</sup> that ye ſhulde abſteine fro  
fornication,

<sup>h</sup> That euerie one of you ſhulde know, how  
to poſſeſſe his <sup>i</sup> veſſel in holines & honour,

<sup>j</sup> dedicate your ſelues wholly vnto God. <sup>k</sup> That is, his bodie  
phaped by ſuche ſilchings.

<sup>l</sup> And

<sup>1</sup> Or, in auerſite

<sup>2</sup> He humbled  
himſelf to ſup-  
porte all things  
withour all  
reſpecte of lu-  
cre: euen as <sup>3</sup>  
tender mother  
which nour-  
iſheth her chil-  
dren, and thin-  
keth no office  
to vile for her  
childrens ſake.  
Act. 20. 34.

<sup>4</sup> 1. Cor. 4. 14.

<sup>5</sup> 2. theſ. 3. 8.

<sup>6</sup> For it is not  
poſſible to  
auoide the re-  
proches of <sup>7</sup>  
wicked, which  
euer hate good  
doings.  
Eph. 4. 1.

<sup>8</sup> philip. 1. 27.

<sup>9</sup> col. 3. 10.

<sup>10</sup> In his Name  
and vnder his  
protection.

<sup>11</sup> And wolde  
hinder all mē  
from their ſal-  
uation.

<sup>12</sup> And heape  
vp the meaſu-  
re, Mat. 23. 32.

<sup>13</sup> Rom. 1. 11.

<sup>14</sup> He meaneth  
not this of all  
the Iewes in  
general: but of  
certeine of the  
particularly  
ceaſed not af-  
ter they had  
put Chriſt to  
death, to perfe-  
cute his wor-  
de, and his mi-  
niſters.

<sup>15</sup> Therefore I  
colde not for-  
get you, except  
I wolde for-  
get my ſelf.

<sup>16</sup> Rather ſeek  
your comfort  
tic, then mine  
owne in ſending  
of Timotheus  
to you.

<sup>17</sup> Act. 16. 6.

<sup>18</sup> His great af-  
fection towards  
the ſmale  
ſheepe.  
<sup>19</sup> Meaning Sa-  
tan.

<sup>20</sup> If ye remai-  
ne conſtant in  
faith and true  
doctrine, I ſhall  
thinke that all  
mine afflictions  
be ſo many  
pleaſures, and  
ſhall bereftored  
from death to  
life.

<sup>21</sup> Rom. 1. 10.

<sup>22</sup> 1. Cor. 13. 23.

<sup>23</sup> If you perfe-  
were in faith.  
<sup>24</sup> We muſt dai-  
ly growe from  
faith to faith.

<sup>25</sup> Chap. 3. 23.

<sup>26</sup> 1. Corin. 1. 14.

<sup>27</sup> And as it we  
re, euer come  
your ſelues.

<sup>28</sup> The greke  
word ſigni-  
fied ſuch com-  
mandements as  
one receiueſh  
from ſome mā  
to giue them in  
his name to o-  
thers.

<sup>29</sup> Rom. 12. 3.

<sup>30</sup> eph. 5. 17.

<sup>31</sup> That is, that  
you ſhulde de-  
which is pre-



5 And not in the lust of concupiscence, euen as the Gentiles which knowe not God:

1 Cor. 6. 2.

6 \*That no man oppresse or defraude his brother in any matter: for y<sup>e</sup> Lord is a venger of all such things, as we also haue tolde you before time and testified.

1 Cor. 3. 2.

7 \*For God hathe not called vs vnto vnclennes, but vnto holines.

1 Cor. 7. 40.

8 He therefore that despiseth *these things*, despiseth not man, but God who hathe euen giuen \*you his holie Spirit.

1 Cor. 7. 40.

9 But as touching brotherlie loue, ye nede not y<sup>e</sup> I write vnto you: \*for ye are taught of God to loue one another.

1 John 13. 34.

10 Yea, & that thing verely ye do vnto all y<sup>e</sup> brethren, which are throughout all Macedonia; but we beseeche you, brethren, that ye increase more and more,

1 John 2. 3.

11 \*And that ye studie to be quiet, and to medle with your owne busines, & to worke with your owne hands, as we commanded you,

1 Thess. 3. 7.

12 That ye may behaue your selues honestly toward them that are without, & that nothing be *lacking* vnto you.

1 Thess. 3. 7.

13 *I wolde not*, brethren, haue you ignorant concerning the which are a slepe, that ye sorrowe not euē as other w<sup>h</sup> haue no hope.

1 Thess. 3. 7.

14 For if we beleue that Iesus is dead, and is risen, euē so them which slepe in \*Iesus, wil God *bring* with him.

1 Thess. 3. 7.

15 For this say we vnto you by the *word* of the Lord, \*that we which liue, & are remaining in the coming of the Lord, shal not preuent them which slepe.

1 Thess. 3. 7.

16 For the Lord him self shal descēd from heauē with a showte, & with the voyce of the Archāgel & \*with the trūpet of God: and the dead in Christ shal rise first.

1 Thess. 3. 7.

17 Then shal *we* which liue and remaine, be *caught* vp with them also in the cloudes, to mete the Lord in the ayer: & so shal we euer be with the Lord.

1 Thess. 3. 7.

18 Wherefore, comfort your selues one another with these wordes.

#### CHAP. V.

*He enformeth them of the day of iudgement & coming of the Lord, & Exhorting the to watch, 12 And to regard such as preache Gods worde among them.*

**B**ut of the *times & seasons*, brethren, ye haue no nede y<sup>e</sup> I write vnto you. For ye your selues knowe perfectly, that the *day of the Lord* shal come, euen as a thefe in the night.

For when they shal say, Peace, and safetie, then shal come vpon them sudden destruction, as the *travail* vpon a woman with childe, and they shal not escape.

But ye, brethren, are not in darkenes, that

that day shulde come on you, as it were a thefe.

Ye are all the children of light, and the childre of the day: we are not of the night, neither of darkenes.

Therefore let vs not *sleepe* as do other, but let vs *watch* and be sober.

For they that slepe, slepe in the night, & they that be drunken, are drunken in the night.

But let vs which are of the *day*, be sober, \*putting on y<sup>e</sup> brest plate of faith & loue, & of the hope of saluation for an helmer.

For God hathe not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ,

Which dyed for vs, that whether we wake or *sleepe*, we shulde liue together with him.

Wherefore exhorte one another, & edifie one another, euen as ye do.

Now we beseeche you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lord, and *admonish* you,

That ye haue them in singular loue for *their workes sake*. Be at peace amōg your selues.

We desire you, brethren, admonish them that are vnruie: comforte the feble minded: beare with the weake: be patient toward all men.

\*Se that none recompense euil for euil vnto any man: but euer followe that which is good, bothe toward your selues, and toward all men.

Reioyce euermore.

\*Pray continually.

In all things giue thanks: for this *is* the wil of God in Christ Iesus toward you.

Quench not the *Spirit*.

Despise not *prophecying*.

Trye all things, and kepe that which is good.

Absteyne from all appearance of euil.

Now the verie God *of peace* sanctifie you throughout: and *I pray God* that your *whole spirit* and soule and bodie, may be kept blameles vnto the coming of our Lord Iesus Christ.

\*Faithful *is he* which calleth you, which wil also do it.

Brethren, pray for vs.

Grete all the brethren with an holie kisse.

I charge you in y<sup>e</sup> Lord, that this epistle be red vnto all the brethren the Saintes.

The grace of our Lord Iesus Christ be with you, Amen.

The first epistle vnto the Thessalonians written from Athens.

AAa. iiii.

*Here steps is taken for comfort of saluation, when men continew in sinnes and wil not awake to godlines.*

*And not be ouercome with the cares of y<sup>e</sup> worlde.*

*That is, lightened by y<sup>e</sup> Gospel.*

*Isa. 59. 17.*

*Isa. 6. 17.*

*Here it is taken onely to dye, & is ment of the faithful*

*As the flocke is bounde to loue y<sup>e</sup> shepherd, so is it his duetie to teache the and exhort them in true religion.*

*Where this cause ceaseth, that they worke not: the honor also ceaseth, and they must be expelled as wolues out of the flocke.*

*Prou. 17. 13.*

*Eccl. 20. 22.*

*Mat. 5. 39.*

*Rom. 12. 17.*

*1 Pet. 3. 9.*

*I haue a quiet minde & conscience in Christ which shal make you reioice in the middes of sorrowes.*

*Rom. 5. 3. 2 cor. 6. 10.*

*Luk. 18. 7.*

*Eccl. 18. 12.*

*Colo. 4. 3.*

*God that hathe giuen his Spirit to his elect, wil neuer suffer it to be quenched, but hath reuelled by what meanes it may be maintained, y<sup>e</sup> is, by such exhortations as these, & by continual increase in godlines.*

*The preaching of y<sup>e</sup> worde of God.*

*Chap. 3. 13.*

*1 Cor. 1. 8.*

*1 Cor. 1. 8.*

*Then is a man fully sanctified & perfect, when his mindethinkerh nothing, his soule, that is, his vnderstanding and wil, conuerteth nothing: neither his bodie doeth execute any thing contrary to the wil of God.*

*1 Cor. 1. 8.*

*1 Cor. 1. 8.*

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*1 Cor. 1. 8.*



# THE SECONDE EPI- stle to the Thessalonians.

## THE ARGUMENT.

**L**est the Thessalonians shoulde thinke that Paul neglected them, because he went to other places, rather then came to the, he writeth vnto them and exhorteth the to pacience and other frutes of faith, nether to be moued with that vaine opinion of suche as taught that the comming of Christ was at hand, forasmuche as before that day there shoulde be a falling away from true religion, euen by a great parte of the worlde, and that Antichrist shoulde reigne in the Temple of God finally commending him self to their prayers, & encouraging them to constancie, he willethe the to correcte suche sharply, as line idelly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

### CHAP. I.

- 1 He thanketh God for their faith, loue and patience.  
11 He praieth for the encrease of the same, 22 And sheweth what frute shal come thereof.



Aul and Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

1. Thess. 1. 1.

3 \*We ought to thake God alwayes for you, brethren, as it is mete, because that your faith groweth exceedingly, and the loue of euerie one of you towarde another aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffre,

5 \*Which is a token of the righteous iudgement of God, that ye may be counted worthe of the kingdome of God, for y which ye also suffre.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs \* when the Lord Iesus shal shewe himself from heauen with his mightie Angels,

8 In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shalbe punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power,

10 When he shal come to be glorified in his Saintes, and to be made marueilous in all the that beleue (because our testimonie towarde you was beleued) in that day.

11 Wherefore, we also praye alwayes for you, that our God may make you worthe

of his calling, and fulfil all the good pleasure of his goodnes, & the worke of faith with power,

12 That y Name of our Lord Iesus Christ may be glorified in you, & ye in him, according to the grace of our God, and of the Lord Iesus Christ.

tion: and all these he worketh of his mere grace through Christ. is Gods wonderful worke in vs. g As the head with the bodie.

### CHAP. II.

1 He sheweth them that the day of the Lord shal not come, til the departing from the faith come first, 9 And the kingdome of Antichrist. 15 And therefore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them.

1 **N**ow we beseeche you, brethren, by y comming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued fro y minde, nor troubled nether by a spirit, nor by worde, nor by letter, as it were from vs, as thogh the daye of Christ were at hand.

3 \*Let no man deceiue you by any meanes: for that day shal not come, except there come a departing first, and that that man of sinne be disclosed, euen y sonne of perdition,

4 Which is an aduersarie, and exalteth himself against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him self that he is God.

5 Remeber ye not, that whe I was yet with you, I tolde you these things?

6 And now ye knowe what withholdeth, that he might be reueiled in his time.

7 For the mysterie of iniquitie doeth alreadye sworke: onely he which now with-

holdeth, so shal he be destroyed him self. f Because the false apostles had perswaded after a sorte the Thessalonians, that the day of the Lord was nere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before, and therefore rather to prepare them selues to patience, then to rest and quietnes: for as yet there was a let, that is, that the Gospel shoulde be preached throughout all, Mat 24. 14. g To which, and is therefore called a mysterie because it is secret. h Which shal stay for a time.

a Which proceedeth of your faith as a most notable frute.

Iude 6.

b The faithful by their afflictions se, as in a cleare glasse y end of Gods iust iudgement, when as they shal reigne w Christ which haue suffered with him, and the wicked shal feele his extreme wrath and vengeance

1. Thess. 4. 16.

c By whome he declareth his might.

d As God is euerlasting, so shal their punishment be euerlasting: and as he is moste mightie of power, so shal their punishment be moste sore.

e The free beneuolence of Gods goodnes, comprehendeth his purpose, his predestination and vocation: the worke of faith containeth our iustification, to the which God addeth glorification. f Faith

a As false reuelation, or dreames.

b Which are spoken or written.

Ephes. 4. 6.

c A wonderful departing of the moste parte from the faith.

d This wicked Antichrist comprehendeth the whole succession of the persecutors of the Church, & all that abominable kingdome of Satans, whereof some were beastes, some Lyons, others leopards, as Daniel describeth, and is called y man of sinne because he setteth him self vp against God.

e Who as he

f Because the false apostles had perswaded after a sorte the Thessalonians, that the day of the Lord was nere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before, and therefore rather to prepare them selues to patience, then to rest and quietnes: for as yet there was a let, that is, that the Gospel shoulde be preached throughout all, Mat 24. 14.

g To which

h Which

holdeth,



holderth; *shal* let til he be taken out of the waye.

8 And then shal the wicked man be reueiled,\* whome the Lord shal consume with the Spirit of his mouth, and shal abolish with the brightnes of his comming,

9 Euen him whose *k* comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, amog the that *l* perish, because they receiued not the loue of the trueth, that they might be sau'd.

11 And therefore God shal send the strong delusion, that they shulde beleue lies,

12 That all they might be damned which beleued not the trueth, but had *m* pleasure in vnrighteousnes.

13 But we ought to giue thanks alwaye to God for you, brethren *a* beloued of the Lord, because that God hathe from *o* the begining chosen you to saluacio, through sanctificacion of the Spirit, and the faith of *p* trueth,

14 Whereunto he called you by *q* our Gospel, to obteine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and kepe the *r* instructions, which ye haue bene taught, ether *t* by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord & our God euen the Father which hathe loued vs, and hathe giuen vs euerlasting consolation and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and good worke.

CHAP. III.

*a* He desireth them to pray for him, that the Gospel may prosper. *b* And giueth them warning to reprove the ydle. *c* And so wisheth them all wealth.

1 *F*urthermore, brethren,\* pray for vs, *y* the worde of the Lord may haue fre passage, and be glorified, euen as *it* is with you,

2 And that we may be deliuered from vnreasonable and euil men: for all men haue not *a* faith.

3 But the Lord is faithful, which wil stablish you, and kepe you from *b* euil.

4 And we are perswaded of you through the Lord, that ye bothe do, and wil do the things which we *c* commande you.

5 And the Lord guide your hearts to the loue of God, & the weating for of Christ.

6 We commande you, brethren, in the Name of our Lord Iesus Christ, that ye withdrawe your selues fro euerie brother that walketh inordinately, and not after the *d* instruction, which he receiued of vs.

7 For ye your selues knowe \* how ye ought to folowe vs: \* for we behaued not our selues inordinately among you,

8 Nether toke we bread of anie man for nought: but we wrought with labour & trauaile night & day, because we wolde not be chargeable to anie of you.

9 Not but that we had autoritie, \* but that we might make our selues an ensample vnto you to folowe vs.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not *e* worke, that he shulde not eat.

11 For we heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are suche, we commande and exhorte by our Lord Iesus Christ, that they worke with quietnes, and eat their owne bread.

13 \* And ye, brethren, be not wearie in wel doing.

14 If anie man obey not our sayings, note him by a lettre, \* and haue no companie with him, that he maie be ashamed.

15 Yet count him not as an *f* enemy, but admonish him as a brother.

16 Now the Lord of peace giue you peace alwaies by all meanes. The Lord be with you all.

17 The salutation of me Paul, with mine owne hand, which is the *g* token in euerie Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you all, Amen.

The seconde Epistle to the Thessalonians, written from Athens.

*c* By 3 worde of God.

*d* Which is, to trauail, if he wil eat, Chap. 2. 15. 1. Cor. 4. 12. 1. Thes. 4. 11. Act. 20. 34. 1. Cor. 4. 12. 1. Thes. 3. 9.

1. Cor. 11. 1.

*e* Then by the worde of God none ought to liue idelly, but ought to giue him self to some vocation, to get his liuing by, and to do good to others

Galat. 6. 9.

Mat. 23. 27. 1. Cor. 5. 9.

*f* The end of excommunication is not to driue from the Church, suche as haue fallen, but to winne them to the Church by amendment. *g* Whether thei be mine Epistles or other mens.

# THE FIRST EPI- stle of Paul to Timotheus.

## THE ARGUMENT.

*I*N writing this Epistle Paul semed not onely to haue respect to teache Timotheus, but chiefly to kepe other in awe, which wolde haue rebelled against him, because of his youth. And therefore he dooth arme him against those ambitious questionistes, which vnder pretence of zeale to the



Law, disquieted the godlie with foolish and vnprofitable questions, whereby they declared, that professing the Law they knewe not what was the chief end of the Law. And as for him self, he so confisseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willett prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euerie sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuche as God hath the lesse ministers as ordinarie meanes in his Church to bring men to saluacion, he describeth what manner of men they ought to be, to whome the myserie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shal susteine, but specially in the latter dayes, when as vnder pretence of religion men shal teache things contrarie to the worde of God. This done, he teacheth what widdowes shulde be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging anie: also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of conuocations, of riche men, and aboute all things he chargeth him to beware false doctrine.

*Or, ordinance. a So called because he followed the simplicity of y Gospel.*

*b Because these questioners preferred their curious fables to all other knowledge, & beautified them w the Law, as if they had bene the verie Law of God, S. Paul sheweth that y end of Gods Law is loue, & cannot be without a good conscience, nether a good conscience without faith, nor faith without y worde of God: so their doctrine is an occasion of contention, is worth nothing.*

*Colos. 1. 8.*

*Act. 16. 1.*

*Chap. 4. 7.*

*Tit. 1. 14.*

*Chap. 6. 4.*

*Rom. 13. 10.*

*c Or, of the Law. e Whoe heares Gods Spirit doeth direct to do y willingly & the Law requireth so y their godlie affection is to them as a Law without further constraint.*

*Rom. 7. 12.*

*d Suche as onely delite in sinning.*

*e Which steale away children, or seruants. f He declareth to Timothee the excellent force of Gods Spirit in them whome he hath chosen to beare his warde, although before they were Gods vnter enemies, to encourage him in this batell that he shulde fight against all infidels & hypocrites.*

*Chap. 6. 11.*

## CHAP. I.

*1 He exhorteth Timotheus to waite vpon his office, namely to se that nothing be taught but Gods worde, &c. s Declaring that faith, with a good conscience, charitie & edification are the end thereof. so And admonisheth of Himeneus and Alexander.*



**P**aul an Apostle of Iesus Christ, by the commandement of God our Sauour, and of our Lord Iesus Christ our hope, *\* Vnto Timotheus my*

*\* natural sonne in the faith: Grace, mercie, & peace from God our Father, & from Christ Iesus our Lord.*

*3 As I besought thee to abide stil in Ephesus, when I departed into Macedonia, so do, that thou maiest comande some, that they teache none other doctrine,*

*4 Nether that they giue hede to \* fables and genealogies, \* which are endles, which brede questiones rather then godlie edifying which is by faith.*

*5 For \* the b end of the \* commandement is loue out of a pure heart, and of a good conscience, and of faith vnfaigned.*

*6 From the which things some haue erred, and haue turned vnto vaine iangling.*

*7 They wolde be doctours of the Law, and yet vnderstand not what they speake, nether whereof they affirme.*

*8 \* And we knowe, that the Law is good, if a man vse it lawfully,*

*9 Knowing this, that the Law is not giuen vnto a c righteous man, but vnto the lawles and disobedient, to the vngodlie, and to d sinners, to the vnholie, and to the prophane, to murderers of fathers and mothers, to manslayers,*

*10 To whomogers, to buggerers, to e me stealers, to liers, to the periured, & if there be anie other thing, that is contrarie to wholsome doctrine,*

*11 Which is according to the glorious Gospel of the \* blessed God, which is comitted vnto me.*

*12 Therefore I thanke him, which hath made me strong, that is, Christ Iesus our*

Lord: for he counted me faithful, and put me in his seruice:

*13 When before I was a blasphemers, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.*

*14 But the grace of our Lord was exceeding abundant with b faith and i loue, which is in Christ Iesus.*

*15 This is a true saying, and by all meanes worthie to be receiued, that \* Christ Iesus came into the worlde to saue sinners, of whome I am chief.*

*16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ shulde first shewe on me all log suffring vnto the ensample of them, which shal in time to come beleue in him vnto eternal life.*

*17 \* Now vnto the King euerlasting, immortal, inuisible, vnto God onely wise, be honour and glorie for euer, and euer, Amen.*

*18 This commandement commit I vnto thee, sonne Timotheus, according to the i prophecies, which went before vpo thee, that thou by them shuldest \* fight a good fight,*

*19 Hauing m faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.*

*20 Of whome is Himeneus, and Alexander, \* whome I haue deliuered vnto Satan, that they might learne not to blaspheme.*

## CHAP. II.

*1 He exhorteth to pray for all men. 4 Wherefore, 8 And how. 9 As touching the apparel and modestie of women.*

**I** Exhorte therefore, that first of all supplications, prayers, intercessions & giuing of thankes be made for \* all men,

*3 For b Kings, and for all that are in autoritie, that we may lead a quiet and a peaceable life, in all godlines and honestie.*

*3 For this is good and acceptable in the sight of God our Sauour,*

*4 \* Who wil that c all men shalbe saued, & come*

*g Not knowe that I fought against God.*

*h Which chased away in delitie.*

*i Which overcame cruelty.*

*Mat. 9. 13. Mar. 2. 17. Or, faithful & assured.*

*k He braueth forth into these godlie affections, considering Gods great mercie toward him.*

*Chap. 6. 12. l It appeareth y the vocatio of Timothee*

*was approued by notable prophecies, which then were reuelled in spirituall Church as Paul & Barnabas by the oracle were appointed to go to the Gentiles.*

*1. Cor. 1. 1. m That is, sound doctrine.*

*n Excommunication, & casting out of the Church.*

*Chap. 11. a That is, of euerie degree, & of all sortes of people.*

*b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously, as Iulianus Apostata, they maye not be prayed for.*

*Galat. 5. 13. 1 thes. 2. 16. 2 tim. 4. 14. 1 John 5. 16.*

*c As Ioue & Gentile, poore and riche.*

*1. Pet. 3. 9.*







# Godlines is profitable.

# I. Timotheus.

# Of widdowes.

Chap. 1. 4.  
6. 20.

1. Tim. 2. 16.  
6. 23.

Tit. 3. 9.

d. Meaning to be giue to ceremonies and to such things as delite the fantasie of man.

e. That is, he hath the faith and a good conscience, is promised to haue all things necessary for this life, and to enjoy life euerlasting.

f. The goodness of God declareth it self towards all men, but chiefly towards the faithful by preserving them; and here he meaneth not of life euerlasting.

g. In godly zeale or giftes of the Spirit.

h. And reuelation of the holie Ghost.

i. Under this name he containeth who le ministerie of the Church which was at Ephesus.

Or, that all may see how thou shalt faithfully do thy duetie which is an assurance of thy saluation.

7 But cast away prophane, and olde wiues fables, & exercise thy self vnto godlines.

8 For bodelic exercise profiteth litle: but godlines is profitable vnto all things, w<sup>h</sup> hathe the promes of the life present, and of that that is to come.

9 This is a true saying, and by all meanes worthie to be receiued.

10 For therefore we labour & are rebuked, because we trust in the liuing God, which is the Sauour of all mē, specially of those that beleue.

11 These things commande and teache.

12 Let no man despise thy youth, but be vnto the that beleue, an ensample, in worde, in conuersation, in loue, in spirit, in faith, & in purenes.

13 Til I come, giue attendance to reading, to exhortation, & to doctrine.

14 Despise not the gift that is in thee which was giuen thee by prophecie with the laying on of the hands of the companie of the Eldership.

15 These things exercise, and giue thy self vnto them, that it may be sene how thou profitest among all men.

16 Take hede vnto thy self, and vnto learning: continue therein: for in doing this thou shalt bothe saue thy self, and them that heare thee.

Thalt faithfully do thy duetie which is an assurance of thy saluation.

## CHAP. V.

1 He teacheth him how he shal behaue him self in rebuking all degrees. 3 An ordre concerning widdowes. 17 The establishing of ministers. 23 The gouernance of his house. 24 And the iudgement of sinnes.

a Take care for them.

b Paul willeth that the widdowes put the Church to no charge which haue ether children or kinfolkes, that are able to relieue them, but that the children nourish their mother or kinfolkes according as nature bindeth them.

c Which haue no maner of worldelic meanes to helpe her selfe w<sup>h</sup> d Because she is vnto the profitable.

e He meaneth such widdowes which being iustly diuorced from their first husbands married againe to the sclander of the Church: for els he doeth not reprove the widdowes that haue bene often married the once.

17 Rebuke not an elder, but exhort him as a father, & the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all purenes.

3 Honour widdowes, which are widdowes in dede.

4 But if any widdowe haue children or nephewes, let the learne first to shewe godlines towards their owne house, and to recompense their kinred: for that is an honest thing and acceptable before God.

5 And she y<sup>e</sup> is a widdowe in dede and lef alone, trusteth in God, & continueth in supplications and prayers night and day.

6 But she that liueth in pleasure, is dead, while she liueth.

7 These things therefore commande, that they may be blameles.

8 If there be any that prouideth not for his owne, & namely for them of his household, he denieth the faith, and is worse then an infidel.

9 Let not a widdowe be taken into the nōber vnder thre score yere olde, that hathe bene the wife of one housband,

10 And wel reported of for good workes: if she haue nourished her childre, if she haue lodged the strangers, if she haue washed the Saintes fete, if she haue ministered vnto them which were in aduersitie, if she were continually giue vnto euerie good worke.

11 But refuse the yonger widdowes: for whē they haue begōne to waxe f<sup>r</sup> wāton against Christ, they wil marie,

12 Hauing damnation, because they haue broken the first faith.

13 And likewise also being ydle they learne to go about from house to house: yea, they are not onely ydle, but also prattlers and busibodies, speaking things which are not comelie.

14 I wil therefore that the yonger women marie, and beare children, & gouerne the house, and giue none occasion to the aduersarie to speake euil.

15 For certeine are already turned backe after Satan.

16 If any faithful man, or faithful woman haue widdowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widdowes in dede.

17 The Elders that rule wel, are worthie of double honour, specially they which labour in the worde and doctrine.

18 For the Scripture saith, Thou shalt not mouel the mouth of the ox that treadeth out the corne: and, The labourer is worthie of his wages.

19 Against an Elder receiue none accusation, but vnder two or thre witnesses,

20 Them that sinne, rebuke openly, that the rest also may feare.

21 I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, & do nothing parcially.

22 Lay hands suddenly on no man, nether be partaker of other mens sinnes: kepe thy self pure.

23 Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities.

24 Some mens sinnes are open before hād, and go before vnto iudgement: but some mens sinnes followe after.

25 Likewise also the good workes are manifest before hād, and they that are otherwise, can not be hid.

## CHAP. VI.

1 The duetie of seruantes towards their masters. 3 Against such as are not satisfied with the worde of God. 6 Of true godlines, and contentation of minde. 9 Against couetousnes. 11 A charge giuen to Timothee.

Let as many seruants as are vnder the Lyoke, counte their masters worthie of all

f Forgetting their vocatō.

g Not onely haue sclandred the Church in leauing their charge, but haue forsaken their religion, and therefore shalbe punished with euerlasting death. h They haue not onely done dishonor to Christ in leauing their vocatō, but also haue broken their faith.

i Which are without all mans helpe & succour.

Deut. 25. 4. 1. Cor. 9. 9.

Mat. 10. 10. Luk. 10. 7.

k Except that he doeth accuse him, haue at least two witnesses & promise with the accuser to proue that they laye to his charge.

Chap. 6. 13.

l Chiefly the ministers & so all others.

Or, preest.

m Without haue iudgement. n In admitting them without sufficient trial n Fro iuste of fence.

o As Simō the forerier.

p Their sinnes followe, which for a time haue deceived godlie, & after are detected, as Saul, Iudas, & other hypocrites.

Ephe 6. 5.

Col. 3. 22.

1. Pet. 2. 13.



all honour, that the Name of God, and his doctrine be not euil spoken of.

2 And thei which haue beleuing masters, let the not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloued, and partakers of the benefite. These things teache and exhorte.

3 If any man teache other wise, and consenteth not to the wholsome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

4 He is puffed vp and knoweth nothing, but doteth about questions and strife of wordes, whereof cometh enuie, strife, railings, euil surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlines: from suche separate thy self.

6 But godlines is great gaine, if a man be content with that he hath.

7 For we brought nothing into this worlde, & it is certaine, that we can carie nothing out.

8 Therefore when we haue fode & raiment, let vs therewith be content.

9 For they that wil be riche, fall into temptation and snares, and into many foolish & noysome lusses, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euil, which while some lusted after, they erred from the faith, & perced them selues through with many sorowes.

11 But thou, O man of God, flee these things, and followe after righteousnes, godlines, faith, loue, patience, & meeknes.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art also cal-

led, & hast professed a good professio before many witnesses.

13 I charge thee in the sight of God, who quickneth all things, & before Iesus Christ which vnder Pontius Pilate witnessed a good confession,

14 That thou kepe this commandment without spot, and vnrebukeable, vntil the appearing of our Lord Iesus Christ,

15 Which in due time he shal shewe, that is blessed and prince onely, the King of Kings, and Lord of Lords,

16 Who onely hath the immortalitie, & dwelleth in the light that none can atteine vnto, whome neuer man sawe, nether can se, vnto whome be honour and power euerlasting, Amen.

17 Charge the that are riche in this worlde, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioye)

18 That they do good, & be riche in good workes, & readie to distribute, and communicate,

19 Laying vp in store for the selues a good foundation against the time to come, that they may obtaine eternal life.

20 O Timotheus, kepe that which is committed vnto thee, and auoide profane & vaine babblings, and oppositions of science falsely so called,

21 Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.

The first epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

## THE SECONDE EPI- stle of Paul to Timotheus.

### THE ARGUMENT.

The Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (& in him all the faithful) in the faith of the Gospel, & in the constant & sincere confessio of the same: willing him not to shrink for feare of afflictions, but patiently to attende the yssue, as do husband men, which at length receiue the frutes of their labours, & to cast of all feare & care, as souldiers do which seeke onely to please their capteine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preache the same to others, diligently taking hede of contentions, curious disputations, & vaine questions, to the intent that his doctrine may all together edifie. Considering that the examples of Hymeneus & Philetus, which subuerted the true doctrine of the resurrection, were so horrible: & yet to the intent that no man shulde be offended at their fall, being men of autoritie and in estimation, he sheweth that all that professe Christ, are not his, & that the Church is subiect to this calamitie: that the euil must dwell among the good til Gods trial come: yet he reserueth them whome he hath elected, euen to the end. And that Timotheus shulde not be discouraged by the wicked, he declareth what abominable men, & dangerous times shal followe, willing him to arme him self with the hope of the good yssue that God wil giue vnto him, and to exercise him self diligently in the Scriptures, bothe against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certeine necessarie affaires, and so with his and others salutations endeth.

BBb.iii.

That is, of the grace of God, as their seruants are, & hauing the same adoption.

Chap. 1. 4.

They measure religion by riches, as here saith, that onely religion is true riches.

Iob. 1. 21.

pro. 27. 26.

eccl. 5. 14.

That is, their felicitie in riches.

For they are neuer quiet ne ther in soule nor bodie.

Whome Gods Spirit doth rule.

Chap. 5. 11.

Mat. 27. 11.

Iohn 18. 37.

Chap. 1. 11.

reuel. 17. 14.

Eccl. 19. 16.

By this might

the power of

God the faith-

ful are admon-

ished boldly

to stande in

their vocation

althogh the

worlde, Satan

and hell rage

against the.

Iohn 1. 18.

1. Iohn 1. 12.

Mar. 4. 19.

Luk. 22. 15.

In things per-

teining to this

life.

Mat. 6. 30.

Luk. 9. 9.

The gifts of

God for the

utilitie of the

Church.

Chap. 1. 4.

Eccl. 4. 7.

As when

question.

engendreth

question.



# To kepe the paterne. II. Timotheus. Godsworde is not bounde.

## CHAP. I.

*a Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him. 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.*

*a Being sent of God to preache that life which he had promised in Christ Iesus.*



**P**aul an Apostle of Iesus Christ, by the wil of God, according to the promes of life, which is in Christ Iesus,

To Timotheus my beloued sonne: Grace, mercie, & peace from God the Father, & from Iesus Christ our Lord.

I thanke God, \* whome I serue fro mine belders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

Desiring to se thee, mindful of thy teares, that I may be filled with ioye:

When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that it dwelleth in thee also.

Wherefore, I put thee in remembrance that thou stirre vp the giste of God which is in thee, by the putting on of mine hands.

For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sounde minde.

Be not therefore ashamed of the testimonie of our Lord, nether of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

Who hath saued ys, & called vs with an \*holie calling, not according to our \*workes, but according to his owne purpose & grace, which was giuen to vs through Christ Iesus before the \*worlde was,

But is now made manifest by the appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

\*Whereunto I am appointed a preacher, & Apostle, & a teacher of the Gentiles.

For the which cause I also suffre these things, but I am not ashamed: for I knowe whome I haue beleued, & I am perswaded that he is able to kepe that which I haue committed to him against that day.

Kepe the true paterne of the wholsome wordes, which y haue heard of me in faith and loue which is in Christ Iesus.

That \*worthie thing, which was committed to thee, kepe through the holie Ghost, which dwelleth in vs.

This thou knowest, that all they which are in Asia, be turned from me: of which sorte are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out verie diligently, and founde me.

18 The Lord grant vnto him, that he may finde mercie with the Lord at that day, & in how manie things he hath ministred vnto me at Ephesus, y knowest verie wel.

## CHAP. II.

*a He exhorteth him to be constant in trouble, to suffer manly, and to abyde faste in the wholsome doctrine of our Lord Iesus Christ. 11 Shewing him the fidelitie of Gods counsell touching the saluation of his. 19 And the marke thereof.*

**T**Hou therefore, my sonne, be strong in the grace that is in Christ Iesus.

And what things thou hast heard of me, by manie witnesses, the same deliuer to faithful men, which shalbe able to teache other also.

Thou therefore suffer affliction as a good souldier of Iesus Christ.

No man that warreth, entangleth himself with the affaires of this life, because he wolde please him that hath chosen him to be a souldier.

And if anie man also strue for a masterie, he is not crowned, except he strue as he ought to do.

The housband man must labour before he receiue the frutes.

Consider what I say: and the Lord giue thee vnderstanding in all things.

Remember that Iesus Christ made of the sede of Dauid, was raised againe from the dead according to my Gospel.

Wherein I suffer trouble as an euil doer, euen vnto bondes: but the worde of God is not bounde.

Therefore I suffer all things, for the \*elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternal glorie.

It is a true saying, For if we be \*dead with him, we also shal liue with him.

If we suffer, we shal also reigne with him: \*if we denie him, he also wil denie vs.

If \*we beleue not, yet abideth he faithful: he can not denie him self.

Of these things put them in remembrance, and protest before the Lord, that they strue not about wordes, which is to no profit, but to the peruerting of the hearers.

Studie to shewe thy self approued vnto God, a workeman that nedeth not to be ashamed, diuiding the worde of truerh aright.

\*Stay prophane, and vaine babblings: for they shal encrease vnto more vngodlines.

And their worde shal fret as a cancre: of which sorte is Hymeneus and Philetus,

13 Which

*At. 22, 3. b Following the steps of mine ancestres, as Abraham, Isaac, Jacob, & others of whom I am come and of whom I received the true religion by succession.*

*c The gift of God is a certain liuelie flame kindled in our hearts, w Satan and the flesh labour to quenche, and therefore we must nourish it, and stirre it vp.*

*d With the rest of the Elders of Ephesus, 1. Tim 4, 14.*

*2. Cor. 1, 2.*

*ephe. 1, 3.*

*Tit. 2, 5.*

*e As though God wolde destroye vs.*

*Rom. 16, 25.*

*ephe. 3, 9.*

*col. 1, 26.*

*1. Tim. 2, 7.*

*f He speaketh here of his first coming, which thought seemed poore & contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp fro the consideration of worlde things, to contemplate the maiestie thereof.*

*g Which is my self.*

*h The graces of holie Ghost*

*Or, in the presence of manie witnesses. a So that the truth of God may remaine perite.*

*b As with his household, & other prouinarie affairs.*

*c So that the paine must be before the recompense.*

*d Notwithstanding mine imprisonment, the worde of God hath increase.*

*2. Cor. 1, 4. col. 1, 24.*

*Rom. 6, 5.*

*e To confirme their faith, more effecting the edification of the Church throug him self.*

*Mat. 10, 33.*

*mar. 3, 38.*

*Rom. 3, 3.*

*g. 6.*

*f Giuing to nerue one his iuste portion. Wherein he aludeth to the Priests of the olde Law, in their sacrifices gaue to God his parte, toke their owne parte and gaue to him y brought sacrifice, his ductie.*

*1. Tim. 4, 7.*

*g. 6, 20.*

*Tit. 2, 9.*



18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroye the faith of certeine.

19 But the fundation of God remaineth sure, and hath this seale, & The Lord, knoweth who are his, and, Let euerie one that calleth on the Name of Christ, departe from iniquitie.

20 Notwithstanding in a great house are not onely vessels of golde & of siluer, but also of wood and of earth, & some for honour, and some vnto dishonour.

21 If anie man therefore purge him self fro these, he shalbe a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto euerie good worke.

22 Flee also from the lustes of youth, and followe after righteousness, faith, loue, & peace, with them that call on the Lord with pure heart.

23 And put away foolish, and vnlearned questions, knowing that they engendre strife.

24 But the seruant of the Lord must not strue, but must be gentle toward all men apt to teache, suffering the euil men patiently,

25 Instructing them with mekenes that are contrarie minded, prouing if God at anie time wil giue them repentance, that they may knowe the trueth,

26 And that they may come to amendement out of the snare of the deuil, which are taken of him at his wil.

## CHAP. III.

He prophesieth of the perillous times. 2 Setteth out hypocrites in their colours. 12 Sheweth the state of the Christians. 14 And how to auoid dangers. 16 Also what profit cometh of the Scriptures.

1 His knowe also, that in the last dayes shal come perillous times.

2 For men shalbe louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankful, vnholie,

3 Without natural affectio, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlines, but haue denied the power thereof: turne away therefore from such.

6 For of this sorte are they which crepe into houses, and lead captiue simple women laden with sinnes, and led with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 And as Iannes and Iambres withstode Moses, so do these also resist the trueth,

men of corrupte mindes, reprobate concerning the faith.

9 But they shal preuaile no longer: for their madnes shalbe euident vnto all men, as theirs also was.

10 But thou hast fully known my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, & afflictions which came vnto me at Antiochia, at Iconium, and at Lystris, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, & all that wil liue godly in Christ Iesus, shal suffer persecution.

13 But the euil men and deceiuers, shal waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and art persuaded thereof, knowing of whome thou hast learned them:

15 And y thou hast knowe the holie Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 For the whole Scripture is giuen by inspiration of God, and is profitable to teache, to improve, to correct and to instruct in righteousness,

17 That the man of God may be absolute, being made perfite vnto all good workes.

## CHAP. IIIII.

He exhorteth Timotheus to be seruent in the worde, and to suffer aduersitie. 6 Maketh mention of his owne death. 9 And biddeth Timotheus come vnto him.

1 Charge thee therefore before God, & before the Lord Iesus Christ, which shal iudge the quicke and dead at his appearing, and in his kingdome,

2 Preache the worde: be instant, in season and out of season: improve, rebuke, exhort with all long suffering and doctrine.

3 For the time wil come, when they wil not suffer wholesome doctrine: but hauing their eares itching, shal after their owne lustes get them an heape of teachers,

4 And shal turne their eares fro the trueth, and shal be giuen vnto fables.

5 But watch thou in all things: suffer aduersitie: do the worke of an Euangeliste: make thy ministerie fully knowne.

6 For I am now ready to be offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hence forth is laid vp for me the crowne of righteousness, which the Lord the righteous iudge shal giue me at that day: and not to me onely, but vnto all the also that loue his appearing.

9 Make spede to come vnto me at once.

10 For Demas hath forsake me, & hath embraced

Which can iudge nothing aright.

Not onely what I taught and did, but also what my minde & wil was.

Ad. 13. 14

The worde signifieth the, that by anie craftie packing or conuelling beguile men false colours, flatteries & illusions, & such God setteth vp to exercise his by them: & here S. Paul admonisheth vs of them.

Pet. 1. 20. f Which is content to be governed by Gods worde.

g The onelie Scripture sufficeth to lead vs to perfection.

Or, adiuue.

Leave none occasion to preache and so profite.

To false, & vnprofitable doctrine.

So behaue thy self in this office, that men may be able to charge thee with nothing, but rather approve thee in all things. Or, dissuading. d Read Paul. 2. 17.



braced this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia.

*Colos. 4. 19.*  
e Hereby it is manifest that Peter as yet was not at Rome, and if euer he was there it is vncertaine.  
f Some reade cosset: others, booke.

g For Paul saue in him manifest signes of reprobation.

h If S. Peter had bene there he wolde not haue forsaken him.

11 \* Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, & the booke, but specially the parchments.

14 Alexander the copper smith hathe done me muche euil: the Lord & reward him according to his workes.

15 Of whome be thou ware also: for he withstode our preaching sore.

16 At my first answering<sup>h</sup> no man assisted me, but all forsoke me: I praye God, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully knowen, and that all

the Gentiles shulde heare, and I was deliuered out of the mouth of the lion.

18 And the Lord wil deliuer me from euerie<sup>k</sup> cuil worke, and wil preserve me vnto his heauēlie kingdome: to whome be praise for euer and euer, Amen.

19 Salute Prisca, and Aquila, and the<sup>k</sup> household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make spede to come before winter. Eubulus greteth thee, and Pudens, and Linus, & Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

The seconde Epistle written from Rome vnto Timotheus the first bishoppe elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

i Out of the great danger of Nero.

k That I com mit nothing vnworthie mine office. Chap. 1. 16.

## THE EPISTLE OF Paul to Titus.

### THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begonne, Satan stirred vp certaine which went about not onely to overthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition wolde haue thrust in them selues to be pastors: others, vnder pretext of Moses Law brought in manie trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongs other things he noteth the Iewes which put a certaine holines in meates & suche outward ceremonies, teaching them which are the true exercises of a Christian life, & what things apperteine to euerie mans vocation. Against the which, if anie man rebelle or els doeth not obey, he willett him to be auoyded.

### CHAP. I.

3 He aduertiseth Titus touching the gouernement of the Church. 7 The ordonance and office of ministers. 12 The nature of the Cretians, and of them which forge abroade Iewish fables and inuentions of men.

*Or, minister.*

a That is, to preache the faith, to increaseth their knowledge, to teache them to liue godly & at length they may obtaine eternal life.

*Rom. 16. 25.*

*ephe. 3. 9.*

*col. 1. 26.*

*2 Tim. 1. 10.*

*1 pet. 1. 20.*

*Gal. 1. 1.*

b Hathe willingly, and of his mere liberalitie promised without fore seeing our faith or workes as a cause to moue him to this fre mercie. c Who be the giueeth life, and preserveth life.



Aula<sup>a</sup> seruant of God, and an Apostle of IESVS CHRIST, according to the<sup>a</sup> faith of Gods elect & y<sup>a</sup> knowledge of the trueth, wis according to godlines,

2 Vnder the hope of eternal life, which God that can not lie, hathe<sup>b</sup> promised before the<sup>c</sup> worlde began:

3 But hathe made his worde manifest in due time through the preaching, which is<sup>c</sup> committed vnto me, according to the commandement of God our<sup>c</sup> Sauour:

4 To Titus my natural<sup>d</sup> sonne according to the commune faith, Grace, mercie and peace from God the Father, and from the Lord Iesus Christ our Sauour.

5 For this cause left I thee in Creta, that thou shuldest continue to redresse<sup>e</sup> y<sup>e</sup> things that remaine, and shuldest ordeine Elders in euerie citie, as I appointed thee,

6 \* If anie<sup>e</sup> be vnreprouable, the housbād of one wife, hauing faithful childrē, which are not scandered of riote, nether are disobedient.

7 For a bishop must be vnreprouable, as<sup>f</sup> Gods stewarde, not<sup>f</sup> frowarde, not angrie, not giuen to wine, no striker, not giuen to filthie lucre,

8 But harberous, one that loueth<sup>g</sup> goodnes, wise, & righteous, h holie, temperate,

9 Holding fast the faithful worde according to doctrine, that he also may be able to exhorre with wholsome doctrine, and improve them that say against it.

10 For

d In respect of faith which was commune to the bothe, so that hereby they are brethren: but in respect of the ministerie Paul begate him as his sonne in faith.

e 1 Tim. 3. 2. e That is, without all infamie whereby his authority might be diminished.

f Who hathe the dispensation of his gifts. Or, self willy. Or, good men.

g Towards men. h Towards God.



# To stoppe their mouthes. Chap. II. III. Obeye the powers. 101

<sup>1</sup> Which were not onely the Jewes, but also the Hebionites, & Cherinthias heretikes, & taught that Law must be joyned with Christ.  
<sup>2</sup> He calleth Epimenides & Philosophers, & Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: as Laertius writeth, thei sacrificed vnto him as to a God, forasmuch as he had a maruiculous gift to vnderstand things to come: & thinge Saran by the permission of God hath opened to the iudices from time to time, but it turneth to their greater condemnation.

<sup>3</sup> Tim. 1. 4. Rom. 14. 20. Forasmuch as they stay at things of nothing, & passe not for them, that are of importance, & so giue them selues to all wickednes.

Chap II.  
<sup>4</sup> Wherewith our soules are fed & mainteined in helth.

Ephes. 5. 23. <sup>5</sup> Not running to & fro without necessarie occasions, & is a signe of lightnes.

Ephes. 6. 3. <sup>6</sup> Colos. 3. 22. <sup>7</sup> Pet. 2. 18.

2 Cor. 1. 3. <sup>8</sup> Colos. 1. 22. <sup>9</sup> Of what condition or state fouer thei be.

10 For there are manie disobedient & vaine talkers and deceiuers of mindes, chiefly they of the Circumcision,  
 11 Whose mouths must be stopped, which subuert whole houses, teaching things, which thei ought not, for filthy lucre sake.  
 12 One of them selues, *even* one of their owne <sup>1</sup> prophetes said, The Cretians are alwaies lyars, euil beastes, slowe belyes.  
 13 This witnes is true: wherefore rebuke the sharply, that they maye be founde in the faith,  
 14 And not taking hede to <sup>2</sup> Iewish fables and commandements of men, that turne from the truth.  
 15 Vnto the pure <sup>3</sup> are all things pure, but vnto them that are defiled, and vnbelieuing, is nothing pure, but euen their mindes and consciences are defiled.  
 16 Thei professe that they knowe God, but by <sup>4</sup> workes thei denie him, and are abominable and disobedient, and vnto euerie good worke reprobate.

## CHAP. II.

<sup>1</sup> He commendeth vnto him the wholsome doctrine, and telleth him how he shal teache all degrees to behaue the selues, <sup>2</sup> Through the benefite of the grace of Christ.

**B**Vt speake thou the things which become <sup>3</sup> wholsome doctrine, That the Elder men be sobre, honest, discrete, founde in the faith, in loue, & in patience:

<sup>4</sup> The Elder women likewise, that they be in suche behaviour as becometh holines, not false accusers, not giuen to muche wine, but teachers of honest things,

<sup>5</sup> That they may instruct the yong women to be sobreminded, that they loue their housbands, that they loue their children,

<sup>6</sup> That thei be discrete, chaste, <sup>7</sup> kep'ig at home, good and <sup>8</sup> subiect vnto their housbands, y the worde of God be not euil spoken of.

<sup>9</sup> Exhorte yong men likewise, that thei be sobreminded.

<sup>10</sup> Aboue all things shewe thy self an example of good workes with vncorrupt doctrine, with grauitie, integritie,

<sup>11</sup> And with the wholsome worde, which can not be reprobued, that he which withstandeth, may be ashamed, hauing nothig concerning you to speake euil of.

<sup>12</sup> Let seruants be subiect to their masters, and please them in all things, not answerig againe,

<sup>13</sup> Nether pykers, but that they shewe all good faithfulness, that thei may adorne the doctrine of God our Sauour in all thigs.

<sup>14</sup> For the grace of God, that bringeth <sup>15</sup> saluacion vnto all men, hath appeared,

<sup>16</sup> And teacheth vs that we shulde denie vngodlines, and worldlie lustes, & that we shulde liue sobrely and righteously, and

godly in this present worlde,  
 13 Loking for the blessed hope, and appearing of the glorie of the mightie God, and of our Sauour Iesus Christ,  
 14 Who gaue him self for vs, that he might redeme vs from all iniquitie, and purge vs to be a <sup>1</sup> peculiar people vnto him self, zealous of good workes.

<sup>2</sup> Make deuot and precious

15 These things speake, and exhorte, and rebuke with all <sup>3</sup> autoritie. Se that no man despise thee.

<sup>4</sup> As becometh the ambassador of God.

## CHAP. III.

<sup>1</sup> Of obedience to suche as be in autoritie. <sup>2</sup> He warneth Tim. to beware of foolish and vnprofitable questions. <sup>3</sup> Concluding with certeine priuate matters, <sup>4</sup> And salutations.

**P**Vt them in remembrance that they <sup>1</sup> be subiect to the Principalities & Powers, & that they be obedient, & ready to euerie good worke,

Rom. 13. 1.

<sup>2</sup> 1. Pet. 2. 13. <sup>3</sup> Although rulers be iustices, yet we are bounde to obey them in euil polices, and where as thei comande vs nothing against y words of God.

<sup>4</sup> 1. Cor. 6. 12. <sup>5</sup> For let vs consider what we our selues were when God shewed vs fauour.

<sup>6</sup> That they speake euil of no mā, that thei be no fighters, but softe, shewing all mekenes vnto all men.

<sup>7</sup> For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnes and enuie, hateful, & hating one another.

<sup>8</sup> But when the bountifulnes and loue of God our Sauour towarde man appeared,

<sup>9</sup> Not <sup>1</sup> by the workes of righteousness, which we had done, but according to his mercie he saued vs, by the <sup>2</sup> washing of the new birth, and the renewing of the holie Gost,

<sup>3</sup> 2. Tim. 1. 9. <sup>4</sup> God doeth not iustifie vs for respect of any thing, but he seeth in vs, but doeth preuent vs with his grace and freely accepteth vs.

<sup>5</sup> Which he shed on vs abundantly, through Iesus Christ our Sauour,

<sup>6</sup> That we, being iustified by his grace, shulde be made heires according to the hope of eternal life.

<sup>7</sup> Baptisme is a sure signe of our regeneration, which is wrought by the holie Gost.

<sup>8</sup> This is a true saying, and these things I wil thou shuldest affirme, that they which haue beleued in God, might be careful to shewe forth the good workes. These things are good and profitable vnto men.

<sup>9</sup> This commandement is giue to y minister, & so particularly to all men to whome the sworde is not committed: but els the magistrat, whose chief office is to mainteine Gods glorie in his Church, ought to cut off all suche rotten and infectious members from the bod.

<sup>10</sup> But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for thei are vnprofitable & vaine.

<sup>1</sup> 1. Tim. 1. <sup>2</sup> 4. 7. 2. Tim. 2. 23.

<sup>11</sup> Reiect him that is an heretike, after once or twise admonicion,

<sup>3</sup> So that there is no hope of amendement. <sup>4</sup> Willingly, & wittingly. <sup>5</sup> It is probable, y he was an interpreter of the Law of Moses, as Apollos, &c.

<sup>12</sup> Knowing that he that is suche, is <sup>1</sup> peruerter, and <sup>2</sup> sinneth being damned of his owne self.

<sup>13</sup> When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

<sup>14</sup> Bring Zenas the expouder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

<sup>15</sup> And let ours also learne to shewe forth



Pauls ioye.

To Philemon.

His great loue.

good workes for necessarie vses that they be not vnfruteful.

15 All that are with me, salute thee. Grete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first bishoppe of the Church of the Cre-  
tians, written  
from  
Nicopolis in Macedonia.

# THE EPISTLE OF Paul to Philemon.

## THE ARGUMENT.

**A**lbeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnes, and a declaration of the same. For farre passing the basenes of his matter, he fleeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seru-  
uant to Philemon bothe robbed his master, and fled away, whome Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardone, with moste waighie arguments prouing the due tie of one Christian to another, & so with salutations endeth.

5 He reioyceth to heare of the faith and loue of Philemon.  
9 Whome he desireth to forgieue his seruant Onesimus, and louingly to receiue him againe.

1 Paul a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our dere friend, & fellow helper,

2 And to our dere sister Apphia, and to Archippus our felowe souldier, & to the Church that is in thine house:

3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

4 I giue thanks to my God, making mention alwaies of thee in my praiers,

5 (When I heare of thy loue & faith, which thou hast toward the Lord Iesus, & toward all Saintes)

6 That the fellowship of thy faith may be made fruteful, and that whatsoeuer good thing is in you through Christ Iesus, may be knowne.

7 For we haue great ioye and consolacion in thy loue, because by thee, brother, the Saintes hearts are comforted.

8 Wherefore, thogh I be verie bolde in Christ to commande thee that which is conuenient,

9 Yet for loues sake I rather beseeche thee, thogh I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseeche thee for my sonne Onesimus, whome I haue begotten in my bondes,

11 Which in time past was to thee vnprofitable, but now profitable bothe to thee and to me,

12 Whome I haue sent againe: thou therefore receiue him, y is mine owne bowels,

13 Whome I wolde haue retained with me, that in thy stede he might haue ministred vnto me in the bondes of the Gospel.

14 But without thy minde wolde I do nothing, that thy benefite shulde not be as it were of necessitie, but willingly.

15 It may be that he therefore departed for a season, that thou shuldest receiue him for euer,

16 Not now as a seruant, but aboue a seruant, euen as a brother beloued, specially to me: how muche more then vnto thee, bothe in the flesh, and in the Lord?

17 If therefore thou counte our things as commune, receiue him as my self.

18 If he haue hurt thee, or oweth thee ought, that put on mine accountes.

19 I Paul haue written this with mine owne hand: I wil recompense it, albeit I do not say to thee, that thou owest vnto me euen thine owne self.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I say.

22 Moreover also prepare me lodging: for I trust through your praiers I shalbe giuen vnto you.

23 There salute thee Epaphras my fellowe prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas & Luke, my fellowe helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon,  
and sent by Onesimus a  
seruant.

THE

1. Thes. 1. 2  
2. Thes. 1. 3.

a Thy beneuolence toward the Saintes, & procedeth of a liuelie and effectual faith.  
b That experience may declare you are the members of Iesus Christ.  
c Meaning their inward partes & affections were through his charitie comforted.

since he at length may ob-  
taine it.

d He fled away from thee.

e For he is thy seruant by co-  
dition, & also now y Lord, so y bothe for thine owne sake and for the Lords y oughtest to loue him.  
f That all thine is mine, & all mine is thine.

g Grant me this benefite, & shalbe more acceptable vnto me of all others.

h That is, for Christs cause.



# THE EPISTLE TO the Ebrewes.

## THE ARGUMENT.

**F**orasmuche as diuers, bothe of the Greke writers and Latines witnesse, that the writer of this Epistle for iuste causes wolde not haue his name knowne, it were curiositie of our parte to labour muche therein. For seeing the Spirit of God is the auctor thereof, it diminisheth nothing the autoritie, although we knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to perswade vnto the Ebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redemer, but also that at his comming all ceremonies must haue an end: forasmuche as his doctrine was the conclusion of all the prophecies, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himself: for he is that eternal Priest, whereof all the Levitical Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the seventh chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whome all the Prophetes in time past witnessed, as is declared from the 12. chapter, verse 18. to the twentieth and siue verse of the same chapter: yea, and is the King to whome all things are subiect, as appeareth from that verse 25. to the beginning of the last chapter. Wherefore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and governed by his power, we may stedfastly, and courageously perseuere euen to the end in hope of that ioye that is set before our eyes, occupying our selues in Christian exercises that we may bothe be thankfull to God, and dweilful to our neighbour.

### CHAP. I.

1 He sheweth the excellencie of Christ 4 About the Angels, 7 And of their office.

1 God, who is ever constant, and merciful to his Church, declared his will in time past, not all at once, or after one sorte, but from time to time, and in sondrie fortess: but now last of all he hath fully declared all truth to vs by his Sonne.

Wis. 7. 26.

Col. 1. 14.

b So that now we may not credit anie new reuelations after him.

Psal. 2. 7.

chap. 5. 9.

alt. 13. 33.

2 Sam. 7. 14.

3 chro. 22. 10.

Psal. 97. 8.

c He entreatheth here of Christ, bothe

as touching his persone,

which is verie

God, & verie

man, by whome

all things are made, and also

as touching his office, whereby he is

King, Prophet & Priest.

d The liuelie image and paterne, so that he that

seeth him, seeth the Father, Iohn 14. 9: for els the persone of the Father is not

seene, but apprehended by faith.

e So that our finnes can be purged by none

other meanes.

f Muche more then then all other things created.

g Because he was at the time appointed declared to the worlde.



**A**T sondrie times & in diuers maners God spake in y olde time to our fathers by the Prophetes:

In these last dayes he hath spoken vnto vs by his Sonne, whome he hath made heir of all things, by whome also he made the worldes,

\* Who being the brightnes of the glorie, and the ingraued forme of his persone, & bearing vp all things by his mightie worde, hath by him self purged our finnes, and sitteth at the right hand of the maiestie in the highest places,

4 And is made so muche more excellent then the Angels in as muche as he hath obtained a more excellent name then thei.

5 For vnto which of the Angels said he at anie time, \* Thou art my Sonne, & this day begate I thee: and againe, I wil be his Father, and he shalbe my sonne?

6 And againe when he bringeth in his first begotten Sonne into the worlde, he saith, \* And let all the Angel of God worship him.

7 And of the Angels he saith, \* He maketh the Spirits his messengers, and his ministers a flame of fyre.

8 But vnto the Sonne he saith, \* O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with y oyle of gladnes about thy fellowes.

10 And, \* Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shal perish, but thou doest remaine: and they all shal waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same and thy yeres shal not faile.

13 Vnto which also of the Angels said he at anie time, \* Sit at my right hand, til I make thine enemies thy fote stole?

14 Are they not all ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

Psal. 104. 4. h He compareth the Angels to the windes, which are here be-  
hath as Gods messengers.

Psal. 45. 7. i The administration of thy kingdome is iuste.

k This is met in that that y worde is made flesh, and that the holie Ghost was poured on him without measure, & we may all receiue of him euerie one according to his measure.

Psal. 103. 26.

Psal. 110. 1.

mat. 23. 44.

1 cor. 15. 25.

chap. 10. 12.

### CHAP. II.

1 He exhorteth vs to be obedient vnto the new Law which Christ hath given vs, 9 And not to be offended at the infirmities and lowe degre of Christ, 10 Because it was necessarie that for our sakes he shoulde take suche an humble state vpon him, that he might be like vnto his brethren.

**W**herefore we ought diligently to giue hede to the things w we haue

CCc.ii.



<sup>a</sup> We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chappes we leake, and runne out on euery parte.  
<sup>b</sup> Which was the Law giuen to Moses by the hands of the Angels, Gal. 3. 19. ad. 7. 55.  
<sup>c</sup> As the Gospel is which only offereth saluation.  
<sup>d</sup> That is, the Apostles.  
<sup>e</sup> Which Esai calleth the new heauens, and the new earth, chap. 65. 17. whereof Christ is the father, Isa. 9. 6. that is, the head of vs his members.  
<sup>f</sup> He speaketh here chiefly of the faithful, which are made through Christ citizens of this worlde to come where they shal enioye w<sup>th</sup> their prince all these things w<sup>ch</sup> now they haue onely but in parte.  
<sup>g</sup> In making him fellowe heire w<sup>th</sup> Christ.  
<sup>h</sup> To them w<sup>ch</sup> obiect y<sup>e</sup> they se not these things accomplished in us, the Apostle answereth that they are fulfilled in Christ our captaine who leadeth hitherto the same glorie w<sup>th</sup> him.  
<sup>i</sup> To man, as he is of Christ.  
<sup>k</sup> By his vertue which more manifestly appeareth in the Church.  
<sup>l</sup> Iesus Christ by humbling himself & taking vpon him the forme of a seruant, & was our flesh, & mortallitie, giueth vs assurance of our saluation.  
<sup>m</sup> Therefore we by afflictions are made like to the Sonne of God. n The head & the members are of one nature: so Christ w<sup>ch</sup> sanctifieth vs, & we y<sup>e</sup> are sanctified, are all one by the vnion of our flesh. o This proueth Christs humanitie.  
<sup>p</sup> Meaning, that Christ touching his humanitie put his trust in God. q If I say speaketh this of him self, & his disciples, but properly it is applied to Christ y<sup>e</sup> head of all ministers. r And Gods angre.

heard, lest at anie time we shulde let the slippe.  
 2 For if the <sup>b</sup> worde spoken by Angels was stedfastte, and euery transgression, and disobedience receiued a iuste recompense of rewarde,  
 3 How shal we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and *afterward* was confirmed vnto vs by <sup>d</sup> them that heard him,  
 4 \* God bearing witness thereto, bothe with signes and wonders, & with diuers miracles, and giftes of the holie Ghost, according to his owne wil:  
 5 For he hath not put in subiection vnto the Angels the <sup>e</sup> worlde to come, whereof we speake.  
 6 But <sup>f</sup> one in a certeine place witnessed, saying, <sup>g</sup> What is man, that thou shouldest be mindeful of him! or the sonne of man that thou woldest consider him!  
 7 Thou madest him a litle inferior to the Angels: thou crownedst him with <sup>h</sup> glorie and honour, and hast set him about the workes of thine hands.  
 8 \* Thou hast put all things in subiection vnder his fete. And in that he hath put all things in subiection vnder him, he leaues nothing that shulde not be subiect vnto him. <sup>i</sup> But we yet se not all things subdued vnto him.  
 9 But wese Iesus <sup>k</sup> crowned with glorie & honour, which was made a litle inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.  
 10 For it became him, for whome <sup>are</sup> all things, and by whome <sup>are</sup> all things, seeing that he brought manie children vnto glorie, that he shulde consecrate the <sup>l</sup> Prince of their saluation through <sup>m</sup> afflictions.  
 11 For he that sanctifieth, & they which are sanctified, are all <sup>n</sup> of one: wherefore he is not ashamed to call them brethren,  
 12 Saying, \* I wil declare thy Name vnto my brethre: in the middes of the Church wil I sing praises to thee.  
 13 And againe, \* I wil put my trust in him. And againe, \* Beholde, here am I, and the children which God hath giuen me.  
 14 Forasmuche then as the children were partakers of fleshe and bloode, he also him self likewise toke parte with them, that he might destroye <sup>o</sup> through death, him that had the power of death, that is the deuil,  
 15 And that he might deliuer all the, which for feare of <sup>p</sup> death were all their life time subiect to bondage.

16 For he in no sorte toke the <sup>r</sup> Angels, but he toke the seed of Abraham.  
 17 Wherefore <sup>s</sup> in all things it became him to be made like vnto his brethre, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.  
 18 For in that he <sup>t</sup> suffered, and was tempted, he is able to sucker them that are tempted.

CHAP. III.

<sup>u</sup> He requireth them to be obedient vnto the worde of Christ, <sup>v</sup> Who is more worthie then Moses. <sup>w</sup> The punishment of such as wil harden their hearts, and not believe, that they might haue eternal rest.

**T** Herefore, holie brethren, partakers of the heauenlie vocatiō, <sup>x</sup> consider the Apostle and high Priest of our <sup>y</sup> professiō Christ Iesus:  
 2 Who was faithful to him that hath appointed him, euen as <sup>z</sup> Moses was in all his house.  
 3 For this man is counted worthie of more glorie then Moses, inasmuche as he which hath buylded the house, <sup>a</sup> hath more honour then the house.  
 4 For euery house is buylded of some man, & he that hath buylt all things, is <sup>b</sup> God.  
 5 Now Moses verely was faithful in all his house, as a seruant, for a witness of <sup>c</sup> things which shulde be spoken after.  
 6 But Christ <sup>d</sup> is as the Sonne, ouer his owne house, whose <sup>e</sup> house we are, if we holde fast the confidence and the reioycing of the hope vnto the end.  
 7 Wherefore, as the holie Ghost saith, \* To day if ye shal heare his voyce,  
 8 Harden not your hearts, as in the <sup>f</sup> prouocation, according to the day of the temptation in the wildernes,  
 9 Where your fathers tempted me, and proued me, and sawe my workes fortie yeres long.  
 10 Wherefore I was grieved with that generation, and said, They erre euer in their heart, neither haue they knowen my wayes.  
 11 Therefore I sware in my wrath, <sup>g</sup> If they shal enter into my <sup>h</sup> rest.  
 12 Take hede, brethren, lest at anie time there be in anie of you an euil heart, and vnfaithful, to departe away from the liuing God.  
 13 But exhorde one another daily, while it is called <sup>i</sup> To day, lest anie of you be hardened through the deceitfulness of sinne.  
 14 For we are made partakers of Christ, if we keepe sure vnto the <sup>j</sup> end the <sup>k</sup> beginning, wherewith we are vpholden,  
 15 So long as it is said, To day if ye heare his voyce, hardē not your hearts, as in the prouocation.  
 16 For some when they heard, prouoked <sup>l</sup> him to angre: howbeit, not all that came out

<sup>f</sup> Not the nature of Angels but of man.  
<sup>g</sup> Not onely as touching nature, but also qualities, onely sinne except.  
<sup>h</sup> Forasmuche as he is excelled in our miseries, we may be assured, that at all times in our temptations he wil sucker vs.  
<sup>i</sup> Take hede to his wordes & receiue him.  
<sup>j</sup> Of this doctrine we beleeue, & ought to confesse.  
<sup>k</sup> To be the ambassadour high Priest.  
<sup>l</sup> Nomb. 12. 7.  
<sup>m</sup> Moses was but parte of his house, y<sup>e</sup> is, of the Church, whereof y<sup>e</sup> pastours are the liuelie stones, but Christ buylded it, & layd the stones: therefore he deserueth more praise.  
<sup>n</sup> That is Christ: for Christ is y<sup>e</sup> foundation, & head of his Church: he is our brother, & Lord: he is the Sonne of God, & verie God, working all things by his owne power.  
<sup>o</sup> For in obeying the Sonne we are made the house of God.  
<sup>p</sup> Psal. 95. 8. chap. 4. 7.  
<sup>q</sup> As when ye prouoked Gods anger in Massa and Meriba, Exod. 17. 7.  
<sup>r</sup> Meaning by this othe that they shulde not enter.  
<sup>s</sup> As disobedient God, they in olde time were debarred fro y<sup>e</sup> quietnes of the land of Canaan: so they w<sup>ch</sup> do not obey Christ, shal not enter into the heauenlie rest.  
<sup>t</sup> Which is all y<sup>e</sup> time wherein God doth call vs: while he therefore speaketh, let vs heare.  
<sup>u</sup> Which is by faith to embrace, and holde fast y<sup>e</sup> true doctrine of Iesus Christ.  
<sup>v</sup> Or, foundation of our assurance.  
<sup>w</sup> To wit, the Lord.



out of Egypt by Moses.

17 But with whome was he displeased for-  
tie yerer? Was he not displeased with the  
that sinned, \* whose carkeises fell in the  
wildernes?

18 And to whome sware he that they shulde  
not enter into his rest, but vnto them, that  
obeyed not?

19 So we se that they colde not enter in be-  
cause of vnbeliefe.

CHAP. IIII.

3 The worde without faith is unprofitable. 3 The Sab-  
bath or rest of the Christians. 6 Punishment of vn-  
belieuers. 12 the nature of the worde of God.

1 **L**Et vs feare therefore, lest at anie time  
by forsaking the promes of entring  
into his rest anie of you shulde seme to be  
deprived.

2 For vnto vs was the Gospel preached as  
also vnto them: but the worde that they  
heard, profited not them, because it was not  
mixed with faith in those that heard it.

3 For we which haue beleued, do enter into  
rest, as he said to the other, \* As I haue sworne  
in my wrath, If they shal enter into my  
rest: althogh the workes were finished  
from the fundation of the worlde.

4 For he spake in a certeine place of the  
seuenth day on this wise, \* And God did  
rest the seuenth day from all his workes.

5 And in this place againe, If they shal en-  
ter into my rest.

6 Seing therefore it remaineth that some  
must enter thereinto, and they to whome  
it was first preached, entred not therein  
for vnbelefe sake:

7 Again he appointed in Dauid a certie-  
ne day by To day, after so long a time,  
saying, as it is said, \* This day if ye heare  
his voyce, harden not your hearts.

8 For if Iesus had giuen them rest, then  
wolde he not after this day haue spoken of  
another.

9 There remaineth therefore a rest to the  
people of God.

10 For he that is entred into his rest, that he  
also ceased from his owne workes, as God  
did from his.

11 Let vs studie therefore to entre into that  
rest, lest anie man fall after the same en-  
sample of disobedience.

12 For the worde of God is liuelie, & migh-  
tie in operation, and sharper then anie two  
edged sworde, & entreth through, euen  
vnto the diuiding a sonder of the soule  
& the spirit, and of the ioynts, & the ma-  
rie, and is a discerner of the thoghtes and  
the intentes of the heart.

13 Nether is there anie creature, which is  
not manifest in his sight: but all things are  
naked & open vnto his eyes, with whome  
we haue to do.

Or, concerning whome we speake. 1 Therefore when we heare  
his worde, we must tremble, knowing thereby that God soundeth our hearts.

14 Seing the that we haue a great hie Priest,  
which is entred into heauen, euen Iesus  
the Sonne of God, let vs holde fast our  
profession.

15 For we haue not an hie Priest, which can  
not be touched with the feling of our in-  
firmities, but was in all things tempted in  
like sorte, yet without sinne.

16 Let vs therefore go boldely vnto the thro-  
ne of grace, that we may receiue mercie,  
& finde grace to helpe in time of nede.

CHAP. V.

5 He compareth Iesus Christ with the Levitical Priests,  
shewing wherein they ether agre or dissent. 11 After-  
warde he reproveth the negligence of the Iewes.

1 **F**Or euerie hie Priest is taken from a-  
mong men, and is ordeined for men,  
in things pertaineing to God, that he may  
offer bothe giftes & sacrifices for sinnes,  
Which is able sufficiently to haue compas-  
sion on them that are ignorant, & that are  
out of the way, because that he also is com-  
passed with infirmitie,

2 And for the sames sake he is bonde to of-  
fer for sinnes, as wel for his owne parte, as  
for the peoples.

3 \*And no man taketh this honour vnto  
him self, but he that is called of God, as  
was Aaron.

4 So likewise Christ toke not to him self  
this honour, to be made the hie Priest, but  
he that said vnto him, \* Thou art my Son-  
ne, this day begate I thee, gave it him.

5 As he also in another place speaketh,  
\* Thou art a Priest for euer after the order  
of Melchi-sedec.

6 Which in the dayes of his flesh did of-  
fer vp prayers and supplications, with  
strong crying and teares vnto him, that  
was able to saue him from death, and was  
also heard in that which he feared.

7 And thogh he were the Sonne, yet lear-  
ned he obedience, by the things which he  
suffred.

8 And being consecrate was made the au-  
tor of eternal saluation vnto all them that  
obey him:

9 And is called of God an hie Priest after  
the order of Melchi-sedec.

10 Of whome we haue many things to say,  
which are hard to be vttered, because ye  
are dull of hearing.

11 For when as concerning the time ye ought  
to be teachers, yet haue ye nede againe y  
we teache you the first principles of the  
worde of God: and are become suche as  
haue nede of milke, and not of strong  
meat.

12 For euerie one that vseth milke, is inex-  
perte in the worde of righteousness: for  
he is a babe.

13 But strong meat belongeth to them that  
are of age, which through long custome ha-

CCC. iii.

a He sheweth  
y man can haue  
none access to  
God without  
an hie Priest,  
because that  
of him self he  
is prophane &  
sinful.

b Which were  
of things with  
out lif.

c As of beasts  
which are kil-  
led.

d That is, of  
sinners.

1. Chro. 13, 10.

Psal. 110.  
chap. 1, 5.

Psal. 110, 4.  
chap. 7, 17.

e Who was bo-  
the Priest and  
King.  
f When he liued  
in this worlde.

g He meaneth  
that most ear-  
nest prayer  
Christ prayed  
in the garden  
where he swee  
drippes of  
blood.

h Being in per-  
plexitie & fear-  
ing the hor-  
rors of death.

i He digres-  
seth til he co-  
me to the begi-  
ning of the 7.  
chap.

Or, rudiment.

k Read. 1. Cor.  
13, 1.

l That is, the  
Gospel which  
is true know-  
ledge that tea-  
cheth vs where  
we haue our  
iustice.

Nem. 14, 37.  
Or, Iudas and  
simeon.

a He compa-  
reth the prea-  
ching of the  
Gospel, as it  
were, to wine,  
whereof if we  
will take, char-  
is, heart & vn-  
derstand with  
prie, we must  
repe or mixe  
it with faith.

Psal. 95, 11.

b Althogh y  
God by his  
rest, after the  
creation of his  
workes, signi-  
fied the spiri-  
tual rest of the  
faithful, yet he  
swore to giue  
rest in Chanaa  
which was  
but a figure of  
the heauenlie  
rest, and dured  
but for a ti-  
me.

Gen. 2, 2.

deu. 3, 14.

Chap. 3, 7.

c The perfe-  
ction of Gods  
workes, and so  
his rest, signi-  
fies our heauen-  
lie rest.

d That is, in  
the psalmes.

e Meaning

Iohana.

f Hathe cast  
of his appee-  
tes, mortified  
his flesh, renou-  
ed him self,  
and followeth  
God.

g For it mor-  
tally woundeth  
the rebellious,  
and in y elect  
it killeth the  
olde man that  
they shulde li-  
ue vnto God.

h Where the  
affections are.

i Which con-  
teimeth wil &  
reason.

k As that thig  
which is cle-  
ast a funder  
euen through  
the middes of  
the backe, and  
so is made ope  
that it may be  
seen throughout

Or, concerning whome we speake. 1 Therefore when we heare  
his worde, we must tremble, knowing thereby that God soundeth our hearts.



# Sin against the holy Gost. To the Hebrewes. Leui in Abrahams loines

ue their wittes exercised, to discerne bothe good and euil.

## CHAP. VI.

*He procedeth in reproofing them, and exhorteth them not to faint, 12 But to be stedfast & patient, 18 Forasmuch as God is sure in his promises.*

*a That is, the first iudgments of our Christian religion. b He mencio- neth five points of the catechi- sme, w was then in use: y confession of amēdement of life: the same of the faith: a brief explica- tion of Baptis- me, and laying on of hands: y article of the resurrection, & the last iudge- ment.*

*Mat. 12, 49.*

*2. pet. 2, 20.*

*chap. 10, 26.*

*c Then the view of baptis- me was decla- red when on the solempne dayes appoin- ted to baptize the Church ca- me together. d It is Gods singular gift to increase in knowledge, & to go forward in the vnder- standing of Gods worde.*

*e They which are apostats, & sinne against y holy Gost, hate Christ, crucifie & mocke him, but to their owne destru- ction, & there- fore fall into desperation, & ca not repēt.*

*f Whereby it may appeare, that you are fully persuaded of life euertla- sting.*

*g As the ho- lie fathers, Prophetes, & martyrs, that were before vs.*

*Gen. 12, 3.*

*Ex. 17, 4.*

*Ex. 22, 16.*

*h Because of mans wicked- nes, which wil not beleue God except he sweare.*

*i Gods wor- de & othe, are two things in him vncan- geable.*

**T**herefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying agai- ne y fundation <sup>b</sup> of repentance from dead workes, and of faith toward God,

<sup>2</sup> Of the doctrine of baptisment, & laying on of hands, and of the resurrection from the dead, and of eternal iudgement.

<sup>3</sup> And this wil we do <sup>d</sup> if God permit.

<sup>4</sup> \*For it is impossible that they, which we- re once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Gost,

<sup>5</sup> And haue tasted of the good worde of God, and of the powers of the worlde to come,

<sup>6</sup> If they fall away, shulde be renewed agai- ne by repentance: seing they <sup>e</sup> crucifie a- gaine to them selues the sonne of God & make a mocke of him.

<sup>7</sup> For the earth which drinketh in the rai- ne that cometh ofte vpon it, and bringeth forth the herbes mete for them by whome it is dressed, receiueith blessing of God.

<sup>8</sup> But that which beareth thornes & briars, <sup>is</sup> reprobued, and is nere vnto cursing, whose end <sup>is</sup> to be burned.

<sup>9</sup> But beloued, we haue perswaded our selues better things of you, and suche as accom- panie saluation, though we thus speake.

<sup>10</sup> For God <sup>is</sup> not vnrighteous, that he shul- de forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministred vnto the Saintes, & yet minister.

<sup>11</sup> And we desire that euerie one of you shew the same diligence, to the <sup>f</sup> ful assuran- ce of hope vnto the end,

<sup>12</sup> That ye be not slothful, but followers of them, which through faith and patience, inherit the promises.

<sup>13</sup> For whē God made the promes to Abra- ham, because he had no greater to sweare by, he sware by him self,

<sup>14</sup> Saying, \*Surely I wil abundantly blesse thee and multiplie thee marueilously.

<sup>15</sup> And so after that he had taryed patient- ly, he enioyed the promes.

<sup>16</sup> For men verely sweare by him that is greater then them selues, and an othe for confirmation is among them an end of all strife.

<sup>17</sup> So God willing more <sup>h</sup> abundantly to shewe vnto the heires of promes the sta- bleness of his counsel, bound him self by an othe,

<sup>18</sup> That by <sup>i</sup> two immutable things, whe-

rein it is vnpossible that God shulde lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

<sup>19</sup> Which we haue, as an ancre of the soule, bothe sure and stedfast, & it <sup>is</sup> entred into that which is within the <sup>l</sup> vaile,

<sup>20</sup> Whether the forerunner is for vs entred in, <sup>euen</sup> Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

## CHAP. VII.

*1. He compareth the Priesthode of Christ vnto Mel- chi-sedec. 21 Also Christs Priesthode with the Leuites.*

**F**or this Melchi-sehec <sup>\*was</sup> Kig of Sa- lem, the Priest of the most hie God, who met Abraham, as he returned frō the slaughter of the Kings, and blessed him:

<sup>2</sup> To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousness: after that, <sup>he is</sup> also King of Salem, that is, King of peace,

<sup>3</sup> Without <sup>a</sup> father, without mother, with- out kinred, and hath e nether beginning of <sup>his</sup> dayes, nether end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

<sup>4</sup> Now consider how great this man <sup>was</sup>, vnto whome euen the <sup>b</sup> Patriarke Abrahā gaue the tithe of the spoiles.

<sup>5</sup> For verely they which are the children of Leui, which receiue the office of the Priesthode, haue <sup>a</sup> commandement to take, according to the Law, tithes of the peo- ple (that is, of their brethren) though they <sup>d</sup> came out of the loynes of Abraham.

<sup>6</sup> But he whose kinred is not counted amōg them, <sup>e</sup> receiued tithes of Abraham, and blessed him that had the promises.

<sup>7</sup> And without all contradiction the lesse is blessed of the greater.

<sup>8</sup> And here mē that dye, receiue tithes: but there he <sup>receiue</sup>th them, of whome it is wit- nessed, that he <sup>liue</sup>th.

<sup>9</sup> And to say as the thing is, Leui also which receiueith tithes, payed tithes in Abra- ham.

<sup>10</sup> For he was yet in the loines of his father Abraham, when Melchi-sedec met him.

<sup>11</sup> If therefore perfection hab bene by the Priesthode of the Leuites (for vnder it the Law was established to the people) what neded it furthermore, that another Priest shulde rise after the order of Mel- chi-sedec, & not to be called after the or- der of Aaron?

<sup>12</sup> For if the Priesthode be changed, then of necessitie must there be a change of the <sup>s</sup> Law.

<sup>13</sup> For he of whome these things are spokē, pertaineth vnto another tribe, whereof no man serued at the altar.

<sup>14</sup> For it is euident, that our Lord sprong out of Iuda, concerning the which tri- be

*h He returneth to the compa- rison betweene Christs Priest- hode & the Le- uitical which he had begun in the 5. chap. l Which is heauen whe- ther Christ is gone before to prepare vs place.*

*Gen. 14, 18.*

*So called, be- cause that Mo- ses maketh no mention of his parents or kind- folkes, but as he had bene suddenly sent of God into y worlde to be a figure of Christ & euertla- sting Priest, & shortly ta- ken out of the world againe, so Christ as touching his humanitie had no father, and concerning his diuinitie, come- ther.*

*Norm. 18, 19.*

*deu. 18, 1.*

*ios. 14, 1.*

*b That is, the chief of fa- thers.*

*c The Leuites had comman- demēt to recei- ue that, which Abraham gaue freely to Mel- chi-sedec.*

*d Was begot- ten of Abra- ham.*

*e The Leuites receiued tithes of their bre- thren, but Mel- chi-sedec of Abraham, the patriarke: there- fore his priesthode is more excellent then the Leui- tical.*

*f Because the- re is no mentio- of his death.*

*g The Lawe & Priestho- de are bothe of one condi- tion: so tha bo- the Aarons & Moses office pertaine to Christ, which is Priest & Law- maker.*



be Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made Priest after the Law of the carnal commandement, but after the power of the endles life.

17 For he testifieth thus, \*Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disanulled, because of y<sup>e</sup> weakenes thereof, and vnprofitablenes.

19 For the Law made nothing perfite, but the bringing in of a better hope made perfite, whereby we drawe nere vnto God.

20 And forasmuche as it is not without an othe (for these are made Priests without an othe:

21 But this, he is made with an othe by him that said vnto him, \*The Lord hath sworn, & wil not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 By so muche is Iesus made a suretie of a better Testament.

23 And among the many were made Priests, because they were not suffred to endure, by the reason of death.

24 But this man, because he endureth euer, hath an euerlasting Priesthode.

25 Wherefore, he is able also perfite to saue them that come vnto God by him, seing he euer liueth, to make intercession for them.

26 For suche an hie Priest it became vs to haue, which is holie, harmeles, vndefiled, separate from sinners, and made hier then the heauen:

27 Which neded not daily as those hie Priests to offer vp sacrifice, \*first for his owne sinnes, and then for the peoples: for that did he once, when he offred vp him self.

28 For the Law maketh men hie Priests, which haue infirmitie: but y<sup>e</sup> worde of the othe that was since the Law, maketh the Sonne, who is consecrated for euermore.

#### CHAP. VIII.

6 He proueth the abolishing aswel of the Leuitical Priesthode, as of the olde Couenant by the spiritual & euerlasting Priesthode of Christ, & And by the new Couenant.

1 Now of the things which we haue spoken, this is the summe, that we haue suche an hie Priest, y<sup>e</sup> sitteth at the right hand of the throne of the maiestie in heaue,

2 And is a minister of the Sanctuarie, and of the true Tabernacle which the Lord pight, and not man.

3 For euerie hie Priest is ordeined to offer

bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seing there are Priests that according to the Law offer giftes,

5 Who serue vnto the paterne & shadowe of heauenlie things, as Moses was warned by God, when he was about to finish the Tabernacle. \*Se, said he, that thou make all things according to y<sup>e</sup> paterne, shewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, inasmuche as he is the Mediatur of a better Testament, which is established vpo better promises.

7 For if that first Testament had bene faueteles, no place shulde haue bene sought for the seconde.

8 For in rebuking them he saith, \*Beholde, the dayes wil come, saith the Lord, when I shal make with the house of Israel, and with the house of Iuda a new Testamēt:

9 Not like the Testamēt that I made with their fathers, in the day that I toke them by the had, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded the not, saith the Lord.

10 For this is the Testamēt that I wil make with y<sup>e</sup> house of Israel, After those dayes, saith the Lord, I wil put my lawes in their minde, and in their heart I wil write them, and I wil be their God, and they shal be my people,

11 And they shal not teache euerie man his neighbour & euerie man his brother, saying, Knowe y<sup>e</sup> Lord: for all shal knowe me, from the least of the to the greatest of them.

12 For I wil be merciful to their vnrighteousnes, and I wil remember their sinnes and their iniquities no more.

13 In that he saith a newe Testament, he hath abrogate the olde: now that w<sup>h</sup> is disanulled & waxed olde, is readie to vanish away.

#### CHAP. IX.

1 How that the Ceremonies and sacrifices of the Lawe are abolished. 11 By the eternitie and perfection of Christs sacrifice.

1 Then the first Testament had also ordinances of religion, and a worldlie Sanctuarie.

2 For the first Tabernacle was made, wherein was the candlesticke, and the table, & the shewbread, which Tabernacle is called the Holie places.

3 And after the seconde vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden senser, and the Aike of the Testament ouerlaide rounde about with gold, wherein the golden pot

CCc. iiii.

Which mode is outward and corporal ceremonies. Psal. 110. 4. chap. 5. 6.

For Lawe haue no vertue nor profit, till a man become to Christ. 10. it was an introduction of a better hope.

Psal. 110. 4. 10. currens. Therefore all others are blasphemous. y<sup>e</sup> either make them selues his successors, or pretend a new other sacrifice. The fruit of this Priesthode is to saue that fully and perfectly, not by supplying that which wanteth, but by taking away the Lawe which is vnperfected by reason of our infirmities. And can not without blasphemie be said to be offered againe, or else by any creature: for none coulde offre him, but him self. Lu. 16. 3. Now that it was first made after the Lawe was giuen, but because the declaration of y<sup>e</sup> eternal othe was led to it.

That is, heauen. Which is y<sup>e</sup> bodie of Christ. For as it shulde be corruptible. He proueth that Christs bodie is the true Tabernacle, and that he must nedes be made man, to the intent that he might haue a thing to offre, which was his bodie.

Exod. 25. 40.

alt. 7. 44.

e Seing the offerings of the Leuites were but shadowes of heauenlie things, as appeared by the oracle to Moses, it followeth then y<sup>e</sup> Christs heauenlie Sanctuarie, his Tabernacle and office are farre more excellent. 10. currens.

1er. 31. 31.

Rom. 11. 27.

chap. 10. 16.

f That is, whē Christ shal remitte our sinnes by the preaching of the Gospell.

g Signifying y<sup>e</sup> there shulde be no more diuision, but all shal be made one Church. h Man by trasgressing the bondes of the Couenant, coulde not enioye the comodities thereof.

i Men shal not in the time of the Gospell be so ignorant as they were before, but shal knowe God more perfectly through Christ.

10. Tabernacle

10. currens. a Not heauenlie and spiritual.

Exod. 26. 1.

& 35. 1.

b That is, on the inward side of the vaile which was hid from the people.



# The force of Christs death. To the Ebrewes. Christ once offered.

*Nom. 17, 10.*  
*1. King 3, 9.*  
*2. Chron. 5, 10.*  
*Exod. 25, 22.*

*Or, corner of the ark.*

*Exo. 30, 10.*  
*Leu. 16, 2.*

*Or, error.*

*a* For so long as *h*ie Priest offered once a yere for his owne finnes & for *h*ie peoples, and also while this earthly tabernacle stode, the way to the heauenlie Tabernacle, which is made open by Christs blood, coulde not be entred into.

*Or, perfect.*  
*d* Nether yet him for whom they were offered.

*e* Which ceremonies although they were ordained of God, yet considered in them selues, or els compared with Christ, are but carnal, grosse, and earthly & touche not the soule.

*Leu. 16, 14.*

*Nom. 19, 4.*

*1. Pet. 1, 9.*

*2. John 1, 9.*

*Reuel. 1, 5.*

*f* Till the newe testament was appointed.

*Luk. 1, 74.*

*g* Which was his bodie and humane nature.

*Rom. 3, 6.*

*1. Pet. 3, 18.*

*h* Which is heauen.

*i* For Christ was the sacrifice, the Tabernacle and the Priest.

*Gal. 3, 15.*

*k* The Levitical Priest offered beasts blood: but Christ the true and eternal Priest offered his owne blood, which was moste holie and pure: the Levitical Priest offered yerely, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holie for euer all *h*at beleue. *l* Outwardly in the sight of man. *m* Which of *h*is selues procure death & are the frutes thereof. *n* Made betwene God and Christ, who by his death shulde make vs heires. *o* He proueth that Christ must dye, because the covenant or testamēt is of none effect without the death of the testator. *p* Without the death of beasts that were sacrificed & signified, that Christ wolde pacifie his Fathers wrath with his blood.

which had manna, *and* \*Aarons rodde that had budded, and the \*tables of the Testament.

5 \*And ouer the Arke were the glorious Cherubims, shadowing the \*mercie seat: of which things we wil not now speake particularly.

6 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, & accomplished the seruice.

7 But into the second went the \*hie Priest alone, once euerie yere, not without blood which he offered for him self, and for the "ignorances of the people.

8 Whereby the holie G<sup>st</sup> this signified, that the \*way into the Holiest of all was, not yet opened; while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that colde not make "holie, concerning the conscience, *h*im that did the seruice,

10 Which onely stode in meats and drinckes, and diuers washings, and \*carnal rites, vntil the time of *h*is reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfecte Tabernacle, not made with hands, that is, not of this buylding,

12 Nether by the blood of goates and calues: but by his owne blood entred he in once vnto the *h*oliest place, *and* obtained eternal redemption for vs.

13 \*For if the *h* blood of bulles & of goates & the ashes of an heifer, sprinkling *h*at are vncleane, sanctifieth as touching the purifying of the *h* flesh,

14 How muche more shal *h* blood of Christ which through the eternal Spirit offered him self without spot to God, purge your conscience from *h* dead workes, to \*serue the liuing God?

15 And for this cause is he the Mediatur of the new Testamēt, that through \*death *h*ich was for the redēption of the transgressions *h*at were in *h* former Testament, they which were called, might receiue the promes of eternal enheritance.

16 For where a testament *is*, there must be the death of him that made the testamēt.

17 \*For the *h* testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a liue.

18 Wherefore nether was the first ordeined without *h* blood.

19 For when Moses had spoken euerie precept to the people, according to the Law,

which had manna, *and* \*Aarons rodde that had budded, and the \*tables of the Testament.

he toke the blood of calues and of goates, with water and purple wolle and hyssope, and sprinkled bothe the boke, and all the people,

20 \*Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heauenlie things shulde be purified with suche things: but the heauenlie things the selues are purified with better *h* sacrifices then are these.

24 For Christ is not entred into the holiest places that are made with hands, which are "similitudes of the true Sanctuarie: but *is* entred into very heauen, to appeare now in the sight of God for vs,

25 Not that he shulde offer him self often, as the hie Priest entred into the Holiest place euerie yere with other blood,

26 (For then must he haue often suffered since the fundacion of the worlde) but now in the *h* end of the worlde hath he appeared once to put away sinne, by the sacrifice of him self.

27 And as it is appointed vnto men that they shal once dye, and after that commeth the iudgement,

28 So \*Christ was once offered to take away the finnes of *h* many, and vnto them that loke for him, shal he appeare the seconde time *h* without sinne vnto saluation.

## CHAP. X.

*1* The olde lawe had no power to cense away sinne. *2* But Christ did *is* with offering of his bodie once for all. *3* An exhortation to receiue the goodnes of God thankfully with patience and stedfast faith.

**F**OR the \*Lawe hauing the *h* shadowe of good things to *h* come, and not the very "image of the things, can neuer with those sacrifices, which they offer yere by yere continually, "sanctifie the commers thereunto.

For wolde they not then haue ceased to haue bene offered, because that the offerers once purged, shulde haue had no more conscience of finnes?

But in those sacrifices there *is* a remembrance againe of finnes euerie yere.

For it is vnpossible that the blood of bulles & goates shulde \*take away finnes.

Wherefore when he *h* commeth into the worlde, he saith, \*Sacrifice & offering thou woldest not: but a *h* bodie hast thou ordeined me.

6 In burnt offerings, & sinne offerings thou hast had no pleasure.

*q* Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true & eternal sacrifice is compared with all those which were figuratiue, & is more sufficient then all they, therefore he calleth it in the plural number, sacrifices.

*Or, perfect.*  
*r* Therefore to make any other offering or sacrifice for sinne after that Christs bodie was once offered, is blasphemie. *s* Which is the latter daie when Christ came.

*Rom. 5, 8.*  
*1. Pet. 3, 18.*  
*t* Of the elect. *u* That is, without a sacrifice for sinne: or sin abolished.

*Leu. 16, 14.*  
*a* Which was as it were the first draught and purgation of the liuelie pattern to come. *b* Which are eternal.

*Or, sufficient.*  
*Or, make perfect.*  
*c* When Christ was made man.

*Leuit. 16, 14.*

*Psal. 40, 7.*  
*d* In the hebrewe it is, thou hast perced mine eares throwe, that is, hast made me prompt and ready to heare: and in *g* reke, thou hast made me a bodie, that is, to obey thee, which both tende to one purpose.

7 Then



Or rolle and  
folding: for in  
olde time they  
vied to make  
bokes like  
rolles.

That is, sacri-  
fices.  
Which is, f  
wil of God: to  
haue content  
with Christs  
sacrifice.

Chap. 13.

Psalm 110. 1.

1 Cor. 15. 25.

Chap. 13.

That is, san-  
ctified to God  
and made per-  
fect.

Jerem. 31. 33.

Chap. 8. 8.

Rom. 11. 27.

Where there  
remaine no sin-  
nes to be for-  
gotten, there is  
no more sacri-  
fice: seeing the-  
efore that on-  
ely Christs  
death hath  
washed away  
all finnes, and  
doeth euer a  
fresh whe sin-  
ners do repen-  
t, there can be  
none other sa-  
crifice but y, &  
it can be no  
more reiterat.  
For the of-  
fing of than-  
kgiuing, w is  
y onely sacri-  
fice now of the  
Christians, is  
not for sinne:  
but a thank-  
giuing & an of-  
fing vp of our  
selues & ours  
for the same.  
We by Christ  
haue y libertie  
& the ancient  
fathers coulde  
not haue by y  
Law.

Chap. 6. 14.

The blood  
of Christ is al-  
waies fresh &  
liuelie, before  
the father to  
sprinkle and  
quicken vs.

That is, ha-

ving our hearts

made pure.

Of Christs seconde coming.

That

historike Iesus Christ, as Iudas, Saul, Arrius, Lolian the apostat did.

7 Then I said, Lo, I come (In y beginning of the booke it is written of me) that I shulde do thy wil, o God.

8 Aboue, when he said, Sacrifice & offering, and burnt offerings, & sinne offerings thou woldest not haue, nether hadst pleasure therein (which are offred by the Law)

9 Then said he, Lo, I come to do thy wil, o God, he taketh away the first, that he may stablish the seconde.

10 By the which wil we are sanctified, euen by the offering of the bodie of Iesus Christ once made.

11 And euerie Priest appeareth daiely ministring, and oft times offieth one maner of offering, which can neuer take away finnes:

12 But this man after he had offred one sacrifice for finnes, sitteth for euer at the right hand of God,

13 And from hence forth tarieth, \* til his enemies be made his fote stole.

14 For with one offering hath he he consecrated for euer them that are sanctified.

15 For the holie Gost also beareth vs recorde: for after that he had said before,

16 \* This is the Testament that I wil make vnto them after those daies, saith y Lord, I wil put my Lawes in their heart, and in their mindes I wil write them.

17 And their finnes and iniquities wil I remember no more.

18 Now where i remission of these things is, there is no more \* offering for sinne.

19 Seing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holie place

20 By the new and m liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:

21 And seing we haue an hie Priest, which is ouer the house of God,

22 Let vs drawe nere with a true heart in assurance of faith, \* sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water.

23 Let vs kepe the profession of our hope, without wauering (for he is faithful that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhorre one another, & that so muche the more, because ye se that the day draweth nere.

26 \* For if we sinne p willingly after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for finnes,

27 But a feareful looking for of iudgement,

& violent fyre, which shal deuoure the aduersaries.

28 He that despiseth Moses Law, dyeth without mercie \* vnder two, or thre witnesses.

29 Of how muche forer punishment suppose ye shal he be worthie, which treadeth vnder fote the Sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

30 For we knowe him that hath said, \* Vengeance belongeth vnto me: I wil recompense, saith the Lord. And againe, The Lord shal iudge his people.

31 It is a feareful thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partely while you were made a gazing stocke bothe by reproches and afflictions, and partely while ye became companions of them which were so tossed to and fro.

34 For bothe ye sorowed with me for my bondes, and suffred with ioye the spoyling of your goods, knowig in your selues how that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hath the great recompense of rewarde.

36 For ye haue nede of patience, that after ye haue done the wil of God, ye might receiue the promes.

37 \* For yet a verie litle while, and he that shal come, wil come, and wil not tarie.

38 Now the iust shal liue by faith: but if a man withdrawe him self, my soule shal haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but followe faith vnto the conseruacion of the soule.

#### CHAP. XI.

What faith is, and a comendacion of the same. 9 Without faith we can not please God. 16 The stedfast belefe of the fathers in olde time.

Now faith is the ground of things, which are hoped for, and the euidence of things which are not sene.

For by it our elders were wel reported of.

\* Through faith we vnderstand that the worlde was ordeined by y worde of God, so that the things which we se, are not made of things, which did appeare.

4 By faith Abel \* offred vnto God a greater sacrifice then Cain, \* by the which he obtained witness that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

5 By faith was \* Enoch taken away, that he shulde not se death: nether was he fo-

DDd.i.

Deut. 19. 17.

Mat. 18. 16.

John 8. 17.

2 Cor. 13. 1.

Deut. 32. 33.

Rom. 12. 19.

q Wherby it

is euident that

the Apostle

here onely

meaneth of y

stone, w is a

gainst the ho-

lie Gost, as al-

so Chap. 6. 4.

r Defend the

godlie and pu-

nish y wicked.

For y which

thing also S.

Paul praifeth

the Philippians

& The Thalonians

as

Or, of that state

Habak. 2. 4.

Rom. 1. 17.

Galat. 3. 21.

Chap. XI.

a Haue bene

aproued, and

so obtained

saluacion.

b For God ma-

de all things

of nothing.

c Meaning,

faith.

Gen. 1. 3.

John 1. 10.

d Because God

receiued him

to mercie, the-

efore he im-

puted him

righteous.

e That is, li-

ueth.

Gen. 4. 4.

Mat. 23. 35.

f For Enochs

& Elias taking

vp was suche a

thing, as is

spoken of, 1

Cor. 15. 51. & 1

Thes. 4. 15

Gen. 5. 24.

Ecles. 44. 17.

& 49. 16.



# The force of faith.

# To the Hebrewes. How faith worketh.

unde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke him.

Gen. 6. 13.

eccl. 4. 15. First God must finde vs before we can seke him: then we must seke him with a pure heart in Christ, who is reueiled in his word: & thereby we learne to beleue Gods fre mercie towards vs in his Sonne, through whom we obtaine the rewarde of his promes, & not of our desertes.

Gen. 12. 4.

h For all things in the worlde are subiect to corruption.

Gen. 17. 19. &

31. 2.

Eccl. 4. 22. i Eue as dead.

k Which was the enioying of the land of Canaan. l With eyes of faith.

m And therefore put not their confidence in things of this worlde. n That is, of Mesopotamia.

Gen. 22. 10.

eccl. 4. 30.

Gen. 21. 12.

Rom. 9. 7.

o For it might seme to y<sup>e</sup> flesh y<sup>e</sup> the promes was contrarie to this comandement, to (acrisce) his sonne.

Gen. 27. 21.

Gen. 49. 15.

Gen. 47. 31.

10. worshiped towards the end of his staffe.

Gen. 50. 29.

7 By faith \* Noe being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his housholde, through the which Arke he condemned the worlde, & was made heire of the righteousnes, which is by faith.

8 By faith \* Abraham, when he was called, obeyed God, to go out into a place, which he shulde afterwarde receiue for inheritance, and he went out, not knowing whether he went.

9 By faith he abode in the land of promes, as in a strange countrey, as one that dwelt in tentes with Isaac and Iacob heires with him of the same promes.

10 For he looked for a citie hauing a f<sup>u</sup>ndacion, whose buylder and maker is God.

11 Through faith \* Sarra also receiued strength to conceiue s<sup>e</sup>de, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, eue of one which was i<sup>n</sup> dead, so manie as \* the starres of the skie in multitude, and as the sand of y<sup>e</sup> sea shore which is innumerable.

13 All these dyed in faith, and received not the promes, but sawe them i<sup>n</sup> a farre of, and beleued them, and receiued them thankfully, and confessed that they were m<sup>u</sup>strangers and pilgremes on the earth.

14 For they that say suche things, declare plainly that they seke a countrey.

15 And if they had bene mindeful of <sup>n</sup> that countrey, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenlie: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith \* Abraham offred vp Isaac, when he <sup>o</sup> was tryed, & he that had receiued the promes, offred his onely begottē sonne.

18 (To whome it was said, \* In Isaac shal thy s<sup>e</sup>de be called)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sorte.

20 By faith \* Isaac blesse. d<sup>o</sup> Iacob and Esau, concerning things to come.

21 By faith \* Iacob when he was a dying, blessed bothe the sonnes of Ioseph, and \* leaning on the end of his staffe, worshipped God.

22 By faith \* Ioseph when he dyed, made

mention of the departing of y<sup>e</sup> childre of Israel, & gaue comandement of his bones.

23 \* By faith Moses when he was borne, was hid thre moneths of his parentes, because they sawe he was a proper childe, nether feared they the Kings \* comandement.

24 By faith \* Moses when he was come to age, refused to be called the sonne of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of finnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the rewarde.

27 By faith he forsoke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the Passouer and the effusion of blood, lest he that destroyed the first borne, shulde touche them.

29 By faith they \* passed through the red sea as by drye land, which whē the Egyptians had assaied to do, they were drowned.

30 By faith the walles of Iericho fell downe after they were compassed about seuen dayes.

31 By faith the harlot \* Rahab perished not with them which obeyed not, whē she had receiued the spies peaceably.

32 And what shal I more say? for the time wolde be to short for me to tell of \* Gedeon, of \* Barac & of \* Sampson, & of \* Iephthē, also of \* Dauid, and Samuel, and of the Prophetes:

33 Which through faith subdued kingdomes, wrought righteousnes, obtained the promises, stopped the mouthes of lions,

34 Quenched the violence of fyre, escaped the edge of the sworde, of weake were made strong, waxed valiant in battel, turned to flight the armies of the aliantes.

35 The women receiued their dead raised to life: other also were racked, and wolde not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sworde, they wandered vp and downe in shepes skinned, and in goates skinned, being destitute, afflicted, & tormented:

38 Whome the worlde was not worthie of: they wandred in wildernesses and mountaines, & denes, & caues of the earth.

39 And these all through faith obtained good reporte, & receiued <sup>n</sup> not y<sup>e</sup> promes,

40 God

p The enticings of the worlde, w<sup>h</sup> drawe vs from God, and which we cannot vse without prouoking of Gods anger.

Exod. 12. 22.

Exod. 14. 22.

Iosh. 6. 20.

Iosh. 6. 23.

Iosh. 2. 1.

Iudg. 6. 11.

Iudg. 4. 6.

Iudg. 13. 4.

Iudg. 11. 1.

1 Sam. 1. 7.

1 Sam. 1. 30.

1 Sam. 13. 14.

q Or fruit thereof.

r As Elias raised vp y<sup>e</sup> widowe of Sarep

tas sonne, and

Eliseus the Samaritanes sonne.

s They had not

suche cleare

light of Christ

as we for the

loked for that

we haue

therefore it

werethat we

vs, if at least

we haue not

a great con-

fancie as thei.



# Christ is our example. Chap. XII. Iesus the mediator. 106

40 God prouiding a better thing for vs, that they without vs shulde not be made perfit.

## CHAP. XII.

*An exhortation to be patient and steadfast in trouble & aduersitie, vpon hope of euermore rewardes. 25 A commendation of the new Testament about the elde.*

**W** Herefore, let vs also, seing that we are compassed with so great a "cloude of witnesses, cast away euery thing that presseth downe, and the sinne that hangereth so fast on: let vs runne with patience the race that is set before vs,

Looking vnto Iesus the autor and finisher of our faith, who for the ioye that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

Consider therefore him that endured such speakeing against sinners, lest ye shulde be wearied and fainte in your mindes.

Ye haue not yet resisted vnto blood, striving against sinne.

And ye haue forgotten the consolation, which speaketh vnto you as vnto childre, "My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

For whome the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiue.

If ye endure chastening, God offreth him self vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes.

Moreouer we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: shulde we not muche rather be in subiection vnto the Father of spirits, that we might liue?

For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit, that we might be partakers of his holines.

Now no chastising for the present seemeth to be ioyous, but grievous: but afterwarde, it bringeth the quiet frute of righteousness, vnto them which are thereby exercised.

Wherefore lift vp your hands which hang downe, and your weake knees,

And make straight steppes vnto your fete, lest that which is halting, be turned out of the way, but let it rather be healed.

\*Followe peace with all men, and holines, without the which no man shal see the Lord.

Take hede, that no man fall away from the grace of God: let no roote of bitterness spring vp and trouble you, lest thereby many be defiled.

Let there be no fornicator, or prophane persone as \* Esau, which for a portion of meat solde his byrth right.

\*For ye knowe how that afterwarde also when he wolde haue inherited the blessing, he was reiecte: for he founde no place to repentance, thogh he sought the blessing with teares.

For ye are not come vnto the mount that might be touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest,

Nether vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the worde shulde not be spoken to them any more.

(For they were not able to abyde that which was commanded, \* Yea, thogh a beast touche the mountaine, it shalbe stoned, or thrust thorowe with a dart:

And so terrible was the sight which appeared, that Moses said, I feare & quake.)

But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestial Ierusalem, and to the companie of innumerable Angels,

And to the cōgregation of the first borne, which are written in heauen, & to God the iudge of all, and to the spirits of iust and perfit men,

And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of \* Abel.

Se that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: muche more shal we not escape, if we turne away from him, that speaketh from heauen.

Whose voyce then shooke the earth, and now hath declared, saying, \* Yet once more wil I shake, not the earth onely, but also heauen.

And this worde, Yet once more, signifieth the remouing of those things, which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

Wherefore seing we receiue a kingdome, which can not be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence and feare.

For euen our God is a consuming fyre.

## CHAP. XIII.

*He exhorteth vs vnto loue, 3 To hospitalitie. 3 To thinke vpon such as be in aduersitie. 4 To mainteine wedlocke. 5 To auoide couetousnes. 7 To make muche of them that preache Gods worde. 9 To beware of strange learning. 13 To be content to suffer rebuke with Christ. 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.*

DDd. ii.

For we are all one bodie together.

Rom. 6. 4. Eph. 4. 3. Col. 3. 3. 1. Pet. 2. 1. 9. multitude. 1. As riches, care and such like, and so to become Christs disciples, by denyng our selues, and taking our crosse to followe him. 10. 6. easily suffer vs about. 1. As being our marke.

Which by reason of our concupiscence assault vs on all sides. Prou. 3. 11. 1. Pet. 3. 17.

He concludes that they which refuse the grosse denie to be of 3 number of Gods children, but are bastards. 1. Which haue naturally begotten vs. 1. As he doeth create our spirits without any worldlie meane, so he doeth instruct and maintain them by the wonderful verue of his spirit.

Their halfe partly declared their sloth, & partly their inconstancie in doctrine: therefore they were in danger to be punished. Rom. 12. 18. 1. As heretics or apostates.

He was full of despite and disdain, but was not touched with true repentance so be displeased for his sinnes & so seke amendment.

Exod. 19. 13. 1. 20. 21. Which might be touched and seene, for as muche as it was material, but God had comanded that none shulde touche it. Exod. 19. 13.

Whence the worde of God must come. In which shal be extended through all the worlde. 1. By the Gospel we are ioyned with the Angels and Patriarkes.

Gen. 4. 10.

Which spake but rudely in comparison of Christ, who preached not the Lawe but the Gospel. Hag. 2. 7.

Deu. 4. 24. 1. To destroy them that resist him.



# Sondrie exhortacions. To the Hebrewes. The great shepherd.

Rom. 12, 10.  
1. Pet. 4, 9.  
Gen. 18, 3.  
& 19, 3.

a As Incontinencie is a disease commune to men of all sortes and degrees, so marriage the remedie is offered by the free mercie of God to all manner of men without respect.

b The Lord.  
Iosh. 1, 9.

c He was, is, & shall be the foundation of the Church for ever.

d Whatsoever doctrine is not according to the simple trueth of Gods worde, is strange.

e By reproving them which superciliously put difference betwixt meats, he condemneeth all the seruice which stode in ceremonies, comparing it with the spiritual worshiping, & regeneration.

Leui. 6, 36.  
& 16, 27.

f They that sticke to ceremonies of Law, can not eate, that is, can not be partakers of our altar, which is thankesgiving and liberallitie, which two sacrifices or offerings are now onely left to Christ. So that the Priests had no piece thereof.

\* That is, writ to no one man, citie or countrey, but to all the Iewes generally, being now dispersed.

1 **L**et brotherlie loue continue.  
2 Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vnwares.

3 Remember them that are in bondes, as though ye were bonde with them: and them that are in affliction, as if ye were also afflicted in the bodie.

4 Marriage is honorable among all, and the bed vndefiled: but whoremungers & adulterers God wil iudge.

5 Let your conuersation be without couetousnes, and be content with those things that ye haue: for he hath said, \* I wil not faile thee, nether forsake thee:

6 So that we may boldly say, \* The Lord is mine helper, nether wil I feare what man can do vnto me.

7 Remember them which haue the oversight of you, which haue declared vnto you the worde of God: whose faith followe, considering what hath bene the end of their conuersation.

8 Iesus Christ yester day, and to day, the same also is for ever.

9 Be not caryed about with diuers & strange doctrines: for it is a good thing that the heart be stablished with grace, & not with meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar whereof they haue no autoritie to eate which serue in the Tabernacle.

11 \* For the bodies of those beastes whose blood is brought into the Holie place by the hie Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs go forthe therefore out of the campe, bearing his reproche.

14 For here haue we no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the frute of the lippes, which confesse his Name.

16 To do good, & to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue the oversight of you, & submit your selues: for they watch for your soules, as they that must giue accountes, that they may do it with ioye, and not with grief: for that is vnprofitable for you.

18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepherd of the shepe, through the blood of the euerlasting Couenat,

21 Make you perfite in all good workes, to do his wil, working in you that which is pleasant in his sight through IESUS CHRIST, to whome be praise for ever & euer, Amen.

22 I beseeche you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes.

23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I wil see you.

24 Salute all them that haue the oversight of you, and all the Saintes. They of Italie salute you.

25 Grace be with you all, Amen.

Written to the Hebrewes from Italie, and sent by Timotheus.

## THE GENERAL Epistle of Iames.

### THE ARGUMENT.

**I**ames the Apostle and sonne of Alphaeus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, nether to boast of an ydle faith, but to declare a true faith by liuelie frutes, to auoide ambition, to bridle the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to utter their fautes when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.



CHAP. I.

2 He exhorteth to reioyce in trouble, & To be seruent in prayer with stedfast belief. 17 To loke for all good things from aboue. 21 To forsake all vice, and thankfully to receiue the worde of God, 22 Not onely hearing it, & speaking of it, but to do thereafter in dede. 27 What true religion is.



**I**AMES a seruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, w<sup>h</sup> are scattred abroad, salutation.

2 My brethre, counte it excedding ioye, whē ye fall into diuers tentacions,

3 \* Knowing that the trying of your faith bringeth forth the pacience.

4 And let pacience haue her<sup>b</sup> perfite worke, that ye may be perfite and entier, lacking nothing.

5 If any of you lacke wisdome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shal be giuen him.

6 \* But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caryed away.

7 Nether let that man thinke that he shal receiue any thing of the Lord.

8 A<sup>d</sup> wauering minded man is vnstable in all his wayes.

9 Let the brother of lowe degree reioyce in that he is exalted:

10 Againe he that is riche, in that he is made lowe: for as the flower of the grasse, shal he<sup>a</sup> vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, & the beautie of the facion of it perisheth: euen so shal the riche man fade away in all his wayes.

12 \* Blessed is the man, that endureth temptation: for when he is tryed, he shal receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say whē he is<sup>a</sup> tēpted, I am tēpted of God: for God can not be tēpted with euil, nether tempteth he any man.

14 But euerie man is tempted, when he is drawne away by his owne concupiscence, and is enticed.

15 Then when lust hath conceiued, it bringeth forth the sinne, and sinne when it is finished, bringeth forth the death.

16 Erre not, my deare brethren.

17 Euerie good<sup>b</sup> giuing, and euerie perfite gift is from aboue, and cometh downe fro the Father of lights, with whome is no variableness, nether shadowing by turning.

18 Of his owne wil begate he vs with the worde of trueth, that we shulde be as the first frutes of his creatures.

19 Wherefore my deare brethren, let euerie man be<sup>a</sup> swift to heare, slowe to speake, & slowe to wrath.

20 For the wrath of man doeth not accomplish the<sup>m</sup> righteousnes of God.

21 Wherefore lay aparte all filthines, & superfluitie of malicioufnes, & receiue with mekenes<sup>y</sup> worde that is<sup>n</sup> grafted in you, which is able to saue your soules.

22 \* And be ye doers of the worde, and not hearers onely, deceiuing your owne selues.

23 For if anie heare the worde, & do it not, he is like vnto a man, that beholdeth his natural face in a<sup>o</sup> glasse.

24 For when he hath considered him self, he goeth his way, & forgetteth immediatly what maner of one he was.

25 But who so loketh in the perfite Law of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shal be blessed<sup>p</sup> in his dede.

26 If anie man among you semeth religious, and refraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherles, and widdowes in their aduersitie, and to kepe him self vnspotted of the worlde.

CHAP. II.

1 He forbiddeth to haue anie respect of persones, 5 But to regarde the poore as wel as the riche. 8 To be liuing, and merciful. 14 And not to boast of faith where no dedes are. 17 For it is but a dead faith, where good workes followe not.

1 **M**Y brethren, haue not the faith of our glorious Lord Iesus Christ<sup>a</sup> in respect of persones.

2 For if there come into your companie a man with a golde ring, and in goodlie apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him<sup>y</sup> weareth the gaye clothing, and say vnto him, Sit thou here in a good place, & say vnto the poore, Stand thou there, or sit here vnder my fote stole,

4 Are ye not partial in your selues, and are become iudges of euil<sup>b</sup> thoughts?

5 Hearken my beloued brethren, hath not God chosen the poore of this worlde, that they shulde be riche in faith, and heires of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. Do not the riche oppresse you by tyrannie, and do not they drawe you before the iudgement seates?

7 Do not they blaspheme the<sup>d</sup> worthie Name after which ye be named?

8 But if ye fulfil the<sup>e</sup> royal Law according

eg<sup>n</sup> go it: so euerie man is our neighbour, as wel the poore

DDd.iii.

Trou. 17. 17. k That is, prompt to learne.

l For we can not heare God except we be peaceable, & modeste. m But hindereth Gods worke in vs. n By hearing y<sup>e</sup> worde preached.

Mat. 7. 21. rom. 2. 13.

o So Gods worde is a glasse wherein we must beholde our selues, & become like vnto him.

p In so behauing him self.

a As esteeming faith and religion by the outward appearance of men

Or acceptatiu.

b That is, are ye not euil affected?

c Seeing God esteemeth the, we may not contemne the.

d The Name of God and Christ, whereof you make profession: & in that they dishonour God, it is not meete that you his children shulde honour the.

e Which is here taken proverbially, for the high or brode way, wherein there is no turning, and euerie man as the riche.

Or, afflictiour.

Rom. 5. 3.

a Afflictions trye our faith & ingendure patience.

b Our patience ought to continue to y<sup>e</sup> end till by working it hath polished vs, & made vs perfect in Christ.

c To endure patiently what soeuer God layeth vpon him.

Mat. 7. 7. mar. 11. 24. luk. 11. 9. iohn 14. 13. & 16. 23.

d Douing in doctrine, or of Gods wil.

Or, double. e That he is called to the companie of Christ and his Angels.

Eccles. 14. 18. ipe. 40. 6. 1 pet. 5. 24.

f Or contemptible to y<sup>e</sup> worlde.

Iob 5. 7. Or, in all his thoughts and desires.

Or, moued to e. all.

g He meaneth now of the inward tentacions as of our disordered appetites, which cause vs to sinne.

h Seeing all good things come of God, we ought not to make him the author of euil.

i He alludeth vnto the sunne which in his course and turning summer is cleare and bright, sometime darke and cloudie: but Gods liberality is euer like it self, bright and continually shining.



# Of faith and workes.

# James.

# Of the tongue.

CHAP. III.

Leu. 19. 18.  
mat. 22. 39.  
mar. 12. 31.  
rom. 13. 9.  
galat. 3. 14.  
Leu. 19. 15.  
deuter. 1. 17.  
Exod. 20. 14.  
deut. 5. 18.

f By the mer-  
cie of God &  
deliuereth vs  
from the curie  
of the Lawe.  
g And feareth  
it not.

Luk. 3. 12.

1. John 3. 17.  
h S. Paul to y  
Romans and  
Galatians dis-  
puteth against  
the, which at-  
tributed iusti-  
fication to the  
workes: & he-  
re S. James rea-  
soneth against  
them vnderly  
condemne wor-  
kes: therefore  
Paul sheweth  
the causes of  
our iustificati-  
on, and James the  
effectes: there  
it is declared  
how we are iu-  
stified: here  
how we are  
known to be  
justified: there  
workes are ex-  
cluded as not  
the cause of  
our iustificati-  
on: here they are  
approved as  
effectes proce-  
ding thereof:  
where they are  
denied to go  
before them  
that shalbe iu-  
stified: and he-  
re they are  
said to followe  
them that are  
justified.

i To thine ow-  
ne opinion.

Or, without wor-  
kes.

Gen. 15. 6.

rom. 4. 5.

gal. 3. 6.

k Here dedes  
are considered  
as ioyned with  
true faith.

Iosh. 2. 1.

l So that faith

was not ydle.

m The more

his faith was

declared by

his obedience

and good wor-  
kes, the more

was it known

to men to be

perfit, as the

goodnes of a

tree is known

by her good

frute, otherwi-  
se no man can haue perfecti-  
on in this worlde: for euery man must pray for re-  
mission of his finnes, & increase of faith. n Is so known & declared to man.

o Of that baren and dead faith whereof ye boast. p Meaning hereby all the

that were not lewes and were receiued to grace. q Wherefore we are iusti-  
fied onely by that liuely faith, which doeth apprehende the mercie of God  
towards vs in Iesus Christ.

to the Scripture, which faith, \* Thou shalt  
loue thy neighbour as thy self, ye do wel.

9 \* But if ye regarde the persones, ye com-  
mit sinne, and are rebuked of the Law, as  
transgressours.

10 For \* whosoever shal kepe the whole  
Law, and yet faileth in one point, he is gile-  
tie of all.

11 For he that said, \* Thou shalt not com-  
mit adulterie, said also, Thou shalt not  
kill. Now thogh thou doest none adule-  
rie, yet if thou killest, thou art a transgres-  
sor of the Law.

12 So speake ye, and so do, as they that shal-  
be iudged by the Law of libertie.

13 For there shalbe iudgement mercies to  
him that sheweth no mercie, & mercies re-  
ioyceth against iudgement.

14 What auaieth it, my brethren, thogh a  
man faith he hath the faith, whē he hath no  
workes? can the faith saue him?

15 For if a brother or a sister be \* naked and  
destitute of dailie fode,

16 And one of you say vnto them, Departe  
in peace: warme your selues, and fil your  
bellies, notwithstanding ye giue them not  
those things which are nedeful to the bo-  
die, what helpeth it?

17 Euen so the faith, if it haue no workes, is  
dead in it self.

18 But some man might say, Thou hast the  
faith, & I haue workes: shewe me thy faith  
out of thy workes, & I will shewe thee  
my faith by my workes.

19 Thou beleuest that there is one God:  
thou doest wel: the deuils also beleue it, &  
tremble.

20 But wilt thou vnderstand, o thou vaine  
man, that the faith which is without wor-  
kes, is dead?

21 Was not Abraham our father iustified  
through workes, when he offred Isaac his  
sonne vpon the Altar?

22 Seest thou not that y faith wrought with  
his workes: & through the workes was the  
faith made perfect.

23 And the Scripture was fulfilled which  
faith, \* Abraham beleued God, and it was  
imputed vnto him for righteousness: & he  
was called the friend of God.

24 Ye se then how that of workes a man is  
iustified, and not of faith onely.

25 Likewise also was not \* Rahab the har-  
lot iustified through workes, whē she had  
receiued the messengers, and sent the out  
another way?

26 For as the bodie without the spirit is  
dead, euen so the faith without workes is  
dead.

2 He forbiddeth all ambition to seke honour among  
our brethren. 3 He describeth the propertie of  
the tongue. 15. 16 And what difference there is  
betwixt the wisdom of God, and the wisdom of the  
worlde.

1 MY brethren, be not manie masters, knowing that we shal receiue the  
greater condemnation.

2 For in manie things we sinne all. \* If  
anie man sinne not in worde, he is a per-  
fect man, and able to bridel all the bodie.

3 Beholde, we put bits into the horses mou-  
thes that they shulde obey vs, and we tur-  
ne about all their bodie.

4 Beholde also the shippes, which thogh  
they be so great, and are driuen of fierce  
windes, yet are they turned about with a  
verie smale rudder, whether soeuer y go-  
uerner listeth.

5 Euen so the tongue is a litle member, and  
boasteth of great things: beholde, how gre-  
at a thing a litle fyre kindleth.

6 And the tongue is fyre, yea, a worlde of  
wickednes: so is the tongue set among our  
members, that it defileth the whole bodie,  
and setteth on fyre the course of nature,  
and it is set on fyre of hel.

7 For the whole nature of beastes, and of  
birdes and of creping things, and things  
of the sea is tamed and hath bene tamed  
of the nature of man.

8 But the tongue can no man tame. It is an  
vnrulie euil, ful of deadielie poyson.

9 Therewith blesse we God euen the Fa-  
ther, and therewith curse we me, which are  
made after the similitude of God.

10 Out of one mouth proceedeth blessing  
and cursing: my brethren, these things ought  
not so to be.

11 Doeth a fountaine send forth at one pla-  
ce swete water and bytter?

12 Can the figge tree, my brethren, bring  
forth the oliues, other a vine figges? so can  
no fountaine make bothe salte water & swete.

13 Who is a wise man and endued with  
knowledge among you? let him shewe by  
good conuersation his workes in mekenes  
of wisdom.

14 But if ye haue bitter enuying and strife  
in your hearts, reioyce not, nether be liars  
against the trueth.

15 This wisdom descendeth not fro aboue,  
but is earthlie, sensual, and diuelish.

16 For where enuying and strife is, there is  
sedition, and all maner of euil workes.

17 But the wisdom that is from aboue, is  
first pure, then peaceable, gentle, easie  
to be entreated, ful of mercie and good  
frutes without iudging, and without hy-  
pocrisie.

18 And the frute of righteousness is sowne  
in peace, of them that make peace.

a Vsurpe non  
through ambi-  
tion auctorite  
ouer your bre-  
thren

Eccle. 10. 1.

Exod. 19. 16.

Exod. 25. 11.

b He that wel  
considereth h  
self, shal not be  
rigorous tow-  
ards his bre-  
thren.

c He that is  
able to mode-  
rate his tongue,  
hath attained  
to an excellen  
vertue.

d Or, matter.

d An heape &  
ful measure of  
all iniquitie.

e The intem-  
perance of y  
tongue is as a  
me of hel fyre.

f Without mi-  
tion and disir-  
mulation.

g And exami-  
ning things w  
extreme ti-  
gour as hypo-  
crites, who  
onely iustife  
them selues, &  
condemne all  
others.

h So that their  
life is accord-  
ing to their  
profession.

CHAP.



CHAP. IIII.

1 Having shewed the cause of all wrong, and wickednes, and also of all graces and goodnes. 4 He exhorteth them to loue God, 7 And submit them selues to him, 11 Not speaking euil of their neighbours, 13 But patiently to depend on Gods prouidence.

1 From whence are warres and contentions among you? are they not hence, even of your lustes, that fight in your members?

2 Ye luste, and haue not: ye enuie, and haue indignation, and can not obtaine: ye fight and warre, and get nothing, because ye aske not.

3 Ye aske, and receiue not because ye aske a misse, that ye might consume it on your lustes.

4 Ye adulterers and adulteresses, knowe ye not that the amitie of the worlde is the enimitie of God? Whosoever therefore wil be a friend of the worlde, maketh himselfe the enemy of God.

5 Do ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace & therefore saith, \* God resisteth the proude, and giueth grace to the humble.

7 \* Submit your selues to God: resist the deuil, and he wil flee from you.

8 Drawe nere to God, and he wil drawe nere to you. Clense your hands, ye sinners, & purge your hearts, ye wauering minded.

9 Suffer afflictions, and sorowe ye, and wepe: let your laughter be turned into mourning, and your ioye into heauines.

10 \* Cast downe your selues before y Lord, and he wil lift you vp.

11 Speake not euil one of another, brethren. He that speaketh euil of his brother, or he that condemneth his brother, speaketh euil of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one Law giuer, which is able to saue, & to destroye. \* Who art thou that iudget another man?

13 Go to now ye that say, \* To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gaine,

14 (And yet ye can not tel what shal be to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanisheth away)

15 For that ye ought to say, \* If the Lord wil, and, If we liue, we wil do this or that.

16 But now ye reioyce in your boastings: all suche reioycing is euil.

17 Therefore, to him that knoweth how to do wel, and doeth it not, to him it is sinne.

CHAP. V.

2 He threateneth the wicked riche men, 7 Exhorteth vn to pacience, 12 To beware of swearing. 16 One to knowlege his fautes to another. 20 And one to labour to bring another to the trouth.

1 GO to now, ye riche men: wepe, and howle for your miseries that shal come vpon you.

2 Your riches are corrupt: & your garmets are motheaten.

3 Your golde and siluer is cankered, and the rust of them shal be a witness against you, and shal eat your flesh as it were fyre. \* Ye haue heaped vp treasure for y last dayes.

4 Beholde, the hyre of the laborers, which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cries of the which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, & in wantones. Ye haue nourished your hearts, as in a day of slaughter.

6 Ye haue condemned and haue killed the iuste, and he hath not resisted you.

7 Be pacient therefore, brethren, vnto the comming of the Lord. Beholde, the husband man waiteth for the precious frute of the earth, and hath long pacience for it, vntil he receiue the former, and the latter raine.

8 Be ye also pacient therefore & setle your hearts: for the comming of the Lord draweth nere.

9 Grudge not one against another, brethren, lest ye be condemned: beholde, the iudge standeth before the dore.

10 Take, my brethren, the Prophetes for an ensample of suffering aduersitie, and of long pacience, which haue spoken in the Name of the Lord.

11 Beholde, we count the blessed which endure. Ye haue heard of the paciēce of Iob, and haue knowe what end the Lord made. For the Lord is verie pitiful & merciful.

12 But before all things, my brethren, \* we are not, nether by heauen, nor by earth, nor by anie other othe: but let your yea, be yea, and your naye, naye, lest ye fall into condemnation.

13 Is anie among you afflicted? Let him pray. Is anie merie? Let him sing.

14 Is anie sicke among you? Let him call for the Elders of the Church, and let them praye for him, and anoint him with oyle in the Name of the Lord.

15 And the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue committed sinne, it shal be forgiven him.

16 Acknowledge your fautes one to another, & praye one for another, that ye may be healed: for the prayer of a righteous man auaieth much, if it be seruent.

DDd.iiii.

a He menaceth them with the vengeance of God, which shal not onely make them to wepe, but to howle and despaire. b And kindle the wrath of God against you.

Rom 2, 5. c To suffice til the end of the worlde.

d Which were the dayes of the sacrifices, or feasts when they used to banquet & feede more abundantly then other dayes.

e Which is when the corne is sowne, & a litle before it is mowen. f Be not grieved nor aske vengeance.

g That w must be affirmed, as firme it simply and without othe: likewise that w must be denied: by this he taketh not from the magistrate his autoritie who may require an othe for maintenance of iustice, iudgement, and truth.

Mat. 5, 34. h The gift of healing was then in the Church.

i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, y signe is to no vse.

Mat. 6, 13. k In calling on the Name of the Lord.

l Open that w greueth you, y a remedie may be founde: and this is comanded bothe for him y coplainteth, & for hi that heareth y the one shulde shew his griefe to the other.

a For the Law of the members continually fighteth against the Law of the minde.

b He calleth adulterers here after the manner of the Scriptures, the which preferre the pleasure of the worlde to the loue of God.

John 2, 13. c The imagination of mans heart is wicked. Gen. 6, 5. & 8, 11. Prou. 3, 34. 1 Pet. 5, 5. Eph. 4, 27.

d The Greke worde signifieth that heauines, which is ioynted with a certaine shamefastnes, as appeareth in the countenance. 1 Pet. 5, 6.

e In usurping the autoritie of iudging, w is due to the Law. Rom. 14, 4.

f He sheweth that this seuerie iudging of others is to deprive God of his autoritie.

g We ought to submit our selues to the prouidence of God.

AB. 19, 11. 1 Cor. 4, 19.

h He answereth to them, which said they knewe what was good, but they wolde not do it.



## Our election.

1. King. 17. 1.  
eccle. 48. 3.  
luk. 4. 25.

17 \*Helias was a man subiect to like passiōs as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and six moneths.  
18 And he prayed againe, and the heauen gaue raine, and the earth broght forth her frute.

## I. Peter. The tryal of faith.

19 Brethren, if anie of you hath erred fro the trueth, and some man hath conuerted him,  
20 Let him knowe that he which hath conuerted the sinner from going astraye out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

# THE FIRST EPI- stle general of Peter.

## THE ARGUMENT.

**H**E exhorteth the faithful to denie them selues, and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more speedely attaine to the heauenlie kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receined it by faith, possided it by hope, and are therein confirmed by holines of life. And to the intent this faith shoulde not faint, seeing Christ continued and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he shoulde be the stonning stone to the reprobate and the sure foundation of saluation to the faithful: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue them selues. And because it is appointed for all that are godlie, to suffre persecutions, he sheweth them what good issue their afflictions shall haue, and contrarie wise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue them selues, forbidding them to vsurpe autoritie over the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

### CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophesied of olde. 13 He exhorteth them to a godlie conuersation, forasmuch as they are now borne a newe by the worde of God.

a Which were  
Iewes to whom  
he was appointed  
to be an Apostle.

b The free election of God  
is the efficient cause of our  
saluation, the material cause  
is Christs obedience, our  
effectual calling is the formal cause, and  
the final cause is our sanctification.

2. Cor. 1. 3.

ophe. 1. 3.  
\* Or, your obedience.

c To wit, of Christ.  
d For it is but dead & vaine hope which is without Christ.  
e Therefore they ought to looke for no earthly kingdome of the Messias.

f At the day of iudgement



**P**ETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galacia, Cappadocia, Asia and Bithynia,

Elect according to the foreknowledge of God the Father vnto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

\* Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuelie hope by the resurrection of Iesus Christ from the dead,

To an inheritance immortal and vnde- filed, and that fadeth not away, reserued in heauen for you,

Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

6 Wherein ye reioyce, though now for a season (if needes require) ye are in heauines, through manifold tentations,

7 That the trial of your faith, being much more precious then golde that perisheth (though it be tryed with fyre) might be founde vnto your praise, & honour and glorie at the appearing of Iesus Christ:

8 Whome ye haue not sene, and yet loue him, in whome now, though ye see him not, yet do you beleue, and reioyce with ioye vnspokeable and glorious,

9 Receiuing the end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophetes haue inquired and searched, which prophesied of the grace that shoulde come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, shoulde declare the sufferings that shoulde come vnto Christ, and the glorie that shoulde followe.

12 Vnto whome it was reueiled, that i not vnto them selues, but vnto vs they shoulde minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holie Ghost sent downe from heauen, the which things the Angels desire to beholde.

13 Wherefore

g And neede doeth so require, when it pleaseth God to lay his cross vpon his, for to drawe the things & make them partakers of his heauenlie graces.  
h At his seconde coming.

i Their ministerie was more profitable to vs then to them: for we see the things accomplished which they prophesied.



# The price of our redemption. Chap. II. A stone in Sion. 109

Luk. 33. 33.  
Prepare your  
selues to the  
Lord.

1 Until his se-  
cond coming.

When you  
were in ignora-  
ce and knewe  
not Christ.

Luk. 1. 75.

Leui. 11. 44.  
19. 1. 20. 7

Dist. 10. 17.  
Rom. 2. 11.

Galat. 1. 6.  
According to  
the heart.

6 Read Ezek.  
30. 18.

1 Cor. 6. 10.  
17. 37. 48.

9. 14. 1. 10. 1. 1.

7. 1. 1. 1. 1. 1.

Rom. 16. 25.  
ephe. 3. 9.

10. 1. 1. 1. 1. 1.

3. 1. 1. 1. 1. 1.

11. 1. 1. 1. 1. 1.

When Christ  
appeared vnto  
the world, &  
when the Gos-  
pel was prea-  
ched.

Rom. 12. 10.  
ephe. 4. 3.

chap. 3. 17.

1. Therefore  
we must renou-  
ce our former  
nature.

1. 40. 6.

1. 4. 18.

1. 1. 10.

13 Wherefore, <sup>a</sup> girde vp the <sup>a</sup> loynes of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the <sup>1</sup> reuelacion of Iesus Christ,

14 As obedient children, not facioning your selues vnto the former <sup>m</sup> lustes of your ignorance:

15 But as he which hath called you, is holie, so be ye holie in <sup>a</sup> all maner of conuersacion,

16 Because it is written, <sup>a</sup> Be ye holie, for I am holie.

17 And if ye call him Father, which without <sup>a</sup> respect of persone iudgeth accordig to euerie mans <sup>a</sup> worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redemed with corruptible things, as siluer and golde, fro your vaine conuersacion, receiued by the tradicions of the <sup>o</sup> fathers,

19 <sup>a</sup> But with the precious blood of Christ, as of a Lambe vndefiled, & without spot.

20 Which was <sup>a</sup> ordeined before the fundacion of the worlde, but was declared in the <sup>p</sup> last times for your sakes,

21 Which by his meanes do beleue in God that raised him from the dead, and gaue him glorie, that your faith & hope might be in God.

22 Seing your soules are purified in obeing the trueth through the spirit, to <sup>a</sup> loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne a new, not of mortal sede, but of <sup>q</sup> immortal, by the worde of God, who liueth and endureth for euer.

24 For all <sup>a</sup> flesh <sup>u</sup> as grasse, and all the glorie of man <sup>u</sup> as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

## CHAP. II.

<sup>8</sup> He exhorteth them to laye aside all vice, <sup>4</sup> Shewing that Christ is the fundacion whereupon they buylde. <sup>9</sup> The excellent estate of the Christians. <sup>11</sup> He praieth them to abstaine from fleshlie lustes. <sup>13</sup> To obey the rulers, <sup>18</sup> How seruants shoulde behaue them selues toward their masters. <sup>20</sup> He exhortieth to suffer after the ensample of Christ.

<sup>1</sup> Wherefore, <sup>a</sup> laying aside all maliciousnes & all guile, & dissimulation, and enuie, and all euil speaking,

<sup>2</sup> As new borne babes desire <sup>a</sup> the <sup>a</sup> sincere milke of the worde, that ye maye growe thereby,

<sup>3</sup> If so be that ye haue tasted how bountifull the Lord <sup>u</sup>.

<sup>4</sup> To whome ye come as vnto a liuing stone disallowed of men, but chosen of God & precious.

which chop and change it, and gine poyson in steede thereof. <sup>10</sup> The milke of vnderstanding which is without deccis.

And ye as liuelie stones, be made a spiritual house, and holie <sup>a</sup> Priesthode to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

Wherefore it is contained in the Scripture, <sup>a</sup> Beholde, I put in <sup>b</sup> Sion a chief corner stone, elect and precious: and he that beleueth therein, shal not be ashamed.

Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the <sup>a</sup> stone which the <sup>c</sup> buylders disallowed, the same is made the head of the corner,

And a <sup>a</sup> stone to stumple at, and a rocke of offence, euen to them which stumple at the worde being disobedient, vnto the which thing they were euen ordeined.

But ye are a chosen generacion, a <sup>d</sup> royal <sup>a</sup> Priesthode, an holie nacion, a <sup>a</sup> peculiar people, that ye shulde shew forth the vertues of him that hath called you out of darkenes into his marueilous light,

Which in time past were not a people, yet are now the people of God; which in time past were not vnder mercie, but now haue obtained mercie.

Derely beloued, I beseeche you, as strangers and pilgrims, <sup>a</sup> abstaine from fleshlie lustes, which fight against the soule,

And haue your conuersacion honest among the Gentiles, that they which speake euil of you as of euil doers, maye by your <sup>a</sup> good workes which they shal se, glorifie God in the day of <sup>a</sup> the visitacion.

Submit your selues vnto all <sup>a</sup> maner ordinance of man for the Lords sake, whether it be vnto the King, as vnto the superior,

Or vnto gouernours, as vnto them <sup>a</sup> are sent of him, for the punishment of euil doers, and for the praise of them that do wel.

For so is the wil of God, that by wel doing ye may put to silence the ignorance of the foolish men,

As fre, and not as hauing the libertie for a cloke of maliciousnes, but as the seruants of God.

Honour all men: <sup>a</sup> loue <sup>a</sup> brotherlie fellowship: feare God: honour the King.

Seuants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the <sup>a</sup> frowarde.

For this is thanke worthie, if a man for <sup>a</sup> conscience towarde God endure grief suffering wrongfully.

For what praise is it, if when ye be buffered for your fautes, ye take it patiently: but and if when ye do wel, ye suffer wrong and take it patiently, this is acceptable to God.

For hereunto ye are called: for Christ also suffered for vs, leauing vs an ensample

EEe.i.

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Isa. 53. 9.  
1. ioh. 3. 2.

that ye shulde folowe his steppes.  
22 \*Who did no sinne, nether was there guile founde in his mouth.

23 Who when he was reuiled, reuiled not againe: when he suffered, he threatened not, but committed it to him that iudgeth righteously.

Isa. 53. 9.  
Mat. 8. 17.

24 \*Who his owne self bare our sinnes in his bodie on the tre, that we being deliuered from sinne, shulde liue in righteoufnes: by whose stripes ye were healed.

25 For ye were as shepe going astraye: but are now returned vnto the shepherd and bishope of your soules.

CHAP. III.

1 How wiues ought to orde them selues toward their housbands, 3 And in their apparel. 7 The duetie of men toward their wiues. 8 He exhorteth all men to vnitie and loue. 14 And patiently to suffre trouble by the example and benefite of Christ.

Col. 3. 18.  
ephes. 5. 22.

1 Likewise \*let the wiues be subiect to their housbands that euen thei which obey not the worde, may without the worde be wonne by the conuersacion of the wiues,

2 While they beholde your pure conuersacion, which is with feare.

1. Tim. 2. 9.

Or, smaller.

2 But willfully do your duetie: for your edification is not y worse for your obedience.

3 By neither keeping them to freite, nor in gluing them to much libertie. c Taking care, and prouiding for her.

Gen. 18. 12.

1 Cor. 7. 1.

4 Man ought to loue his wife, because they lead their life together, also for y she is the weaker vessel, but chiefly because y God hath made them as it were fellow heires together of life euertlasting.

Prou. 17. 31.

Eccl. 20. 12. Mat.

1. 3. Rom. 12.

17. 1. thes. 5. 15

Psal. 33. 13.

e For they can not pray when they are at dissention.

Isa. 1. 16.

f God hath made vs when we were his enemies, heires of his kingdom, & shal not we forgive our brethren a small fault? g To take vengeance on him.

3 \*Whose apparelling let it not be outward, as with broyded heere, and golde put about, or in putting on of apparel.

4 But let the hid man of the heart be incorrupt, with a meke & quiet spirit, which is before God a thing muche set by.

5 For euen after this maner in time past did the holie women, which trusted in God, tier them selues, and were subiect to their housbands.

6 As Sarra obeyed Abraham, and \*called him \*Syr: whose daughters ye are, whiles ye do wel, not being a afraid of anie terror.

7 \*Likewise ye housbands, dwel with the as men of b knowledge, c giuing honour vnto the womā, as vnto the weaker vessel, euen as they which are d heires together of the grace of life, that your e prayers be not interrupted.

8 Finally, be ye all of one minde: one suffre with another: loue as brethren: be pitiful: be courteous,

9 \*Not rendring euil for euil, nether rebuke for rebuke: but contrarie wise blesse, knowing that ye are thereunto called, that ye shulde be f heires of blessing.

10 \*For if anie man long after life, and to se good daies, let him refraine his tongue from euil, and his lippes that they speake not guile.

11 \*Let him eschewe euil and do good: let him seke peace, and folow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is vpon

them that do euil.

13 And who is it that wil harme you, if ye folowe that which is good?

14 \*Notwithstanding blessed are ye, if ye suffre for righteoufnes sake. Yea, h feare not their feare, nether be troubled.

15 \*But i sanctifie the Lord God in your hearts: and be readie alwaies to giue an answer to euerie man that asketh you a reason of the hope that is in you,

16 \*And that with mekenes and reuerence, hauing a good conscience, that when they speake euil of you as of euil doers, thei may be ashamed, which blame your good conuersacion in Christ.

17 For it is better (if the wil of God be so) that ye suffer for wel doing, then for euil doing.

18 \*For Christ also hath once suffered for sinnes, y iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the k spirit.

19 By the which l he also went, & preached vnto the spirits that were in prison.

20 Which were in time passed disobedient, when once the long suffering of God abode in the daies of \*Noe, while the arke was preparing, wherein fewe, that is, eight soules were saued in the water.

21 To the which also the figure that now saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is \*at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 3 To spende no more time in vice, 7 To be sober and apt to praye, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffre as an euil doer, 16 But as a Christian man, and so not to be ashamed.

1 Forasmuche then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforwarde shulde liue (as muche time as remaineth in the flesh) not after the lustes of men, but after the wil of God.

3 \*For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantones, lustes, dronkennes, in glottonie, in drinkings and in abominable idolatries.

4 Wherein it seemeth to them strange y ye runne not with the vnto the same excesses of ryote: therefore speake they euil of you.

5 Which shal giue accountes to him, that

Mat. 5. 10.  
h That is, while they thinke to make you afraid by their threatnings.  
Isa. 8. 13.  
i Giue him praise & depende on him.  
Chap. 2. 13.

k By the power of God.  
l Christ being from y beginning head and gouernour of his Church, as me in y daies of Noe, not in bodie, & then he had not, but in Spirit, and preached by y mouth of Noe for the space of 120 yeres to y disobedient, & would not repes, & therefore are now in prison referred to: the last iudgement.  
Gen. 6. 14.  
mat. 24. 31.  
luk. 17. 26.  
Eccl. 1. 3.  
Or, perhaps.  
Or, the saying to wises of a good conscience.

a Our satisfaction standeth in two points, in dyig to hane, & liuing to God.  
Or, bodie

ephes. 4. 23.



is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the <sup>b</sup> dead, that they might be condemned, according to men, in the flesh, but might liue according to God in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But aboue all things haue feruent loue among you: \*for loue couereth the multitude of sinnes.

9 Be ye \*herberous one to another, without grudging.

10 \*Let euerie man as he hath receiued the gifte, minister the same one to another, as good disposers of the manifold grace of God.

11 If anie man speake, let him talke as y<sup>e</sup> wordes of God. If anie man minister, let him do it as of the abilitie which God ministreth, that God in all things may be glorified through Iesus Christ, to whome is praise and dominion for euer, and euer, Amen.

12 Dearly beloued, thinke it not strange concerning the fyrie trial, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, inasmuche as ye are partakers of Christs sufferings, that when his glorie shal appeare, ye may be glad and reioyce.

14 \*If ye be railed vpon for the Name of Christ, blessed are ye: for the Spirit of glorie, and of God resteth vpon you: which on their <sup>d</sup> parte is euil spoken of: but on your parte is glorified.

15 But let none of you suffer as a murtherer, or as a thefe, or an euil doer, or as a busibodie in other mens matters.

16 But if anie man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For the time is come, that \*iudgement must beginne at \*the house of God. If it first begin at vs, what shal the end be of th<sup>e</sup> which obey not the Gospel of God?

18 \*And if the righteous scarcely be <sup>e</sup>saued, where shal the vngodlie and the sinner appeare?

19 Wherefore let them that suffer according to the wil of God, commit their soules to him in wel doing, as vnto a faithful Creator.

CHAP. V.

3 The duties of Pastours is to feede the flocke of Christ.

and what rewards they shal haue if they be diligent. 5 He exhorteth yong persones to submit them selues to the elders, 8 To be sober, and to watche that they may resist the enemy.

1 The elders which are among you, I beseeche which are also an elder, and a witnes of the sufferings of Christ, and also a partaker of the glorie that shalbe reueiled,

2 Feede the flocke of God, which dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a readie minde:

3 Not as though ye were lords ouer Gods heritage, but that ye may be ensamples to the flocke.

4 And when the chief shepherd shal appeare, ye shal receiue an incorruptible crowne of glorie.

5 Likewise ye yonger, submit your selues vnto the elders, & submit your selues euerie ma<sup>n</sup>, one to another: \*decke your selues inwardely in lowlines of minde: for God \*resisteth the proude and giueth grace to the humble.

6 Humble \*your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

7 Cast \*all your care on him: for he careth for you.

8 Be sober and watch: for \*your aduersarie the deuill as a roaring lyon walketh about, seeking whome he may deuoure:

9 Whome resist stedfast in the faith, knowing <sup>b</sup> that the same afflictions are accomplished in your brethren which are in the worlde.

10 And the God of all grace, which hath called vs vnto his eternal glorie by Christ Iesus, after y<sup>e</sup> ye haue suffered a litel, make you perfect, confirme, strengthen and stablish you.

11 To him be glorie and dominion for euer and euer. Amen.

12 By Siluanus a faithful brother vnto you, as I suppose, haue I writen briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 The Church<sup>y</sup> is at \*Babylō elected together with you, saluteth you, and Marcus my sonne.

14 Grete ye one another with the \*kysse of loue. Peace be with you all which are in Christ Iesus. Amen.

a By elders he vnderstandeth all the which preache, teache, or minister in the Church.

\*Or, Christ. \*Or, which is committ vnto you or, as much as is in you lyeth.

Rom. 12, 10.

1am. 4, 6.

1am. 4, 10.

Psal. 54, 23.

Wisd. 12, 13.

mat. 6, 23.

luk. 12, 22.

Luk. 22, 31.

b Nothing cometh vnto vs, which we see not to appertaine to the rest of Christs members: and therefore we ought not to refuse that condition which is commune to all the Saintes.

c Which was a famous citie in assyria where Peter then was the Apostle of the circumcision.

Rom. 16, 16.

1 Cor. 16, 20.

2 Cor. 13, 13.

EEe.ii.



# THE SECONDE EPI

stle general of Peter.

## THE ARGUMENT.

**T**he effect of the Apostle here is to exhort the which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectual grace towards me moueth them to holines of life, in punishing the hypocrites which abuse his Name, & in increasing his gifts in the godlie: wherefore by godlie life he being now almost at deaths dore, exhorteth the to approue their vocation, not setting their affections on worldlie things (as he had oft writ vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospel, whereof he is a cleare witnes, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophetes testified. And lest they shoulde promise to them selues quietnes by professing the Gospel, he warneth the bothe of troubles which they shoulde susteine by the false teachers, and also by the mockers & contemners of religion, whose maners and trade he liuely setteth forth as in a table: aduertising the faithful not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserve them selues vnspotted against the same.

### CHAP. I.

4 Forasmuche as the power of God hath giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldlie lusts, 10 To make their calling sure with good workes, and frutes of faith. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true Sonne of God, as he him self had sene vpon the mounte.

**I**MON Peter a seruant and an Apostle of IESVS CHRIST, to you which haue obtained like precious faith with vs by the righteousnes of our God and Sauour

Iesus Christ:

1 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,  
2 According as his godlie power hath giuen vnto vs all things that pertaine vnto life and godlines, through the knowledge of him that hath called vs vnto glorie and vertue.  
3 Whereby moste great, and precious promises are giuen vnto vs, that by them ye shoulde be partakers of the godlie nature, in that ye flee the corruption, which is in the worlde through lust.  
4 Therefore giue euen all diligence thereunto: ioyne moreouer vertue with your faith: and with vertue, knowledge:  
5 And with knowledge, temperance: and with temperance, patience: and with patience, godlines:  
6 And with godlines, brotherlie kindenes: and with brotherlie kindenes, loue.  
7 For if these things be among you, and abunde, they wil make you that ye neither shalbe ydle, nor vnfruitful in knowledge of our Lord Iesus Christ.  
8 For he that hath not these things, is blinde, & scan not se farre of, & hath forgottē that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling & election sure: for if ye do these things, ye shal neuer fall.  
11 For by this meanes an entring shalbe ministred vnto you abundantly into the euerlasting kingdome of our Lord & Sauour Iesus Christ.  
12 Wherefore, I wil not be negligent to put you alwaies in remembrance of these things, thogh that ye haue knowledge, and be stablished in the present truerh.  
13 For I thinke it mere as long as I am in this tabernacle, to stirre you vp by putting you in remembrance.  
14 Seing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.  
15 I wil endeavour therefore alwaies, that ye also may be able to haue remembrance of these things after my departing.  
16 For we folowed not deceiueable fables when we opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:  
17 For he receiued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, \*This is my beloued Sonne, in whome I am wel pleased.  
18 And this voyce we heard when it came from heauen, being with him in the holie mounte.  
19 We haue also a moste sure worde of the Prophetes, to which ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntil the day dawne, and the daye starre arise in your hearts.  
20 So that ye first know this, that no prophecie in the Scripture is of anie priuate motion.  
21 For the Prophecie came not in olde time by the wil of man; but holie men of God spake

a In that he declared him self iuste and faithful in accomplishing his promes by Christ.

b He speaketh of Christ as he is God and Sauour.

c That is, salvation.

d The summe of our saluatiō and religion is to be led by Christ to the Father, who calleth vs in the Sonne.

e Or, through his glorie.

f We are made partakers of diuine nature, in which we flee corruption of the worlde: or as Paul writeth, are dead to sinne & are not in the flesh of Godlie maners.

g The Greeke worde signifieth him, that naturally can not se, except he holdeth nere his eyes. So Peter calleth suche as can not se heauēlie things which are farre of, pure blinde or sandblinde.

h Albeit it be sure in it self forasmuche as God can not change: yet we must confirme it in our selues, by the frutes of the Spirit, knowing the purpose of God electeth, calleth, sanctifieth, and iustificeth vs. i For God wil euer upholde you. k In this bodie, 2. Cor. 5.

Ioh. 3. 19.

1. Cor. 1. 17.

Or, spiritual and craftie.

Mat. 17. 3. i For by Christs presence it was for the time holie. m That is, the doctrine of the Prophetes. n A persuer knowledge then vnder the Law. s. Tim. 3. 16.

o Meaning, Christ the Sonne of iustice by his Gospel. p Cometh not of men. q Or, interpretation.



# The Angels not spared. Chap.II.III. Of deceiuers. III

spake as they were moued by the holie Gost.

## CHAP. II.

*He prophesieth of false teachers, and sheweth their punishment.*

**B**Vt\* there were false prophetes also among the people, euē as there shalbe false teachers among you: which priuely shal bring in damnable heresies, euen denying the Lord, that hathe bought them, & bring vpon them selues swift dānation.

And manie shal followe their damnable wayes, by whome the way of trueth shalbe euil spoken of,

And through couetousnes shal they with fained wordes make marchandise of you, whose iudgement long agoe is not farre of, and their damnation slepeth not.

For if God spared not the\* Angels, that had sinned, but caste them downe into hell and deliuered them into chaines of darkenes, to be kept vnto damnation:

Nether hathe spared the olde worlde, but saued\* Noe the eight persone a preacher of righteousness, and broght in the flood vpo the worlde of the vngodlie,

And\* turned the cities of Sodome and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after shulde line vngodlie,

\* And deliuered iuste Loth vexed with the vnclenlie conuersation of the wicked, (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawful dedes.)

The Lord knoweth to deliuer the godlie out of tentation, and to reserue the vniust vnto the day of iudgement to be punished:

And chiefly them that walke after the flesh, in the lust of vnclennes, and despise the gouernement, which are presumptuous, and stand in their owne conceite, and feare not to speake euil of the that are in dignitie.

Where as the Angels which are greater bothe in power and might,\* giue not brai-ling iudgement against them before the Lord.

But these as\* brute beasts, led with sensualitie and made to be taken, and destroyed, speake euil of those things which they knowe not, and shal perish through their owne corruption.

And shal receiue the wages of vnrighteousnes, as they which counte it pleasure to liue deliciously for a season. Spottes they are and blottes, delirring them selues in their deceiuings, in feasting with you,

appointed to this iudgement, so thei fall into the snares of Satan to their destruction. d For in your holie feasts they sit as members of Church where as in dede they be but spottes, & so deceiue you, read Iude 12.

14 Hauing eyes ful of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnes, cursed children,

15 Which forsaking the right waye, haue gone astraye, following the way of\* Ba- laam, the sonne of Bosor, which loued the wages of vnrighteousnes.

16 But he was rebuked for his iniquitie: for the domme asse speaking with mans voyce, forbade the foolishnes of the Prophet.

17 \*These are welles without water, and cloudes caryed about with a tempest, to whome the blacke darkenes is reserued for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantōnes through the lustes of the flesh them that were cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are them selues the\* seruants of corruption: for of whome soeuer a man is ouercome, euen vnto the same is he in bondage.

20 \*For if they, after they haue escaped fro the filthines of the worlde, through the knowledge of the Lord, & of the Sauour Iesus Christ, are yet tagled againe therein, and overcome, the latter end is worse with them then the beginning.

21 For it had bene better for them, not to haue knowen the way of righteousness, the after they haue knowen it, to turne fro the holie commandement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, \*The dogge is returned to his owne vomit: and, The sowe that was washed, to the wallowing in the myer.

## CHAP. III.

*He sheweth the impietie of them which mocke at Gods promises. 7 After what sorte the end of the worlde shalbe. 8 That they prepare them selues therunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures. 18 Concluding with eternal thanks to Christ Iesus.*

**T**HIS seconde Epistle I now write vnto you, beloued, wherewith\* I stirre vp, and warne your pure mindes,

To call to remembrance the wordes, which were tolde before of the holie Prophetes, and also the commandement of vs the Apostles of the Lord and Sauour.

\*This first vnderstand, that there shal come in the last dayes, mockers, which wil walke after their lustes,

And say, Where is the promes of his coming: for since the fathers dyed, all things continue a like from the beginning of the creation.

For this they willingly knowe not, that the heauens were of olde, and the earth

EEe. iii.

Nomb. 22. 23. Iude 11.

Iude 12. e Thei haue some appareance outward, but within they are drie and barren, or at moste they cause but a tempest.

Iohn 8. 34. rom. 6. 20.

Mat. 13. 45. ebr. 6. 4. & 10. 26. f Which cometh by hearing the Gospel preached.

Or, diuine.

Prou. 29. 26

a For we fall quickly asleep and forget that which we are taught.

1 Tim. 4. 10. 2 Tim. 3. 1. Iude 18.

b He meaneth the which had once professed Christian religion, but became afterward contemners & mockers, as Epicurians & atheists.

Alit. 30. 39. 1 Tim. 4. 2. Iude 11.

10. Iude 12. & 13.

a This is evidently seen in the Pope & his Preests, who by lies & flatteries seduce mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus. Iob. 4. 18. Iude 6. Gen. 7. 1. Gen. 19. 24.

Gen. 19. 24.

1 King. 22. 23 Iob. 1. 12. b Albeit the Angels condemn the vices and iniquities of wicked magistrates, yet they blame not the auctoritie and power which is giuen them of God. c As beasts without reason or wit followe whether nature leadeth them: so these wicked men destitute of Spirit of God, only seeke to fulfil their sensualitie, and as they are vessels made to destruction, & appointed to this iudgement, so thei fall into the snares of Satan to their destruction. d For in your holie feasts they sit as members of Church where as in dede they be but spottes, & so deceiue you, read Iude 12.



*c* As touching  
the beautie the-  
reof, & things  
which were  
therein, except  
them w<sup>e</sup> were  
in the arke.

*Psal. 90. 4.*

*Ex. 33. 33.*

*1. Tim. 2. 4.*  
*d* He speaketh  
not here of the  
secret & eter-  
nal counsel of  
God, whereby  
he electeth  
whome it plea-  
seth him, but  
of the prea-  
ching of the  
Gospel where-  
by all are cal-  
led and bidde  
to the banquet.

*Mat. 24. 44.*

*1. Thes. 5. 2.*

*Reuel. 3. 3.*

*& 16. 15.*

that was of the water and by the water, by the worde of God.

6 Wherefore the <sup>c</sup> worlde that then was, perished, ouerflowed with the water.

7 But the heauens & earth, which are now, are kept by the same worde in store, and reserued vnto fyre against the day of iudgement, and of the destruction of vngodlie men.

8 Derely beloued, be not ignorant of this one thing, that one day is with the Lord, <sup>a</sup> as a thousand yeres, & a thousand yere, as one day.

9 The Lord is not slacke concerning his promes (as some men count slackenes) but is patient towarde vs, and <sup>d</sup> wolde haue no man to perish, but wolde all men to come to repentance.

10 <sup>a</sup> But the day of the Lord wil come as a thief in the night, in the which the heauens shal passe away with a noyce, and the elements shal melt with heate, and the earth with the workes, that are therein, shalbe burnt vp.

11 Seing therefore that all these things must be dissolued, what maner persones ought ye to be in holie conuersation and godlines,

12 Loking for, and hasting vnto the com-

ming of the day of God, by the which the heauens being on fyre, shalbe dissolued, & the elements shal melt with heat.

13 But we loke for <sup>a</sup> new heauens, and a new earth, according to his promes, wherein dwelleth righteousness. *1st. Cor. 15. 19. & 26. 22. Reuel. 21. 1.*

14 Wherefore, beloued, seing that ye loke for suche things, be diligent that ye may be founde of him in <sup>e</sup> peace, without spotte and blameles. *In quiet science.*

15 <sup>a</sup> And suppose that the long suffring of our Lord is saluation, euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to <sup>f</sup> you, *Rom. 2. 4.*

16 As one, that in all his Epistles speaketh of these things: amog the which some things are <sup>g</sup> hard to be vnderstand, which they that are vnlearned and vnstable, peruert, as they do also other Scriptures vnto their owne destruction. *f* Albeit his epistles were writ to particular Churches, yet they containe a general doctrine appertaining to all men. *g* As no man condemneth the brightness of the sunne because his eye is not able to susteine the clearnes thereof: so the hardenes of our hearts we can not some time compare perfectly vnderstande in the Scriptures, ought not to take away from vs the vse of Scriptures. *Or, wraite.*

17 Ye therefore beloued, seing ye knowe these things before, beware, lest ye be also plucked away with the error of the wicked, and fall from your owne stedfastnes.

18 But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him be glorie bothe now and for euer more. Amen.

## THE FIRST EPI- stle general of Iohn.

### THE ARGUMENT.

**A**fter that S. Iohn had sufficiently declared, how that our whole saluation doeth consist onely in Christ, lest that any man shoulde thereby take a boldenes to sinne, he sheweth that no man can beleue in Christ, onles he doeth endeouour him self to kepe his commandements, which thing being done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the spirits. Laste of all he doeth earnestly exhorde them vnto brotherlie loue, and to beware of decei- *Iohn 8. 12.*

#### CHAP. I.

2 True witnes of the everlasting words of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

*a* That is, Christ God eternal.  
*b* That is, Christ being man.



That which was <sup>a</sup> from the beginning, which we haue <sup>b</sup> heard, which we haue sene with our eyes, which we haue looked vpon, and our hands haue hadled of <sup>c</sup> Wor-

de <sup>c</sup> of life,

2 (For the life appeared, and we haue sene it, and beare witnes, and shewe vnto you the eternal life, which was <sup>d</sup> with the Father, and appeared vnto vs)

3 That, I say, which we haue sene & heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellow-

ship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your ioye may be ful.

5 This then is the message which we haue heard of him, and declare vnto you, that God <sup>e</sup> is <sup>f</sup> light, & in him is no darkenes.

6 If we say <sup>g</sup> we haue fellowship with him, and walke in darkenes, we lye, & do not truly. *h* In an evil conscience, & without the feare of God. *i* That is, Christ with vs and we with our selues. *1. Pet. 1. 19. Reuel. 1. 6. 1. King. 1. 4. 2. Chron. 33. 6. pro. 30. 9. eccle. 12. 20.*

7 But if we walke in the light as he is in the light, we haue fellowship <sup>h</sup> one with another, and the <sup>a</sup> blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 <sup>a</sup> If we say that we haue no sinne, we deceiue our selues, and trueth is not in vs.

9 If we acknowledge our sinnes, he is faithful and iust, to forgie vs our sinnes, & to cleanse vs from all vnrighteousnes. *i* If we be not ashamed, earnestly & openly to acknowledge our selues before God to be sinners.

10 If

*e* Which giueth life and had it in him self, Ioh. 14.  
*d* Before all be-  
ginning  
*e* The effect of the Gospel, as  
we all being  
ioyned to-  
gether in Christ  
by faith, shal  
be the son-  
nes of God.



10 If we say we haue not sinned, we make him a lier, and his worde is not in vs.

CHAP. II.

1 Christ is our Aduocate. 20 Of true loue, & how it is tried. 21 To beware of Antichrist.

1 MY babes, these things write I vnto you, that ye sinne not: and if any mā sinne, we haue an Aduocat with the Father, Iesus Christ, the Iust.

2 And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole worlde.

3 And hereby we are sure that we knowe him, if we kepe his commandements.

4 He that saith, I knowe him, and kepeth not his commandements, is a lier, and the trueth is not in him.

5 But he that kepeth his worde, in him is the loue of God perfite in dede: hereby we knowe that we are in him.

6 He that saith he remaineth in him, oughten so to walke, as he hath walked.

7 Brethren, I write no newe commandement vnto you: but an olde commandement, which ye haue had from the beginning: the olde commandement is the worde, which ye haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

9 He that saith that he is in the light, and hateth his brother, is in darkenes vntil this time.

10 He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

11 But he that hateth his brother, is in darkenes, and walketh in darkenes, & knoweth not whither he goeth, because that darkenes hath blinded his eyes.

12 Little children, I write vnto you, because your sinnes are forgiven you for his Names sake.

13 I write vnto you, fathers, because ye haue knowen him that is fro the beginning. I write vnto you, yong men, because ye haue ouercome the wicked.

14 I write vnto you, babes, because ye haue knowe the Father. I haue writen vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue writen vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue ouercome the wicked.

15 Loue not the worlde, neither the things that are in the worlde. If any mā loue the worlde, his loue of the Father is not in him.

16 For all that is in the worlde (as the luste of the flesh, the luste of the eyes, & the pride of life) is not of the Father, but is of the worlde.

17 And the worlde passeth away, and the luste thereof: but he that fulfilleth the wil of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrist shal come, eue now are there many Antichrists: whereby we knowe that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

20 But ye haue an ointement fro him, that is Holye, & ye haue knowen all things.

21 I haue not writen vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lye is of the trueth.

22 Who is a lier, but he that denyeth that Iesus is Christ? the same is the Antichrist that denyeth the Father and the Sonne.

23 Whosoever denyeth the Sonne, the same hath not the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continewe in the Sonne, & in the Father.

25 And this is the promise that he hath promised vs, euen eternal life.

26 These things haue I writen vnto you, concerning them that deceiue you.

27 But the anointing which ye receiued of him, dwelleth in you: and ye nede not that any man teache you: but as the same Anointing teacheth you of all things, & it is true, & is not lying, & as it taught you, ye shal abide in him.

28 And now, little children, abide in him, that when he shal appeare, we may be bolde, and not be ashamed before him at his comming.

29 If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

1 The singular loue of God towards vs. 7 And how we againe ought to loue one another.

1 Beholde, what loue the Father hath shewed on vs, that we shulde be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearly beloued, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when he shal appeare, we shalbe like him: for we shal se him as he is.

3 And euerie man that hath this hope in him, purgeth him self, euen as he is pure.

4 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye knowe that he appeared that he

n Which seemed to haue bene of our number, because for a timethey occupied a place in Church. The grace of the holie Ghost which is Christ. In this Epistle which I now write vnto you.

r He that taketh away or diminisheth either of the natures in Christ, or he that counteth or separateth them, els he that putteth not difference betweene the person of the Sonne, & also he that beleueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias. f Then the infidels worship not the true God.

|| But he that confesseth the Sonne, hath also the Father.

r Christ communicateth himself vnto you and teacheth you by the holie Ghost & his ministers.

10r, in Christ. u. By this name he meaneth the whole Church of Christ in general.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.

b That is, Christ.

c As the members and head are which make one perfect bodie.

d That is, in whome sinne doeth reigne, so he seeketh not to be sanctified.



## Wherefore Christ came.

## I. Iohn. To trye the spirits.

*Isa. 55. 9.  
1. pet. 2. 22.*

might take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath he not sene him, neither hath he known him.

7 Little children, let no man deceiue you: he that doeth righteousness, is righteous, as he is righteous.

*Iohn 3. 44.*

*e As appeared by Adam,*

8 He that committeth sinne, is of the deuill: for the deuill sinneth from the beginning: for this purpose appeared the Sonne of God, that he might lase the workes of the deuill.

9 Whosoever is borne of God, sinneth not: for his seede remaineth in him, neither can he sinne, because he is borne of God.

*f Which is the holie Ghost.  
g He can not be vnder the power of sinne because the Spirit of God correcteth his euil and corrupt affections.  
h He descendeth from the first table of 3 commandments to the seconde.*

*Iohn 1. 34.*

*& 15. 18.*

*Gen. 4. 1.*

10 In this are the children of God known, and the children of the deuill: whosoever doeth not righteousness, is not of God, neither he that loueth not his brother.

11 For this is the message, that ye heard from the beginning, that we shoulde loue one another,

12 Not as Cain which was of the wicked, and slewe his brother: & wherefore slewe he him? because his owne workes were euil, and his brothers good.

13 Marueile not, my brethren, though the worlde hate you.

14 We knowe that we are translated from death vnto life, because we loue the brethren: he that loueth not his brother, abideth in death.

*i This loue is the special fruite of our faith and a certaine signe of our regeneration.  
Chap. 3. 10.  
Iohn 13. 17.*

*Iohn 15. 13.*

*ophu. 5. 23.*

15 Whosoever hateth his brother, is a manslayer: & ye knowe that no manslayer hath the eternal life abiding in him.

16 Hereby haue we perceiued loue, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

*Luk. 3. 32.*

17 And whosoever hath this worldes good and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

*h Which is not the cause, wherefore we are the sonnes of God, but a more certaine signe.  
i If our conscience being guiltie of any thing, be able so to condemne vs, much more the iudgement of God which knoweth our hearts better, shal we our selues, be able so to condemne vs.*

*Iohn 15. 7.*

*& 16. 23.*

*Mat. 23. 22.*

*Chap. 5. 34.*

*Iohn 6. 29.*

*& 17. 3.*

*Iohn 13. 34.*

*& 15. 10.*

18 My little children, let vs not loue in worde, neither in tongue onely, but in dede & in trueth.

19 For thereby we knowe that we are of the trueth & shal before him assure our hearts.

20 For if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldenes toward God.

22 And whatsoeuer we aske, we receiue of him, because we kepe his commandments, and do those things which are pleasing in his sight.

23 This is then his commandment, That we beleue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandment.

24 For he that kepeth his commandments,

dwelleth in him, and he in him: & hereby we knowe that he abydeth in vs, euen by the Spirit which he hath giuen vs.

### CHAP. IIII.

*1 Difference of spirits. 2 How the Spirit of God may be known from the spirit of error. 7 Of the loue of God and of our neighbours.*

1 **D**erely beloued, beleue not euerie spirit, but trye the spirits whether they are of God: for many false Prophetes are gone out into the worlde.

*a The which booke that thei haue the spirit to preache or prophetic.*

2 Hereby shal ye knowe the Spirit of God, Euerie spirit that confesseth that Iesus Christ is come in the flesh, is of God.

*b Who being very God came from his Father and toke vpon him our flesh. He confesseth or preacheth this truly, hath the Spirit of God, els not.  
c He began to buyld the myserie of iniquitie.  
d Satan the prince of the worlde.*

3 And euerie spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, how he shoulde come & now already he is in the worlde.

4 Little children, ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the worlde.

5 They are of the worlde, therefore speake they of the worlde, and the worlde heareth them.

6 We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, and the spirit of error.

*Iohn 8. 47.  
e With pure affection & obedience.*

7 Beloued, let vs loue one another: for loue cometh of God, & euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 In this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the worlde, that we might liue through him.

*Iohn 3. 16.  
f Trueth it is, that God hath declared his loue in many other things, but herein hath he passed all other.  
g By his onely death.*

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 No man hath sene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfite in vs.

*Iohn 1. 18.  
1. Tim. 6. 16.*

13 Hereby knowe we, that we dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue sene, and do testifie, that the Father sent the Sonne to be the Sauour of the worlde.

15 Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

*h So that his confession proceedeth of faith.*

16 And we haue known, and beleued the loue that God hath in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

*i Or, Iohn 14. 23.  
By inspiring it into vs.*

17 Herein is the loue perfite in vs, that we shoulde haue boldenes in the day of iudgement: for as he is, euen so are we in this worlde.

18 There



<sup>a</sup> Suche as  
shuld trouble  
the conscience.

18 There is no <sup>a</sup> feare in loue, but perfect loue casteth out feare: for feare hath the painfulness: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

<sup>i</sup> For god presēt  
eth him self  
to vs in them,  
which beare  
his image.

20 If anie man say, I loue God, and hate his brother, he is a lyer: for how can he that loueth not his brother whome he hath seene, loue God whome he hath not seene?

<sup>i</sup> John 13.43.  
13.12.

21 \* And this commandement haue we of him, that he which loueth God, shulde loue his brother also.

#### CHAP. V.

<sup>i</sup> 10.13 Of the frutes of faith. 14.20 The office, autoritie,  
& diuinitie of Christ. 21 Against images.

<sup>a</sup> Is regenerat  
by the vertue  
of his Spirit.

**W**Hosoever beleueth that Iesus is the Christ, is <sup>a</sup> borne of God, & euerie one that loueth him, which begate, loueth him also which is begotten of him.

<sup>b</sup> The loue of  
God must go  
before, or els  
we can not loue  
aright.

2 In this we knowe that we loue the children of God, when we loue <sup>b</sup> God, & kepe his commandements.

<sup>c</sup> Mar. 11.30.  
They are ca-  
se to the sun-  
nes of God, &  
are led with  
his Spirit: for  
they desire  
therein.  
1 Cor. 11.37.

3 For this is the loue of God that we kepe his commandements: and his <sup>c</sup> commandements are not <sup>c</sup> grieuous.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, <sup>euen</sup> our faith.

5 \* Who is it that ouercometh the worlde, but he which beleueth that Iesus is the Sonne of God?

<sup>d</sup> That is, re-  
generation.  
<sup>e</sup> The water &  
blood that ca-  
me out of his  
side, declare  
we haue our  
sinnis washed  
by him, & he  
hath made ful  
satisfactio for  
the same.  
<sup>f</sup> Our minde  
inspired by  
holie Gost.  
<sup>g</sup> Which testi-  
feth to our  
hearts, that we  
be children  
of God.

6 This is that Iesus Christ that came by <sup>d</sup> water & blood, not by water onely, but by water and blood: and it is the <sup>f</sup> spirit, <sup>y</sup> beareth witness: for the Spirit is <sup>g</sup> truth.

7 For there are thre, which beare recorde in heauen, the Father, the Worde, and the holie Gost: and these thre are one.

8 And there are thre, which beare recorde in the earth, the spirit and the water and the blood: and these thre agree in one.

9 If we receiue the witness of men, the witness of God is greater: for this is the wit-

ness of God, which he testified of his Sonne.

10 \* He that beleueth in the Sonne of God, <sup>i</sup> John 3.37. hath the witness <sup>||</sup> in him self: he that beleueth not God, hath made him a lyer, because he beleued not the recorde, <sup>y</sup> God witnessed of his Sonne.

11 And this is the recorde, that God hath giuen vnto vs eternal life, and this life is in his Sonne.

12 He that hath the Sonne, hath the life: and he that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance, that we haue in him, <sup>a</sup> that if we aske anie thing according to his wil, he heareth vs.

<sup>i</sup> Mat. 7.7.  
7.21.

15 And if we knowe that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions that we haue desired of him.

<sup>i</sup> chap. 3.22.  
h Although e-  
uerie sinne be  
to death, yet  
God through  
his mercie par-  
doneth his in  
his Sonne  
Christ.

16 If anie man se his brother sinne a sinne, that is not vnto death, let him aske, and he shal giue him life for them, that sinne not <sup>h</sup> vnto death. \* There is a sinne <sup>i</sup> vnto death: I say not that thou shuldest praye for it.

<sup>i</sup> Mar. 12.31.  
mar. 3.29.

17 All vnrighteousnes is sinne, but there is a sinne not vnto death.

<sup>i</sup> Luk. 12.10.  
As there is  
whome God  
doeth so forsa-  
ke that they  
fall into viter  
despaire.

18 We knowe that whosoever is borne of God, <sup>k</sup> sinneth not: but he that is begotten of God, <sup>l</sup> kepeth him self, & the <sup>m</sup> wicked <sup>n</sup> toucheth him not.

<sup>k</sup> Gueeth nor  
him self to  
uer to sinne, <sup>y</sup>  
he forgetteth  
God.

19 We knowe that we are of God, and the whole worlde <sup>o</sup> lyeth in wickednes.

<sup>l</sup> Takeeth hede  
that he sinne  
not.

20 But we knowe that the Sonne of God is <sup>p</sup> come, & hath giue vs a minde to knowe him, which is true: and we are in him that is true, <sup>q</sup> that is, in his Sonne Iesus Christ: this same is verie God, and eternal life.

<sup>m</sup> That is, Sa-  
tan.  
<sup>n</sup> With a mor-  
tal wounde.

21 Babes, kepe your selues fro <sup>r</sup> idoles, Amē.

<sup>o</sup> Luk. 24.45.  
That is, all  
me generally,  
as of them sel-  
ues lye as it  
were buried  
in euil.  
<sup>p</sup> Christ verie  
God.  
<sup>q</sup> Meaning fro  
euerie forme  
and faction of  
thing which is  
set vp for a-  
nie deuocion  
to worlship  
God.

## THE SECONDE

### Epistle of Iohn.

*He writeth vnto a certeine ladie, 4 Reioicing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of suche deceiuers as deme that Iesus Christ is come in the flesh, 8 Praieth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Sauour.*

<sup>a</sup> On which  
table.



**T**He Elder to the <sup>a</sup> elect Ladie, and her children, whome I loue in <sup>a</sup> the trueth: and not I onely, but also all that haue knowen <sup>y</sup> trueth, For the trueths sake

<sup>a</sup> According to  
godlines & not  
w anie world-  
lie affection.

which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie & peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with <sup>b</sup> truth and loue.

4 I reioiced greatly, that I founde of thy children walking <sup>c</sup> in trueth, as we haue receiued a commandement of the Father.

5 And now beseeche I thee, Ladie, (not as writing a new commandement vnto thee, but that same which we had from the beginning) that we <sup>d</sup> loue one another.

<sup>b</sup> We can not  
receiue <sup>y</sup> gra-  
ce of God, ex-  
cept we haue  
the true know-  
ledge of him,  
of the which  
knowledge lo-  
ue procedeth.  
<sup>c</sup> According to  
Gods worde.

<sup>i</sup> John 15.13.



- <sup>Or, doctrine.</sup> 6 And this is the loue, that we shulde walke after his commandements. This commandement is, that as ye haue heard from the beginning, ye shulde walke in it.
- 7 For manie deceiuers are entred into the worlde, which confesse not y Iesus Christ is come in the flesh. He that is suche one, is a deceiuer and an Antichrist.
- <sup>d By suffering our selues to be seduced.</sup> 8 Loke to your selues, that we lose not the thinge, which we haue done, but that we may receiue a ful reward.
- <sup>e He that passeth the limites of pure doctrine.</sup> 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not

- God. He that continueth in the doctrine of Christ, he hath bothe the Father and the Sonne.
- 10 If there come anie vnto you, and bring not this doctrine, receiue him not to house, nether bid him, God speede.
- 11 For he that biddeth him, God speede, is partaker of his euil dedes. Although I had manie things to write vnto you, yet I wolde not write with paper and ynce: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be ful.
- 12 The sonnes of thine elect sister grete thee, Amen.

## THE THIRD EPI- stle of Iohn.

- 3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Christen in their persecucion, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good reporte of Demetrius.

- T**He Elder vnto the beloued Gaius, whome I loue in the trueth.
- Beloued, I wish chiefly y thou prosperedst & faredst wel, as thy soule prospereth.
- 3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.
- 4 I haue no greater ioye then this, that is, to heare that my sonnes walke in a veritie.
- 5 Beloued, thou doest faithfully whatsoever thou doest to the brethren, & to strangers,
- 6 Which bare witness of thy loue before the Churches. Whome if thou bringest of their iourney as it becometh according to God, thou shalt do wel,
- 7 Because that for his Names sake they wet forthe, and toke nothing of the Gentiles.

- 8 We therefore ought to receiue suche, that we might be helpers to the trueth.
- 9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiue vs not.
- 10 Wherefore if I come, I wil declare his dedes which he doeth, prating against vs with malicious wordes, and not therewith content, nether he him self receiue the brethren, but forbiddeth them y wolde, and thrusteth them out of the Church.
- 11 Beloued, folowe not that which is euil, but that which is good: he that doeth wel, is of God: but he that doeth euil, hath not sene God.
- 12 Demetrius hath good reporte of all men, and of the trueth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.
- 13 I haue manie things to write: but I wil not with ynce and pen write vnto thee.
- 14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be with thee. The friends salute thee. Grete the friends by name.

<sup>a</sup> That is, in godlie conuersation, as they haue bothe the knowledge & feare of God.

<sup>b</sup> By keeping hospitalitie.

<sup>c</sup> If y furnishest the with necessities towarde their iourney, knowing y the Lord saith, He that receiueth you, receiueth me.

## THE GENERAL Epistle of Iude.

### THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take hede of deceiuers which go about to drawe awaye the hearts of the simple people from the trueth of God, and willet them to haue no societie with suche, whome he setteth forth in their liuelie colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithful and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

Iude





Vde a seruant of IESVS CHRIST, and brother of Iames, to them which are called & sanctified of God the Father, and <sup>b</sup> referred to Iesus Christ:

1 Mercie vnto you, and peace and loue be multiplied.

2 Beloued, when I gaue all diligence to write vnto you of the comūne saluation, it was nedeful for me to write vnto you to exhorre you, that ye shulde earnestly <sup>c</sup> cōtende for the maintenance of <sup>g</sup> faith, which was <sup>d</sup> once giuen vnto the Saintes.

3 For there are certeine <sup>m</sup> crept in which were before of olde <sup>e</sup> ordeined to this cōdemnation: vngodlie men *they are* which turne the grace of our God into wantonnes, and <sup>\*</sup> denye God the onelie Lord, and our Lord Iesus Christ.

4 I wil therefore put you in remembrance, forasmuche as ye once knewe this, how that the Lord, after that he had deliuered the people out of Egypt, <sup>\*</sup> destroyed them afterwarde which <sup>f</sup> beleued not.

5 The <sup>\*</sup> Angels also which kept not their first estate, but left their owne habitation, he hath referred in euerlasting chaines vnder darkenes vnto <sup>h</sup> iudgement of the great daye.

6 As <sup>\*</sup> Sodom and Gomorrhe, and the cities about the, which in like maner as they did, committed, and followed <sup>h</sup> strange flesh, are set forthe for an ensample, and suffre the vengeance of eternal fyre.

7 Likewise notwithstanding these <sup>i</sup> dreamers also defile the flesh, and despise gouernement, and speake euil of them that are in autoritie.

8 Yet <sup>\*</sup> Michael the Archangel, when he strove against the deuil, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but faith, <sup>l</sup> The Lord rebuke thee.

9 But these speake euil of those things, which they knowe not: and whatsoeuer things they knowe <sup>m</sup> naturally, as beastes, which are without reason, in those things they corrupt them selues.

10 Wo be vnto the: for they haue followed the way <sup>\*</sup> of Cain, and are cast away by the

deceite <sup>\*</sup> of Balaams wages, and perish in the <sup>n</sup> gaine saying <sup>\*</sup> of Core.

11 These are spotted in your feasts of charitie when they feast with you, without <sup>p</sup> all feare, feeding them selues: cloudes *they are* without water, caryed about of windes, corrupt trees <sup>q</sup> without frute, twise dead, <sup>r</sup> & plucked vp by the rootes.

12 They are the raging waues of the sea, forming out their owne shame: *they are* wandering starres, to whome is referred the blackenes of darkenes for euer.

13 And Enoch also the seuēth from Adam, prophecied of such, saying, <sup>\*</sup> Beholde, the Lord cometh with thousands of his Saintes,

14 To giue iudgement against all men, and to rebuke all <sup>y</sup> vngodlie among the of all their wicked dedes, which they haue vngodly committed, & of all their cruel speakings, which wicked sinners haue spoken against him.

15 These are murmurers, complainers, walking after their owne lustes: <sup>\*</sup> whose mouths speake proude things, hauing mens persones in admiration, because of a vantage.

16 But, ye beloued, remember the wordes which were spokē before of the Apostles of our Lord Iesus Christ,

17 How that they tolde you that there shulde be mockers <sup>\*</sup> in the last time, which shulde walke after their owne vngodlie lustes.

18 These are makers of sectes, fleshlie, hauing <sup>\*</sup> not the Spirit.

19 But, ye beloued, edifie your selues in your most holie faith, praying in the holie Ghost,

20 And kepe your selues in <sup>y</sup> loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternal life.

21 And haue compassion of some, <sup>i</sup> in putting difference:

22 And other saue with <sup>\*</sup> feare, pulling the out of the fyre, and hate euen the <sup>n</sup> garment spotted by the flesh.

23 Now vnto him that is able to kepe you, that ye fall not, and to present you faultles before the presence of his glorie with ioye,

24 That is, to God onely wise, our Sauour, be glorie, and maiestie, and dominion, and power, bothe now and for euer, Amen.

FFF. ii.

<sup>a</sup> The faithful are sanctified of God the Father in the Son by the holie Ghost.  
<sup>b</sup> That he shulde kepe you, Iohn 17, 6.

<sup>c</sup> Against the falsities of Satan and heretikes.  
<sup>d</sup> That ye shulde kepe it for euer.

<sup>e</sup> Pet. 2, 1.  
<sup>f</sup> He confirmeth their heart against the contenters of religion and Apostates, shewing that such men trouble not <sup>g</sup> Church at all aduentures, but are appointed thereunto by <sup>h</sup> de terminat counsel of God.

<sup>i</sup> Num. 14, 37.  
<sup>j</sup> Pet. 2, 4.  
<sup>k</sup> Their incredulitie was the fountaine of all their euil.

<sup>l</sup> Or, original.  
<sup>m</sup> Gen. 19, 24.  
<sup>n</sup> Then shalbe their extreme punishment.  
<sup>o</sup> Most horrible pollutions.

<sup>p</sup> Which the we the selues dull and impudent.

<sup>q</sup> It is most like that this example was writ in some of those booke of the Scripture which are now lost, Nō b. 21, 14. 10f. 10, 13.

<sup>r</sup> chro 9, 29.  
<sup>s</sup> In Zacharie 3, 1 Christ vnder the name of the Angel rebuked Satan as knowing <sup>t</sup> he went about to hinder the Church; but he <sup>u</sup> we are admonished not to seke to reue

<sup>v</sup> ge our selues by euil speaking, but to referre the thing to God. <sup>w</sup> By their carnal iudgement. <sup>x</sup> Gen. 4, 8.

<sup>y</sup> Num. 22, 23.  
<sup>z</sup> Num. 16, 1.

<sup>aa</sup> Pet. 2, 16.

<sup>ab</sup> For as Core, Dathan and Abiron rose vp and spake against Moses, so do these against them <sup>ac</sup> they are in autoritie. These were general scallies which <sup>ad</sup> faith ful kept, partly to protect their brotherlie loue, & partly to relieue the needie, Ter tull in Apologet chap. 39.

<sup>ae</sup> Reuel. 1, 7.

<sup>af</sup> Either of God, or of his Church.

<sup>ag</sup> This saying of Enoch might for the worthines the reof haue bene as a comūne saying among men of all times, or els haue bene written in some of those booke which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20, 31.

<sup>ah</sup> Psal. 118, 10.

<sup>ai</sup> In vngodliness and iniquitie.

<sup>aj</sup> 1 Tim. 4, 1.

<sup>ak</sup> 2 Tim. 1, 1.

<sup>al</sup> 2 pet. 3, 3.

<sup>am</sup> Of regeneration.

<sup>an</sup> Some may be wonne with gentleness, other by sharpenes.  
<sup>ao</sup> By sharpe reproofes to drawe the out of danger.

<sup>ap</sup> He willett not onely to cut of the euil but to take away all occasions which are as preparatiues, & accessories to the same.



# THE REVELATION of Iohn the Diuine.

## THE ARGUMENT.

**I**T is manifest, that the holie Gost wolde as it were gather into this moste excellent booke a summe of those prophecies, which were written before, but shoulde be fulfilled after the coming of Christ, adding also suche things as shoulde be expedient, aswel to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is lively set forth the Diuinitie of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reproveth: the providence of God for his elect, and of their glorie and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shall be destroyed, but the Lambe Christ shal defende them, which beare witnes to the trueth, who in despite of the beast and Satin wil reigne ouer all. The liuelie description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length he shal be destroyed by the wrath of God, when as the elect shal giue praise to God for the victorie: neuertheless for a season God wil permit this Antichrist, and stromper vnder colour of faire speache and pleasant doctrine to deceiue the worlde: wherefore he aduertiseth the godlie (which are but a smale portion) to auoide this harlots flateries, and bragges, w<sup>ch</sup> of ruine without mercie they shal se, and with the heauenlie companies sing continual praises: for the Lambe is married: the worde of God hath gotten the victorie: Satā that a long time was vntied, is now cast with his ministers into the pit of fyre to be tormented for euer, where as cōtrariwise the faithful (which are the holie Citie of Ierusalem, & wife of the Lambe) shal enioye perpetual glorie. Read diligently: iudge soberly, and call earnestly to God for the true vnderstanding hereof.

### CHAP. I.

1 The cause of this reuelation. 3 Of them that read it. 4 Iohn writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

a Of things which were hid before.  
b Christ receiued this reuelation out of his fathers bosome as his owne doctrine, but it was hid in respect of vs so that Christ as Lord and God reuiled it to Iohn his seruant by the ministerie of his Angel, to the edification of his Church.  
c To the good & bad.  
d Which expoundeth the olde prophecies, & sheweth what shal come to passe in the newe testament.  
Exo. 3. 14  
e And began euery then.  
Psal 89. 38.  
1. Cor. 15. 21.  
eolof. 1. 18.  
Ebr 9. 14.  
1. pet. 1. 19.  
1 iohn. 1. 9.  
1. pet. 2. 5.  
f Meaning the Church vniuersal.  
g That is, from the holie Gost: or these seuen Spirits were ministers before God the Father & Christ, whome after he calleth the hornes and eyes of the Lambe, chap. 5. 6 In a like phraze Paul taketh God, and Christ, and the Angels to witnes, 1. Tim. 5. 21.



He<sup>a</sup> reuelation of IESVS CHRIST, which God gaue vnto him, to shewe vnto his seruants things which must shortly be done: which he sent, and shewed by his Angel vnto his seruant Iohn,

Who bare recorde of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

Blessed is he that readeth, and they that heare the wordes of this prophecie, and kepe those things which are written therein: for the time is at hand.

Iohn, to the seuen Churches which are in Asia, Grace be with you & peace frō him Which is, & Which was, & Which is to come, and from the seuen Spirits which are before his Throne,

And from Iesus Christ, which is a faithful witnes, & the first begotten of y dead, and Prince of the Kings of the earth, vnto him that loued vs, & washed vs frō our sinnes in his blood,

And made vs Kings and Priestes vnto

That is, from the holie Gost: or these seuen Spirits were ministers before God the Father & Christ, whome after he calleth the hornes and eyes of the Lambe, chap. 5. 6 In a like phraze Paul taketh God, and Christ, and the Angels to witnes, 1. Tim. 5. 21.

God euen his Father, to him be glorie, & dominion for euermore, Amen.

Beholde, he cometh with cloudes, and euery eye shal se him: yea, euen they which haue pierced him through: and all kinreds of the earth shal waile before him, Euen so, Amen.

I am <sup>a</sup> and <sup>b</sup>, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almightye.

I Iohn, euen your brother, & companion in tribulation, & in the kingdome and patience of Iesus Christ, was in the yle called Patmos, for the worde of God, and for the witnessing of Iesus Christ.

And I was rauished in spirit on the Lords day, and heard behinde me a great voyce, as it had bene of a trumpeter,

Saying, I am <sup>a</sup> and <sup>b</sup>, the first and the last: and that which thou seest, write in a booke, & send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, & vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

Then I turned backe to se the voyce, that spake with me: & when I was turned, I sawe seuen golden candlestickes,

And in the middes of the seuen candlestickes, one like vnto the Sonne of man, clothed with a garment downe to the

were prouder: others negligent: so that he sheweth remedie for all. That is, him whose voyce I heard. o Meaning the Churches. p Which was Christ the head of the Church. q As the chief Priest.

Mat. 24. 30.

1. 4. 3. 14.

Iude 14.

h They that contemned Christ, & most cruelly persecuted him, and put him to death, shal then acknowledge him.

Chap. 21. 6.

22. 13.

Or, for him

i Alpha and Omega are the first and last letters of the a b c of the Grekes.

k Which some call fundays.

l Paul the first day of the week, 1. Cor. 16. 1.

m 20. 7. and it was established after that the Iewes Sabbath was abolished.

n I am he before whome nothing was, yea, by whome whatsoever is made, was made, and he that shal remaine when all things shal perith, euen I am the eternal God.

o Of y which some were fallen: others decaued: some

p That

q Which was



# The keyes of hel & death. Chap. II. Balaams doctrine. 115

For in him was no concupiscence, which is signified by girding the loynes. To signifie his wisdom, eternitie & diuinitie. To se the seuerall of the heart. Dan. 10. 9. Isa. 41. 4. & 44. 5. Which are pastors of the Churches. This worde signified his worde and the vertue the reof, as is declared, Ebr. 4. 12. To comfort me. Equal God with my Father, and eternal. That is, power over them. d In the latter dayes. e In my protection. f That is, the ministers, Mal. 2. 3.

feete, and girde about the pappes with a golden girdle.

14 His head, and heerres were white as white woll, & as snowe, and his eyes were as a flame of fyre.

15 And his fete like vnto fine brass, burning as in a fornace: and his voyce as the founde of many waters.

16 And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sworde: & his face shone as the sunne shineth in his strength.

17 And when I sawe him, I fell at his fete as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am the first and the last,

18 And am alieue, but I was dead: & beholde, I am alieue for euermore, Amen: & I haue the keyes of hel and of death.

19 Write the things which thou hast sene, and the things which are, and the things which shal come here after.

20 The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden candlestickes, is this, The seuen starres are the Angels of the seuen Churches: & the seuen candlestickes which thou sawest, are the seuen Churches.

## CHAP. II.

1 He exhorteth foure Churches. 5 To repentance, 10 To perseuerance, patience and amendement, 15. 14. 20. 23 Aswel by threatenings, 7. 10. 17. 26 As promises of rewardes.

Vnto the Angel of the Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlestickes.

2 I knowe thy workes, and thy labour, and thy patience, and how thou canst not forbear them which are euil, and hast examined them which say they are Apostles, and are not, and hast founde them liers.

3 And thou hast suffred, and hast patience, and for my Names sake hast labored, and hast not fainted.

4 Neuertheles, I haue somewhat against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and do the first workes: or els I wil come against thee shortly, and wil remoue thy candlestick out of his place, except thou amende.

6 But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate.

7 Let him that hathe an eare, heare, what

the Spirit saith vnto y Churches, To him that ouercometh, wil I giue to eate of the tree of life which is in the middes of the Paradise of God.

8 And vnto the Angel of the Church of the Smyrniās write, These things saith he that is first, and last, Which was dead and is alieue.

9 I know thy workes and tribulation, and pouertie (but thou art riche) & I knowe the blasphemie of them, which say they are Iewes and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shal come to passe, that the devil shal cast some of you into prison, that ye may be tryed, and ye shal haue tribulation ten dayes: be thou faithful vnto the death, and I wil giue thee the crowne of life.

11 Let him that hathe an eare, heare what the Spirit saith to the Churches. He that ouercometh, shal not be hurt of the secōde death.

12 And to the Angel of y Church which is at Pergamus write, This saith he which hath the sharpe sworde with two edges.

13 I knowe thy workes & where thou dwellest, euen where Satans throne is, and thou kepest my Name, and hast not denied my faith, euen in those dayes when Antipas my faithful martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that mainteine the doctrine of Balaam, w taught Balac, to put a stumbling blocke before the children of Israel, that they shulde eat of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy self, or els I wil come vnto thee shortly, and wil fight against them with the sworde of my mouth.

17 Let him that hathe an eare, heare what the spirit saith vnto y Churches, To him that ouercometh, wil I giue to eat of the Manna that is hid, and wil giue him a white stone, and in the stone a new name writen, which no man knoweth sauing he that receiveth it.

18 And vnto y Angel of y Church which is at Thyatira write, These things saith the Sonne of God, which hathe his eyes

worde, & good liuing is banished, are the throne of Satan, and also those places where the worde is not preached sincerely, nor manners a right reformed. u In the verie heat of persecution and slaughter of the Martyrs they continued in the pure faith, and therefore are commended after a sorte. x All suche are like counsellours to Balaam, which for lucre perswade to idolatrie, or whoredome. y And not commune to all. z Suche a stone was wont to be giuen to them that had gotten anie victorie or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour and grace: also it was a signe that one was cleared in iudgement. a The newe name also signifieth, renoume ad honour.

h Meaning, y life cuerlastig: thus by corporall benefites he raiseth the vt to consider spiritual blessings.

i This is thought to be Policarpus who was minister of Smyrna 86 yeres, as he himself confessed before Herodes when as he was led to be burned for Christs cause.

k The eternal Diuinitie of Iesus Christ is here most plainly declared with his manhode, & victorie ouer death to assure his they shal not be overcome by death.

l This was the persecution vnder the emperour Domitian.

m In spiritual treasures

n They are not Abrahams children according to faith.

o Here he nameth the author of all our calamitie, in-couraging vs manfully to fight against him, in promising vs the victorie.

Num. 24. 14. & 25. 1.

p The end of affliction is y we may be tried and not destroyed.

q Signifying manie times as Genes. 31. 41. nomb. 14. 22, although there shalbe comfort and release.

r The first death is the natural death of y bodie, the seconde is the eternal death: fro the which all are free that belieue in Iesus Christ, Ioh. 5. 24.

s The worde of God is the sworde with two edges, Ebr. 4. 12.

t All townes and countreies whence Gods



# THE REVELATION

of Iohn the Diuine.

## THE ARGUMENT.

**I**T is manifest, that the holie Gost wolde as it were gather into this moste excellent booke a summe of those prophecies, which were written before, but shulde be fulfilled after the coming of Christ, adding also suche things as shulde be expedient, aswel to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is linely set forth the Diuinitie of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reproveth: the providence of God for his elect, and of their glorie and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shal be destroyed, but the Lambe Christ shal defende them, which beare witnes to the trueth, who in despite of the beast and Satan wil reigne ouer all. The linelic description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length he shal be destroyed by the wrath of God, when as the elect shal give praise to God for the victorie: neuertheless for a season God wil permit this Antichrist, and strompet vnder colour of faire speache and pleasant doctrine to deceiue the world: wherefore he aduertise the godlie (which are but a smale portion) to auoide this harlots flateries, and bragges, w<sup>ch</sup> of ruine without mercie they shal se, and with the heauenlie companies sing continual praises: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fyre to be tormented for euer, where as contrariwise the faithfull (which are the holie Citie of Ierusalem, & wife of the Lambe) shal enioye perpetual glorie. Read diligently: indge soberly, and call earnestly to God for the true vnderstanding hereof.

### CHAP. I.

1 The cause of this reuelation. 3 Of them that read it. 4 Iohn writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

a Of things which were hid before.

b Christ receiued this reuelation out of his fathers boosome as his owne doctrine, but it was hid in respect of vs so that Christ as Lord and God reueiled it to Iohn his seruant by the ministerie of his Angel, to the edification of his Church. c To the good & bad. d Which expoundeth the olde prophetes, & sheweth what shal come to passe in the newe testament.

Exo. 3. 14. e And began euen then. Psal. 89. 38. f Cor. 15. 21. colof. 1. 18. Ebr. 9. 14. 1 pet. 3. 19. 1 iohn. 1. 9. 1 Pet. 2. 5. f Meaning the Church vniuersal.

g That is, from the holie Gost: for these seuen Spirits were ministers before God the Father & Christ, whome after he calleth the hornes and eyes of the Lambe, chap. 5. 6 In a like phrascs Paul taketh God, and Christ, and the Angels to witnes, 1. Tim. 5. 21.



He<sup>a</sup> reuelation of IESVS CHRIST, which God gaue vnto him, to shewe vnto his seruants things which must shortly be done: which he sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare recorde of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed is he that readeth, and they that heare the wordes of this<sup>d</sup> prophecie, and kepe those things which are written therein: for the time is<sup>e</sup> at hand.

4 Iohn, to the<sup>f</sup> seuen Churches which are in Asia, Grace be with you & peace fro him Which<sup>\*</sup> is, & Which was, & Which is to come, and from the<sup>g</sup> seuen Spirits which are before his Throne,

5 And from Iesus Christ, which is a<sup>\*</sup> faithful witnes, & the first begotten of y<sup>e</sup> dead, and Prince of the Kings of the earth, vnto him that loued vs, & washed vs fro our sinnes in his<sup>\*</sup> blood,

6 And made vs<sup>\*</sup> Kings and Priestes vnto

God euen his Father, to him be glorie, & dominion foreuermore, Amen.

7 Beholde, he cometh with<sup>\*</sup> cloudes, and euerie eye shal se him: yea, euen they which<sup>h</sup> pearced him through: and all kinreds of the earth shal waile before him, Euen so, Amen.

8 I<sup>\*</sup> am<sup>i</sup> & and<sup>u</sup>, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almighty.

9 I Iohn, euen your brother, & companion in tribulation, & in the kingdome and patience of Iesus Christ, was in the yle called Patmos, for the<sup>u</sup> worde of God, and for the<sup>u</sup> witnesssing of Iesus Christ.

10 And I was<sup>u</sup> rauished in spirit on<sup>k</sup> y<sup>e</sup> Lords day, and heard behinde me a great voyce,

11 Saying, I am<sup>i</sup> & and<sup>u</sup>, the first and the last: and that which thou seest, write in a booke, & send it vnto the<sup>u</sup> seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, & vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to se the<sup>u</sup> voyce, that spake with me: & when I was turned, I sawe<sup>u</sup> seuen golden candlestickes,

13 And in the middes of the seuen candlestickes, one like vnto the<sup>u</sup> Sonne of man, clothed with a garment & downe to the

were proude: others negligent: so that he sheweth remedie for all. <sup>o</sup> That is, him whose voyce I heard. <sup>p</sup> Meaning the Churches. <sup>q</sup> As the chief Priest.

Mat. 24. 30.

1. Ioh. 3. 14.

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k They that contemned Christ & moste cruelly persecuted him, and put him to death, shal then acknowledge him.

Chap. 21. 6.

Or. 22. 13.

i Alpha and Omega are the first and last letters of the a b c of the Grekes.

k Which some call sunday: s Paul the first day of the week, 1 Cor. 16. 1.

28. 20. 7. and it was established after that the Iewes Sabbath was abolished.

l I am he before whome nothing was, yea, by whome whatsoever is made, was made, and he that shal remaine when all things shal perith, euen I am the eternal God. m Of y<sup>e</sup> which some were false: others decaued: some

feete,



# The keyes of hel & death. Chap. II. Balaams doctrine. 115

For in him was no concupiscence, which is signified by girding the loynes.  
 To signifie his wisdom, eternitie & diuinitie.  
 To se the feeres of the heart.  
 To aluminie.  
 His iudgements & waies are moſte perfect.  
 Bothe becauſe all nations praiſe hi, & alſo his worde is heard & preached through the worlde.  
 Dan. 10. 9.  
 Iſa. 41. 4.  
 & 44. 6.  
 Which are ſhepherds of the Churches.  
 This worde ſignified his worde and the verue the roſe, as is declared, Ebr. 4. 12.  
 To comfort me.  
 Equal God with my Father, and eternal.  
 That is, power over them.  
 minuters, Mal. 2. 3.

feete, and girde about the pappes with a golden girdle.

14 His head, and heeret were white as white woll, & as ſnowe, and his eyes were as a flame of fyre.

15 And his fete like vnto fine brasse, burning as in a fornace: and his voyce as the founde of many waters.

16 And he had in his right hand ſeuē ſtarres: and out of his mouth went a sharpe two edged sworde: & his face ſhone as the ſunne ſhineth in his ſtrength.

17 And when I ſawe him, I fell at his fete as a dead: then he laid his right hand vpon me, ſaying vnto me, Feare not: I am the first and the laſt,

18 And am aliue, but I was dead: & beholde, I am aliue for euermore, Amen: & I haue the keyes of hel and of death.

19 Write the things which thou haſt ſene, and the things which are, and the things which ſhal come here after.

20 The myſterie of the ſeuē ſtarres which thou ſaweſt in my right hand, and the ſeuē golden candleſtickes, is this, The ſeuē ſtarres are the Angels of the ſeuē Churches: & the ſeuē candleſtickes which thou ſaweſt, are the ſeuē Churches.

d In the latter dayes. e In my proteccion. f That is, the minuters, Mal. 2. 3.

## CHAP. II.

1 He exhorteth foure Churches. 5 To repentance, 10 To perſeuerance, patience and amendement, 14. 20. 23. Aſwel by threatenings. 7. 10. 17. 26 As promiſes of rewardes.

Vnto the Angel of the Church of Ephesus write, Theſe things ſaith he that holdeth the ſeuē ſtarres in his right hand, and walketh in the middes of the ſeuē golden candleſtickes.

2 I knowe thy workes, and thy labour, and thy patience, and how thou canſt not forbear them which are euil, and haſt examined them which ſay they are Apoſtles, and are not, and haſt founde them lyers.

3 And thou haſt ſuffred, and haſt patience, and for my Names ſake haſt labored, and haſt not fainted.

4 Neuertheles, I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue.

5 Remember therefore from whence thou art fallen, and repent, and do the firſt workes: or els I wil come againſt thee ſhortly, and wil remoue thy candleſticke out of his place, except thou amende.

6 But this thou haſt, that thou hateſt the workes of the Nicolaitans, which I alſo hate.

7 Let him that hathe an eare, heare, what ſaith the Spirit ſaith vnto the Churches, To him that ouercometh, wil I giue to eate of the tree of life which is in the middes of the Paradife of God.

8 ¶ And vnto the Angel of the Church of the Smyrniſs write, Theſe things ſaith he that is firſt, and laſt, Which was dead and is aliue.

9 I know thy workes and tribulation, and pouertie (but thou art riche) & I knowe the blaſphemie of them, which ſay they are Iewes and are not, but are the Synagogue of Satan.

10 Feare none of thoſe things, which thou ſhalt ſuffer: beholde, it ſhal come to paſſe, that the deuil ſhal caſt ſome of you into priſon, that ye may be tryed, and ye ſhal haue tribulation ten dayes: be thou faithful vnto the death, and I wil giue thee the crowne of life.

11 Let him that hathe an eare, heare what the Spirit ſaith to the Churches. He that ouercometh, ſhal not be hurt of the ſeconde death.

12 And to the Angel of the Church which is at Pergamus write, This ſaith he which hathe the ſharpe ſworde with two edges.

13 I knowe thy workes & where thou dwelleſt, euē where Satans throne is, and thou kepeſt my Name, and haſt not denied my faith, euē in thoſe dayes when Antipas my faithful martyr was ſlaine among you, where Satan dwelleth.

14 But I haue a fewe things againſt thee, becauſe thou haſt there them that mainteine the doctrine of Balaam, who taught Balac, to put a ſtumbling blocke before the children of Iſrael, that they ſhulde eat of things ſacrificed vnto idoles, and commit fornication.

15 Euē ſo haſt thou them, that mainteine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy ſelf, or els I wil come vnto thee ſhortely, and wil fight againſt them with the ſworde of my mouth.

17 Let him that hathe an eare, heare what the Spirit ſaith vnto the Churches, To him that ouercometh, wil I giue to eate of the Manna that is hid, and wil giue him a white ſtone, and in the ſtone a new name written, which no man knoweth ſauing he that receiueth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, Theſe things ſaith the Sonne of God, which hathe his eyes

worde, & good liuing is baniſhed, are the throne of Satan, and alſo thoſe places where the worde is not preached ſyncerly, nor maners a right reformed.  
 u In the verie heat of perſecution and laughter of the Martyrs they continued in the pure faith, and therefore are commended after a ſorte.  
 x All ſuche are like counſellours to Balaam, which for lucre perſuade to idolatrie, or whoredome.  
 y And not commune to all.  
 z Suche a ſtone was wont to be giuen to them that had gotten anie victorie or priſe, in ſigne of honour, and therefore it ſignifieth here a token of Gods fauour and grace: alſo it was a ſigne that one was cleared in iudgement.  
 a The newe name alſo ſignifieth, renowne and honour.

h Meaning, life euerlaſting: thus by corporall benefites he raiſeth the vp to conſider ſpiritual bleſſings.  
 i This ſtrough to be Polycarpus who was miniſter of Smyrna 86 yeeres, as he himſelf confeſſed before Herodes when aſhe was led to be burned for Chriſts cauſe.  
 k The eternal Diuinitie of Ieſus Chriſt is here moſt plainly declared with his manhood, & victorie ouer death to aſſure his ſhe they ſhal not be overcome by death.  
 l This was the perſecution vnder the emperour Domitian.  
 m In ſpiritual treaſures.  
 n They are not Abrahams children according to faith.  
 o Here he nameth the author of all our calamities, in-couraging vs manfully to fight againſt him, in promiſing vs the victorie.  
 Nem. 24. 14.  
 & 25. 1.  
 p The end of affliction is y we may be tried and not deſtroyed.  
 q Signifying manie times as Genef. 31. 41. nomb. 14. 22, although there ſhalbe comfort and releaſe.  
 r The firſt death is the natural death of the bodie, the ſeconde is the eternal death: fro the which all are ſre that belieue in Ieſus Chriſt, Job. 5. 24.  
 s The worde of God is the ſworde with two edges, Ebr. 4. 12.  
 t All townes and countreies whence Gods



# The fercher of the heart. Reuelation. Of perseuerance.

*10r, alcamine.*

*b To helpe y  
sainds.*

*1. King. 16. 31.*

*c As that har-  
lot Iezabel  
maintained stra-  
ge religion and  
exercised cru-  
eltye against  
the seruants of  
God, so are the  
re amog them  
that do y like.  
d They that  
consent to ido-  
latrye and false  
doctrine, com-  
mit spiriual  
whoredome,  
whereof fol-  
loweth corpor-  
al whoredome.  
e Hof. 4. 13.*

*1. Sam. 16. 7.*

*psal. 7. 10.*

*saie 11. 29.*

*e 17. 10.*

*e Them that  
followe her  
wayes.*

*f The false  
teachers ter-  
med their do-  
ctrine by this  
name, as though  
it cōteined the  
most depe  
knowledge of  
heauēlie things,  
as was in deed  
drawen out of  
the depe don-  
geō of hell: by  
suche termes  
now the Ana-  
baptists, Liber-  
tines, Papists,  
Arrians, &c vie  
to beautifie  
their monstros-  
ous errors and  
blasphemies.*

*Psal. 2. 9.*

*g The childre  
of Iezabel.*

*a The mini-  
ster liueth whē  
he bringeth  
forth the good  
frutes, els he  
is dead.*

*Chap. 16. 13.*

*1. thess. 5. 2.*

*2. pet. 3. 10.*

*10r, p. 10.*

*b Either by  
consenting to  
idolaters, or  
els polluting  
their conscien-  
ce with any e-  
uill.*

like vnto a flame of syre, and his fete li-  
ke fine brasse.

19 I knowe thy workes and thy loue, and  
seruice, and faith, and thy patience, and  
thy workes, & that they are mo at the last,  
then at the first.

20 Notwithstanding, I haue a fewe things  
against thee, that thou sufferest the woman  
Iezabel, which calleth her self a Prophe-  
tesse, to teache and to deceiue my seruāts  
to make them commit fornication, & to  
eat meats sacrificed vnto idoles.

21 And I gaue her space to repent of her  
fornication, and she repented not.

22 Beholde; I wil cast her into a bed, and  
them that commit fornication with her,  
into great affliction, except they repent  
them of their workes.

23 And I wil kill her children with death:  
& all the Churches shal knowe that I am  
he which searche the reines and hearts:  
and I wil giue vnto euerie one of you ac-  
cording vnto your workes.

24 And vnto you I say, the rest of them of  
Thyatira, As many as haue not this lear-  
ning, nether haue knowen the depnes  
of Satan (as they speake) I wil put vpon  
you none other burden.

25 But that which ye haue all ready, holde  
fast til I come.

26 For he that ouercometh and kepeth my  
workes vnto the end, to him wil I giue  
power ouer nations,

27 And he shal rule them with a rodde of  
yron: & as the vessels of a potter, shal thei  
be broken.

28 Euen as I receiued of my Father, so wil  
I giue him the morning starre.

29 Let him that hathe an eare, heare what  
the Spirit saith to the Churches.

## CHAP. III.

*He exhorteth the Churches or ministers to the true pro-  
fession of faith and to watching. 12 With promises  
to them that perseuer.*

1 And write vnto the Angel of the  
Church w is at Sardi, These things  
saith he that hathe y seuen Spirits of God,  
and the seuen starres, I know thy workes:  
for thou hast a name that thou liuest, but  
thou art dead.

2 Be awake and strengthen the things which  
remeine, that are readie to dye; for I haue  
not founde thy workes perfite before  
God.

3 Remember therefore, how thou hast re-  
ceiued and heard, and holde fast, and re-  
pent. \* If therefore thou wilt not watch, I  
wil come on thee as a thefe, and y shalt not  
knowe what houre I wil come vpon thee.

4 Notwithstanding thou hast a fewe names  
yet in Sardi, which haue not defiled their  
garments: and they shal walke with me in  
white: for they are worthie.

5 He that ouercometh, shalbe clothed in  
white araye, & I wil not put out his name  
out of the booke of life, but I wil confesse  
his name before my Father, & before his  
Angels.

*Chap. 20. 12.*

*21. 27.*

*philip. 4. 4.*

6 Let him that hathe an eare, heare, what y  
Spirit saith vnto the Churches.

7 And write vnto the Angel of y Church  
which is of Philadelphia, These things  
saith he that is Holie and True, which ha-  
the the keye of Dauid, which openeth  
and no man shutteth, and shutteth and no  
man openeth,

*Isa. 22. 22.*

*Job. 22. 24.*

*c Which signi-  
feth y Christ  
hath all the  
power ouer y  
house of Da-  
uid, which is y  
Church, so y  
he may ether  
receiue or put  
out whome he  
wil.*

*d Which is to  
aduance the  
kingdome of  
God.*

*e I wil cause  
the in thy sight  
to hūble them  
selues, & to gi-  
ue due honour  
to God, and to  
his Sonne  
Christ.*

8 I knowe thy workes: beholde, I haue set  
before thee an open dore, and no man ca  
shut it: for thou hast a liuel strength and  
hast kept my worde, and hast not denied  
my Name.

9 Beholde, I wil make them of the synago-  
gue of Satan, which call them selues lewes  
and are not, but do lyce: beholde, I say, I wil  
make them, that they shal come and wor-  
ship before thy fete, and shal knowe that I  
haue loued thee.

10 Because thou hast kept the worde of my  
patience, therefore I wil deliuer thee fro  
the houre of tentation, which wil come  
vpon all the worlde, to trye them that  
dwell vpon the earth.

11 Beholde, I come shortly: holde y which  
thou hast, that no man take thy crowne.

*f Let no man  
plucke them  
away w thou  
hast wonne to  
God: for they  
are thy crow-  
ne, as S. Paul  
writeth, saye,  
Brethre, ye are  
my ioye & my  
croune Phil.  
4. 1. 1. thess. 2. 19*

12 Him that ouercometh, wil I make a pil-  
lar in the Temple of my God, and he shal  
go no more out: and I wil write vpon him  
the Name of my God, & the name of the  
citie of my God, which is the new Ierusalē,  
which cometh downe out of heauē fro my  
God, & I wil write vpon him my new Name.

13 Let him that hathe an eare, heare what y  
Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of  
the Laodiceans write, These things saith  
Amen, the faithful and true wtnes, the  
beginning of the creatures of God.

*g That is, Tru-  
eth it self.*

*h Of whome  
all creatures  
haue their be-  
ginning.*

*i Persuading  
thy self of that  
which thou  
hast not.*

*k Thus the hy-  
pocrites boast  
of their owne  
power and do  
not vnderstand  
their infirmities  
to seke to  
Christ for re-  
medie.*

*l Suffer y eyes  
of thine vnder-  
standing to be  
opened.*

*1. Cor. 2. 11.*

*1. Cor. 12. 3.*

*m Nothing  
more displea-  
seth God than  
indifferēcie, &  
coldenes in re-  
ligiō, & there-  
fore he wil spe-  
wee such out  
as are not ze-  
alous and fer-  
uent.*

15 I knowe thy workes, that thou art nether  
colde nor hote: I wolde thou werest colde  
or hote.

16 Therefore, because thou art luke warme,  
and nether colde nor hote, it wil come  
to passe, that I shal spewe thee out of my  
mouth.

17 For thou saist, I am riche & increased  
with goods, & haue nede of nothing, and  
knowest not how thou art wretched & mi-  
serable, and poore, and blinde, and naked.

18 I counsel thee to bie of me gold tryed by  
the fyre, that thou maist be made riche, &  
white raimēt, that thou maist be clothed  
and that thy filthie nakednes do not appea-  
re: and anoint thine eyes with eye salue,  
that thou maist se.

19 As manie as I loue, I rebuke and chastē:  
be zealous therefore and amende.

20 Beholde,



20 Beholde, I stand at the dore, and knocke. If anie man heare my voyce & open the dore, I wil come in vnto him, and wil suppe with him, and he with me.

21 To him that ouercometh, wil I grante to sit with me in my throne, euē as I ouer came, & sit w<sup>th</sup> my Father in his throne.

22 Let him that hathe an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sitting vpon it, 3 And 24. seates about it with 24. elders sitting vpon them, and foure beasts praising God day and night.

After this I looked, and beholde, a dore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I wil shewe thee things which muste be done hereafter.

And immediatly I was raiſhed in the spirit, & beholde, a throne was set in heauen, and one sate vpon the throne.

And he that sate, was to loke vpon, like vnto a iasper stone, and a sardine, & there was a raine bowe rounde about the throne in sight like to an emeraude.

And rounde about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie Elders sitting, clothed in white raimēt, and had on their heads crownes of golde.

And out of the throne proceeded lightnings, and thundrings, and voyces, & there were seuen lampes of fyre, burning before the throne, which are the seuen spirits of God.

And before the throne there was a sea of glasse like vnto cristall: and in the middes of the throne, & rounde about y<sup>e</sup> throne were foure beasts full of eyes before and behinde.

And the first beast was like a lion, & the seconde beast like a calfe, and the thirde beast had a face as a man, and the fourthe beast was like a flying egle.

And the foure beasts had eche one of the six wings about him, and they were ful of eyes within, and they ceased not day nor night, saying, Holie, holie, holie Lord God, almightie, which Was, & Which is and Which is to come.

And when those beasts gaue glorie, and honour, and thanks to him that sate on the throne, which liueth for euer and euer,

The foure and twentie elders fell downe before him that sate on the throne, and worshipped him, that liueth for euer more, & cast their crownes before the throne, saying,

Thou art worthie, O Lord, to receiue glorie and honour, & power: for thou hast

created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the boke, 2. 14 And therefore the foure beasts, the 24. elders, and the Angels praise the Lambe, & do him worship 3 For their redemption and other benefites.

And I sawe in the right hand of him that sate vpon the throne, a Boke written within, and on the backside, sealed with seuen seales.

And I sawe a strong Angel which preached with a lowde voyce, Who is worthie to open the boke, and to lose the seales thereof.

And no man in heauē, nor in earth, nether vnder the earth, was able to open the Boke nether to loke thereon.

Then I wept muche, because no mā was founde worthie to open, and to reade the Boke, nether to loke thereon.

And one of the elders said vnto me, Wepe not: beholde, the lion which is of the tribe of Iuda, the rote of Dauid, hathe obtained to open the Boke, and to lose the seuen seales thereof.

Then I behelde, and lo, in the middes of the throne, and of the foure beasts, & in the middes of the elders, stode a Lambe as though he had bene killed, which had seuen hornes, & seuen eyes, which are the seuen spirits of God, sent into all the worlde.

And he came, and toke the Boke out of the right hand of him that sate vpon the throne.

And when he had taken the Boke, the foure beasts and the foure and twentie elders fell downe before the Lambe, hauing euerie one harpes and golden vials full of odours, w<sup>ch</sup> are the prayers of the Saintes,

And they sung a new song, saying, Thou art worthie to take the Boke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euerie kinred, and tōgue, and people, and nation,

And hast made vs vnto our God Kings and Priests, and we shal reigne on the earth.

Then I behelde, and I heard the voyce of manie Angels rounde about the throne and about the beasts and the elders, & there were thousand thousands,

Saying with a loude voyce, Worthie is the Lābe that was killed to receiue power and riches, and wisdom, and strength, & honour, and glorie, and praise.

And all y<sup>e</sup> creatures which are in heauē, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I, saying, Praise & honour, and glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore.

FFF.iiii.

a In my seate royal, and as bepartaker of mine heauenly ioyes.

a Before that he make mention of y<sup>e</sup> great afflictions of the Church, he setteth forth the maiestie of God, by whose wil, wisdom, and prouidence all things are created, & gouerned, to teache vs patience. b He describeth the Diuine and incomprehensible verue of God the father as chap. 5. 6. and y<sup>e</sup> Sonne who is ioyned with him. c By these are meant all the holie copanie of the heauens. d From the throne of the Father, & the Sonne proceedeth the holie Ghost, who hauing all but one throne, declare the vnitie of y<sup>e</sup> Godhead.

e The holie Ghost is as a lightning vnto vs that beleeue, and as a fearful thunder to the disobedient. f The worlde is compared to a sea because of the changes and vnstabilities. g It is as cleere as cristall before y<sup>e</sup> eyes of God, because there is nothing in it so hille, that is hid from him. h They are called Cherubims, Eze. 10. 20. i We are hereby taught to giue glorie to God in all his workes. k They will challenge no authoritie, honour, nor power before God.

Chap. 5. 12.

a A similitude taken of earthlie princes, & iudge by booke & writte: & here it doth signifie all the counsels & iudgements of God w<sup>ch</sup> are onely knowen to Christ the Sonne of Dauid, vers. 5. b That is, manie.

Gen. 49. 9.

c This vision confirmeth y<sup>e</sup> power of our Lord Iesus, w<sup>ch</sup> is the Lambe of God that taketh away the sinne of the worlde. d That is, manifold power. e Signifying y<sup>e</sup> fulnes of the Spirit, which Christ poureth vpon all. f The Angels honour Christ: he is therefore God. g This declarereth how the prayers of the faithful are agreeable vnto God, read A. 2. 10. 4. chap. 8. 1. h Our Saviour Iesus hathe redeemed his Church by his blood shedding & gathered it of all nations. i Not corporally.

Dan. 7. 10.

Chap. 4. 11.



# The crye of martyrs. Reuelacion. Christ sealeth his.

14 And the foure beasts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euer more.

## CHAP. VI.

*The Lambe openeth the fixe seales, and manie things follow the opening thereof, so that this containeth a general prophecie to the end of the worlde.*

After, I behelde when y<sup>e</sup> Lambe had opened one of the seales, & I heard one of the foure beasts say, as it were the noyce of thunder, Come and se.

Therefore I behelde, and lo, there was a white horse, and he that sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth the cōquering that he might ouercome.

And when he had opened the seconde seale, I heard the seconde beast say, Come and se.

And there went out another horse that was red, & power was giuen to him that sate thereon, to take peace from the earth, and that they shulde kil one another, and there was giuen vnto him a great sworde.

And whē he had opened the thirde seale, I heard the thirde beast say, Come and se. Then I behelde, & lo, a blacke horse, & he that sate on him, had balances in his hand.

And I heard a voyce in the middes of the foure beasts say, A measure of wheat for a penie, and thre measures of barlie for a penie, and oyle, and wine hurt thou not.

And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and se.

And I looked, & behelde, a pale horse, & his name that sate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth parte of the earth, to kill with sworde, and with hōger, and with death, and with the beasts of the earth.

And when he had opened the fift seale, I sawe vnder the altar the soules of them, that were killed for the worde of God, & for y<sup>e</sup> testimonie which they mainteined.

And they cryed with a lowde voyce, saying, How long, Lord, holie and true! dost thou not iudge & auenge our blood on them that dwell on the earth?

And long white robes were giuen vnto euerie one, and it was said vnto them, that they shulde rest for a litel ceason vntil their felowe seruaunts, and their brethren, that shulde be killed euen as they were, were fulfilled.

And I behelde when he had opened the sixt seale, and lo, there was a great earthquake, & the sunne was as blacke as sackcloth of heere, and the moone was li-

ke blood.

And the starres of heauen fel vnto the earth, as a figge tre casteth her grene figges when it is shaken of a mightie winde.

And heauen departed away, as a scrole when it is rolled, and euerie mountaine & yle were moued out of their places.

And the Kings of the earth, & the great men, and the riche men, and the chief capitaines, and the mightie men, and euerie bondman, and euerie fre man, hid them selues in dennes, and among the rockes of the mountaines,

And said to the mountaines and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne, & fro the wrath of the Lambe.

For the great day of his wrath is come, and who can stand?

## CHAP. VII.

He seeth the seruants of God sealed in their foreheades out of all nations and people, which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water. And God shal wipe away all teares from their eyes.

And after that, I sawe foure Angels stand on y<sup>e</sup> foure corners of the earth, holding the foure windes of the earth, y<sup>e</sup> the windes shulde not blowe on the earth, nether on the sea, nether on anie tre.

And I saw another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea, saying, Hurt ye not the earth, nether the sea, nether the trees, til we haue sealed y<sup>e</sup> seruaunts of our God in their foreheades.

And I heard the number of them, which were sealed, and there were sealed an hundred and foure and fortie thousand of all the tribes of the children of Israel.

Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

Of the tribe of Aser, were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Benjamin

red with the blood of the Lambe, and lightened in faith by God, so that they make open profession of the same, are exempted fro euil. Though that this blindness be broght into the worlde, by the malice of Satan, yet the mercies of God referue to him self an infinite number, which shalbe saved both of the Iewes and Gentiles through Christ. That is, the tribe of Ephraim, which was Iosephs sonne.

were

a The opening of the seale is the declaratiō of Gods will, and the executing of his iudgements.  
b Signifying, that there was maruelous things to come.  
c The white horse signifieth innocēce, victorie, & felicitie which shulde come by the preaching of the Gospel.  
d He that rideth on the white horse, is Christ.  
e Signifying the cruel warres tharentured when the Gospel was refused.  
f Who was Satan.  
g This signifieth an extreme famine, and want of all things.  
h The Greke worde signifieth that measure which was ordinarily giuen to seruants for their portion or part of meate for one day.  
i Which amounted about foure pence halfe penie.  
k Whereby is ment sickness, plagues, pestilence, & death of mā & beast.  
l Or, the graine.  
m The continual persecutiō of the Church noted by the fixt seale.  
n The soules of the Saintes are vnder the altar which is Christ, meaning that they are in his safe custodie in the heauens.  
o Which signifieth the change of the true doctrine, & is the greatest cause of motions and troubles that come to the worlde.  
p That is, the brightness of the Gospel.  
q The traditions of men, & sed by tyrants.

Doctours & preachers that departe from the truth.  
The kingdome of God is hid, and withdrawn from men, & appeareth not.  
Realmer, kingdome & perioness, that did seme to be as stable in faith as mountaines.  
Isa. 3. 19.  
of 1. 10. 2.  
Luk. 23. 30.  
u Suche men afterwarde, of what estate soeuer they be, shalbe desperate, and unable to susteine the weight of Gods wrath, but shall continually feare his iudgement.

a The spirit is compared to winde, and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spread, and for the foure writers thereof, and preachers of the same through the whole worlde.  
b Meaning, men of the earth.

c That is, the ylands.  
d Or, Christ.  
e Signifying all men in general, who can no more liue without this spiritual doctrine, then trees can blossom and beare, except the winde blowe vpon them.  
f God preseruethe the danger and euil, which other wise wolde ouerwhelme the elect.

g Those that are sealed by the Spirit of God, and map the worde of God, so that they make open profession of the same, are exempted fro euil.

h He omitteth Dan, & putteth Leui in, whereby he meaneth the twelue tribes.



# The prayers of the Saints. Chap. VIII. The bottomles pitte. 117

were sealed twelue thousand.

9 After these things I behelde, & lo, a great multitude, which no man coulde number, of all nacions & kinreds, and people, & tongues, stode before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cryed with a loude voyce, saying, Saluacion cometh of our God, that sitteth vpon the throne, & of the Lambe.

11 And all the Angels stode rounde about the throne, and about the Elders, and the foure beastes, & they fell before the throne on their faces, and worshiped God,

12 Saying, Amen. Praise and glorie, & wisdom, and thanks, and honour, & power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, sayig vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulacion, and haue washed their long robes & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day & night in his Temple, and he that sitteth on the throne, wil dwell among them.

16 They shal hunger no more, neither thirst anie more, neither shal the sunne light on them, neither anie heate.

17 For the Lambe, which is in the middes of the throne, shal gouerne them, and shal leade them vnto the liuelie fountaines of waters, and God shal wipe away all teares from their eyes.

## CHAP. VIII.

1 The seventh seale is opened: there is silence in heauen.  
6 The foure Angels blowe their trumpettes, and great plagues followe vpon the earth.

1 And when he had opened the seventh seal, there was silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which stode before God, and to them were giuen seuen trumpettes.

3 Then another Angel came and stode before the altar having a golden censer, and muche odours was giuen vnto him, that he shulde offere with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saintes, went vp before

God, out of the Angels hand.

5 And the Angel toke the censer, and filled it with fyre of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpettes, prepared them selues to blowe the trumpettes.

7 So the first Angel blew the trumpet, and there was haile & fyre, mingled with blood, and they were cast into the earth, and the third parte of trees was burnt, & all greene grasse was burnt.

8 And the seconde Angel blew the trumpet, and as it were a great mountaine, burning with fyre, was cast into the sea, & the third parte of the sea became blood.

9 And the third parte of the creatures, which were in the sea, and had life, dyed, & the third parte of shipes were destroyed.

10 Then the third Angel blew the trumpet, & there fell a great starre from heauen burning like a torche, and it fell into the third parte of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third parte of the waters became wormewood, and manie men dyed of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third parte of the sunne was smitten, & the third parte of the moone, and the third parte of the starres, so that the third parte of them was darkened: and the day was smitten, that the third parte of it coulde not shine, and likewise the night.

13 And I behelde, & heard one Angel flying through the middes of heauen, saying with a lowde voyce, Wo, wo, wo to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blowe the trumpettes.

That is, of the Church  
Of the ministers and teachers, which haue not taught, as they ought to do.  
These are plagues for the contempt of the Gospel.  
Horrible threatnings against the infidels & rebellious persons.

## CHAP. IX.

1 The first and sixth Angel blowe their trumpettes: the starre falleth from heauen.  
3 The locusts come out of the smoke.  
12 The first wo is past.  
14 The foure Angels that were bounde, are loosed.  
18 And the third parte of men is killed.

1 And the first Angel blew the trumpet, & I sawe a starre fall from heauen vnto the earth, and to him was giuen the keye of the bottomles pit.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne,

keyes in his armes.  
Abundance of heresies and errors, which couer with darkenes Christ and his Gospel.

d He meaneth by fyre grace of God whereby we are purged & made cleane, Isa. 6, 6.

e He powreth the graces of the holie Ghost into the hearts of faithful.

f When this grace is declared, marvellous rebellions arise against it by reason of the wicked, which can nether abide to heare their finnes touched, nor mercie offered.

g That is, proclaimeth warre against the Church, and troubles by false doctrine, & sodomuneth the to watch.

h That is, the moste parte of men were seduced.

i Euen the verie elect were fore tryed and prouen.

k Diuers sectes of heretikes were spread abroad in the worlde.

l Meaning the shipmasters, & so them that had anie gouernement.

m That is, some excellent minister of the Church, which shal corrupt the Scriptures.

n Which here signifie falsse & corrupt doctrine.

o That is, of Christ who is the sunne of iustice, meaning that men by boasting of their workes and merites obscure Christ and tread his death vnder fete.

p That is, of the Church

q Of the ministers and teachers, which haue not taught, as they ought to do.

r These are plagues for the contempt of the Gospel.

s Horrible threatnings against the infidels & rebellious persons.

t That is, the Bishops and ministers, & forsake word of God, & so fall out of heauen.

u Angellenes.

v This authoritie chiefly is committed to the Pope in figure whereof he beareth the



<sup>d</sup> Locustes are false teachers, heretikes, and worldlie fustil Preclares, with Monkes, Freeres, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelors & masters which forsake Christ to maine teine false doctrine.

<sup>e</sup> False and deceivable doctrine, which is pleasant to the flesh.

<sup>f</sup> That is, secretly to persecute and to sting with their taile as scorpions do: such is the faction of the hypocrites.

<sup>g</sup> For the false prophetes can not destroye the elect, but such as are ordained to perdition.

<sup>h</sup> That is, the infidels whom Satan blindeth with the efficacy of error. 2. Thes. 2, 11. I Thogh the elect be hurt, yet they can not perill.

<sup>k</sup> The elect for a certeine space and at times are in troubles: for the grethoppers endure but fro April to Septeber, which is five moneths.

<sup>l</sup> For at the beginning of their conscience semeth as nothing, but except they seke remedie, they perish.

<sup>m</sup> Suche is the terror of the vnbelieving conscience, which hath no assurance of mercie, but feareth the iudgement of God against it.

<sup>n</sup> Which signifieth that the Popes clergy shalbe proude, ambitious, bolde, stoute, rash, rebellious, stubborn, cruel, lecherous & authors of warre & destruction of the simple children of God. <sup>o</sup> They pretend a certeine title of honour, which in dede belögeth nothing vnto the, as the Priests by their crownes and strange apparel declare. <sup>p</sup> That is, they preed great gentleness & leue: they are wise, politicke, subtil, eloquent & in worldlie craftines passe all in all their doings. <sup>q</sup> That is, effeminate, delicate, idle, trimming the selues to please their harlots. <sup>r</sup> Signifying their oppression of the poore & crueltie against Gods children. <sup>s</sup> Which signifie their hardenes of heart and obstinacion in their errors, with their assurance vnder the protection of worldlie princes.

<sup>t</sup> For as thogh they had wings, so are they lifted vp above the comune sorte of men & esteemed more holie & do all things w rage & fiercenes. <sup>u</sup> To infect & kil w their venomous doctrine. <sup>x</sup> Which is Antichrist the Pope, king of hypocrites & Satans ambassadour. <sup>y</sup> That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules w false doctrine, & the whole worlde w fyre & sword. <sup>z</sup> Which was the voyce of Christ sitting at the right hand of the Father. <sup>a</sup> Meaning the enemies of the East countrey, which shoulde afflict the Church of God, as did the Arabians, Saracines, Turkes & Tartarians.

<sup>b</sup> This signifieth the great readines of the enemies.

and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke <sup>d</sup> Locustes vpon the earth, and vnto them was giuen <sup>e</sup> power, as the <sup>f</sup> scorpions of the earth haue power.

4 And it was commanded them, that they shulde not hurt the <sup>g</sup> grasse of the earth, nether anie grene thing, nether anie tree: but onely those <sup>h</sup> men which haue not the seale of God in their foreheades.

5 And to them was commanded that they shulde not <sup>i</sup> kil them, but that they shulde be <sup>k</sup> vexed five moneths, and that their paine shulde be as the paine that cometh of a <sup>l</sup> scorpion, when he hath stung a mā.

6 <sup>m</sup> Therefore in those daies shal men <sup>n</sup> seke death, and shal not finde it, and shal desire to dye, and death shal flee from them.

7 <sup>o</sup> And the forme of the locustes was like vnto <sup>p</sup> horses prepared vnto battel, and on their heades were as it were <sup>q</sup> crownes, like vnto golde, and their faces were like the faces of men.

8 And they had heere as the <sup>r</sup> heere of women, and their <sup>s</sup> teeth were as the teeth of lions.

9 And they had <sup>t</sup> habbergions, like to habbergions of yron: and the sounde of their <sup>u</sup> wings was like the sounde of charrets when manie horses runne vnto battel.

10 And they had tailles like vnto scorpions, and there were <sup>v</sup> stings in their tailles, & their power was to hurt me five moneths.

11 And they haue a King over them, which is the <sup>w</sup> Angel of the bottomles pit, whose name in Hebrewes, <sup>x</sup> Abaddon, and in Greke he is named Apollyon.

12 One wo is past, & beholde, yet two woes come after this.

13 <sup>y</sup> Then the sixt Angel blewe the trüpet, & I heard a <sup>z</sup> voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Lose the foure <sup>a</sup> Angels, w are bounde in the great riuer Euphrates.

15 And the foure Angels were losed, which were prepared at an <sup>b</sup> houre, at a day, at a moneth, & at a yere, to slay the third parte of men.

16 And the number of horsemen of warre

were twetic thousand times ten thousand: for I heard the number of them.

17 And thus I sawe the horses in a vision, and them that sate on them, hauing fyrie habbergions, & of Iacynth & of brimstone, & the heads of the horses were as <sup>c</sup> heads of lyons: and out of their mouthes went forthe fyre and smoke and brimstone.

18 Of these thre was the third parte of me killed, that is, of the fyre and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their <sup>d</sup> mouthes, & in their tailles: for their tailles were like vnto serpents, and had heades, wherewith they hurte.

20 And the remnant of the men which were not killed by these plagues, <sup>e</sup> repented not of the workes of their hands that they shulde not worship deuils, and <sup>f</sup> idoles of golde and of siluer, and of brasse, and of stone, and of wood, which nether can se, nether heare nor go.

21 Also they repented not of their murther, and of their sorcerie, nether of their fornicacion, nor of their theste.

#### CHAP. X.

<sup>g</sup> The Angel bathe the boke open. <sup>h</sup> He sweareth there shalbe no more time. <sup>i</sup> He giueth the boke vnto Iohn, which eateth it vp.

1 <sup>j</sup> And I sawe another mightie <sup>k</sup> Angel come downe from heauen, clothed with a cloude, and the <sup>l</sup> raine bowe vpon his head, & his face was as the <sup>m</sup> sunne, and his <sup>n</sup> feere as pillars of fyre.

2 And he had in his hand a litle <sup>o</sup> boke open, and he put his right fote vpon the sea, and <sup>p</sup> his left on the earth,

3 And cryed with a <sup>q</sup> lowde voyce, as when a lyon roareth: and when he had cryed, seuē <sup>r</sup> thondres vttered their voyces.

4 And when the seuē thondres had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto me, <sup>s</sup> Seale vp those things which the seuē thondres haue spoken, & write the not.

5 And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp his had to heauen,

6 And sware <sup>t</sup> by him that liueth for evermore, which created heauen, & the things that therein are, & the earth & the things that therein are, & the sea & the things, w therein are, that time shulde be no more.

7 But in the daies of the voyce of the seuēth Angel, whē he shal beginne to blowe the trumpet, euen the <sup>u</sup> myserie of God shalbe finished, as he hath declared to his seruants the Prophetes.

shalbe aforded. <sup>v</sup> The whole graces of Gods Spirit bent them selues against Antichrist. <sup>w</sup> Belene that that is written: for there is no need to write more for the vnderstanding of Gods children. <sup>x</sup> That is, by God with whome Christ by his diuinitie is equall. <sup>y</sup> The faithful shal vnderstand and se this myserie of the last iudgement, the damnacion of Antichrist and infidels, & also the glorie of the iust at the resurrection.



1 As S. Iohn vnderstandeth this by reuelation, so is the same reuelation to I. I. true preachers to discerner the Pope, & Antichrist. Meaning, Christ.

2 That is, the holie Scriptures: to declare the manner of the resurrection at the hand of God before he can punish the others.

3 Which signifieth that the ministers ought to receive the words into their hearts, & to haue graue, & depe iudgement, and diligently to studie it, & with zeale to utter it. p. Signifying y<sup>e</sup> albeit that the minister haue consolation by the worde of God, yet shall he haue sore, & grievous enemies, which shall trouble some vnto him. q. Not onely meaning in his life time, but that this boke after his death shulde be as a preaching vnto all nations.

## CHAP. XI.

1 The temple is measured. 2 Two witnesses raised up by the Lord, are murdered by the beast. 11 But after received to glorie. 15 Christ is exalted, 16 And God praised by the 24 elders.

1 Then was giuen me a rede, like vnto a trodde, & the Angel stode by, saying, Rise and mette the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple cast out, and mette it not: for it is giuen vnto the Gentiles, and the holie citie shall they treade vnder fote a two & fortie moneths.

3 But I wil giue power vnto my two witnesses, & they shall prophesie a thousand, two hundred, & threescore dayes, clothed in sacke cloth.

4 These are two holie trees, & two cadel stickes, standing before y<sup>e</sup> God of y<sup>e</sup> earth.

5 And if anie man wil hurte them, fyre procedeth out of their mouthes, and deuoureth their enemies: for if anie man wolde hurt them, thus muste he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesying, & haue power ouer waters to turne them into blood, and to smite the earth with all maner plagues, as oft e as they wil.

7 And when they haue finished their testimonie, the beast that cometh out of the bottomles pit, shall make warre against them, and shall overcome them, and kill them.

8 And the voyce which I heard from heauen, spake vnto me againe and said, Go & take y<sup>e</sup> litle boke which is open in the hand of the Angel, which standeth vpon the sea & vpon the earth. 9 So I wet vnto the Angel, & said to him, Giue me the litle boke. And he said vnto me, Take it, & eat it vp, and it shall make thy bellie bitter, but it shall be in thy mouth as swete as honie. 10 Then I toke the litle boke out of the Angels hand, and ate it vp, and it was in my mouth as swete as honie: but when I had eaten it, my bellie was bitter. 11 And he said vnto me, Thou must prophesie againe among the people and nations, and tongues, and to many Kings. 12 And they shall heare a great voyce from heauen, saying vnto them, Come vp hither. And they shall ascende vp to heauen in a cloude, and their enemies shall see them. 13 And the same houre shall there be a great earthquake, and the tenth parte of the citie shall fall, and in the earthquake shall be slaine in number seuen thousand: and the remnant shall be afraid, and giue glorie to the God of heauen. 14 The seconde wo is past, & beholde the thirde wo wil come anone. 15 And the seuen Angel blew the trumpet, and there were great voyces in heauen, saying, The kingdomes of this worlde are our Lords, and his Christs, and he shall reigne for euermore. 16 Then the foure & twentie Elders, which sat before God on their seates, fell vpon their faces, and worshipped God, saying, We giue thee thanks, Lord God almightie, Which art, and Which wast, & Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome. 17 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be iudged, and that thou shuldest giue rewarde vnto thy seruants the Prophetes, and to the Saintes, and to them that feare thy Name, to smale and great, and shuldest destroye them, which destroye the earth. 18 Then the Temple of God was opened in heauen, and there was sene in his Temple the Arke of his couenat: and there were lightnings, and voyces, and thondrings, and earthquake, and muche haile.

## CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victorie is gotten to the comfort of the faithful.

GGg.ii.

8 And their corpses shall lie in the stretes of the great citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses thre dayes and an halfe, and shall not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall send giftes one to another: for these two Prophetes vexed them that dwell on the earth.

11 But after thre dayes and an halfe, the spirit of life comming from God, shall enter into them, & they shall stand vp vpon their fete: and great feare shall come vpon them which sawe them.

12 And they shall heare a great voyce from heauen, saying vnto them, Come vp hither. And they shall ascende vp to heauen in a cloude, and their enemies shall see them.

13 And the same houre shall there be a great earthquake, and the tenth parte of the citie shall fall, and in the earthquake shall be slaine in number seuen thousand: and the remnant shall be afraid, and giue glorie to the God of heauen.

14 The seconde wo is past, & beholde the thirde wo wil come anone.

15 And the seuen Angel blew the trumpet, and there were great voyces in heauen, saying, The kingdomes of this worlde are our Lords, and his Christs, and he shall reigne for euermore.

16 Then the foure & twentie Elders, which sat before God on their seates, fell vpon their faces, and worshipped God,

17 saying, We giue thee thanks, Lord God almightie, Which art, and Which wast, & Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be iudged, and that thou shuldest giue rewarde vnto thy seruants the Prophetes, and to the Saintes, and to them that feare thy Name, to smale and great, and shuldest destroye them, which destroye the earth.

19 Then the Temple of God was opened in heauen, and there was sene in his Temple the Arke of his couenat: and there were lightnings, and voyces, and thondrings, and earthquake, and muche haile.

p Meaning the whole iurisdiction of the Pope, which is copared to Sodom for their abominable sines, and to Egypt because the true li-berrie to serue God is taken away from the faithful: and Christ was condemned by Pilate, who represented the Roman power which shulde be comite to the godlie. q The infidels are tormented by hearing y<sup>e</sup> truth preached. r Which shall be at the last resurrection. i For it seemed that Antichrist had chased them out of the earth.

t Of the power of Antichrist.

u When they shall vnderstand by Gods worde the glorie of his, and the punishment of his enemies, they shall fall from the Pope, and glorie God. x Albeit said by y<sup>e</sup> Pope, that he and other instruments troubleth the worlde neuer so muche, yet Christ shall reigne. y Iesus Christ. z This declareth the office of the godlie, which is to giue God thanks for the deliuerance of his, and to praise his iustice for punishing of his enemies.

a Which signifieth the destruction of the enemies.



# The Church persecuted. Reuelation. The beasts power.

**a** In this third vision is declared how the Church which is compassed about with Iesus Christ the Sonne of righteousness, is persecuted of Antichrist. **b** The Church treadeth vnder foote what so euer is mutable, and inconstant, with all corrupt affections and such like. **c** Which signifie God and his worde. **d** The Church euer with a moste feruent desire longed for Christ shulde be borne, & that the faithful might be regenerate by his power.

**Psalm. 9.**

**e** The deuil, & all his power which burneth with furie and is red with blood of the faithful.

**f** For he is prince of this worlde & almoske haue vniuersal gouernement.

**g** By his flatteries & promises he gaineth manie of excellent ministers & honorable persones, and bringeth the to destruction.

**h** Which is Iesus Christ the first borne among manie brethren, who was borne of a virgin Marie as of a special member of the Church.

**i** The Church was remoued from among the Iewes to the Gentiles, which were as a bare wilderness, and so it is persecuted to & fro.

**k** Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithful.

**l** For the dragon was deprived of all his dignitie and had no more place in the Church.

**m** They put their liues in danger so oft as neede required.

**n** Meaning, that are given to the worlde and fleshe liues.

**o** And was overcome of Christ, then he fought against his members.

**p** Which the Lord had appointed for her.

**q** God giueth means to his Church to escape the furie of Satan making his creature to serue to the support thereof.

**1** And there appeared a great wonder in heauen: A woman clothed with the sunne, & the moone was vnder her feete, and vpon her head a crowne of twelve starres.

**2** And she was with childe and cryed traouailing in birth, and was pained readie to be deliuered.

**3** And there appeared another wonder in heauen: for beholde, a great red dragon hauing seven heades, and ten hornes, and seven crownes vpon his heads:

**4** And his taile drue the third parte of the starres of heauen, & cast the to the earth. And the dragon stode before the woman, which was readie to be deliuered, to deuoure her childe when she had brought it forth.

**5** So she brought forth a man childe, which shulde rule all nations with a rod of yron: and her sonne was taken vp vnto God and to this throne.

**6** And the woman fled into wilderness where she hath a place prepared of God, that they shulde fede her there a thousand, two hundred and threescore dayes.

**7** And there was a battell in heauen. Michael & his Angels fought against the dragon, and the dragon fought & his Angels.

**8** But they preuailed not, nether was their place founde anie more in heauen.

**9** And the great dragon, that olde serpent, called the deuil and Satan, was cast out, which deceiueth all the worlde: he was cast into the earth, & his Angels were cast out with him.

**10** The I heard a loude voyce, saying, Now is saluation in heauen, and strength & the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

**11** But they ouercame him by the blood of the Lambe, and by the worde of their testimonie, and they loued not their liues vnto the death.

**12** Therefore reioyce, ye heauens, & ye that dwell in the. Wo to the inhabitants of the earth, and of the sea: for the deuil is come downe vnto you which hath the great wrath, knowing that he hath but a short time.

**13** And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which had brought forth the man childe.

**14** But to the woman were giuen two winges of a great eagle, & she might flie into the wilderness, into her place, where she is nourished for a time, & times, and halfe a time, from the presence of the serpent.

**15** And the serpent cast out of his mouth water after the woman like a flood, & he might cause her to be caryed away of the flood.

**16** But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

**17** Then the dragon was wroth with the woman, and wet and made warre with the remnant of her seede, which kepe the commandements of God, and haue the testimonie of Iesus Christ.

**18** And I stode on the sea sande.

## CHAP. XIII.

**1. 8** The beast deceiue the reprobate. **3. 4. 12.** And is confirmed by another beast. **17** The priuiledge of the beasts marke.

**1** And I sawe a beast rise out of the sea, hauing seven heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie.

**2** And the beast which I sawe, was like a leopard, and his fere like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, & great autoritie.

**3** And I sawe one of his heads as it were wounded to death, but his deadlie wounde was healed, and all the worlde wondred and followed the beast.

**4** And they worshipped the dragon which gaue power vnto the beast, & they worshipped the beast, saying, Who is like vnto the beast, who is able to warre with him!

**5** And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to do two and fortie moneths.

**6** And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, & the dwell in heauen.

**7** And it was giue vnto him to make warre with the Saintes, and to ouercome them, & power was giuen him ouer euerie kindred and tongue, and nation.

**8** Therefore all that dwell vpon the earth, shal worship him, whose names are not written in the Booke of life of the Lambe, which was slaine from the beginning of the worlde.

**9** If anie man haue an eare, let him heare.

**10** If anie lead into captiuitie, he shal go into captiuitie: if anie kil with a sworde, he must be killed by a sworde: here is the pacience, & the faith of the Saintes.

**11** And I behelde another beast comming vp out of the earth, which had two hornes.

**m** Antichrist hath not power ouer the elect. **n** As God ordeined from before all beginning, & all sacrifices were as signes & sacraments of Christs death. **o** They which led soules captiues, go them selues into captiuitie. **p** As the kingdome of Christ is from heauen, & bringeth men thither: so the Popes kingdome is of the earth & leadeth to perdition, & is begone, & established by ambition, couetousnes, beuelines, craft, treason & tyrannie. **q** Which signifie the priesthode & the kingdome, and therefore he giueth in his armes two keils, and hath the two swordes caryed before him. So Boniface the eight which first ordeined the Iubilee, shewed him self one day in apparel as a Pope, & the next day he harnes as the Emperour, and the two hornes in the bishops mitre are signes hercof.

**r** Satan was not able to destroy the head nor the bodie, and therefore he with his rage against the members.

**a** Here is the description of the Romaine empire, which standeth in crueltie and tyrannie.

**b** Meaning Rome, because it was first gouerned by Ierem Kings or Emperours after Nero, and also is compassed about with seven mountaynes.

**c** Which signifie manie prouinces.

**d** By these beastes are signified the Macedonians, Persians & Chaldeans whome the Romaines ouercame.

**e** That is, the deuil.

**f** This male he vnderstand of Nero, who moued the first persecution against the Church, and after slew him self, so the familie of the Cæsars ended in him.

**g** For the empire was established againe by Vespasian.

**h** By receiuing the statutes, or dinaces, decrees, ceremonies, & religion of the Romaine empire.

**i** Antichrist himselfe & power is limited.

**k** In their bodies, not in soules.

**l** He meaneth the vniuersal departing where of S. Paul speake to the Thessalonians.



<sup>a</sup> He spake de  
willed doctrine,  
seculer Gods  
words of im-  
perfection, set  
by many tradi-  
tions, and spa-  
ke things con-  
trarie to God  
and his worde.  
<sup>b</sup> For the Po-  
pe in ambitio,  
crueltie, idola-  
trie, & blasphemie  
did follow  
& imitate the  
ancient Romai-  
nes.  
<sup>c</sup> Brought this  
to idolatrie &  
adorned the  
with the name  
of that holie  
empire (as he  
termeth it).  
<sup>d</sup> The man of  
sine accordig  
to operation  
of Sata shalbe  
all power,  
signes & mira-  
cles of lies,  
1 The. 2. 10.  
<sup>e</sup> Before the  
whole empire  
was present  
the first beast,  
and is the  
image thereof.  
<sup>f</sup> For the first  
empire Romai-  
ne was as the  
paterne, & this  
seconde empire  
is but an ima-  
ge & shadowe  
thereof.  
<sup>g</sup> For except  
the Pope confirme  
the autoritie  
of the King of  
Romaines, he  
is not esteemed  
worthy to be  
made Emperour.  
<sup>h</sup> The same things  
the Pope, or false prophetes instruct  
him in. <sup>i</sup> Receiue the ordinances & decrees  
of the seat of Rome, & to kisse  
the vnto, if he were put therunto. <sup>k</sup> Whereby  
he renoueth Christ: for  
his faith, & worde & the Sacraments are  
Christians markes: so this Antichrist  
will accept none but suche as wil approue  
his doctrine: so it is not ynough to  
cōfesse Christ, & to belieue his Scriptures,  
but a man must subscribe to his Popes  
doctrine: moreover their chrismatories,  
graisings, vowes, othes & shawings are  
signes of this marke. In so much as no  
natio was excepted that had not manie  
of these marked beasts. <sup>l</sup> He is not  
sealed with Antichrists marke, can not  
be suffered to liue among men. <sup>m</sup> Suche  
as may be vnderstand by mans reason:  
for about 666 yeres after this reuelatiō  
the Pope or Antichrist began to be  
manifest in the worlde: for these characters  
X P 666, signifie 666: & this nōber  
is gathered of 3 smale nōbers, X P 666, &  
in the whole make 666 & signifie  
Lateinus, or Latin, which noteth the  
Pope or Antichrist who vseth in  
all things the Latin tongue, & in respect  
thereof he contēnerh the Ebrewe & Greke  
wherein the worde of God was first &  
best writen: & because Italie in olde  
time was called Latium, the Italians are  
called Latini, so that hereby he noteth  
of what countrey chiefly he shulde come.

nes like the Lambe, but he spake like the dragon.  
12 And he did all that the first beast colde do before him, & he caused the earth, and them which dwel therein, to worship the first beast, whose deadlie wounde was healed.  
13 And he did great wonders, so that he made fyre to come downe from heauen on the earth, in the sight of men,  
14 And deceived the that dwel on the earth by the signes, which were permitted to him to do in the sight of the beast, sayig to them that dwell on the earth, that they shulde make the image of the beast, which had the wounde of a sworde, & did liue.  
15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast shulde speake, and shulde cause that as manie as wolde not worship the image of the beast, shulde be killed.  
16 And he made all, bothe small and great, riche and poore, fre and bonde, to receiue a marke in their right hand or in their forehead.  
17 And that no man might bye or sell, save he that had the marke, or the name of the beast, or the number of his name.  
18 Heare is wisdom. Let him that hathe wit, count the number of the beast: for it is the number of a man, and his number is six hundredth, threscore and six.  
<sup>a</sup> The same things the Pope, or false prophetes instruct him in. <sup>b</sup> Receiue the ordinances & decrees of the seat of Rome, & to kisse the vnto, if he were put therunto. <sup>c</sup> Whereby he renoueth Christ: for his faith, & worde & the Sacraments are Christians markes: so this Antichrist will accept none but suche as wil approue his doctrine: so it is not ynough to cōfesse Christ, & to belieue his Scriptures, but a man must subscribe to his Popes doctrine: moreover their chrismatories, graisings, vowes, othes & shawings are signes of this marke. In so much as no natio was excepted that had not manie of these marked beasts. <sup>d</sup> He is not sealed with Antichrists marke, can not be suffered to liue among men. <sup>e</sup> Suche as may be vnderstand by mans reason: for about 666 yeres after this reuelatiō the Pope or Antichrist began to be manifest in the worlde: for these characters X P 666, signifie 666: & this nōber is gathered of 3 smale nōbers, X P 666, & in the whole make 666 & signifie Lateinus, or Latin, which noteth the Pope or Antichrist who vseth in all things the Latin tongue, & in respect thereof he contēnerh the Ebrewe & Greke wherein the worde of God was first & best writen: & because Italie in olde time was called Latium, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he shulde come.

CHAP. XIII.

1 The notable cōpanie of the Lābe. 6 One Angel announ-  
ceth the Gospel. 8 Another the fall of Babylon. 9 And  
the thirde warneth to flee fro the beast. 13 Of their bles-  
sednes which dye in the Lord. 18 Of the Lords haruest.

Then I looked, and lo, a Lābe stode on mount Sion, and with him an hundredth, fortie & foure thousand, hauing his Fathers Name written in their forehead.  
2 And I heard a voyce from heauen, as the founde of manie waters, & as the founde of a great thunder: & I heard the voyce of harpers harping with their harpes.  
3 And they sung as it were a newe song before the throne, & before the foure beasts,

and the Elders, and no man colde learne that song, but the hundredth, fortie and foure thousand, which were bought from the earth.  
4 These are they, which are not defiled with womē: for they are virgins: these folowe the Lābe whither soeuer he goeth: these are bought from men, being the first frutes vnto God, and to the Lambe.  
5 And in their mouths was founde no guile: for they are without spot before the throne of God.  
6 Then I sawe another Angel flee in the middes of Heauen, hauing an euerlasting Gospel, to preache vnto them, that dwell on the earth, and to euerie nation, and kindred, and tongue, and people,  
7 Sayig with a loude voyce, Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters.  
8 And there followed another Angel, saying, It is fallen, it is fallen, Babylon the great citie: for she made all nations to drinke of the wine of the wrath of her fornication.  
9 And the thirde Angel followed them, saying with a loude voyce, If any mā worship the beast and his image, and receiue his marke in his forehead, or on his hand,  
10 The same shal drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cuppe of his wrath, and he shalbe tormented in fyre and brimstone before the holie Angels, & before the Lambe.  
11 And the smoke of their torment shal ascende euermore: & they shal haue no rest day nor night, which worshippe the beast and his image, and whosoever receiue the print of his name.  
12 Here is the patience of Saintes: here are they that kepe the commandements of God, and the faith of Iesus.  
13 The I heard a voyce fro heauen, saying vnto me, Write, Blessed are the dead, which hereafter dye in the Lord. Euē so saith the Spirit: for they rest from their labours, and their workes followe them.  
14 And I looked, & beholde, a white cloude, and vpon the cloude one sitting like vnto the Sōne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.  
15 And another Angel came out of the Tēple, crying with a loude voyce to him

None can  
praise God, but  
the elect who-  
me he hath  
bought.  
By whoredome  
me: and vnder  
this vice he cō-  
prehendeth all  
other: but this  
is chiefly mee  
of idolatrie &  
is the spiritual  
whoredome.  
For their  
whole delite is  
in the Lābe Iesus  
and they loue  
none but him.  
Which de-  
clareth that  
the faithful  
ought to liue iu-  
stely and hole-  
ly, that they  
may be first  
frutes & an ex-  
cellent offering  
of the Lord.  
1 Psal. 145. 6.  
For as muche  
as their sinnes  
are pardoned,  
& they are cled  
with the iustice  
of Christ.  
1 Mt. 14. 30.  
By this An-  
gel are ment  
true ministers  
of Christ  
preache the  
Gospel faith-  
fully.  
1 Isa. 55. 9.  
1 Ier. 51. 8.  
chap. 18. 8.  
1 The Gospel  
teacheth vs to  
feare God and  
honour him, &  
is the beginning  
of heauenlie  
wisdom.  
2 Signifying  
Rome, for as-  
much as the  
vices which  
were in Baby-  
lon, are founde  
in Rome in  
greater abun-  
dance, as perfe-  
ction of the  
Church of  
God, oppressiō  
& sclauerie &  
destruction of  
the people of  
God, cōfusiō,  
superstition, i-  
dolatrie, imple-  
tie, and as Ba-  
bylon the first  
Monarchie was  
destroyed, so  
shal this wic-  
ked kingdome  
of Antichrist  
haue a misera-  
ble ruine,  
though it be  
great & seemeth  
to extend  
throughout all  
Europa.  
3 By which  
fornicatiō God  
is prouoked  
to wrath: so that he suffereth many to walke in the way of the Romish do-  
ctrine to their destruction. 4 That is, of his terrible iudgement. 5 The  
faithful are exhorted to patience. 6 For they are deliuered from the hor-  
rible troubles which are in the Church, and rest with God. 7 Or, for the Lords  
cause. 8 Which are ingrafted in Christ by faith, which rest and ray onely  
on him and reioyce to be with him: for immediatly after their death they are  
receiued into loye. 9 Signifying that Christ shal come to iudgement in a  
cloude, euen as he was cōe to go vp.



## Seuen last plagues.

## Reuelation. The bloodie drinke blood.

Ios. 13. 3.

mat. 13. 39.

1 The over-throwe of the people is compared to an haruest. Isa. 19. 5: also to a vintage. Isa. 63.

u This is spoken familiarly for our capacity, alluding vnto an house band man who suffereth him self to be adorned by his seruants when his haruest is ripe, and not that Christ hath the neede to be solde when he shulde come to iudgement for the comfort of his Church and destruction of his enemies.

x This was Christ who is also the altar, the Priest and sacrifice.

y That is, a certaine place appointed and not in the heauen.

z By this similitude he declarerh the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

that sate on the cloude, \* Thrust in thy sickle & reape: for the time is come to reape: for the haruest of the earth is ripe.

16 And he that sate on the cloude, \* thrust in his sickle on the earth, & the earth was reaped.

17 Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the \* altar, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, & cutte downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

20 And the wine presse was trode without the citie, and blood came out of the wine presse, vnto the \* horsebridles by the space of a thousand and six hundred furlongs.

### CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

1 **A**ND I sawe another \* signe in heauē great & marueilous, <sup>b</sup> seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as it were a <sup>c</sup> glassie sea, mingled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the \* seruau of God, and the song of the Lambe, saying, Great & marueilous are thy workes, Lord God almightie: iuste and true are thy \* wayes, King of Saintes.

4 \* Who shal not feare thee, O Lord, and glorifie thy Name! for thou onely art holie, and all nations shal come & worshippe before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the tēple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and <sup>d</sup> bright linnen, and hauing their \* breastes girded with golden girdles.

without spot. e As readie to execute the vengeance of God.

7 And one of the <sup>f</sup> foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was ful of the smoke of the glorie of God and of his power, and no mā was able to enter into the Tēple, til the seuen plagues of the seuen Angels were fulfilled.

### CHAP. XVI.

1 The Angels powre out their vials full of wrath, 6 And what plagues followe thereof. 15 Admonition to take heed and watch.

1 **A**ND I heard a great voyce out of the Temple, saying to the seue Angels, Go your wayes, and powre out the seuen vials of the wrath of God vpon the earth.

2 And the first went, and powred out his vial vpon the earth: and there fell a noy- some, and a grievous <sup>a</sup> sore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.

3 And the secōd Angel powred out his vial vpon the sea, and it became as the <sup>b</sup> blood of a dead man: and euerie liuing thing dyed in the sea.

4 And the thirde Angel powred out his vial vpon the riuers & fountaines of waters, and they became <sup>c</sup> blood.

5 And I heard the Angel of the <sup>d</sup> waters say, Lord, thou art iust, Which art, and Which wast, and Holie, because thou hast iudged these things.

6 For they shed the blood of the Saintes, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

7 And I heard another out of the Sanctuarie say, Euē so, Lord God almightie, <sup>e</sup> true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial on the sunne, and it was giuen vnto him to torment men with <sup>f</sup> heat of fyre, And men boyled in great heat, and <sup>g</sup> blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

9 And the fift Angel powred out his vial vpon the throne of the <sup>h</sup> beast, & his kingdom waxed darke, & they <sup>i</sup> gnawe their tongues for sorowe,

10 And blasphemed the God of heauen for their paines, and for their sores, & repented not of their workes.

11 And the sixt Angel powred out his vial vpon the great riuier <sup>j</sup> Euphrates, and the water thereof dried vp, that the way of

Popes doctrine is an horrible plague of God, & kepeth men still in darke ignorance and errours. k They shal shewe their furie, rage & blasphemie against God when the light of his Gospel shal shine. l By Euphrates which was strength of Babylon, is ment riches, strength, pleasures and commodities of Rome: the second Babylon, & the faithfull & are the true Kings & Priests in Christ, haue taken away by disclosing their wicked disceit.

f By the foure beasts are met all the creatures of God, & willingly serue him for the punishment of the infidels.

g God giueth vs sub-entrie in to his Church by destroying his enemies: for the Saintes can not clearely knowe all Gods iudgements before the ful end of all things.

a This was like the sixt plague of Egypt, which was sores and boiles or pockes: and this reigne of commonly among Canons, monkes, friers, nuns, Priests and such the filthy vermin which beare the marke of the beast.

b This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.

c That is, corrupt & infected. d The first plague of Egypt was like vnto this.

e He bringeth forth these two Angels: one which is gouernour of waters, and the other from vnder the altar, as witnesses & commenders of Gods iust iudgements.

f For as much as thou destroyest the rebellous, & persecutest thine.

g Signifying famine, drought and hote diseases which proceede thereof.

h The wicked were hardhearted & stubborn when God punished them.

i This answereth to the first plague of Egypt, which signifieth the



That is, a  
strong number  
of this great  
devil & Popes  
ambassadors  
which are ever  
crying and cro-  
wing like frogs  
and come out  
of Antichrists  
mouth, because  
they shulde  
speake nothing  
but lies and v-  
se all manner of  
craftie deceit  
to mainteine  
their riche Eu-  
phrates against  
the true Chri-  
stians.

Chap. 3.7.

mat. 24. 44.

luk. 12. 39.

Albeit they  
call them sel-  
ues spiritual  
and holie fa-  
thers.

For in all  
Kings courtes  
& Pope hath  
had his ambaf-  
sadors to hin-  
der the kingdo-  
me of Christ.

Of righte-  
ousnes and ho-  
lines, where-  
with we are  
clead through  
Iesus Christ.

luk. 23. 35.

As if he wol-  
de say, The  
craftines of de-  
struction whe-  
re Kings and  
princes shal  
waite against  
God, but by  
craft of Satan  
are broght to  
that place whe-  
re they shal be  
destroyed.

This is the  
last iudgement  
when Christ  
shal come to

destroy & wicked  
and deliver his Church. f Meaning the whole number of  
them that shal call them selues Christians, whereof some are so in dede,  
some are Papistes and vnder pretence of Christ serue Antichrist, and some are  
neuters which are neither on the one side nor of the other. r Signifying, all  
strange religions, as of the Iewes, Turkes & others, which then shal fall with  
that great whore of Rome, & be tormented in eternal paines.

the Kings of the East shulde be prepared.  
And I sawe thre unclean spirits like  
froges come out of the mouth of the dra-  
gon, & out of the mouth of the beast, and  
out of the mouth of the false prophet.

For they are the spirits of devils, wor-  
king miracles, to go vnto the Kings of  
the earth, and of the whole worlde, to ga-  
ther them to the battell of that great day  
of God Almightye.

(\*Beholde, I come as a thefe. Blessed is  
he that watcheth & kepeth his garmets,  
lest he walke naked, and men se his fil-  
thines)

And they gathered them together into  
a place called in Hebrue & Arma-gedon.

And the seventh Angel powred out his  
vial into the ayre: & there came a loude  
voyce out of the Temple of heauen from  
the throne, saying, It is done.

And there were voyces, and thundrings,  
and lightnings, & there was a great earth-  
quake, suchie as was not since men were  
vpon the earth, euen so mightie an earth-  
quake.

And the great citie was diuided into  
thre partes, and the cities of the nacions  
fell: and great Babylon came in remem-  
brance before God, to giue vnto her  
the cup of the wine of the fiercenes of his  
wrath.

And euerie yle fled away, & the moun-  
taines were not founde.

And there fell a great haile, like talents,  
out of heauen vpon the men, and men  
blasphemed God, because of the plague  
of the haile: for the plague thereof was  
exceeding great.

And there fell a great haile, like talents,  
out of heauen vpon the men, and men  
blasphemed God, because of the plague  
of the haile: for the plague thereof was  
exceeding great.

CHAP. XVII.

The description of the great whore. & Her finnes and  
punishment. 14 The victorie of the Lambe.

Then there came one of the seue An-  
gels, which had the seuen vials, and  
talked with me, saying vnto me, Come: I  
wil shewe thee the danacion of the great  
whore that sitteth vpon many waters,

With whome haue committed fornicati-  
on the Kings of the earth, and the inha-  
bitans of the earth are drunken with the  
wine of her fornication.

So he caried me away into the wildernes  
in the Spirit, and I sawe a woman sit vpon  
a skarlat coloured beast, full of names  
of blasphemie, which had seuen heads, &

ten hornes.

And the woman was araied in purple &  
skarlat, & guilded with golde, & precious  
stones, and pearles, and had a cup of golde  
in her hand, full of abominations, and fil-  
thines of her fornication.

And in her forehead was a name writ-  
ten, A Mysterie, great Babylon, the mo-  
ther of whoredomes, and abominations of  
the earth.

And I sawe the woman drunken with the  
blood of Saintes, & with the blood of the  
Martyrs of Iesus: & when I sawe her, I wo-  
dred with great marueile.

Then the Angel said vnto me, Where-  
fore marueilest thou? I wil shewe thee the  
mysterie of the woman, and of the beast,  
that beareth her, which hath seuen heads,  
and ten hornes.

The beast that thou hast sene, was, and  
is not, and shal ascende out of the bottom-  
les pit, and shal go into perdition, and  
they that dwell on the earth, shal wondre  
(whose names are not written in the Boke  
of life from the fundacion of the worlde)  
when they beholde the beast that was, and  
is not, and yet is.

Here is the minde that hath wisdome.  
The seuen heads are seuen mountaines,  
whereon the woman sitteth: they are also  
seuen Kings.

Fiue are fallen, and one is, and another is  
not yet come: and whe he cometh, he must  
continue a short space.

And the beast that was, and is not, is  
euen the eight, and is one of the seuen, &  
shal go into destruction.

And the ten hornes which thou sawest,  
are ten Kings, which yet haue not receiued  
a kingdome, but shal receiue power, as Kings  
at one houre with the beast.

These haue one minde, and shal gi-  
ue their power, and autoritie vnto the  
beast.

These shal fight with the Lambe, & the  
Lambe shal ouercome them: for he is  
Lord of Lords, & King of Kings: & they  
that are on his side, called, and chosene, and  
faithful.

And he said vnto me, The waters which  
thou sawest, where the whore sitteth, are  
people, and multitudes, and nacions, and  
tongues.

And the ten hornes which thou sawest  
vpon the beast, are they that shal hate the  
whore, and shal make her desolate and na-  
ked, & shal eat her flesh, & burne her with  
fyre.

For God hath put in their hearts to ful-  
fil his wil, & to do with one consent for to  
giue their kingdome vnto the beast, vntil  
the wordes of God be fulfilled.

serue Antichrist, & to dedicat them selues and theirs wholly

This woman  
is the Anti-  
christ, that is,  
the Pope with  
his whole bodie  
of his filthie  
creatures, as is  
expounded,  
verf. 18, whose  
beautie onely  
standeth in out-  
warde pompe  
& impudencie  
and craft like  
a strumpet.  
Of false do-  
ctrines & blas-  
phemies.  
Which no-  
ne can knowe  
to auoide but  
the elect.

This is the  
Romaine empi-  
re which being  
fallen into de-  
cay, the whore  
of Rome vsur-  
ped autoritie,  
and proceeded  
from the deuil  
and thether  
shal returne.

Which are  
about Rome.

For after y

empire was  
decayed in

Nero, Galba,

Otho, Vitel-

lius, Vespasian,

Titus dyed in

less then four-

tye yeres and

reigned as

Kings: Domitian

then reigned,

and after him

Cocceius Ner-

ua which was

the seventh.

He meaneth

Traian the em-

peror who was

a Spaniard &

adopted by

Nerva, but

because he per-

secuted faith-  
ful, he goeth a

lso to perdition

He signifieth

the horrible

persecutions

which haue be-

ne vnder the

empire of Ro-

me, and in all

other realmes

subiect to the

same.

1. Tim. 6. 15.

chap. 19. 16.

And breake

them to shyn-

ners as a por-

ters pot.

pDiuers natio-

as the Gothes,

Vandales, Hu-

nes and other

nacions which

were once sub-

iect to Rome,

shal rise agais-

it & destroy it.

That in ste-

de of doing ho-

mage to Christ

Iesus, they

shulde be cast

into a repro-

baze sense to

voto him.

Which was  
Christ Iesus  
who wil take  
vengeance on  
this Romish  
harlot.

Antichrist is  
compared to an  
harlot because  
he seducech  
the worlde with  
vaine wordes,  
doctrines of  
lies, & outwar-  
de appareace.

Meaning, di-  
uers nacios &  
countreys.

The beast  
signifieth an  
eiear Rome, &  
woman that

sitteth thereon, the newe Rome which is the Papistrie, whose crueltie and  
blood shedding is declared by skarlat. e Ful of idolatrie, superstition and con-  
tempt of the true God.



# To flee from Babylon. Reuelation. The whores marchants.

18 And the womā which thou sawest, is the great citie, which reigneth ouer y Kings of the earth.

## CHAP. XVIII.

3.9 The leuers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion. 20 But they that be of God, haue cause to reioyce for her destruction.

1 And after these things, I sawe another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glorie.

2 And he cryed out mightely with a loude voyce, saying, \* It is fallen, it is fallen, Babylon y great citie, & is become the habitation of deuils, and the holde of all fowle spirits, and a cage of euerie vnclane and hateful byrde.

3 For all nations haue drōken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce frō heauen say, d Go out of her, my people, that ye be not partetakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are come vp vnto heauen, and God hath remembered her iniquities.

6 Rewarde her, euē as she hath rewarded you, and giue her double according to her workes: & in the cup that she hath filled to you, fil her the double.

7 In as muche as she glorified her self, and liued in pleasure, so muche giue ye to her torment and sorowe: for she saith in her heart, \* I sit being a quene, and am no widowe, and shal se no mourning.

8 Therefore shal her plagues come at one day, death, and sorowe, and famine, & she shalbe burnt with fyre: for strong is the Lord God which wil condemne her.

9 And the Kings of the earth shal bewaile her, & lament for her, which haue comitted fornication, & liued in pleasure with her, when they shal se the smoke of her burning,

10 And shal stande a farre of for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the marchants of the earth shal wepe and waile ouer her: for no man byeth their ware any more.

12 The ware of golde and siluer, and of precious stone, and of pearles, and of fine linen, and of purple, and of silke, and of skarlet, & of all maner of Thyne wood, and of all vessels of yuorie, and of all vessels of moste precious wood, & of brasfe, and of yron, and of marble,

13 And of synamon, and odours, and ointments, and franckinsence, and wine, and oile, and fine floure, and wheat, & beastes, and shepe, and horses, and charets, & seruants, and soules of men.

14 (And the apples that thy soule lusted after, are departed from thee, & all things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

15 The marchants of these things which were waxed riche, shal stand a farre of frō her, for feare of her torment, weping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euerie shippe master, and all the people that occupie shippes, and shipmen, and who soeuer trauail on the sea, shal stand a farre of,

18 And crye, when they se the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shal cast dust on their heads, and crye weping, and wailing, & say, Alas, alas, the great citie, wherein were made riche all that had shippes on the sea by her costlines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holie Apostles and Prophetes: for God hath giuen your iudgement on her.

21 Then a mightie Angel toke vp a stone like a great millstone, & cast it into the sea, saying, With suche violence shal the great citie Babylon be cast, and shalbe founde no more.

22 And the voyce of harpers, & musicians, and of pipers, & trumpeters shalbe heard no more in thee, and no craftes man, of whatsoeuer craft he be, shalbe founde any more in thee: and the sounde of a millstone shalbe heard no more in thee.

23 And the light of a candle shal shine no more in thee: and the voyce of the bridegrome and of the bride shalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine inchantements were deceiued all nations.

24 And in her was founde the blood of the Prophetes, and of the Saintes, and of all that were slaine vpon the earth.

## CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, & for auenging the blood of his seruants. 20 The Angel wil not be worshipped. 17 The soules and birdes are called to the slaughter.

1 And

Isa. 21. 9.

Jerem. 51. 8.

chap. 14. 8.

a This description of the overthrow of the great whore is like to that whereby the prophetes vse to declare the destruction of Babylon

b He describeth Rome to be y sincke of all abomination and deuillishnes, and a kinde of hell.

c The greatest parte of the worlde hath bene abused & seduced by this spiritual whoredome.

d When God threateneth y wicked, he either comforteth & counseleth him what they ought to do, y is, that they do not communicate with y sinnes of the wicked.

Isa. 47. 8.

e The greke worde is, that her sinnes so followe one another, and so rise one after another, that they growe to suche an heape, y at length they touche y verie heauen.

f Blessed is he that can repaie to the whore she like, as is written psal.

137. 9.

g The glorious boasting of the trumpet

h But ful of people & mightie

i For they that temporally haue had profite by the trumpet, and also the spiritual marchants shal for sorow & waile of their gaine crye out and despaire.

k Which is y eieodorous and precious.

l Suche as the wantons vse at Rome

m This is the vilest ware, y the marchants sel, and best cheape, which soules nor withstanding y Sonne of God redeemed with his precious blood. 1. pet. 1. 19.

n That is, the things which thou lovedst best.

o And so she, we figures of great sorrow.

p Or, vnder of which

q It shal not be like to other cities, y may be buyled againe, but it shalbe destroyed without mercie.

r The Romish prelates and marchants of soules are as Kings & princes: so that their couetousnes and pride must be punished: secondly their crafts & deceites: & thirdly their cruelties.



**A**Nd after these thigs I heard a great voyce of a great multitude in heauen, saying, \* Hallelu-iah, saluacion & glorie, and honour, and power be to the Lord our God.

For he true & righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath aduenged the blood of his seruants shed by her hand.

And againe they said, Hallelu-iah: & her smoke rose vp for euermore.

And the foure and twentie Elders, & the foure beasts fell downe, and worshiped God that sat on the throne, saying, \* Amen, Hallelu-iah.

Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, bothe smale and great.

And I heard like a voyce of a great multitude, and as the voyce of manie waters, and as the voyce of strong thondrings, saying, Hallelu-iah for our Lord God almightie hath reigned.

Let vs be glad and reioyce, and giue glorie to him: for the marriage of the Labe is come, and his wife hath made her self readie.

And to her was grated, that she shulde be araid with pure syne linen and shining. for the fine linen is the righteousness of Saintes.

Then he said vnto me, Write, \* Blessed are they which are called vnto the Lambes supper. And he said vnto me, These wordes of God are true.

And I fell before his feete, \* to worship him: but he said vnto me, Se thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue the testimonie of Iesus. Worship God: for the testimonie of Iesus, is the spirit of prophecie.

And I sawe heauen open, and beholde a white horse, and he that sat vpon him, was called, \* Faithful & true, & he iudgeth and fighteth righteously.

And his eyes were as a flame of fyre, & on his head were manie crownes: and he had a name written, that no man knewe but him self.

And he was clothed with a garment dipte in blood, and his name is called,

THE WORDE OF GOD.

And the warriors which were in heauē,

And I sawe \* seates: and they sat vpon

folowed him vpon white horses, clothed with fine linen white and pure.

And out of his mouth went out a sharpe sword, that with it he shulde smite the heathen: for he shal rule the with a rodde of yron: for he it is that treadeth the wine presse of the fiercesnes and wrath of almightie God.

And he hath vpon his garment, and vpon his thigh a name written, \* THE KING OF KINGS, AND LORD OF LORDS.

And I sawe an Angel stand in the sunne, who cryed with a lowde voyce, saying to all the foules that did flye by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

That ye may eat the flesh of Kings, & the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all fre me and bondemen, and of smale and great.

And I sawe the beast, and the Kings of the earth, and their warriors gathered together to make battel against him, that sat on the horse & against his souldiers.

But the beast was taken, and with him that false prophete that wrought miracles before him, whereby he deceived them that receiued the beastes marke, & them that worshiped his image. These bothe were aliue cast into a lake of fyre, burning with brimstone.

And the remnant were slayne with the sworde of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

#### CHAP. XX.

Satan being bounde for a certaine time, 7 And after let lofe, vexeth the Church grievously. 10. 14 And after the worlde is iudged, he and his are cast into the lake of fyre.

**A**ND I sawe an Angel come downe from heauen, hauing the keye of the bottomles pit, and a great chaine in his hand.

And he toke the dragon that olde serpēt, which is the deuill and Satan, and he bounde him a thousand yeres,

And cast him into the bottomles pit, and he shut him vp, and sealed the dore vpon him, that he shulde deceiue the people no more, til a thousand yeres were fulfilled: for after that he must be losed for a litle season.

And I sawe \* seates: and they sat vpon

their impie and subdurnes.

That is, from Christs nativite vnto the time of Pope Syluester the second: so long the pure doctrine shulde after

a sorte remaine.

After this reme Satan had greater power then he had before.

The glorie and autoritie of them that suffer for Christs sake.

Which drieth the wicked into eternal fyre. Psal. 2. 9.

1 Tim. 6. 17.

chap. 17. 14.

Which declareth his humilitie, wherein he is Lord of all, and shal iudge the world. This signifieth the day of iudgement shalbe cleare and euident, so that none shal be hid for the trumpet shal blowe a lowde, & all shal vnderstand it.

For the Pope & worldly princes shal fight against Christ, even vntil this last day.

The overthrowe of the beast and his shalbe chiefly accomplished at the seconde coming of Christ.

This Angel representeth the order of Apostles, whose vocation & office was from heauē: or may signifie Christ, who shulde treade downe the serpents head. Hereby he meaneth the Gospel whereby he is shut up to faithfull, & Satan is chained that he ca not hurt them, yea & ministers hereby open it to the infidels, but through

HHh. i.



them, and iudgemēt was giuen vnto them, and I sawe the soules of them, that were beheaded for the witnes of Iesus, and for the worde of God, & which did not worship y<sup>e</sup> beast, nether his image, nether had taken his marke vpon their foreheads, or on their hands: and they liued, & reigned with Christ a<sup>t</sup> thousand yere.

5 But the rest of the <sup>e</sup> dead men shal not liue againe, vntil the thousand yeres be finished: this is the <sup>h</sup> first resurrection.

6 Blessed and holie is he, that hath the parte in the first resurrection: for on suche the <sup>i</sup> seconde death hath no power: but they <sup>k</sup> shal be the Priests of God and of Christ, & shal reigne with him a<sup>t</sup> thousand yere.

7 \* And when the thousand yeres are expired, Satan shal be losed out of his prison,

8 And shal go out to deceiue the people, which are in the foure quarters of the earth: <sup>euen</sup> Gog and Magog, to gather them together to battel, whose number is, as the sand of the sea.

9 And they went vp into the plaine of the earth, w<sup>h</sup> compassed the tents of the Saintes about, and the beloued citie: but fyre came downe from God out of heauen, & deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fyre & brimstone, where the beast and the false prophet shal be tormented euen day and night for euermore.

11 And I sawe a great white throne, and <sup>o</sup> one that sate on it, from whose face fled away bothe the earth and heauen, & their place was no more founde.

12 And I sawe the dead, bothe great & smal stand before God: and the <sup>p</sup> booke were opened, & <sup>a</sup> another booke was optned, which is the booke of life, and the dead were iudged of those things, which were written in the booke, according to their workes.

13 And the sea gaue vp her dead, which were in her: and <sup>q</sup> death and hell deliuered vp the dead, which were in them: & they were iudged euerie mā according to their workes.

14 And <sup>r</sup> death and hell were cast into the lake of fyre: this is the seconde death.

15 And whosoeuer was not founde written in the booke of life, was cast into the lake of fyre.

## CHAP. XXI.

3.14. The blessed estate of the godlie, 8.27 And the miserable condicon of the wicked. 11 The description of the heauenlie Ierusalem, and of the wife of the Lambe.

1 And I sawe \* a new heauen, & a new earth: <sup>a</sup> for <sup>a</sup> the first heauen, and the first earth were <sup>b</sup> passed away, & there was

no more sea.

2 And I Iohn sawe the <sup>c</sup> holie citie newe Ierusalem come <sup>d</sup> downe from God out of heauen, prepared as a bride trimmed for her housband.

3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God is with men, and he wil dwell with them: & they shal be his people, and God him self shal be their God with them.

4 \* And God shal wipe <sup>e</sup> away all teares fro their eyes: & there shal be no more death, nether sorowe, nether crying, nether shal there be anie more paine: for <sup>f</sup> first things are passed.

5 And he that sate vpon the throne, said, \* Beholde, I make all things new: and he said vnto me, Write: for these wordes are faithful and true.

6 And he said vnto me, \* It is done, I am <sup>g</sup> and <sup>h</sup>, the beginning and the end. I wil giue to him that is a thirst, of the <sup>i</sup> well of the water of life frely.

7 He that ouercometh, shal inherit all things, and I wil be his God, & he shal be my sonne.

8 But <sup>j</sup> the <sup>k</sup> feareful and vnbeleuing, and the <sup>l</sup> abominable and murderers, & whoremongers, and forcerers, and idolaters, & all liars shal haue their parte in the lake, which burneth with fyre and brimstone, which is the seconde death.

9 And there came vnto me one of the seuen Angels, which had the seuen viales full of the seuen last plagues, and talked with me, saying, Come: I wil shewe thee the <sup>m</sup> bride, the Lambes wife.

10 And he caryed me away in the spirit to a great & an hie mountaine, & he shewed me the great <sup>n</sup> citie, holie Ierusalem, <sup>o</sup> descending out of heauen from God,

11 Hauing the glorie of God: and her shining was like vnto a stone most precious, as a <sup>p</sup> lasper stone cleare as cristall,

12 And had a great <sup>q</sup> wall and hie, and had twelue <sup>r</sup> gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East parte <sup>s</sup> there were three gates, and on the Northside three gates, on the Southside three gates, and on the Westside three gates.

14 And the wall of the citie had twelue fundacions, and in them the names of the Lambes twelue <sup>t</sup> Apostles.

15 And he that talked with me, had a goldē rede to measure the citie with all, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the bredth of it, and he measured the citie with the rede, twelue thousand furlongs: and the length, and the bredth, and the height of it are equal.

17 And

<sup>f</sup> That is, while they haue remained in this life.

<sup>g</sup> He meaneth the, which are spiritually dead: for in whom Satan liueth, he is dead to God.

<sup>h</sup> Which is to receiue Iesus Christ in true faith, & to rise from sinne in newenes of life.

<sup>i</sup> Exek. 39.2.

<sup>j</sup> The death of the soule, w<sup>h</sup> is eternal damnation.

<sup>k</sup> Shal be true partakers of Christ and of his dignitie.

<sup>l</sup> That is, for euer.

<sup>m</sup> After that the chaine is broke and the true preaching of Gods worde is corrupt.

<sup>n</sup> By them are ment diuers & strange enemies of the Church of God, as the Turke, the Sarazins and others, read Exek. 38.2, by whom the Church of God shulde be grievously tormented.

<sup>o</sup> Philip. 4.4.

<sup>p</sup> chap. 3.5.

<sup>q</sup> 21.23.

<sup>r</sup> Which was Christ, prepared to iudgement w<sup>h</sup> glorie and maiestie.

<sup>s</sup> Euerie mans conscience is as a booke wherein his dedes are written, w<sup>h</sup> shal appeare whē God openeth the booke.

<sup>t</sup> Vnderstanding all kindes of death whereby men haue bene slayne.

<sup>u</sup> Hell & death w<sup>h</sup> are the last enemies, shal be destroyed.

<sup>v</sup> Isa. 65.17.

<sup>w</sup> 66.21.

<sup>x</sup> 1. Pet. 2.11.

<sup>y</sup> All things shal be reuocd and restored into a more excellent and perfect estate, and there fore the day of the resurrection is called, The day of restauration of all things.

<sup>z</sup> A. 5.21.

<sup>aa</sup> For all things shal be purged from their corruption, and the faithful shal enter into heauen with their head Christ.

<sup>c</sup> The hollo companie of the elect.

<sup>d</sup> Meaning, that God by his diuine maiestie wil gloriſie & renewe his, & take them vnto him.

<sup>e</sup> Isa. 33.3.

<sup>f</sup> chap. 7.17.

<sup>g</sup> All occasions of sorowes shal be taken away: so that they shal haue perpetual ioy.

<sup>h</sup> Isa. 43.19.

<sup>i</sup> 2. Cor. 5.17.

<sup>j</sup> Chap. 1.3.

<sup>k</sup> 22.13.

<sup>l</sup> I that am eternal life,

<sup>m</sup> wil giue vnto mine to drinke of the liuelie waters of this euerlasting life.

<sup>n</sup> Thei which feare man more then God.

<sup>o</sup> Thei which mocke & lie at religion.

<sup>p</sup> Meaning the Church, which is married to Christ by faith.

<sup>q</sup> By this description is declared the incomprehensible excellencie, & the heauenlie companie do enioye.

<sup>r</sup> It is said to come downe from heauen, because all the benefices that the Church hath, they acknowledge it to come of God through Christ.

<sup>s</sup> Euer grene & flourishing.

<sup>t</sup> Signifying y<sup>e</sup> faithful shal be surely kept in heauen.

<sup>u</sup> That is, place ynough to enter: for els we knowe there is but one way & one gate, euen Iesus Christ.

<sup>v</sup> For the Apostles were meane where by Iesus Christ the true fundacion was reuiled to the world.



- 17 And he measured the wall thereof, an hundredth, fortie & foure cubites, by the measure of man, that is, of the Angel.
- 18 And the buylding of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.
- 19 And the fundacions of the wall of the citie were garnished with all maner of precious stones: the first fundacion was Iasper: the secod of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:
- 20 The fift of a Sardonyx: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleuenth of a Iacynth: the twelue an Amethyst.
- 21 And the twelue gates were twelue pearles, and euerie gate is of one pearle, and the strete of the citie is pure gold, as shining glasse.
- 22 And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.
- 23 \*And the citie hath no nede of the sunne, nether of the moone to shine in it: for the glorie of God did light it: & the Lambe is the light of it.
- 24 \*And the people which are saued, shal walke in the light of it: and the Kings of the earth shal bring their glorie and honour vnto it,
- 25 \*And the gates of it shal not be shut by day: for there shalbe no night there.
- 26 And the glorie, and honour of the Gentiles shalbe brought vnto it.
- 27 And there shal entre into it none vncleane thing, nether whatsoeuer worketh abomination or lies: but they which are written in the Lambes \* Boke of life.

CHAP. XXII.

- 1 The river of the water of life. 2 The frutes of the water of life. 3 The frutes of the water of life. 4 The Lord giueth euery his seruants warning of things to come. 5 The Angel wil not be worshipped. 6 To the words of God may nothing be added nor diminished therefrom.
- 1 And he shewed me a pure \* riuier of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.
- 2 In the middes of the strete of it, and of ether side of the riuier, was the tre of life, which bare twelue maner of frutes, & gaue frute euerie moneth: & the leaues of the tre serued to heale the nations with.
- 3 And there shalbe no more curse, but the throne of God & of the Lambe shalbe in it, and his seruants shal serue him.
- 4 And they shal se his face, and his Name shalbe in their foreheades.
- 5 \*And there shalbe no night there, and they nede no candle, nether light of sun

- ne: for the Lord God giueth them light, and they shal reigne for euermore.
- 6 And he said vnto me, These wordes are faithful and true: & the Lord God of the holie Prophetes sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.
- 7 Beholde, I come shortly. Blessed is he which kepeth the wordes of the prophecie of this boke.
- 8 And I am Iohn, which sawe and heard these things: and when I had heard & seene, I fell downe to worship before the fete of the Angel, which shewed me these things.
- 9 But he said vnto me, Se thou do it not: for I am thy felowe seruant, & of thy brethren the Prophetes, and of them which kepe the wordes of this boke: worship God.
- 10 And he said vnto me, Seale not the wordes of the prophecie of this boke: for the time is at hand.
- 11 He that is vnjust, let him be vnjust stil: & he which is filthy, let him be filthy stil: and he which is righteous, let him be righteous stil: & he which is holie, let him be holie stil.
- 12 And beholde, I come shortly, & my rewarde is with me, to giue euerie man according as his worke shalbe.
- 13 I am \* a and \* the beginning & the end, the first and the last.
- 14 Blessed are they, that do his commandments, that their right may be in the tre of life, & may entre in through the gates into the citie.
- 15 For without shalbe dogges & enchâters, & whoremongers, & murderers, & idolaters, & whosoever loueth or maketh lyes.
- 16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote & the generaciō of Dauid, and the bright morning starre.
- 17 And the Spirit and the bride say, Come. And let him that heareth, say, Come: & let him which is athirst, come: & let whosoever wil, take of the water of life frely.
- 18 For I protest vnto euerie man that heareth the wordes of the prophecie of this boke, \* if any man shal adde vnto these things, God shal adde vnto him the plagues, that are written in this boke.
- 19 And if any man shal diminish of the wordes of this boke of this prophecie, God shal take away his parte out of the Boke of life, and out of the holie citie, and fro those things which are written in this boke.
- 20 He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so come, Lord Iesus.
- 21 The grace of our Lord Iesus Christ be with you all, Amen.

HHb. ii.

f Now this is the seconde time that he suffered him self to be carried away with the excellencie of his person: & is to admonish vs of our infirmities & readines to fall, except God strengthen vs miraculously with his Spirit.

Chap. 19. 10.

g This is not then as the other Prophecies which were commanded to be hyd til the time appointed, as in Daniel 12. 4. because these things shulde be quickly accomplished, & did now begin. They shal liue eternally with the Sonne of God. That maine teine false doctrine and desire therein. That is, a true and natural man and yet God equal with my Father.

Rom. 2. 6.

Isa. 41. 4.

Eccl. 4. 4.

chap. 1. 8.

Eccl. 1. 6.

i For Christ is the light which giueth light to euerie one which cometh into this worlde. m Let them be affraid of Gods horrible iudgements, & as those as they heare the Lambe call, let them come.

Isa. 55. 1.

n He that seeth him self oppressed with afflictions, and desireth the heauelie graces and comfort. o That is, whē God beginneth to reforme his wil by his Spirit.

p Seing the Lord is at hand, we ought to be constant and reioyce, but we must beware we chuse not the length nor shortenes of Lords coming by our owne imagination, 2. Pet. 3. 9.

q This declarereth the earnest desire that the faithful haue to be deliuered out of these miseries, and to be ioyued with their head Christ Iesus.

q This declarereth Christ is God inseparable with his Father.

Isa. 66. 1. 9.

Isa. 66. 1. 9.

r Here we see as in infinite other places Kings & Princes (contrarie to that wicked opinion of Anabaptists) are partakers of the heauelie glorie, if they rule in the feare of the Lord.

Isa. 60. 1. 1.

Phil. 4. 4.

chap. 3. 5.

Eccl. 10. 11.

Chap. xxii.

a He alludeth to the visible paradise to set forth the more sensibly the spiritual: and this agreeth with that which is written, Ezek. 47. 1.

b Meaning Christ who is the life of his Church, is common to all his and not peculiar for any one sorte of people.

c For there are all things pleasant & full of all contentation continually.

d Which some time were vnpure as Gentiles, but now are purged & made whole by Christ.

Isa. 60. 1. 1.

e The light shal be vnchangeable and shine for euer.



*[The page contains extremely faint, illegible text, likely bleed-through from the reverse side. The text is arranged in several paragraphs, with some lines appearing as distinct horizontal bands of light gray. The overall quality is poor, with significant noise and artifacts.]*



# A BRIEF TABLE OF THE INTERPRETATION OF THE PROPRE NAMES which are chiefly founde in the olde Testamēt, wherein the first number signifieth the chapter: the seconde the verse.

**W** Hereas the wickednes of time, and the blindnes of the former age hath bene such that all things altogether haue bene abused and corrupted, so that the very right names of diuerse of the holie men named in the Scriptures haue bene forgotten, and now seme strange vnto vs, and the names of infants that shulde euer haue some godlie aduertisements in them, and shulde be memorials and markes of the children of God receiued into his householde, hath bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie, we haue now set forth this table of the names that be moste vsed in the olde Testament with their interpretations, as the Ebrewe importeth, partly to call backe the godlie frō that abuse, when they shal know the true names of the godlie fathers, & what they signifie, that their children now named after them may haue testimonies by their very names, that they are within that faithful familie that in all their doings had euer God before their eyes, and that they are bounde by these their names to serue God from their infancie & haue occasion to praise him for his workes wrought in them & their fathers: but chiefly to restore the names to their integritie, whereby many places of th: Scriptures and secret mysteries of the holie Gost shal better be vnderstand. We haue medled rarely with the Greke names, because their interpretation is vncerteine, & many of the are corrupted from their original, as we may also se these Ebrewe names set in the margent of this table, which haue bene corrupted by the Grecians. Now for the other Ebrewe names that are not here interpretate, let not the diligent reader be careful: for he shal finde them in places moste cōuenient amongst the annotations: at least so many as may seme to make for any edification, and vnderstanding of the Scriptures.

## A

|                  |  |  |                      |
|------------------|--|--|----------------------|
| Abdia.           | <b>A</b> Arōn, or Aharon. a teacher Exod. 4, 14  | Abinoām, father of beautie. Iud. 4, 6  | Abinoom.             |
| Abdai.           | Abdā, a seruāt. 1. King. chap. 4. ver. 6.  | Abirām, an high father. 1. King. 16, 34  | Abirom.              |
| Abel and Andias. | Abdeél, a seruāt of God, Ierem. 36, 26.  | Abishāg, the fathers ignorance. 1. King. 1, 3                                    |                      |
| Abdenago.        | Abdī, my seruāt. 1. Chron. 6, 7  | Abishai, the fathers rewarde. 1. King. 26, 6                                     | Abshalon.            |
|                  | Abdiāh, a seruāt of the Lord. 1. King. 18, 3.  | Abishalōm, the father of peace, or the peace of the father. 1. King. 15, 1       | Abiue.               |
|                  | & Obadiāh one of the twelue Prophetes.   | Abishúa, the father of saluation. 1. Chro. 6, 4                                  |                      |
|                  | Abdiél, the same. 1. Chron. 5, 15  | Abishúr, the father of a song, or of a wall, or of righteousness. 1. Chro. 2, 29 |                      |
|                  | Abé-1-negó, seruāt of shining. Dan. 1, 44.   | Abitál, the father of the dew. 1. King. 3, 4                                     | Abitub.              |
| Abagatha.        | Abél, mourning, the name of a citie, but Habél, the name of a man, doeth signifie vānitie. Gen. 4, 2 | Abitób, the father of goodnes. 1. Chro. 8, 11                                    |                      |
|                  | Abgathá, father of the wine presse.  | Abnér, the fathers candel. 1. Sam. 14, 49  |                      |
| Abisaph.         | Abiāh, the wil of the Lord. 2. Chro. 29, 1   | Abrām, an high father. Gen. 11, 31   |                      |
|                  | Abiām, father of the sea. 1. King. 14, 31  | Abrahām, a father of a great multitude, as y name was changed. Gen. 17, 5        |                      |
|                  | Abiasaph, a gatheting father. 1. Chro. 6, 33   | Abshalōm, a father of peace, or the fathers peace, or rewarde. 2. Sam. 3, 3      | Abesalom. Abesaloun. |
|                  | Abiathár, father of the remnant, or excellent father. 1. King. 22, 21                                | ¶ Achan, troubling. Ioshu. 7, 1. who is called Achár. 1. Chron. 2, 7             |                      |
| Abigal.          | Abidá, father of knowledge. Gen. 25, 4   | ¶ Adadézer, read Adarézer, beautiful helpe.                                      |                      |
| Abin.            | Abidán, father of iudgement. Nomb. 1, 11   | Adaiāh, the witnes of the Lord. 1. Chro. 6, 41                                   | Adaias.              |
| Abind.           | Abiél, my father is God. 1. King. 9, 1   | Adaliāh, pouertie. Ester. 9, 8   |                      |
|                  | Abiézer, the fathers helpe. Ios. 17, 3   | Adam, man, earthlie, read Gen. 2, 15   |                      |
|                  | Abigáil, the fathers ioye. 1. King. 25, 3  | Adiél, the witnes of God. 1. Chro. 4, 36   |                      |
|                  | Abiháil, the father of strength. Nom. 3, 35  | Adoniāh, the Lord is the ruler. 2. Sam. 3, 4                                     | Adonist.             |
|                  | Abihú, he is a father. Exod. 6, 23   | Adonibézek, the Lords thunder. Iud. 1, 5   |                      |
|                  | Abihúd, the father of praise. 1. Chro. 8, 1  | Adonikám, the Lord is risen. Neh. 2, 13  |                      |
|                  | Abilene, lamentable. Luk. 3, 1   | Adoniram, the high Lord. 1. King. 4, 6   |                      |
|                  | Abimáel, a father from God. Gen. 10, 15  | Adonizédek, the Lords iustice. Ios. 10, 1  |                      |
|                  | Abimélech, the Kings father, or a father of counsel, or the chief King. Gen. 20, 1                   | ¶ Agabús, a gresphopper. Act. 11, 38   |                      |
| Amladab.         | Abimadád, a father of a vowe, or of a free minde, or prince. 1. King. 16, 8                          | Agár, a stranger. Gen. 16, 1   |                      |
|                  |  | ¶ Aház, taking, or possessing. 2. King. 16, 1                                    |                      |



# The first table.

|             |   |   |            |
|-------------|---|---|------------|
|             | Ahasueros, a prince or head. Dan. 9, 1  | Athaliah, time for the Lord. 2. King. 8, 16   |            |
|             | Ahbā, a brother of vnderſtāding. 1. Chr. 2, 29  | ¶ Aza, ſtrength. Eſra 2, 47   |            |
|             | Ahiah, brother of the Lord. 1. Chro. 2, 26  | Azaniah, hearkening the Lord. Neh. 10, 9  | Azanias    |
|             | Ahimāaz, brother of coucel. 1. Sam. 14, 49  | Azareel, the helpe of God. 1. Chro. 12, 6   |            |
|             | Ahimān, brother of y right hand. Nom. 13, 23  | Azariah, helpe of the Lord. 4. King. 14, 21   | Aſarias    |
|             | Ahimēlech, a Kings brother. 1. Sam. 21, 1   | Azarikām, helpe riſing vp. Neh. 11, 14  |            |
|             | Ahimōth, a brother of death. 1. Chro. 6, 25   | Azmāueh ſtrength of death. 2. Sam. 23, 30   | Azmoth     |
|             | Ahinōam, the brothers beautie. 1. Sam. 14, 49   | Azubāh, forſaken. 1. King. 22, 43   |            |
| Ahalab      | Ahiōr, the brothers light. Iud. 5, 5  | Azūr, holpen or helper. Ierem. 28, 1  |            |
| Ahara       | Ahilāb, an heartie brother. Iud. 1, 31  | B   |            |
| Achiam      | Ahrāh, a ſwete ſauoring medow. 1. Chro. 8, 1  | Baal, Bealim, lord, lords. the name of the Beal   |            |
|             | Ahikām, a brother ariſing, or aduenging. 2. King. 22, 12                                      | idole of y Sydoniās, or a general name to all idoles, becauſe they were as y lords and owners of all that worſhiped them. |            |
|             | Ahiēzer, the brothers helpe. Nomb. 1, 12  | Baaliada, a maſter of knowledge. 1. Chr. 14, 7  | Beellada   |
| Aod         | Aholāh, a manſion or dwelling in her ſelf.  | Bāal-meōn, the Lord or maſter of the manſion or the houſe, as alſo Bāalzibūl, ſignifieth the ſame. Luk. 11, 15            | Beelmeon   |
| Aluan       | Aholibāh, my manſion in her. Ezek. 23, 4  | Bāal-zebūb, the maſter of flies.  | Beelmon    |
|             | Ahud, prauiſing or confeſſing. Iud. 3, 15   | Baanāh, in affliction. 2. Sam. 4, 2   |            |
|             | ¶ Aliān, high. 1. Chro. 1, 40   | Babēl, confuſion. Gen. 10, 10. & 11, 9  | Babylon    |
|             | ¶ Amālek, a licking people. Gen. 36, 21   | Bacchides, one that holdeth of Bacchus, or a dronkard. 1. Macc. 7, 8.   |            |
|             | Amariāh, the Lord ſaid, or the Lābe of the Lord. Zephan. 1, 1                                 | Bacchenor & bacenor the ſame. 2. Mac. 12, 15  |            |
|             | Amāſā, ſparing the people. 2. Sam. 17, 35   | Badaiah, the Lord alone. Ezr. 10, 31  | Badaian    |
|             | Amāſhāi, the gift of the people. 1. Chro. 6, 24   | Baladān, ancient in iudgement. 2. King. 20, 12  |            |
|             | Amāſhī, y treading of the people. Neh. 11, 12   | Baldād, olde loue or without loue. Iob 8, 1   | Bildad     |
|             | Amāſrah, y burden of the Lord. 2. Chro. 17, 15  | Barachēl, bleſſing God. Iob 32, 2   |            |
|             | Amithī, true or fearing. 2. King. 14, 25  | Barachiāb, bleſſing the Lord. Zech. 1, 1  |            |
|             | Ammiēl, a people of God, or God with me. 1. Chron. 3, 5                                       | Bar-ionāh, ſonne of a doue. Mat. 16, 17   |            |
|             | Ammiſhādai, the people of the Almighty. Nomb. 1, 12   | Barnabas, the ſonne of conſolation. Act. 4, 36  |            |
| Amnon       | Ammon, a people. Gen. 19, 38  | Barabbas, ſonne of confuſion. Mat. 27, 16   |            |
| Amnon       | Amon, faithful. 2. King. 21, 18   | Barūch, bleſſed. Ier. 32, 10  |            |
|             | Amos, a burden, one of the twelue Prophets.   | Bathſēba, the ſeuenth daughter, or the daughter of an othe. 1. Sam. 11, 3   | Bethſabe   |
|             | Amoz, ſtrong, the father of Iſhai. Iſa. 1, 1  | Bathſhūa the daughter of ſaluatiō. 1. Chr. 3, 5   |            |
| Amos        | Amzī, ſtrong. 1. Chron. 6, 46   | ¶ Beſhaſar, without treaſure, or ſearcher of treaſure. Dan. 5, 1  | Baſtaſar   |
|             | ¶ Anāh, afflictig, anſwerig, or ſingig. Ge. 36, 2 & Hanna, gracious or merciful. 1. Sam. 1, 2 | Benaiāh, the Lords buylding. 1. Chro. 4, 36   | Beſelhaſar |
|             | Ananiāh, the cloude of the Lord. Act. 5, 1  | Beniamin, ſonne of y right hād who waſ firſt called Benoni the ſonne of ſorow. Ge. 35, 18                                 | Beſelhaſar |
|             | Andréas, manlie. Mat. 4, 18   | Beraiah, the Lords creature. 1. Chro. 8, 20   |            |
|             | Anūb, a grape. 1. Chron. 4, 8   | Berāk, lightening. Iud. 4, 6  |            |
| Aphdno      | Anripas, for all, or againſt all. Reuel. 2, 13  | Béred, hail. 1. Chron. 7, 21  |            |
| Apollon     | ¶ Apadno, y wrath of his iudgemēt. Da. 11, 46   | Bethiah, the Lords daughter. 1. Chr. 4, 18  | Phathourah |
|             | Apollō, a deſtroyer. 18, 24. y name alſo of an idole.   | Bezaleel, in the ſhadow of God. Exod. 31, 2   | Bezeleel   |
|             | Apphia, brīgig forthe, or encreaſing. Phile. 2  | ¶ Bileām, the ancient of y people. Nom. 23, 5   | Balaam     |
| Ram         | ¶ Arām, hight or their curſe. Gen. 10, 23   | Bilhāh, olde, or fading. Gen. 29, 29  |            |
| Arar, or en | Arbel, Bel or God hathe aduēged. Hoſ. 10, 15  | ¶ Boas, in powre, or ſtrength. Ruth 2, 2  | Boos       |
|             | Archelāus, a prince of the people. Mat. 2, 23   | C   |            |
|             | Arelī, the altar of God. Gen. 46, 16  | ¶ Aiaphas, a ſearcher. Mat. 26, 57  |            |
|             | Arētas, verteous. 2. Macc. 5  | Calcōl, nourishing. 1. King. 4, 31  |            |
|             | Artahſaſte, ſeruent to ſpoile. Ezr. 7, 21   | Calēb, as a heart. Nomb. 13, 6  |            |
|             | ¶ Aſā, a phyſicion. 1. King. 15, 8  | Canāan, a merchant. Gen. 9, 18  |            |
|             | Aſaél, God hathe wroght. 2. Sam. 2, 18  | Carmī, my vine. Gen. 46, 9  |            |
| Aſriel      | Aſāph, gathering. 1. Chron. 6, 39   | Caſeluhīm, aſpardonēd. Gen. 10, 14  | Chafelon   |
|             | Aſharēlah, the bleſſednes of God. 1. Chr. 25, 2   | ¶ Cephās, ſtone. Ioh. 1, 42   | Chaffonim  |
|             | Aſhbēl, an olde fyre. 46, 21  | Cephirāh, a lionēſſe. Ezr. 2, 28  |            |
| Aſiel       | Aſhēr, bleſſednes. Gen. 30, 13  | ¶ Cherūb, as a childe. Ezr. 2, 57   |            |
|             | Aſhiēl, the worke of God. 1. Chro. 4, 35  | Chileāb, the reſtraint of the father. 2. Sam. 13, 3   |            |
|             | Aſhūr, bleſſed or trauailing. Gen. 10, 21   | Chilion perſite, or all like a doue. Ruth 1, 2  |            |
|             | Aſmodeus, a deſtroyer. Tob. 3, 8  | ¶ Ciſlōn, hope, or confidens. Nomb. 34, 21  |            |
| Aſtyages    | Aſtyages, gouernour of the citie. Dan. 13, 64   | ¶ Cle mens, meke. Philip. 4, 3  |            |
| Aſtaras     | ¶ Atarāh, a crowne. 1. Chron. 2, 26   | Cleopatra,  |            |
|             | Athaiāh, the time of the Lord. Nehe. 11, 4  |   |            |



# The first table.

Cleopatra, y glorie of y coutrie. 1. Mac. 10, 57  
 Col-hó zeth, seing all. Neh. 3, 15  
 Coneniáh, y stabilitie of y Lord. 2. Chr. 31, 13  
 Cosbi, a liar. Nomb. 25, 18  
 Cufán, Cusi, blacke or an Ethiopiá. 2. Sa. 18

## D

Dalaiáh, y poore of the Lord. 1. Chro. 3, 14  
 Daliláh, a bucket or cōsumer. Iud. 16, 4  
 Damaris, a litle wyfe. Act. 17, 34  
 Dan, a iudgement. Gen. 14, 15  
 Daniél, iudgement of God. Dan. 1, 6  
 Dathán, statute or law. Nomb. 16, 1  
 Dauid, beloued. 1. Sam. 17, 12  
 Deborah, a worde or a bee. Gen. 35, 8  
 Delphón, a dropping downe. Est. 9, 7  
 Demas, fauoring the people. Col. 4, 14  
 Demophón, slaying the people. 1. Mac. 12, 12  
 Deu-el, knowe God. Nomb. 1, 14  
 Diblám, a cluster of figges. Hos. 1, 2  
 Didymus, a twinne. Iohn 11, 16  
 Dináh, iudgement. Gen. 30, 21  
 Diotrophés, nourished of Iupiter  
 Dishán, a threshing. Gen. 36, 21  
 Dodanáh, loue. 2. Chro. 20, 37  
 Dodanim, beloued. Gen. 10, 4  
 Doég, careful. 1. Sam. 21, 7  
 Dorcas, a do. Act. 9, 39  
 Dordá, generation of knowledge. 3. Kin. 4, 31  
 Dositheus, giuen to God. 2. Mac. 19

## E

Eber, passing or passage. Gen. 10, 23  
 Edén, pleasure. 2. King. 19, 12  
 Eder, a flocke. 1. Chron. 23, 23  
 Edóm, reddie or earthie. Gen. 25, 30  
 Elchánan, the mercie of God. 2. Sam. 23, 24  
 Eldaáh, the knowledge of God. Gen. 25, 4  
 Eldád, the loue of God. Nomb. 11, 26  
 Eleadá, witnes of God. 1. Chr. 7, 21  
 Eleasáh, the worke of God. 1. Chro. 2, 39  
 Eleazár, the helpe of God. Exod. 6, 22  
 Eliáb, my God the father. Nomb. 16, 8  
 Eliáh, God the lord. 1. Chron. 8, 26  
 Eliakím, God ariseth. Isa. 23, 20  
 Eliám, the people of God. 2. Sam. 23, 34  
 Eliafáp, the Lord encreaseth. Nomb. 1, 14  
 Eliashib, the Lord returneth. 1. Chr. 3, 24  
 Eliathá, thou art my God. 1. Chr. 25, 4  
 Eliehoenái, to the Lord mine eyes. 1. Chr. 26, 3  
 Elidád, the beloued of God. Nomb. 34, 21  
 Elihú, he is my God. 1. Chro. 12, 10  
 Elimelech, my God the King, or the counsel  
 of God. Ruth 1, 2  
 Elioenái, to him mine eyes. 1. Chro. 3, 23  
 Eliphái, a miracle of God. 1. Chr. 11, 36  
 Eliphálet, the God of deliuerace. 2. Sam. 5, 16  
 Elishá, my God saueh. 1. King. 19, 16  
 Elisháh, the lambe of God. Gen. 10, 4  
 Elishaphát, my God iudgeth. 2. Chr. 23, 1  
 Elisheba, the othe of God, or the fulnes of  
 God. Exod. 6, 23  
 Elizúr, the strength of God. Nomb. 1, 5  
 Elkanáh, the zeale of God. Exod. 6, 14  
 Elmodéd, God measureth. Gen. 10, 24  
 Elnathán, Gods gifte. Ierem. 26, 22

Elphaal, Gods worke. 2. Chro. 8, 11  
 Eluzái, God my strength. 1. Chr. 13, 5  
 Elymás, a corrupter, or forcerer. Act. 13, 8  
 Enós, man or miserable. Gen. 4, 27  
 Epaphroditus, pleasant. Philip. 2, 25  
 Epenetus, laudable. Rom. 16, 5  
 Epháh, wearie. Gen. 25, 4  
 Ephér, dust. Gen. 25, 4  
 Ephraím, fruteful, or encreasing. Gen. 41, 58  
 Erastus, amiable. Act. 19, 32  
 Esau, working. Genes. 25, 25  
 Eshcól, a cluster. Gen. 14, 14  
 Eshék, violence. 1. Chron. 8, 38  
 Estér, hidde. Est. 2, 7  
 Ethán, strength. 1. Kings 4, 32  
 Eubulus, wife or of good cōsel. 2. Tim. 4, 21  
 Eupolemus, a good warriour. 1. Macc. 8, 27  
 Eutychus, fortunate. Act. 10, 9  
 Ezbón, hasting to vnderstand. 1. Chro. 7, 7  
 Ezekiel, strength of the Lord. Ezek. 1, 3  
 Ezeziáh, nere the Lord. 2. Chro. 34, 7  
 Ezer, an helpe. 1. Chro. 4, 4  
 Ezrá, an helper. Ezr. 1, 7  
 Ezriel, the helpe of God. Ier. 36, 26  
 Ezrikám, an helpe arising. 1. Chro. 3, 23

## G

Gaal, an abomination. Iud. 9, 35  
 Gabriel, a man of God, or the strength  
 of God, the name of an Angel. Dan. 8, 16  
 Gad, a band, or garrison. Gen. 30, 11  
 Galál, a rolle. 1. Chron. 9, 15  
 Gamaliél, Gods rewarde. Act. 5, 34  
 Gamariá, a consuming of y Lord. Ier. 29, 3  
 Gazabár, a treasurer. Ezer. 1, 8  
 Gedaliáh, the greatnes of the Lord. Ier. 38, 1  
 Gedeon, a breaker or destroyer. Iud. 6, 13  
 Gehazí, vallie of vision. 1. King. 4, 12  
 Gerá, a pilgrime, or stranger. Gen. 46, 21  
 Gináth, a garden. 1. King. 16, 11  
 Gog, a rooffe of an house. Ezek. 38, 2  
 Goliáth, a captiuitie. 1. King. 7, 4  
 Gomer, a consumer. Gen. 10, 2  
 Gorgias, terrible. 1. Macc. 3, 38

## H

Abakúk, a wrasteler. Hab. 1, 1  
 Habazaniáh, the hiding of the Lords  
 shilde.  
 Habiáh, the hiding of the Lord. Nehem. 7, 6  
 Hacaliáh, waiting of y Lord. 1. Nehem. 10, 1  
 Hadád, ioye. Gen. 25, 15. 1. Chr. 1, 30  
 Hagáb, a grasshopper. Nehem. 2, 46  
 Haggiáh, the Lords feast. 1. Chro. 6, 29  
 Há, Hamathí, indignation, or heat. Ge. 10, 17  
 Hamdán, heat of iudgement. Gen. 36, 26  
 Hamúl, merciful. Gen. 46, 12  
 Hanamée, the mercie of God. Ier. 32, 7  
 Hananéel, the grace of God. Neh. 3, 1  
 Hanáni, gracious or merciful. 1. King. 16, 7  
 Hananiah, grace of the Lord. Iere. 37, 12  
 Harím, dedicate to God. 1. Chro. 24, 8  
 Hasadiáh, the mercie of the Lord. 1. Chr. 33, 10  
 Hattíl, an howling for sinne. Ezr. 2, 57  
 Hauáh, liuing, or giuing life. Genes. 3, 10

HHh.iiii.

Dilais  
Delaies

Duel

Debolaim

Dina

Dishon

Rodanim

Eled

Eleazarus  
Eliazar  
Eli  
Eliab

Eliathas

Elimelech

Elioenai

Elipeter  
Eliphua  
Elifens  
Elifus  
Elufa

Elisabeth

Gephar  
Ephron

Ether  
Echer

Afchen

Atalish

Gamariah

Godoliah

Giezi

Abakuk

Achaliah  
Hecheliah  
Hadar

Hagaba  
Aggia  
Amatha  
Abatha

Anamed  
Haniel

Ananias

Asadiah

Esa



# The first table.

|                |   |   |                |
|----------------|---|---|----------------|
| Azel           | Hazaél, seing God. 1. King. 19, 17                      | ¶ Iechoniáh, stabilitie of the Lord. 1. Chr. 3, 16                    | Chonias        |
| Oza            | Hazaráh, seing the Lord. Neh. 1, 5                      | Iedaiáh, the hand of the Lord or confessing the Lord. 1. Chron. 4, 37 | Ieddia         |
| Chobor         | ¶ Heber, a companion. Gen. 46, 17                       | Iedidáh, beloued. 2. Sam. 22, 1                                       | Ieddida        |
| Helchi         | Helkiáh, the portier of the Lord. 2. Kin. 18, 18        | Iediel, knowledge of God. 1. Chron. 7, 6                              |                |
| Hanoch         | Henóch, taught or dedicate. Gen. 5, 18                  | Ieduthun, confessing. 1. Chro. 9, 16                                  |                |
| Enoch          | Hépher, a digger or deluer. 1. Chr. 4, 6                | Iehiáh, the Lord liueth. 1. Chro. 5, 1                                |                |
| Haphsiba       | Hephzi-báh, my delight in her. 2. King. 2, 1            | Iehiél, God liueth. 1. Chr. 16, 21                                    |                |
| Ephba          | Heth, feare or breaking. Gen. 23, 3                     | Iehoadán, the Lords pleasure. 2. King. 14, 2                          | Ioadan         |
| Etzon          | Hezrí, or Hezro, Hezron, Afari, Esrí                    | Iehoahás, the possessiõ of the Lord. 2. Kings 23, 34                  | Ioahas         |
|                | ¶ Hiél, the Lord liueth. 1. King. 16, 34                | Iehoash, the syre of the Lord. 2. Kings 11, 21                        | Ioas           |
| Huram          | Hirám, the hight of life. 2. Sam. 5, 11                 | Iehohanán, grace or mercie of the Lord. 2. Chro. 26, 3                | Ionã, Iohãnas  |
| Ezechias       | Hizkiáh, strength of the Lord. 2. King. 18              | Iehoiada, the knowledge of y Lord. 2. King. 11, 15                    |                |
| Obab           | ¶ Hobab, beloued. Nomb. 10, 29                          | Iehoiakím, the rising or aduenging of the Lord. 2. Kings 23, 34       | Ioachim        |
|                | Hori, a prince. Genes. 36, 22                           | Iehoshaphát, the Lord is y iudge. 1. Chr. 3, 10                       | Iofaphat       |
|                | Hoshaiáh, saluation of the Lord. Iere. 42, 1            | Iehoshúa, the Lords saluation. Zach. 3, 1                             |                |
|                | Hoshea, saluation. Hos. 1, 1                            | Iehozadák, the iustice of y Lord. 1. Chr. 6, 14                       | Iofedec        |
|                | Hofa, trusting. 1. Chron. 26, 10                        | Iehudáth, confession or praise. Gen. 29, 35                           | Iuda           |
| Huziel         | Hothám, a seale or signet. 1. Chron. 7, 32              | Iekannáh, the Lord shal arise, establish, or aduenge. 1. Chr. 2, 41   | Iacennã        |
|                | Hoziel, seing God. 1. Chron. 23, 9                      | Iekodeám, the burnig of the people. Ios. 15, 56                       |                |
|                | ¶ Hul, sorow or infirmitie. Genes. 10, 33               | Iephlet, deliuered. 1. Chron. 7, 32                                   |                |
| Oufa           | Hur, libertie or prince. 1. Chron. 4, 1                 | Iephunnéh, beholding. Nomb. 13, 7                                     |                |
|                | Husháh, hastig. 1. Chron. 4, 4                          | Ierahmeél, the mercie of God. Ier. 36, 36                             |                |
|                | I   | Iered, ruling. Gen. 5, 15   | Iaredã         |
| Iakob          | I Aakób, a supplanter. Genes. 25, 26                    | Ieriél, the feare of God. 1. Chro. 7, 2                               | Ierucl         |
| Ioakan         | Iaakán, destroying. 1. Chron. 5, 13                     | Ierimóth, fearing death. 1. Chr. 7, 7                                 |                |
| Isiel          | Iaatiél, the worke of God. 1. Chron. 17, 47             | Ieroboám, encreasing the people. 2. Kin. 14, 23                       |                |
|                | Iaazaniah, the hearkening of the Lord. 2. Kings 25, 23  | Ierohám, high. 1. Chro. 6, 27   | Iehoram        |
| Iobel          | Iabál, bringing or budding. Gen. 4, 20                  | Ierubbaá, let baal aduenge. Iud. 6, 32                                | Ierobaal       |
|                | Iabesh, drought. 2. Kings 15, 10                        | Ieshaiáh, saluation of the Lord. Isa. 1, 1                            | Esaiah, Iesaiã |
|                | Iabez, sorowe. 1. Chron. 4, 9                           | Ieshúa, a sauour. Mat. 1, 16  | Iesus          |
| Jedaiáh        | Iabin, vnderstanding. Iosh. 11, 1                       | ¶ Igál, redemed. 2. Chr. 3, 22  |                |
| Iahel          | Iachin, stabilitie. Genes. 46, 10                       | Igdaliáh, the greatnes of the Lord. Ier. 35, 4                        |                |
| Ialolcel       | Iadiáh, knowing the Lord. Nehem. 2, 36                  | ¶ Ioáb, willing or voluntarie. 1. Chro. 2, 16                         |                |
|                | Iaél, a do or ascending. Iud. 4, 16                     | Iob, sorowful or hated. Iob. 1, 1                                     | Iobab          |
| Aiel           | Iahalleél, praising God. 1. Chr. 4, 16                  | Iobamáh, y buylding of the Lord. 1. Chr. 9, 8                         |                |
| Achoel, Iahiel | Iahaziel, God hasteth. Gen. 46, 24                      | Iochébed, glorious. Exod. 6, 20                                       | Iochabed       |
|                | Iahabel, hope in G d or beginning in God. Genes. 46, 14 | Ioél, willing or beginning. Ioel 1, 1                                 |                |
| Iacirus        | Iair, lightened. Deut. 3, 14                            | Iokhán, an offence. Gen. 25, 2  | Iechsan        |
|                | Iakim, stablishing. 1. Chron. 8, 19                     | Ioktán, a litle one. Gen. 10, 25                                      | Iectan         |
| Iambres        | Iambri, rebellious. Macc. 9, 37                         | Ionáh, a doue. 2. Kings 14, 25  |                |
| Iamrah         | Iamin, right hand. Gen. 46, 10                          | Ionadáb, voluntarie or willing. 2. King. 13, 5                        | Iehonadab      |
| Iemuel         | Iamuél, God is his day. Genes. 46, 10                   | Ionathán, the gifte of the Lord. Iud. 18, 30                          | Iehonathã      |
|                | Ianoháh, resting. Ios. 16, 6                            | Ioseph, encreasing. Gen. 30, 24                                       |                |
|                | Ianúm, sleeping. Ios. 15, 53                            | Ioshabéth, the fulnes of the Lord. 2. Chr. 22, 11                     | Ieholhabat     |
| Iaphis         | Iápheth, persuading or enticing. Gen. 5, 32             | Ioshiáh, the syre of the Lord. 2. King. 22, 3                         |                |
|                | Iaphiá, lightning. 2. Sam. 5, 16                        | Iothám, perfire. 2. Kings 15, 23                                      |                |
|                | Iarephél, helth of God. Ios. 18, 27                     | Iozabád, endwed. 1. Chro. 12, 20                                      |                |
|                | Iarib, fighting or aduenging. Gen. 46, 10               | ¶ Iphdiáh, the redemption of the Lord. 1. Chro. 8, 25                 |                |
|                | Iashén, ancient. 2. Sam. 23, 32                         | Iphráh, opening. Iud. 11, 1   |                |
| Iasaf          | Iashér, righteous. Ios. 21, 39                          | ¶ Irá, a watchman. 1. Chro. 11, 28                                    | Irao           |
| Iasub          | Iashúb, a returning. 1. Chron. 7, 1                     | Irád, a wilde asse. Gen. 4, 18  |                |
| Iathanael      | Iathniél, a gifte of God. 1. Chron. 16, 2               | Iriáh, the feare of the Lord. Ier. 37, 13                             |                |
| Iather         | Iattír, a remnant or excellent. Iosh. 15, 48            | Irmeiáh, exalting the Lord. 1. Chro. 5, 24                            | Ieremias       |
| Iethrai        | Itári, Ichro, Ichron the same.                          | ¶ Ithacar, a wages. Gen. 30, 18                                       |                |
|                | Iauón, making sad. Gen. 10, 1                           | Ithái, a gifte or oblation. Rut. 4, 17                                | Iessai         |
| Iouab          | Iaziél, the strength of God. 1. Chron. 15, 18           | Ithbósheth, a man of shame. 2. Sam. 2, 13                             |                |
|                | Iazíz, brightnes. 1. Chro. 27, 31                       |   | Ithcariót,     |
|                | ¶ Ibhác, chofen. 2. Kings 5, 15                         |   |                |
|                | ¶ Ichahód, where is glorie. 1. Sam. 4, 21               |   |                |
| Iddo           | ¶ Ildo, his confession. 1. Chron. 27, 21                |   |                |



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|          |   |   |                                      |
|----------|---|---|--------------------------------------|
| Israhel. | Iſſcariot, an hyreling, or man of death. <sup>24,18</sup><br>Mat. 10,1    | Makáz, finishing, or watching. 1. King. 4,9   |                                      |
|          | Iſhmaél, God hath heard. Gen. 16,11.                                      | Macbanái, my poore ſonne. 1. Chro. 12,33  | Machab                               |
|          | Iſtrob, good man. 2. Sam. 10,8  | Machí, poore, or a ſmiter. Nomb. 13,26  |                                      |
|          | Iſraél, a prince of God, or preuailing with<br>God. Gen. 35,10            | Machír, ſelling, or knowing. Gen. 50,23   |                                      |
|          | ¶ Iſhamár, wo to the change. Exod. 6,23                                   | Madái, a meaſure, or iudging. Gen. 10,2   |                                      |
| Israhel. | Iſrái, ſtrong. 2. Sam. 23,29  | Madán, ſtrife. Gen. 25,2  | Midián                               |
| Israhel. | Iſriél, God with me. Nehem. 11,6  | Magdalena, magnified, or exalted. Mat. 27,<br>56                                    |                                      |
| Israhel. | ¶ Iubal, bringing, or fading. Gen. 4,21                                   | Magdiél, preaching God. Gen. 36,43  |                                      |
| Israhel. | Iuchal, mightie. Ierem. 38,1  | Magóg, couering, or melting. Gen. 10,2  |                                      |
| Israhel. | ¶ Izébel, wo to the houſe. 1. King. 16,31                                 | Mahaláh, infirmitie, or ſickeneſs. 2. Chro. 17, Mahalon                             |                                      |
| Israhel. | Izhak, laughter. Gen. 17,19   | Maharái, haſting. 2. Chro. 11,30  |                                      |
| Israhel. | Izrahiah, the Lord ariſeth, or the clearenes<br>of the Lord. 1. Chro. 7,3 | Mahath, wiping away, or ſearing. 1. Chro. 6,<br>35                                  |                                      |
| Israhel. | Izreél, the ſeed of God. Iſh. 15,56                                       | Malachí, my meſſenger. Malach. 2,1  | Malachias                            |
|          | K   | Mahaleél, praizing God. Gen. 5,12   | Malaleel                             |
| Chath    | K Aháth, a congregacion. Gen. 46,11                                       | Mamzér, a baſtard. Deut. 23,2   |                                      |
| Chath    | Káinán, a biar, or owner. Gen. 5,9  | Manahém, a comforter. 2. King. 15,14  |                                      |
| Chath    | Káin, a poſſeſſion. Gen. 4,1  | Manoách, reſt. Iudg. 13,2.  | Manoe                                |
| Chath    | Kámuél, God is riſen. Gen. 22,21  | Maón, a dwelling place. Iſh. 15,55  | Maonath                              |
|          | Karéah, balde. 2. King. 15,   | Mordechái, bitter, contricion. Eſter 2,5  |                                      |
|          | ¶ Kedár, blackenes. Gen. 25,13  | Marthá, bitter, or prouoking. Luk. 10,38  |                                      |
|          | Kédem, Eaſt. Ierem. 49,26   | Mattán, a gift. 2. Chro. 23,17  |                                      |
|          | Kéren-happúch, the horne of beautie.                                      | Mattaní, Mattaniáh, Matthaniáh, Mattha-<br>ráh his gift. Ezr. 10,33                 | Marranah<br>Manthanaim<br>Mattathias |
| Caſiah   | Kallaiáh, the voyce of the Lord. Nehem.<br>12,19                          | Mattithia, a gift of the Lord. 1. Chro. 9,31  | Mathias                              |
|          | ¶ Kiſh, harde, or ſore. 1. Sam. 9,1                                       | Malchiél, God is my King. Gen. 46,17  | Malchiel                             |
| Colia    | ¶ Kolaiáh, the voyce of the Lord. Nehem.<br>11,2                          | Malchiáh, the Lord my King. Ierem. 21,1   | Malchiah                             |
|          | Kórah, balde. Gen. 36,5   | Malchi-zédek, King of righteousnes. Gen.<br>14,18                                   | Malchizedek                          |
|          | Koré, crying. 1. Chro. 9,19   | Malchiſhúa, my King the fauour. 1. Sam.<br>14,49                                    |                                      |
|          | ¶ Kuſhaiá, hardenes. 1. Chro. 15,17                                       | ¶ Mehetabél, how good is God! Gen. 36,39  |                                      |
|          | L   | Mehumán, troubled. Eſter, 1,10  | Amas                                 |
| Israhel. | L Aadáh, to gather, or teſtifie. 1. Chro. 4,21                            | Mehuiaél, teaching God. Gen. 4,18   |                                      |
| Israhel. | L Aadán, for pleaſure. 1. Chro. 7,36                                      | Methuſhaél, aſking death. Gen. 4,18   |                                      |
| Israhel. | Labán, white. Gen. 24,29  | Methuſhélah, ſpoiling his death. Gen. 5,21  |                                      |
| Israhel. | Laél, to God, or to the mightie. Nomb. 3,24                               | Melatiáh, deliuerance of the Lord. Nehem.<br>3,7                                    | Melcias                              |
| Israhel. | Láhad, to praife. 1. Chro. 4,2  | Menelaus, ſtrength of the people. 2. Mac.<br>4,23.                                  |                                      |
| Israhel. | Lamuél, with whome is God? Prou. 31,1                                     | Menaſhéh, forgetting. Gen. 41,51  | Manaſſe                              |
| Israhel. | Lehabím, enflamed. Gen. 10,13   | Meraíoth, bitterneſs. 1. Chro. 9,11   | Merari                               |
| Israhel. | Lémech, poore, or ſmitten. Gen. 4,18                                      | Méred, rebellious. 1. Chro. 4,17  |                                      |
| Israhel. | Lappidóth lightnings. Iudg. 4,4   | Meſhú, ſaluacion. 1. Chro. 2,42   | Monſe                                |
| Israhel. | Letuſhim, hammer men. Gen. 25,33  | Meſhelemiáh, the peace of y Lord. 1. Chro.<br>26,1.                                 |                                      |
| Israhel. | Leuís, ioyned, or coupled. Gen. 39,34                                     | Meſhullám, peaceable. 2. King. 22,3   |                                      |
| Israhel. | Leáh, painful, or wearied. Gen. 29,16                                     | Mephiboſhéth, ſhame of mouth. 2. Sam. 4,4   |                                      |
| Israhel. | ¶ Lobin, whitenes. Exod. 6,17   | Méſhech prolonging. Gen. 10,2   |                                      |
| Israhel. | Lot, wrapped, or ioyned. Gen. 11,27                                       | Milcháh, a woman of counſel. Gen. 11,29   | Melcha                               |
| Israhel. | ¶ Lud, a natiuitie, or generacion. Gen. 10,22                             | Milchóm, their King, or counſeller, the ido-<br>le of the Ammonites. 2. King. 23,13 |                                      |
| Israhel. | ¶ Lyſias, diſſoluing. 1. Mac. 3,32  | Mizzáh, a dropping, or conſuming. Gen. 36,<br>13                                    |                                      |
| Israhel. | Lyſimachus, diſſoluing battel. 2. Mac. 4,29                               | Micháh, poore, or ſmitten, or who is here?<br>2. Chro. 34,20                        | Micha<br>Michas                      |
|          | M   | Michaiáh, who is like the Lord? 2. King. 22,12                                      | Michaios                             |
| Maachab  | M Aachathí, broken. 2. King. 25,23  | Michael, who is like God? 1. Chro. 7,3  |                                      |
|          | Mahazióth, ſeing a ſigne. 1. Chro. 25,4                                   | Michal, who is perfect. 1. Sam. 14,49   |                                      |
| Maſai    | Mahſeiah, the protectio of the Lord. Ierem.<br>31,22                      | Miſhael, who demandeth. Exod. 6,22  |                                      |
| Maſai    | Mahlá, weakenes, or a dance. Nomb. 26,33                                  |   |                                      |
| Maſai    | Maafar, my worke. 1. Chro. 9,12   |   |                                      |
| Maſai    | Maafeiáh, the worke of the Lord. 1. Chro.<br>15,18                        |   |                                      |
| Maſai    | Maaziáh, the ſtrength of the Lord. 1. Chro.                               |   |                                      |



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|                |   |                      |
|----------------|---|----------------------|
| Maria          | Miriam, exalted, or teaching. Exod. 6, 20   |                      |
|                | Mithredath, dissolving the Law. Ezr. 1, 8   |                      |
|                | Moab, of the father. Gen. 19, 36  |                      |
|                | Moshéh, drawne vp. Exod. 10, 2  |                      |
|                | Mozá, founde, or vnleauened. 1. Chro. 2, 46   |                      |
|                | Musach, anointing. 2. King. 16, 18  |                      |
|                | Mushi, departing. Exod. 6, 19   |                      |
|                | N   |                      |
| Noeman         | Namáh, beautiful. Gen. 4, 22  |                      |
|                | Naaman, faire, or beautiful. Gen. 46, 21  |                      |
|                | Naarah, a maide, or watching. Iosh. 16, 7   |                      |
|                | Naariáh, a childe of the Lord. 1. Chro. 3, 22   |                      |
| Nebb           | Nabaióth, buddes, or prophecies. Gen. 25, 13  |                      |
| Nabóth         | Nabal, a foole. 1. Sam. 25, 3   |                      |
|                | Nadab, a prince, or liberal. Exod. 6, 23  |                      |
|                | Naggái, clearenes, Luk. 3, 25   |                      |
|                | Nahaliél, the inheritance of God. Nomb. 21, 19  |                      |
| Nahamani       | Nahám, Nahúm, a comforter, or repentát. 1. Chro. 4, 19.   |                      |
|                | Nahás, a serpent. 1. Chro. 4, 12  |                      |
|                | Nahór, hoarse, or angrie. Gen. 11, 21   |                      |
|                | Naióth, beautie, or a dwelling place. 1. Sam. 19, 18  |                      |
|                | Naphtali, wrastling, or comparison. Genes. 30, 8  |                      |
|                | Nathan, giuen. 2. Sam. 5, 14  |                      |
| Nabuchodonosor | Nebuchad-nezzár, which is written for ý moste parte in Ieremie, and some times in Ezekiel, Nebuchadrezzar, signifieth the mourning of the generacion. |                      |
|                | Nepheg, weake. 2. Sam. 5, 15  |                      |
|                | Nephthim, opening. Gen. 10, 13  |                      |
|                | Ner, a light. 1. Sam. 14, 51  |                      |
|                | Nethaneél the gift of God. 1. Chro. 35, 9   |                      |
|                | Nethaniáh, a gift of the Lord. 2. Sam. 25, 23   |                      |
| Nemrod         | Nimrod, rebellious. Gen. 10, 8  |                      |
|                | Noadiáh, the witnessing, or testificacion of the Lord. Ezr. 8, 33   |                      |
|                | Noah rest. Gen. 5, 29   |                      |
|                | Nogah, brightnes. 1. Chro. 14, 16   |                      |
|                | Nun, sonne, or posteritie. Nomb. 13, 9  |                      |
|                | O   |                      |
| Obdiah         | Oadiáh, seruant of the Lord. 1. Chro. 3, 21   |                      |
| Abdias         | Obed, a seruant. Iudg. 9, 26  |                      |
|                | Obed-edóm, the seruant of Edóm, or a seru-<br>uant Edomite. 2. King. 6, 10  |                      |
|                | Obil, borne, or broght. 1. Chro. 27, 30   |                      |
|                | Omár, speaking, or exalting. Gen. 36, 11  |                      |
| Omin           | Onám, sorow, strength. Gen. 36, 23  |                      |
| Aunan.         | Onán, sorow, or iniquitie. Gen. 38, 4   |                      |
|                | Ophél, a towre, or darkenes. 2. Chro. 27, 3   |                      |
| Ophrah         | Ophir, ashes. Gen. 10, 29   |                      |
|                | Ornán, reioycing. 1. Chro. 21, 18   |                      |
|                | Orpáh, a necke. Ruth. 1, 4  |                      |
|                | Orthosias, rectified. 1. Macc. 15, 37   |                      |
|                | Othni, my time. 1. Chro. 26, 7  |                      |
|                | Otholiáh, time to the Lord. 1. Chro. 8, 26  |                      |
|                | Othoniél, the time of God. Iosh. 15, 17   |                      |
| Oziáh          | Ozaziáh, ý strength of the Lord. 1. Chro. 15, 21  |                      |
|                | Ozziél, the helpe of God. 1. Chro. 27, 19   |                      |
|                | P   |                      |
|                | Pagiél, God hathe mer. Nomb. 1, 13  |                      |
|                | Palál, praying or iudging. Nehem. 3, 35   |                      |
|                | Palti, deliuerance. Nomb. 33, 10  | Phalali              |
|                | Paltiél, deliuerance of God. Nomb. 34, 36   |                      |
|                | Palú, marueilous. Gen. 46, 19   | Phaltian             |
|                | Parób, vengeance. Exod. 8, 1  |                      |
|                | Paruáh, flourishing, or fleing. 1. King. 4, 17  |                      |
|                | Pashúr, encreasing libertie. Ierem. 20, 3   |                      |
|                | Pedahél, the redemption of God. Nomb. 34, 28  |                      |
|                | Pedah-zúr, a mightie redemer. Nomb. 1, 10   | Phadafur             |
|                | Pedaiáh, the Lords redeming. 2. King. 22, 1   |                      |
|                | Pekaiáh, the Lords opening. 2. King. 15, 22   |                      |
|                | Pelaiáh, ý miracle of the Lord. 1. Chro. 3, 24  |                      |
|                | Pelaiáh, a miracle of the Lord. Nehem. 8, 7   |                      |
|                | Pelatiáh, deliuerance of the Lord. 1. Chro. 3, 21.  | Phalaras<br>Phaltias |
|                | Péleg, a diuision. Gen. 10, 25  |                      |
|                | Péler, deliherance. 1. Chro. 2, 33  |                      |
|                | Penuél, seing God. 1. Chro. 4, 4  | Phannet              |
|                | Péresh, a horseman. 1. Chro. 7, 16  |                      |
|                | Pérez, a diuision. Gen. 38, 29  |                      |
|                | Perudáh, a diuision. Ezr. 2, 55   |                      |
|                | Pethaiáh, the Lord openeth. Ezr. 10, 23   |                      |
|                | Picól, the mouth of all. Gen. 21, 22  | Phicol               |
|                | Pinchás, a bolde countenance. Nomb. 25, 7   | Phinees              |
|                | Puah, a mouth. Gen. 46, 13  |                      |
|                | R   |                      |
|                | Ramiáh, thódre of the Lord. Nehem. 7, 7   |                      |
|                | Raddái, ruling. 1. Chro. 2, 14  |                      |
|                | Raháb, proude, or strong. Iosh. 2, 1  |                      |
|                | Rahám, mercie, or compassion. 1. Chro. 3, 44  |                      |
|                | Rahél, a shepe. Gen. 29, 9  |                      |
|                | Rám, high. 1. Chro. 1   |                      |
|                | Ramiáh, exaltacion of the Lord. Ezr. 10, 25   |                      |
|                | Raphá, release, or medecine. Gen. 46, 21  |                      |
|                | Reaiáh, a vision of the Lord. 1. Chro. 5, 5   |                      |
|                | Réba, the fourth. Iosh. 13, 21  |                      |
|                | Rechab, a rider. 2. King. 10, 15  |                      |
|                | Reelaiáh, a shepherd to the Lord. Ezr. 2, 2   |                      |
|                | Rehabeam, dilating the people. 1. King. 11, 43  | Roboam               |
|                | Rehúm, pitieful, or pitied. Ezr. 2, 2   |                      |
|                | Remaliáh, the exaltacion of the Lord. 2. King. 15, 27   |                      |
|                | Rephaél, medecine of God. 1. Chro. 26, 7  | Raphael              |
|                | Rephaiáh, medecine of ý Lord. 1. Chro. 3, 21  |                      |
|                | Reú, his shepherd. Gen. 11, 19  |                      |
|                | Reuben, the sonne of vision, so named, be-<br>cause the Lord did see his mothers afflic-<br>tion. Gen. 29, 31   |                      |
|                | Reuel, a shepherd of God. Exod. 3, 19   | Raguel               |
|                | Rezon, a secretarie, or leane. 1. King. 11, 23  |                      |
|                | Ribái, strife, or encreased. 2. Sam. 13, 29   |                      |
|                | Ribkáh, fed. Gen. 22, 23  | Rebecca<br>Rebekah   |
|                | Rinnáh, song, or reioycing. 1. Chro. 4, 20  |                      |
|                | Riphath, medecine, or release. Gen. 10, 3   |                      |
|                | Rogel, a foreman, or an accuser. Iosh. 15, 8  |                      |
|                | Ruth, watered, or filled. Ruth. 1, 4  |                      |
|                | S   |                      |
|                | Sabráh, a compasse, or olde age. Gen. 10, 7   | Sabachar             |
|                | Sabteca, the cause of smiting. Gen. 10, 7   | Saráh                |



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|           | Saráh, a ladie, or dame. Gen. 17, 15   | Shobál, a path. Gen. 36, 20                        |          |
|           | Sarai, my dame, or mastres. Gen. 11, 29  | Shobnáb, a buylder. 2. King. 8, 18                 |          |
| Saba      | ¶ Sebá, a compasse. Gen. 10, 7   | Shúa, crying, or sauing. Gen. 38, 2                | Sua      |
|           | Séled, affliction. 1. Chron. 2, 30   | Shuáh, praying, or humiliation. Gen. 25, 2         |          |
| Sheal     | Semachíah, cleauing to the Lord. 1. Chr. 26, 7   | Shubael, the returning of God. 1. Chr. 24, 20      | Shebuel  |
| Saph      | ¶ Shaál, Shaúl, asked. Ezr. 10, 29. 1. Sam. 9, 2   | Shuháh, a pitte. 1. Chron. 4, 11                   |          |
|           | Sháaph, flying, or thinking. 1. Chro. 4, 7   | Shumathí, renoumed. 1. Chro. 2, 53                 |          |
|           | Shabbethái, my rest. Nehem. 11, 16   | Shuni, changed, or sleping. Gen. 46, 16            |          |
|           | Shachír, wages. 1. Chro. 11, 35  | ¶ Sithrí, my secret. Exod. 6, 22                   |          |
| Sellum    | Shage, ignorant. 1. Chron. 11, 34  | ¶ Sodí, my secret. Nomb. 13, 11                    |          |
| Sallum    | Shallum, peaceable. 2. King. 15, 10  | ¶ Suáh, rodding vp. 1. Chron. 7, 36                |          |
| Shalmah   | Shalman, peaceable. Hose. 10, 15   | T  |          |
| Shalma    | Shalmon, peaceable. Ruth 4, 21   | ¶ Abceél, good God. Isa. 7, 6                      |          |
| Salmon    | Shamgar, desolation of the stranger. Iudg. 3, 31   | ¶ Tahásh, hasting. Gen. 22, 24                     |          |
|           | Shammáh, desolation, destructiō. 1. Sam. 16, 9   | Taháth, feare. 1. Chro. 6, 37                      |          |
| Shamma    | Shammúa, obedient. Nomb. 13, 35  | Talmái, a forow. Iosh. 15, 14                      | Tholmai  |
|           | Shaphán, a conie, or one hidde. 1. Chr. 5, 12  | Tamár, a palmetree. Gen. 38, 6                     | Thamar   |
|           | Shaphát, a iudge. Nom. 13, 6   | Tanhúmeth, consolation. Ier. 40, 8                 |          |
|           | Sharézer, a treasurer. 2. King. 19, 37   | Talmón, dew prepared. 1. Chr. 9, 17                |          |
| Salathiel | Shealthiéh, asked of God. Hag. 1, 1  | Tapháth, a litle one. 1. King. 4, 11               |          |
|           | Sheariáh, the gate of the Lord. 1. Chro. 8, 38   | ¶ Tebáh, a cooke. Gen. 22, 24                      |          |
| Shaba     | Shebá, captiuitie. Gen. 10, 7  | Tehinnáh, merciful, or prayer. 1. Chr. 4, 12       |          |
|           | Shebarím, hope. Iosh. 7, 5   | Téráh, smelling. Gen. 11, 24                       |          |
|           | Sheber, hope, or wheat. 1. Chro. 2, 48   | ¶ Tiknáb, hope. 2. King. 22, 14                    |          |
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|           | Shéchem, a parte, or portion. Nom. 26, 31  | Tirás, a destroyer. Gen. 10, 2                     |          |
|           | Shedeúr, a field of fyre, or the light of the almightie. Nomb. 1, 5  | Tirhanáh, a searcher of mercie. 1. Chro. 2, 48     |          |
|           | Shégúb, exalted. 1. King. 16, 34   | Tiriá, a searche. 1. Chro. 4, 16                   |          |
| Sei       | Shehariáh, y morning of y Lord. 1. Chr. 8, 26  | ¶ Tóah, a darte. 1. Chron. 6, 34                   |          |
|           | Sheír, rough, or heerie. Gen. 36, 20   | Tobiáh, the Lord is good. Ezr. 2, 60               |          |
|           | Sheláh, dissoluing. Gen. 38, 5   | Togarmáh, strong, or bonie. Gen. 10, 3             | Thogorma |
|           | Sheláh, sending, or spoiling. Gen. 10, 24  | Tóhu, liuing. 1. King. 1, 1                        |          |
| Shalmiah  | Shelemiáh, peace of the Lord. Ezr. 10, 39  | Tolá, a worme. Gen. 46, 13                         | Thomas   |
|           | Shéleph, drawing out. Gen. 10, 26  | Tom, a twine. Mat. 10, 3                           |          |
|           | Shélesh, a captaine. 1. Chro. 7, 35  | ¶ Tubál, borne, or broght, or worldlie. Gen. 10, 2 |          |
|           | Shelomith, peaceable. Leuit. 24, 11  | Tubál-káin, worldlie possession. Gen. 4, 22        |          |
|           | Shelomóh, peaceable. 2. Sam. 5, 15   | V  |          |
|           | Shelumiél, the peace of God. Nomb. 1, 6  | ¶ Aniáh, nourishmēt of y Lord. Ezr. 10, 36         | Ouania   |
| Shmaiah   | Shemaiáh, hearing the Lord. 1. Chr. 4, 37  | Vashni, chapped. 1. Chr. 6, 28                     |          |
|           | Shemariáh, the keping of y Lord. Ezr. 10, 32   | Vashti, drinking. Est. 1, 9                        |          |
|           | Shémed, destroying. 1. Chr. 8, 11  | ¶ Vopfi, a thig brokē, or patched. Nom. 13, 15     |          |
|           | Shémer, a keaper. 1. King. 16, 24  | ¶ Vri, my light. 1. Chr. 2, 20                     | Hur      |
|           | Shemidá, a name of knowledge. Nom. 26, 32  | Vriáh, the light of the Lord. 2. Sam. 11, 3        | Ourias   |
| Samuel    | Shemuél, appointed of God. Nom. 3, 4   | Vriél, light or fyre of God. 2. Chr. 13, 2         |          |
| Samuel    | Shemuél, heard of God. 1. Sam. 1, 20   | ¶ Vthái, mine iniquitie, or time. 1. Chr. 9, 4     |          |
|           | Shephariáh, the Lord iudgeth. 2. Sam. 3, 4   | ¶ Vzál, wandering. Gen. 10, 27                     |          |
| Seraiah   | Sheraiáh, a prince of the Lord. 1. Chr. 4, 14  | Vzzáh, strength. 1. Chro. 6, 29. 2. Sam. 6, 3      | Oza      |
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|           | Sheuá, vanitie. 1. Chron. 2, 49  | ¶ Aauan, trembling. Gen. 36, 27                    |          |
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## A TABLE OF THE PRINCIPAL THINGS THAT ARE CONTEINED IN THE BIBLE, AF- ter the ordre of the alphabet. The first number noteth the chapter, and the seconde the verse.

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The end of the table.

## A PERFITE SUPPUTATION OF THE YERES AND TIMES FROM ADAM VNTO Christ, proued by the Scriptures, after the collection of diuers autors.

*The summe of the yerres of the  
first age*

**F**rom Adam vnto Noes flood  
are yerres 1656.  
For when Adam was 230 yere olde,  
he begate Seth.  
Seth being 105 yerres, begate Enos.  
Enos being 90 yerres, begate Cainan.  
Cainan being 70 yerres, begate Ma-  
halaleel.  
Mahalaleel being 65 yerres, begate  
Iared.  
Iared at the age of 2161 yerres, bega-  
te Enoch.  
Enoch being 65 yerres, begate Ma-  
thufelah.  
Mathufelah at the age of 187 yerres,  
begate Lamech.  
Lamech being 182 yerres, begate Noe.  
Noe at the comming of the flood  
was 600 yerres olde, as appeareth in  
the seuenth of Genesis.

The whole summe of the yerres  
are 1656.

**F**rom the said flood of Noe vn-  
to Adrahams departing from  
Chalde were 363 yerres, and ten  
dayes.  
For the said flood continued one

whole yere and ten dayes.

Sem (which was Noes sonne) bega-  
te Arphaxat two yerres after that.  
Arphaxat begate Salah whē he was  
35 yerres olde.  
Salah being 30 yerres olde, begate  
Heber.  
Heber at his age of 34 begate Pha-  
lech.  
Phalech being 30 yerres, begate Regu.  
Regu being 32 yerres, begate Saruch.  
Saruch being 30 yerres, begate Na-  
hor.  
Nahor being 29 yerres, begate Thare.  
Thare being 70 yerres, begate A-  
braham.  
And Abraham departed from Chal-  
de when he was 70 yerres olde.

These said yerres accounted  
are 363 yerres, & ten dayes.

**F**rom Abrahams departing frō  
Vr in Chalde vnto the depart-  
ing of the children of Israel frō  
Egypt are 430 yerres, gathered as  
followeth.

Abraham was in Charran five yerres,  
and departed in the 75 yere.  
He begate Isaac when he was 100  
yerres olde, and in the 25 yere of his

departing.

Isaac begate Iakob when he was 60  
yerres olde.

Iakob went into Egypt with all his  
familie, whē he was 130 yere olde.  
Israel was in Egypt 220 yerres, which  
remaine from that time.

Then rebate 80 yerres from this: for  
so olde was Moyses when he cōdu-  
cted the Israelites from Egypt.  
So the reste of the yerres, that is to  
say 130, are deuided betwixt Am-  
ram and Chath.

Then Chath begate Amram at his  
age of 67 yerres.

Amram being 65 yerres, begate Mo-  
ses, who in the 80 yere of his age  
departed with the Israelites from  
Egypt.

So this supputation is the 430  
yerres mencioned in the  
11. of Exod. & the 3.  
to the Galatians.

**F**rom the going of the Israelites  
from Egypt vnto the first buyl-  
ding of the Temple are 480 ye-  
res, after this supputation and ac-  
counte.

Moses remained in & desert or wil-  
LLl. iii.



dernes 40 yerres.  
 Josue & Othoniel ruled 40 yerres.  
 Aioth 70 yerres.  
 Debora 40 yerres.  
 Gedeon 40 yerres.  
 Abimelech 3 yerres.  
 Thela 23 yerres.  
 Iair 22 yerres.  
 Then were they without a captaine  
 vnto the 18 yere of Iepthe.  
 Iepthe 6 yerres.  
 Abissam 7 yerres.  
 Elom 10 yerres.  
 Abaton 8 yerres.  
 Sampson 20 yerres.  
 Heli Iudge and Priest 45 yerres.  
 Samuel & Saul reigned 40 yerres.  
 Dauid was King 40 yerres.  
 Salomon in the 4 yere of his reigne  
 began the buylding of the Temple.  
 These are the 480 yerres men-  
 cioned in the first of the  
 Kings & the 6 chap.

**F**rom the first buylding of the  
 Temple vnto the captiuitie of  
 Babylon are 419 yerres & an halfe.  
 Salomon reigned yet 36 yerres.  
 Roboam 17 yerres.  
 Abia 3 yerres.  
 Afa 41 yerres.  
 Iosaphat 25 yerres.  
 Ioram 8 yerres.

Ochafias one yere.  
 Athalia the Quene 7 yerres.  
 Ioas 40 yerres.  
 Amafias 29 yerres.  
 Ozias 52 yerres.  
 Ioathan 16 yerres.  
 Achaz 16 yerres.  
 Ezechias 29 yerres.  
 Manasses 55 yerres.  
 Amon 2 yerres.  
 Iosias 31 yerres.  
 Irachas 3 moneths.  
 Eliacim 11 yerres.  
 Ioachim, Iechonias 3 moneths.  
 And here beginneth the captiuitie  
 of Babylon.

The summe of these yerres are  
 419 yerres.

**I**erusalem was reedified & buyl-  
 ded againe after the captiuitie  
 of Babylon 48 yerres.

The captiuitie continued 70 yerres.  
 The children of Israel were deliue-  
 red and restored to their fredome  
 in the first yere of Cyrus.

The Temple was begonne to be  
 buylded in the 2 yere of the said  
 Cyrus, & finished in the 48 yere,  
 which was the 6 yere of Darius.  
 After that Darius had reigned 20  
 yere, Nehemias was restored to  
 libertie, and went to buylde the

leitse, which was finished in the 38  
 yere of the said Darius.  
 All the yerres from the buylding of  
 the Temple againe are 16 yerres.  
 The whole summe of yerres  
 amount to 143 yerres.

**F**rom the reedifying of the ci-  
 tie vnto the coming of Christ,  
 are 483 yerres, after this supputatio  
 or nombring.

It is mencioned in the 9 of Daniel  
 that Ierusalem shulde be buylt vp  
 againe, and that from that time  
 vnto the comming of Christ are  
 67 weekes, & euerie weeke is rec-  
 koned for seven yerres. So 67 wee-  
 kes amount to 469 yerres. For from  
 the 32 yere of Darius vnto the 42  
 yere of Augustus, in the which  
 yere our Sauour Christ was borne,  
 are iust and complet so many  
 yerres, whereupon we reckon, that  
 from Adam vnto Christ are 3974  
 yerres, six moneths and ten dayes,  
 and from the byrth of Christ vn-  
 to this present yere, is 1560.

Then the whole summe and nom-  
 ber of yerres from the beginning  
 of the worlde vnto this present  
 yere of our Lord God 1560 are  
 iust 5544, 6 moneths, and the said  
 odde ten dayes.

The End.

# IOSHVA CHAP. 1. VERS. 8.

Let not this boke of the Law departe out of thy mouth,  
 but meditate therein daye and night, that thou mayest  
 obserue and do according to all that is written the-  
 rein: so shalt thou make thy way prospe-  
 rous, and then shalt thou haue  
 good successe.



The yeres  
of the nati-  
uite of Je-  
sus Christ

The yeres  
of the co-  
uersion of  
S. Paul.

# The order of the yeres from Pauls conuerſion ſhewing the time of his peregrination, & of his Epiſtles writen to the Churches.

The yeres  
of Tybe-  
rius & Em-  
perour.

|    |    |  |             |
|----|----|--|-------------|
| 35 | 1  | Paul a perſecuter, A&t. 7, 8, 9. was couerted as he went towarde Damafcus, A&t. 9.   | 20          |
| 36 | 2  | From Damafcus he went into Arabia to preache the Goſpel: after he returned   | 21          |
| 37 | 3  | to Damafcus where they wolde haue taken him, but he eſcaped by the mea-<br>nes of the faithful, which did let him downe in a baſket through the walles.<br>A&t. 9. Gal. 1. | 22          |
| 38 | 4  | From thence he came to Ieruſalem to ſe Peter. Gal. 1. A&t. 9. 2. Cor. 12.  | 23          |
| 39 | 5  | The Iewes wolde haue put him to death, but he was led to Ceſarea, and from   | of Caligula |
| 40 | 6  | thence ſent into Syria and to Tarſus of Cilicia. A&t. 9. Gal. 1.   | 24          |
| 41 | 7  |  | 3           |
| 42 | 8  | After he was broght to Antiochia by Barnabas, where the diſciples were firſt   | 4           |
| 43 | 9  | named Chriſtians.  |             |
| 44 | 10 | The famine was prophecied by Agabus vnder C. Ceſar. A&t. 11.   | of Clau-    |
| 45 | 11 | S. Iames was ſlaine by Herode. A&t. 12.  | dus 2       |
| 46 | 12 | Paul the gouernour of Cyprus was conuerted by S. Paul. A&t. 13.  | 3           |
| 47 | 13 | Paul preached the Goſpel in Antiochia of Piſidia, which is a parte of Galatia.<br>A&t. 14  | 4           |
| 48 | 14 | Thence he went to Iconium where he remained for a time. A&t. 13, 14.   | 5           |
| 49 | 15 | He healed a lame man at Lyſtri, and there was ſtoned. A&t. 14  | 6           |
| 50 | 16 | When he had appointed the Elders in the Church, he viſited all Piſidia and   | 7           |
| 51 | 17 | Pamphilia, and returned to Antiochia.  | 8           |
| 52 | 18 |  | 9           |
| 53 | 19 | At this time was the Coucil of the Apoſtles holden at Ieruſalem where ſaint  | 10          |
| 54 | 20 | Paul appeared, and he returned to Antiochia, whether Peter alſo came, and  | 11          |
|    |    | Paul reſiſted him openly, A&t. 15. Galat. 2.   |             |
|    | 21 | Paul went into Syria and Cilicia with Siluanus to confirme the Churches, &   | 12          |
|    |    | afterwarde to Derbe and Lyſtri, where he takerh Timotheus vnto him: thece  |             |
|    |    | he goeth to Macedonia, and teacheth in a citie called Philippi. A&t. 15, 16.   |             |
| 55 | 22 | Paul preacheth at Athenes. A&t. 17. & fro thence writeth to the Theſſalonians.   | 13          |
| 56 | 23 | He remaineth at Corinthus 18. moneths, A&t. 18. and from thence writeth to the   | 14          |
|    |    | Romaines.  |             |
| 57 | 24 | He returneth to Ephesus, & from thence to Ceſarea: afterwarde to Ieruſalem,  | of Nero     |
| 58 | 25 | and ſo to Antiochia: afterwarde he viſiteth the Churches of Galacia and  | 1           |
|    |    | Phrygia. A&t. 18.  |             |
| 59 | 26 | He commerth to Ephesus, where he preacheth two yeres, & there leaueth Ti-  | 2           |
|    |    | motheus. A&t. 19. 1. Tim. 1.   |             |
| 60 | 27 | He writeth from Ephesus the firſt to the Corinthians. 1. Corinth. 16.  | 3           |
| 61 | 28 | After the tumult that was in Ephesus, he came to Troas, & from thence to Ma-   | 4           |
|    |    | cedonia, and being at Philippi he wrote the ſeconde to the Corinthians by  | 5           |
|    |    | Titus and Luke. 2. Cor. 2. & 13. A&t. 20.  |             |
| 62 | 29 | Thence he came into Achaia & to Corinthus as he had promiſed. 1. Cor. 16. &  | 6           |
|    |    | 2. Cor. 12. and becauſe certeine laid waite for him, he returned by Macedonia  |             |
|    |    | vnto Troas towarde Ariſtarchus and Timotheus, which were gone before   |             |
|    |    | him. A&t. 20.  |             |
| 63 | 30 | From Troas he came to Aſſos, to Mitylene called Leſbos, vnto Samo, & from  | 7           |
| 64 | 31 | thence to Miletum, where he toke leaue of the Ephesians. A&t. 20. Thence he  | 8           |
|    |    | came to Rodes, to Patara, to Tyruſ, to Ptolemais, to Ceſarea, & laſt o' all to   |             |
|    |    | Ieruſalem, where he was taken. A&t. 21 & 22.   |             |
| 65 | 32 | When he was priſoner, he was led to Ceſarea before the gouernour Felix. A&t.   | 9           |
|    |    | 23. where he remained two yeres. A&t. 24.  |             |
| 66 | 33 | Afterwarde he was ſent priſoner to Rome. A&t. 27.  | 10          |
| 67 | 34 | And being in priſon there, he wrote to the Galatians, to the Ephesians, and to   | 11          |
|    |    | the Philippians.   |             |
| 68 | 35 | Alſo to the Coloſſians, and to Philemon.   | 12          |
| 69 | 36 | The ſeconde to Timotheus.  | 13          |
| 70 | 37 | Finally he was beheaded at the commandement of Nero.   | 14          |







THE  
VVHOLE BOOK  
OF  
PSALMES:

Collected into English meeter by THOMAS  
STERNHOLD, JOHN HOPKINS,  
and others.

Set forth and allowed to be sung in all churches, of all the people together, before and after morning and evening prayer, and also before and after sermons: and moreover in private houses, for their godly solace and comfort, laying apart all ungodly songs and ballads, which tend onely to the nourishing of vice, and corrupting of youth.

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JAMES 5.

*If any be afflicted, let him pray: and if any be merry, let him sing psalmes.*

COLOSSIANS 3.

*Let the word of God dwell plenteously in you, in all wisdom, teaching and exhorting one another in psalmes, hymnes, and spirituall songs, singing unto the Lord in your hearts.*

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LONDON,

Printed by Roger Daniel, An. Dom. 1653.

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# THE PSALMES OF DAVID

## IN MEETER.

*Beatus vir. Psal. i. T. S.*

**H**e man is blest that hath not bent,  
to wicked read his ease:  
Nor led his life as sinners do,  
nor sat in scorners chair.

2 But in the law of God the Lord  
doth set his whole delight:  
And in that law doth exercise  
himself both day and night.

3 He shall be like the tree that grows  
fast by the rivers side,  
Which bringeth forth most pleasant fruit  
in his due time and tide.  
Whose leaf shall never fade nor fall,  
but flourish still and stand:  
Even so all things shall prosper well,  
that this man takes in hand.

4 So shall not the ungodly men,  
they shall be nothing so:  
But as the dust which from the earth  
the winde drives to and fro.

5 Therefore shall not the wicked men  
in judgement stand upright:  
Nor yet the sinners with the just  
shall come in place or sight.

6 For why? the way of godly men  
unto the Lord is known:  
And eke the way of wicked men  
shall quite be overthrown.

*Quare fremuerunt. Psal. ij. T. S.*

**W**hy did the Gentiles tumults raise?  
what rage was in their brain?  
Why did the Jewish people muse,  
seeing all is but vain?

2 The kings and rulers of the earth  
conspire and are all bent  
Against the Lord and Christ his Sonne,  
which he among us sent.

3 Shall we be bound to them, say they?  
let all their bonds be broke:  
And of their doctrine and their law  
let us reject the yoke.

4 But he that in the heaven dwells,  
their doings will deride:  
And make them all as mocking-stocks,  
throughout the world so wide.

5 For in his wrath the Lord will say  
to them upon a day:

And in his fury trouble them,  
and then the Lord will say,  
6 I have anointed him my king  
upon my holy hill:  
I will therefore (Lord) preach thy law,  
and eke declare thy will.

7 For in this wise the Lord himself  
did say to me I wot,  
Thou art my deare and onely Sonne,  
to day I thee begot.

8 All people I will give to thee,  
as heirs at thy request:  
The ends and coasts of all the earth  
by thee shall be posselt.

9 Thou shalt them bruise even with a mace,  
as men under foot trod:  
And as the potters sheards, shalt break  
them with an iron rod.

10 Now ye, O kings and rulers all,  
be wise therefore and learn'd,  
By whom the matters of the world  
be judg'd and discern'd.

11 See that ye serve the Lord above  
in trembling and in fear:  
See that with reverence ye reioice  
to him in like manner.

12 See that ye kisse and eke embrace  
his blessed Sonne, I say,  
Lest in his wrath ye suddenly  
perish in the mid-way.

13 If once his wrath never so small  
shall kindle in his breast:  
O then all they that trust in Christ  
shall happy be and blest.

*Domine quid. Psal. iij. T. S.*

**O** Lord, how are my foes increast,  
which vex me more and more?

2 They kill my heart when as they say,  
God can him not restore.

3 But thou, O Lord, art my defence,  
when I am heard bestead:  
My worship and mine honour both,  
and thou hold'st up my head.

4 Then with my voice upon the Lord  
I did both call and cry:  
And he out of his holy hill  
did heare me by and by.

5 I laid me down, and quietly  
I slept and rose again:



For why? I know assuredly  
the Lord will me sustain.

6 If ten thousand had hem'd me in,  
I could not be afraid:

For thou art still my Lord and God,  
my Saviour and mine aid.

Rise up therefore, save me, my God,  
for now to thee I call:

7 Forthou hast broke the cheeks and teeth  
of these wicked men all.

8 Salvation onely doth belong  
to thee, O Lord above:

Thou dost bestow upon thy folk  
thy blessing and thy love.

*Cum invocarem. Psal. iij. T. S.*

O God that art my righteousness,  
Lord, hear me when I call:

Thou hast set me at libertie  
when I was bound and thrall.

2 Have mercy (Lord) therefore on me,  
and grant me my request:

For unto thee uncessantly  
to cry I will not rest.

3 O mortall men, how long will ye  
my glory thus despise?

Why wander ye in vanity,  
and follow after lies?

4 Know ye that good and godly men  
the Lord doth take and chuse:

And when to him I make my plaint,  
he doth me not refuse.

5 Sinne not but stand in awe therefore,  
examine well your heart:

And in your chamber quietly  
see you your selves convert.

6 Offer to God the sacrifice  
of righteousness, I say:

And look that in the living Lord  
you put your trust alway.

7 The greater sort crave worldly goods,  
and riches do embrace:

But, Lord, grant us thy countenance,  
thy favour and thy grace.

8 For thou thereby shalt make my heart  
more joyfull and more glad,

Then they that of their corn and wine  
full great increase have had.

9 In peace therefore lie down will I,  
taking my rest and sleep:

For thou onely wilt me, O Lord,  
alone in safety keep.

*Verba mea auribus. Psal. v. T. S.*

Incline thine eares unto my words,

O Lord, my plaint consider:

2 And hear my voice, my King, my God,  
to thee I make my prayer.

3 Hear me betime, Lord, tarry not,  
for I will have respect,

My prayer early in the morn  
to thee for to direct.

4 And I will trust through patience  
in thee my God alone:

Thou art not pleas'd with wickedness,  
and ill with thee dwells none.

5 And in thy sight shall never stand  
these furious fools, O Lord:

Vain workers of iniquity  
thou hast alwayes abhorr'd.

6 The liars and the flatterers,  
thou shalt destroy them than:

And God will hate the bloud-thirsty,  
and the deceitfull man.

7 Therefore will I come to thine house,  
trusting upon thy grace:

And reverently will worship thee  
toward thine holy place.

8 Lord, lead me in thy righteousness,  
for to confound my foes:

And eke the way that I shall walk  
before my face disclose.

9 For in their mouths there is no truth,  
their heart is foul and vain:

Their throat an open sepulchre,  
their tongues do glose and faine.

10 Destroy their false conspiracies,  
that they may come to nought:

Subvert them in their heaps of sinne,  
which have rebellion wrought.

11 But those that put their trust in thee,  
let them be glad alwayes:

And render thanks for thy defence,  
and give thy name the praise.

12 For thou with favour wilt increase  
the just and righteous still:

And with thy grace, as with a shield,  
defend him from all ill.

*Domine ne in furore. Psal. vj. T. S.*

Lord, in thy wrath reprove me not,  
though I deservethine ire:

Ne yet correct me in thy rage,  
O Lord, I thee desire.

2 For I am weak, therefore, O Lord,  
of mercyme forbear,

And heal me, Lord, for why? thou knowest  
my bones do quake for fear.



- 3 My soul is troubled very sore,  
and vexed vehemently:  
But, Lord, how long wilt thou delay  
to cure my misery!
- 4 Lord, turn thee to thy wonted grace,  
my silly soul up take:  
O save me, not for my deserts,  
but for thy mercies sake.
- 5 For why? no man among the dead  
remembreth thee one whit:  
Or who shall worship thee, O Lord,  
in the infernall pit?
- 6 So grievous is my plaint and moene,  
that I wax wondrous faint:  
All the night long I wash my bed  
with tears of my complaint.
- 7 My sight is dimme and waxeth old  
with anguish of my heart,  
For fear of those that be my foes,  
and would my soul subvert.
- 8 But now away from me all ye  
that work iniquitie:  
For why? the Lord hath heard the voice  
of my complaint and crie.
- 9 He heard not onely the request  
and prayer of my heart;  
But it received at my hands,  
and took it in good part.
- 10 And now my foes that vexed me  
the Lord will soon defame:  
And suddenly confound them all,  
to their rebuke and shame.

*Domine Deus meus. Psal. vij. T. S.*

- O Lord my God, I put my trust  
and confidence in thee:  
Save me from them that me pursue,  
and eke deliver me.
- 2 Left like a lion he me tear  
and rend in pieces small,  
While there is none to succour me  
and rid me out of thrall.
- 3 O Lord my God, if I have done  
the thing that is not right,  
Or else if I be found in fault,  
or guilty in thy sight:
- 4 Or to my friend rewarded ill,  
or left him in distress  
Which me pursu'd most cruelly,  
and hated me causeless:
- 5 Then let my foes pursue my soul,  
and eke my life down thrust  
Unto the earth, and also lay  
mine honour in the dust.

- 6 Start up, O Lord, now in thy wrath,  
and put my foes to pain:  
Perform the kingdome promised  
to me which wrong I sustain.
- 7 Then shall great nations come to thee,  
and know thee by this thing,  
If thou declare for love of them,  
thy self as Lord and King.
- 8 And as thou art of all men judge,  
O Lord, now judge thou me  
According to my righteousness,  
and mine integrity.

*The second part.*

- 9 Lord, cease the hate of wicked men,  
and be the just mans guide:
- 10 By whom the secrets of all hearts  
are searched and descride.
- 11 I take my help to come of God,  
in all my pain and smart,  
That doth preserve all those that be  
of pure and perfect heart.
- 12 The just man and the wicked both  
God judgeth by his power:  
So that he feels his mighty hand  
even every day and houre.
- 13 Except he change his minde, I die;  
for even as he should smite,  
He whets his sword, his bow he bends,  
ayming where he may hit:
- 14 And doth prepare his mortall darts,  
his arrows keen and sharp,  
For them that do me persecute,  
whiles he doth mischief warp.
- 15 But lo, though he in travel be  
of his devilish forecast,  
And of his mischief once conceiv'd,  
yet brings forth nought at last.
- 16 He digs a ditch and delves it deep,  
in hope to hurt his brother:  
But he shall fall into the pit  
that he digg'd up for other.
- 17 Thus wrong returneth to the hurt  
of him in whom it bred,  
And all the mischief that he wrought  
shall fall upon his head.
- 18 I will give thanks to God therefore  
that judgeth righteously,  
And with my song will praise the name  
of him that is most high.

*Domine Deus noster. Psal. viij. T. S.*

- O God our Lord, how wonderfull  
are thy works every where,

A 3

Whose



- Whose fame surmounts in dignity  
above the heavens clear !
- 2 Even by the mouth of sucking babes  
thou wilt confound thy foes:  
For in those babes thy might is seen,  
thy graces they disclose.
- 3 And when I see the heavens high,  
the works of thine own hand;  
The sunne, the moon, and all the starres,  
in order as they stand:
- 4 What thing is man, Lord, think I then,  
that thou dost him remember ?  
O what is mans posterity,  
that thou dost it consider ?
- 5 For thou hast made him little lesse  
then angels in degree:  
And thou hast crowned him also  
with glory and dignitie.
- 6 Thou hast preferr'd him to be lord  
of all thy works of wonder:  
And at his feet hast set all things,  
that he should keep them under.
- 7 As sheep, and neat, and all beasts else,  
that in the fields do feed:
- 8 Fowls of the aire, fish in the sea,  
and all that therein breed.
- 9 Therefore must I say once again,  
O God that art our Lord,  
How famous and how wonderfull  
are thy works through the world!

*Confitebor tibi Domine. Psal. ix. T. S.*

- W**ith heart and mouth unto the Lord  
will I sing laud and praise:  
And speak of all thy wondrous works,  
and them declare alwayes.
- 2 I will be glad and much rejoyce  
in thee, O God most high:  
And make my songs extoll thy name  
above the starrie skie.
- 3 For that my foes are driven back  
and turned unto flight:  
They fall down flat and are destroyd  
by thy great power and might.
- 4 Thou hast revenged all my wrong,  
my grief and all my grudge:  
Thou dost with justice hear my cause,  
most like a righteous judge.
- 5 Thou dost rebuke the heathen folk,  
and wicked so confound,  
That afterward the memory  
of them cannot be found.
- 6 My foes thou hast made good dispatch,  
and all their towns destroyd:

**Psalme ix.**

- Thou hast their fame with them defac'd,  
through all the world so wide.
- 7 Know thou, that he which is above  
for evermore shall reign,  
And in the seat of equity  
true judgement will maintain.
- 8 With justice he will keep and guide  
the world and every wight:  
And so will yield with equity  
to every man his right.
- 9 He is protectour of the poor  
what time they be oppress:  
He is in all adversity  
their refuge and their rest.
- 10 And they that know thy holy name,  
therefore shall trust in thee:  
For thou forsakest not their suit  
in their necessity.

*The second part.*

- 11 Sing psalmes therefore unto the Lord  
that dwells in Sion hill:  
Publish among all nations  
his noble acts and will.
- 12 For he is mindefull of the bloud  
of those that be oppress:  
Forgetting not th' afflicted heart  
that seeks to him for rest.
- 13 Have mercy, Lord, on me poor wretch  
whose enemies still remain,  
Which from the gates of death art wont  
to raise me up again.
- 14 In Sion that I might set forth  
thy praise with heart and voice,  
And that in thy salvation, Lord,  
my soul might still rejoyce.
- 15 The heathen stick fast in the pit  
that they themselves prepar'd,  
And in the net that they did set  
their own feet fast are snar'd.
- 16 God shews his judgements, which were good  
for every man to mark,  
When as ye see the wicked man  
lie trapt in his own wark.
- 17 The wicked and deceitfull men  
go down to hell for ever,  
And all the people of the world,  
that will not God remember.
- 18 But sure the Lord will not forget  
the poor mans grief and pain:  
The patient people never look  
for help of God in vain.
- 19 O Lord arise, lest men prevail  
that be of worldly might:

**And**



And let the heathen folk receive  
their judgement in thy sight.  
20 Lord strike such terrour, fear, and dread,  
into the hearts of them,  
That they may know assuredly  
they be but mortall men.

*Ut quid Domine. Psal. x. T. S.*

**VV**hat is the cause that thou, O Lord,  
art now so far from thine,  
And keepest closethy countenance  
from us this troublous time?

2 The poor do perish by the proud  
and wicked mens desire:

Let them be taken in the craft  
that they themselves conspire.

3 For in the lust of his own heart  
th' ungodly doth delight:  
So doth the wicked praise himself,  
and doth the Lord despight.

4 He is so proud that right and wrong  
he setteth all apart:

Nay, nay, there is no God, saith he,  
for thus he thinks in heart.

5 Because his wayes do prosper still,  
he doth thy laws neglect,  
And with a blast doth puff against  
such as would him correct.

6 Tush, tush, saith he, I have no dread,  
lest mine estate should change:  
And why? for all adversitie  
to him is very strange.

7 His mouth is full of cursednesse,  
of fraud, deceit, and guile:  
Under his tongue doth mischief sit,  
and travell all the while.

8 He lieth hid in wayes and holes  
to slay the innocent:  
Against the poor that passe him by  
his cruell eyes are bent.

9 And like a lion privily  
lies lurking in his den,  
If he may snare them in his net,  
to spoil poor simple men.

10 And for the nonce full craftily  
he croucheth down, I say:

11 So are great heaps of poor men made  
by his strong power, his prey.

*The second part.*

12 Tush, God forgetteth this, saith he,  
therefore I may be bold:

His countenance is cast aside,  
he doth it not behold.

13 Arise, O Lord, O God, in whom  
the poor mans hope doth rest:

Lift up thy hand, forget not, Lord,  
the poor that be oppressed.

14 What blasphemy is this to thee,  
Lord, dost thou not abhorre it,  
To hear the wicked in their heart  
say, Tush, thou canst not for it?

15 But thou seest all their wickednesse,  
and well dost understand

16 That friendlesse and poor fatherlesse  
are left into thy hand.

17 Of wicked and malicious men  
then break the power for ever,  
That they with their iniquity  
may perish altogether.

18 The Lord shall reign for evermore  
as King and God alone,  
And he will chase the heathen folk  
out of the land each one.

19 Thou hear'st, O Lord, the poor mens plaint,  
their prayers and request:

Their hearts thou wilt confirm, untill  
thine eares to hear be prest:

20 To judge the poor and fatherlesse,  
and help them to their right;  
That they may be no more oppressed  
by men of worldly might.

*In Domino confido. Psal. xj. T. S.*

**I** Trust in God, how dare ye then  
say thus my soul untill,  
Flie hence as fast as any fowl,  
and hide you in your hill?

2 Behold, the wicked bend their bows,  
and make their arrows prest  
To shoot in secret, and to hurt  
the sound and harmlesse breast.

3 Of worldly hope all stayes were shrunk,  
and clearly brought to nought:  
Alas, the just and righteous man,  
what evil hath he wrought?

4 But he that in his temple is  
most holy and most high,  
And in the heavens hath his seat,  
of royall majesty.

The poor and simple mans estate  
considereth in his minde,  
And searcheth out full narrowly  
the manner of mankinde,

5 And with a chearfull countenance  
the righteous man will use:  
But in his heart he doth abhorre  
all such as mischief muse:

6 And on the sinners casteth snares  
asthick as any rain,



Fire and brimstone, and whirlwindstheick,  
appointed for their pain.

7 Ye see then how a righteous God  
doth righteousness embrace,  
And to the just and upright men  
sheweth forth his pleasant face.

*Saluum me fac. Psal. xij. T. S.*

**H**elp, Lord, for good and godly men  
do perish and decay:

And faith and truth from worldly men  
is parted clean away.

2 Who so doth with his neighbour talk,  
his talk is all but vain:

For every man bethinketh how  
to flatter, lie, and feigne.

3 But flattering and deceitfull lips,  
and tongues that be so stout  
To speak proud words and make great brags,  
the Lord soon cutteth out.

4 For they say still, We will prevail,  
our tongues shall us extoll:  
Our tongues are ours, we ought to speak;  
what Lord shall us controll?

5 But for the great complaint and cry  
of poor and men oppressed,  
Arise will I now saith the Lord,  
and them restore to rest.

6 Gods word is like to silver pure,  
that from the earth is tride,  
And hath no lesse then seven times  
in fire been purifide.

7 Now sith thy promise is to help,  
Lord, keep thy promise then:  
And save us now and evermore  
from this ill kinde of men.

8 For now the wicked world is full  
of mischiefs manifold,  
When vanity with worldly men  
so highly is extold.

*Usquequo Domine. Psal. xiiij. T. S.*

**H**ow long wilt thou forget me, Lord?  
shall I ne're be remembred?

How long wilt thou thy visage hide,  
as though thou wert offended?

2 In heart and minde how long shall I  
with care tormented be?

How long eke shall my deadly foes  
thus triumph over me?

3 Behold me now, my Lord my God,  
and heare me sore oppressed:

Lighten mine eyes, lest that I sleep  
as one by death possest:

4 Lest that mine enemy say to me,  
Behold I do prevail:  
Lest they also that hate my soul,  
rejoyce to see me quail.

5 But from thy mercy and goodness  
my hope shall never start:  
In thy relief and saving health  
right glad shall be my heart.

6 I will give thanks unto the Lord,  
and praises to him sing:  
Because he hath heard my request,  
and granted my wishing.

*Dixit insipiens. Psal. xiv. T. S.*

**T**here is no God, as foolish men  
affirm in their mad mood:  
Their drifts are all corrupt and vain,  
not one of them doth good.

2 The Lord beheld from heaven high  
the whole race of mankind,  
And saw not one that sought indeed  
the living God to finde.

3 They went all wide and were corrupt,  
and truly there was none  
That in the world did any good:  
I say there was not one.

4 Is all their judgement so farre lost,  
that all work mischief still,  
Eating my people even as bread,  
not one to seek Gods will?

5 When they thus rage, then suddenly  
great fear on them shall fall:  
For God doth love the righteous men,  
and will maintain them all.

6 Ye mock the doings of the poor,  
to their reproach and shame:  
Because they put their trust in God,  
and call upon his name.

7 But who shall give thy people health?  
and when wilt thou fulfill  
Thy promise made to Israel  
from out of Sion hill?

8 Even when thou shalt restore again  
such as were captive led:  
Then Jacob shall therein rejoyce,  
and Israel shall be glad.

*Domine quis. Psal. xv. T. S.*

**O** Lord, within thy tabernacle  
who shall inhabit still?  
Or whom wilt thou receive to dwell  
in thy most holy hill?

2 The man whose life is uncorrupt,  
whose works are just and straight:

Whose



Whose heart doth think the very truth,  
whose tongue speaks no deceit.

3 Nor to his neighbour doth none ill  
in body, goods, or name,  
Nor willingly doth move false tales,  
which might impair the same,

4 That in his heart regardeth not  
malicious wicked men:  
But those that love and fear the Lord  
he maketh much of them.

5 His oath and all his promises  
that keepeth faithfully,  
Although he make his covenant so  
that he doth lose thereby.

6 That putteth not to usury  
his money and his coyn,  
Ne for to hurt the innocent  
doth bribe, or else purloyn.

7 Who so doth all things as you see  
that here is to be done,  
Shall never perish in this world,  
nor in the world to come.

*Conserua me. Psal. xvj. T. S.*

**L**ord, keep me; for I trust in thee,  
and do confesse indeed  
Thou art my God, and of my goods,  
O Lord, thou hast no need.

2 I give my goods unto the saints  
that in the world do dwell,  
And namely to the faithfull flock  
in virtue that excell.

3 They shall heap sorrows on their heads,  
which run as they were mad,  
To offer to the idol gods:  
alas it is too bad.

4 As for their bloody sacrifice  
and offerings of that sort,  
I will not touch, nor yet thereof  
my lips shall make report.

5 For why? the Lord the portion is  
of mine inheritance:  
And thou art he that dost maintain  
my rent, my lot, my chance.

6 The place wherein my lot did fall,  
in beauty did excell:  
Mine heritage assign'd to me  
doth please me wondrous well.

7 I thank the Lord that caused me  
to understand the right:  
For by his means my secret thoughts  
do teach me every night.

8 I set the Lord still in my sight,  
and trust him over all.

For he doth stand on my right hand,  
therefore I shall not fall.

9 Wherefore my heart and tongue also  
do both rejoyce together:  
My flesh and body rest in hope,  
when I this thing consider.

10 Thou wilt not leave my soul in grave,  
for, Lord, thou lovest me:  
Nor yet wilt give thy holy one  
corruption for to see.

11 But wilt me teach the way to life;  
for all treasure and store  
Of perfect joy are in thy face,  
and power for evermore.

*Exaudi Domine. Psal. xvij. T. S.*

**O** Lord, give care to my just cause,  
attend when I complain:  
And hear the prayer that I put forth  
with lips that do not feigne.

2 And let the judgement of my cause  
proceed alwayes from thee:  
And let thine eyes behold and clear  
this my simplicity.

3 Thou hast well try'd me in the night,  
and yet couldst nothing finde  
That I have spoken with my tongue  
that was not in my minde.

4 As for the works of wicked men  
and paths perverse and ill,  
For love of thy most holy name,  
I have refrained still.

5 Then in thy paths that be most pure  
stay me, Lord, and preserve:  
That from the way wherein I walk  
my steps may never swerve.

6 For I do call to thee, O Lord,  
surely thou wilt me aid:  
Then hear my prayer, and weigh right well  
the words that I have said.

7 O thou the Saviour of all them  
that put their trust in thee,  
Declare thy strength on them that spurn  
against thy majestie.

8 O keep me as thou wouldest keep  
the apple of thine eye:  
And under covert of thy wings  
defend me secretly.

*The second part.*

9 From wicked men that trouble me  
and daily me annoy,  
And from my foes that go about  
my soul for to destroy:

10 Which..



10 Which wallow in their worldly wealth,  
so full and eke so fat,  
That in their pride they do not spare  
to speak they care not what.

11 They lie in wait where I should passe,  
with craft me to confound:  
And musing mischief in their mindes,  
to cast me to the ground.

12 Much like a lion greedily  
that would his prey embrace:  
Or lurking like a lions whelp  
within some secret place.

13 Up Lord in haste, prevent my foe,  
and cast him at thy feet:  
Save thou my soul from the ill man,  
and with the sword him smite.

14 Deliver me, Lord, by thy power  
out of these tyrants hands:  
Which now so long time reigned have,  
and kept us in their bands.

15 I mean from worldly men to whom  
all worldly goods are rife,  
That have no hope nor part of joy  
but in this present life.

16 Thou of thy store their bellies fill'st  
with pleasure to their minde:  
Their children have enough, and leave  
to theirs the rest behinde.

17 But I shall with pure conscience  
behold thy gracious face:  
So when I wake I shall be full  
of thine image and grace.

*Diligam te Dom. Psal. xviii. T. S.*

O God my strength and fortitude,  
of force I must love thee:  
Thou art my castle and defence  
in my necessitie.

2 My God, my rock in whom I trust,  
the worker of my wealth:  
My refuge, buckler, and my shield,  
the horn of all my health.

3 When I sing laud unto the Lord  
most worthy to be served,  
Then from my foes I am right sure  
that I shall be preserved.

4 The pangs of death did compasse me,  
and bound me every where:  
The flowing waves of wickednesse  
did put me in great fear.

5 The slie and subtil snares of hell  
were round about me set:  
And for my death there was prepar'd  
a deadly trapping net.

6 I thus beset with pain and grief,  
did pray to God for grace:  
And he forthwith did hear my plaint  
out of his holy place.

7 Such is his power that in his wrath  
he made the earth to quake,  
Yea the foundation of the mount  
of Basan for to shake.

8 And from his nostrils came a smock  
when kindled was his ire:  
And from his mouth came kindled coals  
of hote consuming fire.

9 The Lord descended from above,  
and bowed the heavens high:  
And underneath his feet he cast  
the darknesse of the skie.

10 On cherubs and on cherubims  
full royally he rode:  
And on the wings of all the windes  
came flying all abroad.

*The second part.*

11 And like a den most dark he made  
his hid and secret place:  
With waters black and airc clouds  
environed he was.

12 But when the presence of his face  
in brightnesse shall appear,  
Then clouds consume, and in their stead  
come hail and coals of fire.

13 The fierie darts and thunder-bolts  
disperse them here and there:  
And with his often lightnings  
he puts them in great fear.

14 Lord, at thy wrath and threatenings,  
and at thy chiding chear,  
The springs and the foundations  
of all the world appear.

15 And from above the Lord sent down  
to fetch me from below,  
And pluckt me out of waters great,  
that would me overflow.

16 And me delivered from my foes  
that would have made me thrall:  
Yea from such foes as were too strong  
for me to deal withall.

17 They did prevent me to oppresse  
in time of my great grief:  
But yet the Lord was my defence,  
my succour and relief.

18 He brought me forth in open place,  
whereas I might be free,  
And kept me safe, because he had  
a favour unto me.



19 And as I was an innocent,  
so did he me regard,  
And to the cleanness of my hands  
he gave me my reward:

20 For that I walked in his wayes,  
and in his paths have trod,  
And have not wavered wickedly  
against my Lord and God.

*The third part.*

21 But evermore I have respect  
to his law and decree:

His statutes and commandments  
I cast not out from me.

22 But pure and clean, and uncorrupt  
appear'd before his face,  
And did refrain from wickedness  
and sinne in any case.

23 The Lord therefore will me reward,  
as I have done aright:  
And to the cleanness of my hands,  
appearing in his sight.

24 For, Lord, with him that holy is  
wilt thou be holy too,  
And with the good and virtuous men  
right virtuously wilt do:

25 And to the loving and elect  
thy love thou wilt reserve:  
And thou wilt use the wicked men  
as wicked men deserve.

26 For thou dost save the simple folk  
in trouble when they lie,  
And dost bring down the countenance  
of them that look full high.

27 The Lord will light my candle so  
that it shall shine full bright:  
The Lord my God will make also  
my darkness to be light.

28 For by thy help an host of men  
discomfit, Lord, I shall:  
By thee I scale and overleap  
the strength of any wall.

29 Unspotted are the wayes of God,  
his word is purely true:  
He is a sure defence to such  
as in his faith abide.

30 For who is God except the Lord?  
for other there is none.  
Or else who is omnipotent,  
saving our God alone?

*The fourth part.*

31 The God that girdeth me with strength,  
is he that I do mean,  
That all the wayes wherein I walk  
did evermore keep clean.

32 That made my feet like to the harts  
in swiftnesse of my pace,  
And for my surety brought me forth  
into an open place.

33 He did in order put my hands  
to battell and to fight:  
To break in funder barres of brass  
he gave mine arms the might.

34 Thou teachest me thy saving health,  
thy right hand is my tower:  
Thy love and familiaritie  
doth still increase my power.

35 And under me thou makest plain  
the way where I should walk,  
So that my feet shall never slip,  
nor stumble at a balk.

36 And fiercely I pursue and take  
my foes that me annoy'd:  
And from the field do not return  
till they be all destroy'd.

37 So I suppress and wound my foes,  
that they can rise no more:  
For at my feet they fall down flat,  
I strike them all so sore.

38 For thou dost gird me with thy strength  
to warre in such a wise,  
That they be all scattered abroad  
that up against me rise.

39 Lord thou hast put into my hands  
my mortall enemies yoke:  
And all my foes thou dost divide  
in funder with thy stroke.

40 They call'd for help, but none gave eare,  
nor help them with relief:  
Yea to the Lord they call'd for help,  
yet heard he not their grief.

*The fifth part.*

41 And still like dust before the winde  
I drive them under feet,  
And sweep them out like filthy clay  
that sticketh in the street.

42 Thou keepst me from seditious folk,  
that still in strife are led:  
And thou dost of the heathen folk  
appoint me to be head.

43 A people strange to me unknown,  
and yet they shall me serve:  
And at the first obey my word,  
whereas mine own will serve.

44 I shall be irksome to mine own,  
they will not see my light:  
But wander wide out of the way,  
and hide them out of sight.



45 But blessed be the living Lord,  
most worthy of all praise,  
That is my rock and saving health:  
praised be he alwayes.

46 For God it is that gave me power  
revenged for to be:  
And with his holy word subdu'd  
the people unto me.

47 And from my foe deliver'd me,  
and set me higher then thole  
That cruell and ungodly were,  
and up against me rose.

48 And for this cause, O Lord my God,  
to thee give thanks I shall,  
And sing out praises to thy name  
among the Gentiles all.

49 That gavest great prosperity  
unto the king, I say,  
To David thine anointed king,  
and to his seed for aye.

*Cœli enarrant. Psal. xix. T. S.*

**T**He heavens and the firmament  
do wondrously declare  
The glory of God omnipotent,  
his works and what they are.

2 The wondrous works of God appear  
by every dayes succels:  
The nights likewise which their race runne,  
the self same thing expresse.

3 There is no language, tongue or speech,  
where their sound is not heard:  
In all the earth and coasts thereof  
their knowledge is conferr'd.

4 In them the Lord made for the sun  
a place of great renown,  
Who like a bridegroom ready trimm'd  
doth from his chamber come.

5 And as a valiant champion,  
who for to get a prise,  
With joy doth haste to take in hand  
some noble enterprise.

6 And all the sky from end to end  
he compasseth about:  
Nothing can hide it from his heat,  
but he will finde it out.

7 How perfect is the law of God,  
how is his covenant sure,  
Converting souls, and making wise  
the simple and obscure!

8 Just are the Lords commandements,  
and glad both heart and minde;  
His precept's pure and giveth light  
to eyes that be full blinde.

9 The fear of God is excellent,  
and doth endure for ever:  
The judgements of the Lord are true  
and righteous altogether:  
10 And more to be embrac'd alway  
then fined gold, I say:  
The hony and the hony-combe  
are not so sweet as they.

11 By them thy servant is forewarn'd  
to have God in regard:  
And in performance of the same  
there shall be great reward.

12 But, Lord, what earthly man doth know  
the errors of his life?  
Then cleanse me from my secret finnes,  
which are in me most rife.

13 And keep me that presumptuous finnes  
prevail not over me;  
And so shall I be innocent,  
and great offences flee.

14 Accept my mouth and eke my heart,  
my words and thoughts each one:  
For my redeemer and my strength,  
O Lord, thou art alone.

*Exaudi te Dom. Psal. xx. T. S.*

**I**n trouble and adversity  
the Lord God hear thee still,  
The majesty of Jacobs God  
defend thee from all ill;

2 And send thee from his holy place  
his help at every need,  
And so in Sion stablish thee,  
and make thee strong indeed.

3 Remembring well the sacrifice  
that now to him is done:  
And so receive right thankfully  
thy burnt-offrings each one.

4 According to thy hearts desire  
the Lord grant unto thee,  
And all thy counsel and device  
full well perform may be.

5 We shall rejoyce when thou us sav'st,  
and our banners display  
Unto the Lord, which thy requests  
fulfilled hath alway.

6 The Lord will his anointed save,  
I know well by his grace,  
And send him help by his right hand  
out of his holy place.

7 In chariots some put confidence,  
and some in horses trust:  
But we remember God our Lord,  
that keepeth promise just.



- 8 They fall down flat, but we do rise  
and stand up stedfastly.  
9 Now save and help us, Lord and Kings,  
on thee when we do crie.

*Domine in virtute. Psal. xxi. T. S.*

- O Lord, how joyfull is the king  
in thy strength and thy power!  
How vehemently doth he rejoyce  
in thee his Saviour!  
2 For thou hast given unto him  
his godly hearts desire:  
To him nothing thou hast deny'd  
of that he did require.  
3 Thou didst prevent him with thy gifts  
and blessings manifold,  
And thou hast set upon his head  
a crown of perfect gold.  
4 And when he asked life of thee,  
thereof thou mad'st him sure,  
To have long life, yea such a life  
as ever shall endure.  
5 Great is his glorie by thy help,  
thy benefit and aid:  
Great worship and great honour both  
thou hast upon him laid.  
6 Thou wilt give him felicitie  
that never shall decay,  
And with thy chearfull countenance  
wilt comfort him alway.  
7 For why? the king doth strongly trust  
in God for to prevail:  
Wherefore his goodnesse and his grace  
will not that he shall quail.  
8 But let thine enemies feel thy force,  
and those that thee withstand:  
Find out thy foes, and let them feel  
the power of thy right hand.  
9 And like an oven burn them, Lord,  
in fierie flame and fume:  
Thine anger shall destroy them all,  
and fire shall them consume.  
10 And thou shalt root out of the earth  
their fruit that should increase:  
And from the number of thy folk  
their seed shall end and cease.  
11 For why? much mischief did they muse  
against thy holy name:  
Yet did they fail, and had no power  
for to perform the same.  
12 But as a mark thou shalt them set  
in a most open place,  
And charge thy bow-strings readily  
against thine enemies face.

- 13 Be thou exalted, Lord, therefore  
in thy strength every houre:  
So shall we sing right solemnly,  
praising thy might and power.

*Deus, Deus meus. Psal. xxii. T. S.*

- O God my God, wherefore dost thou  
forsake me utterly,  
And helpest not when I do make  
my great complaint and crie?  
2 To thee my God even all day long  
I do both crie and call:  
I cease not all the night, and yet  
thou hearest not at all.  
3 Even thou that in thy sanctuarie  
and holy place dost dwell,  
Thou art the comfort and the joy,  
and glory of Israel.  
4 And he in whom our fathers old  
had all their hope for ever:  
And when they put their trust in thee,  
thou didst them aye deliuer.  
5 They were delivered ever when  
they called on thy name:  
And for the faith they had in thee  
they were not put to shame.  
6 But I am now become a worm  
more like then any man:  
An outcast whom the people scorn  
with all the spight they can.  
7 All men despise as they behold  
me walking on the way:  
They grin, they mow, they nod their heads,  
and on this wise they say,  
8 This man did glory in the Lord,  
his favour and his love,  
Let him redeem and help him now,  
his power if he will prove.  
9 But, Lord, out of my mothers womb  
I came by thy request:  
Thou didst preserve me still in hope  
while I did suck her breast.  
10 I was committed from my birth  
with thee to have abode:  
Since I was in my mothers womb,  
thou hast been e're my God.  
*The second part.*  
11 Then, Lord, depart not now from me  
in this my present grief,  
Since I have none to be my help,  
my succour and relief.  
12 So many bulls do compass me  
that be full strong of head:  
Yea bulls so far as though they had  
in Basan field been fed.  
13 They



- 13 They gape upon me greedily,  
as though they would we slay :  
Much like a lion roaring out,  
and ramping for his prey.
- 14 But I drop down like water shed,  
my joynts in sunder break,  
My heart doth in my bodie melt  
like wax against the heat.
- 15 And like a potsherd drieth my strength,  
my tongue it cleaveth fast  
Unto my jaws, and I am brought  
to dust of death at last.
- 16 And many dogs do compasse me,  
and wicked counsel eke  
Conspire against me cursedly,  
they pierce my hands and feet.
- 17 I was tormented, so that I  
might all my bones have told :  
Yet still upon me they do look,  
and still they me behold.
- 18 My garments they divided eke  
in parts among them all :  
And for my coat they did cast lots  
to whom it might befall.
- 19 Therefore, I pray thee, be not farre  
from me at my great need :  
But rather, sith thou art my strength,  
to help me, Lord, make speed.
- 20 And from the sword, Lord, save my soul  
by thy might and thy power ;  
And keep my soul thy darling deare,  
from dogs that would devoure.
- 21 And from the lions mouth, that would  
me all in sunder shiver,  
And from the horns of unicorns,  
Lord, safely me deliver.
- 22 Then shall I to my brethren all  
thy majestie record :  
And in thy church shall praise the name  
of thee the living Lord.

*The second part.*

- 23 All ye that fear him praise the Lord,  
thou Jacob honour him :  
And all ye seed of Israel  
with reverence worship him.
- 24 For he despiseth not the poore,  
he turneth not awry  
His countenance when they do call,  
but granteth to their crie.
- 25 Among the folk that fear the Lord  
I will therefore proclaim  
Thy praise, and keep my promise made  
for setting forth thy name.

- 26 The poore shall eat and be suffic'd,  
and those that do their deaver  
To know the Lord, shall praise his name,  
their hearts shall live for ever.
- 27 All coasts of th'earth shall praise the Lord,  
and turn to him for grace :  
The heathen folk shall worship him  
before his blessed face.
- 28 The kingdome of the heathen folk  
the Lord shall have therefore :  
And he shall be their governour  
and king for evermore.
- 29 The rich men of his goodly gifts  
shall feed and taste also :  
And in his presence worship him  
and bowe their knees full low.
- 30 And all that shall go down to dust,  
of life by him shall taste :  
My seed shall serve and praise the Lord  
while any world shall last.
- 31 My seed shall plainly shew to them  
that shall be born hereafter,  
His justice and his righteousness,  
and all his works of wonder.

*Dominus regit me. Plal. xxiii. W. W.*

- T**He Lord is onely my support,  
and he that doth me feed :  
How can I then lack any thing  
whereof I stand in need ?
- 2 He doth me fold in coats most safe  
the tender grass fast by :  
And after drives me to the streams  
which run most pleasantly.
- 3 And when I feel my self hear lost,  
then doth he me home take,  
Conducting me in his right paths  
even for his own names sake.
- 4 And though I were even at deaths doore,  
yet would I fear none ill :  
For with thy rod and shepherds crook  
I am comforted still.
- 5 Thou hast my table richly deckt  
in despite of my foe :  
Thou hast my head with balm refresh't,  
my cup doth overflow.
- 6 And finally while breath doth last  
thy grace shall me defend :  
And in the house of God will I  
my life for ever spend.

*Another of the same, by T. S.*

**M**Y shepherd is the living Lord,  
nothing therefore I need ;  
In pastures fair with waters calm  
he sets me forth to feed.



2 He did conuert and glad my soul,  
and brought my minde in frame  
To walk in paths of righteousness,  
for his most holy name.

3 Yea though I walk in vale of death,  
yet will I fear none ill:

Thy rod, thy staffe doth comfort me,  
and thou art with me still.

4 And in the presence of my foes  
my table thou shalt spread:

Thou shalt, O Lord, fill full my cup,  
and eke anoint my head.

5 Through all my life thy fauour is  
so frankly shewd to me:

That in thy house for evermore  
my dwelling place shall be.

*Domini est terra. Psal. xxiiij. J. H.*

**T**He earth is all the Lords, with all  
her store and furniture:

Yea his is all the world, and all  
that therein doth endure.

2 For he hath fastly founded it  
above the seas to stand,

And laid a low the liquid flouds,  
to flow beneath the land.

3 For who is he, O Lord, that shall  
ascend into thy hill,

Or passe into thy holy place,  
there to continue still?

4 Whose hands are harmles, and whose heart  
no spot there doth defile:

His soul not set on vanity,  
who hath not sworn to guile.

5 Him that is such a one, the Lord  
shall place in blissefull plight,

And God his God and Saviour  
shall yield to him his right.

6 This is the brood of travellers,  
in seeking of his grace:

As Jacob did the Israelite,  
in that time of his race.

7 Ye princes ope your gates, stand ope  
the everlasting gate:

For there shall enter in thereby  
the king of glorious state.

8 Who is the king of glorious state?  
the strong and mighty Lord,

The mighty Lord in battel stout,  
and triall of the sword.

9 Ye princes ope your gates, stand ope,  
the everlasting gate:

For there shall enter in thereby  
the king of glorious state.

10 Who is the king of glorious state?  
the Lord of hosts it is:

The kingdome and the royalty  
of glorious state is his.

*Ad te Domine. Psal. xxv. T. S.*

**I**Lift my heart to thee,  
my God and guide most just:

Now suffer me to take no shame,  
for in thee do I trust.

2 Let not my foes reioice,  
nor make a scorn of me:

And let them not be overthrown  
that put their trust in thee.

3 But shame shall them befall  
which harm them wrongfully:

Therefore thy paths and thy right wayes  
unto me, Lord, descric.

4 Direct me in thy truth,  
and teach me, I thee pray:

Thou art my God and Saviour,  
on thee I wait alway.

5 Thy mercies manifold  
I pray thee, Lord, remember,

And eke thy pitie plentiful,  
for they have been for ever.

6 Remember not the faults  
and frailty of my youth:

Remember not how ignorant  
I have been of thy truth.

Nor after my deserts  
let me thy mercy finde:

But of thine own benignity,  
Lord, have me in thy minde.

7 His mercy is full sweet,  
his truth a perfect guide:

Therefore the Lord will sinners teach,  
and such as go aside.

8 The humble he will teach  
his precepts for to keep:

He will direct in all his wayes  
the lowly and the meek.

9 For all the wayes of God  
are truth and mercy both,

To them that keep his testament,  
the witness of his troth.

*The second part.*

10 Now for thy holy name,  
O Lord, I thee intreat

To grant me pardon for my sinne,  
for it is wondrous great.

11 Who so doth fear the Lord,  
the Lord will him direct

To leade his life in such a way  
as he doth best accept.



- 12 His scul shall evermore  
in goodnesse dwell and stand:  
His seed and his posteritie  
inherit shall the land.
- 13 All those that fear the Lord  
know his secret intent:  
And unto them he doth declare  
his will and testament.
- 14 Mine eyes and eke my heart  
to him I will advance,  
That pluck'd my feet out of the snare  
of sinne and ignorance.
- 15 With mercie me behold,  
to thee I make my mone:  
For I am poore and desolate,  
and comfortlesse alone.
- 16 The troubles of my heart  
are multipl'd indeed:  
Bring me out of this miserie,  
necessitie and need.
- 17 Behold my povertie,  
mine anguish and my pain:  
Remit my sinne and mine offence,  
and make me clean again.
- 18 O Lord, behold my foes,  
how they do still increate,  
Pursuing me with deadly hate  
that faine would live in peace.
- 19 Preserve and keep my soul,  
and eke deliver me:  
And let me not be overthrown,  
because I trust in thee.
- 20 Let my simple purenesse  
me from mine enemies shend:  
Because I look as one of thine,  
that thou shouldst me defend.
- 21 Deliver, Lord, thy folk,  
and send them some relief,  
I mean thy chosen Israel,  
from all their pain and grief.

*Judica me Domine. Psal. xxvi. T. S.*

- L**ord, be my judge, and thou shalt see  
my paths be right and plain:  
I trust in God, and hope that he  
will strength me to remain.
- 2 Prove me, my God, I thee desire  
my wayes to search and trie:  
As men do prove their gold with fire,  
my reins and heart espie.
- 3 Thy goodnesse laid before my face  
I durst behold alwayes:  
For of thy truth I tread the trace,  
and will do all my dayes.

- 4 I do not lust to haunt of use  
with men whose deeds are vain:  
To come in house I do refuse  
with the deceitfull train.
- 5 I much abhorre the wicked sort,  
their deeds I do despise:  
I do not once to them resort  
that hurtfull things devise.
- 6 My hands I wash, and do proceed  
in workes to walk upright:  
Then to thine altar I make speed,  
to offer there in sight.
- 7 That I may speak and preach the praise  
that doth belong to thee,  
And so declare how wondrous wayes  
thou hast been good to me.
- 8 O God, thy house I love most deare,  
to me it doth excell:  
I have delight and would be neare  
whereas thy grace doth dwell.
- 9 O shut not up my soul with them  
in sinne that take their fill;  
Nor yet my life among those men  
that seek much blood to spill.
- 10 Whose hands are heapt with craft and guile,  
their lives thereof are full:  
And their right hand with wench and wile  
for bribes doth pluck and pull.
- 11 But I in righteousnesse intend  
my time and dayes to serve:  
Have mercie, Lord, and me defend,  
so that I do not swerve.
- 12 My foot is stayd for all assayes,  
it standeth well and right:  
Wherefore to God will I give praise  
in all the peoples sight.

*Dominus illuminatio. Psal. xxvii. J. H.*

- T**He Lord is both my health and light;  
shall man make me dismayd?  
Sith God doth give me strength and might,  
why should I bee afraid?
- 2 While that my foes with all their strength  
begin with me to brall,  
And think to eat me up, at length  
themselves have caught the fall.
- 3 Though they in camp against me lie,  
my heart is not afraid:  
In battell pight if they will trie,  
I trust in God for aid.
- 4 One thing of God I do require,  
that he will not denie:  
For which I pray, and will desire  
till he come applie:



5 That I within his holy place  
my life throughout may dwell,  
To see the beaurie of his face,  
and view his temple well.

6 In time of dread he shall me hide  
within his place most pure,  
And keep me secret by his side,  
as on a rock most sure.

7 At length I know the Lords good grace  
shall make me strong and stout,  
My foes to foil and clean deface,  
that compasse me about.

8 Therefore within his house will I  
give sacrifice of praise:  
With psalms and songs I will applie  
to laud the Lord alwayes.

*The second part.*

9 Lord, heare the voice of my request,  
for which to thee I call:  
Have mercie, Lord, on me opprest,  
and send me help withall.

10 My heart doth knowledge unto thee,  
I sue to have thy grace:  
Then seek my face, saist thou to me;  
Lord, I will seek thy face.

11 In wrath turn not thy face away,  
nor suffer me to slide:  
Thou art my help still to this day,  
be still my God and guide.

12 My parents both their sonne forsook,  
and cast me off at large:  
And then the Lord himself yet took  
of me the care and charge.

13 Teach me, O Lord, the way to thee,  
and leade me on forth right,  
For fear of such as watch for me,  
to trap me if they might.

14 Do not betake me to the will  
of them that be my foes:  
For they surmise against me still  
false witness to depose.

15 My heart would faint, but that in me  
this hope is fixed fast,  
The Lord Gods good grace shall I see  
in life that aye shall last.

16 Trust still in God whose whole thou art,  
his will abide thou must;  
And he shall ease and strength thy heart,  
if thou in him do trust.

*Ad te Dom. clamabo. Psal. xxviii. T. S.*

**T**hou art, O Lord, my strength and stay,  
the succour which I crave:  
Neglect me not, lest I be like  
to them that go to grave.

2 The voice of thy suppliant heare,  
that unto thee doth crie:  
When I lift up my hands unto  
thy holy ark most high.

3 Repute me not among the sort  
of wicked and pervert,  
That speak right fair unto their friends,  
and think full ill in heart.

4 According to their handie work,  
as they deserve indeed,  
And after their inventions  
let them receive their meed.

5 For they regard nothing Gods works,  
his law ne yet his lore:  
Therefore will he them and their seed  
destroy for evermore.

6 To render thanks unto the Lord  
how great a cause have I,  
My voice, my prayer, and my complaint  
that heard so willingly!

7 He is my shield and fortitude,  
my buckler in distresse:  
My hope, my help, my hearts relief,  
my song shall him confesse.

8 He is our strength and our defence,  
our enemies to resist:  
The health and the salvation  
of his elect by Christ.

9 Thy people and thine heritage,  
Lord, blesse, guide, and preserve:  
Increase them, Lord, and rule their hearts,  
that they may never swerve.

*Afferte Domino. Psal. xxix. T. S.*

**G**ive to the Lord, ye potentates,  
ye rulers of the world,  
Give ye all praise, honour and strength  
unto the living Lord.

2 Give glorie to his holy name,  
and honour him alone:  
Worship him in his majestie,  
within his holy throne.

3 His voice doth rule the waters all,  
even as himself doth please:  
He doth prepare the thunder-claps,  
and governs all the seas.

4 The voice of God is of great force,  
and wondrous excellent:  
It is most mighty in effect,  
and most magnificent.

5 The voice of God doth rend and break  
the cedar-trees so long:  
The cedar-trees of Lebanon,  
which are most high and strong,

**B**

6 And



- 6 And makes them leap like as a calf,  
or else the unicorn,  
Not onely trees but mountains great,  
whereon the trees are born.
- 7 His voice divides the flames of fire,  
and shakes the wilderness:
- 8 It makes the desert quake for fear,  
that called is Cades.
- 9 It makes the hinds for fear to calve,  
and makes the coverts plain:  
Then in his temple every man  
his glory doth proclaim.
- 10 The Lord was set above the floods,  
ruling the raging sea:  
So shall he reigne as Lord and King  
for ever and for aye.
- 11 The Lord will give his people power  
in virtue to increase:  
The Lord will bless his chosen flock  
with everlasting peace.

*Exaltabo te Domine. Psal. xxx. J. H.*

- A**ll laud and praise with heart and voice,  
O Lord, I give to thee,  
Which didst not make my foes rejoyce,  
but hast exalted me.
- 2 O Lord my God, to thee I cri'd  
in all my pain and grief:  
Thou gav'st an ear, and didst provide  
to ease me with relief.
- 3 Of thy good will thou hast call'd back  
my soul from hell to save,  
Thou didst revive when strength did lack,  
and keptst me from the grave.
- 4 Sing praise, ye saints, that prove and see  
the goodnesse of the Lord:  
In memorie of his majestie  
rejoyce with one accord.
- 5 For why? his anger but a space  
doth last, and slack again:  
But in his favour and his grace  
alwayes doth life remain.  
Though gripes of grief and pangs full sore  
shall lodge with us all night,  
The Lord to joy shall us restore  
before the day be light.
- 6 When I enjoy'd the world at will,  
thus would I boast and say,  
Tush, I am sure to feel none ill,  
this wealth shall not decay.
- 7 For thou, O Lord, of thy good grace  
hadst sent me strength and aid:  
But when thou turn'dst away thy face,  
my mind was sore dismayd.

- 8 Wherefore again yet did I crie  
to thee, O Lord of might:  
My God with plaints I did apply,  
and pray'd both day and night.
- 9 What gain is in my bloud, said I,  
if death destroy my dayes?  
Doth dust declare thy majestie,  
or yet thy truth doth praise?
- 10 Wherefore, my God, some pitie take,  
O Lord, I thee desire:  
Do not this simple soul forsake,  
of help I thee require.
- 11 Then didst thou turn my grief and wo  
into a cheerfull voice:  
The mourning weed thou tookst me fro,  
and mad'st me to rejoyce.
- 12 Wherefore my soul uncessantly  
shall sing unto thy praise:  
My Lord my God, to thee will I  
give laud and thanks alwayes.

*In te Domine. Psal. xxxi. J. H.*

- O** Lord, I put my trust in thee,  
let nothing work me shame:  
As thou art just, deliver me,  
and set me quit from blame.
- 2 Hear me, O Lord, and that anon,  
to help me make good speed:  
Be thou my rock and house of stone,  
my fence in time of need.
- 3 For why? as stones thy strength is tride,  
thou art my fort and tower:  
For thy names sake be thou my guide,  
and lead me in thy power.
- 4 Pluck thou my feet out of the snare  
which they for me have laid:  
Thou art my strength, and all my care  
is for thy might and aid.
- 5 Into thy hands, Lord, I commit  
my spirit, which is thy due:  
For why thou hast redeemed it,  
O Lord my God most true.
- 6 I hate such folk as will not part  
from things to be abhorr'd:  
When they on trifles set their heart,  
my trust is in the Lord.
- 7 For I will in thy mercy joy,  
I see it doth excell:  
Thou seest when ought would me annoy,  
and knowest my soul full well.
- 8 Thou hast not left me in their hand  
that would me overcharge:  
But thou hast set me out of band,  
to walk abroad at large.



*The second part.*

- 9 Great grief, O Lord, doth me assail,  
some pite on me take :  
Mine eies wax dimme, my sight doth fail,  
my wombe for wo doth ake.  
10 My life is worn with grief and pain,  
my years in wo are past,  
My strength is gone, and through disdain  
my bones corrupt and waste.  
11 Among my foes I am a scorn,  
my friends are all dismayd:  
My neighbours and my kinsmen born  
to see me are afraid.  
12 As men once dead are out of minde,  
so am I now forgot :  
As small effect in me they find  
as in a broken pot.  
13 I heard the brags of all the rout,  
their threats my minde did fray;  
How they conspir'd, and went about  
to take my life away.  
14 But, Lord, I trust in thee for aid,  
not to be overtrod:  
For I confesse and still have said,  
Thou art my Lord and God.  
15 The length of all my life and age,  
O Lord, is in thy hand :  
Defend me from the wrath and rage  
of them that me withstand.  
16 To me thy servant, Lord, expresse  
and shew thy joyfull face :  
And save me, Lord, for thy goodnesse,  
thy mercie and thy grace.  
*The third part.*  
17 Lord, let me not be put to blame,  
for that on thee I call:  
But let the wicked bear the shame,  
and in the grave to fall.  
18 O Lord, make dumb their lips outright,  
which are addict to lies,  
And cruelly with pride and spight  
against the just devise.  
19 O how great good hast thou in store  
laid up full safe for them  
That fear and trust in thee therefore,  
before the sonnes of men!  
20 Thy presence shall them fence and guide  
from all proud brags and wrongs:  
Within thy place thou shalt them hide  
from all the strife of tongues.  
21 Thanks to the Lord that hath declar'd  
on me his grace so farre,  
Me to defend with watch and ward,  
as in a town of warre.

- 22 Thus did I say both day and night,  
when I was sore oppress;  
Lo, I was clean cast out of sight,  
yet heardst thou my request.  
23 Ye saints love ye the Lord, I say,  
the faithfull he doth guide :  
And to the proud he doth repay  
according to their pride.  
24 Be strong, and God shall stay your heart,  
be bold and have a lust:  
For sure the Lord will take your part,  
sith ye on him do trust.

*Beati quorum. Psal. xxxli. T. S.*

- T**He man is blest whose wickednesse  
the Lord hath clean remitted:  
And he whose sinne and wickednesse  
is hid and also covered.  
2 And blest is he to whom the Lord  
imputeth not his sinne:  
Which in his heart hath hid no guile,  
nor fraud is found therein.  
3 For whilest that I kept close my sinne  
in silence and constraint,  
My bones did wear and wast away  
with daily mone and plaint.  
4 For night and day thy hand on me  
so grievous was and smart,  
That all my bloud and humours moist  
to drinesse did convert.  
5 I did therefore confesse my fault,  
and all my sinnes discover:  
Then thou, O Lord, didst me forgive,  
and all my sinnes passe over.  
6 The humble man shall pray therefore,  
and seek thee in due time :  
So that the floods of waters great  
shall have no power on him.  
7 When trouble and adversitie  
do compass me about,  
Thou art my refuge and my joy,  
and thou dost rid me out.  
8 Come hither and I will thee teach  
how thou shalt walk aright:  
I will thee guide as I my self  
have learn'd by proof and sight.  
9 Be not so rude and ignorant  
as is the horse and mule,  
Whose mouth without a rein or bit  
from harm thou canst not rule.  
10 The wicked man shall manifold  
sorrows and griefs sustain:  
But unto him that trusts in God  
his goodnesse shall remain.



11 Be merrie therefore in the Lord,  
ye iust lift up your voice:  
And ye of pure and perfect heart,  
be glad and eke rejoyce.

*Exultate iusti. Psal. xxxiii. J. H.*

**Y**E righteous in the Lord rejoyce;  
it is a seemly sight,

That upright men with thankfull voice  
should praise the Lord of might.

2 Praise ye the Lord with harp and song,  
in psalms and pleasant things:  
With lute and instrument among  
that soundeth with ten strings.

3 Sing to the Lord a song most new,  
with courage give him praise:

4 For why? his word is ever true,  
his works and all his wayes.

5 To judgement, equitie, and right  
he hath a great good will:  
And with his gifts he doth delight  
the earth throughout to fill.

6 For by the word of God alone  
the heavens all were wrought:  
Their hosts and powers every one  
his breath to passe hath brought.

7 The waters great gathered hath he  
on heaps within the shore:  
And hid them in the depth to be,  
as in an house of store.

8 All men our earth both least and most,  
fear God and keep his law:  
Ye that inhabit in each coast,  
dread him and stand in aw.

9 What he commanded wrought it was  
at once with present speed:  
What he doth will is brought to passe  
with full effect indeed.

10 The counsels of the nations rude  
the Lord doth bring to nought:  
He doth defeat the multitude  
of their device and thought.

11 But his decrees continue still,  
they never slack nor swage:  
The motions of his minde and will  
take place in every age.

*The second part.*

12 And blest are they to whom the Lord  
as God and guide is known:  
Whom he doth choose of meer accord  
to take them as his own.

13 The Lord from heaven cast his sight  
on men mortall by birth:

14 Considering from his seat of might  
the dwellers of the earth.

15 The Lord, I say, whose hand hath wrought  
mans heart, and doth it frame:  
For he alone doth know the thought  
and working of the same.

16 A king that trusteth in his host,  
shall nought prevail at length:  
The man that of his might doth boast,  
shall fall for all his strength.

17 The troupes of horsemen eke shall fall,  
their sturdie steeds shall sterue:  
The strength of horse shall not prevail  
the rider to preserve.

18 But lo, the eyes of God intend  
and watch to aid the iust:  
With such as fear him to offend,  
and on his goodnesse trust:

19 That he of death and great distresse  
may set their souls from dread:  
And if that dearth their land oppresse,  
in hunger them to feed.

20 Wherefore our soul doth whole depend  
on God our strength and stay:  
He is our shield us to defend,  
and drive all darts away.

21 Our soul in God hath joy and game,  
rejoycing in his might:  
For why? in his most holy name  
we hope and much delight.

22 Therefore let thy goodnesse, O Lord,  
still present with us be:  
As we alwayes with one accord  
do onely trust in thee.

*Benedicam Dom. Psal. xxxiv. T. S.*

**I** Will give laud and honour both  
unto the Lord alwayes,  
And eke my mouth for evermore  
shall speak unto his praise.

2 I do delight to laud the Lord  
in soul and eke in voice:  
That humble men and mortifi'd  
may heare and so rejoyce.

3 Therefore see that ye magnifie  
with me the living Lord,  
And let us now exalt his name  
together with one accord.

4 For I my self besought the Lord;  
he answered me again,  
And me delivered incontinent  
from all my fear and pain.

5 Whoso they be that him behold,  
shall see his light most clear:  
Their countenance shall not be dash't,  
they need it not to fear.



6 This filly wretch for some relief  
unto the Lord did call ;  
Who did him heare without delay,  
and rid him out of thrall.

7 The angel of the Lord doth pitch  
his tents in every place,  
To save all such as fear the Lord,  
that nothing them deface.

8 Taste and consider well therefore  
that God is good and just :  
O happy man that maketh him  
his onely stay and trust !

9 Fear ye the Lord ye holy ones,  
above all earthly thing :  
For they that fear the living Lord  
are sure to lack nothing.

10 The lions shall be hungerbit,  
and pin'd with famine much :  
But as for them that fear the Lord,  
no lack shall be to such.

*The second part.*

11 Come neare therefore, my children deare,  
and to my words give eare :  
I shall you teach the perfect way,  
how ye the Lord should feare.

12 Who is the man that would live long,  
and lead a blessed life ?

13 See thou refrain thy tongue and lips  
from all deceit and strife.

14 Turn back thy face from doing ill,  
and do the godly deed :  
Enquire for peace and quietnesse,  
and follow it with speed.

15 For why? the eyes of God above  
upon the just are bent :  
His eares likewise to heare the plaint  
of the poore innocent.

16 But he doth frown and bend his brows  
upon the wicked train :  
And cuts away the memorie  
that should of them remain.

17 But when the just do call and crie,  
the Lord doth heare them so,  
That out of pain and miserie  
forthwith he lets them go.

18 The Lord is kinde and straight at hand  
to such as be contrite :  
He saves also the sorrowfull,  
the poore and meek in sprite.

19 Full many be the miseries  
that righteous men do suffer:  
But out of all adversities  
the Lord doth them deliver.

20 The Lord doth so preserve and keep  
his verie bones alway,  
That not so much as one of them  
doth perish or decay.

21 The sinne shall slay the wicked man,  
which he himself hath wrought :  
And such as hate the righteous man  
shall soon be brought to nought.

22 But they that fear the living Lord,  
the Lord doth save them sound :  
And who that put their trust in him,  
nothing shall them confound.

*Judica me Domine. Psal. xxxv. 3. H.*

**L**ord, plead my cause against my foes,  
confound their force and might :  
Fight on my part against all those  
that seek with me to fight.

2 Lay hand upon the spear and shield,  
thy self in armour dresse :  
Stand up for me and fight the field,  
to help me from distresse.

3 Gird on thy sword, and stop the way,  
mine enemies to withstand :  
That thou unto my soul mayst say,  
Lo I thy help at hand.

4 Confound them with rebuke and blame,  
that seek my soul to spill :  
Let them turn back, and flee with shame,  
that think to work me ill.

5 Let them disperse and flee abroad,  
as winde doth drive the dust :  
And that the angel of our God  
their might away may thrust.

6 Let all their wayes be void of light,  
and slippery like to fall :  
And send thine angel with thy might,  
to persecute them all.

7 For why? without my fault they have  
in secret set their gin :  
And for no cause have digg'd a cave  
to take my soul therein.

8 When they think least and have no care,  
O Lord, destroy them all :  
Let them be trapt in their own snare,  
and in their mischief fall.

9 And let my soul, my heart and voice,  
in God have joy and wealth :  
That in the Lord I may rejoyce,  
and in his saving health.

10 And then my bones shall speak and say,  
my parts shall all agree :  
O Lord, though they do seem full gay,  
what man is like to thee ?



*The second part.*

- 11 Thou dost defend the weak from them  
that are both stout and strong:  
And rid the poore from wicked men,  
that spoil and do them wrong.
- 12 My cruell foes against me rise,  
to witnesse things untrue:  
And to accuse me they devise  
of things I never knew.
- 13 Where I to them did owe good will,  
they quit me with disdain:  
That they should pay my good with ill,  
my soul doth sore complain.
- 14 When they were sick I mourn'd therefore,  
and clad my self in sack:  
With fasting I did faint full sore,  
to pray I was not slack.
- 15 As they had been my brethren dear,  
I did my self behave:  
As one that maketh wofull cheare  
about his mothers grave.
- 16 But they at my disease did joy,  
and gather on a rout:  
Yea abject slaves at me did toy,  
with mocks and checks full stout.
- 17 The belly-gods and flattering train,  
that all good things deride,  
At me do grin with great disdain,  
and pluck their mouthes aside.
- 18 Lord, when wilt thou amend this gear?  
why dost thou stay and pause?  
O rid my soul mine onely deare,  
out of these lions claws.
- 19 And then will I give thanks to thee  
before the church alwayes:  
And where most of the people be,  
there will I shew thy praise.
- 20 Let not my foes prevail on me,  
which hate me for no fault:  
Nor yet to wink or turn their eye,  
that causelesse me assault.

*The third part.*

- 21 Of peace no word they think or say,  
their talk is all untrue:  
They still consult and would betray  
all those that peace ensue.
- 22 With open mouth they run at me,  
they gape, they laugh, they flee:  
Well, well, say they, our eye doth see  
the thing that we desire.
- 23 But, Lord, thou feest what wayes they take,  
cease not this gear to mend:  
Be not farre of, nor me forsake,  
as men that fail their friend.

- 24 Awake, arise, and stirre abroad,  
defend me in my right:  
Revenge my cause, my Lord, my God,  
and aid me with thy might.
- 25 According to thy righteousnesse,  
my Lord God, let me free:  
And let them not their pride expresse,  
nor triumph over me.
- 26 Let not their hearts rejoyce and cry,  
There, there, this gear goes t'im:  
Nor give them cause to say on high,  
We have our will on him.
- 27 Confound them with rebuke and shame,  
that joy when I do mourn:  
And pay them home with spight and blame,  
that brag at me with scorn.
- 28 Let them be glad and eke rejoyce,  
which love mine upright way:  
And they all times with heart and voice  
shall praise the Lord, and say,
- 29 Great is the Lord, and doth excell,  
for why? he doth delight  
To see his servants prosper well,  
that is his pleasant sight.
- 30 Wherefore my tongue I will apply  
thy righteousnesse to praise:  
Unto the Lord my God will I  
sing laud and praise alwayes.

*Dixit iniustus. Psal. xxxvi. J. H.*

- T**He wicked with his works unjust  
doth thus perswade his heart,  
That of the Lord he hath no trust;  
his fear is set apart.
- 2 Yet doth he joy in his estate,  
to walk as he began,  
So long till he deserve the hate  
of God and eke of man.
- 3 His words are wicked, vile, and naught,  
his tongue no truth doth tell:  
Yet at no hand will he be taught  
which way he may do well.
- 4 When he should sleep, then doth he muse  
his mischiefs to fulfill:  
No wicked wayes doth he refuse,  
nor nothing that is ill.
- 5 But, Lord, thy goodnesse doth ascend  
above the heavens high:  
So doth thy truth it self extend  
unto the cloudy skie.
- 6 Much more then hills so high and steep,  
thy justice is exprest:  
Thy judgements like to seas most deep;  
thou sav'st both man and beast.



7 Thy mercy is above all things,  
O God, it doth excell:  
In trust whereof, as in thy wings,  
the sonnes of men shall dwell.  
8 Within thy house they shall be fed  
with plenty at their will:  
Of all delights they shall be sped,  
and take thereof their fill.  
9 For why? the well of life so pure  
doth ever flow from thee,  
And in thy light we are full sure  
the lasting light to see.  
10 From such as thee desire to know  
let not thy grace depart:  
Thy righteousnesse declare and show  
to men of upright heart.  
11 Let not the proud on me prevail,  
O Lord, of thy good grace:  
Nor let the wicked me assail,  
to throw me out of place.  
12 But they in their device shall fall  
that wicked works maintain:  
They shall be overthrown withall,  
and never rise again.  
*Noli amulari. Psal. xxxvii. W. W.*  
G Rudge not to see the wicked men  
in wealth to flourish still:  
Nor yet envie such as to ill  
have bent and set their will.  
2 For as green graspe and flourishing herbs  
are cut, and wither away:  
So shall their great prosperitie  
soon passe, fade, and decay.  
3 Trust thou therefore in God alone,  
to do well give thy minde:  
So shalt thou have the land as thine,  
and there sure food shalt finde.  
4 In God set all thy hearts delight,  
and look what thou wouldst have,  
Or else canst wish in all the world,  
thou needst it not to crave.  
5 Cast both thy self and thine affairs  
on God with perfect trust,  
And thou shalt see with patience  
th' effect both sure and just.  
6 Thy perfect life and godly name  
he will cleare as the light:  
So that the sunne even at noon day  
shall not shine half so bright.  
7 Be still therefore, and stedfastly  
on God see thou wait then,  
Not shrinking for the prosperous state  
of lewd and wicked men.

8 Shake off despight, envie, and hate,  
at least in any wise:  
Their wicked steps avoid and flee,  
and follow not their guise.  
9 For every wicked man will God  
destroy, both more and lesse:  
But such as trust in him are sure  
the land for to possesse.  
10 Watch but a while, and thou shalt see  
no more the wicked train,  
No not so much as house or place  
where once he did remain.

*The second part.*

11 But mercifull and humble men  
enjoy shall sea and land:  
In rest and peace they shall rejoyce,  
for nought shall them withstand.  
12 The lewd men and malicious  
against the just conspire:  
They gnash their teeth at him, as men  
which do his bane desire.  
13 But while that lewd men thus do think,  
the Lord laughs them to scorn:  
For why? he sees their term approach,  
when they shall sigh and mourn.  
14 The wicked have their sword out drawn,  
their bow eke have they bent,  
To overthrow and kill the poore,  
as he the right way went.  
15 But the same sword shall pierce their heart,  
which was to kill the just:  
Likewise the bow shall break to shivers,  
wherein they put their trust.  
16 Doubtlesse the just mans poore estate  
is better a great deal more  
Then all these lewd and wicked mens  
rich pomp and heaped store.  
17 For be their power never so strong,  
God will it overthrow:  
Where contrary he doth preserve  
the humble men and low.  
18 He sees by his great providence  
the good mens trade and way:  
And will give them inheritance  
which never shall decay.  
19 They shall not be discouraged,  
when some are hard bestead:  
When others shall be hunger-bit,  
they shall be clad and fed.  
20 For whosoever wicked is,  
and enemy to the Lord,  
Shall quail, yea melt even as lambs grease,  
or smoke that flies abroad.



*The third part.*

- 21 Behold the wicked borrows much,  
and never payes again:  
Whereas the iust by liberall gifts  
makes many glad and faine.
- 22 For they whom God doth blesse, shall have  
the land for heritage,  
And they whom he doth curse, likewise  
shall perishe in his rage.
- 23 The Lord the iust mans wayes doth guide,  
and gives him good successe:  
To every thing he takes in hand  
he sendeth good addresse.
- 24 Though that he fall, yet is he sure  
not utterly to quail:  
Because the Lord stretcheth out his hand  
at need and doth not fail.
- 25 I have been young and now am old,  
yet did I never see  
The iust man left, nor yet his seed  
to beg for misery.
- 26 But gives alwayes most liberally,  
and lends whereas is need:  
His children and posterity  
receive of God their meed.
- 27 Flee vice therefore and wickednesse,  
and virtue do embrace:  
So God shall grant thee long to have  
on earth a dwelling place.
- 28 For God so loveth equitie,  
and shews to his such grace,  
That he preserveth them alway,  
but stroyes the wicked race.
- 29 Whereas the good and godly men  
inherit shall the land,  
Having as lords all things therein  
in their own power and hand.
- 30 The iust mans mouth shall ever speak  
of matters wise and high:  
His tongue doth talk to edifie,  
with truth and equitie.
- 31 For in his heart the law of God  
his Lord doth still abide:  
So that where ever he goes or walkes,  
his foot can never slide.
- 32 The wicked like a ravening wolf  
the iust man doth beset,  
By all means seeking him to kill,  
if he fall in his net.

*The fourth part.*

- 33 Though he should fall into his hands,  
yet God would succour send:  
Though men against him sentence give,  
God would him yet defend.

34 Wait thou on God and keep his way,  
he shall preserve thee then  
The earth to rule, and thou shalt see  
destroy'd these wicked men.

35 The wicked have I seen most strong,  
and plac'd in high degree,  
Flourishing in all wealth and store,  
as doth the lawrell-tree.

36 But suddenly he past away,  
and lo he was quite gone:  
Then I him sought, but could not finde  
the place where dwelt such one.

37 Mark and behold the perfect man,  
how God doth him increase:  
For the iust man shall have at length  
great joy with rest and peace.

38 As for transgressours, wo to them,  
destroyd they shall all be:  
God will cut off their budding race,  
and rich posteritie.

39 But the salvation of the iust  
doth come from God above,  
Who in their trouble sends them aid,  
of his meer grace and love.

40 God doth them help, save, and deliver  
from lewd men and unjust:  
And still will save them whilst that they  
in him do put their trust.

*Domine ne. Psal. xxxviii. J. H.*

**P**ut me not to rebuke, O Lord,  
in thy provoked ire:  
Ne in thy heaveie wrath, O Lord,  
correct me I desire.

2 Thine arrows do stick fast in me,  
thy hand doth presse me sore:  
And in my flesh no health at all  
appeareth any more.

3 And all this is by reason of  
thy wrath that I am in:  
Nor any rest is in my bones  
by reason of my sinne.

4 For lo my wicked doings, Lord,  
above my head are gone:  
A greater load then I can bear,  
they lie me fore upon.

5 My wounds stink and are festered so,  
as loathsome is to see:  
Which all through mine own foolishnesse  
betideth unto me.

6 And I in carefull wise am brought  
in trouble and distresse:  
That I go wailing all the day  
in dolefull heavinesse.



7 My loyns are fill'd with fore disease,  
my flesh hath no whole part:  
8 I feeble am and broken sore,  
I roar for grief of heart.  
9 Thou know'st, Lord, my desire, my groans  
are open in thy sight:  
10 My heart doth pant, my strength doth fail,  
mine eyes have lost their light.

11 My lovers and my wonted friends  
stand looking on my wo:  
And eke my kintmen farre away  
are me departed fro.  
12 They that did seek my life laid snares,  
and they that sought the way  
To do me hurt, spake lies, and thought  
on mischief all the day.

*The second part.*

13 But as a deaf man I became,  
that cannot hear at all:  
14 And as one dumbe, that opens not  
his mouth to speak withall.  
15 For all my confidence, O Lord,  
is wholly set on thee:  
O Lord, thou Lord that art my God,  
thou shalt give eare to me.

16 This did I crave, that they my foes  
triumph not over me:  
For when my foot did slip, then they  
did joy my fall to see.

17 And truly I poor wretch am set  
in place, a wofull wight:  
And eke my grievous heavinesse  
is ever in my sight.

18 For while that I my wickednesse  
in humble wise confesse:  
And while I for my sinfull deeds  
my sorrows do expresse:

19 My foes do still remain alive,  
and mighty are also:  
And they that hate me wrongfully,  
in number hugely grow.

20 They stand against me that my good  
with evil do repay:  
Because that good and honest things  
I do ensue alway.

21 For sake me not, O Lord my God,  
be thou not farre away:

22 Hasten me to help, my Lord, my God,  
my safetie and my stay.

*Dixi, custodiam. Psal. xxxix. J. H.*

I Said, I will look to my wayes,  
for fear I should go wrong:  
I will take heed all times that I  
offend not with my tongue.

2 As with a bit I will keep fast  
my mouth with force and might,  
Not once to whisper all the while  
the wicked are in fight.

3 I held my tongue and spake no word,  
but kept me close and still:  
Yea from good talk I did refrain,  
but sore against my will.

4 My heart waxt hot within my breast,  
with musing, thought, and doubt;  
Which did increase and stir the fire:  
at last these words burst out;

5 Lord, number out my life and dayes  
which yet I have not past;  
So that I may be certifide  
how long my life shall last.

6 Lord, thou hast pointed out my life  
in length much like a span:  
Mine age is nothing unto thee,  
so vain is every man.

7 Man walketh like a shade, and doth  
in vain himself annoy  
In getting goods, and cannot tell  
who shall the same enjoy.

8 Now, Lord, fith things this wise do frame,  
what help do I desire?  
Of truth my help doth hang on thee,  
I nothing else require.

*The second part.*

9 From all the finnes that I have done,  
Lord, quit me out of hand:  
And make me not a scorn to fools  
that nothing understand.

10 I was as dumbe, and to complain  
no trouble might me move:  
Because I knew it was thy work,  
my patience for to prove.

11 Lord, take from me thy scourge and plague,  
I can them not withstand:  
I faint and pine away for fear  
of thy most heavy hand.

12 When thou for sinne dost man rebuke,  
he waxeth wo and wan,  
As doth a cloth that moths have fret:  
so vain a thing is man.

13 Lord, hear my suit and give good heed,  
regard my tears that fall:  
I sojourn like a stranger here,  
as did my fathers all.

14 O spare a little, give me space  
my strength for to restore,  
Before I go away from hence,  
and shall be seen no more.



- I** Waited long and sought the Lord,  
and patiently did bear:  
At length to me he did accord  
my voice and cry to hear.
- 2 He pluckt me from the lake so deep  
out of the mire and clay:  
And on a rock he set my feet,  
and he did guide my way.
- 3 To me he taught a psalme of praise,  
which I must shew abroad,  
And sing new songs of thanks alwayes  
unto the Lord our God.
- 4 When all the folk these things shall see,  
as people much afraid,  
Then they unto the Lord will flee,  
and trust upon his aid.
- 5 O blest is he whose hope and heart  
doth in the Lord remain,  
That with the proud doth take no part,  
nor such as lie and feigne.
- 6 For, Lord my God, thy wondrous deeds  
in greatnesse farre do passe,  
Thy favour towards us exceeds  
all things that ever was.
- 7 When I intend and do devise  
thy works abroad to show,  
To such a reckoning they do rise,  
thereof no end I know.
- 8 Burnt-offrings thou delight'st not in,  
I know thy whole desire:  
With sacrifice to purge his sinne  
thou dost no man require.
- 9 Meat-offerings and sacrifice  
thou wouldst not have at all:  
But thou, O Lord, hast open made  
mine eares to hear withall.
- 10 But then said I, Behold and look,  
I come a mean to be:  
For in the volume of thy book  
thus is it said of me,
- 11 That I, O God, should do thy minde,  
which thing doth like me well:  
For in my heart thy law I finde  
fast placed there to dwell.
- 12 Thy justice and thy righteousness  
in great resorts I tell:  
Behold, my tongue no time doth cease,  
O Lord, thou knowst full well.
- The second part.*
- 13 I have not hid within my breast  
thy goodnesse as by stealth:  
But I declare and have exprest  
thy truth and saving health.

- 14 I kept not close thy loving minde,  
that no man should it know:  
The truth that in thy truth I finde,  
to all the church I show.
- 15 Thy tender mercy, Lord, from me  
withdraw thou not away:  
But let thy love and veritie  
preserve me still for aye.
- 16 For I with mischiefs many a one  
am sore beset about:  
My sinnes increase, and so come on,  
I cannot spie them out.
- 17 For why? in number they exceed  
the hairs upon my head:  
My heart doth faint for very dread,  
that I am almost dead.
- 18 With speed send help and set me free,  
O Lord, I thee require:  
Make haste with aid to succour me,  
O Lord, at my desire.
- 19 Let them sustain rebuke and shame  
that seek my soul to spill:  
Drive back my foes, and them defame  
that wish and would me ill.
- 20 For their ill feats do them descry,  
that would deface my name:  
Alwayes at me they rail and cry,  
Fie on him, fie for shame.
- 21 Let them in thee have joy and wealth  
that seek to thee alwayes:  
That those that love thy saving health  
may say, To God be praise.
- 22 But as for me, I am but poore,  
opprest and brought full low:  
Yet thou, O Lord, wilt me restore  
to health, full well I know.
- 23 For why? thou art my hope and trust,  
my refuge, help and stay:  
Wherefore my God, as thou art just,  
with me no time delay.
- Beatus qui intelligit.* Psal. xlj. T. S.
- T**He man is blest that carefull is  
the needy to consider:  
For in the season perilous  
the Lord will him deliver.
- 2 The Lord will make him safe and sound,  
and happy in the land:  
And he will not deliver him  
into his enemies hand.
- 3 And in his bed when he lies sick,  
the Lord will him restore:  
And thou, O Lord, wilt turn to health  
his sickness and his sore.



- 4 Then in my sickness thus said I,  
Have mercy, Lord, on me,  
And heal my soul, which is full wo  
that I offended thee.
- 5 Mine enemies wish me ill in heart,  
and thus of me did say,  
When shall he die, that all his name  
may vanish quite away?
- 6 And when they come to visit me,  
they ask if I do well:  
But in their hearts mischief they hatch,  
and to their mates it tell.
- 7 They bite their lips and whisper so,  
as though they would me charm,  
And cast their fetches how to trap  
me with some mortall harm.
- 8 Some grievous sinne hath brought him to  
this sickness, say they plain:  
He is so low that without doubt  
rise can he not again.
- 9 The man also that I did trust,  
with me did use deceit:  
Who at my table ate my bread,  
the same for me laid wait.
- 10 Have mercy, Lord, on me therefore,  
and let me be preserved:  
That I may render unto them  
the things they have deserved.
- 11 But this I know assuredly,  
to be belov'd of thee,  
When that mine enemies have no cause  
to triumph over me.
- 12 But in my right thou hast me kept,  
and maintained alway:  
And in thy presence place assign'd  
where I shall dwell for aye.
- 13 The Lord the God of Israel  
be praised evermore:  
Even so be it, Lord, will I say,  
even so be it therefore.

*Quemadmodum. Ps. xlij. J.H.*

**L**ike as the hart doth breathe and bray  
the wel-springs to obtain;  
So doth my soul desire alway  
with thee, Lord, to remain.

2 My soul doth thirst, and would draw near  
the living God of might:  
Oh when shall I come and appear  
in presence of his sight!

3 The teares all times are my repast,  
which from mine eyes do slide:  
When wicked men cry out so fast,  
Where now is God thy guide?

- 4 Alas, what grief is it to think  
what freedom once I had!  
Therefore my soul as at pits brink  
most heavy is and sad.
- When I did march in good array,  
furnished with my train,  
Unto the temple was our way,  
with songs and hearts most faine.
- 5 My soul, why art thou sad alwayes,  
and frettest thus in my breast?  
Trust still in God; for him to praise  
I hold it ever best.
- By him I have succour at need  
against all pain and grief:  
He is my God, which with all speed  
will haste to send relief.
- 6 And thus my soul within me, Lord,  
doth faint to think upon  
The land of Jordan, and record  
the little hill Hermon.

*The second part.*

- 7 One grief another in doth call,  
as clouds burst out their voice:  
The floods of evil that do fall  
run over me with noise.
- 8 Yet I by day felt his goodness  
and help at all assaies:  
Likewise by night I did not cease  
the living God to praise.
- 9 I am perswaded thus to say  
to him with pure pretence,  
O Lord, thou art my guide and stay,  
my rock and sure defence.
- VVhy do I then in pensiveness  
hanging the head thus walk,  
VVhile that mine enemies me oppresse,  
and vex me with their talk?
- 10 For why? they pierce my inward parts  
with pangs to be abhorr'd,  
VVhen they cry out with stubborn hearts,  
Where is thy God, thy Lord?
- 11 So soon why dost thou faint and quail,  
my soul with pain oppress?  
VVith thoughts why dost thy self assail  
so sore within my breast?
- 12 Trust in the Lord thy God alwayes,  
and thou the time shalt see  
To give him thanks with laud and praise,  
for health restor'd to thee.
- Judica me Domine. Psal. xliij. T.S.*
- J**udge and revenge my cause, O Lord,  
from them that evil be:  
From wicked and deceitfull men,  
O Lord, deliver me.



2 For of my strength thou art the god;  
why puttst thou me thee fro?  
And why walk I so heavily  
oppressed with my foe?

3 Send out thy light, and eke thy truth  
and leade me with thy grace,  
Which may conduct me to thy hill,  
and to thy dwelling place.

4 Then shall I to the altar go  
of God my joy and chear:  
And on my harp give thanks to thee,  
O God, my God most dear.

5 Why art thou then so sad my soul,  
and frettst thus in my breast?  
Still trust in God, for him to praise  
I hold it alwayes best.

6 By him I have deliverance  
against all pain and grief:  
He is my God which doth alway  
at need send me relief.

*Deus auribus. Psal. xlii. T. S.*

**O**ur eares have heard our fathers tell,  
and reverently record  
The wondrous works that thou hast done  
in older time, O Lord.

2 How thou didst cast the Gentiles out,  
and stroidst them with strong hand:  
Planting our fathers in their place,  
and gav'st to them their land.

3 They conquered not by sword nor strength  
the land of thy behest:  
But by thy hand, thy arm and grace;  
because thou lov'dst them best.

4 Thou art my King, O God, that help  
Jacob in sundry wise.

5 Led with thy power, we threw down such  
as did against us rise.

6 I trusted not in bow nor sword,  
they could not save me sound.

7 Thou keptst us from our enemies rage,  
thou didst our foes confound.

8 And still we boast of thee our God,  
and praise thy holy name:

9 Yet now thou goest not with our host,  
but leavest us to shame.

10 Thou mad'st us flee before our foes,  
and so were overtrod:

Our enemies robb'd and spoil'd our goods,  
when we were sperst abroad.

11 Thou hast us given to our foes,  
as sheep for to be slain:

Amongst the heathen every where  
scattered we do remain.

12 Thy people thou hast sold like slaves,  
and as a thing of nought:

For profit none thou hadst thereby,  
no gain at all was sought.

13 And to our neighbours thou hast made  
of us a laughing stock:

And those that round about us dwell,  
at us do grin and mock.

*The second part.*

14 Thus we serve for none other use,  
but for a common talk:

They mock, they scorn, they nod their heads  
where ere they go or walk.

15 I am asham'd continually,  
to hear these wicked men:

Yea so I blush, that all my face  
with red is covered then.

16 For why? we hear such slanderous words,  
such false reports and lies;

That death it is to see their wrongs,  
their threatnings and their cries.

17 For all this we forgot not thee,  
nor yet thy covenant brake:

18 We turn not back our hearts from thee,  
nor yet thy paths forsake.

19 Yet thou hast trod us down to dust,  
where dens of dragons be,

And covered us with shade of death,  
and great adversitie.

20 If we had our Gods name forgot,  
and help of idols sought,

21 Would not God then have tride this out?  
for he doth know our thought.

22 Nay, nay, for thy names sake, O Lord,  
alwayes are we slain thus:

As sheep unto the shambles sent,  
right so they deal with us.

23 Up, Lord, why sleepest thou? awake,  
and leave us not for all:

24 Why hidest thou thy countenance,  
and dost forget our thrall?

25 For down to dust our soul is brought,  
and we now at last cast:

Our belly, like as it were glu'd,  
unto the ground cleaves fast.

26 Rise up therefore for our defence,  
and help us, Lord, at need:

We thee beseech for thy goodness,  
to rescue us with speed.

*Eructavit. Psal. xlii. J. H.*

**M**Y heart doth take in hand  
some godly song to sing:

The praise that I shall shew therein  
pertaineth to the king.



- 2 My tongue shall be as quick  
his honour to indite,  
As is the pen of any scribe,  
that useth fast to write.
- 3 O fairest of all men,  
thy speech is pleasant pure :  
For God hath blessed thee with gifts  
for ever to endure.
- 4 About thee gird thy sword,  
O prince of might elect :  
With honour, glory and renown,  
thy person pure is deckt.
- 5 Go forth with godly speed,  
with meekness, truth and right :  
And thy right hand shall thee instruct  
in works of dreadfull might.
- 6 Thine arrows sharp and keen  
their hearts so sore shall sting :  
That folk shall fall and kneel to thee,  
yea all thy foes, O king.
- 7 Thy royall seat, O Lord,  
for ever shall remain :  
Because the scepter of thy realm  
doth righteousness maintain.
- 8 Because thou lov'st the right,  
and dost the ill detest,  
God, even thy God hath nointed thee  
with joy above the rest.
- 9 With myrhe and favours sweet  
thy clothes are all bespread :  
When thou dost from thy palace pass,  
thereinto make thee glad.
- 10 Kings daughters do attend  
in fine and rich aray :  
At thy right hand the queen doth stand  
in gold and garments gay.

*The second part.*

- 11 O daughter, take good heed,  
encline and give good eare :  
Thou must forget thy kindred all,  
and fathers house most dear.
- 12 Then shall the king desire  
thy beauty fair and trim :  
For why ? he is the Lord thy God,  
and thou must worship him.
- 13 The daughters then of Tyre,  
with gifts full rich to see,  
And all the wealthy of the land  
shall make their suit to thee.
- 14 The daughter of the king  
is glorious to behold :  
Within her closet she doth sit  
all deckt in beaten gold.

- 15 In robes well wrought with needle,  
and many a pleasant thing :  
With virgins fair on her to wait,  
she cometh to the king.
- 16 Thus are they brought with joy  
and mirth on every side,  
Into the palace of the king,  
and there they do abide.
- 17 In stead of parents left,  
( O queen, the case so stands )  
Thou shalt have sonnes whom thou mai'st set  
as princes in all lands.
- 18 Wherefore thy holy name  
all ages shall record :  
The people shall give thanks to thee  
for evermore, O Lord.

*Deus noster. Psal. xlvj. J. H.*

- T**He Lord is our defence and aid,  
the strength whereby we stand:  
When we with wo are much dismay'd,  
he is our help at hand.
- 2 Though th' earth remove, we will not fear,  
though hills so high and steep  
Be thrust and hurled here and there,  
within the sea so deep.
  - 3 No, though the waves do rage so sore  
that all the banks it spills:  
And though it overflow the shore,  
and beat down mighty hills.
  - 4 For one fair floud doth send abroad  
his pleasant streams apace,  
To fresh the city of our God,  
and wash his holy place.
  - 5 In midst of her the Lord doth dwell,  
she can no whit decay :  
All things against her that rebell  
the Lord will truely slay.
  - 6 The heathen folk the kingdomes fear,  
the people make a noise :  
The earth doth melt and not appear,  
when God puts forth his voice.
  - 7 The Lord of hosts doth take our part,  
to us he hath an eye :  
Our hope of health with all our heart  
on Jacobs God doth lie.
  - 8 Come here and see with minde and thought  
the working of our God :  
What wonders he himself hath wrought  
in all the world abroad.
  - 9 By him all warres are hushd and gone,  
which countreys did conspire :  
Their bows he brake and spears each one,  
their chariots burnt with fire.



10 Leave off therefore (saith he) and know  
I am a God most stout,  
Among the heathen high and low,  
and all the earth throughout.

11 The Lord of hosts doth us defend,  
he is our strength and tower:  
On Jacobs God we do depend,  
and on his might and power.

*Omnes gentes. Psal. xlvij. 7. H.*

**Y**E people all, with one accord  
clap hands and eke rejoyce:  
Be glad and sing unto the Lord  
with sweet and pleasant voice.

2 For high the Lord and dreadfull is,  
with wonders manifold:  
A mighty King he is truely,  
in all the earth extold.

3 The people shall he make to be  
unto our bondage thrall:  
And underneath our feet he shall  
the nations make to fall.

4 For us the heritage he chose  
which we possels alone,  
The flourishing worship of Jacob  
his welbeloved one.

5 Our God ascended up on high  
with joy and pleasant noise:  
The Lord goes up above the sky  
with trumpets royall voice.

6 Sing praises to our God, sing praise,  
sing praises to our King:

7 For God is King of all the earth;  
all skilfull praises sing.

8 God on the heathen reigns, and sits  
upon his holy throne:

The princes of the people have  
them joynd every one

To Abrahams people: for our God,  
which is exalted high,

As with a buckler doth defend  
the earth continually.

*Magnus Dominus. Psal. xlvij. 7. H.*

**G**reat is the Lord, and with great praise  
to be advanced still  
Within the city of our God,  
upon his holy hill.

2 Mount Sion is a pleasant place,  
it gladdeth all the land:

The city of the mighty King  
on her north side doth stand.

3 Within the palaces thereof  
God is a refuge known:

For lo, the kings are gathered, and  
together they are gone,

4 But when they did behold it so,  
they wondred, and they were  
Astonied much, and suddenly  
were driven back with fear.

5 Great terrour there on them did fall,  
for very wo they cry,  
As doth a woman when she shall  
go travell by and by.

6 As thou with eastern winde the ships  
upon the sea dost break,  
So they were stroy'd: and even as  
we heard our fathers speak,

7 So in the city of the Lord  
we saw as it was told,  
Yea in the city which our God  
for ever will uphold.

8 O Lord, we wait and do attend  
on thy good help and grace:  
For which we do all times attend  
within thy holy place.

9 O Lord, according to thy name  
for ever is thy praise:  
And thy right hand, O Lord, is full  
of righteousness alwayes.

10 Let, for thy judgements, Sion mount  
fulfilled be with joyes:  
And eke of Juda, grant, O Lord,  
the daughters to rejoyce.

11 Go walk about all Sion hill,  
yea round about her go:  
And tell the towers that thereupon  
are builded on a row.

12 And mark ye well her bulwarks all,  
behold her towers there:  
That ye may tell thereof to them  
that after shall be here.

13 For this God is our God, our God  
for evermore is he:  
Yea and unto the death also  
our guider shall be.

*Audite hac omnes. Psal. xlix. 7. H.*

**A**ll people hearken and give eare  
to that that I shall tell,

2 Both high and low, both rich and poor  
that in the world do dwell.

3 For why? my mouth shall make discourse  
of many things right wise:  
In understanding shall mine heart  
his study exercise.

4 I will encline mine eare to know  
the parable so dark:  
And open all my doubtfull speech  
in meeter on my harp.



- 5 Why should I fear affliction,  
or any carefull toyl :  
Or else my foes which at my heels  
are prest my life to spoil ?
- 6 For as for such as riches have,  
wherein their trust is most ;  
And they which of their treasures great  
themselves do brag and boast ;
- 7 There is not one of them that can  
his brothers death redeem,  
Or that can give a price to God  
sufficient for him.
- 8 It is too great a price to pay,  
none can thereto attain :  
Or that he might his life prolong,  
or not in grave remain.
- 9 They see wise men as well as fools,  
subject unto deaths bands :  
And being dead, strangers possess  
their goods, their rents, their lands.
- 10 Their care is to build houses fair,  
and so determine sure  
To make their name right great on earth  
for ever to endure.
- 11 Yet shall no man alwayes enjoy  
high honour, wealth, and rest ;
- 12 But shall at length taste of deaths cup,  
as well as the brute beatt.

*The second part.*

- 13 And though they try their foolish thoughts  
to be most lewd and vain :  
Their children yet approve their talk,  
and in like sinne remain.
- 14 As sheep into the fold are brought,  
so shall they into grave :  
Death shall them eat, and in that day  
the iust shall lordship have.
- 15 Their image and their royall port  
shall fade and quite decay,  
When as from house to pit they passe  
with wo and wel-away.
- 16 But God will surely preserve me  
from death and endless pain :  
Because he will of his good grace  
my soul receive again.
- 17 If any man wax wondrous rich,  
fear not I say therefore :  
Although the glory of his house  
increaseth more and more.
- 18 For when he dies, of all these things  
nothing shall he receive :  
His glory will not follow him,  
his pomp will take her leave.

- 19 Yet in this life he takes himself  
the happiest under sunne :  
And others likewise flatter him,  
saying, All is well done.
- 20 And presuppose he live as long  
as did his fathers old ;  
Yet must he needs at length give place,  
and be brought to deaths fold.
- 21 Thus man to honour God hath brought,  
yet doth he not consider :  
But like brute beasts so doth he live,  
which turn to dust and powder.

*Deus deorum. Psal. 1. W. W.*

- T**He mighty God,  
th' eternall hath thus spoke,  
And all the world  
he will call and provoke:  
Even from the east,  
and so forth to the west.
- 2 From toward Sion,  
which place he liketh best,  
God will appear  
in beantie most excellent:  
Our God will come  
before long time be spent.
- 3 Devouring fire  
shall go before his face ;  
A great tempest  
shall round about him trace,
- 4 Then shall he call  
the earth and heavens bright,  
To judge his folk  
with equitie and right :
- 5 Saying, Go to,  
and now my faines assemble :  
My pact they keep,  
their gifts do not dissemble.
- 6 The heavens shall  
declare his righteousness :  
For God is judge  
of all things more and less.
- 7 Hear, my people,  
for I will now reveal ;  
Lift Israel,  
I will thee nought conceal.
- Thy God, thy God  
am I, and will not blame thee
- 8 For giving not  
all manner offerings to me.
- 9 I have no need  
to take of thee at all  
Goats of thy fold,  
or calf out of thy stall:
- 10 For all the beasts  
are mine within the woods:



On thousand hills  
cattell are mine own goods.  
11 I know for mine  
all birds that are on mountains:  
All beasts are mine  
which haunt the fields and fountains.

12 Hungry if I were,  
I would not thee ittell;  
For all is mine  
that in the world doth dwell.

13 Eat I the flesh  
of great bulls or bullocks?  
Or drink the bloud  
of goats, or of the flocks?

14 Offer to God  
praise and hearty thanksgiving,  
And pay thy vows  
unto God everliving.

15 Call upon me  
when troubled thou shalt be:  
Then will I help,  
and thou shalt honour me.

16 To the wicked  
thus saith th' eternall God,  
Why dost thou preach  
my laws and hefts abroad:

17 Seeing thou hast  
them with thy mouth abused,  
And hatest to be  
by discipline reformed?

My words, I say,  
thou dost reject and hate:

18 If that thou see  
a thief, as with thy mate,  
Thou run'st with him,  
and so your prey do seek,  
And art all one  
with bards and ruffians eke.

19 Thou giv'st thy self  
to backbite and to slander:  
And how thy tongue  
deceives it is a wonder.

20 Thou fittest musing  
thy brother how to blame,  
And how to put  
thy mothers sonne to shame.

21 These things thou didst,  
and whilst I held my tongue,  
Thou didst me judge,  
because I staid so long,  
Like to thy self:  
yet though I keep long silence,  
Once shalt thou feel  
of thy wrongs just recompense.

# Psalme 1.

22 Consider this,  
ye that forget the Lord,  
And fear not when  
he threatneth with his word:  
Left without help  
I spoil you as a prey.

23 But he that thanks  
offereth, praiseth me aye,  
Saith the Lord God:  
and he that walks this trace,  
I will him teach  
Gods saving health t' embrace.

*Another of the same, by J. H.*

**T**He God of Gods, the Lord,  
hath call'd the earth by name:  
From whence the sunne doth rise, unto  
the setting of the same.

2 From Sion his fair place,  
his glory bright and clear,  
The perfect beautie of his grace,  
from thence it did appear.

3 Our God shall come in haste,  
to speak he shall not doubt:  
Before him shall the fire waste,  
and tempest round about.

4 The heavens from on high,  
the earth below likewise  
He will call forth, to judge and trie  
his folk he doth devise.

5 Bring forth my saints, saith he,  
my faithfull flock so dear:  
Which are in band and league with me,  
my law to love and fear.

6 And when these things are tride,  
the heavens shall record  
That God is just; and all must bide  
the judgement of the Lord.

7 My people, O give heed,  
Israel, to thee I cry:  
I am thy God, thy help at need,  
thou canst it not deny.

8 I do not say to thee,  
thy sacrifice is slack:  
Thou offerest daily unto me  
much more then I do lack.

9 Thinkst thou that I do need  
thy cattell young or old?  
Or else so much desire to feed  
on goats out of thy fold?

10 Nay; all the beasts are mine,  
in woods that eat their fills:  
And thousands more of neat and kine,  
that run wilde on the hills.



*The second part.*

- 11 The birds that build on high,  
in hills and out of sight;  
And beaſts that in the fields do lie,  
are ſubject to my might.
- 12 Then though I hungred ſore,  
what need I ought of thine,  
ſich that the earth with her great ſtore,  
and all therein is mine?
- 13 To bulls fleſh have I minde  
to eat it, doſt thou think?  
Or ſuch a ſweetneſs do I finde  
the bloud of goats to drink?
- 14 Give to the Lord his praiſe,  
with thanks to him apply:  
And ſee thou pay thy vows alwayes  
unto the God moſt high.
- 15 Then ſeek and call to me,  
when ought would work thee blame:  
And I will ſure deliver thee,  
that thou mayſt praiſe my name.
- 16 But to the wicked train,  
which talk of God each day,  
And yet their works are foul and vain,  
to them the Lord will ſay,
- 17 With what a face dar'ſt thou  
my word once ſpeak or name?  
Why doth thy talk my law allow,  
thy deeds deny the ſame?
- 18 Whereas for to amend  
thy life thou art ſo ſlack:  
My word the which thou doſt pretend,  
is caſt behinde thy back.

*The third part.*

- 19 When thou a thief doſt ſee  
by theft to live in wealth,  
With him thou runn'ſt, and doſt agree  
likewiſe to thrive by ſtealth.
- 20 When thou doſt them behold  
that wives and maids defile,  
Thou lik'ſt it well, and waxeſt bold  
to uſe that life moſt vile.
- 21 Thy lips thou doſt apply  
to ſlander and defame:  
Thy tongue is taught to craft and lie,  
and ſtill doth uſe the ſame.
- 22 Thou ſtudi'eſt to revile  
thy friends to thee ſo near:  
With ſlander thou wouldſt needs defile  
thy mothers ſonne moſt dear.
- 23 Hereat while I do wink,  
- aſthough I did not ſee,  
Thou goeſt on ſtill, and ſo doſt think  
that I am like to thee.

- 24 But ſure I will not let  
to ſtrike when I begin:  
Thy faults in order I will ſet,  
and open all thy ſinne.
- 25 Mark this I you require,  
that have not God in minde:  
Leſt when I plague you in mine ire,  
your help be farre to finde.
- 26 He that doth give to me  
the ſacrifice of praiſe,  
Doth pleaſe me well, and he ſhall ſee  
to walk in godly wayes.

*Miferere mei. Psal. 1j. W. W.*

- O Lord, conſider my diſtreſs,  
and now with ſpeed ſome pitie take:  
My ſinnes deface, my faults redreſs,  
good Lord, for thy great mercies ſake.
- 2 Waſh me, O Lord, and make me clean  
from this unjuſt and ſinfull act,  
And purifie yet once again  
my hainous crime and bloody fact.
  - 3 Remorſe and ſorrow do conſtrain  
me to a cknowledge mine excels:  
My ſinne alas doth ſtill remain  
before my face without releaſe.
  - 4 For thee alone I have offended,  
committing evil in thy ſight:  
And if I were therefore condemned,  
yet were thy judgements juſt and right.
  - 5 It is too manifeſt, alas,  
that firſt I was conceiv'd in ſinne:  
Yea of my mother ſo born was,  
and yet vile wretch remain therein.
  - 6 Alſo behold, Lord, thou doſt love  
the inward truth of a pure heart:  
Therefore thy wiſdome from above  
thou haſt reveal'd me to convert.
  - 7 If thou with hyſſop purge this blot,  
I ſhall be cleaner then the glaſſe:  
And if thou waſh away my ſpot,  
the ſnow in whitenefſe ſhall I paſſe.
  - 8 Therefore, O Lord, ſuch joy me ſend,  
that inwardly I may finde grace,  
And that my ſtrength may now amend,  
which thou haſt ſwag'd for my treſpaſſe.
  - 9 Turn back thy face and frowning ire,  
for I have felt enough thy hand:  
And purge my ſinnes, I thee deſire,  
which do in number paſſe the ſand.
  - 10 Make new my heart within my breaſt,  
and frame it to thy holy will:  
Thy conſtant ſpirit in me let reſt,  
which may theſe raging enemies kill.



*The second part.*

- 11 Cast me not, Lord, out from thy face,  
but speedily my torments end:  
Take not from me thy spirit of grace,  
which may from dangers me defend.
- 12 Restore me to those joyes again  
which I was wont in thee to finde:  
And let me thy free spirit retain,  
which unto thee may stirre my minde.
- 13 Thus when I shall thy mercies know,  
I shall instruct others therein:  
And men that are likewise brought low,  
by mine example shall flee sinne.
- 14 O God that of my health art Lord,  
forgive me this my bloudy vice:  
My heart and tongue shall then accord  
to sing thy mercies and iustice.
- 15 Touch thou my lips, my tongue untie,  
O Lord, which art the one y key:  
And then my mouth shall testifie  
thy wondrous works and praise alway.
- 16 And as for outward sacrifice,  
I would have offered many a one:  
But thou esteem'st them of no price,  
and therein pleasure tak'st thou none.
- 17 The heavy heart, the minde opprest,  
O Lord, thou never dost reject:  
And, to speak truth, it is the best,  
and of all sacrifice th' effect.
- 18 Lord, unto Sion turn thy face,  
poure out thy mercies on thy hill,  
And on Jerusalem thy grace,  
build up the walls, and love it still.
- 19 Thou shalt accept then our offerings  
of peace and righteousness, I say:  
Yea calves and many other things  
upon thine altar will we lay.
- Another of the same, by J. H.*
- H**Ave mercy on me, Lord, after  
thy great abounding grace:  
After thy mercies multitude,  
do thou my finnes eface.
- 2 Yea wash me more from mine offence,  
and cleanse me from my sinne:  
For I do know my faults, and still  
my sinne is in mine eyn.
- 3 Against thee, thee alone I have  
offended in this case:  
And evil have I done before  
the presence of thy face:
- 4 That in the things that thou hast done  
upright thou mayst be tride,  
And eke in judging, that the doom  
may passe upon thy side.

## Psalme li.

- 5 Behold, in wickedness my kinde  
and shape I did receive:  
And lo my sinfull mother eke  
in sinne did me conceive.
- 6 But lo, the truth in inward parts  
is pleasant unto thee;  
And secrets of thy wisdom thou  
revealed hast to me.
- 7 With hyssop, Lord, besprinkle me,  
I shall be cleansed so:  
Yea wash thou me, and so I shall  
be whiter then the snow.
- 8 Of joy and gladness make thou me  
to hear the pleasant voice:  
That so the bruised bones which thou  
hast broken may rejoyce.
- 9 From the beholding of my finnes,  
Lord, turn away thy face:  
And all my deeds of wickedness  
do utterly deface.
- 10 O God, create in me a heart  
unspotted in thy sight:  
And eke within my bowels, Lord,  
renew a stable sprite.
- 11 Ne cast me from thy sight, nor take  
thy holy Spirit away:  
The comfort of thy saving health  
give me again, I pray.
- 12 With thy free Spirit establish me,  
and I will teach therefore  
Sinnersthy wayes, and wicked shall  
be turned to thy lore.

*The second part.*

- 13 O God, that art God of my health,  
from bloud deliver me:  
That praises of thy righteousness  
my tongue may sing to thee.
- 14 My lips that yet fast closed be,  
do thou, O Lord, unloose:  
The praises of thy majesty  
my mouth shall so disclose.
- 15 I would have offered sacrifice,  
if that had pleased thee:  
But pleased with burnt-offerings  
I know thou wilt not be.
- 16 A troubled spirit is sacrifice  
delightfull in Gods eyes:  
A broken and an humble heart,  
God, thou wilt not despise.
- 17 In thy good will deal gently, Lord,  
to Sion, and withall  
Grant that of thy Jerusalem  
uprear'd may be the wall.



18 Burnt-offerings, gifts, and sacrifice  
of iustice in that day  
Thou shalt accept, and calves they shall  
upon thine altar lay.

*Quid gloriaris. Psal. liij. 7. H.*

**VV**hy dost thou, tyrant, boast abroad,  
thy wicked works to praise?

Dost thou not know there is a God,  
whose mercies last alwayes?

2 Why doth thy minde yet still devise  
such wicked wile to warp?

Thy tongue untrue in forging lies,  
is like a rasour sharp.

3 On mischief why setst thou thy minde,  
and wilt not walk upright?

Thou hast more lust false tales to finde,  
then bring the truth to light.

4 Thou dost delight in fraud and guile,  
in mischief, bloud, and wrong:

Thy lips have learn'd the flattering stile,  
O false deceitfull tongue.

5 Therefore shall God for aye confound  
and pluck thee from thy place,

Thy seed root out from off the ground,  
and so shall thee deface.

6 The iust when they behold thy fall,  
with fear will praise the Lord,

And in reproach of thee withall  
cry out with one accord,

7 Behold the man that would not take  
the Lord for his defence:

But of his goods his god did make,  
and trust his corrupt sense.

8 But I as olive fresh and green  
shall spring and spread abroad:

For why? my trust all times hath been  
upon the living God.

9 For this therefore will I give praise  
to thee with heart and voice:

I will set forth thy name alwayes,  
wherein thy saints rejoyce.

*Dixit insipiens. Psal. liij. T. S.*

**T**he foolish man in that which he  
within his heart hath said,

That there is any God at all  
hath utterly denaid.

2 They are corrupt and they also  
a hainous work have wrought:

Among them all there is not one  
of good that worketh ought.

3 The Lord lookt down on sonnes of men,  
from heaven all abroad:

To see if any were that would  
be wise and seek for God.

4 They are all gone out of the way,  
they are corrupted all:

There is not one doth any good,  
there is not one at all.

5 Do not all wicked workers know  
that they do feed upon

My people, as they feed on bread?  
the Lord they call not on.

6 Even there they were afraid, and stood  
with trembling all dismay'd,

Whereas there was no cause at all  
why they should be afraid.

7 For God his bones that thee besieg'd  
hath scattered all abroad:

Thou hast confounded them, for they  
rejected are of God.

8 O Lord, give thou thy people health,  
and thou, O Lord, fulfill

Thy promise made to Israel,  
from out of Sion hill.

9 When God his people shall restore  
that erst was captive led,

Then Jacob shall therein rejoyce,  
and Israel shall be glad.

*Deus in nomine. Psal. liv. 7. H.*

**G**od, save me for thy holy name,  
and for thy goodness sake:

Unto the strength, Lord, of the same  
I do my cause betake.

2 Regard, O Lord, and give an eare  
to me when I do pray:

Bow down thy self to me and hear  
the words that I do say.

3 For strangers up against me rise,  
and tyrants vex me still:

Which have not God before their eyes,  
they seek my soul to spill.

4 But lo, my God doth give me aid,  
the Lord is straight at hand:

With them by whom my soul is staid  
the Lord doth ever stand.

5 With plagues repay again all those  
for me that lie in wait:

And in thy truth destroy my foes  
with their own snare and bait.

6 An offering of free heart and will  
then I to thee shall make,

And praise thy name, for therein still  
great comfort I do take.

7 O Lord, at length do set me free  
from them that craft conspire:

And now mine eye with joy doth see  
on them my hearts desire.



**O** God, give eare, and do apply  
to hear me when I pray:  
And when to thee I call and cry,  
hide not thy self away.

2 Take heed to me, grant my request,  
and answer me again:

With plaints I pray full sore oppress,  
great grief doth me constrain.

3 Because my foes with threats and cries  
oppress me through despight:  
And so the wicked sort likewise  
to vex me have delight.

4 For they in counsel do conspire  
to charge me with some ill:  
So in their hasty wrath and ire  
they do pursue me still.

5 My heart doth faint for want of breath,  
it panteth in my breast:  
The terrours and the dread of death  
do work me much unrest.

6 Such dreadfull fear on me doth fall,  
that I therewith do quake:  
Such horror whelmeth me withall,  
that I no shift can make.

7 But I did say, Who will give me  
the swift and pleasant wings  
Of some fair dove, that I may flie,  
and rest me from these things?

8 Lo then I would go farre away,  
to flie I would not cease:  
And I would hide my self, and stay  
in some great wilderness.

9 I would be gone in all the haste,  
and not abide behinde:  
That I were quit and overpast  
these blasts of boisterous winde.

10 Divide them, Lord, and from them pull  
their devilish double tongue:  
For I have spide their citie full  
of rapine, strife, and wrong.

11 Which things both night & day throughout,  
do close her as a wall:  
In midst of her is mischief stout,  
and sorrow eke withall.

12 Her inward parts are wicked plain,  
her deeds are much too vile:  
And in her streets there doth remain  
all craftie fraud and guile.

*The second part.*

13 If that my foes did seek my shame,  
I might it well abide;  
From open enemies check and blame  
some where I could me hide:

14 But thou it was, my fellow dear,  
which friendship didst pretend,  
And didst my secret counsel hear,  
as my familiar friend:

15 With whom I had delight to talk  
in secret and abroad,  
And we together oft did walk  
within the house of God.

16 Let death in haste upon them fall,  
and send them quick to hell:  
For mischief reigneth in the hall  
and parlour where they dwell.

17 But I unto my God will cry,  
to him for help I flee:  
The Lord will help me by and by,  
and he will succour me.

18 At morning, noon, and evening tide,  
unto the Lord I pray:  
When I so instantly have cride,  
he doth not say me nay.

19 To peace he shall restore me yet,  
though warre be now at hand:  
Although the number be full great  
that would against me stand.

20 The Lord that first and last doth reigne,  
both now and evermore,  
Will hear when I to him complain,  
and punish them full sore.

21 For sure there is no hope that they  
to turn will once accord:  
For why? they will not God obey,  
nor yet do fear the Lord.

22 Upon their friends they laid their hands  
which were in covenant knit:  
Of friendship to neglect the bands  
they passe or care no whit.

23 While they have warre within their hearts,  
as butter are their words:  
Although their words were smooth as oyl,  
they cut as sharp as swords.

24 Cast thou thy care upon the Lord,  
and he shall nourish thee:  
For in no wise will he accord  
the just in thrall to see.

25 But God shall cast them deep in pit  
that thirst for bloud alwayes:  
He will no guilefull man permit  
to live out half his dayes.

26 Though such be quite destroy'd and gone,  
in thee, O Lord, I trust:  
I shall depend thy grace upon,  
with all my heart and lust.

*Miserere*



**H**Ave mercy, Lord, on me, I pray,  
for man would me devour:  
He fighteth with me day by day,  
and troubleth me each hour.  
2 Mine enemies daily enterprise  
to swallow me outright:  
To fight against me many rise,  
O thou most high of might.  
3 When they would make me most afraid  
with boasts and brags of pride:  
I trust in thee alone for aid,  
by thee I will abide.  
4 Gods promise I do minde and praise,  
O Lord, I stick to thee:  
I do not care at all assaies  
what flesh can do to me.  
5 What things I either did or spake,  
they wrest them at their will:  
And all the counsell that they take  
is how to work me ill.  
6 They all consent themselves to hide,  
close watch for me to lay:  
They spie my paths, and snares have tide  
to take my life away.  
7 Shall they thus scape on mischief set?  
thou God on them wilt frown:  
For in his wrath he doth not let  
to throw whole kingdomes down.  
8 Thou seest how oft they made me flee,  
and on my tears dost look:  
Reserve them in a glaiss by thee,  
and write them in thy book.  
9 When I do call upon thy name,  
my foes away do start:  
I well perceive it by the same,  
that God doth take my part.  
10 I glory in the word of God,  
to praise it I accord:  
With joy I will declare abroad  
the promise of the Lord:  
11 I trust in God, and yet I say,  
as I before began,  
The Lord he is my help and stay,  
I do not care for man.  
12 I will perform with heart so free,  
to God my vows alwayes:  
And I, O Lord, all times to thee  
will offer thanks and praise.  
13 My soul from death thou dost defend,  
and keep'st my feet upright:  
That I before thee may ascend  
with such as live in light.

**T**Ake pitie for thy promise sake,  
have mercy, Lord, on me:  
For why? my soul doth her betake  
unto the help of thee.  
2 Within the shadow of thy wings  
I set myself full fast,  
Till mischief, malice, and like things  
be gone and overpast.  
3 I call upon the God most high,  
to whom I stick and stand:  
I mean the God that will stand by  
the cause I have in hand.  
4 From heaven he hath sent his aid,  
to save me from their spight,  
That to devour me have assaid;  
his mercy, truth, and might.  
5 I leade my life with lions fell,  
all set on wrath and ire:  
And with such wicked men I dwell,  
that fret like flames of fire.  
6 Their teeth are spears and arrows long  
as sharp as I have seen:  
They wound and cut with their quick tongue  
like swords and weapons keen.  
7 Set up, and shew thy self, O God,  
above the heavens bright:  
Exalt thy praise on earth abroad,  
thy majesty and might.  
8 They lay their net and do prepare  
a privy cave and pit:  
Wherein they think my soul to snare,  
but they are fall'n in it.  
9 My heart is set to laud the Lord,  
in him to joy alwayes:  
My heart, I say, doth well accord  
to sing his laud and praise.  
10 Awake, my joy, awake, I say,  
my lute, my harp, and string:  
For I my self before the day  
will rise, rejoyce, and sing.  
11 Among the people I will tell  
the goodnes of my God.  
And shew his praise that doth excell,  
in heathen lands abroad.  
12 His mercy doth extend as farre  
as heavens all are high:  
His truth as high as any starre  
that shineth in the skie.  
13 Set forth and shew thy self, O God,  
above the heavens bright:  
Extoll thy praise on earth abroad,  
thy majesty and might.



*Si vere utique.* Psal. lviii. *J. H.*

**Y**E rulers that are put in trust  
to judge of wrong and right,  
Be all your judgements true and just,  
not knowing need or might?

2 Nay, in your hearts ye mark and muse  
in mischief to consent,  
And where ye should true justice use,  
your hands to bribes are bent.

3 The wicked sort from their birth-day  
have erred on this wise:  
And from their mothers wombe alway  
have used craft and lies.

4 In them the poyson and the breath  
of serpents do appear:  
Yea like the adder that is deaf,  
and fast doth stop her eare,

5 Because she will not hear the voice  
of one that charmeth well:  
No though he were the chief of choice,  
and did therein excell.

6 O God, break thou their teeth at once  
within their mouths throughout:  
The tusks that in their great jaw-bones  
like lions whelpshang out.

7 Let them consume away and waste,  
as water runs forth right;  
The shafts that they do shoot in haste,  
let them be broke in flight.

8 As snails do waste within the shell,  
and unto slime do run:  
As one before his time that fell,  
and never saw the sunne.

9 Before the thorns that now are young,  
to bushes big shall grow:  
The storms of anger waxing strong  
shall take them ere they know.

10 The just shall joy, it doth them good  
that God doth vengeance take:  
And they shall wash their feet in blood  
of them that him forsake.

11 Then shall the world shew forth and tell,  
that good men have reward:  
And that a God on earth doth dwell,  
that justice doth regard.

*Eripe me.* Psal. lix. *J. H.*

**S**End aid and save me from my foes,  
O Lord, I pray to thee:  
Defend and keep me from all those  
that rise and strive with me.

2 O Lord, preserve me from those men,  
whose doings are not good:  
And set me sure and safe from them  
that thirst still after blood.

3 For lo, they wait my soul to take,  
they rage against me still:  
Yea for no fault that I did make,  
I never did them ill.

4 They run and do themselves prepare,  
when I no whit offend:  
Arise and save me from their snare,  
and see what they intend.

5 O Lord of hosts of Israel,  
arise and strike all lands:  
And pitie none that do rebell,  
and in their mischiefs stands.

6 At night they stirre and seek about,  
as hounds they howl and grin:  
And all the citie clean throughout,  
from place to place they run.

7 They speak of me with mouth alway,  
but in their lips are swords:  
They greed my death, and then would say,  
What? none doth hear our words.

8 But, Lord, thou hast their wayes espide,  
and laught thereat apace:  
The heathen folk thou dost deride,  
and mock them to their face.

9 The strength that doth our foes withstand,  
O Lord, doth come from thee:  
My God he is my help at hand,  
a fort of fence to me.

10 The Lord to me doth shew his grace  
in great abundance still:  
That I may see my foes in case  
such as my heart doth will.

*The second part.*

11 Destroy them not at once, O Lord,  
lest it from minde do fall:  
But with thy strength drive them abroad,  
and so consume them all.

12 For their ill words and truthless tongue  
confound them in their pride:  
Their wicked oaths with lies and wrong  
let all the world deride.

13 Consume them in thy wrath, O Lord,  
that nought of them remain:  
That men may know throughout the world  
that Jacobs God doth reigne.

14 At evening they return apace,  
as dogs they grin and crie:  
Throughout the streets in every place  
they run about and spie.

15 They seek about for meat, I say,  
but let them not be fed:  
Nor finde a house wherein they may  
be bold to put their head.



16 But I will shew thy strength abroad,  
thy goodnes I will praise:  
For thou art my defence and God  
at need in all assaies.

17 Thou art my strength, thou hast me staid;  
O Lord, I sing to thee:  
Thou art my fort, my fence, and aid,  
a loving God to me.

*Deus repulisti. Psal. lx. 7. H.*

O Lord, thou didst us clean forsake,  
and scatteredst us abroad:  
Such great displeasure thou didst take;  
return to us, O God.

2 Thy might did move the land so fore,  
that it in sunder brake:  
The hurt thereof, O Lord, restore,  
for it doth bowe and quake.

3 With heavy chance thou plaguest thus  
the people that are thine:  
And thou hast given unto us  
a drink of deadly wine.

4 But yet to such as fear thy name  
a banner thou didst shew:  
That they may triumph in the same,  
because thy word is true.

5 So that thy might may keep and save  
thy folk that favour thee:  
That they thy help at hand may have,  
O Lord, grant this to me.

6 The Lord did speak from his own place,  
this was his joyfull tale,  
I will divide Sichem by pace,  
and mete out Succoths vale.

7 Gilead is given to my hand,  
Manassies mine beside:  
Ephraim the strength of all my land,  
my law doth Judah guide.

8 In Moab I will wash my feet,  
over Edom throw my shoe:  
And thou Palestine oughtst to seek  
for favour me unto.

9 But who will bring me at this tide  
unto the city strong?  
Or who to Edom will me guide,  
so that I go not wrong?

10 Wilt thou not, God, which didst forsake  
thy folk, their land, and coasts?  
Our warres in hand thou wouldst not take,  
nor walk among our hosts.

11 Give aid, O Lord, and us relieve  
from them that us disdain:  
The help that hosts of men can give,  
it is but all in vain.

12 But through our God we shall have might  
to take great things in hand:  
He will tread down and put to flight  
all those that us withstand.

*Exaudi Deus. Psal. lxj. 7. H.*

R Egard, O Lord, for I complain,  
and make my suit to thee:  
Let not my words return in vain,  
but give an care to me.

2 From out the coasts and utmost parts  
of all the earth abroad,  
In grief and anguish of my heart  
I cry to thee, O God.

3 Upon the rock of thy great power  
my wofull minde repose:  
Thou art my hope, my fort and tower,  
my fence against my foes.

4 Within thy tent I lust to dwell,  
for ever to endure:  
Under thy wings I know right well  
I shall be safe and sure.

5 The Lord doth my desire regard,  
and doth fulfill the same:  
With godly gifts will he reward  
all those that fear his name.

6 The king shall he in health maintain,  
and so prolong his dayes:  
That he from age to age shall reigne,  
for evermore alwayes.

7 That he may have a dwelling place  
before the Lord for aye;  
O let thy mercy, truth, and grace,  
defend him from decay.

8 Then shall I sing for ever still  
with praise unto thy name:  
That all my vows I may fulfill,  
and daily pay the same.

*Nonne Deo. Psal. lxij. 7. H.*

MY soul to God shall give good heed,  
and him alone attend:  
For why? my health and hope to speed  
doth whole on him depend.

2 For he alone is my defence,  
my rock, my health, and aid:  
He is my stay, that no pretence  
shall make me much dismayd.

3 O wicked folk, how long will ye  
use craft & sure ye must fall:  
For as a rotten hedge ye be,  
and like a tottering wall.

4 Whom God doth love, ye seek alwayes  
to put him to the worle:  
Ye love to lie, with mouth ye praise,  
and yet your heart doth curse.



- 5 Yet still my soul doth whole depend  
on God my chief desire:  
From all ill feats me to defend  
none but him I require.
- 6 He is my rock, my fort and tower,  
my health is of his grace:  
He doth support me, that no power  
can move me out of place.
- 7 God is my glory and my health,  
my souls desire and lust:  
My fort, my strength, my stay, my wealth,  
God is my onely trust.
- 8 Oh, have your trust in him alway,  
ye folk, with one accord:  
Poure out your hearts to him, and say,  
Our trust is in the Lord.
- 9 The sonnes of men deceitfull are,  
on balance but a sleight:  
With things most vain do them compare,  
for they can keep no weight.
- 10 Trust not in wrong, robbery, nor stea'th,  
let vain delights be gone:  
Though goods well got flow in with wealth,  
set not your hearts thereon.
- 11 The Lord long since one thing did tell,  
which here to minde I call:  
He spake it oft, I heard it well,  
That God alone doth all.
- 12 And that thou, Lord, art good and kinde,  
thy mercy doth exceed:  
So that all forts with thee shall finde  
according to their deed.

*Deus, Deus meus. Psa. lxiij. T. S.*

- O God, my God, I watch betime  
to come to thee in haste:  
For why? my soul and body both  
do thirst of thee to taste.  
And in this barren wildernes  
where waters there are none,  
My flesh is parcht for thought of thee,  
for thee I wish alone.
- 2 That I might see yet once again  
thy glory, strength, and might,  
As I was wont it to behold  
within thy temple bright.
- 3 For why? thy mercies farre surmount  
this life and wretched dayes:  
My lips therefore shall give to thee  
due honour, laud and praise.
- 4 And whilest I live, I will not fail  
to worship thee alway:  
And in thy name I shall lift up  
my hands when I do pray.

- 5 My soul is fill'd as with marrow,  
which is both fat and sweet:  
My mouth therefore shall sing such songs  
as are for thee most meet.
- 6 When as in bed I think on thee,  
and eke all the night tide.
- 7 For under covert of thy wings,  
thou art my joyfull guide.
- 8 My soul doth surely stick to thee,  
thy right hand is my power:
- 9 And those that seek my soul to stroy,  
them death shall soon devour.
- 10 The sword shall them devour each one,  
their carcases shall feed  
The hungry foxes which do run  
their prey to seek at need.
- 11 The king and all men shall rejoyce,  
that do profess Gods word:  
For liars mouthes shall then be stopt,  
which have the truth disturb'd.

*Exaudi Deus. Psa. lxiij. J. H.*

- O Lord, unto my voice give eare,  
with plaint when I do pray:  
And rid my life and soul from fear  
of foes that threat to slay.
- 2 Defend me from that sort of men  
which in deceit do lurk:  
And from the frowning face of them  
that all ill feats do work.
- 3 Who whet their tongues, as we have seen  
men whet and sharp their swords:  
They shoot abroad their arrows keen,  
I mean most bitter words.
- 4 With privy sleights shoot they their shaft,  
the upright man to hit:  
The just unwares to strike by craft,  
they care or fear no whit.
- 5 A wicked work they have decreed,  
in counsel thus they cry,  
To use deceit let us not dread,  
what? who can it espie?
- 6 What way to hurt they talk and muse  
all times within their heart:  
They all consult what feats to use,  
each doth invent his part.
- 7 But yet all this shall not prevail;  
when they think least upon,  
God with his dart shall sure assail  
and wound them every one.
- 8 Their crafts and their ill tongues withall  
shall work themselves such blame,  
That they which then behold their fall  
shall wonder at the same.

9 Then



9 Then all that see shall know right well  
that God the thing hath wrought,  
And praise his wittie works, and tell  
what he to passe hath brought.  
10 Yet shall the just in God rejoyce,  
still trusting in his might:  
So shall they joy with minde and voice,  
whose hearts are pure and right.  
*Te decet hymnus. Psal. lxxv. J. H.*  
**T**Hy praise alone, O Lord, doth reigne  
in Sion thine own hill:  
Their vows to thee they do maintain,  
and their behests fullfill.  
2 For that thou dost their prayers heare,  
and dost thereto agree:  
The people all both farre and near  
with trust shall come to thee.  
2 Our wicked life so farre exceeds,  
that we shall fall therein:  
But, Lord, forgive our great misdeeds,  
and purge us from our sinne.  
4 The man is blest whom thou dost choose  
within thy courts to dwell:  
Thy house and temple he shall use,  
with pleasures that excell.  
5 Of thy great justice heare us, God,  
our health of thee doth rise:  
The hope of all the earth abroad,  
and the sea coasts likewise.  
6 With strength thou art beset about,  
and compass with thy power:  
Thou mak'st the mountains strong and stout,  
to stand in every shower.  
7 The swelling seas thou dost asswage,  
and make their streams full still:  
Thou dost restrain the peoples rage,  
and rule them as thy will.  
8 The folk that dwell full farre on earth  
shall dread thy signes to see,  
Which morn and even in great mirth  
do passe with praise to thee.  
9 When that the earth is chapt and drie,  
and thirsteth more and more,  
Then with thy drops thou dost apply,  
and much increase her store.  
10 The flood of God doth overflow,  
and so doth cause to spring  
The seed and corn which men do sow,  
for he doth guide the thing.  
11 With wet thou dost her furrows fill,  
whereby her cloods do fall:  
Thy drops on her thou dost distill,  
and blesse her fruit withall.

12 Thou deckst the earth of thy good grace  
with fair and pleasant crop:  
Thy clouds distill their dew apace,  
great plenty they do drop.  
13 Whereby the desert shall begin  
full great increase to bring:  
The little hills shall joy therein,  
much fruit in them shall spring.  
14 In places plain the flock shall feed,  
and cover all the earth:  
The vales with corn shall so exceed,  
that men shall sing for mirth.  
*Jubilate Deo. Psal. lxxvi. T. S.*  
**Y**E men on earth, in God rejoyce,  
with praise set forth his name:  
Extoll his might with heart and voice,  
give glory to the same.  
2 How wonderfull, O Lord, say ye,  
in all thy works thou art!  
Thy foes for fear shall seek to thee  
full sore against their heart.  
3 All men that dwell the earth throughout,  
shall praise the name of God:  
The laud thereof the world about  
is shew'd and set abroad.  
4 All folk, come forth, behold and see  
what things the Lord hath wrought:  
Mark well the wondrous works that he  
for man to passe hath brought.  
5 He laid the sea like heaps on high,  
therein a way they had,  
On foot to passe both fair and drie,  
whereof their hearts were glad.  
6 His might doth rule the world alway,  
his eyes all things behold:  
All such as would him disobey,  
by him shall be controld.  
7 Ye people, give unto our God  
due laud and thanks alwayes:  
With joyfull voice declare abroad,  
and sing unto his praise:  
8 Which doth endue our soul with life,  
and it preserve withall:  
He stayes our feet so that no strife  
can make us slip or fall.  
9 The Lord doth prove our deeds with fire,  
if that they will abide:  
As workmen do when they desire  
to have their metalls tri'de.  
10 Although thou suffer us so long  
in prison to be cast,  
And there with chains and fetters strong  
to lie in bondage fast:



*The second part.*

- 11 Although, I say, thou suffer men  
on us to ride and reigne:  
Though we through fire and water runne,  
of very grief and pain:  
12 Yet sure thou dost of thy good grace  
dispose it to the best:  
And bring us out into a place,  
to live in wealth and rest.  
13 Unto thy house resort will I  
to offer and to pray,  
And there I will my self apply  
my vows to thee to pay.  
14 The vows that with my mouth I spake  
in all my grief and smart:  
The vows, I say, which I did make  
in dolour of my heart.  
15 Burnt-offerings I will give to thee  
of oxen fat and rams:  
Yea this my sacrifice shall be  
of bullocks, goats, and lambs.  
16 Come forth and hearken here full soon,  
all ye that fear the Lord:  
What he for my poore soul hath done,  
to you I will record.  
17 Full oft I call to mind his grace,  
this mouth to him doth cry:  
And thou my tongue make speed apace  
to praise him by and by.  
18 But if I feel my heart within  
in wicked works rejoyce:  
Or if I have delight to sinne,  
God will not heare my voice.  
19 But surely God my voice hath heard,  
and what I do require:  
My prayer he doth well regard,  
and granteth my desire.  
20 All praise to him that hath not put  
nor cast me out of minde:  
Nor yet his mercie from me shut,  
which I do ever finde.

*Deus misereatur. Psal. lxxii. J. H.*

- H**Ave mercy on us, Lord,  
and grant to us thy grace:  
To shew to us do thou accord  
the brightnesse of thy face;  
2 That all the earth may know  
the way to godly wealth:  
And all the nations on a row  
may see thy saving health.  
3 Let all the world, O God,  
give praise unto thy name:  
O let the people all abroad  
extoll and laud the same.

- 4 Throughout the world so wide  
let all rejoyce with mirth:  
For thou with truth and right dost guide  
the nations of the earth.  
5 Let all the world, O God,  
give praise unto thy name:  
O let the people all abroad  
extoll and laud the same.  
6 Then shall the earth increase,  
great store of fruit shall fall;  
And then our God the God of peace  
shall blesse us eke withall.  
7 God shall us blesse, I say,  
and then both farre and near,  
The folk throughout the earth alway  
of him shall stand in fear.

*Exsurgat Deus. Psal. lxxiii. T. S.*

- L**et God arise, and then his foes  
will turn themselves to flight:  
His enemies then will run abroad,  
and scatter out of sight.  
2 And as the fire doth melt the wax,  
and winde blowes smoke away:  
So in the presence of the Lord,  
the wicked shall decay.  
3 But righteous men before the Lord  
shall heartily rejoyce:  
They shall be glad and merrie all,  
and chearfull in their voice.  
4 Sing praise, sing praise unto the Lord,  
who rideth on the skie:  
Extoll the name of Jah our God,  
and him do magnifie.  
5 The same is he that is above  
within his holy place,  
That father is of fatherlesse,  
and judge of widows case.  
6 Houses he gives and issue both  
unto the comfortlesse:  
He bringeth bondmen out of thrall,  
and rebels to distresse.  
7 When thou didst march before thy folk  
th' Egyptians from among,  
And broughtst them through the wilderness  
which was both wide and long:  
8 The earth did quake, the rain pour'd down,  
heard were great claps of thunder;  
The mount Sinai shook in such sort,  
as it would break in sunder.  
9 Thine heritage with drops of rain  
abundantly was washt:  
And if so be it barren waxt,  
by thee it was refresh't.



10 Thy chosen flock doth there remain,  
thou hast prepar'd that place :  
And for the poore thou dost provide  
of thine especiall grace.

*The second part.*

11 God will give women causes just  
to magnifie his name,  
When as his people triumphs make,  
and purchase bruit and fame.  
12 For puissant kings for all their power,  
shall flee and take the foil;  
And women which remain at home  
shall help to part the spoil.

13 And though ye were as black as pots,  
your hue shall passe the dove,  
Whose wings and feathers seem to have  
silver and gold above.

14 When in this land God shall triumph  
o're kings both high and low :  
Then shall it be like Salmon hill,  
as white as any snow.

15 Though Basan be a fruitfull hill,  
and in height others passe :  
Yet Zion God's most holy hill  
doth farre excell in grace.

16 Why brag ye thus ye hills most high,  
and leap for pride together ?  
The hill of Zion God doth love,  
and there will dwell for ever.

17 Gods armie is two millions  
of warriours good and strong :  
The Lord also in Sinai  
is present them among.

18 Thou didst, O Lord, ascend on high,  
and captives ledst them all,  
Which in times past thy chosen flock  
in bondage kept and thrall.

Thou mad'st them tribute for to pay;  
and such as did repine  
Thou didst subdue, that they might dwell  
in thy temple divine.

19 Now praised be the Lord, for that  
he poures on us such grace :  
From day to day he is the God  
of our health and solace.

*The third part.*

20 He is the God from whom alone  
salvation cometh plain :  
He is the God by whom we scape  
all dangers, death, and pain.

21 Thus God will wound his enemies head,  
and break the hairie scalp  
Of those that in their wickednesse  
continually do walk.

22 From Basan will I bring, said he,  
my people and my sheep :  
And all mine own as I have done,  
from dangers of the deep.

23 And make them dip their feet in bloud  
of those that hate my name :  
And dogs shall have their tongues embrew'd  
with licking of the same.

24 All men may see how thou, O God,  
thine enemies dost deface :  
And how thou goest as God and King  
into thine holy place.

25 The fingers go before with joy,  
the minstrels follow after :  
And in the midst the damels play  
with timbrel and with taber.

26 Now in the congregation,  
O Israel, praise the Lord :  
And Jacobs whole posteritie  
give thanks with one accord.

27 Their chief was little Benjamin,  
but Judah made their host,  
With Zabulon and Nephthalim,  
which dwelt about their coast.

28 As God hath given power to thee,  
so, Lord, make firm and sure  
The thing that thou hast wrought in us,  
for ever to endure.

29 And in thy temple gifts will we  
give unto thee, O Lord,  
For thine unto Jerusalem  
sure promise made by word.

*The fourth part.*

Yea, and strange kings to us subdu'd  
shall do like in those dayes:  
I mean to thee they shall present  
their gifts of laud and praise.

30 He shall destroy the spear-mens ranks,  
the calves and bulls of might :  
And cause them tribute pay, and daunt  
all such as love to fight.

31 Then shall the lords of Egypt come,  
and presents with them bring :  
The Moors most black shall stretch their hands  
unto their Lord and King.

32 Therefore, ye kingdomes of the earth,  
give praise unto the Lord :  
Sing psalme to God with one consent,  
thereto let all accord.

33 Who though he ride and ever hath  
above the heavens bright :  
Yet by the fea full thunderclaps  
men may well know his might.

34 There



34 Therefore the strength of Israel  
ascribe to God on high,  
Whose might and power doth farre extend  
above the cloudie skie,

35 O God, thy holinesse and power  
is dread for evermore :

The God of Israel gives us strength,  
praised be God therefore,

*Saluum me fac. Psal. lxi. J. H.*

SAve me, O God, and that with speed,  
the waters flow full fast :

So nigh my soul do they proceed,  
that I am fore agast.

2 I stick full deep in mire and clay,  
whereas I feel no ground :

I fall into such flouds, I say,  
that I am like be drown'd.

3 With crying oft I faint and quail,  
my throat is hoarse and drie :

With looking up my sight doth fail,  
for help to God on high.

4 My foes that guiltlesse do oppresse  
my soul, with hate are led :

In number iure they are no lesse  
then hairs are on my head.

5 Though for no cause they vex me sore,  
they prosper and are glad :

They do compell me to restore  
the things I never had.

6 What I have done for want of wit,  
thou, Lord, all times canst tell :

And all the faults that I commit  
to thee are known full well.

7 O God of hosts, defend and stay  
all those that trust in thee :

Let no man doubt or shrink away  
for ought that chanceth me.

8 It is for thee and for thy sake  
that I do bear this blame :

In spight of thee they would me make  
to hide my face for shame.

9 My mothers sonnes, my brethren all  
forsake me on a row :

And as a stranger they me call,  
my face they will not know.

10 Unto thy house such zeal I bear,  
that it doth pine me much :

Their checks and taunts at thee to heare,  
my very heart doth grutch.

*The second part.*

11 Though I do fast, my flesh to chaste,  
yea, if I weep and mone :

Yet in my teeth this gear is cast,  
they passe not thereupon.

# Psalme lxi.

12 If I for grief and pain of heart  
in sackcloth use to walk,  
Then they anon will it pervert,  
thereof they jest and talk.

13 Both high and low, and all the throng  
that sit within the gate,

They have me ever in their tongue,  
of me they talk and prate.

14 The drunkards which in wine delight,  
it is their chief pastime

To seek which way to work me spight ;  
of me they sing and rime.

15 But thee the while, O Lord, I pray,  
that when it pleaseth thee,

For thy great truth thou wilt alway  
send down thine aid to me.

16 Pluck thou my feet out of the mire,  
from drowning do me keep :

From such as owe me wrath and ire,  
and from the waters deep.

17 Lest with the waves I should be drown'd,  
and depth my soul devoure,

And that the pit should me confound,  
and shut me in her power.

18 O Lord of hosts, to me give eare,  
as thou art good and kinde :

And as thy mercie is most deare,  
Lord, have me in thy minde.

19 And do not from thy servant hide  
nor turn thy face away :

I am oppress'd on every side,  
in haste give eare, I say.

20 O Lord, unto my soul draw nigh,  
the same with aid repose :

Because of their great tyrannie,  
acquit me from my foes.

*The third part.*

21 That I abide rebuke and shame  
thou knowst and thou canst tell :

For those that seek and work the same,  
thou seest them all full well.

22 When they with brags do break my heart,  
I seek for help anon :

But finde no friends to ease my smart,  
to comfort me not one.

23 But in my meat they gave me gall,  
too cruell for to think :

And gave me in my thirst withall  
strong vinegar to drink.

24 Lord, turn their table to a snare,  
to take themselves therein :

And when they think full well to fare,  
then trap them in the gin.



- 35 And let their eyes be dark and blinde,  
that they may nothing see:  
Bowe down their backs, and do them binde,  
in thraldome for to be.
- 36 Poure out thy wrath as hot as fire,  
that it on them may fall:  
Let thy displeasure in thine ire  
take hold upon them all.
- 37 As deserts drie their house disgrace,  
their offspring eke expell:  
That none thereof possesse their place,  
nor in their tents do dwell.
- 38 If thou dost strike the man to tame,  
on him they lay full sore:  
And if that thou do wound the same,  
they seek to hurt him more.
- 39 Then let them heap up mischief still,  
(sith they are all pervert)  
That of thy favour and good will  
they never have a part.
- 40 And rase them clean out of thy book  
of life, of hope, of trust:  
That for their names they never look  
in number of the just.

*The fourth part.*

- 31 Though I, O Lord, with wo and grief  
have been full sore opprest:  
Thy help shall give me such relief,  
that all shall be redrest.
- 32 That I may give thy name the praise,  
and shew it with a song:  
I will extoll the same alwayes  
with heartie thanks among.
- 33 Which is more pleasant unto thee,  
(such minde thy grace hath born)  
Then either ox or calf can be,  
that hath both hoof and horn.
- 34 When simple folk do this behold,  
it shall rejoyce them sure:  
All ye that seek the Lord, behold,  
your life for aye shall dure.
- 35 For why? the Lord of hosts doth heare  
the poore when they complain:  
His prisoners are to him full deare,  
he doth them not disdain.
- 36 Wherefore the skie and earth below,  
the sea, with floud and stream;  
His praise they shall declare and show,  
with all that live in them.
- 37 For sure our God will Sion save,  
and Juda's cities build:  
38 Much folk possession there shall have,  
her streets shall all be fill'd.

His servants seed shall keep the same  
all ages out of minde:  
39 And there all they that love his name,  
a dwelling place shall finde.  
*Deus in adiutorium. Psal. lxx. J. H.*

- O God, to me take heed,  
of help I thee require:  
O Lord of hosts, with haste and speed  
help, help, I thee desire.
- 2 With shame confound them all  
that seek my soul to spill:  
Rebuke them back with blame to fall  
that think and wish me ill.
- 3 Confound them that apply  
and seek to work me shame:  
And at my harm do laugh, and crie,  
So, so, there goes the game.
- 4 But let them joyfull be  
in thee with joy and wealth,  
Which onely trust and seek to thee,  
and to thy saving health.
- 5 That they may say alwayes  
in mirth and one accord,  
All glorie, honour, laud and praise,  
be given to thee, O Lord.
- 6 But I am weak and poore;  
come, Lord, thine aid I lack:  
Thou art my stay and help, therefore  
make speed and be not slack.

*In te Domine. Psal. lxxi. J. H.*

- M Y Lord my God, in all distresse  
my hope is whole in thee:  
Then let no shame my soul oppresse,  
nor once take hold on me.
- 2 As thou art just, defend me, Lord,  
and rid me out of dread:  
Give eare, and to my suit accord,  
and send me help at need.
- 3 Be thou my rock, to whom I may  
for aid all times resort:  
Thy promise is to help alway,  
thou art my fence and fort.
- 4 Save me, my God, from wicked men,  
and from their strength and power:  
From folk unjust, and eke from them  
that cruelly devoure.
- 5 Thou art the stay wherein I trust,  
thou, Lord of hosts, art he:  
Yea from my youth I had a lust  
still to depend on thee.
- 6 Thou hast me kept ev'n from my birth,  
and I through thee was born:  
Wherefore I will thee praise with mirth,  
both evening and at morn.



7 As to a monster seldome seen,  
much folk about me throng:  
But thou art now, and still hast been  
my fence and aid so strong.  
8 Wherefore my mouth no time shall lack  
thy glorie and thy praise:  
And eke my tongue shall not be slack  
to honour thee alwayes.

9 Refuse me not, O Lord, I say,  
when age my limbs doth take:  
And when my strength doth waste away,  
do not my soul forsake.

10 Among themselves my foes enquire  
to take me through deceit:  
And they against me do conspire,  
that for my soul laid wait.

*The second part.*

11 Lay hand and take him now, they said,  
for God from him is gone:  
Dispatch him quite, for to his aid  
(I wis) there cometh none.

12 Do not absent thy self away,  
O Lord, when need shall be:  
But that in time of grief thou may  
in haste give help to me.

13 With shame confound and overthrow  
all those that seek my life:  
Oppresse them with rebuke also,  
that fain would work me strife.

14 But I will patiently abide  
thy help at all assaies:  
Still more and more, each time and tide,  
I will set forth thy praise.

15 My mouth thy justice shall record,  
that daily help doth send:  
But of thy benefits, O Lord,  
I know no count nor end.

16 Yet will I go and seek forth one,  
with thy good help, O God,  
The saving health of thee alone  
to shew and set abroad.

17 For of my youth thou tookst the care,  
and dost instruct me still:  
Therefore thy wonders to declare  
I have great minde and will.

18 And as in youth from wanton rage  
thou didst me keep and stay:  
Forsake me not unto mine age,  
and till my head be gray.

*The third part.*

19 That I thy strength and might may show  
to them that now be here:  
And that our seed thy power may know  
hereafter many a yeare.

20 O Lord, thy justice doth exceed  
thy doings all may see:  
Thy works are wonderfull indeed,  
oh who is like to thee!

21 Thou mad'st me feel affliction sore,  
and yet thou did'st me save:  
Yea thou did'st help and me restore,  
and took'st me from the grave.

22 And thou mine honour dost increase,  
my dignitie maintain:  
Yea thou dost make all grief to cease,  
and comfort'st me again.

23 Therefore thy faithfulness to praise  
I will with viol sing:  
My harp shall sound thy praise alwayes,  
O Israels holy King.

24 My mouth will joy with pleasant voice  
when I shall sing to thee:  
And eke my soul will much rejoyce,  
for thou hast made me free.

25 My tongue thy uprightness shall sound,  
and speak it daily still:  
For grief and shame do them confound  
that seek to work me ill.

*Deus iudicium. Psal. lxxii. 7. H.*

**L**ord, give thy judgements to the king,  
therein instruct him well:  
And with his sonne that princely thing,  
Lord, let thy justice dwell.

2 That he may govern uprightly,  
and rule thy folk aright:  
And so defend through equitie  
the poore that have no might.

3 And let the mountains that are high  
unto thy folk give peace:  
And eke let little hills applie,  
in justice to increase.

4 That he may help the weak and poore  
with aid, and make them strong:  
And eke destroy for evermore  
all those that do them wrong.

5 And then from age to age shall they  
regard and fear thy might:  
So long as sunne doth shine by day,  
or else the moon by night.

6 Lord, make the king unto the just  
like rainto fields new mown:  
And like to drops that lay the dust,  
and fresh the land new sown.

7 The just shall flourish in his time,  
and all shall be at peace,  
Untill the moon shall leave to prime,  
waste, change, and to increase.



8 He shall be lord of sea and land,  
from shore to shore throughout:  
And from the foulds within the land,  
through all the earth about.

9 The people that in deserts dwell  
shall kneel to him full thick:  
And all his enemies that rebell  
the earth and dust shall lick.  
10 The lords of all the isles thereby  
great gifts to him shall bring:  
The kings of Saba and Arabie  
give many a costly thing.

*The second part.*

11 All kings shall seek with one accord  
in his good grace to stand:  
And all the people of the world  
shall serve him at his hand.  
12 For he the needie sort doth save  
that unto him do call:  
And eke the simple folk that have  
no help of man at all.  
13 He taketh pitie on the poore  
that are with need opprest:  
He doth preserve them evermore,  
and bring their soules to rest.  
14 He shall redeem their lives from dread,  
from fraud, from wrong, from might:  
And eke the blood that they shall bleed  
is precious in his sight.  
15 But he shall live, and they shall bring  
to him of Saba's gold:  
He shall be honoured as a king,  
and daily be extold.  
16 The mightie mountains of his land  
of corn shall bear such throng,  
That it like cedar-trees shall stand  
in Libanus full long.  
17 Their cities eke full well shall speed,  
the fruits thereof shall passe:  
In plenty it shall farre exceed,  
and spring as green as grasse.  
18 For ever they shall praise his nam  
while that the sunne is light:  
And think them happie through the same,  
all folk shall blesse his might.  
19 Praise ye the Lord of hosts, and sing  
to Israels God each one:  
For he doth every wondrous thing,  
yea he himself alone.  
20 And blessed be his holy name  
all times eternally:  
That all the earth may praise the same,  
amen, amen, say I.

*Quam bonus Deus. Psal. lxxiii. T. S.*

How ever it be, yet God is good  
and kinde to Israel:  
And to all such as safely keep  
their conscience pure and well.  
2 Yet like a fool I almost slipt,  
my feet began to slide:  
And ere I wist, even at a pinch,  
my steps awry gan glide.  
3 For when I saw such foolish men,  
I grug'd and did disdain  
That wicked men all things should have  
without turmoil or pain.  
4 They never suffer pangs nor grief,  
as if death should them smite:  
Their bodies are both stout and strong,  
and ever in good plight.  
5 And free from all adversitie  
when other men be shent:  
And with the rest they take no part  
of plague or punishment.  
6 Therefore presumption doth embrace  
their necks as doth a chain:  
And are even wrapt as in a robe,  
with rapine and disdain.  
7 They are so fed that even for fat  
their eyes oft times out start:  
And as for worldly goods, they have  
more then can wish their heart.  
8 Their life is most licentious,  
boasting much of the wrong  
Which they have done to simple men,  
and ever pride among.  
9 The heavens and the living Lord  
they spare not to blaspheme:  
And prate they do of worldly things,  
no wight they do esteem.  
10 The people of God oft times turn back  
to see their prosperous state:  
And almost drink the self same cup,  
and follow the same rate.

*The second part.*

11 How can it be that God, say they,  
should know or understand  
These worldly things, sith wicked men  
be lords of sea and land?  
12 For we may see how wicked men  
in riches still increase,  
Rewarded well with worldly goods,  
and live in rest and peace.  
13 Then why do I from wickednesse  
my fantasie refrain,  
And wash my hands with innocents,  
and cleanse my heart in vain?



14 And suffer scourges every day,  
as subject to all blame:  
And every morning from my youth  
sustain rebuke and shame?

15 And I had almost said as they,  
misliking mine estate:  
But that I should thy children judge  
as folk unfortunate.

16 Then I bethought me how I might  
this matter understand:  
But yet the labour was too great  
for me to take in hand:

17 Untill the time I went into  
thine holy place, and then  
I understood right perfectly  
the end of all these men.

18 And namely, how thou settest them  
upon a slipperie place:  
And at thy pleasure and thy will  
thou dost them all deface.

19 Then all men muse at that strange sight,  
to see how suddenly  
They are destroy'd, dispatcht, consum'd,  
and dead so horribly.

20 Much like a dream when one awakes,  
so shall their wealth decay:  
Their famous names in all mens sight  
shall ebbe and passe away.

*The third part.*

21 Yet thus my heart was grieved then,  
my minde was much oppress:

22 So fond was I and ignorant,  
and in this point a beast.

23 Yet neverthelesse by my right hand  
thou hold'st me alwayes fast:

24 And with thy counsel dost me guide  
to glory at the last.

25 What thing is there that I can wish  
but thee in heaven above?  
And in the earth there is nothing  
like thee that I can love.

26 My flesh and eke my heart doth fail,  
but God doth fail me never:  
For of my health God is the strength,  
my portion eke for ever.

27 And lo, all such as thee forsake  
thou shalt destroy each one:  
And those that trust in any thing  
saying in thee alone.

28 Therefore will I draw neare to God,  
and ever with him dwell:  
In God alone I put my trust,  
thy wonders I will tell.

*Ut quid Dem. Psal. lxxiv. 7. H.*

**VV**hy art thou, Lord, so long from us  
in all this danger deep?  
Why doth thine anger kindle thus  
at thine own pasture sheep?

2 Lord, call the people to thy thought  
which have been thine so long,  
The which thou hast redeem'd and brought  
from bondage sore and strong.

3 Have minde therefore and think upon,  
remember it full well,  
Thy pleasant place, thy mount Sion,  
where thou wast wont to dwell.

4 Lift up thy feet and come in haste,  
and all thy foes deface:  
Which now at pleasure rob and waste  
within thy holy place.

5 Amid thy congregations all,  
thine enemies roar, O God:  
They set as signes on every wall  
their banners-splaid abroad.

6 As men with axes hew down trees  
that on the hills do grow:  
So shine the bills and swords of these  
within thy temple now.

7 The cieling saw'd, the carved boards,  
the goodly graven stones,  
With axes, hammers, bills, and swords  
they beat them down at once.

8 Thy places they consume with flame,  
and eke in all this toil,  
The house appointed to thy name  
they raze down to the soil.

9 And thus they say within their heart,  
Dispatch them out of hand:  
Then burnt they up in every part  
Gods houses through the land.

10 Yet thou no signe of help dost send,  
our prophets all are gone:  
To tell when this our plague shall end  
among us there is none.

11 When wilt thou, Lord, once end this shame,  
and cease thine enemies strong?  
Shall they alwayes blasphemethy name,  
and rail on thee so long?

12 Why dost thou draw thy hand aback,  
and hide it in thy lap?  
Oh pluck it out, and be not slack  
to give thy foes a rap.

*The second part.*

13 O God, thou art our King and Lord,  
and evermore hast been:

Yea, thy good grace throughout the world  
for our good help hath seen.



- 14 The seas that are so deep and dead,  
thy might did make them drie:  
And thou didst break the serpents head,  
that he therein did die.
- 15 Yea, thou didst break the heads so great  
of whales that are so fell:  
And gav'st them to the folk to eat  
that in the deserts dwell.
- 16 Thou mad'st a spring with streams to rise  
from rock both hard and high:  
And eke thy hand hath made likewise  
deep rivers to be drie.
- 17 Both day and eke the night are thine,  
by thee they were begun:  
Thou setst to serve us with their shine,  
the light, and eke the sunne.
- 18 Thou didst appoint the ends and coasts  
of all the earth about:  
Both summer heats, and winter frosts,  
thy hand hath found them out.
- 19 Think on, O Lord, no time forget  
thy foes that thee defame:  
And how the foolish folk are set  
to rail upon thy name.
- 20 O let no cruell beasts devoure  
the turtle that is true:  
Forget not alwayes in thy power  
the poore that much do rue.
- 21 Regard thy covenant and behold,  
thy foes possesse the land:  
All sad and dark, forworn and old  
our realme as now doth stand.
- 22 Let not the simple go away,  
nor yet return with shame:  
But let the poore and needie aye  
give praise unto thy name.
- 23 Rise, Lord, let be by thee maintain'd  
the cause that is thine own:  
Remember how that thou blasphem'd  
art by the foolish one.
- 24 The voice forget not of thy foes,  
for the presumption high  
Is more and more increast of those  
that hate thee spightfully.

*Confitebimur tibi. Psal. lxxv. J. H.*

**U**Nto thee, God, will we give thanks,  
we will give thanks to thee:  
Sith thy name is so neare, declare  
thy wondrous works will wee.

2 I will uprightly judge when get  
convenient time I may:  
The earth is weak and all therein,  
but I her pillars stay.

- 3 I did to the mad people say,  
Deal not so furiously:  
And unto the ungodly ones,  
Set not your horns on high.
- 4 I said unto them, Set not up  
your raised horns on high:  
And see that you do with stiff neck  
not speak presumptuously.
- 5 For neither from the eastern parts,  
nor from the western side,  
Nor from forsaken wilderness,  
promotion doth proceed.
- 6 For why? the Lord our God he is  
the righteous judge alone:  
He putteth down the one, and sets  
another in the throne.
- 7 For why? a cup of mightie wine  
is in the hand of God:  
And all the mightie wine therein  
himself doth poure abroad.
- 8 As for the lees and filthy dregs  
that do remain of it,  
The wicked of the earth shall drink  
and suck them every whit.
- 9 But I will talk of God, I say,  
of Jacobs God therefore:  
And will not cease to celebrate  
his praise for evermore.
- 10 In sunder break the horns of all  
ungodly men will I:  
But then the horns of righteous men  
shall be exalted high.

*Gloria Patri.*

To Father, Sonne, and holy Ghost,  
all glorie be therefore:  
As in beginning was, is now,  
and shall be evermore.

*In Judea. Psal. lxxvi. J. H.*

- T**O all that now in Jurie dwell  
the Lord is clearly known:  
His name is great in Israel,  
a people of his own.
- 2 At Salem he his tents hath pight,  
to tarrie there a space:  
In Sion eke he hath delight  
to make his dwelling place.
- 3 And there he brake both shaft and bow,  
the sword, the speare, and shield:  
And brake the ray to overthrow  
in battell on the field.
- 4 Thou art more worthy honour, Lord,  
more might in thee doth lie,  
Then in the strongest of the world,  
that rob on mountains high.

D

5 But



- 5 But now the proud are spoil'd through thee,  
and they are fal'n on sleep:  
Through men of warre no help can be,  
themselves they could not keep.
- 6 At thy rebuke, O Jacobs God,  
when thou didst them reprove:  
As halt on sleep their chariots stood,  
no horsemen once did move.
- 7 For thou art dreadfull, Lord, indeed,  
what man the courage hath  
To 'bide thy sight, and doth not dread  
when thou art in thy wrath?
- 8 When thou dost make thy judgements heard  
from heaven through the ground:  
Then all the earth full sore afraid,  
in silence shall be found.
- 9 And that when thou, O God, dost stand  
in judgement for to speak,  
To save th' afflicted of the land,  
on earth that are full weak.
- 10 The furie that in man doth reigne  
shall turn unto thy praise:  
Hereafter, Lord, do thou restrain  
their wrath and threats alwayes.
- 11 Make vows and pay them to our God,  
ye folk that nigh him be:  
Bring gifts all ye that dwell abroad,  
for dreadfull sure is he.
- 12 For he doth take both life and might  
from princes great of birth:  
And full of terroure is his sight  
to all the kings on earth.

*Voce mea. Psal. lxxvii. J. H.*

- I** With my voice to God do crie,  
with heart and heartie cheer:  
My voice to God I lift on high,  
and he my suit doth heare.
- 2 In time of grief I sought to God,  
by night no rest I took:  
But stretcht my hands to him abroad,  
my soul comfort forsook.
- 3 When I to think on God intend,  
my trouble then is more:  
I spake, but could not make an end,  
my breath was stop't so sore.
- 4 Thou holdst mine eyes alwayes from rest,  
that I alwayes awake:  
With fear I am so sore oppress't,  
my speech doth me forsake.
- 5 The dayes of old in mind I cast,  
and oft did think upon  
The times and ages that are past  
full many yeares agoe.

- 6 By night my songs I call to minde,  
once made thy praise to show:  
And with my heart much talk I finde,  
my spirits do search to know.
- 7 Will God, said I, at once for all  
cast off his people thus,  
So that henceforth no time he shall  
be friendly unto us?
- 8 What? is his goodnesse cleane decay'd  
for ever and a day?  
Or is his promise now delay'd,  
and doth his truth decay?
- 9 And will the Lord our God forget  
his mercies manifold?  
Or shall his wrath increase so hot,  
his mercies to withhold?
- 10 At last I said, My weaknesse is  
the cause of this mistrust:  
Gods mightie hand can help all this,  
and change it when he lust.

*The second part.*

- 11 I will regard and think upon  
the working of the Lord:  
Of all his wonders past and gone  
I gladly will record.
- 12 Yea all his works I will declare,  
and what he did devise:  
To tell his facts I will not spare,  
and eke his counsel wise.
- 13 Thy works, O Lord, are all upright,  
and holy all abroad:  
What one hath strength to match the might  
of thee, O Lord our God?
- 14 Thou art a God that dost forth show  
thy wonders every houre:  
And so dost make the people know  
thy virtue and thy power.
- 15 And thine own folk thou dost defend  
with strength and stretched arm:  
The sonnes of Jacob that descend,  
and Josephs seed from harm.
- 16 The waters, Lord, perceived thee,  
the waters saw thee well:  
And they for fear away did flee,  
the depths on trembling fell.
- 17 The clouds that were both thick and black  
did rain full plenteously:  
The thunder in the aire did crack,  
thy shafts abroad did flie.
- 18 Thy thunder in the aire was heard,  
thy lightnings from above  
With flashes great made men afraid,  
the earth did quake and move.



19 Thy wayes within the sea do lie,  
thy paths in waters deep :  
Yet none can there thy steps espie,  
nor know thy paths to keep.  
20 Thou ledst thy folk upon the land  
as sheep on every side :  
Through Moses and through Aarons hand  
thou didst them safely guide.

*Attendite populi. Psal. lxxviii. J. H.*

**A**ttend my people to my law,  
and to my words incline:  
1 My mouth shall speak strange parables,  
and sentences divine:  
2 Which we our selves have heard and learn'd  
even of our fathers old;  
And which for our instruction  
our fathers have us told.  
3 Because we should not keep it close  
from them that should come after :  
Who should Gods power to their race praise,  
and all his works of wonder.  
4 To Jacob he commandment gave  
how Israel should live,  
Willing our fathers should the same  
unto their children give.  
5 That they and their posteritie  
that were not sprung up tho,  
Should have the knowledge of the law,  
and teach their seed also.  
6 That they might have the better hope  
in God that is above :  
And not forget to keep his laws  
and his precepts in love.  
7 Not being as their fathers were,  
rebelling in Gods sight :  
And would not frame their wicked hearts  
to know their God aright.  
8 How went the people of Ephraim  
their neighbours for to spoil :  
Shooting their darts the day of warre,  
and yet they took the foil ?  
9 For why ? they did not keep with God  
the covenant that was made,  
Nor yet would walk or lead their lives  
according to his trade:  
10 But put into oblivion  
his counsel and his will,  
And all his works most magnifick,  
which he declared still.  
*The second part.*  
11 What wonder to our forefathers  
did he himself disclose  
In Egypt land, within the field  
that call'd is Thaneos ?

12 He did divide and cut the sea,  
that they might passe at once :  
And made the waters stand as still  
as doth an heap of stones.  
13 He led them secret in a cloud  
by day when it was bright:  
And in the night when dark it was,  
with fire he gave them light.  
14 He brake the rocks in wildernesse,  
and gave the people drink :  
As plentiful as when the deeps  
do flow up to the brink.  
15 He drew out rivers out of rocks  
that were both drie and hard,  
Of such abundance, that no foulds  
to them may be compar'd.  
16 Yet for all this against the Lord  
their sinne they did increase :  
And stirred him that is most high  
to wrath in wildernesse.  
17 They tempted God within their hearts,  
like people of mistrust :  
Requiring such a kind of meat  
as served to their lust:  
18 Saying with murmuration  
in their unfaithfulnesse,  
What? can this God prepare for us  
a feast in wildernesse.  
19 Behold, he strake the stonie rock,  
and foulds forthwith did flow :  
But can he now give to his folk  
both bread and flesh also ?  
20 When God heard this, he waxed wroth  
with Iacob and his seed:  
So did his indignation  
on Israel proceed.

*The third part.*

21 Because they did not faithfully  
believe, and hope that he  
Could alwayes help and succour them  
in their necessitie.  
22 Wherefore he did command the clouds,  
forthwith they brake in sunder,  
23 And rain'd down manna for them to eat,  
a food of mickle wonder.  
24 When earthly men with angels food  
were fed at their request,  
25 He bade the east winde blow away,  
and brought in the south-west.  
26 He rain'd down flesh as thick as dust,  
and fowl as thick as sand,  
27 Which he did cast amid the place  
where all their tents did stand.

D 2

29 Then



- 29 Then did they eat exceedingly,  
and all men had their fills:  
Yet more and more they did desire  
to serve their lusts and wills.  
30 But as the meat was in their mouthes,  
his wrath upon them fell,  
31 And slew the flower of all their youth,  
and choise of Israel.  
32 Yet fell they to their wonted sinne,  
and still they did him grieve:  
For all the wonders that he wrought,  
they would him not believe.  
33 Their dayes therefore he shortened,  
and made their honour vain:  
Their years did waste and passe away  
with terrour and with pain.  
34 But ever when he plagued them,  
they sought him by and by,  
35 Remembring that he was their strength,  
their help and God most high.  
36 Though in their mouthes they did but glose  
and flatter with the Lord:  
And with their tongues and in their hearts  
dissembled every word.

*The fourth part.*

- 37 For why? their hearts were nothing bent  
to him nor to his trade:  
Nor yet to keep or to perform  
the covenant that was made.  
38 Yet was he still so mercifull,  
when they deserv'd to die,  
That he forgave them their misdeeds,  
and would not them destroy.  
Yea, many a time he turn'd his wrath,  
and did himself advise:  
And would not suffer all his whole  
displeasure to arise.  
39 Considering that they were but flesh,  
and even as a winde  
That passeth away, and cannot well  
return by his own kinde.  
40 How oftentimes in wildernesse  
did they the Lord provoke!  
How did they move and stirre the Lord  
to plague them with his stroke!  
41 Yet did they turn again to sinne,  
and tempted God eftsoun,  
Prescribing to the holy Lord  
what things they would have done.  
42 Not thinking of his hand and power,  
nor of the day when he  
Delivered them out of the hands  
of the fierce enemy.

- 43 Nor how he wrought his miracles  
(as they themselves beheld)  
In Egypt, and the wonders that  
he did in Zoan field.  
44 Nor how he turned by his power  
their waters into bloud:  
That no man might receive his drink  
at river nor at floud.  
45 Nor how he sent them swarms of flies,  
which did them sore annoy:  
And fill'd their countrey full of frogs,  
which did their land destroy.

*The fifth part.*

- 46 Nor how he did commit their fruits  
unto the caterpillar:  
And all the labour of their hands  
he gave to the grasshopper.  
47 With hailstones he destroy'd their vines,  
so that they were all lost:  
And not so much as wild fig-trees,  
but he consum'd with frost.  
48 And yet with hailstones once again  
the Lord their cattell smote,  
And all their flocks and herds likewise  
with thunder-bolts full hot.  
49 He cast upon them in his ire  
and in his furie strong,  
Displeasure, wrath, and evil spirits,  
to trouble them among.  
50 Then to his wrath he made a way,  
and spared not the least:  
But gave unto the pestilence  
the man and eke the beast.  
51 He strake also the first-born all  
that up in Egypt came:  
And all the chief of men and beasts  
within the tents of Ham.  
52 But as for all his own deare folk,  
he did preserve and keep:  
And carried them through wildernesse,  
even like a flock of sheep.  
53 Without all fear both safe and sound  
he brought them out of thrall:  
Whereas their foes with rage of seas  
were overwhelmed all.  
54 And brought them out into the coasts  
of his own holy land,  
Even to the mount which he had got  
by his strong arm and hand.  
55 And there cast out the heathen folk,  
and did their land divide:  
And in their tents he set the tribes  
of Israel to abide.



56 Yet for all this, their God most high  
they stirr'd and tempted still,  
And would not keep his testament,  
nor yet obey his will.  
57 But as their fathers turned back,  
even so they went astray,  
Much like a bow that would not bend,  
but slip and start away.

*The sixth part.*

58 And griev'd him with their hill altars,  
with offerings and with fire:  
And with their idols vehemently  
provoked him to ire.  
59 Therewith his wrath began again  
to kindle in his breast:  
The naughtinesse of Israel  
he did so much detest.  
60 Then he forsook the tabernacle  
of Silo, where he was  
Right conversant with earthly men,  
even as his dwelling place.  
61 Then suffered he his might and power  
in bondage for to stand,  
And gave the honour of his ark  
into his enemies hand.  
62 And did commit them to the sword,  
wroth with his heritage:  
63 Their young men were devour'd with fire,  
maids had no marriage.  
64 And with the sword the priests also  
did perish every one:  
And not a widow left alive  
their death for to bemoane.  
65 And then the Lord began to wake  
like one that slept a time,  
And like a valiant man of warre  
refreshed after wine.  
66 With emrods in the hinder parts  
he strake his enemies all:  
And put them then unto a shame  
that was perpetuall.  
67 Then he the tent and tabernacle  
of Joseph did refuse:  
As for the tribe of Ephraim,  
he would in no wise chuse:  
68 But chose the tribe of Jehuda,  
whereas he thought to dwell:  
Even the noble mount Sion,  
which he did love so well.  
69 Whereas he did his temple build  
both sumptuously and sure,  
Like as the earth which he hath made  
for ever to endure.

70 Then chose he David him to serve,  
his people for to keep;  
Whom he took up and brought away  
even from the folds of sheep.  
71 As he did follow th' ewes with young,  
the Lord did him advance,  
To feed his people Israel,  
and his inheritance.  
72 Thus David with a faithfull heart  
his flock and charge did feed,  
And prudently with all his power  
did govern them indeed.

*Deus, venerunt. Psal. lxxix. J. H.*

O God, the Gentiles do invade  
thine heritage to spoil:  
Jerusalem an heap is made,  
thy temple they defile.  
2 The bodies of thy saints most deare  
abroad to birds they cast:  
The flesh of them that do thee fear  
the beasts devoure and waste.  
3 Their blood throughout Jerusalem  
as water spilt they have:  
So that there is not one of them,  
to lay their dead in grave.  
4 Thus are we made a laughing stock  
almost the world throughout:  
The enemies at us jest and mock  
which dwell our coasts about.  
5 Wilt thou, O Lord, thus in thine ire  
against us ever fume,  
And shew thy wrath as hot as fire,  
thy folk for to consume?  
6 Upon those people poure the same  
which did thee never know:  
All realms which call not on thy name  
consume and overthrow.  
7 For they have got the upper hand,  
and Jacobs seed destroy'd:  
His habitation and his land  
they have left waste and void.  
8 Bear not in minde our former faults,  
with speed some pitie show:  
And aid us, Lord, in all assaults,  
for we are weak and low.

*The second part.*

9 O God, that giv'st all health and grace,  
on us declare the same:  
Weigh not our works, our finnes deface  
for honour of thy name.  
10 Why shall the wicked still alway,  
to us as people dumbe,  
In thy reproach rejoyce, and say,  
Where is their God become?



Require, O Lord, as thou seest good,  
before our eyes in sight,

Of all these folk thy servants bloud  
which they spilt in despight.

11 Receive into thy sight in haste  
the clamours, grief, and wrong

Of such as are in prison cast,  
sustaining irons strong.

Thy force and strength to celebrate,  
Lord, set them out of band  
Which unto death are destinate,  
and in their enemies hand.

12 The nations which have been so bold  
as to blaspheme thy name,  
Into their laps with seven-fold  
repay again the same.

13 So we thy flock and pasture-sheep  
will praise thee evermore,  
And teach all ages for to keep  
for thee like praise in store.

*Qui regis Israel. Psal. lxxx. J. H.*

**T**Hou Herd that Israel dost keep,  
give care and take good heed:  
Which ledest Joseph like a sheep,  
and dost him watch and feed.

2 Thou Lord, I say, whose seat is set  
on cherubims most bright,  
Shew forth thy self and do not let,  
send down thy beams of light.

3 Before Ephraim and Benjamin,  
Manasses eke likewise,  
To shew thy power do thou begin;  
come help us, Lord, arise.

4 Direct our hearts unto thy grace,  
convert us, Lord, to thee:  
Shew us the brightnesse of thy face,  
and then full safe are we.

5 Lord God of hosts of Israel,  
how long wilt thou (I say)  
Against thy folk in anger swell,  
and wilt not hear them pray?

6 Thou dost them feed with sorrows deep,  
their bread with tears they eat,  
And drink the tears that they do weep,  
in measure full and great.

7 Thou hast us made a very strife  
to those that dwell about:  
And that our foes do love alive,  
they laugh and jest it out.

8 O take us, Lord, unto thy grace,  
convert our hearts to thee:  
Shew forth to us thy joyfull face,  
and we full safe shall be.

9 From Egypt where it grew not well  
thou brought'st a vine full deare:

The heathen folk thou didst expell,  
and thou didst plant it there.

10 Thou didst prepare for it a place,  
and set her roots full fast:

That it did grow and spring apace,  
and fill'd the land at last:

*The second part.*

11 The hills were covered round about  
with shade that from it came,  
And eke the cedars strong and stout,  
with branches of the same.

12 Why then didst thou her walls destroy?  
her hedge pluckt up thou hast:  
That all the folk that passe thereby  
thy vine may spoil and waste.

13 The boar out of the wood so wilde  
doth dig and root it out:  
The furious beasts out of the field  
devoure it all about.

14 O Lord of hosts, return again,  
from heaven look betime:  
Behold, and with thy help sustain  
this poore vineyard of thine.

15 Thy plant, I say, thine Israel,  
whom thy right hand hath set:  
The same which thou didst love so well,  
O Lord, do not forget.

16 They lop and cut it down apace,  
they burn it eke with fire:  
And through the frowning of thy face  
we perish in thine ire.

17 Let thy right hand be with them now  
whom thou hast kept so long:  
And with the sonne of man whom thou  
to thee hast made so strong.

18 And so when thou hast set us free,  
and saved us from shame:  
Then will we never fall from thee,  
but call upon thy name.

19 O Lord of hosts, through thy good grace  
convert us unto thee:  
Behold us with a pleasant face,  
and then full safe are we.

*Deo exultate. Psal. lxxxi. J. H.*

**B**E light and glad, in God rejoyce,  
which is our strength and stay:  
Be joyfull, and lift up your voice  
to Jacobs God, I say.

2 Prepare your instruments most meet,  
some joyfull psalme to sing:  
Strike up with harp and lute so sweet,  
on every pleasant string.



- 3 Blow as it were in the new moon,  
with trumpets of the best:  
As it is used to be done  
at any solemn feast.
- 4 For this is unto Israel  
a statute and a trade:  
A law that must be kept full well,  
which Jacobs God hath made.
- 5 This clause with Joseph was decreed  
when he from Egypt came,  
That as a witnesse all his seed  
should still observe the same.
- 6 When God, I say, had so prepar'd  
to bring him from that land:  
Whereas the speech which he had heard  
he did not understand.
- 7 I from his shoulders took (saith he)  
the burden clean away:  
And from the furnace quit him free,  
from burning brick of clay.
- 8 When thou in grief didst cry and call,  
I help thee by and by:  
And I did answer thee withall  
in thunder secretly.
- 9 Yea at the waters of discord  
I did thee tempt and prove:  
Whereas the goodnesse of the Lord  
with muttering thou didst move.
- 10 Heare, O my folk, O Israel,  
and I assure it thee:  
Regard and mark my words full well,  
if thou wilt cleave to me.

*The second part.*

- 11 Thou shalt no god in thee reserve  
of any land abroad:  
Nor in no wise to bow or serve  
a strange or foreign god.
- 12 I am the Lord thy God, and I  
from Egypt set thee free:  
Then ask of me abundantly,  
and I will give it thee.
- 13 And yet my people would not hear  
my voice when that I spake:  
Nor Israel would not obey,  
but did me quite forsake.
- 14 Then did I leave them to their will,  
in hardnesse of their heart:  
To walk in their own counsels still,  
themselves they might pervert.
- 15 O that my people would have heard  
the words that I did say:  
And eke that Israel would regard  
to walk within my way!

- 16 How soon would I confound their foes  
and bring them down full low:  
And turn my hand upon all those  
that would them overthrow!

- 17 And they that at the Lord do rage,  
as slaves should seek him till:  
But of his folk the time and age  
should flourish ever still.

- 18 I would have fed them with the crop  
and finest of the wheat:  
And made the rock with honey drop,  
that they their fills should eat.

*Deus stetit. Psal. lxxxii. J. H.*

**A** Mid the preasse with men of might  
the Lord himself doth stand,  
To plead the cause of truth and right  
with judges of the land.

- 2 How long (said he) will you proceed  
false judgement to a ward,  
And have respect for love of meed  
the wicked to regard?

- 3 Whereas of due you should defend  
the fatherlesse and weak,  
And when the poore man doth contend,  
in judgement justly speak.

- 4 If ye be wise defend the cause  
of poore men in their right:  
And rid the needie from the claws  
of tyrants force and might.

- 5 But nothing will they know or learn,  
in vain to them I talk:  
They will not see or ought discern,  
but still in darknesse walk.

- 6 For lo, even now the time is come  
that all things fall to nought:  
And likewise laws both all and some  
for gain are sold and bought.

- I had decreed it in my sight  
as gods to take you all:  
And children to the most of might  
for love I did you call.

- 7 But notwithstanding ye shall die  
as men, and so decay:  
O tyrants, I shall you destroy,  
and pluck you quite away.

- 8 Up, Lord, and let thy strength be known,  
and judge the world with might:  
For why? all nations are thine own,  
to take them as thy right.

*Deus quid. Psal. lxxxiii. J. H.*

**D**O not, O God, refrain thy tongue,  
in silence do not stay:  
Withhold not, Lord, thy self so long,  
and make no more delay.



- 2 For why? behold thy foes, and see  
how they do rage and crie:  
And those that bear an hate to thee  
hold up their heads on high.
- 3 Against thy folk they use deceit,  
and craftly they enquire:  
For thine elect to lie in wait  
their counsel doth conspire.
- 4 Come on, say they, let us expel  
and pluck these folk away:  
So that the name of Israel  
may utterly decay.
- 5 They all conspire within their heart  
how they may thee withstand:  
Against the Lord to take a part  
they are in league and band.
- 6 The tents of all the Edomites,  
the Ismaelites also:  
The Hagarenes and Moabites,  
with divers other mo.
- 7 Gebal with Ammon, and likewise  
doth Amalek conspire:  
The Philistines against thee rise,  
with them that dwell at Tyre.
- 8 And Assur eke is well appaid  
with them in league to be:  
And doth become a fence and aid  
to Lots posteritie.
- 9 As thou didst to the Midianites,  
so serve them, Lord, each one:  
As to Siser, and to Jabin,  
beside the brook Kison.
- 10 Whom thou in Endor didst destroy,  
and waste them through thy might:  
That they like dung on earth did lie,  
and that in open fight.
- The second part.*
- 11 Make them now and their lords appear  
like Zeb and Oreb than:  
As Zebah and Zalmana were,  
the kings of Midian,
- 12 Which said, Let us throughout the land  
in all the coasts abroad,  
Possesse and take into our hand  
the fair houses of God.
- 13 Turn them, O God, with storms as fast  
as wheels that have no stay:  
Or like the chaff, which men do cast  
with windesto flie away.
- 14 Like as the fire with rage and fume  
the mighty forrests spils:  
And as the flame doth quite consume  
the mountains and the hills:

- 15 So let the tempest of thy wrath  
upon their necks be laid:  
And of thy stormy winde and shoure,  
Lord, make them all afraid.
- 16 Lord, bring them all, I thee desire,  
to such rebuke and shame,  
That it may cause them to enquire,  
and learn to seek thy name.
- 17 And let them evermore daily  
to shame and slander fall:  
And in rebuke and obloquie  
to perish eke withall.
- 18 That they may know and feel full well  
that thou art called Lord:  
And that alone thou dost excell,  
and reigne throughout the world.
- Quam dilecta. Psal. lxxxiv. 7. H.*
- H**ow pleasant is thy dwelling-place,  
O Lord of hosts, to me!  
The tabernacles of thy grace  
how pleasant, Lord, they be!
- 2 My soul doth long full sore to go  
into thy courts abroad:  
My heart doth lust, my flesh also,  
in thee the living God.
- 3 The sparrows finde a room to rest,  
and save themselves from wrong,  
And eke the swallow hath a nest  
wherein to keep her young.
- 4 These birds full nigh thine altar may  
have place to sit and sing:  
O Lord of hosts, thou art, I say,  
my God and eke my King.
- 5 O they be blessed that may dwell  
within thy house alwayes:  
For they all times thy facts do tell,  
and ever give thee praise.
- 6 Yea, happy sure likewise are they,  
whose stay and strength thou art:  
Which to thy house do minde the way,  
and seek it in their heart.
- As they go through the vale of tears,  
they dig up fountains still:  
That as a spring it all appears,  
and thou their pits dost fill.
- 7 From strength to strength they walk full fast,  
no faintnesse there shall be:  
And so the God of gods at last  
in Sion they do see.
- 8 O Lord of hosts, to me give heed,  
and heare when I do pray:  
And let it through thine eares proceed,  
O Jacobs God, I say.



9 O Lord, our shield, of thy good grace  
regard, and so draw near :  
Regard, I say, behold the face  
of thine anointed dear.

10 For why ? within thy courts one day  
is better to abide,  
Then other where to keep or stay  
a thousand dayes beside.  
Much rather would I keep a doore  
within the house of God,  
Then in the tents of wickedness  
to settle mine abode.

11 For God the Lord, light and defence,  
will grace and worship give :  
And no good thing will he withhold  
from them that purely live.

12 O Lord of hosts, that man is blest,  
and happy sure is he,  
That is perswaded in his breast  
to trust all times in thee.

*Benedixisti.* Psal. lxxxv. 7. H.

**T**Hou hast been mercifull indeed,  
O Lord, unto thy land :  
For thou restoredst Jacobs seed  
from thraldome out of band.

2 The wicked wayes that they were in,  
thou didst them clean remit :  
And thou didst hide thy peoples sinne,  
full close thou coveredst it.

3 Thine anger eke thou didst assuage,  
that all thy wrath was gone :  
And so didst turn thee from thy rage,  
with them to be at one.

4 O God, our health, do now convert  
thy people unto thee :  
Put all thy wrath from us apart,  
and angry cease to be.

5 Why, shall thine anger never end,  
but still proceed on us ?  
And shall thy wrath it self extend  
upon all ages thus ?

6 Wilt thou not rather turn therefore  
and quicken us, that we  
And all thy folk may evermore  
be glad and joy in thee ?

7 O Lord, on us do thou declare  
thy goodnessto our wealth :  
Shew forth to us, and do not spare,  
thine aid and saving health.

8 I will heark what God saith, for he  
speaks to his people peace,  
And to his saints, that never they  
return to foolishness.

9 For why ? his help is still at hand  
to such as do him fear :

Whereby great glory in our land  
shall dwell and flourish there.

10 For truth and mercy there shall meet,  
in one to take their place :  
And peace shall justice with kisse greet,  
and there they shall embrace.

11 Astruth from earth shall spring apace,  
and flourish pleasantly :  
So righteousness shall shew her face,  
and look from heaven high.

12 Yea, God himself doth take in hand  
to give useach good thing:  
And through the coasts of all the land  
the earth her fruit shall bring.

13 Before his face shall justice go  
much like a guide or stay :  
He shall direct his steps also,  
and keep them in the way.

*Inclina, Domine.* Psal. lxxxvj. 7. H.

**L**Ord, bowe thine eare to my request,  
and hear me by and by :  
With grievous pain and grief opprest,  
full poor and weak am I.

2 Preserve my soul, because my wayes  
and doings holy be:  
And save thy servant, O my Lord,  
that puts his trust in thee.

3 Thy mercy, Lord, on me express,  
defend me eke withall :  
For through the day I do not cease  
on thee to cry and call.

4 Comfort, O Lord, thy servants soul  
that now with pain is pin'd :  
For unto thee, Lord, I extoll  
and lift my soul and minde,

5 For thou art good and bountifull,  
thy gifts of grace are free :  
And eke thy mercie plentiful  
to all that call on thee.

6 O Lord, likewise when I do pray,  
regard and give an eare :  
Mark well the words that I do say,  
and all my prayers hear.

7 In time when trouble doth me move,  
to thee I do complain :  
For why ? I know and well do prove  
thou answerest me again.

8 Among the gods, O Lord, is none  
with thee to be compar'd :  
And none can do as thou alone,  
the like hath not been heard.



*The second part.*

9 The Gentiles and the people all  
which thou didst make and frame,  
Before thy face on knees shall fall,  
and glorifie thy name.  
10 For why? thou art so much of might,  
all power is thine own:  
Thou workest wonders still in fight,  
for thou art God alone.

11 O teach me, Lord, thy way, and I  
shall in thy truth proceed:

O joyn my heart to thee so nigh  
that I thy name may dread.

12 To thee, my God, will I give praise  
with all my heart, O Lord:  
And glorifie thy name alwayes  
for ever through the world.

13 For why? thy mercie shew'd to me  
is great, and doth excell:  
Thou setst my soul at libertie  
out from the lower hell.

14 O Lord, the proud against me rise,  
and heaps of men of might:  
They seek my soul, and in no wise  
will have thee in their fight.

15 Thou, Lord, art mercifull and meek,  
full slack and slow to wrath:  
Thy goodness is full great, and eke  
thy truth no measure hath.

16 O turn to me, and mercie grant,  
thy strength to me apply:  
O help and save thine own servant,  
thy handmaids sonne am I.

17 On me some signe of favour show,  
that all my foes may see  
And be asham'd, because, Lord, thou  
dost help and comfort me.

*Fundamenta. Psal. lxxxviij. J. H.*

**T**hat citie shall full well endure,  
her ground-work still doth stay  
Upon the holy hills full sure,  
it can no time decay.

2 God loves the gates of Sion best,  
his grace doth there abide:  
He loves them more then all the rest  
of Jacobs tents beside.

3 Full glorious things reported be  
in Sion, and abroad:  
Great things, I say, are said of thee,  
thou citie of our God.

4 On Rahab I will cast an eye,  
and bear in minde the same:  
And Babylon shall eke apply  
and learn to know my name.

5 Lo, Palestine and Tyre also,  
with Ethiope likewise,  
A people old, full long ago  
wereborn and there did rise.

6 Of Sion they shall say abroad,  
that divers men of fame  
Have there sprung up, and the high God  
hath founded fast the same.

7 In their records to them it shall  
through Gods device appear,  
Of Sion, that the chief of all  
had his beginning there.

8 The trumpeters with such as sing,  
there in great plenty be:  
My fountains and my pleasant springs  
are compast all in thee.

*Domine Deus. Psal. lxxxviij. J. H.*

**L**ord God of health, the hope and stay  
thou art alone to me:  
I call and cry throughout the day,  
and all the night to thee.

2 O let my prayer soon ascend  
unto thy sight on high:  
Incline thine eare, O Lord, attend,  
and hearken to my crie.

3 For why? with wo my heart is fill'd,  
and doth in trouble dwell:  
My life and breath almost doth yield,  
and draweth nigh to hell.

4 I am esteem'd as one of them  
that in the pit do fall:  
And made as one among those men  
that have no strength at all.

5 As one among the dead, and free  
from things that here remain:  
It were more ease for me to be  
with them the which are slain:

6 As those that lie in grave, I say,  
whom thou hast clean forgot:  
The which thy hand hath cut away,  
and thou regard'st them not.

7 Yea, like to one shut up full sure  
within the lower pit,  
In places dark and all obscure,  
and in the depth of it.

8 Thine anger and thy wrath likewise  
full sore on me doth lie:  
And all thy storms against me rise,  
my soul to vex and trie.

9 Thou putt'st my friends farre off from me,  
and mak'st them hate me sore:  
I am shut up in prison fast,  
and can come forth no more.



10 My sight doth fail through grief and wo,  
I call to thee, O God:  
Throughout the day my hands also  
to thee I stretch abroad.

*The second part.*

11 Dost thou unto the dead declare  
thy wondrous works of fame?

Shall dead to life again repair,  
and praise thee for the same?

12 Or shall thy loving kindnesse, Lord,  
be preached in the grave?

Or shall with them that are destroy'd  
thy truth her honour have?

13 Shall they that lie in dark full low  
of all thy wonders wot?

Or there shall they thy justice know  
where all things are forgot?

14 But I, O Lord, to thee alwayes  
do cry and call apace:

My prayer eke ere it be day  
shall come before thy face.

15 Why dost thou, Lord, abhorre my soul,  
in grief that seeketh thee?

And now, O Lord, why dost thou hide  
thy face away from me?

16 I am afflicted, as dying still  
from youth this many a year:

The terrours which do vex me ill  
with troubled minde I bear.

17 The furies of thy wrathfull rage  
full sore upon me fall:

Thy terrours eke do not assuage,  
but me oppresse withall.

18 All day they compass me about,  
as water at the tide:

And all at once with streams full stout  
beset me on each side.

19 Thou settest farre from me my friends  
and lovers every one:

Yea, and mine old acquaintance all  
out of my sight are gone.

*Misericordias. Psal. lxxxix. J. H.*

**T**O sing the mercies of the Lord  
my tongue shall never spare:  
And with my mouth from age to age  
thy truth I will declare.

2 For I have said that mercie shall  
for evermore remain:

In that thou dost the heavens stay,  
thy truth appeareth plain.

3 To mine elect, saith God, I made  
a covenant and behest:

My servant David to perswade

I swore and did protest:

4 Thy seed for ever I will stay,  
and stablish it full fast:  
And still uphold thy throne alway  
from age to age to last.

5 The heavens shew with joy and mirth  
thy wondrous works, O Lord:

Thy saints within thy church on earth  
thy faith and truth record.

6 Who with the Lord is equall then  
in all the clouds abroad?

Among the sons of all the gods,  
what one is like our God?

7 God in assembly of the saints  
is greatly to be dread:

And over all that dwell about  
in terrour to be had.

8 Lord God of hosts, in all the world  
what one is like to thee?

On every side, most mighty Lord,  
thy truth is seen to be.

9 The raging sea by thine advice  
thou rulest at thy will:

And when the waves thereof arise,  
thou mak'st them calm and still.

10 And Egypt, Lord, thou hast subdu'd,  
and thou hast it destroy'd:

Yea, thou thy foes with mighty arm  
hast scattered all abroad.

*The second part.*

11 The heavens are thine and still have been,  
likewise the earth and land:

The world and all that is therein  
thou foundedst with thy hand.

12 Both north and south, with east and west  
thy self didst make and frame:

Both Tabor mount, and eke Hermon,  
rejoyce and praise thy name.

13 Thine arm is strong and full of power,  
all might therein doth lie:

The strength of thy right hand each houre  
thou liftest up on high.

14 In righteousness and equitie  
thou hast thy seat and place:

Mercie and truth are still with thee,  
and go before thy face.

15 That folk is blest that knows aright  
thy present power, O God:

For in the favour of thy sight  
they walk full safe abroad.

16 For in thy name throughout the day  
they joy and much rejoyce:

And through thy righteousness have they  
a pleasant fame and noise.



17 For why? their glorie, strength, and aid,  
in thee alone doth lie:

Thy goodnes eke that hath us staid,  
shall lift our horn on high.

18 Our strength that doth defend us well  
the Lord to us doth bring:

The holy one of Israel  
he is our guide and King.

19 Sometimes thy will unto thy saints  
in visions thou didst show:

And thus then didst thou say to them,  
thy minde to make them know:

20 A man of might I have erect  
your king and guide to be:

And set him up whom I elect,  
among the folk to me.

*The third part.*

21 My servant David I appoint,  
whom I have searched out:

And with mine holy oyl anoint  
him king of all the rout.

22 For why? my hand is ready still  
with him for to remain:

And with mine arm also I will  
him strengthen and sustain.

23 The enemies shall not him oppresse,  
they shall him not devour:

Ne yet the sonnes of wickednes  
on him shall have no power:

24 His foes likewise I will destroy  
before his face in fight:

And those that hate him I will plague,  
and strike them with my might.

25 My truth and mercie eke withall  
shall still upon him lie:

And in my name his horn eke shall  
be lifted up on high.

26 His kingdome I will set to be  
upon the sea and land:

And eke the running flouds shall he  
embrace with his right hand.

27 He shall depend with all his heart  
on me, and thus shall say,

My Father and my God thou art,  
my rock of health and stay.

28 As my first-born I will him take  
of all on earth that springs:

His might and honour I will make  
above all earthly kings.

29 My mercy shall be with him still,  
as I my self have told:

My faithfull covenant to fulfill  
my mercie I will hold,

30 And eke his seed I will sustain  
for ever strong and sure:

So that his seat shall still remain  
while heaven doth endure.

*The fourth part.*

31 If that his sonnes forsake my law,  
and so begin to swerve:

And of my judgements have none aw,  
nor will not them observe:

32 Or if they do not use a right  
my statutes to them made,

And set all my commandments light,  
and will not keep my trade:

33 Then with the rod will I begin  
their doings to amend:

And so with scourging for their sinne,  
if that they do offend.

34 My mercie yet and my goodnes  
I will not take him fro:

Nor handle him with craftines,  
and so my truth forgo.

35 But sure my covenant I will hold,  
with all that I have spoke:

No word the which my lips have told  
shall alter or be broke.

36 Once sware I by my holines,  
and that perform will I:

With David I shall keep promise,  
to him I will not lie.

37 His seed for evermore shall reigne,  
and eke his throne of might:

As doth the sunne, it shall remain  
for ever in my sight.

38 And as the moon within the skie  
for ever standeth fast

A faithfull witness from on high,  
so shall his kingdome last.

39 But now, O Lord, thou dost reject,  
and now thou changest chear:

Yea, thou art wroth with thine elect,  
thine own anointed dear.

40 The covenant with thy servant made,  
Lord, thou hast quite undone:

And down upon the ground also  
hast cast his royall crown.

*The fifth part.*

41 Thou pluck'st his hedges up with might,  
his walls thou dost confound:

Thou beatest eke his bulwarks down,  
and break'st them to the ground.

42 That he is fore destroy'd and torn  
of comers by throughout:

And so is made a mock and scorn  
to all that dwell about,



- 43 Thou their right hand hast lifted up  
that him so fore annoy:  
And all his foes that him devour  
lo thou hast made to joy.
- 44 His sword's edge thou dost take away,  
that should his foes withstand:  
To him in warre no victorie  
thou giv'st, nor upper hand.
- 45 His glory thou dost also waste,  
his throne, his joy, his mirth  
By thee is overthrown, and cast  
full low upon the earth.
- 46 Thou hast cut off and made full short  
his youth and lusty dayes:  
And rais'd of him an ill report  
with shame and great dispraise.
- 47 How long away from me, O Lord,  
for ever wilt thou turn?  
And shall thine anger still alway  
as fire consume and burn?
- 48 O call to minde, remember then,  
my time consumeth fast:  
Why hast thou made the sonnes of men  
as things in vain to waste?
- 49 What man is he that liveth here,  
and death shall never see?  
Or from the hand of hell his soul  
shall he deliver free?
- 50 Where is, O Lord, thine own goodness  
so oft declar'd beforne,  
Which by thy truth and uprightness  
to David thou hast sworn?
- 51 The great rebukes to minde I call  
that on thy servants lie:  
The railings of the people all  
born in my breast have I,
- 52 Wherewith, O Lord, thine enemies  
blasphemed have thy name:  
The steps of thine anointed one  
they cease not to defame.
- 53 All praise to thee, O Lord of hosts,  
both now and eke for aye:  
Through skie and earth, and all the coasts,  
amen, amen, I say.

*Domine refugium. Psal. xc. J. H.*

**T**Hou, Lord, hast been our sure defence,  
our place of ease and rest  
In all times past, yea so long since  
as cannot be exprest.

2 Ere there was made mountain or hill,  
the earth and world abroad:  
From age to age and alwayes still  
for ever thou art God.

- 3 Thou grindest man through grief and pain  
to dust or clay, and then,  
And then thou say'st it again, Return  
again ye sonnes of men.
- 4 The lasting of a thousand years,  
what is it in thy sight?  
As yesterday it doth appear,  
or as a watch by night.
- 5 So soon as thou dost scatter them,  
then is their life and trade  
All as a sleep, and like the grasse  
whose beauty soon doth fade:
- 6 Which in the morning shines full bright,  
but fadeth by and by:  
And is cut down ere it be night,  
all withered, dead, and drie.
- 7 For through thine anger we consume,  
our might is much decar'd:  
And of thy fervent wrath and fume  
we are full sore afraid.
- 8 The wicked works that we have wrought  
thou seest before thine eye:  
Our privy faults, yea eke our thoughts  
thy countenance doth spie.
- 9 For through thy wrath our daies do waste,  
thereof doth nought remain:  
Our years consume as words or blasts,  
and are not call'd again.
- 10 Our time is threescore years and ten  
that we do live on mold:  
If one see fourscore, surely then  
we count him wondrous old.

*The second part.*

- 11 Yet of this time the strength and chief  
the which we count upon,  
Is nothing else but painfull grief,  
and we as blasts are gone.
- 12 Who once doth know what strength is there,  
what might thine anger hath?  
Or in his heart who doth thee fear  
according to thy wrath?
- 13 Instruct us, Lord, to know and trie  
how long our dayes remain:  
That then we may our hearts apply  
true wisdom to attain.
- 14 Return, O Lord, how long wilt thou  
forth on in wrath proceed?  
Shew favour to thy servants now,  
and help them at their need.
- 15 Refresh us with thy mercy soon,  
and then our joy shall be  
All times so long as life doth last,  
in heart rejoyce will we.



16 As thou hast plagued us before,  
now also make us glad:  
And for the years wherein full sore  
affliction we have had.

17 O let thy work and power appear,  
and on thy servants light:  
And shew unto thy children dear  
thy glory and thy might.

18 Lord, let thy grace and glory stand  
on us thy servants thus:  
Confirm the works we take in hand,  
Lord, prosper them to us.

*Qui habitat. Psal. xcj. 7. H.*

**H**E that within the secret place  
of God most high doth dwell:  
In shadow of the mightiest grace  
at rest shall keep him well.

2 Thou art my hope and my strong hold,  
I to the Lord will say;  
My God is he, in him will I  
my whole affiance stay.

3 He shall defend thee from the snare  
the which the hunter laid:  
And from the deadly plague and care  
whereof thou art afraid.

4 And with his wings shall cover thee  
and keep thee safely there:  
His faith and truth thy fence shall be,  
as sure as shield and spear.

5 So that thou shalt not need, I say,  
to fear or be affright  
Of all the shafts that flie by day,  
nor terrours of the night:

6 Nor of the plague that privily  
doth walk in dark so fast:  
Nor yet of that which doth destroy,  
and at noon-day doth waste.

7 Yea, at thy side as thou dost stand  
a thousand dead shall be:  
Ten thousand eke at thy right hand,  
and yet shalt thou be free.

8 But thou shalt see it for thy part,  
thine eyes shall well regard,  
That even like to their deserts  
the wicked have reward.

9 For why? O Lord, I onely lust  
to stay my hope on thee:  
And in the high'st I put my trust,  
my sure defence is he.

10 Thou shalt not need none ill to fear,  
with thee it shall not mell:  
Nor yet the plague shall once come near  
the house where thou dost dwell.

11 For why? unto his angels all  
with charge commanded he,  
That still in all thy wayes they shall  
preserve and prosper thee.

12 And in their hands shall bear thee up,  
still waiting thee upon:  
So that thy foot shall never chance  
to spurn at any stone.

13 Upon the lions thou shalt go,  
the adder fell and long:  
And tread upon the lions young,  
with dragons stout and strong.

14 For he that trusteth unto me,  
I will dispatch him quite:  
And him defend, because that he  
doth know my name aright.

15 When he for help on me doth crie,  
an answer I will give:  
And from his grief take him will I  
in glory for to live.

16 With length of years and dayes of wealth  
I will fulfill his time:  
The goodness of my saving health  
I will declare to him.

*Bonum est. Psal. xcij. 7. H.*

**I**T is a thing both good and meet  
to praise the highest Lord:  
And to thy name, O thou most high,  
to sing with one accord:

2 To shew the kindness of the Lord,  
betime ere day be light:  
And eke declare his truth abroad  
when it doth draw to night.

3 Upon ten-stringed instruments,  
on lute and harp so sweet:  
With all the mirth you can invent  
of instruments most meet.

4 For thou hast made me to rejoyce  
in things so wrought by thee:  
And I have joy in heart and voice  
thy handy works to see.

5 O Lord, how glorious and how great  
are all thy works so stout!  
So deeply are thy counsels set  
that none can trie them out.

6 The man unwise hath not the wit  
this gear to passe to bring:  
And all such fools are nothing fit  
to understand this thing.

7 When so the wicked at their will  
as grasse do spring full fast,  
They when they flourish in their ill  
for ever shall be waste.



8 But thou art mightie, Lord most high,  
yea thou dost reigne therefore  
In every time eternally  
both now and evermore.

9 For why? O Lord, behold and see,  
behold thy foes, I say,  
How all that work iniquitie  
shall perish and decay.

10 But thou, like as an unicorn,  
shalt lift mine horn on high:  
With fresh and new prepared oyl  
thine ointed king am I:

11 And of my foes before mine eyes  
shall see the fall and shame:  
Of all that up against me rise,  
mine eares shall heare the same.

12 The iust shall flourish up on high,  
as date-trees bud and blow:  
And as the cedars multiply  
in Libanus that grow.

13 For they are planted in the place  
and dwelling of our God:  
Within his courts they spring apace,  
and flourish all abroad:

14 And in their age much fruit shall bring,  
both fat and well befeen:  
And pleasantly both bud and spring  
with boughs and branches green.

15 To shew that God is good and iust,  
and upright in his will:  
He is my rock, my hope, and trust,  
in him there is none ill.

*Dominus regnavit. Psal. xciii. J. H.*

**T**He Lord asking aloft doth reigne  
with glory goodly dight:  
And he to shew his strength and main,  
hath girt himself with might.

2 The Lord likewise the earth hath made  
and shaped it so sure,  
No might can make it move or fade,  
at stay it doth endure.

3 Ere that the world was made or wrought,  
thy seat was set before:  
Beyond all time that can be thought,  
thou hast been evermore.

4 The floods, O Lord, the floods do rise,  
they roar and make a noise:  
The floods (I say) did enterprise,  
and lifted up their voice.

5 Yea, though the storms arise in fight,  
though seas do rage and swell:  
The Lord is strong and more of might,  
for he on high doth dwell.

6 And look what promise he doth make  
his household to defend:  
For iust and true they shall it take,  
all times without an end.

*Deus ultionum. Psal. xciiii. J. H.*

**O** Lord, thou dost revenge all wrong,  
that office longs to thee:  
Sith vengeance doth to thee belong,  
declare that all may see.

2 Set forth thy self, for thou of right  
the earth dost judge and guide:  
Reward the proud and men of might  
according to their pride.

3 How long shall wicked men bear sway  
with lifting up their voice?  
How long shall wicked men, I say,  
thus triumph and rejoyce?

4 How long shall they with brags burst out,  
and proudly prate their fill?  
Shall they rejoyce that be so stout,  
whole works are ever ill?

5 Thy flock, O Lord, thine heritage  
they spoil and vex full sore:  
Against thy people they do rage  
still daily more and more.

6 The widows which are comfortlesse,  
and strangers they destroy:  
They slay the children fatherlesse,  
and none doth put them by.

7 And when they take these things in hand,  
thistalk they have of thee,  
Can Jacobs God this understand?  
tush no, he cannot see.

8 O folk unwise and people rude,  
some knowledge now discern:  
Ye fools among the multitude,  
at length begin to learn.

9 The Lord which made the eare of man,  
he needs of right must heare:  
He made the eye, all things must then  
before his sight appear.

10 The Lord doth all the world correct,  
and make them understand:  
Shall he not then your deeds detect?  
how can ye scape his hand?

*The second part.*

11 The Lord doth know the thoughts of man,  
his heart he seeth full plain:  
The Lord (I say) mans thoughts doth scan,  
and findeth them but vain.

12 But, Lord, that man is happy sure  
whom thou dost keep in a w,  
And through correction dost procure  
to teach him in thy law.

13 Whereq-



- 13 Whereby he shall in quiet rest  
in time of trouble sit:  
When wicked men shall be suppressed,  
and fall into the pit.
- 14 For sure the Lord will not refuse  
his people for to take:  
His heritage whom he did chuse  
he will no time forsake.
- 15 Untill that judgement be decreed  
to justice to convert:  
That all may follow her with speed  
that are of upright heart.
- 16 But who upon my part shall stand  
against the cursed train?  
Or who shall rid me from their hand  
that wicked works maintain?
- 17 Except the Lord had been mine aid,  
mine enemies to repell:  
My soul and life had now been laid  
almost as low as hell.
- 18 When I did say, my foot did slide,  
I now am like to fall:  
Thy goodness, Lord, did so provide  
to stay me up withall.
- 19 When with my self I mused much,  
and could no comfort finde:  
Then, Lord, thy goodness did me touch,  
and that did ease my minde.
- 20 Wilt thou inhaunt thy self and draw,  
with wicked men to sit:  
Which with pretence instead of law  
much mischief do commit?
- 21 For they consult against the life  
of righteous men and good:  
And in their counsels they are rife  
to shed the guiltless blood.
- 22 But yet the Lord he is to me  
a strong defence, or lock:  
He is my God, to him I flee,  
he is my strength and rock.
- 23 And he shall cause their mischiefs all  
themselves for to annoy:  
And in their malice they shall fall,  
our God shall them destroy.

*Venite exsultemus.* Psal. xcvi. J. H.

- O** Come let us lift up our voice,  
and sing unto the Lord:  
In him our rock of health rejoyce  
let us with one accord.
- 2 Yea, let us come before his face  
to give him thanks and praise:  
In singing psalmes unto his grace  
let us be glad alwayes.

- 3 For why? the Lord he is no doubt  
a great and mighty God,  
A King above all gods throughout,  
in all the world abroad.
- 4 The secrets of the earth so deep,  
and corners of the land,  
The tops of hills that are so steep,  
he hath them in his hand.
- 5 The sea and waters all are his,  
for he the same hath wrought:  
The earth and all that therein is  
his hand hath made of nought.
- 6 Come let us bowe and praise the Lord,  
before him let us fall:  
And kneel to him with one accord,  
the which hath made us all.
- 7 For why? he is the Lord our God,  
for us he doth provide:  
We are his flock, he doth us feed;  
his sheep, and he our guide.
- 8 To day if ye his voice will hear,  
then harden not your heart:  
As ye with grudging many a year  
provok't me in desert.
- 9 Whereas your fathers tempted me,  
my power for to prove:  
My wondrous works when they did see,  
yet still they would me move.
- 10 Twice twenty years they did me grieve,  
and I to them did say,  
They erre in heart, and not believe,  
they have not known my way.
- 11 Wherefore I sware, when that my wrath  
was kindled in my breast,  
That they should never tread the path  
to enter in my rest.

*Cantate Dom.* Psal. xcvi. J. H.

- S**ing ye with praise unto the Lord  
new songs with joy and mirth:  
Sing unto him with one accord,  
all people on the earth.
- 2 Yea, sing unto the Lord, I say,  
praise ye his holy name:  
Declare and shew from day to day  
salvation by the same.
- 3 Among the heathen eke declare  
his honour round about:  
To shew his wonders do not spare  
in all the world throughout.
- 4 For why? the Lord is much of might,  
and worthy praise alway:  
And he is to be dread of right  
above all gods, I say.



5 For all the gods of heathen folk  
are idols that will fade  
But yet our God he is the Lord  
that hath the heavens made.  
6 All praise and honour eke do dwell  
for ay before his face:  
Both power and might likewise excell  
within his holy place.

7 Ascribe unto the Lord alway,  
ye people of the world,  
All might and worship eke, I say,  
ascribe unto the Lord.

8 Ascribe unto the Lord also  
the glorie of his name:  
And eke into his courts do go  
with gifts unto the same.

*The second part.*

9 Fall down and worship ye the Lord  
within his temple bright:  
Let all the people of the world  
be fearfull at his sight.

10 Tell all the world, be not a gaff,  
the Lord doth reigne above:  
Yea, he hath set the earth so fast,  
that it can never move:

11 And that it is the Lord alone  
that rules with princely might,  
To judge the nations every one  
with equitie and right.

12 The heavens shall great joy begin,  
the earth eke shall rejoyce:  
The sea with all that is therein  
shall shour and make a noise.

13 The field shall joy, and every thing  
that springeth on the earth:  
The wood and every tree shall sing  
with gladnesse and with mirth,

14 Before the presence of the Lord,  
and coming of his might:  
When he shall justly judge the world,  
and rule his folk with right.

*Dominus regnavit. Psal. xcviij. J. H.*

**T**he Lord doth reigne, whereat the earth  
may joy with pleasant voice:  
And eke the isles with joyfull mirth  
may triumph and rejoyce.

2 Both clouds and darknesse eke do swell,  
and round about him beat:  
Yea, right and justice ever dwell  
and bide about his seat.

3 Yea, fire and heat at once do run,  
and go before his face:  
Which shall his foes and enemies burn  
abroad in every place.

4 His lightnings eke full bright did blaze,  
and to the world appear:  
Whereat the earth did look and gaze  
with dread and deadly fear.

5 The hills like wax did melt in sight  
and presence of the Lord:

They fled before that rulers might,  
which guideth all the world.

6 The heavens eke declare and show  
his justice forth abroad,  
That all the world may see and know  
the glorie of our God.

7 Confusion sure shall come to such  
as worship idols vain:

And eke to those that glorie much  
dumbe pictures to maintain.

8 For all the idols of the world,  
which they as gods do call,  
Shall feel the power of the Lord,  
and down to him shall fall.

9 With joy shall Sion heare this thing,  
and Juda shall rejoyce:

For at thy judgements they shall sing,  
and make a pleasant noise.

10 That thou, O Lord, art set on high  
in all the earth abroad:  
And art exalted wondrously  
above each other god.

11 All ye that love the Lord do this,  
hate all things that are ill:

For he doth keep the souls of his  
from such as would them spill.

12 And light doth spring up to the just,  
with pleasure for his part:  
Great joy with gladnesse, mirth and lust,  
to them of upright heart.

13 Ye righteous in the Lord rejoyce,  
his holinesse proclaim:

Bethankfull eke with heart and voice,  
and mindfull of the same.

*Cantate Domino. Psal. xcviij. J. H.*

**O** Sing ye now unto the Lord  
a new and pleasant song:  
For he hath wrought throughout the world  
his wonders great and strong.

2 With his right hand full worthily  
he doth his foes devoure,

And get himself the victorie  
with his own arm and power.

3 The Lord doth make the people know  
his saving health and might:

The Lord doth eke his justice show  
in all the heathens sight.

E

4 His



- 4 His grace and truth to Israel  
in minde he doth record:  
That all the earth hath seen right well  
the goodnesse of the Lord.
- 5 Be glad in him with joy full voice,  
all people of the earth:  
Give thanks to God, sing and rejoyce  
to him with joy and mirth.
- 6 Upon the harp unto him sing,  
give thanks to him with psalmes:  
Rejoyce before the Lord our King  
with trumpets and with shalmes.
- 7 Yea, let the sea with all therein  
for joy both roar and swell:  
The earth likewise let it begin,  
with all that therein dwell.
- 8 And let the foulds rejoyce their fills,  
and clap their hands apace:  
And eke the mountains and the hills,  
before the Lord his face.
- 9 For he shall come to judge and trie  
the world and every wight:  
And rule the people mightily  
with justice and with right.

*Dominus regnavit. Psal. xcix. J. H.*

- T**He Lord doth reigne, although at it  
the people rage full sore:  
Yea, he on cherubims doth sit,  
though all the world do roar.
- 2 The Lord that doth in Sion dwell  
is high and wondrous great:  
Above all folk he doth excell,  
and he aloft is set.
- 3 Let all men praise thy mighty name,  
for it is fearfull sure:  
And let them magnifie the same,  
that holy is and pure.
- 4 The princely power of our King  
doth love judgement and right:  
Thou rightly rulest every thing  
in Jacob, through thy might.
- 5 To praise the Lord our God devise,  
all honour to him do:  
Before his footstool worship him,  
for he is holy too.
- 6 Moses, Aaron, and Samuel,  
as priests on him did call:  
When they did pray he heard them well,  
and gave them answer all.
- 7 Within the cloud to them he spake,  
then did they labour still  
To keep such laws as he did make,  
and pointed them untill.

- 8 O Lord our God, thou didst them heare,  
and answeredst them again:  
Thy mercy did on them appeare,  
their deeds didst not maintain.

- 9 O laud and praise our God and Lord  
within his holy hill:  
For why? our God throughout the world  
is holy ever still.

*Jubilate Deo. Psal. c. J. H.*

- A**ll people that on earth do dwell,  
sing to the Lord with cheerfull voice:  
2 Him serve with fear, his praise forth tell:  
come ye before him and rejoyce.
- 3 The Lord ye know is God indeed,  
without our aid he did us make:  
We are his flock, he doth us feed;  
and for his sheep he doth us take.
- 4 O enter then his gates with praise,  
approach with joy his courts unto:  
Praise, laud, and blesse his name alwayes,  
for it is seemly so to do.
- 5 For why? the Lord our God is good,  
his mercy is for ever sure:  
His truth at all times firmly stood,  
and shall from age to age endure.

*Another of the same, by J. H.*

- I**N God the Lord be glad and light,  
praise him throughout the earth:  
2 Serve him, and come before his sight,  
with singing and with mirth.
- 3 Know that the Lord our God he is,  
he did us make and keep,  
Not we our selves: for we are his  
own flock and pasture sheep.
- 4 O go into his gates alwayes,  
give thanks within the same:  
Within his courts set forth his praise,  
and laud his holy name.
- 5 For why? the goodnesse of the Lord  
for evermore doth reigne:  
From age to age throughour the world  
his truth doth still remain.

*Misericordiam. Psal. ci. N.*

- I** Mercy will and judgement sing,  
O Lord God, unto thee:  
2 And wisely do in perfect way,  
untill thou come to me.
- And in the midst of my house walk  
in purenesse of my sprite:  
3 And I no kinde of wicked thing  
will set before my sight.



I hate their works that fall away,  
it shall not cleave to me:  
4 From me shall part the froward heart,  
none evil will I see.  
5 Him will I stroy that slandereth  
his neighbour privily:  
The lofty heart I cannot bear,  
nor him that looketh high,

6 Mine eyes shall be on them, within  
the land that faithfull be:  
In perfect way who walketh, shall  
be servant unto me.  
7 I will no guilefull person have  
within my house to dwell:  
And in my presence he shall not  
remain that lies doth tell.

8 Betimes I will destroy even all  
the wicked of the land:  
That I may from Gods citie cut  
the wicked workers hand.

*Domine, exaudi. Psal. cii. N.*

**O** Heare my prayer, Lord, and let  
my cry come unto thee:

2 In time of trouble do not hide  
thy face away from me.  
3 Incline thine eare to me, make haste  
to heare me when I call:  
For as the smoke doth fade, so do  
my dayes consume and fall.

4 And as an hearth my bones are burnt,  
my heart is smitten dead,  
And withers like the grasse, that I  
forget to eat my bread.

5 By reason of my groaning voice  
my bones cleave to my skin:

6 As pelican in wildernesse,  
such case now am I in,

And as an owl in desert is,  
lo, I am such an one:

7 I watch, and as a sparrow on  
the house top am alone.

8 Lo, daily in reproachfull wise  
mine enemies do me scorn:  
And they that do against me rage,  
against me they have sworn.

9 Surely with ashes as with bread,  
my hunger I have fill'd:  
And mingled have my drink with teares  
that from mine eyes have still'd.

10 Because of thy displeasure, Lord,  
thy wrath and thy disdain:  
For thou hast lifted me aloft,  
and cast me down again.

11 The dayes wherein I passe my life,  
are like the fleeting shade:  
And I am withered like the grasse  
that soon away doth fade.

12 But thou, O Lord, for ever dost  
remain in steady place:  
And thy remembrance ever doth  
abide from race to race.

*The second part.*

13 Thou wilt arise, and mercy thou  
to Sion wilt extend:

The time of mercy, now the time  
foreset is come to end.

14 For even in the stones thereof  
thy servants do delight:

And on the dust thereof they have  
compassion in their sprite.

15 Then shall the heathen people fear  
the Lords most holy name:

And all the kings on earth shall dread  
thy glory and thy fame.

16 Then when the Lord the mighty God  
again shall Sion reare:

And then when he most nobly in  
his glory shall appeare.

17 To prayer of the desolate  
when he himself shall bend:

When he shall not disdain unto  
their prayers to attend.

18 This shall be written for the age  
that after shall succeed:

The people yet uncreated  
the Lords renown shall spread.

19 For he from his high sanctuary  
hath looked down below:

And out of heaven hath the Lord  
beheld the earth also.

20 That of the mourning captive he  
might heare the wofull cry:

And that he might deliver those  
that damned are to die.

21 That they in Sion may declare  
the Lords most holy name:

And in Jerusalem set forth  
the praises of the same:

22 Then when the people of the land  
and kingdomes with accord

Shall be assembled for to do  
their service to the Lord.

*The third part.*

23 My former force of strength he hath  
abated in the way:

And shorter he did cut my dayes;  
thus I therefore did say,

E 2 24 My



24 My God, in midst of all my dayes  
now take me not away:  
Thy yeares endure eternally,  
from age to age for aye.

25 Thou the foundations of the earth  
before all times hast laid:  
And Lord, the heavens are the work  
which thine own hands have made.

26 Yea, they shall perish and decay,  
but thou shalt tarry still:  
And they shall all in time wax old  
even as a garment will.

27 Thou as a garment shalt them change,  
and changed shall they be:  
But thou dost still abide the same,  
thy yeares do never flee.

28 The children of thy servants shall  
continually endure:  
And in thy sight their happy seed  
for ever shall stand sure.

*Benedic anima. Psal. ciii. T. S.*

**M**Y soul give laud unto the Lord,  
my spirit shall do the same:

And all the secrets of my heart,  
praise ye his holy name.

2 Give thanks to God for all his gifts,  
shew not thy self unkinde:

And suffer not his benefits  
to slip out of thy minde.

3 That gaveth thee pardon for thy faults,  
and thee restor'd again,  
For all thy weak and frail disease,  
and heal'd thee of thy pain.

4 That did redeem thy life from death,  
from which thou couldst not flee:  
His mercy and compassion both  
he did extend to thee.

5 That fill'd with goodnesse thy desire,  
and did prolong thy youth:  
Like as the eagle casts her bill,  
whereby her age renew'th.

6 The Lord with justice doth repay  
all such as be oppress'd:  
So that their sufferings and their wrongs  
are turned to the best.

7 His wayes and his commandments  
to Moses he did shew:  
His counsels and his valiant acts  
the Israelites did know.

8 The Lord is kinde and mercifull  
when sinners do him grieve:  
The slowest to conceive a wrath,  
and readiest to forgive.

9 He chides not us continually,  
though we be full of strife:  
Nor keeps our faults in memory,  
for all our sinfull life.

10 Nor yet according to our sinnes  
the Lord doth us regard:  
Nor after our iniquities  
he doth us not reward.

11 But as the space is wondrous great  
'twixt earth and heaven above:  
So is his goodnesse much more large  
to them that do him love.

12 God doth remove our sinnes from us,  
and our offences all,  
As farre as is the sun-rising  
full distant from his fall.

*The second part.*

13 And look what pitie parents deare  
unto their children bear:  
Like pitie beareth God to such  
as worship him in fear.

14 The Lord that made us knows our shape,  
our mould and fashion just:  
How weak and frail our nature is,  
and how we be but dust.

15 And how the time of mortall men  
is like the withering hay:  
Or like the flower right fair in field,  
that fades full soon away.

16 Whose glosse and beauty stormy winde  
do utterly disgrace:  
And make that after their assaults  
such blossoms have no place.

17 But yet the goodnesse of the Lord  
with his shall ever stand:  
Their childrens children do receive  
his righteousness at hand.

18 I mean, which keep his covenant  
with all their whole desire:  
And not forget to do the thing  
that he doth them require.

19 The heavens high are made the seat  
and footstool of the Lord:  
And by his power imperiall  
he governs all the world.

20 Ye angels which are great in power,  
praise ye and blesse the Lord:  
Which to obey and do his will  
immediately accord.

21 Ye noble hosts and ministers,  
cease not to laud him still:  
Which ready are to execute  
his pleasure and his will.

22 Yea, all his works in every place,  
praise ye his holy name:



My heart, my minde, and eke my soul,  
praise ye also the same.

*Benedic, anima mea. Psal. civ. W. K.*

**M**Y soul, praise the Lord,  
speak good of his name:

O Lord, our great God,  
how dost thou appear?  
So passing in glory,  
that great is thy fame.  
Honour and majestie  
in thee shine most clear.

2 With light, as a robe,  
thou hast thee beclad,  
Whereby all the earth  
thy greatness may see:  
The heaven in such sort  
thou also hast spread,  
That it to a curtain  
compared may be.

3 His chamber-beams lie  
in the clouds full sure,  
Which as his chariots,  
are made him to bear:  
And there with much swiftnes  
his course doth endure,  
Upon the wings riding  
of windes in the aire.

4 He maketh his spirits  
as heralds to go:  
And lightnings to serve  
we see also prest:  
His will to accomplish  
they run to and fro,  
To save or consume things,  
as seemeth him best.

5 He groundeth the earth  
so firmly and fast,  
That it once to move  
none shall have such power.

6 The deep a fair covering  
for it made thou hast:  
Which by his own nature  
the hills would devoure.

7 But at thy rebuke  
the waters do flee:  
And so give due place  
thy word to obey.  
At thy voice of thunder  
so fearfull they be,  
That in their great raging  
they haste soon away.

8 The mountains full high  
they then up ascend:

If thou do but speak,  
thy word they fulfill.  
So likewise the valleys  
most quickly descend,  
Where thou them appointest  
remain they do still.

9 Their bounds thou hast set  
how farre they shall run:  
So that in their rage  
not that pass they can:  
For God hath appointed  
they shall not return  
The earth to destroy more,  
which made was for man.

*The second part.*

10 He sendeth the springs  
to strong streams or lakes,  
Which run do full swift  
among the huge hills,  
11 Where both the wilde asses  
their thirst oft-times slakes,  
And beasts of the mountains  
thereof drink their fills.

12 By these pleasant springs  
of fountains full fair,  
The fowls of the aire  
abide shall and dwell:  
Who moved by nature  
to hop here and there,  
Among the green branches  
their songs shall excell.

13 The mountains to moist  
the clouds he doth use:  
The earth with his works  
is wholly replete.

14 So as the brute cattel  
he doth not refuse:  
But grafs doth provide them,  
and herb for mans meat.

15 Yea, bread, wine, and oyl,  
he made for mans sake,  
His face to refresh  
and heart to make strong.

16 The cedars of Liban  
this great Lord did make:  
Which trees he doth nourish  
that grow up so long.

17 In these may birds build  
and make there their nests:  
In firre-trees the storks  
remain and abide.

18 The high hills are succours  
for wilde goats to rest:



And eke the rock stonie  
for conies to hide.

19 The moon then is set  
her seasons to runne :

The dayes from the nights  
thereby to discern.

And by the descending  
also of the sunne,

The cold from heat alway  
thereby we do learn.

20 When darknes doth come  
by Gods will and power,

Then creep forth do all  
the beasts of the wood.

21 The lions range roaring  
their prey to devour :

But yet it is thou, Lord,  
which givest them food.

22 As soon as the sunne  
is up, they retire :

To couch in their dens  
then are they full faine :

23 That man to his work may,  
as right doth require,

Till night come and call him  
to take rest again.

*The third part.*

24 How fundrie, O Lord,  
are all thy works found !

With wisdom full great  
they are indeed wrought :

So that the whole world  
of thy praise doth sound :

And as for thy riches,  
they passe all mens thought.

25 So is the great sea,  
which large is and broad,  
Where things that creep swarm,  
and beasts of each sort.

26 There both mighty ships sail,  
and some lie at roade :

The whale huge and monstrous  
there also doth sport.

27 All things on thee wait,  
thou dost them relieve :

And thou in due time  
full well dost them feed.

28 Now when it doth please thee  
the same for to give,

They gather full gladly  
those things which they need.

Thou openest thy hand,  
and they finde such grace,

That they with good things  
are filled we see.

29 But sore are they troubled  
if thou turn thy face :

For if thou their breath take,  
vile dust then they be.

30 Again, when thy spirit  
from thee doth proceed

All things to appoint,  
and what shall ensue :

Then are they created  
as thou hast decreed :

And dost by thy goodness  
the drie earth renew.

31 The praise of the Lord  
for ever shall last,

Who may in his works  
by right well rejoyce.

32 His look can the earth make  
to tremble full fast,

And likewise the mountains  
to smoke at his voice.

33 To this Lord and God  
sing will I alwayes :

So long as I live,  
my God praise will I.

34 Then am I most certain  
my words shall him please :

I will rejoyce in him,  
to him will I crie.

35 The sinners, O Lord,  
consume in thine ire :

And eke the perverse,  
them root out with shame :

But as for my soul now,  
let it still desire,

And say with the faithfull,  
Praise ye the Lords name.

*Confitemini Dom. Psal. cv. N.*

**G**Ive praises unto God the Lord,  
and call upon his name :

Among the people eke declare  
his works to spread his fame.

2 Sing ye unto the Lord, I say,  
and sing unto him praise :

And talk of all his wondrous works  
that he hath wrought alwayes.

3 In honour of his holy name  
rejoyce with one accord :

And let the heart also rejoyce  
of them that seek the Lord.

4 Seek ye the Lord, and seek the strength  
of his eternall might :

And



And seek his face continually,  
and presence of his sight.

5 The wondrous works which he hath done  
keep still in mindefull heart :

Ne let the judgements of his mouth  
out of your minde depart.

6 Ye that of faithfull Abraham  
his servant are the seed :

Ye his elect, the children that  
of Jacob do proceed.

7 For he, he onely is, I say,  
the mighty Lord our God :  
And his most rightfull judgements are  
through all the earth abroad.

8 His promise and his covenant  
which he hath made to his,  
He hath remembred evermore  
to thousands of degrees.

*The second part.*

9 The covenant which he hath made  
with Abraham long ago,  
And faithfull oath which he hath sworn  
to Isaac also.

10 And did confirm the same for law,  
that Jacob should obey :  
And for eternall covenant  
to Israel for ay.

11 When thus he said, Lo, I to you  
all Canaan land will give,  
The lot of your inheritance,  
wherein your seed shall live,

12 Although the number at that time  
did very small appear :  
Yea, very small, and in the land  
they then but strangers were.

13 While yet they walkt from land to land  
without a sure abode :  
And while from sundrie kingdomes they  
did wander all abroad.

14 And wrong at no oppressours hands  
he suffered them to take :  
But even the great and mightie kings  
reproved for their sake.

15 And thus he said, Touch ye not those  
that mine anointed be :  
Ne do the prophets any harm  
that do pertain to me.

16 He call'd a dearth upon the land,  
of bread he stroy'd the store :  
But he against the time of need  
had sent a man before :

*The third part.*

17 Even Joseph which had once been sold  
to live a slave in wo :

Whose feet they hurt in stocks, whose soul  
the irons pierc'd also :

18 Untill the time came when his cause  
was known apparently :  
The mightie word of God the Lord  
his faultlesse truth did trie.

19 The king sent and delivered him  
from prison where he was :

20 The ruler of the people then  
did freely let him passe :

21 And over all his house he made  
him lord to bear the sway :  
And of his substance made him have  
the rule and all the stay.

22 That he might to his will instruct  
the princes of the land :  
And wisdomes lore his ancient men  
might cause to understand.

23 Then into the Egyptian land  
came Israel also :  
And Jacob in the land of Ham  
did live a stranger tho.

24 His people he exceedingly  
in number made to flow :  
And over all his enemies  
in strength he made them grow.

25 Whose heart he turn'd, that they with hate  
his people did entreat :  
And did his servants wrongfully  
abuse with false deceit.

*The fourth part.*

26 His faithfull servant Moses then,  
and Aaron whom he chose,  
He did command to go to them,  
his message to disclose.

27 The wondrous message of his signes  
among them he did show :  
And wonders in the land of Ham  
then did they work also.

28 Darknesse he sent and made it dark  
instead of brighter day :  
And unto his commission  
they did not disobey.

29 He turn'd their waters into bloud,  
he did their fishes slay :

30 Their land brought frogs even in the place  
where their king Pharaoh lay.

31 He spake, and at his voice there came  
great swarms of noisome flies :  
And all the quarters of the land  
were fill'd with crawling lice.

32 He gave them cold and stonie hail  
instead of milder rain :



And fiery flames within their land  
He sent unto their pain.

33 He smote their vines and all their trees  
whereon their figs did grow :

And all the trees within their coasts  
down did he overthrow.

34 He spake, then caterpillers did,  
and grasshoppers abound :

35 Which ate the grasse in all their land,  
and fruit of all their ground.

*The fifth part.*

36 The first-begotten in their land  
eke deadly did he smite:

Yea, the beginning and first fruit  
of all their strength and might.

37 With gold and silver he them brought  
from Egypt land to passe:

And in the number of their tribes  
no feeble one there was.

38 Egypt was glad and joyfull then  
when they did thence depart :

For terrour and the fear of them  
was fall'n upon their heart.

39 To shroud them from the parching heat,  
a cloud he did display :

And fire he sent to give them light  
when night had hid the day.

40 They asked, and he caused quails  
to rain at their request :

And fully with the bread of heaven  
their hunger he repress.

41 He opened the stony rock,  
and waters gushed out :

And eke the dry and parched ground  
like rivers ran about.

42 For of his holy covenant  
ay mindfull was he tho :

Which to his servant Abraham  
he plighted long ago.

43 He brought his people forth with mirth,  
and his elect with joy,

Out of the cruel land where they  
had liv'd in great annoy.

44 And of the heathen men he gave  
to them the fruitfull lands :

The labours of the people eke  
they took into their hands.

45 That they his holy statutes might  
observe for evermore,

And faithfull y obey his laws :

praise ye the Lord therefore.

*Confitemini Domino. Psal. cvj. N.*

**P**Raise ye the Lord, for he is good,  
his mercy dures for ay :

2 Who can expresse his noble acts,  
or all his praise display ?

3 They blessed are that judgement keep,  
and justly do alway :

With favour of thy people, Lord,  
remember me, I pray.

4 And with thy saving health, O Lord,  
vouchsafe to visit me :

5 That I the great felicity  
of thine elect may see :

And with thy peoples joy I may  
a joyfull minde possesse :

And may with thine inheritance  
a glorying heart express.

6 Both we and eke our fathers all  
have sinned every one :

We have committed wickedness,  
and lewdly we have done.

7 The wonders great which thou, O Lord,  
hast done in Egypt land,

Our fathers though they saw them all,  
yet did not understand.

Nor they thy mercies multitude  
did keep in thankfull mind :

But at the sea, yea the red sea,  
rebelled most unkinde.

8 Nevertheless he saved them  
for honour of his name :

That he might make his power known,  
and ipread abroad his fame.

9 The Red sea he did then rebuke,  
and forthwith it was dri'd :

And as in wilderness, so through  
the deep he did them guide.

10 He sav'd them from the cruel hand  
of their despightfull foe,

And from the enemies hand he did  
deliver them also.

*The second part.*

11 The waters their oppressours whelm'd,  
not one was left alive :

12 Then they believ'd his word, and praise  
in song they did him give.

13 But by and by unthankfully  
his works they clean forgot :

And for his counsel and his will  
they did neglect to wait :

14 But lusted in the wilderness  
with fond and greedy lust :

And in the desert tempted God,  
the stay of all their trust.

15 And then their wanton mindes desire  
he suffered them to have :

But



But waſting leaſneſſe therewithall  
into their ſouls he gave.

16 Then when they lodged in their tents,  
at Moſes they did grutch:

Aaron the holy of the Lord  
ſo did they envie much.

17 Therefore the earth did open wide,  
and Dathan did deuoure:

And all Abiram's companie  
did cover in that houre.

18 In their aſſembly kindled was  
the hot conſuming fire:

And waſting flame did then burn up  
the wicked in his ire.

19 Upon the hill of Horeb they  
an idol calf did frame:

And there the molten image they  
did worſhip of the ſame.

20 Into the likeneſſe of a calf  
which feedeth on the graſſe:

Thus they their glorie turn'd, and all  
their honour did deface.

21 And God their onely Saviour  
unkindely they forgot;

Which many great and mighty things  
in Egypt land had wrought:

*The third part.*

22 And in the land of Ham for them  
moſt wondrous works had done:

And by the Red ſea dreadfull things  
performed long ago.

23 Therefore for their ſo ſhewing them  
forgetfull and unkinde,

To bring deſtruction on them all  
he purpoſ'd in his minde:

Had not his choſen Moſes ſtood  
before him in the break,

To turn his wrath, leſt he on them  
with ſlaughter ſhould him wreak.

24 They did deſpiſe the pleaſant land  
that he behight to give:

Yea, and the words that he had ſpoke  
they did no whit believe.

25 But in their tents with grudging heart  
they wickedly repin'd,

Nor to the voice of God the Lord  
they gave an hearkning minde.

26 Therefore againſt them lifted he  
his ſtrong revenging hand,

Them to deſtroy in wildeſneſſe  
ere they ſhould ſee the land:

27 And to deſtroy their ſeed among  
the nations with his rod:

And through the countreys of the world  
to ſcatter them abroad.

28 To Baal Peor then they did  
adjoyn themſelves alſo:

And eat the offerings of the dead,  
ſo they forſook him tho.

29 Thus with their own inventions  
his wrath they did provoke:

And in his ſore enkindled wrath  
the plague upon them broke.

30 But Phineas ſtood up with zeal  
the finners vile to ſlay:

And judgement he did execute,  
and then the plague did ſtay.

*The fourth part.*

31 It was imputed unto him  
for righteouſneſſe that day:

And from thenceforth ſo counted is  
from race to race, I ſay.

32 At waterſeke of Meribah  
they did him angrie make:

Yea, ſo farre forth, that Moſes was  
then puniſht for their ſake:

33 Becauſe they vext his ſpirit ſo ſore,  
that in impatient heat

His lips ſpake unadviſedly,  
his fervour was ſo great.

34 Nor as the Lord commanded them,  
they ſlew the people tho:

35 But were among the heathen mixt,  
and learn'd their works alſo.

36 And did their idols ſerve, which were  
their ruine and decay:

37 To fiends their ſonnes and daughters they  
did offer up and ſlay.

38 Yea, with unkindly murdering knife  
the guiltleſſ bloud they ſpilt:

Yea, their own ſonnes and daughters bloud  
without all cauſe of guilt.

Whom they to Canaan idols then  
offered with wicked hand:

And ſo with bloud of innocents  
defiled was the land.

39 Thus were they ſtained with the works  
of their own filthy way:

And with their own inventions  
a whoring they did ſtray.

40 Therefore againſt his people was  
the Lords wrath kindled ſore:

And even his own inheritance  
therefore he did abhorre.

41 Into the hands of heathen men  
he gave them for a prey.

And



And made their foes their lords, whom they  
were forced to obey.

*The fifth part.*

42 Yea, and their hatefull enemies  
opprest them in the land:

And they were humbly made to stoop  
as subjects to their hand.

43 Full oftentimes from thrall had he  
delivered them before:

But with their counsels they to wrath  
provok'd him evermore.

Therefore they by their wickednesse  
were brought full low to lie:

44 Yet when he saw them in distresse,  
he hearkened to their crie.

45 He call'd to minde his covenant  
which he to them had sworn:

And by his mercies multitude  
repented him therefore.

46 And favour he them made to finde  
before the sight of those

That led them captive from their land,  
when erst they were their foes.

47 Save us, O Lord, that art our God,  
save us, O Lord, we pray:

And from among the heathen folk,  
Lord, gather us alway.

48 That we may spread the noble praise  
of thy most holy name:

That we may glorie in thy praise,  
and sounding of thy fame.

49 The Lord the God of Israel  
be blest for evermore:

Let all the people say, Amen,  
praise ye the Lord therefore.

*Confitemini Dom. Psal. cvii. W. K.*

**G**Ive thanks unto the Lord our God,  
for gracious is he:

And that his mercie hath no end  
all mortall men may see.

2 Such as the Lord redeemed hath  
with thanks shall praise his name:

And shew how they from foes were freed,  
and how he wrought the same.

3 He gathered them forth of the lands  
that lay so farre about:

From east to west, from north to south  
his hand did finde them out.

4 They wandred in the wilderness  
and strayed from the way:

And found no citie where to dwell,  
that serve might for their stay.

5 Whose thirst and hunger was so great  
in these deserts so void:

That faintnesse did them sore assault,  
and eke their souls annoy'd.

6 Then did they cry in their distresse  
unto the Lord for aid:

Who did remove their troublous state,  
according as they pray'd.

7 And by that way which was most right  
he led them like a guide:

That they might to a citie go,  
and there also abide.

8 Let men therefore before the Lord  
confesse his goodnesse then:

And shew the wonders that he doth  
before the sonnes of men.

9 For he the emptie soul sustain'd,  
whom thirst had made to faint:

The hungry soul with goodnesse fed,  
and did them eke acquaint.

10 Such as do dwell in darknesse deep,  
where they on death do wait:

Fast bound to taste such troublous storms  
as iron chains do threat.

*The second part.*

11 For that against the Lords own words  
they sought so to rebell:

Esteeming light his counsels high,  
which do so farre excell.

12 But when he humbled them full low,  
they then fell down with grief:

And none was found so much to help,  
whereby to get relief.

13 Then did they crie in their distresse  
unto the Lord for aid:

Who did remove their troublous state,  
according as they pray'd.

14 For he from darknesse out them brought,  
and from deaths dreadfull shade:

Burting with force the iron bands,  
which them before did lade.

15 Let men therefore before the Lord  
confesse his kindnesse then:

And shew the wonders that he doth  
before the sonnes of men.

16 For he threw down the gates of brasse,  
and brake them with strong hand:

The iron barres he smote in two,  
nothing could him withstand.

17 The foolish folk great plagues do feel,  
and cannot from them wend:

But heap on more to those they have,  
because they do offend.

18 Their soul so much did lothe all meat,  
that none they could abide:

Where-



Whereby death had them almost caught,  
as they full truly tri'd.

19 Then did they crie in their distresse  
unto the Lord for aid :

Who did remove their troublous state,  
according as they pray'd.

20 For then he sent to them his word,  
which health did soon restore :

And brought them from those dangers deep  
wherein they were before.

*The third part.*

21 Let men therefore before the Lord  
confesse his kindnesse then :

And shew the wonders that he doth  
before the sonnes of men.

22 And let them offer sacrifice  
with thanks, and also fear :

And speak of all his wondrous works  
with glad and joyfull cheer.

23 Such as in ships and brittle barks  
into the seas descend,

Their merchandise through fearfull floods  
to compasse and to end :

24 Those men are forced to behold  
the Lords works what they be :

And in the dangerous deep, the same  
most marvellous they see.

25 For at his word the stormie winde  
arise in a rage,

And stirreth up the furies so,  
as nought can them assuage.

26 Then are they lifted up so high,  
the clouds they seem to gain :

And plunging down the depth untill,  
their souls consume with pain.

27 And like a drunkard, to and fro  
now here now there they reel,

As men with fear of wit bereft,  
or had of sense no feel.

28 Then did they crie in their distresse  
unto the Lord for aid :

Who did remove their troublous state,  
according as they pray'd.

29 For with his word the Lord doth make  
the sturdie storms to cease :

So that the great waves from their rage  
are brought to rest and peace.

30 Then are men glad when rest is come,  
which they so much did crave :

And are by him in haven brought,  
which they so faine would have.

*The fourth part.*

31 Let men therefore before the Lord  
confesse his kindnesse then :

And shew the wonders that he doth  
before the sonnes of men.

32 Let them in presence of the folk  
with praise extoll his name :

And where the elders do convent,  
there let them do the same.

33 For running floods to drie deserts  
he doth oft change and turn :

And drieth up as it were dust  
the springing well and bourn.

34 A fruitfull land with pleasures deckt  
full barren doth he make :

When on their sinnes that dwell therein  
he doth just vengeance take.

35 Again the wildernes full rude  
he maketh fruit to bear :

With pleasant springs of waters clear,  
though none before were there :

36 Wherein such hungry souls are set  
as he doth freely chuse :

That they a citie may them build  
to dwell in for their use.

37 That they may sow their pleasant land,  
and vineyards also plant,

To yield them fruits of such increase,  
as none may seem to want.

38 They multiply exceedingly,  
the Lord doth blesse them so :

Who doth also the brute beasts make  
by numbers great to grow.

39 But when the faithfull are low brought  
by the oppressours stout,

And minish do through many plagues  
that compasse them about :

40 Then doth he princes bring to shame  
which did them sore oppresse,

And likewise caused them to erre  
within the wildernes.

41 But yet the poore he raise up  
out of his troubles deep :

And oft-times doth his train augment,  
much like a flock of sheep.

42 The righteous shall behold this sight,  
and also much rejoyce :

Whereas the wicked and perverse  
with grief shall stop their voice.

43 But who is wise, that now full well  
he may these things record ?

For certainly such shall perceive  
the kindnesse of the Lord.

*Paratum cor. Psal. cviii. J. H.*

○ God, my heart prepared is,  
and eke my tongue is so:

I will



I will advance my voice in song,  
and giving praise also.  
2 Awake my viol and my harp  
sweet melodie to make :  
And in the morning I my self  
right early will awake.  
3 By me among the people, Lord,  
still praised shalt thou be:  
And I among the heathen folk  
will sing, O Lord, to thee.  
4 Because thy mercie, Lord, is great  
above the heavens high :  
And eke thy truth doth reach the clouds  
within the loftie skie.  
5 Above the starrie heavens high  
exalt thy self, O God :  
And, Lord, display upon the earth  
thy glory all abroad.  
6 That thy dearly beloved may  
be set at libertie :  
Help, O my God, with thy right hand,  
and hearken unto me.  
7 God in his holinesse hath spoke,  
wherefore my joyes abound :  
Sichem I will divide, and mete  
the vale of Succoth ground.  
8 And Gilead shall be mine own,  
Manasses mine shall be:  
My head-strength, Ephraim; and law  
shall Judah give for me.  
9 Moab my washtpot, and my shoe  
on Edom will I throw :  
Upon the land of Palestine  
in triumph will I go.  
10 Who shall into the citie strong  
be guide to conduct me ?  
Or how, by whom to Edom land  
conveyed shall I be ?  
11 Is it not thou, O Lord, which late  
hadst us forsaken quite ?  
And thou, O Lord, which with our hosts  
didst not go forth to fight ?  
12 Give us, O Lord, thy saving aid  
when troubles do assail :  
For all the help of man is vain,  
and can no whit avail.  
13 Through God we shall do valiant acts  
and worthy of renown,  
He shall subdue our enemies,  
yea he shall tread them down.

*Deus laudem tuam. Psal. cix. N.*

I IN speechlesse silence do not hold,  
O God, thy tongue alwaies :

*Psalme cix.*

O God, even thou, I say, that art  
the God of all my praise.  
2 The wicked and the guilefull mouth  
on me disclosed be :  
And they with false and lying tongues  
have spoken unto me.  
3 They did beset me round about  
with words of hatefull spight :  
Without all cause of my desert  
against me they did fight.  
4 For my good will they were my foes,  
but then gan I to pray :  
5 My good with ill, my friendlinesse  
with hate they did repay.  
6 Set thou the wicked over him,  
to have the upper hand :  
At his right hand eke suffer thou  
his hatefull foe to stand.  
7 When he is judged, let him then  
condemned be therein:  
And let the prayer that he makes  
be turned into sinne.  
8 Few be his dayes, his charge also  
let thou another take :  
9 His children let be fatherless,  
his wife a widow make.  
10 Let his offspring be vagabonds,  
to beg and seek their bread :  
Wandering out of the wasted place  
where erst they have been fed.  
11 Let covetous extortioners  
catch all his goods and store :  
And let the stranger spoil the fruit  
of all his toil before.  
12 Let there be none to pitie him,  
let there be none at all  
That on his children fatherless  
will let their mercie fall.

*The second part.*

13 And so let his posteritie  
for ever be destroy'd :  
Their name out blotted in the age  
that after shall succeed.  
14 Let not his fathers wickedness  
from Gods remembrance fall :  
And let not thou his mothers sinne  
be done away at all.  
15 But in the presence of the Lord  
let them remain for ay :  
That from the earth their memorie  
he may cut clean away.  
16 Sith mercie he forgot to shew,  
but did pursue with spite



The troubled man, and sought to slay  
the wofull-hearted wight.

17 As he did cursing love, it shall  
betide unto him so:

And as he did not blessing love,  
it shall be farre him fro.

18 As he with cursing clad himself,  
so it like water shall

Into his bowels, and like oyl  
into his bones befall.

19 As garment let it be to him,  
to cover him for ay:

And as a girdle wherewith he  
shall girded be alway.

20 Lo, let the same be from the Lord  
the guerdon of my foe:

Yea, and of those that evil speak  
against my soul also.

21 But thou, O Lord, that art my God,  
deal thou, I say, with me

After thy name, deliver me;  
for good thy mercies be.

22 Because in depth of great distresse  
I needie am and poore:

And eke within my pained breast  
my heart is wounded sore.

*The third part.*

23 Even so do I depart away,  
as doth declining shade:

And as the grasshopper, so I  
am shaken off and fade.

24 With fasting long from needfull food  
enfeebled are my knees:

And all her fatnesse hath my flesh  
enforced been to leese.

25 And I also a vile reproch  
to them am made to be:

And they that did upon me look  
did shake their heads at me.

26 But thou, O Lord, that art my God,  
mine aid and succour be:

According to thy mercie, Lord,  
save and deliver me.

27 And they shall know thereby, that this  
(Lord) is thy mightie hand:

And that thou, thou hast done it, Lord,  
so shall they understand.

28 Although they curse with spite, yet thou  
shalt blesse with loving voice:

They shall arise and come to shame,  
thy servant shall rejoyce.

29 Let them be clothed all with shame,  
that enemies are to me:

And with confusion as a cloke  
eke covered let them be.

30 But greatly I will with my mouth  
give thanks unto the Lord:

And I among the multitude  
his praises will record.

31 For he with help at his right hand  
will stand the poore man by,

To save him from the man that would  
condemn his soul to die.

*Dixit Dominus. Psal. cx. N.*

**T**He Lord did say unto my Lord,  
Sit thou on my right hand,

Till I have made thy foes a stool,  
whereon thy feet shall stand.

2 The Lord shall out of Sion send  
the sceptre of thy might:

Amid thy mortall foes be thou  
the ruler in their fight.

3 And in the day on which thy reigne  
and power they shall see:

Then hereby free-will-offerings shall  
the people offer thee.

Yea, with an holy worshipping  
then shall they offer all:

Thy births dew is the dew that doth  
from wombe of morning fall.

4 The Lord hath sworn, and never will  
repent what he doth say:

By th' order of Melchisedech  
thou art a priest for ay.

5 The Lord thy God, on thy right hand  
that standeth for thy stay,

Shall wound for thee the stately kings  
upon his wrathfull day.

6 The heathen he shall judge, and fill  
the place with bodies dead:

And over divers countreys shall  
in sunder smite the head.

7 And he shall drink out of the brook  
that runneth in the way:

Wherefore he shall lift up on high  
his royall head that day.

*Confitebor tibi. Psal. cxi. N.*

**V**ith heart I do accord  
To praise and laud the Lord,

In preience of the just.

2 For great his works are found,  
To search them such are bound

As do him love and trust.

3 His works are glorious,

Also his righteousness

Ido th endure for ever.



4 His wondrous work he would  
We still remember should,  
His mercie faileth never.

5 Such as to him love bear,  
A portion full fair  
He hath up for them laid:  
For this they shall well finde,  
He will them have in minde,  
And keep them as he said.

6 For he did not disdain  
His work to shew them plain,  
By lightnings and by thunders:  
When he the heathens land  
Did give into their hand,  
Where they beheld his wonders.

7 Of all his works ensueth  
Both judgement, right, and truth,  
Whereto his statutes tend:

8 They are decreed sure  
For ever to endure,  
Which equitie doth end.  
Redemption he gave  
His people for to save;

9 And hath also required,  
His promise not to fail;  
But alwayes to prevail:  
His holy name be feared.

10 Who so with heart full faine  
True wisdom would attain,  
The Lord fear and obey:  
Such as his laws do keep  
Shall knowledge have full deep,  
His praise shall last for ay.

*Beatus vir. Psal. cxii. W. K.*

**T**He man is blest that God doth fear,  
And that his law doth love indeed:  
2 His seed on earth God will uprear,  
And blese such as from him proceed.  
3 His house with good he will fulfill,  
His righteousness endure shall still.

4 Unto the righteous doth arise  
In trouble joy, in darknesse light.  
Compassion is in his eyes,  
And mercy alwayes in his sight.

5 Yea, pitie moveth such to lend,  
He doth by judgement things expend.

6 And surely such shall never fail,  
For in remembrance had is he:

7 No tidings ill can make him quail  
Who in the Lord sure hope doth see.

8 His heart is firm, his fear is past,  
For he shall see his foes down cast.

9 He did well for the poore provide,

His righteousness shall still remain:

And his estate with praise abide,

Though that the wicked man disdain.

10 Yea, gnash his teeth thereat shall he,  
And so consume his state to see.

*Laudate pueri. Psal. cxiii. W. K.*

**Y**E children which do serve the Lord,  
Praise ye his name with one accord.

2 Yea, blessed be alwayes his name,

3 Who from the rising of the sunne,  
Till it return where it begun,

Is to be praised with great fame.

4 The Lord all people doth surmount;  
As for his glory we may count,  
Above the heavens high to be.

5 With God the Lord who may compare,  
Whose dwellings in the heavens are?

Of such great power and force is he.

6 He doth abase himself, we know,  
Things to behold both here below,

And also in heaven above.

7 The needie out of dust to draw,  
And eke the poore which help none saw,

His onely mercie did him move.

8 And so him set in high degree  
With princes of great dignitie,

That rule his people with great fame.

9 The barren he doth make to bear,  
And with great joy her fruit to rear:

Therefore praise ye his holy name.

*In exitu Israel. Psal. cxiiii. W. W.*

**W**hen Israel by Gods addresse  
from Pharaohs land was bent:

And Jacobs house the strangers left,  
and in the same train went:

2 In Judah God his glorie shew'd;  
his holinesse most bright:

So did the Israelites declare  
his kingdome, power, and might.

3 The sea it saw, and suddenly  
as all amaz'd did flee:

The roaring streams of Jordans flood  
recoyled backwardly.

4 As rams afraid, the mountains skipt,  
their strength did them forsake:

And as the silly trembling lambes,  
their tops did beat and shake.

5 What ail'd thee sea, as all amaz'd,  
so suddenly to flee?

Ye rolling waves of Jordans flood,  
why ran ye backwardly?

6 Why shook ye hills, as rams afraid?  
why did your strength so shake?

Why



Why did your tops, as trembling lambes,  
for fear quiver and quake?

7 O earth, confesse thy sovereigne Lord,  
and dread his mightie hand:

Before the face of Jacobs God  
fear ye both sea and land.

8 I mean the God, which from hard rocks  
doth cause main fouds appear:

And from the stonie flint doth cause  
gush out the fountains clear.

*Non nobis, Domine. Psal. cxv. N.*

**N**ot unto us, Lord, not to us,  
but to thy name give praise,  
Both for thy mercie and thy truth  
that are in thee alwayes.

2 Why shall the heathen scornors say,  
Where is their God become?

3 Our God in heaven is, and what  
he will, that hath he done.

4 Their idols silver are and gold,  
works of mens hands they be:

5 They have a mouth, and do not speak;  
and eyes, and do not see:

6 And they have eares joynd to their heads,  
and do not heare at all:

And noses eke they formed have,  
and do not smell withall:

7 And hands they have, and handle not;  
and feet, and do not go:

A throat they have, yet through the same  
they make no sound to blow.

8 Those that make them are like to them,  
and those whose trust they be.

9 O Israel trust in the Lord,  
their help and shield is he.

10 O Aarons house trust in the Lord,  
their help and shield is he:

11 Trust ye the Lord that fear the Lord,  
their help and shield is he.

12 The Lord hath mindfull been of us,  
and will us blesse also:

On Israel and on Aarons house  
his blessings he will shew.

13 Them that be fearers of the Lord,  
the Lord will blesse them all:

Even he will blesse them every one,  
the great and eke the small.

14 To you (I say) the living Lord  
will multiply his grace:

To you and to the children that  
shall follow of your race.

15 Ye are the blessed of the Lord,  
even of the Lord, I say:

Which both the heaven and the earth  
hath made and set in stay.

16 The heavens, yea the heavens high  
belong unto the Lord:

The earth unto the sonnes of men  
he gave of free accord.

17 They that be dead do not with praise  
set forth the Lords renown:

Nor any that into the place  
of silence do go down.

18 But we will praise the Lord our God  
from henceforth and for ay:

Soundye the praises of the Lord;  
praise ye the Lord, I say.

*Dilexi quoniam. Psal. cxvi. N.*

**I** Love the Lord, because my voice  
and prayer heard hath he:

2 When in my dayes I call'd on him,  
he bow'd his eare to me.

3 Even when the snares of cruel death  
about beset me round:

When pains of hell me caught, and when  
I wo and sorrow found.

4 Upon the name of God my Lord  
then did I call, and say,

Deliver thou my soul, O Lord,  
I do thee humbly pray.

5 The Lord is very mercifull,  
and just he is also:

And in our God compassion  
doth plentifully flow.

6 The Lord in safetie doth preserve  
all those that simple be;

I was in wofull miserie,  
and he delivered me.

7 And now my soul, for thou art safe,  
return unto thy rest:

For largely, lo, the Lord to thee  
his bountie hath exprest.

8 Because thou hast delivered  
my soul from deadly thrall:

My moistned eyes from mournfull tears,  
my sliding feet from fall:

9 Before the Lord I in the land  
of life will walk therefore:

10 I did believe, therefore I spake,  
for I was troubled sore.

*The second part.*

11 I said in my distresse and fear,  
that all men liars be:

12 What shall I pay the Lord for all  
his benefits to me?



13 The wholesome cup of saving health  
I thankfully will take:  
And on the Lords name I will call  
when I my prayer make.

14 I to the Lord will pay the vows  
that I to him behight:

Yea, even at this present time  
in all his peoples fight.

15 Right deare and precious in his fight  
the Lord doth ay esteem  
The death of all his holy ones,  
what ever men do deem.

16 Thy servant, Lord, thy servant, lo,  
I do my self confesse,  
Sonne of thy handmaid: thou hast broke  
the bonds of my distresse.

17 And I will offer up to thee  
a sacrifice of praise:

And I will call upon the name  
of God the Lord alwayes.

18 I to the Lord will pay the vows  
that I have him behight:

Yea, even at this present time  
in all his peoples fight.

19 Yea, in the courts of Gods own house,  
and in the midst of thee,

O thou Ierusalem, I say;  
wherefore the Lord praise ye.

*Laudate Dominum. Psal. cxvii. N.*

O All ye nations of the world,  
praise ye the Lord alwayes:

And all ye people every where  
set forth his noble praise.

2 For great his kindnesse is to us,  
his truth endures for ay:

Wherefore praise ye the Lord our God,  
praise ye the Lord, I say.

*Confitemini. Psal. cxviii. N.*

O Give ye thanks unto the Lord,  
for gracious is he:

Because his mercie doth endure  
for ever towards thee.

2 Let Israel confesse and say,  
His mercie dures for ay:

3 Now let the house of Aaron say,  
His mercie dures for ay.

4 Let all that fear the Lord our God  
even now confesse and say,

The mercie of the Lord our God  
endureth still for ay.

5 In trouble and in heavinesse  
unto the Lord I cri'd:

Which lovingly heard me at large,  
my suit was not deni'd.

6 The Lord himself is on my side,  
I will not stand in doubt,

Nor fear what man can do to me,  
when God stands me about.

7 The Lord doth take my part with them  
that help to succour me:

Therefore I shall see my desire  
upon mine enemye.

8 Better it is to trust in God  
then in mans mortall seed:

9 Or to put confidence in kings  
or princes in our need.

10 All nations have enclosed me,  
and compassed me round:

But in the name of God shall I  
mine enemies confound.

11 They kept me in on every side,  
they kept me in, I say:

But in the Lords most mightie name  
I shall work their decay.

12 They came about me all like bees;  
but yet in the Lords name

I quencht their thorns that were on fire,  
and will destroy the same.

*The second part.*

13 Thou hast with force thrust sore at me  
that I indeed might fall:

But through the Lord I found such help  
that they were vanquisht all.

14 The Lord is my defence and strength,  
my joy, my mirth, my song:

He is become for me indeed  
a Saviour most strong.

15 The right hand of the Lord our God  
doth bring to passe great things:

He causeth voice of joy and health  
in righteous mens dwellings.

16 The right hand of the Lord doth bring  
most mightie things to passe:

His hand hath the preeminence,  
his force is as it was.

17 I shall not die, but ever live  
to utter and declare

The Lord his might and wondrous power,  
his works, and what they are.

18 The Lord himself hath chastened  
and hath corrected me:

But hath not given me over yet  
to death, as ye may see.

19 Set open unto me the gates  
of truth and righteounesse:

That I may enter into them  
the Lords praise to expresse.



20 This is the gate even of the Lord,  
which shall not so be shut  
But good and righteous men alway  
shall enter into it.

*The third part.*

21 I will give thanks to thee, O Lord,  
because thou hast heard me,  
And art become most lovingly  
a Saviour unto me.

22 The stone which ere this time among  
the builders was refused,  
Is now become the corner-stone,  
and chiefly to be used.

23 This was the mighty work of God,  
this was the Lords own fact:  
And it is marvellous to behold  
with eyes that noble act.

24 This is the joyfull day indeed  
which God himself hath wrought:  
Let us be glad and joy therein  
in heart, in mind, in thought.

25 Now help us, Lord, and prosper us  
we wish with one accord.

26 Blessed is he that comes to us  
in the name of the Lord.

27 God is the Lord that shews us light,  
binde ye therefore with cord  
Your sacrifice to the altar,  
and give thanks to the Lord.

28 Thou art my God, I will confesse,  
and render thanks to thee:  
Thou art my God, and I will praise  
thy mercy towards me.

29 O give ye thanks unto the Lord,  
for gracious is he:  
Because his mercy doth endure  
for ever towards me.

*Beati immaculati. Psal. cxix. W. W.*

**B**lessed are they that perfect are,  
and pure in minde and heart:  
Whose lives and conversations  
from Gods laws never start.

2 Blessed are they that give themselves  
his statutes to observe:  
Seeking the Lord with all their heart,  
and never from him swerve.

3 Doubtlesse such men go not astray  
nor do no wicked thing,  
Which stedfastly walk in his way  
without any wandring.

4 It is thy will and commandment,  
that with attentive heed  
Thy noble and divine precepts  
we learn and keep indeed.

5 O would to God it might thee please  
my wayes so to addresse,  
That I might both in heart and voice  
thy laws keep and confesse!

6 So should no shame my life attaint,  
whilst I thus set mine eyes,  
And bend my mind alwayes to muse  
on thy sacred decrees.

7 Then will I praise with upright heart,  
and magnifie thy name,  
When I shall learn thy judgements just,  
and likewise prove the same.

8 And wholly will I give my self  
to keep thy laws most right:  
For sake me not for ever, Lord,  
but shew thy grace and might.

*BETH. The second part.*

9 By what means may a young man best  
his life learn to amend?  
If that he mark and keep thy word,  
and therein his time spend.

10 Unfeignedly I have thee sought,  
and thus seeking abide:  
O never suffer me, O Lord,  
from thy precepts to slide.

11 Within my heart and secret thoughts  
thy words I have hid still:  
That I might not at any time  
offend thy godly will.

12 We magnifie thy name, O Lord,  
and praise thee evermore:  
Thy statutes of most worthy fame,  
O Lord, teach me therefore.

13 My lips have never ceast to preach  
and publish day and night  
The judgements all which did proceed  
from thy mouth full of might.

14 Thy testimonies and thy wayes  
please me no lesse indeed  
Then all the treasures of the earth,  
which worldlings make their meed.

15 Of thy precepts I will still muse,  
and thereto frame my talk:  
As at a mark, so will I aim  
thy wayes how I may walk.

16 My onely joy shall be so fixt,  
and on thy laws so set:  
That nothing can me so farre blind,  
that I thy words forget.

*GIMEL. The third part.*

17 Grant to thy servant now such grace  
as may my life prolong:  
Thy holy word then will I keep  
both in my heart and tongue.



18 Mine eyes which were dimme and shut up,  
so open and make bright:  
That of thy law and marvellous works  
I may have the clear sight.

19 I am a stranger in this earth,  
wandering now here now there:  
Thy word therefore to me disclose  
my footsteps for to clear.

20 My soul is ravisht with desire,  
and never is at rest:  
But seeks to know thy judgements high,  
and what may please thee best.

21 The proud men and malicious  
thou hast destroy'd each one:  
And curst are such as do not  
thy hefts attend upon.

22 Lord, turn from me rebuke and shame  
which wicked men conspire:  
For I have kept thy covenants  
with zeal as hot as fire.

23 The princes great in counsel sat,  
and did against me speak:  
But then thy servant thought how he  
thy statutes might not break.

24 For why? thy covenants are my joy,  
and my hearts great solace:  
They serve in stead of counsellors,  
my matters for to passe.

*DALETH. The fourth part.*

25 I am, alas, as brought to grave,  
and almost turn'd to dust:  
Restore therefore my life again,  
as thy promise is just.

26 My wayes when I acknowledged,  
with mercy thou didst heare:  
Heare now eftsoun, and me instruct  
thy laws to love and fear.

27 Teach me once throughly for to know  
thy precepts and thy lore:  
Thy works then will I meditate,  
and lay them up in store.

28 My soul I feel so sore oppress'd,  
that it melteth for grief:  
According to thy word therefore  
haste, Lord, to send relief.

29 From lying and deceitfull lips  
let thy grace me defend:  
And that I may learn thee to love,  
thy holy law me send.

30 The way of truth both straight and sure  
I have chosen and found:  
I set thy thy judgements me before,  
which keep me safe and sound.

31 Since then, O Lord, I forc'd my self  
thy covenants to embrace:  
Let me therefore have no rebuke  
nor check in any case.

32 Then will I runne with joyfull cheer  
where thy word doth me call:  
When thou hast set my heart at large,  
and rid me out of thrall.

*HE. The fifth part.*

33 Instruct me, Lord, in the right trade  
of thy statutes divine:  
And it to keep even to the end  
my heart will I incline.

34 Grant me the knowledge of thy law,  
and I shall it obey:  
With heart and minde and all my might  
I will it keep, I say.

35 In the right paths of thy precepts  
guide me, Lord, I require:  
None other pleasure do I wish,  
nor greater thing desire.

36 Incline my heart thy laws to keep,  
and covenants to embrace:  
And from all filthy avarice,  
Lord, shield me with thy grace.

37 From vain desires and worldly lusts  
turn back mine eyes and sight:  
Give me the spirit of life and power  
to walk thy wayes aright.

38 Confirm thy gracious promise, Lord,  
which thou hast made to me,  
Which am thy servant, and do love  
and fear nothing but thee.

39 Reproach and shame which I so fear,  
from me, O Lord, expell:  
For thou dost judge with equitie,  
and therein dost excell.

40 Behold, my hearts desire is bent  
thy laws to keep for ay:  
Lord, strengthen me so with thy grace  
that it perform I may.

*VAV. The sixth part.*

41 Thy mercies great and manifold  
let me obtain, O Lord:  
Thy saving health let me enjoy,  
according to thy word.

42 So shall I stop the slanderous mouthes  
of lewd men and unjust:  
For in thy faithfull promises  
stands my comfort and trust.

43 The word of truth within my mouth  
let ever still be prest:  
For in thy judgements wonderfull  
my hope doth stand and rest.



44 And whilst that breath within my breast  
doth naturall life preserve:  
Yea, till this world shall be dissolv'd,  
thy law will I observe.

45 So walk will I as set at large,  
and made free from all dread:  
Because I sought how for to keep  
thy precepts and thy read.

46 Thy noble acts I will describe,  
as things of most great fame:  
Even before kings I will them blaze,  
and shrink no whit for shame.

47 I will rejoyce then to obey  
thy worthy hefts and will:  
Which evermore I have lov'd best,  
and so will love them still.

48 My hands I will lift to thy laws  
which I have dearly sought:  
And practise thy commandements  
in will, in deed, in thought.

*Z A I N. The seventh part.*

49 Thy promise which thou mad'st to me  
thy servant, Lord, remember:  
For therein have I put my trust  
and confidence for ever.

50 It is my comfort and my joy  
when troubles me assail:  
For were my life not by thy word,  
my life would soon me fail.

51 The proud and such as God contemn  
still made of me a scorn:  
Yet would I not thy law forsake,  
as he that were forlorn:

52 But call'd to minde, Lord, thy great works  
shew'd to our fathers old:  
Whereby I felt the joy surmount  
my grief an hundred-fold.

53 But yet, alas, for fear I quake,  
seeing how wicked men  
Thy law forlook, and did procure  
thy judgements who knows when?

54 And as for me, I fram'd my songs  
thy statutes to exalt,  
When I among the strangers dwelt,  
and thoughts gan me assault.

55 I thought upon thy name, O Lord,  
by night when others sleep:  
As for thy law also I kept,  
and ever will it keep.

56 This grace I did obtain, because  
thy covenants sweet and deare  
I did embrace, and also keep  
with reverence and with fear.

*H E T H. The eighth part.*

57 O God which art my part and lot,  
my comfort and my stay,  
I have decreed and promised  
thy laws to keep alway.

58 Mine earnest heart did humbly sue  
in presence of thy face:  
As thou therefore hast promised,  
Lord, grant me of thy grace.

59 My life I have examined,  
and tri'd my secret heart:  
Which to thy statutes caused me  
my feet straight to convert.

60 I did not stay nor linger long,  
as they that slothfull are:  
But hastily thy laws to keep  
I did my self prepare.

61 The cruel bands of wicked men  
have made of me their prey:  
Yet would I not thy law forget,  
nor from thee go astray.

62 Thy righteous judgements towards me  
so great are and so high:  
That even at midnight will I rise  
thy name to magnifie.

63 Companion am I to all them  
which fear thee in their heart:  
And never will for love nor dread  
from thy commandments start.

64 Thy mercies, Lord, most plenteously  
do all the world fulfill:  
O teach me how I may obey  
thy statutes and thy will.

*T E T H. The ninth part.*

65 According to thy promise, Lord,  
so hast thou with me dealt:  
For of thy grace in sundrie sorts  
have I thy servant felt.

66 Teach me to judge alwayes aright,  
and give me knowledge sure:  
For certainly believe I do  
that thy precepts are pure.

67 Ere thou didst touch me with thy rod,  
I err'd and went astray:  
But now I keep thy holy word,  
and make it all my stay.

68 Thou art both good and gracious,  
and giv'st most liberally:  
Thine ordinances how to keep,  
therefore, O Lord, teach me.

69 The proud and wicked men have forg'd  
against me many a lie:  
Yet thy commandments still observe  
with all my heart will I.



70 Their hearts are swoln with worldly wealth,  
as grease so are they fat:  
But in thy law do I delight,  
and nothing seek but that.

71 O happy time, may I well say,  
when thou didst me correct:  
For as a guide to learn thy laws  
thy rod did me direct.

72 So that to me thy word and law  
is dearer manifold  
Then thousands great of silver and gold,  
or ought that can be told.

*JOD. The tenth part.*

73 Seeing thy hands have made me, Lord,  
to be thy creature:  
Grant knowledge like wise how to learn  
to put thy laws in ure.

74 So they that fear thee shall rejoyce  
when ever they me see:  
Because I have learn'd by thy word  
to put my trust in thee.

75 When with thy rods the world is plagu'd,  
I know the cause is just:  
So when thou dost correct me, Lord,  
the cause just needs be must.

76 Now of thy goodnesse I thee pray  
some comfort to me send:  
As thou to me thy servant heldest,  
so from all ill me shend.

77 Thy tender mercies poure on me,  
and I shall surely live:  
For joy and consolation both  
thy law to me doth give.

78 Confound the proud, whose false pretence  
is me for to destroy:  
But as for me, thy helpe to know  
I will my self employ.

79 Who so with reverence do thee fear,  
to me let them retire:  
And such as do thy covenants know,  
and them alone desire.

80 My heart without all wavering  
let on thy laws be bent:  
That no confusion come to me  
whereby I should be shent.

*CAPH. The xi part.*

81 My soul doth faint, and ceaseth not  
thy saving health to crave:  
And for thy words sake still I trust  
my hearts desire to have.

82 Mine eyes do fail with looking for  
thy word, and thus I say,  
Oh when wilt thou me comfort, Lord?  
why dost thou thus delay?

83 As a skin-bottle in the smoke,  
so am I parcht and dri'd:

Yet will I not out of my heart  
let thy commandments slide.

84 Alas how long shall I yet live  
before I see the houre,  
That on my foes which me torment,  
thy vengeance thou will poure?

85 Presumptuous men have digged pits,  
thinking to make me sure:  
Thus contrary against thy law,  
my hurt they do procure.

86 But thy commandments are all true,  
and causlesse they me grieve:  
To thee therefore I do complain,  
that thou mightst me relieve.

87 Almost they had me clean destroy'd,  
and brought me quite to ground:  
Yet by thy statutes I abode,  
and therein succour found.

88 Restore me, Lord, again to life,  
for thy mercies excell:  
And so shall I thy covenants keep  
till death my life expell.

*LAMED. The xii part.*

89 In heaven, Lord, where thou dost dwell,  
thy word is stablish't sure:  
And shall for all eternity  
fast graven there endure.

90 From age to age thy truth abides,  
as doth the earth witnesse:  
Whose ground-work thou hast laid so sure  
as no tongue can expresse.

91 Even to this day we may well see  
how all things persevere  
According to thine ordinance,  
for all things thee revere.

92 Had it not been that in thy law  
my soul had comfort sought,  
Long time ere now in my distresse  
I had been brought to nought.

93 Therefore will I thy precepts ay,  
in memory keep fast:  
By them thou hast my life restor'd  
when I was at last cast.

94 No wight to me can title make,  
for I am onely thine:  
Save me therefore, for to thy laws  
mine eares and heart incline.

95 The wicked men do seek my bane,  
and thereto lie in wait:  
But I the while considered  
thy noble works and great.



96 I see nothing in this wide world  
at length which hath not end:  
But thy commandments and thy word  
beyond all end extend.

*MEM. The xiii part.*

97 What great desire and fervent love  
do I beare to thy law!

All the day long my whole device  
is onely on thy law.

98 Thy word hath taught me farre to passe  
my foes in policie:

For still I hold it as a thing  
of most excellencie.

99 My teachers which did me instruct,  
in knowledge I excell:

Because I do thy covenants keep,  
and them to others tell.

100 In wisdome I do passe also  
the ancient men indeed:

And all because to keep thy laws  
I held it aye best reed.

101 My feet I have refrained eke  
from every evil way,

Because that I continually  
thy word might keep, I say.

102 I have not swerv'd from thy judgements,  
nor yet shrunk any dell:

For why? thou hast me taught thereby  
to live godly and well.

103 O Lord, how sweet unto my taste  
finde I thy words alway?

Doubtlesse no honie in my mouth  
feel ought so sweet I may.

104 Thy laws have me such wisdome learn'd,  
that utterly I hate.

All wicked and ungodly wayes,  
in every kinde or rate.

*NUM. The xiiii part.*

105 Even as a lantern to my feet,  
so doth thy word shine bright:

And to my paths where ever I go  
it is a flaming light.

106 I have both sworn and will perform  
most certainly doubtlesse

That I will keep thy judgements just,  
and them in life expresse.

107 Affliction hath me sore oppress,  
and brought me to deaths doore:

O Lord, as thou hast promised,  
so me to life restore.

108 The offerings which with heart and voice  
most frankly I thee give

Accept, and teach me how I may  
after thy judgements live.

109 My soul is aye so in my hand,  
that dangers me assail:

Yet do I not thy law forget,  
nor it to keep will fail.

110 Although the wicked laid their nets  
to catch me at a bay,

Yet did I not from thy precepts  
once swerve or go astray.

111 Thy law I have so claim'd alway  
as mine own heritage:

And why? for therein I delight,  
and set my whole courage.

112 For evermore I have been bent  
thy statutes to fulfill:

Even so likewise unto the end  
I will continue still.

*SAMECH. The xv part.*

113 The craftie thoughts and double hearts  
I do alwayes detest:

But as for thy law and precepts,  
I love them ever best.

114 Thou art my hid and secret place,  
my shield of strong defence:

Therefore have I thy promises  
lookt for with patience.

115 Go to therefore ye wicked men,  
depart from me anon:

For the commandments will I keep  
of God my Lord alone.

116 As thou hast promised so perform,  
that death me not assail:

Nor let my hope abuse me so,  
that through distrust I quail.

117 Uphold me, and I shall be safe  
for ought they do or say:

And in thy statutes pleasure take  
will I both night and day.

118 Thou hast trod such under thy feet  
as do thy statutes break:

For nought avails their subtiltie,  
their counsel is but weak.

119 Like drosse thou casts the wicked out  
where ere they go or dwell:

Therefore can I as thy statutes  
love nothing half so well.

120 My flesh (alas) is taken with fear,  
as though it were benumm'd:

For when I see thy judgements, straight  
I am as one aston'd.

*AIN. The xvi part.*

121 I do the thing that lawfull is,  
and give to all men right:

Resigne me not to them that would  
oppress me with their might.



122 But for thy servant suretie be  
in that thing that is good:  
That proud men give me not the foil,  
which rage as they were wood.

123 Mine eyes with waiting are now blind,  
thy health so much I crave:  
And eke thy righteous promise, Lord,  
whereby thou wilt me save.

124 Entreat thy servant lovingly,  
and favour to him show:  
Thy statutes of most excellencie  
teach me also to know.

125 Thy humble servant, Lord, I am,  
grant me to understand  
How by thy statutes I may know  
best what to take in hand.

126 It is now time, Lord, to begin,  
for truth is quite decar'd:  
Thy law likewise they have transgress'd,  
and none against them said.

127 This is the cause wherefore I love  
thy laws better then gold,  
Or jewels fine which are esteem'd  
most costlly to be sold.

128 I thought thy precepts all most just,  
and so them laid in store:  
All craftie and malicious wayes  
I do abhorre therefore.

PE. *The xvii part.*

129 Thy covenants are most wonderfull,  
and full of things profound:  
My soul therefore doth keep them sure,  
when they are tri'd and found.

130 When men first enter into thy word  
they find a light most clear:  
And very idiots understand  
when they it reade or heare.

131 For joy I have both gap'd and breath'd  
to know thy commandment:  
That I might guide my self thereby,  
I sought what thing it meant.

132 With mercie and compassion, Lord,  
behold me from above,  
As thou art wont to behold such  
as thy name fear and love.

133 Direct my footsteps by thy word,  
that I thy will may know:  
And never let iniquitie  
thy servant overthrow.

134 From slanderous tongues and deadly harms  
preserve and keep me sure:  
Thy precepts then will I observe,  
and put them eke in ure.

135 Thy countenance which doth surmount  
the sunne in his bright hue,  
Let shine on me, and by thy law  
teach me what to eschew.

136 Out of mine eyes great flouds gush out  
of drearie tears and fell,  
When I behold how wicked men  
thy laws keep never a dell.

ZADE. *The xviii part.*

137 In every point, Lord, thou art just,  
the wicked though they grudge:  
And when thou dost sentence pronounce,  
thou art a righteous judge.

138 To fender right, and flee from guile,  
are two chief points most high:  
And such as thou hast in thy law  
commanded us straitly.

139 With zeal and wrath I am consum'd  
and even pin'd away,  
To see my foes thy word forget,  
for ought that I do may.

140 So pure and perfect is thy word,  
as any heart can deem:  
And I thy servant nothing more  
do love or yet esteem.

141 And though I be nothing set by,  
as one of bale degree:  
Yet do I not thy laws forget,  
nor shrink away from thee.

142 Thy righteousness, Lord, is most just,  
for ever to endure:  
Also thy law is truth it self,  
most constant and most pure.

143 Trouble and grief have seisd on me,  
and brought me wondrous low:  
Yet do I still of thy precepts  
delight to heare and know.

144 The righteousness of thy judgements  
doth last for evermore:  
Then teach them me, for even in them  
my life lies up in store.

KOPH. *The xix part.*

145 With fervent heart I call'd and cri'd,  
now answer me, O Lord:  
That thy commandments to observe  
I may fully accord.

146 To thee, my God, I make my suit  
with most humble request:  
Save me therefore, and I will keep  
thy precepts and thy hefts.

147 To thee I crie even in the morn  
before the day wax light:  
Because that I have in thy word  
my confidence whole plight.



148 Mine eyes prevent the watch by night,  
and ere they call I wake:  
That by devising on thy word  
I might some comfort take.

149 Incline thine eares to heare my voice,  
and pitie on me take:  
As thou wast wont, so judge me Lord,  
lest life should me forsake.

150 My foes draw neare, and do procure  
my death maliciously,  
Which from thy law are farre gone back,  
and stray'd from it lewdly.

151 Therefore O Lord approach thou neare,  
for need doth so require:  
For all thy precepts true they are,  
then help I thee desire.

152 But thy commandments have I learn'd  
not now but long ago,  
That they remain for evermore,  
thou hast them grounded so.

*RESH. The xix part.*

153 My trouble and affliction  
consider and behold:  
Deliver me, for of thy law  
I ever take fast hold.

154 Defend my good and righteous cause,  
with speed some succour send:  
From death, as thou hast promised,  
Lord keep me and defend.

155 As for the wicked, farre they are  
from having health and grace:  
Whereby they might thy statutes know  
they enter not the trace.

156 Great are thy mercies, Lord, I grant,  
what tongue can them attain?  
And as thou hast me judg'd ere now,  
so let me life obtain.

157 Though many men did trouble me,  
and persecute me sore:  
Yet from thy laws I never shrunk,  
nor went awry therefore.

158 And truth it is, for grief I die  
when I these traitours see:  
Because they keep no whit thy word,  
nor yet seek to know thee.

159 Behold, for I do love thy laws  
with heart most glad and faine:  
As thou art good and gracious, Lord,  
restore my life again.

160 What thy word doth decree must be,  
and so it hath been ever:  
Thy righteous judgements are also  
most true, and decay never.

*SCHIN. The xxi part.*

161 Princes have sought by crueltie  
causelesse to make me crouch:  
But all in vain, for of thy word  
the fear did my heart touch:

162 And certainly even of thy word  
I was more merrie and glad,  
Then he that of rich spoils and prey  
great store and plentie had.

163 As for all lies and falsities,  
I hate most and detest:  
For why? thy holy law do I  
above all things love best.

164 Seven times a day I praise the Lord,  
singing with heart and voice:  
Thy righteous acts and wonderfull  
so cause me to rejoyce.

165 Great peace and rest shall all such have  
as dothy statutes love:  
No danger shall their quiet state  
empair or once remove.

166 My onely health and comfort, Lord,  
I look for at thy hand:  
And therefore have I done those things  
which thou didst me command.

167 Thy laws have been mine exercise,  
wich my soul most desired:  
So much to them my love was bent,  
that nought else I required.

168 Thy statutes and commandments  
I kept (thou know'st) aright:  
For all the things that I have done  
are present in thy sight.

*TAL. The xxii part.*

169 O Lord, let my complaint and cry  
before thy face appear:  
And as thou hast me promise made,  
so teach me thee to fear.

170 Mine humble supplication  
toward thee let find accesse:  
And grant me, Lord, deliverance,  
for so is thy promise.

171 Then shall my lips thy praises speak  
after most ample sort:  
When thou thy statutes hast me taught,  
wherein stands my comfort.

172 My tongue shall sing & preach thy word  
and on this wise say shall,  
Gods famous acts and noble laws  
are just and perfect all.

173 Stretch out thy hand, I thee beseech,  
and speedily me save:  
For thy commandments to observe  
chosen, O Lord, I have.



174 Of thee alone, Lord, I crave health,  
for other I know none:  
And in thy law and nothing else  
I do delight alone.

175 Grant me therefore long dayes to live  
thy name to magnifie:

And of thy judgements mercifull  
let me the favour trie.

176 For I was lost and went astray  
much like a wandering sheep:

Oh seek me, for I have not fail'd  
thy commandments to keep

*Ad Dominum. Psal. cxx. T. S.*

**I**N trouble and in thrall

Unto the Lord I call,  
And he doth me comfort.

2 Deliver me, I say,

From liars lips alway,  
And tongues of false report.

3 What vantage, or what thing

Get'st thou thus for to sting,  
Thou false and flattering liar?

4 Thy tongue doth hurt I ween,

No lesse then arrows keen,  
Or hot consuming fire.

5 Alas, too long I slack

Within these tents so black,

Which Kedars are by name:

By whom the flock elect

And all of Isaacs sect

Are put to open shame.

6 With them that peace did hate

I came a peace to make

And set a quiet life:

But when my tale was told,

Causelesse I was controld

By them that would have strife.

*Levavi oculos. Psal. cxxi. W. W.*

**I** Lift mine eyes to Sion hill.

From whence I do attend

That succour God me send.

2 The mighty God me succour will,

Which heaven & earth framed,

And all things therein named.

3 Thy foot from slip he will preserve,

And will thee safely keep,

For he will never sleep.

4 Lo he that doth Israel conserve

No sleep at all can him catch,

But his eyes shall ever watch.

5 The Lord is thy warrant alway,

The Lord eke doth thee cover

As at thy right hand ever:

6 The sunne shall not thee parch by day,

Nor the moon not half so bright

Shall with cold thee hurt by night.

7 The Lord will keep thee from distresse,

And will thy life sure save:

And thou shalt also have

8 In all thy businesse good successe.

Where ever thou goest in or out,

God will thy things bring about.

*Letatus sum. Psal. cxxii. W. K.*

**I** Did in heart rejoyce

To heare the peoples voice,

In offering so willingly:

2 For let us up say they,

And in the Lords house pray:

Thus spake the folk full lovingly.

3 Our feet that wandred wide

Shall in thy gates abide,

O thou Jerusalem full fair,

Which art so seemly set,

Much like a city neat,

The like whereof is not elsewhere.

4 The tribes with one accord,

The tribes of God the Lord

Are thither bent their way to take:

So God before did tell

That there his Israel

Their prayers should together make

5 For there are thrones erect,

And that for this respect,

To set forth justice orderly:

Which thrones right to maintain

To Davids house pertain,

His folk to judge accordingly.

6 To pray let us not cease

For Jerusalems peace,

Thy friends God prosper mightily:

7 Peace be thy walls about,

And prosper thee throughout

Thy palaces continually.

8 I wish thy prosperous state

For my poore brethrens sake,

That comfort have by means of thee.

9 Gods house doth me allure

Thy wealth for to procure

So much alwayes as lies in me.

*Ad te levavi. Psal. cxxiii. T. S.*

**O** Lord, that heaven dost possesse,

I lift mine eyes to thee:

Even as the servant listeth his,

his masters hands to see.

2 As handmaids watch their mistris hand

some grace for to achieve:

So we behold the Lord our God,

till he do us forgive.

3 Lord grant us thy compassion,

and mercy in thy sight:



For we are fill'd and overcome  
with hatred and despight.  
4 Our mindes be stufte with great rebuke,  
the rich and wordly wise  
Do make of us their mockingstocks,  
the proud do us despise.

*Nisi quia Dom. Psal. cxxiiii. W. W.*

**N**ow Israel  
may say & that truly,  
If that the Lord  
had not our cause maintain'd,  
2 If that the Lord  
had not our right sustain'd,  
When all the world  
against us furiously  
Made their uproars,  
and said we should all die:

3 Now long ago  
they had devour'd us all,  
And swallow'd quick,  
for ought that we could deem:  
Such was their rage,  
as we might well esteem.  
4 And as the floods  
with mighty force do fall:  
So had they now  
our lives even brought to thrall,

5 The raging streams,  
most proud in roaring noise,  
Had long ago  
overwhelm'd us in the deep:  
6 But lov'd be God  
which doth us safely keep  
From bloudie teeth,  
and their most cruel voice,  
Which as a prey,  
to eat us would rejoyce.

7 Even as a bird  
out of the fowlers gin  
Escapes away,  
right so it fares with us:  
Broke are their nets,  
and we have scaped thus.

8 God that made heaven  
and earth is our help then:  
His name hath sav'd  
us from these wicked men.

*Qui confidunt. Psal. cxxv. W. R.*

**S**uch as in God the Lord do trust,  
As mount Sion shall firmly stand,  
And be removed at no hand.  
The Lord will count them right and just:  
So that they shall be sure  
For ever to endure.

2 As mighty mountains huge and great  
Jerusalem about do close:  
So will the Lord do unto those  
Who on his godly will do wait:  
Such are to him so deare,  
They never need to fear.

3 For though the righteous trie doth he  
By making wicked men his rod,  
Lest they through grief forsake their God,  
It shall not as their lot still be.

4 Give Lord to us thy light,  
Whose hearts are true and right.

5 But as for such as turn aside  
By crooked wayes which they our sought,  
The Lord will surely bring to nought:  
With workers vile they shall abide:  
But peace with Israel  
For evermore shall dwell,

*Another of the same, by R. W.*

**T**hose that do put their confidence  
Upon the Lord our God onely,  
And flee to him for their defence  
In all their need and misery:  
Their faith is sure still to endure,  
Grounded on Christ the corner-stone,  
Mov'd with none ill, but standeth still  
Stedfast like to the mount Sion.

And as about Jerusalem  
The mighty hills do it compasse,  
So that no enemies come to them  
To hurt that town in any case:  
So God indeed in every need  
His faithfull people doth defend,  
Standing them by assuredly  
From this time forth world without end.

Right wise and good is our Lord God,  
And will not suffer certainly  
The sinners and ungodlies rod  
To tarry upon his family:  
Lest they also from God should go,  
Falling to sinne and wickednesse.  
O Lord defend world without end  
Thy Christian flock through thy goodnesse.

O Lord do good to Christians all  
That stedfast in thy word abide:  
Such as willingly from God fall,  
And to false doctrine daily slide,  
Such will the Lord scatter abroad  
With hypocrites thrown down to hell,  
God will them send pains without end:  
But Lord grant peace to Israel.

Glory to God the Father of might,  
And to the Sonne our Saviour,  
And to the holy Ghost, whose light  
Shine in our hearts, and us succour:

That



That the right way from day to day  
We may walk, and him glorifie:  
With hearts desire all that are here  
Worship the Lord, and say, Amen.

*In convertendo. Psal. cxxvi. W. W.*

**V**hen that the Lord  
again his Sion had forth brought:  
From bondage great,  
and also servitude extreame:  
His work was such  
as did surmount mans heart and thought:  
So that we were  
much like to them that use to dream.

2 Our mouthes were  
with laughter filled then,  
And eke our tongues  
did shew us joyfull men.

The heathen folk  
were forced then this to confesse,  
How that the Lord  
for them also great things had done.

3 But much more we,  
and therefore can confesse no lesse:

Wherefore to joy  
we have good cause as we begun.

4 O Lord, go forth,  
thou canst our bondage end:

As to deserts  
the flowing rivers send.

5 Full true it is  
that they which sow in tears indeed,  
A time will come  
when they shall reap in mirth and joy.

6 They went and wept  
in bearing of their precious seed,

For that their foes  
full oftentimes did them annoy:

But their return  
with joy they shall sure see,  
Their sheaves home bring,  
and not empai'd be.

*Nisi Dom. Psal. cxxvii. W. W.*

**E**Xcept the Lord the house doth make,  
And thereunto doth set his hand:

What men do build it cannot stand.

Likewise in vain men undertake  
Cities and holds to watch and ward,  
Except the Lord be their safegard.

2 Though ye rise early in the morn,  
And so at night go late to bed,  
Feeding full hardly with brown bread,

Yet were your labour lost and worn:  
But they whom God doth love and keep  
Receive all things with quiet sleep.

3 Therefore mark well when ever ye see  
That men have heirs to enjoy their land,  
It is the gift of Gods own hand:

For God himself doth multiply  
Of his great liberalitie  
The blessing of posterity.

4 And when the children come to age  
They grow in strength and activenesse,  
In person and in comeliness:

So that a shaft shot with courage  
Of one that hath a most strong arm,  
Flies not so swift, nor doth like harm.

5 O well is he that hath his quiver  
Furnisht with such artillerie:  
For when in peril he shall be,  
Such one shall never shake nor shiver,  
When that he pleads before the judge  
Against his foes that bear him grudge.

*Beati omnes. Psal. cxxviii. T. S.*

**B**lessed art thou that fearest God  
and walkest in his way:

2 For of thy labour thou shalt eat,  
happy art thou, I say.

3 Like fruitfull vines on thy house-side  
so doth thy wife spring out:

Thy children stand like olive-plants  
thy table round about.

4 Thus art thou blest that fearest God,  
and he shall let thee see

5 The promised Jerusalem  
and her felicitie.

6 Thou shalt thy childrens children see,  
to thy great joyes increase:

And likewise grace on Israel,  
prosperity and peace.

*Sape expugnaverunt. Psal. cxxix. N.*

**O**ft they (now Israel may say)  
me from my youth assail'd:

2 Oft they assail'd me from my youth,  
yet never they prevail'd.

3 Upon my back the plowes plow'd,  
and furrows long did cast:

4 The righteous Lord hath cut the cords  
of wicked foes at last.

5 They that hate me shall be asham'd,  
and turned back also:

6 And made as grasie upon the house,  
which withereth ere it grow:

7 Whereof the mower cannot find  
enough to fill his hand:

Nor can he fill his lap, that goeth  
to glean upon the land.

8 Nor passers by pray God on them  
to let his blessing fall:



Nor say, We blesse you in the name  
of God the Lord at all.

*De profundis. Psal. cxxx. W. W.*

**L**ord to thee I make me mone  
when dangers me oppresse:  
I call, I sigh, plain and grone,  
trusting to find release.  
2 Heare now, O Lord, my request,  
for it is full due time:  
And let thine eares aye be prest  
unto this prayer mine.

3 O Lord our God, if thou weigh  
our sinnes and them peruse:  
Who shall then escape, and say,  
I can my self excuse?

4 But, Lord, thou art mercifull,  
and turn'st to us thy grace,  
That we with hearts most carefull  
should fear before thy face.

5 In God I put my whole trust,  
my soul waits on his will:  
For his promise is most just,  
and I hope therein still.

6 My soul to God hath regard,  
wishing for him alway  
More then they that watch and ward  
to see the dawning day.

7 Let Israel then boldly  
in the Lord put is trust:  
He is that God of mercy  
that his deliver must.

8 For he it is that must save  
Israel from his sinne,  
And all such as surely have  
their confidence in him.

*Domine, non est. Psal. cxxxi. M.*

**O** Lord I am not puffed in minde,  
I have no scornfull eye:

I do not exercise my self  
in things that be too high.

2 But as the child that weaned is  
even from his mothers breast:

So have I, Lord, behav'd my self  
in silence and in rest.

3 O Israel, trust in the Lord,  
let him be all thy stay  
From this time forth for evermore,  
from age to age, I say.

*Memento, Dom. Psal. cxxxii. M.*

**R**emember Davids troubles, Lord,  
how to the Lord he swore,

2 And vow'd a vow to Jacobs God,  
to keep for evermore:

3 I will not come within my house,  
nor climbe up to my bed:

4 Nor let my temples take their rest,  
nor the eyes in my head,

5 Till I have found out for the Lord  
a place to sit thereon:

An house for Jacobs God to be  
an habitation.

6 We heard of it at Ephrata,  
there did we heare this sound:  
And in the fields and Forrests there  
these voices first were found.

7 We will assay, and go in now  
his tabernacle there,  
Before his footstool to fall down,  
and worship him in fear.

8 Arise, O Lord, arise I say,  
into thy resting-place:  
Both thou and the ark of thy strength,  
the presence of thy grace.

9 Let all thy priests be clothed, Lord,  
with truth and righteousness:  
Let all thy sains and holy men  
sing all with joyfulness.

10 And for thy servant Davids sake,  
refuse not, Lord, I say,  
The face of thine anointed, Lord,  
nor turn thy face away.

*The second part.*

11 The Lord to David swore in truth,  
and will not shrink from it,  
Saying, The fruit of thy bodie  
upon thy seat shall sit.

12 And if thy sonnes my covenant keep  
that I shall learn each one:  
Then shall their sonnes for ever sit  
upon thy princely throne.

13 The Lord himself hath chose Sion,  
and loves therein to dwell,

14 Saying, This is my resting-place,  
I love and like it well.

15 And I will blesse with great increase  
her victuals every where:  
And I will satisfie with bread  
the needy that be there.

16 Yea, I will deck and clothe her priests  
with my salvation:  
And all her saints shall sing for joy  
of my protection.

17 There will I surely make the horn  
of David for to bud:  
For there I have ordain'd for mine  
a lantern bright and good.



17 As for his enemies, I will clothe  
with shame for evermore:  
But I will cause his crown to shine  
more fresh then heretofore.

*Ecce quam.* Psal. cxxxiii. W. W.

O How happie a thing it is,  
and joyfull for to see,

Brethren together fast to hold  
the band of amitie!

2 It calls to minde that sweet perfume,  
and that costly ointment  
Which on the sacrificers head  
by Gods precept was spent.

It wet not Aarons head alone,  
but drencht his beard throughout,  
And finally it did runne down  
his rich attire about.

3 And as the lower ground doth drink  
the dew of Hermon hill,  
And Sion with his silver drops  
the fields with fruit doth fill:

4 Even so the Lord doth poure on them  
his blessings manifold,  
Whose hearts and mindes without all guile  
this knot do keep and hold.

*Ecce nunc.* Psal. cxxxiiii. W. W.

Behold and have regard,  
ye servants of the Lord,  
Which in his house by night do watch:  
praise him with one accord.

2 Lift up your hands on high  
unto his holy place,  
And give the Lord his praises due,  
his benefits embrace.

3 For why? the Lord who did  
both earth and heaven frame,  
Doth Sion blesse and will conserue  
for evermore the same.

*Laudate nomen.* Psal. cxxxv. N.

O Praise the Lord, praise him, praise him,  
praise him with one accord:

O praise him still all ye that be  
the servants of the Lord:

2 O praise him ye that stand and be  
in the house of the Lord:  
Ye of his court, and of his house,  
praise him with one accord.

3 Praise ye the Lord for he is good,  
sing praises to his name:  
It is a comely and good thing  
alwayes to do the same.

4 For why? the Lord hath chose Jacob  
his very own ye see:

So hath he chosen Israel  
his treasure for to be.

5 For this I know and am right sure  
the Lord is very great:  
He is indeed above all gods  
most easie to intreat.

6 For whatsoever pleased him  
all that full well he wrought:  
In heaven, in earth, and in the sea,  
which he hath made of nought.

7 He lifts up clouds even from the earth,  
he makes lightnings and rain,  
He bringeth forth the windes also,  
he made nothing in vain.

8 He smote the first-born of each thing  
in Egypt that took rest:  
He spared there no living thing,  
the man nor yet the beast.

9 He hath in thee shew'd wonders great,  
O Egypt void of vaunts,  
On Pharaoh thy curst king,  
and his severe servants.

10 He smote then many nations,  
and did great acts and things:  
He slew the great and mightiest  
and chiefest of their kings.

11 Schon king of the Amorites,  
and Og king of Basan:  
He slew also the kingdomes all  
that were of Canaan:

12 And gave their land to Israel,  
and heritage we see,  
To Israel his own people,  
an heritage to be.

*The second part.*

13 Thy name, O Lord, shall still endure,  
and thy memoriall  
Throughout all generations  
that are or ever shall.

14 The Lord will surely now avenge  
his people all indeed:  
And to his servants he will shew  
favour in time of need.

15 The idols of the heathen are made  
in all the coasts and lands;  
Of silver and of gold they be,  
the work even of mens hands.

16 They have their mouthes, & cannot speak,  
and eyes that have no sight:

17 They have eke eares, and heare nothing,  
their mouthes be breathlesse quite.

18 Wherefore all they are like to them,  
that so do set them forth:

And



And likewise those that trust in them,  
or think they be ought worth.

19 O all ye house of Israel,  
see that ye praise the Lord:  
And ye that be of Aarons house,  
praise him with one accord.

20 And ye that be of Levi's house,  
praise ye likewise the Lord:  
And ye that stand in a w of him,  
praise him with one accord.

21 And out of Sion sound his praise,  
the great praise of the Lord  
Which dwelleth in Jerusalem:  
praise him with one accord.

*Confitemini Dom. Psal. cxxxvi. N.*

**P**Raise ye the Lord, for he is good,  
for his mercy endureth for ever.

2 Give praise unto the God of gods,  
for his mercy endureth for ever.

3 Give praise unto the Lord of lords,  
for his mercy endureth for ever.

4 Which onely doth great wondrous works,  
for his mercy endureth for ever.

5 Which by his wisdom made the heavens,  
for his mercie endureth for ever.

6 Which on the waters stretcht the earth,  
for his mercie endureth for ever.

7 Which made great lights to shine abroad,  
for his mercie, &c.

8 As sun to rule the lightsome day,  
for his mercie, &c.

9 The moon and starres to guide the night,  
for his mercie, &c.

10 Which smote Egypt with their first-born,  
for his mercie, &c.

11 And Israel brought out from thence,  
for his mercie, &c.

12 With mightie hand and stretched arm,  
for his mercie, &c.

13 Which cut the Red sea in two parts,  
for his mercie, &c.

14 And Israel made passe there-through,  
for his mercie, &c.

15 And drowned Pharaoh and his host,  
for his mercie, &c.

16 Through wildernesse his people led,  
for his mercie, &c.

17 He which did smite great noble kings,  
for his mercie, &c.

18 And which hath slain the mightie kings,  
for his mercie, &c.

19 As Schon king of Amorites,  
for his mercie, &c.

20 And Og the king of Basan land,  
for his mercie, &c.

21 And gave their land for heritage,  
for his mercie, &c.

22 Even to his servant Israel,  
for his mercie, &c.

23 Remembring us in base estate,  
for his mercie, &c.

24 And from oppressours rescued us,  
for his mercie, &c.

25 Which giveth food unto all flesh,  
for his mercie, &c.

26 Praise ye the Lord of heaven above,  
for his mercie endureth for ever.

27 Givethanks unto the Lord of lords,  
for his mercie endureth for ever.

*Another of the same, by T. C.*

**O**Laud the Lord benigne,  
Whose mercies last for ay:

2 Give thanks and praises sing  
To God of gods, I say:

For certainly  
His mercies dure  
Both firm and sure  
Eternally.

3 The Lord of lords praise ye,  
Whose mercies ay do dure:

4 Great wonders onely he  
Doth work by his great power.  
For certainly, &c.

5 Which God omnipotent  
By his great wisdom high  
The heavenly firmament  
Did frame as we may see.  
For certainly, &c.

6 Yea, he the heayie charge  
Of all the earth did stretch:  
And on the waters large  
The same he did out-reach.  
For certainly, &c.

7 Great lights he made to be;  
For why? his love is ay:

8 Such as the sun we see,  
To rule the lightsome day.  
For certainly, &c.

9 And eke the moon so clear  
Which shineth in our sight,  
And starres that do appear,  
To guide the darksome night.  
For certainly, &c.

10 With grievous plagues and sore  
All Egypt smote he than:  
The first-born lesse and more.

He



He slew of beast and man.  
For certainly, &c.

11 And from amidst their land  
His Israel forth brought:

12 Which he with mighty hand  
And stretched arm hath wrought.  
For certainly, &c.

13 The sea he cut in two,  
Which stood up like a wall:

14 And made through it to go  
His chosen children all.  
For certainly, &c.

15 But there he whelmed then

The proud king Pharaoh,  
With his huge host of men,  
And chariots eke also.  
For certainly, &c.

16 Who led through wilderness  
His people safe and sound:

17 And for his love endlesse  
Great kings he brought to ground.  
For certainly, &c.

18 And slew with puissant hand  
Kings mightie and of fame:

19 As of Amorites land  
Sehon the king by name.  
For certainly, &c.

20 And Og (the giant large)  
Of Basan king also:

21 Whose land for heritage  
He gave his people tho.  
For certainly, &c.

22 Even unto Israel

His servant deare, I say,  
He gave the same to dwell,  
And there abide for ay.  
For certainly, &c.

23 To minde he did us call  
In our most base degree:

24 And from oppressours all  
In safetie set us free.  
For certainly, &c.

25 All flesh in earth abroad  
With food he doth fulfill:

26 Wherefore of heaven the God  
To laud be it your will.  
For certainly, &c.

*Super flumina. Psal. cxxxvii. W. W.*

**V**hen as we sat in Babylon  
the rivers round about,  
And in remembrance of Sion  
the tears for grief burst out:

2 We hang'd ours harps and instruments  
the willow-trees upon:  
For in that place men for their use  
had planted many a one.

3 Then they to whom we prisoners were,  
said to us tauntingly,  
Now let us heare your Hebrew songs,  
and pleasant melodie.

4 Alas! said we, who can once frame  
his sorrowfull heart to sing  
The praises of our loving God,  
thus under a strange king?

5 But yet if I Jerusalem  
out of my heart let slide:  
Then let my fingers quite forget  
the warbling harp to guide.

6 And let my tongue within my mouth  
be ty'd for ever fast,  
If that I joy before I see  
thy full deliverance past.

7 Therefore, O Lord, remember now  
the cursed noise and crie  
That Edoms sonnes against us made,  
when they ras'd our city.

Remember, Lord, their cruel words,  
when as with one accord  
They cry'd, On, sack, and rase their walls,  
in despite of their Lord.

8 Even so shalt thou, O Babylon,  
at length to dust be brought:  
And happie shall that man be call'd,  
that our revenge hath wrought.

9 Yea, blessed shall that man be call'd,  
that takes thy children young,  
To dash their bones against hard stones  
that lie the streets among.

*Confitebor tibi. Psal. cxxxviii. N.*

**T**hee will I praise with my whole heart,  
my Lord my God, alwayes:  
Even in the presence of the gods  
I will advance thy praise.

2 Toward thy holy temple I  
will look and worship thee:  
And praised in my thankfull mouth  
thy holy name shall be.

Even for thy loving kindnesse sake,  
and for thy truth withall:  
For thou thy name hast by thy word  
advanced over all.

3 When I did call thou heardest me,  
and thou hast made also  
The power of increased strength  
within my soul to grow.



4 Yea, all the kings on earth they shall  
give praise to thee, O Lord :  
For they of thy most holy mouth  
have heard the mighty word.

5 They of the wayes of God the Lord  
in singing shall entreat :  
Because the glory of the Lord  
it is exceeding great.

6 The Lord is high, and yet he doth  
behold the lowly spirit :  
But he ( contemning ) knows afarre  
the proud and lofty wight.

7 Although in midst of trouble I  
do walk, yet shall I stand  
Renewed by thee : O my Lord,  
thou wilt stretch out thy hand

Upon the wrath of all my foes,  
and saved shall I be  
By thy right hand : the Lord God will  
performe his work to me.

8 Thy mercy, Lord, endures for ay,  
Lord, do me not forsake :  
Forsake me not that am the work  
which thine own hand did make.

*Domine, probasti. Psal. cxxxix. N.*

O Lord, thou hast me try'd and known,  
my sitting thou dost know

2 And rising eke, my thoughts afarre  
thou understand'st also

3 My paths, yea, and my lying down  
thou compass'st alwayes :  
And by familiar custome art  
acquainted with my wayes.

4 No word is in my tongue, O Lord,  
but known it is to thee :

5 Thou me behind hold'st and before,  
thou lay'st thine hand on me.

6 Too wonderfull above my reach,  
Lord, is thy cunning skill :  
It is so high, that I the same  
cannot attain untill.

7 From sight of thy all-seeing spirit,  
Lord, whither shall I go ?

Or whither shall I fly away  
thy presence to scape fro ?

8 To heaven if I mount aloft,  
lo, thou art present there :  
In hell if I lie down below,  
even there thou dost appear.

9 Yea, let me take the morning wings,  
and let me go and bide  
Even there where are the farthest parts,  
where flowing sea doth slide :

10 Yea, even thither also shall  
thy reaching hand me guide :  
And thy right hand shall hold me fast,  
and make me to abide.

11 Yea, if I say, The darknesse shall  
yet shroud me from thy sight :  
Lo, even also the darkest night  
about me shall be light.

12 Yea, darknesse hideth not from thee,  
but night doth shine as day :  
To thee the darknesse and the light  
are both alike alway.

*The second part.*

13 For thou posses'sed hast my reins,  
and thou hast covered me,  
When I within my mothers wombe  
enclosed was by thee.

14 Thee will I praise, made fearfully  
and wondrously I am :  
Thy works are marvellous, right well  
my soul doth know the same.

15 My bones they are not hid from thee,  
although in secret place  
I have been made, and in the earth  
beneath I shaped was.

16 When I was formlesse, then thine eye  
saw me : for in thy book  
Were written all, nought was before  
that after fashion took.

17 The thoughts therefore of thee, O God,  
how dear are they to me !  
And of them all how passing great  
the endlesse number be !

18 If I should count them, lo, their summe  
more then the sand I see :  
And whensoever I awake,  
yet am I still with thee.

19 The wicked and the bloudy men  
O that thou wouldest slay !  
Even those, O God, to whom, Depart,  
depart from me, I say.

20 Even those of thee, O Lord my God,  
that speak full wickedly :  
Those that are lifted up in vain,  
being enemies to thee.

21 Hate I not them that hate thee, Lord,  
and that in earnest wise ?  
Contend I not against them all  
against thee that arise ?

22 I hate them with unfeigned hate,  
even as my utter foes.

23 Trie me, O God, and know my heart,  
my thoughts prove and disclose.

24 Con-



24 Consider, Lord, if wickednesse  
in me there any be:  
And in thy way, O God my guide,  
for ever lead thou me.

*Eripe me. Psal. cxl. N.*

**L**ord, save me from the evil man,  
and from the cruel wight:

2 And from all those which evil do  
imagine in their sprite,

Which make on me continuall warre,  
their tongues lo they have whet

3 Like serpents; underneath their lips  
is adders poison set.

4 Keep me, O Lord, from wicked hands,  
preserve me to abide

Free from the cruel man, that means  
to cause my steps to slide.

5 The proud have laid a snare for me,  
and they have spread a net

With cords in my path-way, and gins  
for me eke have they set.

6 Therefore I said unto the Lord,  
thou art my God alone:

Hear me, O Lord, O hear the voice  
wherewith I pray and mone.

7 O Lord my God, thou onely art  
the strength that saveth me:

My head in day of battel hath  
been covered still by thee.

8 Let not, O Lord, the wicked have  
the end of his desire:

Performe not his ill thoughts, lest he  
with pride be set on fire.

9 Of them that compasse me about,  
the chiefeft of them all,

Lord, let the mischief of their lips  
upon themselves befall.

10 Let coals fall on them, let him cast  
them in consuming flame,

And in deep pits, so as they may  
not rise out of the same.

11 For no backbiter shall on earth  
be set in stable plight:

And evil to destruction still  
shall hunt the cruel wight.

12 I know the Lord th' afflicted will  
revenge, and judge the poor:

13 The just shall praise thy name: just shall  
dwell with thee evermore.

*Domine, clamavi. Psal. cxli. N.*

**O** Lord, upon thee do I call,  
Lord, haste thee unto me:

And hearken, Lord, unto my voice  
when I do crie to thee.

2 As incense, let my prayers be  
directed in thine eyes:

And the uplifting of my hands  
as evening sacrifice.

3 My Lord, for guiding of my mouth  
set thou a watch before:

And also of my moving lips,

O Lord, keep thou the doore.

4 That I should wicked works commit  
incline thou not my heart:

With ill men of their delicates,  
Lord, let me eat no part.

5 But let the righteous smite me, Lord,  
for that is good for me:

Let him reprove me, and the same  
a precious oyl shall be.

Such smiting shall not break my head,  
the time shall shortly fall

When I shall in their misery  
make prayers for them all.

6 Then when in stony places down  
their judges shall be cast:

Then shall they hear my words, for then  
they have a pleasant taste.

7 Our bones about the graves mouth  
lo scattered are they found:

As he that heweth wood, or he  
that diggeth up the ground.

8 But, O my Lord my God, mine eyes  
do look up unto thee:

In thee is all my trust, let not  
my soul forsaken be.

9 Which they have laid to catch me in,  
Lord, keep me from the snare,

And from the subrill gins of them  
that wicked workers are.

10 The wicked into their own nets  
together let them fall:

While I do by thy help escape  
the danger of them all.

*Voce mea. Psal. cxlii. N.*

**B**efore the Lord God with my voice  
I did send out my crie:

And with my strained voice unto  
the Lord God prayed I.

2 My meditation in his sight  
to pour I did not spare:

And in the presence of the Lord  
my trouble did declare.

3 Although perplexed was my spirit,  
my path was known to thee:



In way where I did walk a snare  
 they slyly laid for me.  
 4 I look'd and view'd on my right hand,  
 but none there would me know :  
 All refuge failed me, and for  
 my soul none cared tho.

5 Then cry'd I, Lord, to thee, and said,  
 My hope thou onely art :  
 Thou in the land of living art  
 my portion and my part.

6 Heark to my crie, for I am brought  
 full low, deliver me  
 From them that do me persecute,  
 for me too strong they be.

7 That I may praise thy name, my soul  
 from prison, Lord, bring out:  
 When thou art good to me, the just  
 shall presse me round about.

*Domine, exaudi.* Psal. cxliii. N.

**L**ord, hear my prayer, heark the plaint  
 that I do make to thee:

Lord, in thy native truth and in  
 thy justice answer me.

2 In judgement with thy servant, Lord,  
 O enter not at all:

For justifi'd be in thy sight  
 not one that liveth shall.

3 The enemy hath pursu'd my soul,  
 my life to ground hath thrown :  
 And laid me in the dark, like them  
 that dead are long ago.

4 Within me in perplexitie  
 was mine accumbred sprite:  
 And in me was my troubled heart  
 amazed and affright.

5 Yet I record time past, in all  
 thy works I meditate :

Yea, in thy works I meditate  
 that thy hands have create.

6 To thee, O Lord my God, lo I  
 do stretch my craving hands :  
 My soul desireth after thee,  
 as do the thirsty lands.

7 Hear me with speed, my spirit doth fail,  
 hide not thy face me fro :

Else shall I be like them that down  
 into the pit do go.

8 Let me thy loving kindnesse in  
 the morning hear and know :  
 For in thee is my trust, shew me  
 the way where I shall go.

9 For I lift up my soul to thee,  
 O Lord, deliver me

From all mine enemies : for I  
 have hidden me with thee.

10 Teach me to do thy will, for thou,  
 thou art my God, I say :

Let thy good spirit unto the land  
 of mercy me convey.

11 For thy names sake with quickning grace  
 alive do thou me make :

And out of trouble bring my soul  
 even for thy justice sake.

12 And for thy mercy slay my foes,  
 O Lord, destroy them all

That do oppresse my soul, for I  
 thy servant am and shall.

*Benedictus Dom.* Psal. cxliv. N.

**B**lest be the Lord my strength, that doth  
 instruct my hands to fight :

The Lord that doth my fingers frame  
 to battel by his might;

2 He is my goodnesse, fort, and tower,  
 deliverer and shield:

In him I trust ; my people he  
 subdues to me to yeeld.

3 O Lord, what thing is man, that him  
 thou holdest so in price ?

Or son of man, that upon him  
 thou thinkest in such wise ?

4 Man is but like to vanitie,  
 so passe his dayes to end

5 As fleeting shade. Bowe down, O Lord,  
 the heavens and descend.

6 The mountains touch, and they shall smoke,  
 cast forth thy lightning flame

And scatter them : thine arrows shoot,  
 consume them with the same.

7 Send down thine hand even from above,  
 O Lord, deliver me :

Take me from waters great, from hand  
 of strangers make me free.

8 Whose subtil mouth of vanitie  
 and fondnesse doth entreat :

And their right hand is a right hand  
 of falsehood and deceit.

9 A new song will I sing, O God,  
 and singing will I be

On viol and on instrument  
 ten-stringed unto thee.

10 Even he it is that onely gives  
 deliverance to kings :

Unto his servant David help  
 from hurtfull sword he brings.

11 From strangers hand me save and shield,  
 whose mouth talks vanity :

G

And



And their right hand is a right hand  
of guile and subtilty.

12 That our 'sons may be as the plants  
whom growing youth doth rear:

Our daughters as carv'd corner-stones,  
like to a palace fair:

13 Our garners full, and plenty may  
with sundry sorts be found:

Our sheep bring thousands, in our streets  
ten thousands may abound.

14 Our oxen be to labour strong,  
that none do us invade:

There be no goings out, nor cries  
within our streets be made.

15 The people blessed are that with  
such blessings are so stor'd:

Yea, blessed all the people are  
whose God is God the Lord.

*Exaltabo te. Psal. cxlv. N.*

**T**hee will I laud, my God and king,  
and blesse thy name for ay:

2 For ever will I praise thy name,  
and blesse thee day by day.

3 Great is the Lord, most worthy praise,  
his greatnesse none can reach:

4 From race to race they shall thy works  
praise, and thy power preach.

5 I of thy glorious majestie  
the beauty will record:

And meditate upon thy works  
most wonderfull, O Lord.

6 And they shall of thy power, and of  
thy fearfull acts declare:

And I to publish all abroad  
thy greatnesse will not spare.

7 And they into the mention shall  
break of thy goodnesse great:

And I aloud thy righteousnesse  
in singing shall repeat.

8 The Lord our God is gracious,  
and mercifull also:

Of great abounding mercy, and  
to anger he is slow.

9 Yea, good to all, and all his works  
his mercy doth exceed:

10 Lo, all thy works do praise thee, Lord,  
and do thy honour spread.

11 Thy saints do blesse thee, and they do  
thy kingdomes glory show:

12 And blaze thy powe, to cause the sonnes  
of men thy power to know.

*The second part.*

And of his mighty kingdome eke  
to spread the glorious praise:

13 Thy kingdome, Lord, a kingdome is  
that doth endure alwayes:

And thy dominion through each age,  
endures without decay.

14 The Lord upholdeth them that fall,  
their sliding he doth stay.

15 The eyes of all do wait on thee:  
thou dost them all relieve:

And thou to each sufficing food  
in season due dost give.

16 Thou openest thy plenteous hand,  
and bounteously dost fill

All things whatsoever do live  
with gifts of thy good will.

17 The Lord is just in all his wayes,  
his works are holy all.

18 Neare all he is that call on him,  
in truth that on him call.

19 He the desires which they require  
that fear him will fulfill:

And he will heare them when they crie,  
and save them all he will.

20 The Lord preserves all those, to him  
that bear a loving heart:

But he them all that wicked are  
will utterly subvert.

21 My thankfull mouth shall gladly speak  
the praises of the Lord:

All flesh to praise his holy name  
for ever shall accord.

*Lauda, anima. Psal. cxlvi. J. H.*

**M**Y soul, praise thou the Lord alwayes,  
my God I will confesse:

2 While breath and life prolong my dayes,  
my tongue no time shall cease.

3 Trust not in worldly princes then,  
though they abound in wealth:

Nor in the sonnes of mortall men,  
in whom there is no health.

4 For why? their breath doth soon depart,  
to earth anon they fall:

And then the counsels of their heart  
decay and perish all.

5 O happy is that man, I say,  
whom Jacobs God doth aid,

And he whose hope doth not decay,  
but on the Lord is staid.

6 Which made the earth and waters deep,  
the heavens high withall:

Which doth his word and promise keep  
in truth, and ever shall.

7 With right alwayes doth he proceed  
for such as suffer wrong:



The poore and hungry he doth feed,  
and loofe the fetters strong.

8 The Lord doth fend the blinde their fight,  
the lame to limbes reftore :

The Lord, I fay, doth love the right  
and iuft man evermore.

9 He doth defend the fatherlefse,  
and ftranger fad in heart,  
And quit the widow from diffrefle,  
and ill mens wayes fubvert.

10 Thy Lord and God eternally,  
O Sion, ftill fhall reigne,  
In time of all pofterity  
for ever to remain.

*Laudate Dominum. Pfal. cxlvii. N.*

**P**Raife ye the Lord, for it is good  
unto our God to fmg :  
For it is pleafant, and to praife  
it is a comely thing.

2 The Lord his own Jerufalem  
he buildeth up alone :  
And the difperft of Ifrael  
doth gather into one.

3 He heals the broken in their heart,  
their fores up doth he binde :

4 He counts the number of the ftarres,  
and names them in their kinde.

5 Great is the Lord, great is his power,  
his wifdom infinite.

6 The Lord relieves the meek, and throws  
to ground the wicked wight.

7 Sing unto God the Lord with praife,  
unto the Lord rejoyce :

And to our God upon the harp  
advance your fingmg voice.

8 He covers heaven with clouds, and for  
the earth prepareth rain :

And on the mountains he doth make  
the graffe to grow again.

9 He gives to beafts their food, and to  
young ravens when they crie.

10 His pleafure not in ftrength of horfe  
nor in mans legs doth lie :

11 But in all thofe that fear the Lord  
the Lord hath his delight,  
And fuch as do attend upon  
his mercies fhining light.

*The fecond part.*

12 O praife the Lord, Jerufalem,  
thy God, O Sion, praife :

13 For he the barres hath forged ftrong,  
wherewith thy gates he ftayes.

14 Thy children he hath bleft in thee,  
and in thy borders he

Doth fettle peace, and with the floure  
of wheat he filleth thee.

15 And his commandement upon  
the earth he fendeth out :  
And eke his word with fpeedy courfe  
doth fwiftly run about.

16 He giveth fnow like wooll, hoar-froft  
like afhes he doth fpread :

17 Like morfels cafts his ice, thereof  
the cold who can abide ?

18 He fendeth forth his mighty word,  
and melteth them again :  
His winde he makes to blow, and then  
the waters flow a main.

19 The doctrine of his holy word  
to Jacob he doth fhew :  
His ftatutes and his judgements he  
gives Ifrael to know.

20 With every nation hath he not  
fo dealt, nor have they known  
His fecret judgements, ye therefore  
praife ye the Lord alone.

*Laudate Dominum. Pfal. cxlviii. J. H.*

**G**ive laud unto the Lord,  
From heaven that is fo high :  
Praife him in deed and word,  
Above the ftarry fkie.

2 And alfo ye,  
His angels all,  
Armies royall,  
Praife him with glee.

3 Praife him both moon and fun,  
Which are fo clear and bright :  
The fame of you be done,  
Ye gliftering ftarres of light :

4 And eke no leffe,  
Ye heavens fair,  
And clouds of the aire,  
His laud exprefle.

5 For at his word they were  
All formed as we fee :  
At his voice did appear  
All things in their degree,

6 Which he fet faft :  
To them he made  
A law and trade  
For ay to laft.

7 Extoll and praife Gods name  
On earth ye dragons fell :  
All deeps do ye the fame,  
For it becomes ye well.

8 Him magnifie,  
Fire, hail, ice, fnow,



And storms that blow  
At his decree.

9 The hills and mountains all,  
And trees that fruitfull are,  
The cedars great and tall  
His worthy praise declare.

10 Beasts and cattel,  
Yea birds flying,  
And worms creeping,  
That on earth dwell.

11 All kings both more and lesse  
With all their pompous train,  
Princes and all judges  
That in the world remain,  
Exalt his name.

12 Young men and maids,  
Old men and babes,  
Do ye the same.

13 For his name shall we prove  
To be most excellent,  
Whose praise is farre above  
The earth and firmament.

14 For sure he shall  
Exalt with blisse  
The horn of his,  
And help them all.

His saints all shall forth tell  
His praise and worthinesse,  
The children of Israel  
Each one both more and lesse :  
And also they  
That with good will  
His words fulfill,  
And him obey.

*Cantate Domino. Psal. cxlix. N.*

Sing ye unto the Lord our God  
a new rejoycing song :  
And let the praise of him be heard  
his holy saints among.  
2 Let Israel rejoyce in him  
that made him of nothing :  
And let the seed of Sion eke  
be joyfull in their king.

3 Let them sound praise with voice of lute  
unto his holy name :

And with the timbrel and the harp  
sing praises of the same.

4 For why? the Lord his pleasure all  
hath in his people set :  
And by deliverance he will raise  
the meek to glory great.

5 With glory and with honour now  
let all his saints rejoyce :  
And now aloud upon their beds  
advance their singing voice.

6 And in their mouths let be the acts  
of God the mighty Lord :  
And in their hands eke let them bear  
a double-edged sword :

7 To plague the heathen, and correct  
the people with their hands :

8 To binde their stately kings in chains,  
their lords in iron bands :

9 To execute on them the doom  
that written is before.

This honour all his saints shall have,  
praise ye the Lord therefore.

*Laudate Dominum. Psal. cl. N.*

Yield unto God the mighty Lord  
praise in his sanctuary :

And praise him in the firmament,  
that shews his power on high.

2 Advance his name, and praise him in  
his mighty acts alwayes :  
According to his excellencie  
of greatnesse give him praise.

3 His praises with the princely noise  
of sounding trumpets blow :  
Praise him upon the viol, and  
upon the harp also.

4 Praise him with timbrel and with flute,  
organs and virginals :

5 With sounding cymbals praise ye him,  
praise him with loud cymbals.

6 What ever hath the benefit  
of breathing, praise the Lord.  
To praise the name of God the Lord  
agree with one accord.

*The end of the PSALMES.*



## VENI CREATOR.

Come holy Ghost, eternall God,  
proceeding from above,  
Both from the Father and the Sonne,  
the God of peace and love.

Visit our mindes, and into us  
thy heavenly grace inspire:  
That in all truth and godlinesse  
we may have true desire.

Thou art the very comforter  
in all wo and distresse:  
The heavenly gift of God most high,  
which no tongue can expresse:

The fountain and the lively spring  
of joy celestiaall:  
The fire so bright, the love so clear,  
and unction spirituall.

Thou in thy gifts art manifold,  
whereby Christs church doth stand:  
In faithfull hearts writing thy law,  
the finger of Gods hand.

According to thy promise made,  
thou givest speech of grace:  
That through thy help the praise of God  
may stand in every place.

O holy Ghost, into our wits  
send down thy heavenly light:  
Kindle our hearts with fervent love,  
to serve God day and night.  
Strength and stablish all our weaknesse,  
so feeble and so frail:  
That neither flesh, the world, nor devil,  
against us do prevail.

Put back our enemies farre from us,  
and grant us to obtain  
Peace in our hearts with God and man,  
without grudge or disdain.

And grant, O Lord, that thou being  
our leader and our guide,  
We may eschew the snares of sinne,  
and from thee never slide.

To us such plenty of thy grace,  
good Lord, grant we thee pray,  
That thou mayst be our comforter  
at the last dreadfull day.

Of all strife and dissention,  
O Lord, dissolve the bands;  
And make the knots of peace and love  
throughout all Christian lands.

Grant us, O Lord, through thee to know  
the Father most of might:  
That of his dear beloved Sonne  
we may attain the sight:

And that with perfect faith also  
we may acknowledge thee,  
The spirit of them both alway,  
one God in persons three.

Laud and praise be to the Father,  
and to the Sonne equall,  
And to the holy Spirit also,  
one God coeternall.

And pray we that the onely Sonne  
vouchsafe his Spirit to send  
To all that do professe his name,  
unto the worlds last end.

*The humble suit of a sinner. M.*

O Lord of whom I do depend,  
behold my carefull heart:  
And when thy will and pleasure is,  
release me of my smart.

Thou seest my sorrows what they are,  
my grief is known to thee:  
And there is none that can remove,  
or take the same from me;

But onely thou whose aid I crave,  
whose mercy still is prest  
To ease all those that come to thee  
for succour and for rest.

And sith thou seest my restless eyes,  
my tears and grievous grone;  
Attend unto my suit, O Lord,  
mark well my plaint and mone.

For sinne hath so enclosed me,  
and compassed me about,  
That I am now remedilesse,  
if mercy help not out.

For mortall man cannot release,  
or mitigate this pain:  
But even thy Christ, my Lord and God,  
who for my sinnes was slain.

Whose bloody wounds are yet to see,  
though not with mortall eye:  
Yet do thy saints behold them all,  
and so I trust shall I.

Though sin doth hinder me a while,  
when thou shalt see it good  
I shall enjoy the sight of him,  
and see his wounds and blood.

And as thine angels and thy saints  
do now behold the same:  
So trust I to possesse that place,  
with them to praise thy name.

But whilst I live here in this vale  
where sinners do frequent,  
Assist me ever with thy grace  
my sinnes still to lament.



Lest that I tread the sinners trace,  
and give them my consent  
To dwell with them in wickednesse,  
whereto nature is bent.  
Onely thy grace must be my stay,  
lest that I fall down flat:  
And being down, then of my self  
cannot recover that.

Wherefore this is yet once again  
my suit and my request,  
To grant me pardon for my sinne,  
that I in thee may rest.  
Then shall my heart and tongue also  
be instruments of praise,  
And in thy church and house of saints  
sing psalms to thee alwayes.

*Venite, exultemus. Psal. xcvi.*

**O** Come and let us now rejoyce,  
And sing unto the Lord,  
And to our onely saviour  
Also with one accord.

O let us come before his face  
With inward reverence,  
Confessing all our former finnes,  
And that with diligence.

To thank him for his benefits  
Alwayes distributing:  
Wherefore to him right joyfully  
In psalmes now let us sing.  
And that because that God alone  
Is Lord magnificent,  
And eke above all other gods  
A King omnipotent.

His people doth not he forsake  
At any time or tide:  
And in his hands are all the coasts  
Of all the world so wide.  
And with his loving countenance  
He looketh every where,  
And doth behol'd the tops of all  
The mountains farre and neare.

The sea and all that is therein  
Are his, for he them made:  
And eke his hand hath fashioned  
The earth which doth not fade.

O come therefore and worship him,  
And down before him fall:  
And let us kneel before the Lord,  
The which hath made us all.

He is our God, our Lord, and King,  
And we his people are,  
His flock and sheep of his pasture,  
Of whom he taketh care.

This day if ye will hear his voice,  
Then harden not your heart,  
As in the bitter murmuring,  
When ye were in desert.

Which thing was of their negligence  
Committed in the time  
Of trouble in the wilderness,  
A great and grievous crime.

Whereas your fathers tempted me  
And tri'd me every way:  
They proved me, and saw my works,  
What I could do or say.

These fourty yeares I have been griev'd  
With this same generation:  
And evermore I said, They err'd  
In their imagination:

Wherewith their hearts were sore cumbred  
Long time and many dayes:  
Wherefore I said, Assuredly  
They have not known my wayes.

To whom I in my anger swore,  
That they should not be blest,  
Nor see my joy celestially,  
Nor enter in my rest.

*Gloria patri.*

All laud and praise be to thee, Lord,  
O that of might art most,  
To God the Father, and the Sonne,  
and to the holy Ghost.  
As it in the beginning was  
for ever heretofore,  
And is now at this present time,  
and shall be evermore.

*The song of saint Ambrose, called Te Deum.*

**W**E praise thee, God, we knowledge thee  
the onely Lord to be;  
And as eternall Father, all  
the earth doth worship thee.  
To thee all angels cry, the heavens  
and all the powers therein:  
To thee cherub and seraphin  
to cry they do not lin,

O holy, holy, holy Lord,  
of sabaoth Lord the God;  
Through heaven and earth thy praise is spread  
and glory all abroad.  
Th' apostles glorious company  
yield praises unto thee:  
The prophets goodly fellowship  
praise thee continually.

The noble and victorious host  
of martyrs sound thy praise:  
The holy church throughout the world  
doth knowledge thee alwayes.

Father



Father of endlesse majesty  
they do acknowledge thee :  
Thy Christ thine honourable, true,  
and onely sonne to be.

The holy Ghost the comforter;  
of glory thou art King,  
O Christ, and of the Father art  
the Sonne everlasting.  
When sinfull mans decay in hand  
thou tookest to restore,  
To be inclos'd in virgins wombe  
thou diddest not abhorre.

When thou hadst overcome of death  
the sharp and cruel might,  
Thou heavens kingdome didst set ope  
to each believing wight.  
In glory of the Father thou  
dost sit on Gods right hand :  
We trust that thou shalt come our Judge  
our cause to understand.

Lord, help thy servants whom thou hast  
bought with thy precious blood,  
And in eternall glory set  
them with thy saints so good.  
O Lord, do thou thy people save,  
blesse thine inheritance :  
Lord, govern them, and, Lord, do thou  
for ever them advance.

We magnifie thee day by day,  
and world without an end  
Adore thy holy name : O Lord,  
vouchsafe us to defend  
From sinne this day : have mercy, Lord,  
have mercy on us all;  
And on us, as we trust in thee,  
Lord, let thy mercy fall.

O Lord, I have reposed all  
my confidence in thee :  
Put to confounding shame therefore,  
Lord, let me never be.

*The song of the three children.*

- O All ye works of God the Lord,  
blesse ye the Lord, praise him  
and magnifie him for ever.
- 1 O ye the angels of the Lord,  
blesse ye the Lord, &c.
  - 2 O ye the starrie heavens high,  
blesse ye the Lord, &c.
  - 3 O ye waters above the skie,  
blesse ye the Lord, &c.
  - 4 O all ye powers of the Lord,  
blesse ye the Lord, &c.
  - 5 O ye the shining sun and moon,  
blesse ye the Lord, &c.

- 7 O ye the glistering starres of heaven,  
blesse ye the Lord, &c.
- 8 O ye the showres and dropping dew,  
blesse ye the Lord, &c.
- 9 O ye the blowing windes of God,  
blesse ye the Lord, &c.
- 10 O ye the fire and warming heat,  
blesse ye the Lord, &c.
- 11 Ye winter and the summer tide,  
blesse ye the Lord, &c.
- 12 O ye the dews and binding frosts,  
blesse ye the Lord, &c.
- 13 O ye the frosts and chilling cold,  
blesse ye the Lord, &c.
- 14 O ye congealed ice and snow,  
blesse ye the Lord, &c.
- 15 O ye the nights and lightsome dayes,  
blesse ye the Lord, &c.
- 16 O ye the darknesse and the light,  
blesse ye the Lord, &c.
- 17 O ye the lightnings and the clouds,  
blesse ye the Lord, &c.
- 18 O let the earth eke blesse the Lord,  
yea blesse the Lord, &c.
- 19 O ye the mountains and the hills,  
blesse ye the Lord, &c.
- 20 O all ye green things on the earth,  
blesse ye the Lord, &c.
- 21 O ye the ever-springing wells,  
blesse ye the Lord, &c.
- 22 O ye the seas and eke the flouds,  
blesse ye the Lord, &c.
- 23 Whales and all that in waters move,  
blesse ye the Lord, &c.
- 24 O all ye flying fowls of th' aire,  
blesse ye the Lord, &c.
- 25 O all ye beasts and cattel eke,  
blesse ye the Lord, &c.
- 26 O ye the children of mankinde,  
blesse ye the Lord, &c.
- 27 Let Israel eke blesse the Lord,  
yea blesse the Lord, &c.
- 28 O ye the priests of God the Lord,  
blesse ye the Lord, &c.
- 29 O ye the servants of the Lord,  
blesse ye the Lord, &c.
- 30 Ye spirits and souls of righteous men,  
blesse ye the Lord, &c.
- 31 Ye holy and ye meek of heart,  
blesse ye the Lord, &c.
- 32 O Ananias, blesse the Lord,  
blesse thou the Lord, &c.
- 33 O Azarias, blesse the Lord,  
blesse thou the Lord, &c.
- 34 And Misael, eke blesse the Lord,  
blesse thou the Lord, &c.



The song of Zacharias, called *Benedictus*.

**T**He onely Lord of Israel

Be praised evermore :

For through his visitation

And mercy kept in store,

His people now he hath redeem'd,

That long have been in thrall,

And spread abroad his saving health

Upon his servants all.

In Davids house his servant true,

According to his minde,

And also his anointed king,

As we in scripture finde.

As by his holy prophets all

Oft times he did declare,

The which were since the world began,

His wayes for to prepare.

That we might be delivered

From those that make debate,

Our enemies, and from the hands

Of all that do us hate.

The mercy which he promised

Our father to fulfill,

And think upon his covenant made

According to his will.

And also to perform the oath

Which he before had sworn

To Abraham our father dear,

For us that were forlorn :

That he would give himself for us,

And us from bondage bring

Out of the hands of all our foes,

To serve our heavenly King.

And that without all manner fear,

And eke in righteousnesse :

And also for to lead our lives

In stedfast holinesse.

And thou, O child, which now art born,

And of the Lord elect,

Shalt be the prophet of the Hig<sup>h</sup>t,

His wayes for to direct.

For thou shalt go before his face

For to prepare his wayes,

And also for to teach his will

And pleasure all thy dayes.

To give them knowledge how that their  
Salvation is near :

And that remission of their finnes

Is through his mercy mere.

Whereby the day-spring from on high

Is come us for to visit,

And those for to illuminate

Which do in darknesse sit,

To lighten those that shadowed be

With death, and eke opprest,

And also for to guide our feet

The way to peace and rest.

The song of blessed *Mary*, called *Magnificat*.

**M**Y soul doth magnifie the Lord,

My spirit eke evermore

Rejoyceth in the Lord my God,

Which is my Saviour.

And why? because he did regard,

And gave respect unto

So base estate of his handmaid,

And let the mighty go.

For now behold all nations

And generations all,

From this time forth for evermore

Shall me right blessed call ;

Because he hath me magnified,

Which is the Lord of might ;

Whose name be ever sanctified,

And praised day and night.

For with his mercy and his grace

All men he doth inflame,

Throughout all generations

To such as fear his name.

He shewed strength with his great arm,

And made the proud to start,

With all imaginations

That they bear in their heart.

He hath put down the mighty ones

From their supernall seat,

And did exalt the meek in heart,

As he hath thought it meet.

The hungry he replenished

With all things that were good,

And through his power he made the rich

Oft times to want their food.

And calling to remembrance

His mercy every deal,

Hath holpen up assistantly

His servant Israel.

According to his promise made

To Abraham before,

And to his seed successively,

To stand for evermore.

The song of *Simcon*, called *Nunc dimittis*.

**O** Lord, because my hearts desire

Hath wished long to see

My onely Lord and Saviour,

Thy Sonne before I die :

The joy and health of all mankinde,

Desired long before,

Which now is come into the world

Of mercy bringing store :

Thou sufferest thy servant now

In peace for to depart,

Accord-



According to thy holy word,  
Which lighteneth my heart.

Because mine eyes which thou hast made  
To give my body light,  
Have now beheld thy saving health,  
Which is the Lord of might.

Whom thou mercifully hast set,  
Of thine abundant grace,  
In open sight and visible  
Before all peoples face,

The Gentiles to illuminate,  
And Satan overquell,  
And eke to be the glory of  
Thy people Israel.

The symbole or creed of *Athanasius*,  
called *Quicunque vult*.

**V**hat man soever he be that  
salvation will attain,  
The catholick belief he must  
before all things retain.  
Which faith unlesse he wholly keep,  
and undefiledly,  
Without all doubt eternally  
he shall be sure to die.

The catholick belief is this,  
That God we worship one  
In trinity, and trinity  
in unity alone :  
So as we neither do confound  
the persons of the three;  
Nor yet the substance whole of one  
in sunder parted be.

One person of the Father is,  
another of the Sonne,  
Another person proper of  
the holy Ghost alone.  
Of Father, Sonne, and holy Ghost,  
but one the Godhead is :  
Like glory, coeternall eke  
the majesty likewise.

Such as the Father is, such is  
the Sonne in each degree :  
And such also we do believe  
the holy Ghost to be.  
Uncreate is the Father, and  
uncreate is the Sonne,  
The holy Ghost uncreate, so  
uncreate is each one.

Incomprehensible Father is,  
incomprehensible Sonne,  
And comprehensible also is  
the holy Ghost of none.  
The Father is eternall, and  
the Sonne eternall so,

And in like sort eternall is  
the holy Ghost also.

And yet though we believe that each  
of these eternall be :

Yet there but one eternall is  
and not eternalls three.

As ne incomprehensible we,  
ne yet uncreate three,  
But one incomprehensible, one  
uncreate hold to be.

Almighty so the Father is,  
the Sonne Almighty so,  
And in like sort Almighty is  
the holy Ghost also.

And albeit that every one  
of these Almighty be ;  
Yet there but one Almighty is,  
and not Almightyes three.

The Father God is, God the Sonne,  
God holy Ghost also :

Yet are there not three Gods in all,  
but one God and no moe.

So likewise Lord the Father is,  
and Lord also the Sonne,

And Lord the holy Ghost : yet are  
there not three Lords, but one.

For as we are compell'd to grant  
by Christian verity,

Each of the persons by himself  
both God and Lord to be :

So catholick religion  
forbiddeth us alway,

That either Gods be three, or that  
there Lords be three to say.

Of none the Father is, ne made,  
ne create, nor begot :

The Sonne is of the Father, not  
create, ne made, but got :

The holy Ghost is of them both  
the Father and the Sonne ;

Ne made, ne create, nor begot,  
but doth proceed alone.

So we one Father hold, not three,  
one Sonne also, not three :

One holy Ghost alone, and not  
three holy Ghosts to be.

None in this trinity before  
nor after other is :

Ne greater any then the rest,  
ne lesser be likewise.

But every one among themselves  
of all the persons three,  
Together coeternall all,  
and all coequall be.



So unity in trinity,  
as said it is before,  
And trinity in unity  
in all things we adore.

Therefore what man soever that  
salvation will attain,  
This faith touching the trinity  
of force he must retain.  
And needfull to eternall life  
it is, that every wight  
Of the incarnating of Christ  
our Lord believe aright.

For this the right faith is, that we  
believe and eke do know  
That Christ our Lord the Sonne of God  
is God and man also:  
God of his Fathers substance got  
before the world began;  
And of his mothers substance born  
in world a very man.

Both perfect God and perfect man  
in one, one Jesus Christ:  
That doth of reasonable soul  
and humane flesh subsist.  
Touching his Godhead, equall with  
his Father God is he:  
Touching his manhood, lower then  
his Father in degree.

Who though he be both very God  
and very man also:  
Yet is he but one Christ alone,  
and is not personstwo.  
One, not by turning of Godhead  
into the flesh of man;  
But by taking manhood to God,  
this being one began.

All one, not by confounding of  
the substance into one;  
But onely by the unity  
that is of one person.  
For as the reasonable soul  
and flesh but one man is:  
So in one person God and man  
is but one Christ likewise.

Who suffered for to save us all,  
to hell he did descend:  
The third day rose again from death,  
to heaven he did ascend.  
He sits at the right hand of God  
ch'almighty Father there:  
From thence to judge the quick and dead  
again he shall appear.

### The lamentation of a sinner.

At whose return all men shall rise  
with bodies new restor'd,  
And of their own works they shall give  
account unto the Lord,  
And they into eternall life  
shall go that have done well:  
Who have done ill, shall go into  
eternall fire to dwell.

This is the catholick belief:  
who doth not faithfully  
Believe the same, without all doubt  
he saved cannot be.  
To Father, Sonne, and holy Ghost,  
all glory be therefore:  
As in beginning was, is now,  
and shall be evermore.

### The lamentation of a sinner.

O Lord, turn not away thy face  
From him that lies prostrate,  
Lamenting fore his sinfull life  
Before thy mercy gate.  
Which gate thou openest wide to those  
That do lament their sinne.  
Shut not that gate against me, Lord,  
But let me enter in.

And call me not to mine account,  
How I have lived here:  
For then I know right well, O Lord,  
How vile I shall appear.  
I need not to confesse my life,  
I am sure thou canst tell:  
What I have been, and what I am,  
I know thou knowst it well.

O Lord, thou knowst what things be past,  
And eke the things that be:  
Thou knowst also what is to come,  
Nothing is hid from thee.  
Before the heavens and earth were made,  
Thou knowst what things were then,  
As all things else that have been since  
Among the sonnes of men.

And can the things that I have done  
Be hidden from thee then?  
Nay, nay, thou knowst them all, O Lord,  
Where they were done, and when.

Wherefore with tears I come to thee  
To beg and to intreat,  
Even as the child that hath done ill,  
And feareth to be beat.

So come I to thy mercy gate,  
Where mercy doth abound,  
Requiring mercy for my sinne,  
To heal my deadly wound.

O Lord; I need not to repeat  
What I do beg or crave:

Thou



Thou knowst, O Lord, before I ask,  
The thing that I would have.

Mercy, good Lord, mercy I ask,  
This is the totall summe:  
For mercy, Lord, is all my suit,  
Lord, let thy mercy come.

The Lords prayer, or *Pater noster*.

**O**ur Father which in heaven art,  
Lord, hallowed be thy name.  
Thy kingdome come. Thy will be done  
in earth, even as the same  
In heaven is. Give us, O Lord,  
our daily bread this day.  
As we forgive our debtors, so  
forgive our debts we pray.  
Into temptation lead us not,  
from evil make us free.  
For kingdome, power, and glory thine  
both now and ever be.

The x. Commandements. *Audi, Israel, Exod. xx.*

**H**eark Israel, and what I say  
give heed to understand;  
I am the Lord thy God that brought  
thee out of Egypt land,  
Even from the house wherein thou didst  
in thraldome live a slave.  
None other gods at all before  
my presence shalt thou have.

No manner graven image shalt  
thou make at all to thee;  
Nor any figure like by thee  
shall countefeited be,  
Of anything in heaven above,  
nor in the earth below,  
Nor in the waters beneath the earth:  
to them thou shalt not bow,

Nor shalt them serve: the Lord thy God,  
a jealous God am I,  
That punish parents faults unto  
the third and fourth degree,  
Upon their children that me hate:  
and mercy do display  
To thousands of such as me love,  
and my precepts obey.

The name thou of the Lord thy God  
in vain shalt never use:  
For him that takes his name in vain  
the Lord will not excuse.  
Remember that thou holý keep  
the sacred sabbath-day:  
Six dayes thou labour shalt, and do  
thy needfull works alway.

The seventh day is set by the Lord  
thy God to rest upon;

No work then shalt thou do in it,  
ne thou, nor yet thy sonne,  
Thy daughter, servant, nor thy maid,  
thine ox, nor yet thine asse,  
Nor stranger that within thy gates  
hath his abiding place:

For in six dayes God heaven and earth,  
and all therein did make,  
And after those his rest he did  
upon the seventh day take.  
Wherefore he blest the day that he  
for resting did ordain,  
And sacred to himself alone  
appointed to remain.

Yield honour to thy parents, that  
prolong'd thy dayes may be  
Upon the land the which the Lord  
thy God hath given thee.  
Thou shalt not murder. Thou shalt not  
commit adultery.  
Thou shalt not steal. Nor witnesse false  
against thy neighbour be.  
Thou shalt not covet house that to  
thy neighbour doth belong:  
Ne covet shalt in having of  
his wife to do him wrong:  
Nor his man-servant, nor his maid,  
nor ox, nor asse of his,  
Nor any other thing that to  
thy neighbour proper is.

The complaint of a sinner.

**VV**here righteousness doth say,  
Lord, for my sinfull part,  
In wrath thou shouldst me pay  
Vengeance for my desert:  
I can it not deny,  
But needs I must confess  
How that continually  
Thy laws I do transgress.

But if it be thy will  
With sinners to contend,  
Then all thy flock shall spill,  
And be lost without end.  
For who lives here so right,  
That rightly he can say,  
He sinnes not in thy sight  
Full oft and every day?

The scripture plain tells me,  
The righteous man offendeth  
Seven times a day to thee,  
Whereon thy wrath dependeth:  
So that the righteous man  
Doth walk in no such path,  
But he falls now and then  
In danger of thy wrath.

Then



Then sith the case so stands,  
That even the man right wise  
Falls oft in sinfull bands,  
Whereby thy wrath may rise;  
Lord, I that am unjust,  
And righteoufnesse none have,  
Whereto then shall I trust  
My sinfull soul to save,

But truly to that post  
Whereto I cleave and shall,  
Which is thy mercy most?  
Lord, let thy mercy fall,  
And mitigate thy mood,  
Or else we perish all,  
The price of this thy blood,  
Wherein mercy I call.

The scripture doth declare  
No drop of blood in thee,  
But that thou didst not spare  
To shed each drop for me.  
Now let those drops most sweet  
So moist my heart so drie,  
That I with sinne replete,  
May live, and sinne may die:

That being mortified  
This sinne of mine in me,  
I may be sanctified  
By grace of thine in thee:  
So that I never fall  
Into such mortall sinne,  
That my foes infernall  
Rejoyce my death therein.

But vouchsafe me to keep  
From those infernall foes,  
And from that lake so deep,  
Whereas no mercy grows.  
And I shall sing the songs  
Confirmed with the just,  
That unto thee belongs,  
Which art mine onely trust.

*A song to be sung before morning prayer. T. B.*

**P**Raise ye the Lord, ye gentiles all,  
which hath brought you into his light:  
O praise him all people mortall,  
as it is most worthy and right,  
For he is full determined  
on us to pour out his mercy:  
And the Lords truth be y' assured  
abideth perpetually.

Glory be to God the Father,  
and to Jesus Christ his true Sonne,  
With the holy Ghost in like manner  
now and at every season,

*A song to be sung before evening prayer.*

**B**Ehold now give heed, such as be  
the Lords servants faithfull and true:  
Come praise the Lord every degree,  
with such songs as to him are due.

O ye that stand in the Lords house,  
even in our own Gods mansion,  
Praise ye the Lord so bounteous,  
which worketh our salvation.

Lift up your hands in his holy place,  
yea, and that in the time of night:  
Praise ye the Lord which gives all grace,  
for he is a Lord of great might.

Then shall the Lord out of Sion,  
which made heaven and earth by his power,  
Give to you and your nation  
his blessing, mercy and favour.

Glory be to God the Father, &c.

*The ten Commandments of God. Exod. xx. W. W.*

**A**Ttend my people and give care,  
Offerly things I will thee tell:  
See that my words in mind thou bear,  
And to my precepts listen well.

1 I am thy sovereign Lord and God,  
Which have thee brought from carefull thrall,  
And eke reclaim'd from Pharaohs rod:  
Make thee no gods on them to call:

2 Nor fashioned form of any thing  
In heaven or earth to worship it:  
For I thy God by revenging  
With grievous plagues this sinne will smite.

3 Take not in vain Gods holy name,  
Abuse it not after thy will:  
For so thou might'st soon purchase blame,  
And in his wrath he would thee spill.

4 The Lord from work the seventh day ceast,  
And brought all things to perfect end:  
So thou and thine that day take rest,  
That to Gods hefts ye may attend.

5 Unto thy parents honour give,  
As Gods commandments do intend:  
That thou long dayes and good mayst live  
In earth where God a place doth lend.

6 Beware of murder and cruel hate,

7 All filthy fornication fear.

8 See thou steal not in any rate.

9 False witness against no man bear.

10 Thy neighbours house wish not to have,  
His wife, or ought that he calls mine:  
His field, his ox, his ass, his slave,  
Or any thing which is not thine.

*A prayer.*



*A prayer.*

The spirit of grace grant us, O Lord,  
To keep these laws our hearts restore:  
And cause us all with one accord  
To magnifie thy name therefore.

For of our selves no strength we have  
To keep these laws after thy will:  
Thy might therefore, O Christ, we crave,  
That we in thee may them fulfill.

Lord, for thy names sake grant us this,  
Thou art our strength, O Saviour Christ:  
Of thee to speed how should we misse,  
In whom our treasure doth consist?

To thee for evermore be praise,  
With the Father in each respect,  
And with the holy Spirit alwayes,  
The comforter of thine elect.

*The Lords Prayer.* D. Coxe.

**O**ur Father which in heaven art,  
And mak'st us all one brotherhood,  
To call upon thee with one heart,  
Our heavenly Father and our God:  
Grant we pray not with lips alone,  
But with our hearts deep sigh and grone.

Thy blessed name be sanctifi'd,  
Thy holy word might us inflame,  
In holy life for to abide  
To magnifie thy holy name.  
From all errors defend and keep  
The little flock of thy poor sheep.

Thy kingdome come even at this hour,  
And henceforth everlastingly:  
Thine holy Ghost into us poure,  
With all his gifts most plenteously.  
From Satans rage and filthy band  
Defend us with thy mighty hand.

Thy will be done with diligence,  
Like as in heaven in earth also:  
In trouble grant us patience,  
Thee to obey in wealth and wo.  
Let not flesh, bloud, or any ill  
Prevail against thy holy will.

Give us this day our daily bread,  
And all other good gifts of thine:  
Keep us from warre, and from bloud-shed,  
Also from sicknesse, dearth, and pine:  
That we may live in quietnesse,  
Without all greedy carefulnesse.

Forgive us our offences all,  
Relieve our carefull conscience;

As we forgive both great and small  
Which unto us have done offence.  
Prepare us, Lord, for to serve thee  
In perfect love and unity.

O Lord, into temptation  
Lead us not; when the fiend doth rage,  
To withstand his invasion  
Give power and strength to every age.  
Arm and make strong thy feeble host  
With faith, and with the holy Ghost.

O Lord, from evil deliver us,  
The dayes and times are dangerous:  
From everlasting death save us,  
And in our last need comfort us.  
A blessed end to us bequeath,  
Into thy hands our souls receive.

For thou, O Lord, art King of kings,  
And thou hast power over all:  
Thy glory shineth in all things,  
In the wide world universall.

Amen, let it be done, O Lord,  
That we have pray'd with one accord.

*The twelve articles of the Christian faith.*

**A**ll my belief and confidence  
is in the Lord of might;  
The Father which all things hath made,  
the day and eke the night:  
The heavens and the firmament,  
and also many a starre:  
The earth and all that is therein,  
which passe mans reason farre.

And in like manner I believe  
in Christ our Lord his Son,  
Coequall with the Deity,  
and man in flesh and bone:  
Conceived by the holy Ghost,  
his word doth me assure:  
And of his mother Mary born,  
yet she a virgin pure.

Because mankind to Satan was  
for sin in bond and thrall:  
He came and offered up himself  
to death, to save us all.  
And suffering most grievous pain,  
then Pilate being judge,  
Was crucified on the crosse,  
and thereat did not grudge.

And so he died in the flesh,  
but quickned in the sprite:  
His body then was buried,  
as is our use and rite.  
His soul did after this descend  
into the lower parts:

A dread



A dread unto the wicked sprites,  
 but joy to faithfull hearts.  
 And in the third day of his death  
 he rose to life again,  
 To th' end he might be glorifi'd,  
 out of all grief and pain.  
 Ascending to the heavens high,  
 to sit in glory still  
 O Gods right hand his Father dear,  
 according to his will;  
 Untill the day of judgement come,  
 when he shall come again  
 With angels power (yet of that day  
 we all be uncertain)  
 To judge all people righteously,  
 whom he hath dearly bought:  
 The living and the dead also,  
 which he hath made of nought.  
 And in the holy Spirit of God  
 my faith, to satisfie,  
 The third person in Trinity  
 believe I stedfastly:  
 The holy and catholick Church  
 that Gods word doth maintain,  
 And holy scripture doth allow,  
 which Satan doth disdain.  
 And also I do trust to have  
 by Jesus Christ his death  
 Release and pardon of my sinnes,  
 and that onely by faith:  
 What time all flesh shall rise again  
 before the Lord of might;  
 And see him with their bodily eyes,  
 which now do give them light.  
 And then shall Christ our Saviour  
 the sheep and goats divide,  
 And give life everlastingly  
 to those whom he hath tri'de:  
 Within his realm celestially  
 in glory for to rest,  
 With all his holy company  
 of saints and angels blest;  
 Which serve the Lord omnipotent  
 obediently each houre:  
 To whom be all dominion  
 and praise for evermore.

*A prayer to the holy Ghost, to be sung  
 before the sermon.*

Come holy Spirit the God of might,  
 comforter of us all:  
 Teach us to know thy word aright,  
 that we do never fall.

O holy Ghost, visit our coast,  
 defend us with thy shield:  
 Against all sin and wickednesse,  
 Lord, help us winne the field.  
 Lord, keep our king and his counsel,  
 and give them will and might  
 To persevere in thy gospel,  
 which can put sinne to flight.  
 O Lord, that giv'st thy holy word,  
 send preachers plenteously:  
 That in the same we may accord,  
 and therein live and die.  
 O holy Spirit, direct aright  
 the preachers of thy word,  
 That thou by them may'st cut down sin  
 as it were with a sword.  
 Depart not from thy pastours pure,  
 but aid them at their need:  
 Which break to us the bread of life,  
 whereon our souls do feed.  
 O blessed Spirit of truth, keep us  
 in peace and unitie,  
 Keep us from sects and errors all,  
 and from all papistrie.  
 Convert all those that are our foes,  
 and bring them to thy light:  
 That they and we may well agree,  
 and praise thee day and night.  
 O Lord, increase our faith in us,  
 and love so to abound;  
 That man and wife be void of strife,  
 and neighbours about us round.  
 In our time give thy peace, O Lord,  
 to nations farre and nigh:  
 And teach them all thy holy word,  
 that we may sing to thee.  
 All glory to the Trinity  
 that is of mighties most:  
 The living Father, and the Son,  
 and eke the holy Ghost.  
 As it hath been in all the time  
 that hath been heretofore:  
 As it is now, and so shall be  
 henceforth for evermore.

*Da pacem, Domine.*

Give peace in these our dayes, O Lord,  
 Great dangers are now at hand:  
 Thine enemies with one accord  
 Christs name in every land  
 Seek to deface,  
 Root out and race  
 Thy true right worship indeed.



## The Lamentation.

Be thou the stay,  
 Lord, we thee pray,  
 Thou help'st alone in all need.  
 Give us that peace that we do lack  
 Through misbelief and ill life:  
 Thy word to offer thou dost not slack,  
 Whith we unkindly gain-strive.  
 With fire and sword  
 This healthfull word  
 Some persecute and oppresse:  
 Some with the mouth  
 Confesse the truth  
 Without sincere godlinesse.  
 Give peace, and us thy Spirit down send,  
 With grief and repentance true  
 Do pierce our hearts, our lives to amend  
 And by faith in Christ renew:  
 That fear and dread,  
 Warre and bloodshed,  
 Through thy sweet mercy and grace,  
 May from us slide:  
 Thy truth may bide,  
 And shine in every place.

### *The Lamentation.*

**O** Lord, in thee is all my trust,  
 give care unto my wofull cry:  
 Refuse me not that am unjust:  
 but bowing down thy heavenly eye,  
 Behold how I do still lament  
 my sinnes wherein I do offend:  
**O** Lord, for them shall I be shent,  
 sith thee to please I do intend?  
 No, no; not so thy will is bent  
 to deal with sinners in thine ire:  
 But when in heart they shall repent,  
 thou grant'st with speed their just desire.  
 To thee therefore still shall I cry  
 to wash away my sinfull crime:  
 Thy blood, **O** Lord, is not yet dry  
 but that it may help me in time.  
 Hast thee, **O** Lord, haste thee, I say,  
 to poure on me thy gifts of grace,  
 That when this life shall flit away  
 in heaven with thee I may have place:  
 Where thou dost reigne eternally  
 with God which once did down thee send,  
 Where angels sing continually:  
 to thee be praise world without end.

### *A thanksgiving after the receiving of the Lords supper.*

**T**He Lord be thanked for his gifts  
 and mercies evermore

## A thanksgiving.

109

That he doth shew unto his saints:  
 to him be laud therefore.  
 Our tongues cannot so praise the Lord  
 as he doth right deserve:  
 Our hearts cannot of him so think  
 as he doth us preserve.

His benefits they be so great  
 to us that be but sinne,  
 That at our hands for recompense  
 there is no hope to winne.  
**O** sinfull flesh, that thou should'st have  
 such mercies of the Lord!  
 Thou dost deserve most worthily  
 of him to be abhorr'd.

Nought else but sinne and wretchednesse  
 doth rest within our hearts:  
 And stubbornly against the Lord  
 we daily play our parts.  
 The sunne above in firmament  
 that is to us a light,  
 Doth shew it self more clear and pure  
 then we be in his sight.

The heavens above and all therein  
 more holy are then we:  
 They serve the Lord in their estate,  
 each one in his degree.  
 They do not strive for mastership,  
 nor slack their office set:  
 But serve the Lord and do his will,  
 hate is to them no let.

Also the earth and all therein  
 of God it is in aw,  
 It doth observe the formers will,  
 by skilfull natures law.  
 The sea and all that is therein  
 doth bend when God doth beck:  
 The spirits beneath do tremble all,  
 and fear his wrathfull check.

But we (alas!) for whom all these  
 were made them for to rule,  
 Do not so know or love the Lord  
 as doth the ox or mule.  
 A law he gave for us to know,  
 what was his holy will:  
 He would us good, but we would not  
 avoid the thing is ill.

Not one of us that seeketh out  
 the Lord of life to please:  
 Nor doth the thing that might us lead  
 to Christ and quiet ease.  
 Thus are we all his enemies,  
 we can it not denie:

And



And he again of his good will  
would not that we should die.

Therefore when remedie was none  
to bring us unto life,

The son of God our flesh he took  
to en hour mortall life,

And all the law of God the Lord  
he did it full obey:

And for our sins upon the crosse  
his blood our debts did pay.

And that we should not yet forget  
what good he to us wrought;

A signe he left our eyes to tell  
that he our bodies bought.

In bread and wine here visible  
unto thine eyes and taste,

His mercies great thou mayst record  
if that his Spirit thou hast.

As once the corn did live and grow,  
and was cut down with sith,

And threshed out with many stripes,  
out from his husk to drive:

And as the mill with violence  
did tear it out so small,

And made it like to earthly dust,  
not sparing it at all:

And as the oven with fire hot  
did close it up with heat,

And all this done that I have said,  
that it should be our meat:

So was the Lord in his ripe age  
cut down by cruel death:

His soul he gave in torments great,  
and yeelded up his breath.

Because that he to us might be  
an everlasting bread,

With much reproch and troubles great  
on earth his life he led.

And as the grapes in pleasant time  
are pressed very sore,

And plucked down when they be ripe,  
and let to grow no more;

Because the juyce that in them is  
as comfortable drink

We might receive, and joyfull be  
when sorrows make us shrink:

So Christ his blood out pressed was  
with nails and eke with spear:

The juyce thereof doth save all those  
that rightly do him fear.

And as the the corns by unity  
into one loaf are knit:

So is the Lord and his whole church,  
though he in heaven sit.

As many grapes make but one wine,  
so should we be but one

In faith and love in Christ above,  
and unto Christ alone:

Leading a life without all strife  
in quietrest and peace:

From envie and from malice both  
our hearts and tongues to cease.

Which if we do, then shall we shew  
that we his chosen be:

By faith in him to lead a life  
as alwayes willed he.

And that we may so do indeed,  
God send us all his grace:

Then after death we shall be sure  
with him to have a place.

*A prayer.* R. W.

**P**Reserve us, Lord, by thy dear word;  
From Turk and Pope defend us, Lord:  
Which both would thrust out of his throne  
Our Lord Jesus Christ thy dear Son.

Lord Jesus Christ, shew forth thy might,  
That thou art Lord of lords by right:  
Thy poor afflicted flock defend,  
That we may praise thee without end.

God holy Ghost our comforter,  
Be our patron, help, and succour:  
Give us one minde and perfect peace,  
All gifts of grace in us increase.

Thou living God in persons three,  
Thy name be prais'd in unity:  
In all our need so us defend,  
That we may praise thee without end.

FINIS.



A forme of prayer to be used in private houses  
every Morning and Evening.

*Morning Prayer.*

**A**lmighty God and most mercifull Father, we do not present our selves here before thy Majestie, trusting in our own merits, or worthiness, but in thy manifold mercies, which hast promised to hear our prayers and grant our requests, which we shall make to thee in the name of thy beloved Son Jesus Christ our Lord, who also hath commanded us to assemble our selves together in his name, with full assurance, that he will not onely be amongst us, but also be our mediator and advocate to thy Majesty, that we may obtain all things which shall seem expedient to thy blessed will, for our necessities. Therefore we beseech thee, sweet Father, to turn thy loving countenance towards us, and impute not unto us our manifold finnes and offences, whereby we most justly deserve thy wrath and sharp punishment, but rather receive us to thy mercy, for Jesus Christs sake, accepting his death and passion as a just recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not be offended with us. And seeing that of thy grace and mercy we have quietly passed this night: grant (O heavenly Father) that we may bestow this day wholly in thy service, so that all our thoughts, words, and deeds may redound to the glory of thy name, and good ensample of all men, who seeing our good works, may glorifie thee our heavenly father. And forasmuch as of thy mere favour and love, thou hast not onely created us to thine own similitude and likeness, but also hast chosen us to be heirs with thy dear son Jesus Christ, of that immortall kingdome, which thou preparedst for us before the beginning of the world: we beseech thee to encrease our faith and knowledge, and to lighten our hearts with thy holy spirit, that we may in the mean-time live in godly conversation and integrity of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons and such like, shall not inherit the kingdome of God.

And because thou hast commanded us to pray one for another, we do not onely make request (O Lord) for our selves, and for them that thou hast already called to the true understanding of thy heavenly will, but for all people and nations of the world, who as they know by thy wonderfull works, that thou art God over all,

so they may be instructed by thy holy spirit, to believe in thee, their onely Saviour and Redeemer: but forasmuch as they cannot believe, except they hear, nor cannot hear but by preaching, and none can preach except he be sent; therefore (O Lord) raise up faithfull distributors of thy mysteries, who setting apart all worldly respects, may both in their life and doctrine onely seek thy glory. Contrarily confound Sathan, Antichrist, with all hirelings, whom thou hast already cast off into a reprobate sense, that they may not by sects, schismes, heresies and errors, disquiet thy little flock. And because, O Lord, we be fallen into the latter dayes and dangerous times, wherein ignorance hath gotten the upper hand, and Sathan by his ministers seeks by all means to quench the light of thy Gospel: we beseech thee to maintain thy cause against those ravening Wolves, & strengthen all thy servants, whom they keep in prison & bondage. Let not thy long suffering be an occasion, either to encrease their tyranny, or to discourage thy children: neither yet let our finnes and wickednesse be an hinderance to thy mercies, but with speed (O Lord) consider these great miseries. For thy people Israel many times by their sin provoked thine anger, and thou punishedst them by thy just judgement; yet though their finnes were never so grievous, if they once returned from their iniquity, thou receivedst them to mercy. We therefore most wretched sinners bewail our manifold finnes, and earnestly repent us of our former wickednesse, and ungodly behaviour towards thee: and whereas we cannot of our selves purchase thy pardon, yet we humbly beseech thee for Jesus Christs sake, to shew thy mercies upon us, and receive us again to thy favour. Grant us dear Father these our requests, and all other things necessary for us, and thy whole Church, according to thy promise in Jesus Christ our Lord. In whose name we beseech thee as he hath taught us, saying,  
*Our Father which art in heaven, &c.*

*Evening Prayer.*

**O** Lord God, Father everlasting, and full of pity, we acknowledge and confesse that we be not worthy to lift up our eyes to heaven, much lesse to present our selves before thy Majesty, with confidence that thou wilt hear our prayers  
H and



## Prayers

and grant our requests; if we consider our own deservings: for our consciences do accuse us, and our sinnes do witnesse against us, and we know that thou art an upright Judge, which doest not justify the sinners and wicked men, but punishest the faults of all such as transgresse thy commandments: yet most mercifull Father, since it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to help us, when we feel our selves (as it were) swallowed up of death and desperation, we utterly renounce all worldly confidence, and flie to thy soveraigne bounty as our onely stay and refuge; beseeching thee not to call to remembrance our manifold sinnes and wickednesse, whereby we continually provoke thy wrath and indignation against us, neither our negligence and unkindnesse, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweet comfort of thy Gospel revealed unto us; but rather to accept the obedience and death of thy Son Jesus Christ, who by offering up his body in sacrifice once for all, hath made a sufficient recompence for all our sinnes. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy holy spirit, that we may rightly weigh them, and earnestly repent for the same. And so much the rather, O Lord, because that the reprobate and such as thou hast forsaken, cannot praise thee, nor call upon thy name, but the repenting heart, the sorrowfull mind, the conscience oppressed, hungering and thirsting for thy grace, shall ever set forth thy praise and glory.

And albeit we be but wormes and dust, yet thou art our Creatour, and we be the work of thine hands: yea thou art our Father, and we thy children: thou art our Shepherd, and we thy flock: thou art our Redeemer, and we thy people whom thou hast bought: thou art our God, and we thine inheritance. Correct us not therefore in thine anger, (O Lord) neither according to our deserts punish us, but mercifully chastise us with a fatherly affection, that all the world may know, at what time soever a sinner doth repent him of his sin, from the bottome of his heart, thou wilt put away all his wickedness out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travel in; grant O dear Father, that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortall life; and in the mean season, that we being not overcome by any

fantasies, dreams, or other temptations, may fully set our mindes upon thee, love thee, fear thee, and rest in thee. Furthermore, that our sleep be not excessive, or overmuch, after the unsatiable desires of our flesh, but onely sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation, to the glory of thy holy name, & profit of our brethren. So be it.

*A godly prayer to be said at all times.*

**H**onour and praise be given to thee, O Lord God Almighty, most dear Father of heaven, for all thy mercies and loving kindnesse shewed unto us, in that it hath pleased thy gracious goodnes, freely and of thine own accord to elect and chuse us to salvation, before the beginning of the world. And even like continuall thanks be given to thee for creating us after thine own image, for redeeming us with the precious blood of thy dear Son when we were utterly lost, for sanctifying us with thy holy Spirit in the revelation and knowledge of thy word, for helping and succouring us in all our needs and necessities, for saving us from all dangers of body and soul, for comforting us so fatherly in all our tribulations & persecutions, for sparing us so long, and giving us so large a time of repentance. These benefits, O most mercifull Father, like as we acknowledge to have received them of thy onely goodnes, even so we beseech thee for thy dear Son Jesus Christs sake, grant us alwayes thy holy Spirit, whereby we may continually grow in thankfulness towards thee, to be led into all truth, and comforted in all adversities. O Lord strengthen our faith, kindle it more in ferventnesse and love towards thee, and our neighbours for thy sake: suffer us not (most dear Father) to receive thy word any more in vain: but grant us alwayes the assistance of thy grace and holy spirit, that in heart, word, and deed we may sanctifie and do worship to thy name, help to amplifie and increase thy kingdome, and whatsoever thou sendest, we may be heartily content with thy good pleasure and will. Let us not lack the thing, O Father, without the which we cannot serve thee: but blesse thou so all the works of our hands, that we may have sufficient, and not be chargeable, but rather helpfull unto others. Be mercifull O Lord to our offences, and seeing our debt is great, which thou hast forgiven in Jesus Christ, make us to love thee and our neighbours so much the more: be thou our Father, Captain, and defender in all temptations: hold thou us by thy mercifull hand, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honouring of thy holy name, through  
Jesus



## Prayers.

Jesus Christ our Lord and onely Saviour. Let thy mighty hand and outstretched arme (O Lord) be still our defence, thy mercy and loving kindness in Jesus Christ thy dear Son our salvation, thy true and holy word our instruction, thy grace and holy spirit our comfort and consolation, unto the end and in the end. So be it.

*O Lord increase our faith.*

A confession for all estates and times.

**O** Eternall God and most mercifull Father, we confesse and acknowledge here before thy divine Majesty, that we are miserable sinners, conceived and born in sin and iniquity, so that in us there is no goodnesse. For the flesh evermore rebelleth against the spirit, whereby we continually transgresse thy holy precepts and commandments: and so purchase to our selves through thy just judgement, death and damnation. Notwithstanding, O heavenly Father, for as much as we are displeased with our selves, for the sinnes that we have committed against thee, and do unfainedly repent us of the same, we most humbly beseech thee for Jesus Christ his sake, to shew thy mercy upon us, to forgive us all our sinnes, and encrease thy holy spirit in us; that we acknowledging from the bottome of our hearts our own unrighteousnesse, may from henceforth not onely mortifie our sinfull lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, not for the worthinesse thereof, but for the merits of thy dearly beloved Son Jesus Christ our onely Saviour, whom thou hast already given an oblation and offering for our sinnes, and for whose sake we are certainly perswaded that thou wilt deny us nothing that we shall ask in his name, according to thy will. For thy spirit doth assure our consciences that thou art our mercifull Father, and so lovest us thy children through him, that nothing is able to remove thy heavenly grace and favour from us. To thee therefore (O Father) with thy Son and the holy

Ghost be all honour and glory world without end. Amen.

A prayer to be said before a man  
begin his work.

**O** Lord God most mercifull Father and Saviour, seeing it hath pleased thee to command us to travell, that we may relieve our need, we beseech thee of thy grace to bless our labours, that thy blessing may extend unto us, without the which we are not able to continue, and that this great favour may be witness unto us of thy bountifullnesse and assistance, so that thereby we may know the fatherly care that thou hast over us.

Moreover (O Lord) we beseech thee that thou wouldest strengthen us with thy holy Spirit, that we may faithfully travell in our estate and vocation, without fraud or deceit, and that we may endeavour our selves to follow thine holy ordinances, rather then to seek to satisfie our greedy affections, or desire to gain. And if it please thee (O Lord) to prosper our labour, give us a mind also to help them that need, according to that ability that thou of thy mercy shalt give us: and knowing that all good things come of thee, grant that we may humble our selves to our neighbours, and not by any means lift up our selves above them which have not received so liberall a portion, as of thy mercy thou hast given unto us. And if it please thee to trie and exercise us by greater poverty and need then our flesh should desire, that thou wouldest yet (O Lord) grant us grace to know that thou wilt nourish us continually, through thy bountifull liberality, that we be not so tempted that we fall into distrust, but that we may patiently wait till thou fill us, not onely with corporall graces and benefits, but chiefly with thine heavenly and spirituall treasures, to the intent we may alwayes have more ample occasion to give thee thanks, and wholly to rest upon thy mercies. Hear us O Lord of mercy, through Jesus Christ thy Son our Lord. Amen.

F I N I S.



A Table for the whole number of the P S A L M S , and also  
in what leaf you may find every of them.

| Psalme. | A                       | folio. | Psalme. | L                     | folio. | Psalme. | R                        | folio. |
|---------|-------------------------|--------|---------|-----------------------|--------|---------|--------------------------|--------|
| 30      | <b>A</b> ll laud and    | 16     | 68      | Let God arise         | 40     | 61      | <b>R</b> egard O Lord    | 37     |
| 49      | All people              | 28     | 72      | Lord give thy         | 44     | 132     | Remember                 | 89     |
| 78      | Attend my people        | 49     | 86      | Lord bowe thine       | 55     |         | S                        |        |
| 82      | Amid the preals         | 53     | 88      | Lord God of           | 56     | 59      | End aid and              | 36     |
| 100     | All people that         | 64     | 130     | Lord to thee          | 89     | 69      | Save me, O               | 42     |
|         |                         |        | 140     | Lord save me          | 94     | 90      | Sing ye with praise      | 62     |
|         |                         |        | 143     | Lord heare my         | 95     | 125     | Such as in God           | 87     |
|         |                         |        |         |                       |        | 149     | Sing ye unto             | 98     |
| 81      | <b>B</b> right and      | 52     |         | M                     | 12     |         | T                        |        |
| 119     | Blessed are             | 79     | 23      | <b>M</b> y shepherd   | 26     | 1       | <b>T</b> he man is blest | 1      |
| 128     | Blessed art thou        | 88     | 45      | My heart              | 37     | 14      | There is no              | 6      |
| 134     | Behold and have         | 90     | 62      | My soul to God        | 43     | 19      | The heavens and          | 10     |
| 142     | Before the Lord         | 94     | 71      | My Lord my God        | 66     | 23      | The Lord is onely        | 12     |
| 144     | Blest be the Lord       | 95     | 103     | My soul give laud     | 67     | 24      | The earth is             | 13     |
|         |                         |        | 104     | My soul praise the    | 96     | 27      | The Lord is both         | 14     |
|         |                         |        | 146     | My soul praise thou   |        | 28      | Thou art (O Lord)        | 15     |
|         |                         |        |         | N                     | 77     | 32      | The man is blest         | 17     |
| 83      | <b>D</b> o not, O God   | 53     | 115     | Or unto us            | 87     | 36      | The wicked with          | 20     |
| 127     | <b>E</b> xcept the Lord | 88     | 124     | Now Israel            |        | 41      | The man is blest         | 24     |
|         |                         |        |         |                       |        | 46      | The Lord is our          | 27     |
| 29      | <b>G</b> ive to the     | 15     |         | O                     | 1      | 50      | The mightie God          | 29     |
| 37      | Grudge not to           | 21     | 3       | Lord how are          | 2      | 50      | The God of               | 30     |
| 48      | Great is the Lord       | 28     | 4       | O God that            | 3      | 53      | The foolish man          | 33     |
| 54      | God save me for         | 33     | 7       | O Lord my God         | 6      | 57      | Take pity for            | 35     |
| 105     | Give praises unto       | 68     | 8       | O God our Lord        | 7      | 65      | Thy praise alone         | 39     |
| 107     | Give thanks unto        | 72     | 15      | O Lord within thy     | 8      | 76      | To all that now          | 47     |
| 148     | Give laud unto          | 97     | 17      | O Lord give care      | 11     | 80      | Thou Herd that           | 52     |
|         |                         |        | 18      | O God my strength     | 11     | 85      | Thou hast been           | 55     |
|         |                         |        | 21      | O Lord how joyful     | 16     | 87      | That citie shall         | 56     |
|         |                         |        | 22      | O God my God          | 26     | 89      | To sing the mercies      | 57     |
|         |                         |        | 31      | O Lord I put my       | 31     | 90      | Thou Lord hast           | 59     |
|         |                         |        | 44      | Our eares have        | 34     | 93      | The Lord as king         | 61     |
|         |                         |        | 51      | O Lord consider       | 37     | 97      | The Lord doth            | 63     |
|         |                         |        | 55      | O God give care       | 38     | 99      | The Lord doth            | 64     |
|         |                         |        | 60      | O Lord thou didst     | 43     | 110     | The Lord did say         | 75     |
|         |                         |        | 63      | O God my God          | 51     | 112     | The man is blest         | 76     |
|         |                         |        | 64      | O Lord unto           | 61     | 125     | Those that do put        | 87     |
|         |                         |        | 70      | O God to me           | 62     | 138     | Thee will I praise       | 92     |
|         |                         |        | 79      | O God the Gent.       | 63     | 145     | Thee will I laud         | 96     |
|         |                         |        | 94      | O Lord thou dost      | 65     |         | V                        |        |
|         |                         |        | 95      | O come let us         | 73     | 75      | <b>U</b> nto thee God    | 47     |
|         |                         |        | 98      | O sing ye now         | 78     |         | W                        |        |
|         |                         |        | 102     | O heare my prayer     | 78     | 2       | <b>W</b> hy did the      | 1      |
|         |                         |        | 108     | O God my heart        | 86     | 9       | With heart               | 4      |
|         |                         |        | 117     | O all ye nations      | 88     | 10      | What is the cause        | 5      |
|         |                         |        | 118     | O give ye thanks      | 89     | 32      | Why dost thou            | 33     |
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|         |                         |        | 129     | Oft they now          | 90     | 111     | With heart I do          | 75     |
|         |                         |        | 131     | O Lord I am not       | 91     | 114     | When Israel by           | 76     |
|         |                         |        | 133     | O how happy a         | 93     | 126     | When that the            | 88     |
|         |                         |        | 135     | O praise the Lord     | 94     | 137     | When as we sat           | 92     |
|         |                         |        | 136     | O laud the Lord       |        |         | Y                        |        |
|         |                         |        | 139     | O Lord thou hast      |        | 33      | <b>Y</b> e righteous in  | 18     |
|         |                         |        | 141     | O Lord upon thee      |        | 47      | Ye people all            | 28     |
|         |                         |        |         | P                     |        | 58      | Ye rulers that           | 36     |
|         |                         |        | 38      | <b>P</b> raise me not | 21     | 66      | Ye men on earth          | 39     |
|         |                         |        | 106     | Praise ye the         | 70     | 113     | Ye children which        | 76     |
|         |                         |        | 136     | Praise ye the Lord    | 91     | 150     | Yield unto God           | 98     |
|         |                         |        | 147     | Praise ye the Lord    | 97     |         |                          |        |

These ye shall have after  
the end of the Psalms.

|                                |     |
|--------------------------------|-----|
| <b>V</b> eni creator Spiritus  | 99  |
| The humble suit of a sinner    | 99  |
| <i>Veni exultemus</i>          | 100 |
| <i>Te Deum laudamus</i>        | 100 |
| The song of the three children | 101 |

|                                |     |
|--------------------------------|-----|
| <i>Benedictus</i>              | 102 |
| <i>Magnificat anima mea</i>    | 103 |
| <i>Nunc dimittis</i>           | 103 |
| <i>Quienque vult</i>           | 103 |
| The lamentation of a sinner    | 104 |
| The <i>Pater noster</i>        | 105 |
| The ten commandments           | 105 |
| The complaint of a sinner      | 105 |
| Praise ye the Lord ye Gentiles | 106 |

|                            |     |
|----------------------------|-----|
| Behold now give good heed  | 106 |
| Attend my people           | 106 |
| The Lords prayer           | 107 |
| The Creed                  | 107 |
| A prayer to the holy Ghost | 108 |
| <i>De pacem</i>            | 108 |
| O Lord in thee is all my   | 109 |
| A thanksgiving             | 109 |
| Preserve us Lord.          | 110 |

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